

So I said, "All right, if that is so, these are all the centers that are indicating your father and if it is in this finger you are feeling, then you must know that he must be down with very bad bronchitis because this finger denotes this center here."

So he telephoned his father in my place and his mother came to the phone and she said he is down with very bad bronchitis – The same sentence she used. So that's how you can feel it. You must know that in the realm of God we are really fantastic. We have to become the citizen of God's realm. Then only be amazed that He has the greatest capacity, that you cannot imagine how dynamically it works.

There have been so many incidents in Sahaja Yoga that people can tell you sometimes how miracles after miracles have taken place which they cannot explain how it has worked. Not miracles like getting a diamond and giving it. One should understand that those people who go after diamonds are not the people who are seeking God. They want diamonds they can get it in the market. Some people who start jumping, they think they have become godly. How can it be? Are you going to become frogs now?

We should understand also logically what is going to happen to us, that we are going to be empowered by a power which we should know how to handle. Otherwise no use doing all these tricks these days people are doing. Some peoples are just jumping, some start shouting, screaming, some becoming dogs, some becoming like a lion. You are not to go to your subconscious because God has placed so beautifully. Your subconscious is on the left hand side and your right side is your future. So there is a room kept for you in the center, like you have made a home here, like there was a room there.

But the idea of the psychologists here was so confused that some of the Indians maybe have taken a little clue from that, and they have come here to take you down to subconscious, which is the easiest thing to do is to take down to your subconscious. That's what they have done. They have mesmerized people, started these cults and these false gurus have come and they are just doing nothing but taking you to your subconscious where you get caught up and possessed by the collective subconscious, and you think you are in the best position but you don't know where you are moving. You have no idea.

So the best thing for us is to see what we get ourselves, what we know ourselves. Some people have given six thousand, some people have given fifteen thousand. For what are you giving money? It is something I can't understand. I came about ten years back to your great country, America, and they couldn't understand me when I said you cannot pay money for this and they threw me out. They wouldn't take me seriously. They said, "Oh, what are you talking? It's nonsense. How can you do some things without money?" So this is what it is. But I think after ten years of good lashing from these people they have learned a lesson now. They're coming around and now they have been kind to me. So you must understand one has to be humble about it. It's only the ego that makes you think that you can purchase God, that you can organize Him, that you can organize God, organize religion, organize all that is Divine. You cannot organize, as I told you, the changing of one flower into a fruit. Then it is too much to think that you can organize thought. We must humble down within ourselves and that's how it works out. It has worked in thousands and should work out everywhere. I'm sure in Boston also it should work out.

But there are categories and categories of people that I must admit. For example, Steve, I must say, is a special category. He met me only once in Bristol. One program he had come, just as all you have come, then he came to see me next day. [UNCLEAR] he met me only once and then he said he has to go to Boston. I said, "A very good idea. Go to Boston and I hope I meet you there."

When I came to America two years back he just sent me a telegram. He said, "Mother, I'm in Boston. When you come here we'll have a program."

He was occupying a small little room and sweetly he invited me there and I said, "All right, I'm going to Boston."

People said, "Mother, you don't know him very well."

I said, "I know him very well. I'm going." I came here and we had a program in Boston and today because of the quality of people

who are running it, we have a nice proper center where now many people can get their realization and settle down. But there are categories of very egoistical people also, of very funny people. Like some people in the church came to hit me with the Bible. You can imagine in the church they came to hit me with the Bible and no other place and all such people are there.

But those people who are of that category are the best who get their realization in no time and settle down. Some people have physical problems and that's why also they cannot get realization. But the people who have been to false gurus and have bent their heads before them also are very difficult. They have to be a little bit patient with them, first of all, to neutralize the effects of this falsehood and then they get realization. But some of them – I was amazed the other day in Toronto – I gave realization to some people who have been to those gurus and they just threw away everything because they had reached the right conclusion that they had not found the Truth and they had just thrown away everything apart and they got their realization, too.

So we have people and people. We have people who come into Sahaja Yoga all soft and then they become very violent, very hot tempered, they are not so well organized and you find that their temperament doesn't look like a realized soul. But all kinds of people come to Sahaja Yoga and the negative people will always see the people who are at the lower end and see them and start criticizing or, "Look at him. He's a sahaja yogi." A sahaja yogi is a person who has achieved a balance in them, a person who has achieved a mastery over Kundalini, the one who has all the knowledge how to raise the Kundalini and how to give realization. A sahaja yogi is not every Tom, Dick and Harry. This one, one should understand, but everybody is allowed to come to Sahaja Yoga. We have all kinds of people, all types of people. But the sahaja yogis are a special category who mature like a seed which is just sprouted, has to be looked after very tenderly, carefully, respectfully and then it grows into a big tree and when it becomes the tree nobody has to be told, you don't have to tell them by oath that this is a tree. Everyone knows this is a tree.

So this is how it works out: Those people who are positive about it get it into their heads, first of all, and then into their Hearts. I'm sure it will work out even here and there are so many people here it should work out with all of you. I didn't know that the program is only for two days. In any case, two days I'll be here, that is today and tomorrow. In the short time whatever is possible I've tried to cover. The knowledge is like an ocean. But you become the knowledge which I'll tell you how you'll become the knowledge and you don't have to listen to too many lectures to understand me. But as far as I am concerned I've been lecturing and lecturing for the last ten years and in London if you see there are thousands of lectures of mine which you can see for yourself.

This happens much better in a place where people are not so complicated. Thousands of them can get realization. People who are here have seen thousands of Indian villagers get their realization. But maybe people are much more oppressed by the modern society, modern ideas. Maybe that they take a little time to grow, but doesn't matter. You are people of great adventure and people of great qualities. You are saintly people, you are men of God who are born in these countries, all over. Even in England I saw so many people who are men of God and as William Blake has said that, Men of God will become prophets, and they will have powers to make others prophets." That's what you have to have. So many of you are saints. That's why you are born in such a nice country like America. It's such a highly blessed country. Is such a great, beautiful country and then you have to make the best out of it.

May God bless you.

If you have any questions, you can ask me.

Seeker: I would like to know God and I do pray to Him and what you said right there that this is the Christ center here. How long would it take for me to know Him?

Shri Mataji: Split of a second. It will happen in a split of a second, no doubt. But nothing is guaranteed. You cannot say if all the seeds will sprout at the same time, but it is guaranteed that it will ultimately. There is no time for God. God does not know time. Any other questions?

Seeker: After you get your enlightenment, your Self realization and you start to get integrated, what happens to you after physical

death?

Shri Mataji: You should not be futuristic. Why do you want to think of that time when I'm talking of life? I've given a big lecture on that. You can take a tape and hear about it, but just now we're talking about life, not about death. You are a realized soul. If you want, you can take your birth again, do what you like. You are a free bird after your death. There's nothing like death after that, because you entered into a realm where there is no death. You know you are dying and changing this body and you can take the body again. It's a very different awareness.

Seeker: Do you need faith to know God?

Shri Mataji: Not at all. You see faith, if it means blind faith, on the contrary, it's very dangerous. Those people who have blind faith are very dangerous people because they are really bound to a certain mental aspect of it. They are bound to some sort of a mental conception, that this is God, this is God, this is God, is wrong. But you must have an open mind. Even if you deny, then it's not proper because you keep your mind open. It is like sunshine. If you are facing the sunshine you will be affected by sunshine, but if you hide yourself from sunshine, the sunshine is not going to run after.

Seeker: Who taught you your technique, that you need a light to light another light?

Shri Mataji: You better know me when you are enlightened. I don't want to talk about myself. The trouble is, Christ just said that He was the Son of God, and they crucified Him. That's a fact. He was. But I don't want to talk about myself till you have your enlightenment. When you have your enlightenment, then you will know about me. You better have your light first, and then you'll know me. Otherwise, it's difficult. I'm tactful in this lifetime. I don't want to get crucified.

Seeker: If you've had an operation on your lower back where the Kundalini is and there is pain all the time can you still have enlightenment?

Shri Mataji: Yes, you can. you'll have to put it right. So many people have got realization even if their back is broken. First, their back is put right and they feel all right and then they get the Kundalini rising. It's not difficult. It's a repairing system, it repairs you. But if something is dead in you, supposing you put some steel sticks into your legs, we can't remove it. If it is a dead stuff inside, we cannot help you, but if it is a living machinery, it gets repaired.

Seeker: When the Kundalini rises, does it maintain that position or does it ever go down again?

Shri Mataji: That's true, it goes down also, in many people. It goes down, it comes up and goes down. The reason why it goes down is because it comes in a flood. Because it faces me, knows me. It comes up like a flood and then it goes down because you need nourishment in different centers. Supposing you have a problem somewhere. It goes and nourishes you. Then again it nourishes. Very sweetly comes up again. But if you know, once you have touched this and it has come out of it and if you know how to raise it again and again, you can bring it up.

That's what you have to learn after realization and that is called as shuddha vidya. It means the true knowledge of divine activity. Once you know that it's very simple. You have to use only your hand. Like this you have to move it and bring it up. You have to give yourself a balance a little bit only because it's flowing through your hands, that's all and you can manage. It's not difficult. You can establish it. A little bit in the beginning, about a month, you'll have to work it out, but not all. I'm saying, just a few people really get it, like you can say, Steve was like that. He got it.

Seeker: Is all of this really happening? Is this real?

Shri Mataji: Yeah. It is too fantastic to believe. It is happening. It has to happen sometime. God who has created this creation, He is worried and He has to look after his creation, isn't it? He's anxious. It has to happen. After all, we are not responsible for this creation. He has created it, so He has to jolly well look after it. It's happening. You can't believe it, isn't it? It will work out. Have

faith in yourself, that's all. You must have faith in yourself and nothing else, yes.

Seeker: While doing Sahaja Yoga technique, which I have been taught. Is it okay to be like a worshipper of Jesus Christ, will that interfere in any way? And also wanna how about like, I'm a musician and the practice of my music, can that be like Bhakti Yoga, will that, I mean can I use that as a meditation?

Shri Mataji: Of course, of course but you become discreet after that. You start understanding the music which is good for your spirit, which is not good for you, your spirit. And you become dynamic, dynamic. I mean, you know about Indian music, something? Indian music.

So many Indian musicians have got realization and after realization they have become absolutely tremendous. So you become tremendous but you become discreet there. You start understanding what music will really give joy of the spirit and you start playing. And the joy of the spirit is the main thing people are seeking that's eternal music because all other types of music comes up and goes down but only the one that gives joy reminds eternally. All like those, Mozart. Mozart was a realized soul and his music gives joy to the spirit because you start feeling the vibrations when you hear him. Like artists also we can say Michelangelo was a realized soul. When you see his paintings in the Sistine Chapel, you see. You have been to Rome. You start feeling the vibrations from that.

Warren: He asked another half of the question. Can he remain worshipping the Lord Jesus Christ, once he gains his realization?

Shri Mataji: Of course Lord Jesus Christ plays a very great importance but you must understand him in a full way, you should not just take it from the Bible because the bible cannot contain Christ, it's only three and half years of His age is there. There are so many books which have described Him and you have to see what He is really, what importance he has. I wish people would have gone out of the Bible and seen what a great person He is. Today, you'll be surprised by people like Jews, who believe in Christ very much, Muslims believe in Christ very much, much more than Christians can believe because they are realized souls and they know what's his position in realization.

Seeker: I would like to know more about the hands, you were speaking of - I guess senses on the hands?

Shri Mataji: That is all written down in the book, you will understand that these are five centers, six and seven centers in the left hand side and the same way on the right hand side but what they do not answer in the book is there. And we give the books after you have got realization, not before that. Because before that if I give the book again you will go into mental projections. You see, so we are treating you in this way, that first you get your realization then only the first book is given because if you give the last book, it's too much for you to bear. So the first book you have to read and digest it like that you have to grow really in Sahaja Yoga you have to become, there is no other interest. That you have to become so we gradually sort of make you understand it so that you can digest it.

Seeker: If you're a person who can't say see things but has visions when you come under realization, will that go away or will it be stronger or will it stay or what?

Shri Mataji: Visions are not all right. You should not see visions. That means you're not normal. You're on the right hand side.

The other day we had one boy who used to see auras and visions. But he told me his head is heavy all the time and that he doesn't feel all right and we had to remove that because you must see the present, the reality as it is. At the time of Christ, people started seeing visions of Moses. But Christ was there living with them every night and they were thinking of Moses and Abraham. What about Christ who was living. Now today I am here and now you will think you are taking visions of Christ. What about me? I am here in the present. So you have to be in the present, not in the future or in the past. But when you see visions it could be from the past or from the future.

Like in India people see visions and they have their own visions of the deities and goddesses and all that and then they deny

everything. They say that no, how are we to believe in Christ or his Mother or anything? But when they come to the present they understand that they were all there. They are there in the present. Because you become one side.

Vision is not a normal thing. It's not very good and those people who see visions end up into very bad life because it's not normal. You will know gradually, how you see visions also, what happens to you. But after realization, you just come in the center.

Seeker: In Sahaja Yoga, does the Kundalini go beyond the crown chakra?

Shri Mataji: Of course, it can go beyond, much beyond. But it depends on you seeing how you are. It has to grow. It is for the complete growth of a person. There are three centers above that which you have to cross. There are some people who have crossed it, no doubt. But they are a very assiduous. Also they are a category – there are so many things about them, the quality itself. You can ascend much more. The seventh chakra is just the beginning.

Seeker: I have a couple of books, one by Yogananda and one by Sri Ramakrishna. I would like to know if they were false prophets.

Shri Mataji: I don't want to talk about personal things. I don't want to shock you about things, but you yourself will find out. You get your enlightenment, yourself you can find out what is false, what is real. If they're real, then you'll start getting the cool breeze in the hands. If they are false, then you'll get even blisters in the hands. So one has to understand what is real and unreal by one's own understanding. When you discover it then you'll know that.

Hatha Yoga is just a wee bit of real Patanjali's Hatha Yoga, and it's absolutely wrong because it makes you very one sided. You become physically attentive, but you are not only a physical being, you are a mental being, you are emotional, you are also a spiritual being. So this is just such a wee bit. If you see the book of Patanjali's it's so great, and in that all Sahaja Yoga is written, Why they have taken only the – just like jogging it is. Just another style of jogging.

So should we have now the realization? There's a lady there? Now, that's the last, eh?

Seeker: After death how soon does the soul return to a body?

Yogi: She answered the question about death by saying, "Put the attention to the present, not to the future."

Shri Mataji: Just now is not important. I'll tell you all about it. I think you come and see me and I'll tell you all about it, all right? Because just now, we don't want to spoil the minds of people with the death and all this nonsense. Just now, let us be in the present.

Seeker: Can I ask one last question?

Shri Mataji: Now, ask.

Seeker: Beyond the crown chakra is it still the Kundalini that's at work? Or is it another power too?

Shri Mataji: Well the Kundalini itself because she is the primordial mother, she's the primordial, she's the primordial. You see, must understand she's the Adi Shakti, she's the primordial mother and she works throughout. She is the witness to the last (unclear). So she works throughout, I mean there's nobody else who works it out but because you're enlightened you do much faster, you're accelerated. At that point you are accelerated because of your enlightenment. That acceleration takes place much faster.

To look at it, looks like Kundalini but it is complete Aum. It is a complete force, the reflection of the divine love of God which is

the Power of God, complete. Because God Himself separates from His Power. And becomes the spectator and the Power of God divides itself into three. And becomes the creation and the whole thing is the Kundalini, is the Kundalini is as they call residual because she manifests all that but still she's complete. She's complete and then she reflects this, so throughout she works it out. Of course in you is the reflection of that primordial Kundalini. It's a form of the primordial Mother. She becomes that form. Say now I'm your teacher but also I am a wife, I'm grandma. In the same way she becomes the Kundalini.

Tomorrow again we will meet here. That's the last day I'll be with you, please try to telephone to your friends tomorrow and get their friends as many as possible because I don't know when I'll come back again. So try to get them, they should all get their realization and I hope the day after tomorrow we might be able to at least have a workshop and show how to make you understand the Sahaja Yoga, how to work it out and everything. Hope to again on Friday. So tomorrow please start to call your friends, it is their right to have to have it, they should be here. If they had come, they would have got it and then the growth would start. Now go home, don't talk to anyone, do not argue, this cannot be argued some people haven't got it, supposedly they start arguing. Do not argue it out, just go home, have your food and sleep on, enjoy, you feel very much better tomorrow. I'm back here and I'll be able to explain to you some other things about chakras and things. And if you have any questions, I'd ask you.

May God bless you.

1983-1012, The real seekers will find the real way

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12 October 1983

The Real Seekers Will Find The Real Way

Public Program

Old Cambridge Baptist Church, Boston (United States)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of Truth. Definitely it is evident today that you have come here all the way in the rain to seek the Truth, that you are real seekers. And the real seekers will find the real way. Whatever they may do, whatever wrong path they may take, they may identify themselves with wrong things also and may oppose, in the beginning, the Truth. But ultimately they will all find the real path as long as they do not try to deceive themselves.

The awakening of the Kundalini is not a new thing as you people may be thinking. It has been done since sixteenth century back where it is said Indra, the God King, was given realization. So you can imagine, that is called as Siddhendra – means that Indra was made whole here, and there's a place where it was done in India. It's a very ancient thing, and at the time of Rama also, there was a fellow called Nachiketa who came to Rama's father-in-law, Janaka, and asked Him if he could get his Self realization.

And the father-in-law said, "You can ask anything but not for your realization."

He said, "No, I don't want anything else but realization." And they say that He put him to test many a times for years and then he was the first who got realization at the time of Shri Ram.

It is very interesting that how this system of Self Realization was kept more or less exclusive and rather secretive, because the people would like always to use this method to make some money out of it; that they would not respect the reality, and would learn about your chakras, Kundalini, this, that, a few words and start selling books or posing that they are born again and impressing others with it, and try to make some cults or some sort of groups – just forming into some falsehood. And that is the reason this was kept quite a secret.

But on the right hand side of the seeking they tried to find out the ways and methods how to initiate the elements within us, the causal of elements, first to initiate the causal of the elements by which we could control the elements for our own purpose. This was one way where they called it as the Yagnya and all that. And that's how the Vedas were written. Veda means vida, means to know. These were written to say that you have to know. And at the very beginning of the Vedas it is written that after reading this book, throughout, if you have not known the truth, it is of no use to you. The very first stanza says so. So the whole thing was done with that idea, and in the ancient country of India, they started working on the right side to know this subtle body or the subtle Deities of all the elements so that they could master the elements. This was first idea.

On the left hand side, they started another kind of a search in believing that there is God and we have to ask the help of God. And they started praying, first to Primordial Mother, because in every religion there is a place for the Mother. There's no religion which does not believe in the Primordial Mother. You can say that at the time of Mohammed Sahib, He didn't talk much about it, because the time was such. But His own daughter was an incarnation of the Primordial Mother, whose name was Fatimabai. And the two sons that were born to Her, are the sons who came on this Earth also as Mahavira and Buddha. And they were born even earlier. Like that, they were born again and again, as these two elements, as the disciples, as two disciples. And you can see if you read their life, their character, their behaviour, you'll be surprised, how these two characters have been born again and again in different times to suggest two personalities of two types, who have been seeking God, and who have been trying to understand God through their personality as disciples; and how they reached a conclusion after taking a kind of a position in life.

Now for example Buddha preached that there should be complete non-violence, and also Mahavira said also, there should be

non-violence. But they carried it to such an extent, that Mahavira's disciples started saving the bugs. They would get some bugs from the village, put them in a hut and put a brahmin inside that – fanaticism at that stage – and the bugs would take out the blood of that poor brahmin, and when they would be all filled with blood, then they would give money to this brahmin. Such extreme vegetarianism or extreme type of ahimsa (doing no harm). Or another type of Buddha's ahimsa that started, that Buddha was not the one who was a vegetarian, because He died – at the end you know that He ate the meat of a boar which was not properly cooked. So this kind of extreme type of food-oriented religion started out of them. So they got themselves born again, as Hassan and Hussein and [MICROPHONE PROBLEM] that when it come to righteousness, when it comes to the [fight] for righteousness, you have to fight. That time the one who doesn't fight is not a person who is a religious person. So the idea of all these people was in such a way that the time at that period was such and such, and at that period this was the proper thing to be done.

Now we can see the example of Christ. Christ came at the time where the Son of God had to manifest and He came at the time where He had to forgive. He had to show to people how stupid they were to crucify Him, so that they could repent for what stupidity they have done. And that's how He came on this Earth. But when He will come again, He's not going to come in that way. The Second Advent of Christ is going to be a very serious one. When He will come, He will have eleven destroying powers. With that He will destroy all that is useless, all that has gone wasted, all those fanatics or whom they'll call, "Christ, Christ, I won't know," He's told that very well. All these things He's going to absolutely finish off, and those who are realized souls, who have entered into the Kingdom of God will be only saved. And this is what is described in all the Scriptures. Of course somebody calls them, say Islam calls it "Mahdi," in India He is called as "Kalki," in the Bible He is called as "the Christ on the white horse." He is called by various names, but it is definite that He is going to come and when He comes, then He is not going to bother as to tell you and convince you and to counsel you or to redeem you and give you Realization. That time, He is not going to bother about it. He is going to come in pure destructive form, where He will destroy all that is useless and to understand this, if you see the Sistine Chapel of Michelangelo, you can see Him clearly standing at the Agnya Chakra, with a robust body, throwing people up and down. Those who call, "Christ, Christ", He throws them down, because they did not do anything what Christ has asked for.

Now the people should know what we have got out of anything whatsoever. You may be identified with any cult, with any idea, with any group, or anything, but always must know what you have you got out of it. For example, I would say for Christians it is necessary to know that Christ has said a very strong thing: "Thou shalt not have adulterous eyes." Let us find out; do we have innocent eyes? If we don't, we are not Christians. How do we have innocent eyes? How do we develop our innocence, is the problem. And to develop our innocence we have to awaken the Kundalini. When the Kundalini is awakened, the first center of innocence is awakened. At that time all the excretion work of the body just stops, and this center of Mooladhara, informs the Kundalini that, "There is somebody who knows the job and You can rise." Then only the Kundalini rises. This center of innocence is first awakened within us.

If this center finds that the person is anti-God, he is anti-Christ, he is a man who is a devil, or any sort of a thing, it just does not allow the Kundalini to rise. I have seen people with absolute frozen Kundalini. I have seen people who have nothing to do with Kundalini. We can say they are just like devils and they have no way that they can be realized.

But ninety-nine percent people in this world are excellent people, good people, and out of them I think at least thirty to forty percent people are seeking God. Not all; Some are seeking money, some are seeking power and some are seeking some personal indulgences. But there are definitely true seekers on this Earth, and this thirty or forty percent people are the most important people from the God's point of view. You might be anything. You might be having any organization, you might be having any position in life, you might be any great personality. It makes no difference to God. What is important is that are you seeking? If you knock, the door will be opened. It has been promised. But if you think you have already achieved it and that you are there, how can it be worked out? So one has to be humble about it and allow the Kundalini to rise in its own glory, giving you your real beauty.

Now the thing we have to know that as the Kundalini ascends, we also start getting powers. The first power is that of innocence. Innocence has a power above all other powers. It's the most powerful thing. But in the human beings it takes time for innocence to be awakened in the full way. It takes time. As a child they have the innocence; and in childhood, if they get their awakening

that's the best thing that can happen to human beings, that in the childhood only they become, get their realization. But as soon as you start growing your attention starts going either to the left or to the right. You start indulging into all kinds of things as far as your sex is concerned, as far as your seeking is concerned, and you then jump on to some sort of a wrong thing which you should not have done. And that's how the first center gets lost. An innocent person is looked after by angels. Such a person has no fear of anything. He's not bothered, he's never violent, he's never hasty, he's never in a temper. He's so peaceful, and he knows that what he is doing is the right thing. Such a person stands by righteousness.

Like you can see in the life of Christ is a very good example that when Mary Magdalene was stoned by people, He stood up and He said, "Among you who has done no sin can throw the stone at her." Actually Christ had nothing to do with a prostitute. He had no relationship of any kind with her. She is a prostitute and He is the Son of God. But at that time He did feel that she has a right to exist, because those who are stoning her are the people who have committed also sins. Only she is a person who's exposed, and He stood by her. And that is what happens to a person who is innocent, he is fearless. He has no fear of anything, because he knows that he stands on truth and on innocence. Such a person also has a capacity to bear up lots of nonsense, to laugh at lots of tortures and troubles people bestow upon him. And the greatest thing of innocence is that it gives you discretion. Such a person is immensely discreet. He's so wise. He may be a little child, he may be a grown-up person, he may be a villager, he might be educated or he might be uneducated. But he's so wise that he sees what is right and what is righteous. And this is the greatest quality of an innocent person, that he's very discreet about everything. His discretion is just like a straight forward hit. He doesn't have to think, he doesn't have to bother. Whatever he decides is absolute discreet, and he doesn't have to have choices. He doesn't go on choosing people, he doesn't go on choosing things. He said, "This is the thing," – finished.

So, such a person becomes absolutely dynamic because he doesn't waste any energy, he doesn't waste his brains, he doesn't waste his arguments with anyone. If he thinks a person is worth arguing, he'll argue. Otherwise he'll say, "All right, you are clever. Go ahead." This is the understanding of a person, who is completely discreet.

Like there was a very big joke about it, that there was a man who was going up the road, up the stairs, and another one was coming downstairs. The one who was going up the road was a wise man and the one who was coming down was not a wise man. So he tried to be aggressive and he told him that, "I will not move for you, because I don't move for fools."

So the other one moved on one side and he said, "I do." Meaning, "I move out for fools," But he said, "I do," and he moved out. So he has such a discretion – how far to go and how far not to go.

Now, I will give you an example how in nature you can find this very easily. The root has a little root cap. It's a very, very small, minute thing. You have to see through the microscope. Now this root cap is a wise thing. It goes in the soil, it sees there are some stones, so it goes around the stones. Then it finds there are boulders. It goes around the boulders. It has to find its way, so it's not bothered. "You are a boulder? All right, doesn't matter, I am not going to fight with you." It passes through that and goes directly to that place where it has to arrive. When it reaches that place, when he arrives at that place, he finds that he has tied up these boulders around himself to support the whole tree. This is the wisdom of a little bit, a small little cell which is the root end. So you can imagine how much there is wisdom in a little cell like that. And God has given us such a good brain and if we do not have discretion we are like people who are blind, who walk without knowing where they have to go.

So the first power of your innocence is awakened. Innocent men cannot be harmed. Those who try to harm the innocent men are harmed ultimately. They are very severely harmed, and it is amazing sometimes that the harm can be too much, too severe and that's why the compassion of Christ thought of it when He said, "Oh God, please forgive them, for they do not know what they are doing." Because it could have been that with the Father who is so wrathful, they would have been all destroyed completely. So the way He said, "Forgive them, because I do not want that these people, who are ignorant people, who have tortured Me like this, should be destroyed." This is the sign of innocence.

Then the second chakra, when it is awakened within you, you have a special quality of creativity. Because when the second chakra is awakened, you are actually thoughtless, there's no thought in your mind. So you start looking at anything, without thinking. You start looking at anything that is created without any ripple of thought in your mind. Like all that is created round the

lake of your mind is completely reflected in that ripple-less lake, and you see the complete reflection of that creation, as well as the joy that is bubbling in that creation. So your creativity becomes tremendous. You start seeing things, but not thinking about it. Now, see if you come to this hall, and you start seeing something, you like it, then you start thinking, "Oh God, this is a beautiful thing, but how much it must have cost? And now how old it is? Is it going to last or not? Is it insured or not?" All sorts of funny ideas will come to you, and you'll never enjoy what it is. But supposing you have no thought about it, you just watch it, you just see it. What happens? The creation that of the artist who has created this beautiful thing, the joy of that creation that the artist had – who might be dead now – you start enjoying that joy. The whole thing can be filled in you with that bubbling joy that he wanted to put there with his own heart. And that's what happens because there is no thought.

So the creativity becomes tremendous. But it's not only that the creativity is tremendous, but your techniques even. For example, a musician can become a tremendous musician. People who have never done any work, can become extremely powerful. We have somebody here from India. The other day he was telling people, because he gave one of the lectures, that, "I had never seen what wood is. I did not know what was teak, what was other wood and all that." And he had no job when he came to me. And he said, "Now, after realization what job should I take?"

I said, "You take to interior decoration," and he got a shock.

He said, "I don't know what will be – How am I to take to interior decoration?" I said, "You can start feeling the vibrations. You just do it on the basis of vibrations." And he did it, and he made a big money out of it because as I told you the other day, whatever is absolutely beautiful you think has nothing in it but vibrations. It has the coefficients which gives you vibrations.

Like Mona Lisa now. We like her, Mona Lisa. According to modern standards she cannot be a beauty because she was a very plump lady, an elderly lady. But today also, if you go there, you cannot see her painting. It's so crowded, everybody's anxious to see Mona Lisa. And if you go and feel the vibrations, from a distance you'll get vibrations because the coefficients of her body, face and everything is made so well that you get the vibrations.

Now people are very anxious to create new ideas, new type of things. But these things do not sell and even if they sell temporarily, they have no eternal values. So the people with this chakra enlightened start creating things of very eternal values, of universal values. Anywhere you take such a thing – you will take it to India, you take it to China, you take it to Japan or you take it to America, anywhere – any human being who sees that, sees the beauty of the Spirit, because it gives you joy in your Spirit. So the pure art is produced through you. That's the purity, or I would say, the holy art is produced through you. When you start producing that holy art, then you should believe that you have got an enlightenment on that chakra.

This chakra has another capacity, to transform your fat for the use of your brain. It works very hard for that when you start thinking too much and by that over thinking, what happens is that you develop all the diseases of the organs which it has to look after. Like, it has to look after the liver, it has to look after the pancreas, it has to look after the spleen, it has to look after parts of the intestines and the uterus. So what happens that when you use this chakra only for the use of thinking, all these things go out of order. And one by one you start developing diseases like diabetes, and then you start developing diseases of the stomach, and sometimes the spleen, and all other diseases which are very dangerous like blood cancer and all those things, out of this kind of mad thinking. Now to tell you that you shouldn't think too much, you shouldn't bother too much, you should not be wobbly, you should take things easy, be light-hearted, is not possible in the modern times because we are slaves of the watch. But what happens is that when you get realization, your thinking process becomes regulated. You only think when you have to think. You just go on thinking, thinking, like horns coming out. You don't think like that. You only think when you have to think. And whatever you think comes from your inspiration as such.

Now for time, my watch is always out of order. I deliberately keep it out of order, because the time is in your hands. Supposing these people will hurry me up too much, "Mother we have go now, we'll miss the plane, this thing, that thing." I said, "All right, if you say I'll go." I go to the airport and there they find the plane is three hours late.

Then they said, "Mother, why didn't you tell us?"

I said, "I was telling you, no need to hurry up. Why didn't you telephone and find out? If you had telephoned, we would not have been there earlier." So you see, you start seeing that this time is best for this, this time is best for that. You don't have to become a slave of the watch. Like this, people become such slaves that they arrive at a point where there can be some sort of a wrong thing happening or maybe that you reach the place and you have to wait for four hours, you have to do all kinds of arrangements to make yourself comfortable. Or sometimes it so happens that you quarrel with your wife, quarrel with your husband, quarrel with your children, "Oh, we are getting late, we are getting late, we have to be on the time." All this madness comes to people because they have not got their realization. Once you get realization, you station down. You are very much at ease with yourself. You don't hurry others and you don't trouble others. Like small, small things, how much we trouble by our worries. You see, human beings will go on saying, "I'm worried." But what's the use of worrying? Now if I tell you, "Don't worry," you cannot stop it. But once the hole is made here, which we call the Brahmarandhra, is opened, then there's a hole out of which the worry comes out, and then you just cannot worry. Even if you want to worry, you won't worry because somehow or other you go beyond that nonsense of worrying.

In any way, mentally I cannot convince you that you don't worry. But once you get realization, you'll be amazed, you'll be just enjoying yourself. Even if you are late, you are not going to bother about or trouble others and you will find that you will be always on time for things. Because there is a force, this All Pervading Power of God looks after you. You start believing in it, how it works out. You won't believe how much it helps, how much it works out, how it can operate just beyond description. I'll tell you a story which you won't believe.

Shri Mataji: I will tell a story about myself, and then a story about Warren I can tell you. It's in the newspaper, so you can believe it. I was giving a lecture in Bedford and that was from seven to ten and about eight o'clock a boy fell down somewhere – about ten-fifteen miles – from a bridge. Very deep down he fell down from his motorbike and they sent for an ambulance. They were all frightened; they thought this boy must be dead to fall down to this extent. So the ambulance came in and when the ambulance came in, this boy just walked up, and he came up and he sat in the ambulance. So they said, "How are you?"

He said, "I'm all right. Nothing wrong with me."

So they said, "But nothing happened to you?"

He said, "No, I broke lots of things but a lady came in white clothes, in a white Mercedes (that's my car), and she walked down up to me and she cured me. And only she left the lower portion of my bone, and she said that, "You come for this to me," and the rest is I'm perfectly all right, see?" They couldn't believe it.

The police was there, and everybody was there. The next day he saw my photograph in the newspaper, and he informed them, he informed the police, "This is the lady who came and cured me." So they telephoned our people and asked them, "Did she pass this way that day?"

They said, "That time she was just giving a lecture before six hundred people. She was not there." So they were quite amazed, how it has happened. But it can happen. It's nothing new. I mean it has happened many a times. But one of these that has appeared in the newspaper is like that.

Now, how does this happen? God has got wonderful television also, perfect. It's so systematic, it's so scientific. How it works, that for that you have to just see and wonder. He has got telecommunication, He has got computers, He has got everything that you have created, but extremely efficient and methodical. You don't have to worry, it just works out. There are so many things that have happened, like you have heard that Christ gave bread, five bread and fishes to so many people. It's nothing new to now Sahaja Yogis. They have seen this many a times happening, in our groups and in our camps.

But another thing which is not believable but it has happened to one Mr. Warren, Dr. Warren who is here from Australia. When he

came to India he got his realization and when he went back he said, "I must now start talking about Sahaja Yoga and giving realization to people." And when he went back to Australia there was a petrol crisis. There was no petrol in his car, about to finish, so they thought, "Now, what to do? We'll not have any petrol. How to do Mother's work?"

So they said, "Let's try. We'll just go wherever we want, we'll not look at the petrol." And they did this for twenty-one days, continuously, and when they went to the petrol pump after twenty-one days, because the petrol pumps had opened out, the petrol pump fellow said that, "There is hardly one liter of space there. With what am I to fill it?" And they were amazed. They did it twenty-one days. It can happen.

You do not know when you say God is Almighty, when we say that He can do whatever He wants to do. He does everything. When we say that we are not aware that what He can do. We just think that at the most He can make flowers into fruits, at the most He can make our heart beat, at the most He can make us from amoeba to a human being. But just think of it, how far He can go, and how capable He is and how full of compassion He is for His own creation. Now you have to enter into that area, first of all. Unless and until you are there, you are really blessed by God, you cannot believe it how it helps.

Thirdly, the third center is the center of your seeking. Now the seeking gets satisfied in the sense that you feel you are no more to seek, now you have to give. You are asking for the light, you have got the light, and you have to give the light. But you do not develop the fanatic attitude that, "I am the right person, and you are the wrong person," and that kind of a violent nature, but you develop a very gentle and a kindly and affectionate nature towards that person. Because you have gone through that kind of an experience, so you know that this person is ignorant. Gradually when he will see the light, he will understand. So you don't force your way onto him, at all. On the contrary you allow that person to slowly take to it, and awaken his Kundalini and see for himself so that he should certify himself. You don't force him to say things, you do not organize him, you do not make him a member, you do not take money from him, nothing. You leave him alone. If he wants to come, he can come. If he does not want to come, he need not come.

In Sahaja Yoga, we have made it compulsory that all the centers we are running, no young boys should come who are below age without the permission of their parents, even to visit, leave alone living there. So that's how we allow only those people who are grown up, adults, to come with their own wishes. They are not to be forced. If they want to go today, we'll say, "All right, go just now." There is no compulsion on anyone, because one thing you must know, that you cannot compel as far as your Self realization is concerned. Because it is of no use. It has to come through your freedom, through your asking, otherwise we cannot work it out. Unless and until you ask for it, we cannot do it. It is an impossibility. So you must understand that I cannot force you to get realization. It has to work out. If it works out, you are a lucky person. I cannot guarantee it. If it works out that means it is your own, and if it has not worked out and if you want to work me out or anybody to work it out, they'll work it out. But it cannot be guaranteed, it cannot be promised.

So your seeking stops and what happens that you start looking at yourself and seeing your own glory, and understanding your own powers, get yourself cleaned out, and you want to give others that solace that you have got, that realization that you have got.

So, I always say that I'm the greatest capitalist, because if I have all the powers I'm the greatest capitalist, and I'm the greatest communist because I cannot live without distributing to you. I must distribute. When we talk of capitalism, what do you have? These stones? What do you have? What do you distribute? The stones? And what are you a communist? What are you distributing? Only stones? So there is nothing to be proud of these worldly possessions. What you are to be proud of, or to be conscious of, is your Spirit. Spirit is the only thing that can kindle another Spirit. I have not seen any matter can kindle that joy in anyone. At the most if you give some matter to somebody, that the only advantage of having some material thing is that you can give it away, that you can express your love through some material things. But otherwise the matter has no value of any kind. But Spirit has absolute value, because it can kindle light into another's life, and there cannot be anything better than to be given to anyone else. No amount of money, no amount of empires, nothing can give that which is the Spirit, because the Spirit is the ultimate. After that you don't seek anything. That's what is the Kundalini, is the true desire which wants to become the reality, which wants to become the divinity. To get divinity within you is the highest thing and that's what, once you get it, you don't want

anything else.

So the seeking starts improving. Around the seeking are the Ten Commandments, you can say, or the ten primordial masters. There are many others, but the primordial masters, the ten, who came on this earth, one after another, to teach us how to balance ourselves. After realization I've seen people automatically balance. I don't tell them anything about Ten Commandments. I don't say "Don't", I never say. I said, "You get your realization." Once they get realization they just start behaving in such a manner that is extremely righteous, extremely balanced, extremely holy. Such a person becomes immediately rid of all the horrible habits they have, all the enslavement of passion, and lust and greed. Everything drops out just like that, and like a beautiful lotus they come out of that mire, that darkness, into light. And then in the light they see it so clearly, that this is not the thing that I can have, this is not the thing that I can wear, and immediately they give it up. That's how you become a new personality. This religion is born within you.

Now we talk of religion, this religion that religion, that religion. Everybody is talking of different religions and dogmas, and this and that, and only fighting everywhere you go. They are fighting among each other, it's still going on. It's endless; they are all fighting morning till evening. Then I have seen also some people who try to unite religions and there also they have nothing but all the devils put together, all devils joined together to unite. There is nothing of reality in them. So the people are puzzled, "What is happening to religion?" These organized religions also can be very dangerous. They can put you into such norms that you can really get absolutely brain-washed, and you start believing that what you are doing is correct, without understanding why are you doing it. Most of the things tell, "This is a mystery, that is a mystery." Then why, what are you doing there? If it is a mystery, it is better you give up. But they'll just brand you that, "This is mystery, that is mystery." You have to accept. But what is the advantage of that kind of a life, nobody wants to see.

As I told you, that Christ has asked for one thing, "Thou shalt not have adulterous eyes." Let us see which religious organization has granted that to people. It's only your Spirit, when it is awakened and reborn, you can have that innocence within you.

As it is today, it's getting late, but I have to tell you that the chakras as he explained, I am just giving you the powers of every chakra. And the power of the chakra of Heart is tremendous. It gives you the fearlessness. When the child is about twelve years of age, in this sternum bone, the antibodies are created by this chakra. And they are sent all over the body to fight the disease or any kind of an attack on the personality. Now, these are actually looked after by the deity in that center, and this deity, when gets the message, She informs all the antibodies that "You have to fight." And all of them will go at that point, join together, to fight the enemy of life, enemy of God.

Like now we are having, now I'm here, and Americans are to be realized, and we have to do something about America. Then knowing that how America is important – I'll tell you where America is in this body – people from Australia, from India, from France, from all over, have come down here. All the way they have come, just to give realization to Americans. All of them. I never forced anybody, I never asked anybody, they just came forward, "Mother, we are going to go with you, and we are going to do this great work of realization to people of America who are seekers." They all have come on their own, spending their own money, and they are doing this work with me. So you can image what a great attraction it must be, what a great attachment it must be, for the seekers of America that they have come all the way. They are all people on big jobs one is a doctor, another is an architect, another is this, all of them sacrificing their money, everything, time have come, down here, to be with me for these two months to work for America, from all over. We have some people who are actresses in the English drama or some are directors and things like that. They all have come here.

In your Boston we have at least, I think, ten people from ten countries. So you can imagine how is the whole attention, the priority. This is the important thing. They must get realization. They do not get any money out of it; they do not get any reward out of it; only the satisfaction that so many have got realization. The more, the merrier. When they see more people coming getting realization, you must see their faces, they lit up. This kind of a personality people have not seen.

I had one bishop who came to stay with me in my house in London, and when he saw Sahaja Yogis, he said, "This is a rare caste and community. I have never seen such a... So I've been telling people to do little things in life, they cannot do it and look at these

people, how beautiful they are. I can't believe how can they be so nice." Because your Spirit is beautiful, the Spirit is glorious, and when you become that, automatically it starts manifesting its beauty. You don't have to tell yourself. You'll be amazed at yourself how you have become so beautiful and so good and so nice.

So this quality of fearlessness comes to you because your antibodies are completely charged with the power of the Spirit. And you start understanding what sort of a disease is coming, what sort of an attack is coming, and your body knows how to fight it. You know how to fight it, and when you know that, you are not afraid of any disease whatsoever, even if it is cancer, anything. People know how to fight it for themselves and for others.

Now the higher chakra is of Vishuddhi Chakra and this chakra is what America is. In the Universe this is the chakra, Vishuddhi Chakra, is what America represents. Because America has a responsibility, this center has the responsibility. When they raised the head, human beings, then this center developed the responsibility to be human beings. And the responsibility of spirituality lies on the shoulders of Americans. You had great people like Abraham Lincoln, very great people here professing about freedom of your country and big ideal things. But to my dismay I find: where are those gone? Where are those people who will take the responsibility of spirituality? They are lost with fake gurus, they are lost with cults, they are lost with all kinds of things and where are they? It's such a sad thing that the responsibility which was on the shoulders of Americans has been not properly tackled, at all. But now the time is – though we start slowly – let us take up the responsibility and see for ourselves what we can do for our countrymen, for our people and, on the whole, for the whole world. You can do a lot, because that is your specialty, that is your job which has to be done.

Now this chakra gives you the power to be the witness. First power you get that you become the witness – witness of everything. The whole thing becomes like a drama, like you are in the water, and then you suddenly come in a boat and you start seeing the play of all these waves. You are no more afraid, you just start seeing it as a drama; you become a witness. The second thing that happens to you with this, that you become collectively conscious. Your hands, if this chakra is good, start feeling the cool breeze, start feeling the chakras of yourself and chakras of other people. With your hands you can cure people, with your hands you can raise the Kundalini, with your hands you can give realization. These hands become powerful things. Even the movement of these hands has a meaning; everything has a meaning. Whatever it does, little fingers, they all have a meaning and because they get enlightened.

Mohammed Sahib has said very clearly, "At the time of resurrection your hands will speak." Now if you talk to any Muslims, they will say, "We have never heard of Resurrection day." Find in the Koran, if you see, most of it has dealt with the resurrection day and the doomsday is very little. But people will talk about the doomsday because they can frighten others with that and have their own cults and own things. But actually the resurrection day is the most important thing. And for which Mohammed Sahib has clearly said the future. He didn't say that, "I'm the last, now nothing is going to happen." He said, "At the time of resurrection, your hands will speak." And that's exactly what happens, that you start feeling others on your fingertips. You know through your fingertips what centers are catching in another person or in yourself also, and immediately you start improving it, if you know how to do it. And that's what you have to learn: is the divine technique, the true knowledge, of how to handle this power of divine Love, that is flowing through you.

So this center is very important, I think, for Americans. It has one side by which people are aggressive. When they talk big they're bumptious, they are ego oriented, they try to suppress others by their speeches and try to dominate others when they talk – these are the right-sided people. The other side are the left-sided people. When they feel guilty, they think they have done this wrong, and that wrong, they should not have done this wrong. Actually I've seen that in America most of the people have problems here [Vishuddhi Chakra]. Most surprising. They are all the time shaking their neck like this. In my program also I've seen, they have always a problem here. The thing is that they have a greater responsibility to keep this center the best, by keeping the responsibility of spirituality quite the highest priority. They should have the highest priority. But what you find that all the people are coming from all over the world to help the Americans. A day should come when the Americans should go all over the world to give realization. And I'm sure that day will come one day when you will grow up to that sense of responsibility when this center will really stand up, as a spiritual personality.

Now, the higher center is of Agnya Chakra which is the center when you get realization, and when the Kundalini rises above that, you become thoughtlessly aware. Now at this time you get the power, first of all, of curing people. If you touch somebody, he's cured. If you say something, that happens. If you go in the house, something good comes in that house. Auspiciousness starts working through you, when this center is opened.

But one should not leave at that center, because if you start moving onto the left, or to the right, you'll get into problems. If that center starts moving onto the right, then you start seeing visions, which is a very wrong thing. You go into the realm of supra-conscious or into the collective supra-conscious, by which you can become a very ego oriented person. You can be a very violent, hot tempered, quarrelsome person. Actually, Hitler used this method he learnt from the lamas and he put people onto the right side of the supraconscious, into collective supraconscious and put the spirits, dead spirits, who were of the people who were extremely ambitious and cruel. That's how this cruelty came into the Germans and they forgot what they were. They forgot they were human beings, the way they killed, the way they behaved. It's impossible for any human being to do that. But he managed this, and it's written down that he got all this from lamas from Tibet. From there he got the knowledge how to put people onto the collective supraconscious.

Now the people who can go to the left side, also start curing people. In such a company you might just get stunned. If you face such a person you might just get stunned. Or you might get a kind of a complete attraction for such a person. You might get completely under the domination of such a person. You might surrender completely to such a person and you will not know what you are doing till that person has completely destroyed you. This type of people have these horrible powers because they enter into the collective subconscious. And when they enter into the collective subconscious, they gather those spirits which they use. But the people who move to the left side – who cry, weep, emotional, feel guilty all the time, miserable people – they jump onto the left side. Now all the diseases, practically most of them, like AIDS, like cancer, like myelitis, come from the left-sided entry and is accepted by the doctors. Because I've seen a very good film made by the doctors who were researching on cancer, that when the body is vulnerable to these diseases, means when you are over-exerting yourself, when there is too much of sympathetic activity in a person, and when a person is absolutely fagged out with it, at that time they say that these diseases are triggered into you, that somebody triggers it. And this is what they call as the protein 52 and protein 58 and all these names they give because doctors don't know that they are dead spirits. And these are the things when they enter into you then they trigger it. But they say something very right, and that is that these things come from the area built in you since your creation, means your collective subconscious. And that I have been saying for so many years. Now recently I saw this film. So they are coming to the same point, but after such a long time, that it is triggered by them. So those people who go too much to the left get this trouble.

Those who go too much to the right get heart trouble, heart attacks; but not the slow attack, because heart has double type of attacks. It can be slow heart or it can be a fast heart. The people who go on the right side have everything fast, liver is moving fast, everything moving fast. It's such a speedy temperament because they are so speedy. In the morning they'll get up, "Now I have to go to the office," and they'll be taking the breakfast in one hand, putting one foot in the trousers, and another hand into the coat, running to the car, and there's another big jam coming up and then swearing at everything and it's a mess throughout and the whole body gets messed up. When the whole body gets messed up, then what happens is that your speedometer, which is the spleen, also goes out of order and you develop a funny type of temperament. If you say to them that, "We have to go now to the airport," you see them absolutely gone as they are wobbly. The whole machine goes off, you don't know why. If you ask them, "What's the ...?" "Oh! I have to go to the airport." So what? Even the name of the airport can put people like that. So they become absolutely uneasy people, and this kind of thing when it happens, you are very much in for trouble. And this is to be balanced and put right through your Kundalini awakening.

Now this center as you know, is the most important center because this is the gate to the kingdom of God, and is governed by our Lord Jesus Christ, who is the embodiment of innocence. Here He does not incarnate (indicates Mooladhara Chakra). There He incarnates on this Earth (indicates Agnya Chakra). Now, His crucifixion was fixed, and He was to be crucified to show that He is eternal life, He does not die. He is Chaitanya; He is made of all these vibrations. So He could walk on the water also, and He could pass through that tight closeness of these two balloon-like structures, ego and superego, and could settle there to establish that center for us, which is called as the Agnya Chakra, which controls your ego and superego, both.

But most surprising, the people who are, say, Catholics are the people who use their superego. They get conditioned very much, this should not be done, confessions, weeping, crying, unhappy – “We have to be miserable” – Why? Christ has been crucified for you. He has suffered for you. Why, if you have accepted Christ you should be joyous. Only to be awakened Christ, so that you get your realization, that’s all. What is there to cry?

If they are Protestants and all that – I took my birth in Protestant religion – and many Hindus and Muslims ask Me, “Mother, why did You take Your birth in Protestant religion?”

So I said, “They are very sophisticated fanatics, because they rationalize everything. They rationalize God, they rationalize every dogma, everything. It’s such a thinking going on there. So it is very difficult to push them back, that God is not thinking. God is beyond thought. God is beyond your mind. Mind is limited. You have to go beyond that and that’s why Christ crossed that limit by His resurrection.

So His message is His resurrection and His resurrection has given us a special quality, that once He is awakened within us, both of these ego and superego are sucked in by Him. That means He died for our sins, so that He sucked our sins, our karmas, everything sucked in and this opens out. Once this opens out, the Kundalini comes out and this is what He has done. Such a great work that He has died for our sins and when He is awakened, both these institutions are sucked in and you become egoless and super-egoless. You become de-conditioned automatically.

Now this great incarnation was called as Mahavishnu and was described in the ancient books, about fourteen thousand years back, by Markandeya. But people could not relate it to that because when Christians went from here, they went in a different mode. It was a political stunt. They carried a gun in one hand and a Bible in another hand. Such people could not communicate with other people who had everything with them and they never read those books to them. It was all prohibited. Bible is too small a book to contain a character like Christ. He was too great a man, and we should have gone all out to see what He’s described in other scriptures, how He’s talked about. Let us find out. We should have been open minded about it. Instead of that people just laughed and mocked at all these old books, the Scriptures, and they thought they are the wisest. This is the worst part is that the ego thinks they are the highest, they are the best. They can do what they like and that is how they lived.

But thank God, now, people are realizing that we have missed the point. We have definitely missed the point. So we have to see what He was before He came on this Earth, in the Heaven how He was created, how He was Alpha and Omega, what was His own nature, for what purpose He came, and why He died, why He was resurrected, why this drama was to be carried out. For this, only three and a half years of Christ cannot explain, and people cannot tell us why all these things happened. We have to keep a very open mind about Christ, and we have to see with our own eyes how it works out.

In Kundalini awakening you’ll be surprised. When the Kundalini stops here and this chakra is closed, then you have to say the Lord’s prayer. Everywhere, whether you are a Jew, you are a Muslim, you are a Hindu or a Christian, from whatever community you become a yogi, you become a realized soul. You have to say the Lord’s Prayer, because the Kundalini won’t rise, and that is the one of the greatest proof that Christ resides here. If you do not say the Lord’s Prayer, it doesn’t work out. So Lord’s Prayer is a mantra, is a chanting, but is to be said by a person who is a realized soul, who is authorized for you. Otherwise it is called as anadhikar cheshta, means the person who has no right, is trying to do something, is doing a wrong thing.

So those who are realized souls, when they say this mantra, then this center is opened up, Christ is awakened, and you are allowed to see, allow your Kundalini to pass through it and enter into the realm of this limbic area where this one thousand petaled Lotus remains. Now these petals then open up because of the pressure being reduced of the ego and super ego, and they are in different beautiful colored flames. The outside starts with a – just like from vibgyor [acronym for the seven colors] if you take it from vibgyor, in the same way they start, but very slowly moving and the end ones are like crystal, absolutely like crystal they’re shinning. And when the Kundalini comes out of it you see the whole thing opened out, the whole chakra opens out. This is a very important center which has to be opened out because here all the seven centers are there.

For example, we have got here at the back, if you start from here, is the Mooladhara, and then around it is the Swadishthana, and here is the Nabhi, and then it is the Heart. See now. This is the hole which has to open, and this is the Heart. It means if there is a dirty Heart, if there is a closed Heart, if it is a tired Heart, if there is a sick Heart, then this doesn't open. So in the Heart resides the Spirit. That's why this is the seat of the Spirit, but it resides in the Heart. So when this opens out, this flower-like lotus opens out, then the Kundalini rises in Her own glory, and you get your realization, as you got it.

Now as I told you, it is the beginning. In the Bible it is said, "I will appear before you like tongues of flames," and you can see it. I see it every day, the beautiful tongues of flames. But you can't see it because you are in it. Whatever you see, you are not, so you have to first become. Once you become and you grow into that, then you can also start seeing, but just now you have to become. Supposing you see the light, means you are not the light. If you see anything, you are not that. So the question is of becoming, of actualizing and growing into it and knowing about everything that you do, Everything should be knowledgeable and should be understood, should be logical. I hope it works out in this place. I have told you all about chakras. Tomorrow what to do after Self realization I'll tell you. And we'll have another session here in this hall, luckily we have got it, and we have decided to have one more program tomorrow. I hope it will be nice tomorrow and it won't rain so much. So call all your friends. I will tell you what is to be done after realization, what is the situation. So, may God bless you. Thank you.

Sahaja Yogi: Friday night, Shri Mataji.

Shri Mataji: I'm sorry. I don't know. Whatever it is, you tell them.

Like yesterday you have to do. We'll do it again today and it will work out I'm sure. Like yesterday we have to put our hands on our lap just like this, in a very comfortable way. First of all, we must sit comfortably. There should be no discomfort and that is distractive. So just seat very comfortable. And everyone should do it. There is nothing special or anything, but you must try to do it and achieve it because is not proper not to do it. When there is a chance you must do it, and it won't be good for others also if you don't want to do it. It's nothing too much for you to do it, it's very simple. So put your left hands towards me like this and the right hand you have to use, because the left hand is the power of desire and the right hand is the power of action. And as I told you yesterday, that in a village of 6000 people I did not do anything like that. Just when I stand up they get realization because they are very simple people in a village. But here people are quite complicated, they have problems: self-created, society-generated, the atmosphere generated, all sorts of things are there. Doesn't matter. So we have to a little bit nourish our different centers, which is a very easy thing to do, and you try to follow it.

Now, you have to close your eyes, and not to open your eyes because of the Agnya Chakra. That's very important. Because if your eyes are opened I find it difficult to raise your Kundalini. You have to keep your eyes completely closed, it will help your eyesight also. So keep your eyes completely closed. You don't have to open till you are told to open your eyes. So you don't have to worry at all. If there is anything tight in your body, somewhere, just loosen it a little bit. It will be a good idea so that you don't feel uncomfortable. Nothing dangerous happens, never has happened. At the most you may feel little hot in the hand. It doesn't matter. So now, please close your eyes. Just close your eyes. Put your both the hands on your lap towards me. Strain your fingers, stretching towards me. Just put your hands on your lap stretching. Now put the right hand... Left hand has to be fixed as it is, all the time. Now the left hand is to be stretched towards me, not towards your own hands, but towards me, straight. Now, the right hand has to be lifted and put on your heart. Just put it on the left side, on your heart. At this point, with all sincerity, you have to say or ask a question three times: "Mother, am I the Spirit?" – with full confidence. First of all, you should not feel guilty at all. Forget the past. Forget the past. Please, forget the past. Just now we are talking about the present. So just say: "Mother, am I the Spirit?" Three times. With full confidence, ask the question. Now, put this right hand on your stomach, on the left-hand side, the center of Swadishtana on the left-hand side. Nabhi Chakra, on the Nabhi Chakra on the left-hand side. This is the center of the primordial master within you. And as you are the Spirit, you have to say with full confidence: "Mother, I am my own master." "I am my own guru" – you have to assert it. So that if you have been to wrong gurus, fake gurus, all kinds of cults, it will all disappear. Please, say ten times: "Mother, am I my own guide? Am I my own guru?" "Am I my own master?" Don't feel guilty, please, don't feel guilty. Don't feel guilty. Still you are feeling guilty – it's very wrong.

Now, put this right hand down below on the stomach. Down below the stomach is the Swadishtana on the left-hand side. At this point you have to say: "Mother, make me the master of the divine art or divine technique." "Mother, I want to be the master of divine technique." This is the center of the mastery of divine technique. Better. Please, say this six times. It's all right. Press this hand again onto the Heart. Now assert here [unclear]. You have to say it without feeling guilty. With full confidence you have to say: "Mother, I am the Spirit."

Shri Mataji: Still, the Hamsa is... Now, please put this right hand on the neck. Please, put your neck straight. Don't push it back too much. On the neck, on the left-hand side, near the shoulder, just put it there and.. press it hard. At this point you have to say: "Mother, I am not guilty." Please, say it: "Mother, I am not guilty." Sixteen times you have to say: "Mother, I am not guilty."

Shri Mataji: Heart. It's better.

Sahaja Yogi: Yes, it's good.

Shri Mataji: Now raise this hand higher onto your forehead across. At this point you have to say: "Mother, I forgive everyone."

Put the light there I think, because with this the right Vishuddhi is heated. Press it hard.

Now without feeling guilty, put your right hand to the back of your head and try to press it hard – back of your head, just above, yes, back of your head. Now, try to pull it. Pull the head, and push the head backwards and pull with your hand. At this point you have to say without feeling guilty – hundred times I say: without feeling guilty – you have to say: "Oh Lord, please forgive me if I have done anything wrong." Again you feel guilty. Don't feel guilty. Please, don't feel guilty.

Shri Mataji: It's the [unclear]. Still there. Now, raise your hand on top of your head.

Now, press it hard, in the center of it with your palm.

1983-1014, After Self-Realization, You Must Master It

View [online](#).

14 October 1983

After Self-realization, You Must Master It

Public Program

Boston (United States)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: I bow to all the seekers of truth. As I told you before, that the Spirit has the nature of being the truth itself, and this truth is the love of God. So the truth is, that God is love, that this power that works in you is love. Love of God, and love of God is pure love.

We have lost the sense of purity because of our own venturesomeness, but purity is where the love has no lust, no greed. It is innocent. Like the sap in the tree rises, nourishes the whole tree and goes back; it does not get attached to any particular flower or to any particular leaf and says that, "I like this." It is absolutely detached. It just nourishes and goes back, but carnal love is like the sap rises, goes into a flower and gets lost; thus the flower will also die, the tree will also die, and one must understand that when you get after Realization, what you have to do is first of all to see yourself, how much you love others. How much your heart has opened for love. How much you can share. The individualism should drop out. That is collective consciousness.

It does not mean that you can feel the chakras of another person. You can feel the chakras that you have the problems. You go on like that. It means that when the Spirit starts shining in your attention, first thing that you develop a great compassion for this human race. Not for the animals or for the bugs like the many vegetarians do, but for the human beings. They are the epitome of evolution. So you develop your love for other human beings because they become part and parcel of your being.

Now for example, a finger is sick and the other finger looks after it. It is not doing any obligation, but actually it is soothing because if this is soothed, all the body comes to a very pleasant state. If this is unpleasant, the whole body is in an unpleasant state. So if you treat one finger, you are treating the whole. In the same way, your compassion starts flowing, but many people have very funny ideas about compassion also and these must be corrected through experimentation.

Some of the ideas of compassion are that you should worry all the time about people who are absolutely at the low ebb of life. As a Mother I would say, you have to first mature yourself. As children you are still growing, that is what humility means. Understand that you have to still become the Spirit in the full way, and just now to jump to tasks of taking up very difficult cases will be very dangerous and you may get enwrapped into it and your progress may stop. So as humble students of Sahaja Yoga, first you have to learn how to master it yourself, to become a person who does not catch from other people, who does not get troubles from other people. In a way, such a person has to be very cautious.

Now I have seen so many people. They come to the programs, they find one person who is possessed, shouting, screaming, and a Sahaja Yogi who is really matured will say, "Now you get out of this place, you should not be here," because that person will know that everybody will be troubled by this person, because this person has got a disease which will be contagious. All mental troubles are contagious which people do not know, like psychologists. They do not know that they are treating psychopaths. They themselves become psychopaths, because they have no way of protecting themselves.

So first of all you must protect yourself and you find anybody like that, better not go near that person. At the most you can say, "Mother, look after this man," if you have so much of feelings, but sympathy of this kind is very dangerous. I call it 'symp' means to share and 'pathy' means pathos. So you share the pathos of a madman and you get into troubles. So as good children I have to warn you that you should get more attached, more adhered to a person who is more evolved, more enlightened. Instead of that, people start feeling jealous and get ego-oriented and start fighting with a person who is much better off.

Now Dr. Warren, as you know, has achieved it, a very great height in Sahaja Yoga, but in Australia, I found many people who were really jealous of him for nothing at all and they wanted to oust him, while they themselves were at the low ebb and they always wanted to go to people who are at a lower ebb. If you have to go higher, then you have to stick on to people who have gone little higher and not to go to such people who are at a lower ebb, while they can come up only by looking up. So you cannot bring them by going down to them.

So those people who have got Realization for the first time, who have just touched it, should not suddenly start thinking: now they have become the great evolved people. They have to grow - grow like trees and acquire the knowledge of their powers. For example, if I entered into one room, that does not mean that I have gone to all the rooms, that does not mean that I know what is happening in other rooms. So for a person who has got Realization, has to be humble about it; that, I have to see more and I have to know more, I have to be better. This attitude helps a lot in their growth, and once you have achieved the higher state, which we call as Nirvikalpa, means doubtless awareness, after that you yourself can start with great enthusiasm, helping people, those who are much lower than you. This is one of the reasons many people who come to Sahaja Yoga go down and take lot of time to come up.

Sahaja Yoga is becoming. It is not that you can make somebody a plastic Sahaja Yogi. You cannot give a certificate, "All right, now you are a realized soul." It is you who has to certify yourself. It is you who has to grow up and it is you who has to master it. It is you who knows whether you have got it or not. So you have to have due respect for yourself and for others.

The second problem arises that a person becomes bumptious and starts quarrelling with Sahaja Yogis, taking sides of people who are negative, people who are not yet anywhere - is also a common sight I have seen with many people. So one should see, "What changes have come in me, what transformation has taken place in me?" One can even write a diary to see, "Have I become more compassionate, have I become more tolerant, have I become much more nourishing? Can I share things with others? Do I enjoy the company of others and the company of Sahaja Yogis?" But that does not mean that you have to enjoy the company of the people who are not realized and not to enjoy the company of the people who are realized.

In India we have very good saints and very realized souls, and their idea about human beings is very sad, because they think that human beings can never understand that when they have to grow up, they have to grow up with humility. Like a student has to learn from a professor, you have to learn from your Kundalini how to grow, how to become better by watching yourself.

They think that unless and until the guru is very strict, actually, like the gurus you have in the market, they are not. They are very different type of people. They are terribly hard task masters. If you see, their methods are so horrifying that I shudder to send anyone to them.

Once I had sent one gentleman, he had told Me, there was one guru called as Gagangan Maharaj, who is a real guru, and he is very well known, but he lives in the jungles and his legs are broken and hands are broken by human beings, and he is carried by a tiger. So he told Me, "Mother, if you, if anybody troubles you, if you are in difficulties with somebody who is very troublesome, you send him over to me." So I said, "All right."

The one gentleman who was very torturesome, he used to ask questions after questions like mad and very troublesome fellow, very ego-oriented. So just I said, "All right, you go and see this guru." Now this guru does not see people at all, so he felt very enamoured. His ego was pampered, "Oh God, the guru has called me, something great." So he went to that guru. After a month he came back, and like there was a big passage, and his legs were on his neck, and they were ringing him, as if dangling towards Me. I looked at him. I could not bear it, and tears came into my eyes. I said, "What has happened to him?" He said, "Mother, I am sorry for what I did." I said, "What happened?" He said, "You see, when I went there, I was rather bad because I told against you to the guru." I said, "What did you tell against the guru?"

He said: "I told that Mother is giving Realization to every Tom, Dick and Harry, and She should really first of all verify and then give Realization and this and that, and I was talking ill about you." He said, "Yes, you are wiser than Mother, isn't it? And then in

the night the tiger came and threw me in a 'khut' and fell down, fourteen feet down. And then this guru lowered some bread after three days and asked that, "You can eat this food but stay there." And I was lying there for five days."

And every day he (guru) used to lower the bread for him and he was there, all filled with filth and everything. After five, six days he sent three, four people to pick him up, and when he came up, he asked them to give him a bath and all that and a change. And then he told that, "You put these legs around your neck and go dangling to Mother. She is the one who will put you right, not me, and if you ever say a word against Mother, then I will break your legs in such a way that you will never be able to fix them."

Poor fellow, he was shattered, and he came to Me, "Mother, it was too much." Of course, his legs were fixed. He is all right. He is a good fellow now, but that is what they do, because according to them, unless and until you take them to task, you cannot humble them down.

Like another fellow. I sent him to another fellow who was a doctor and who used to really bother Me too much, but I just told him, go and see this particular guru. So when the doctor came back, he was thin like sticks. I said, what has happened? Didn't he not give you food to eat? "No Mother, he gave me food all right, he was very affectionate." But what happened, why did you lose so much weight? What has happened to you? You are looking so very thin. So he was staying about seven miles, one had to walk up, and every day he had to carry two buckets of water to clean one dilapidated temple there. Every day he was supposed to take that and clean it. So I asked this guru, "What do you mean by torturing him like this, taking these two buckets to clean the thing?" He said, "For a donkey you must give donkey's work. I am not a Mother to look after these ego-oriented people. It is better that he is trash now, he will be better off."

So this is what, the way they think people can be taught and they are to learn their lessons of spirituality in this way. Even when you go to them, they will test you in so many ways that you absolutely get fed up and you leave them and they are very happy that you have left them forever. They are never anxious that you should be close to them because it is a thankless job, otherwise if you see, if you do not take any money, you are never rewarded, people try to always boss over you. So they think that: it is better first to put them right, let them learn that you have to go hard way to be the Spirit. But Sahaja Yoga today is not like that.

As a Mother I thought, let these children who are already under pressure and tension receive their Realization. Let them have their Realization. Let them have their light again and let them see what is wrong with them. Then they start seeing their ego, they start seeing their superego, they start seeing their conditionings, they start seeing their problems and gradually when they see it, they can cleanse it, if you tell them how to cleanse it and they work it out.

So after Realization, it is very important how you look after yourself. You may be a king, you may be anything, makes no difference. In the realm of God, the one who is an evolved soul is respected. Not the person who just is a big man or something, a big politician, has no place. Only thing is who is more evolved.

Even a simple person on the street can come to Sahaja Yoga and can rise very high, and a person who comes in a big car and a big way and tries to all the time impress upon Me the greatness of his worldly treasures, does not reach anywhere. So in the eyes of God, it is not important what you are in life, what your ego tells you, what you think of yourself, but it is God's judgment that He sees how far you are in Realization, and in Realization you have to judge yourself through your vibratory awareness.

When this awareness stations down properly and you really become absolutely endowed with it, the joy of Sahaja Yoga starts trickling in your existence. People can see you. Those who never laughed, started laughing aloud, feeling the joy of life. The whole drama becomes sometimes a comedy, sometimes a tragedy and you start seeing the whole drama as a witness, and when this happens, then a person really, really enjoys the beauty of their Spirit. But those who think that they are great and they have read this book and they have been to this guru or they have done this great job, they must know that it is not counted at all.

It is how you are within yourself, where are your vibrations and what are the chakras you have opened out, how much large you have grown. That is how a person is known by his evolution. You are all seekers of ages. You are not a seeker of today. You have been seeking in previous lives and many lives before and so you are here today to seek the truth, and the truth is to be faced as

the truth is. You cannot force the truth to be like you want to be. Like some people say, "But Mother, I still like this." Then go ahead. I do not say no. I never say no to anything. I said, "Go ahead" and they then learn a lesson.

Like one day I will tell you about Dr. Warren himself, a very interesting story. It happened only few days back when we were in Singapore. I just tried some tricks and make them learn. Like there is another nice lady, very nice lady, who is very evolved and all that, and she got after him that, "We must go now to Kuala Lumpur," because she lives in Kuala Lumpur and she was worried about the meetings and this and that, and I had told them that I am going out and I will be coming back and we will all go together because there is a shuttle service all the time. And I said, we will go by the evening plane, but they wanted, she wanted to go two hours earlier, and she was after him that, "You better come along. Mother has a ticket and she will come along." And there were other people with Me, so these went just to organize everything, two hours earlier, by the plane.

When they went there, they reached all right, two hours, but when I arrived at the hall, what I find that they were getting down from their car - means they arrived even later than I had arrived, and I thought they will be now very much embarrassed to see Me getting down with them. So I asked the driver, I said, "Let us go ahead till they come out of the car," and I asked them what had happened. They said that, "We got down all right, but on the way there was a big jam, and we did not know how to go, so we thought, better take another road. So we came out from the pavement on the sides, and when we came out, there was all, we found that this was all filled with mud." So the car got stuck in the mud and they had to pull it out and all sorts of things had to be done, and they reached little later than when I had arrived. Then she realized, she said, "Yes, that Warren was telling me all the time that you should not do something that Mother has said, we should go with Her because She looks after everything, so why should we worry?"

So like that, you see, little, little incidents start occurring in your life and you start understanding that we are unnecessarily worried. Like sometimes, as our habits are, we want to go to the airport even before the aeroplane is fitted there. I mean, we are so futuristic, and there are people always with Me who are of that type and they get after My life saying, "Mother, you should get ready now, we have to go, we have to go," and they become so quite wobbly. I said, "All right, to put you at rest, I will come, but there is nothing going to happen, we are just in time, don't you worry." So we reach the airport and there they say, suddenly the plane is delayed by two hours. So they cannot understand, the plane was not delayed and why the plane is delayed now. Now I said, "Now, settle down. Fix your left Nabhi, fix your wobbly nature and let us work it out at the airport."

This is what it is. One has to slowly and steadily understand that the God who has created this great universe is the one looking after. He is the one who is looking after us. His angels are around us. They all look after all the realized souls who are on this earth. All the beautiful ritambara pragya, that is the knowledge of the enlightened mind about the seasons of beauty. They start enjoying it, and when it happens to you, even it happens to you, you just do not worry because you understand that everything is laid bare before you, and it has happened with so many people, but there could be another person who may not accept and say, "No, no, no, no, no, we must be very careful, we must do this and this" and start worrying, the same way they have been worrying.

Actually some people get upset even if you mention them that you have to go to the airport, I have seen that, and then they find that they are losing their passports, they are losing this and that, getting so wobbly. In Sahaja Yoga, first of all, you must steady yourself. You must try to steady yourself. Put your left Nabhi as they say, here is the left Nabhi - This one is to be put at ease. Is very important, because if it is not at ease, then also there is a possibility of you heading for some sort of a very serious disease like leukemia. As I told you the other day, that with the overactivity of this centre, on the left hand side, people might develop leukemia because your spleen becomes hectic. It becomes very nervous and it becomes crazy actually, because you are doing ten things at the same time and you are yourself crazy. So this becomes crazy, it starts producing malignant cells and you develop a disease called leukemia.

So first of all you must put yourself to a peaceful life. Now how do you do it? First of all believe that you are not going to miss anything in life. Even if you miss, supposing you think that you have to miss it. Like once at the airport we reached and the plane was late for five hours in Bombay, and in Bombay people know Me very well. They came to know that I am at the airport. Right from pilots to the loaders, everybody came there to get Realization and about five hundred of them came down and they got their

Realization. So My sitting there was important, My doing that work was important, so the plane was late and everybody enjoyed it.

So to get upset about what you have thought that you are going to do next moment, and when you do not do it, then you feel, "Oh God," the whole joy is finished, because people live with futuristic ideas. The whole future they built-in beforehand and they expect that future to happen and when that future does not happen they become miserable.

Actually in Sahaja Yoga you are in the present, you are never in the future. Absolutely silent and absolutely peaceful with yourself, you are in the present. You are dealing with the present moment. So the present moment is the reality while the future does not exist and the past is finished. So where you are, you are in the present, where you are enjoying the dynamism of the present, and this is what I have found with Sahaja Yogis is that when first they get their Realization, they either go to the future or to the past according to what they have been doing.

Now the people who are, who have been indulging into the left side also can be very much harmful themselves because they also start living with their past. Most of them I have seen, they will come to Me, "Mother, my father is not all right, my mother is not all right, my grandfather is not all right, my grandmother is not all right." The attention immediately goes to the whole, whole lineage, to whole progeny, "My son is like that, my grandson is like that," but if you get all right yourself, you are the centre. You are the centre of the whole core and once you are all right you can put everyone all right, but what happens that suddenly the attention shifts, you see, this is the habit; to shift the attention for yourself to others. Then the shifting starts about other Sahaja Yogis: "That Sahaja Yogi is like that and this Sahaja Yogi is like that, and that Sahaja Yogi did this and that Sahaja Yogi did this." Like some people who are absolutely such that we cannot call them Sahaja Yogis but they come, they go, they are still going on and then people see them and they say, "If this is the Sahaja Yogi, I do not want to be a Sahaja Yogi."

It is like this, the shifting of the mind starts and people try not to be there, but you must position yourself on your Spirit. You must know that you have become the Spirit. Position yourself is the point and then once you have grown into it, then you do not relate yourself in this way, that, "My father, my mother." This 'my' finishes off. Then you think, "Yes, my father is here, who is a person who should come to Sahaja Yoga." You go up to a point, tell him, "All right, if you can come, well and good." If he does not come, you are not bothered. You develop your relationship with the Father, God Almighty and with the Mother who has given you Realization. This is very important.

Then secondly it starts like this. Like, of course, there have been great saints in our country, like we can say that we had Sainath, he was a realized soul, a great person and his disciples would come to Me and they will say, "All right, Mother, you have given us Realization, thank you very much, but Sainath, you see, we have Sainath's photograph, we worship Sainath." Now this is another style, is that now Christ is not here, so when Krishna came, they said, "Oh, we will talk about Dattatreya, not about Krishna." When Rama came, they said, "We will talk about somebody who came before Him." Never when they were there. When Abraham came or Moses came, so they said, "Let us talk about somebody who came before." When that happened, then when Christ came, they said, "Let us talk about Moses." And now I have come, I have given you Realization, then you would like to learn everything from Christ, who is no more there. He is not going to tell you. I have to tell you. That does not mean you are disrespectful to Christ. Christ is as much there as Myself, but I have to tell you, not Christ. That is not His responsibility at this time, it is My responsibility, and so one must understand, who has given you the Realization? And that is why Christ has said that anything against Me will be forgiven, but nothing against the Holy Ghost, because the Holy Ghost will give you the Realization, and after taking the Realization also, if you try to put yourself backwards, then you cannot go further. So one has to understand, that who has given you the Realization?

The same thing happens about gurus, this, that. People are sucked back, but what have they given you, is the point. You should know what have they given you. Have they given you something substantial? They have not. Then why are you sticking onto that which is not going to give you what you want? They are not going to answer your questions. They are not going to tell you anything about it. So why not ask a person who can speak, who can tell you, who can explain, who is in present? And this is another human weakness, that they do not want to live in the present, but some people will say, "No, the Messiah is going to come after, say, two thousand years." Then you won't be there.

Today I am here, so better have your Realization, learn about it. When He comes afterwards, another one, then it is all right, but that time you are not going to be there. So the importance of present, Sahaja Yogis must understand. At present what is the situation? Where am I? What have I done? I have to understand each and everything at present. This is the important time. I am not going to lose any time thinking about the past or about the future. At this time what is my problem is? And then the growth starts. All living things, whatever it is, works on present, never on the past.

Say, as I told you yesterday, a root, when it starts sprouting, there is a little, small, little cell at the end of the root. It just sees what is the situation at that time is. All right, at this time it is a hard soil, it waits. As soon as the soil becomes little better, it starts moving. Then it makes a boulder. All right, the boulder is there, let us go round. At the present you have to achieve it. You can only achieve at the present, never in the future and never in the past. So this is another thing. The Sahaja Yogis who are realized souls must understand that they have to move with the present and not with the past. I had to go on fighting with people, telling them: now be in the present. Now the knowledge of Kundalini was never told so clearly, as it is said today.

Now they will say, but people used to get Realization after so much of cleansing and this. That was thousands of years back. Now we can go to the moon. How many people went to moon before? So do we say "No, but they used to, never used to go to the moon, so how can we go?" It is just like that. If something has worked out like this, that it is a jet Kundalini now, and you can go to your Spirit, you can become your Spirit. Why not take the advantage of that? It is because the mind is not yet tuned. The mind has not understood the importance of time, and this time, this present time, is the most important time in the whole history of evolution, I can tell you, which you will realize very soon. It is the most important time, but people do not realize it, and for them, what does it matter? "Oh, we can do this, there is nothing wrong, there is no danger. What is wrong in going into the subconscious? Why not get into the subconscious? Why not do this, what is wrong?"

When they suffer, they go down, they lose all their capacity to come back, then they will come to Me and say, "Mother, yes, I did this and I did that." Best thing is that you must understand where you should not go and you must understand where you can go, how far you can go and how much you should do. All this art of understanding is called as true knowledge of the technique of the Divine. The technique of the Divine has never been explained or told before. Nobody has ever understood the technique of Divine before, because there were not so many realised souls. It was a very exclusive thing, which was told to one or two persons, but today you are fortunate to be born at this time, that this technique you can know, you can handle it and master it, but even now, escape will be there in your temperament, so be careful on that point.

Now the another thing I have discovered, that people think that if you destroy something, that is the past, this is another style, then you will reach higher. This is another idea, like establishment, you destroy everything, destroy all the traditions, everything you destroy and then you will become something better. It is wrong. If a flower becomes a fruit, part of it drops out, not the whole. Part of it becomes a fruit. In the same way, destruction completely is very indiscreet, and that is how people said, "We are against establishment." That is wrong. Whatever is good of the establishment has to be taken up. Like traditionally, marriage is respected all over the world, was respected, today it is not. But I do not say about it, you will yourself find, how marriage is blissful after Realisation. A simple logical conclusion you should arrive, say, at this thing.

Now supposing you have children, and these children are great souls, because you are realised souls, so the great souls are born on this earth through you, because you are really the people who can look after them. Now these children, when they are born to you, they find that there is no sanction of the collective. You are still not husband and wife. The collective has not sanctioned you. It is a stigma. You give that stigma to the child for nothing at all. You have no business to give that stigma to the child. Today the society is such that it accepts, but the child will always have the stigma. I have seen even with all your advancement, I have seen people, when they have to tell about their parents, they say, "Mother I am sorry to say, but my parents are divorced." I mean, they feel little lower than the people who do not have divorced parents. They feel that the parents have let them down. They feel that there is some sort of a stigma, a kind of a dent in their character, that their parents have not been able to give them that respectability.

So the respectability to the child can be only given by the parents who are realised souls, because they respect themselves and they know how to respect all that is beautiful and good. After Realisation people marry, ninety-nine percent people, if they marry with proper idea of vibrations, become absolutely beautifully married permanently. There is no question of quarrel, no question of divorce, no question of anything. The whole thing becomes such a beautiful thing. There is no problem at all from them to Me. On the contrary, I find beautiful children appearing on the scene, and I really enjoy that beauty of such special type of children that come on this earth, and they also respect their parents.

What is the use of fighting before the children? You do not give them the fighting spirit, do you? Have you to send them on the war? No wonder all these so-called developed countries are busy creating wars after wars. They are a headache to the rest of the country, you see, there is a war going on, there is always a fear that this country is going to invade that country, that country is going to invade this country. It is a big nonsense going on. It starts from the family, where the husband, wife are morning till evening just fighting before the children, quarrelling with them, ultimately ending up in a divorce case. It is a shameful thing to be divorced normally, but it happens. You accept it because society has accepted. Today the society has accepted, but the child will not be accepted by the society, whatever you may do.

When the child will say that, "I have no parents, I do not know who my parents are, or my parents are divorced," naturally the child who is coming from a family which is not disturbed, will definitely stand higher than that child. You yourself must have seen that in your family, when the parents were fighting, how you felt sad about it, because you are the product of both of them and parents have no business to give that kind of a personality of deficiency to the children.

Here the people are so ego-oriented, that they do not think of anyone, for them, "I" matters, "I". "I hate her and he hates him." It goes on like this, the hatred is such a accepted phenomena, that the child suffers. Either he becomes an extremely exaggerated, volcanic, violent person; like I heard this time, this morning I went to the television and there was a little boy of fourteen years, has killed another boy of ten years. I mean, we cannot think of this in a poor country like India, because we are fighting with our poverty already there, but here when they have become rich, they start killing each other. This kind of violent nature you develop when you come from disturbed families.

Now the establishment of a family is important, but the way it was established is not correct. Now after Sahaja Yoga the establishment is perfect, perfect harmony. Today only, a couple has left for England who had come here and this gentleman was not willing to marry the lady, and the lady was not willing to marry, but they were living together. And then somehow or other the lady thought she can marry and then the gentleman would not. So I said, "You don't see him for few days," and the gentleman agreed. Now the gentleman thanks Me every time for that, that "Mother, this is such a blessing," and when they came here they said, "We went on holidays so many times, we went to all kinds of beaches," where of course she burnt her skin and all this nonsense. You see, it is such all destroying stuff that you have, as she developed white patches here and white patches there and actually she came for that. After doing all that so-called fun, they came to Sahaja Yoga, got married, and after marriage, what happened, that now a new type of a dimension of joy is pouring in them. They are such happy people, and now they want to have children, because first they did not want to have children, now they are old enough, so I said, you better take a child as just a sort of adoption from somewhere. So now the Sahaja Yogis love their children so much, that who will give them for adoption also. It is a big problem to get a child for them to adopt, who is a realized soul.

Now all these things have happened in everybody's life. The mother has been quarrelling or the father has been quarrelling, there has been problem on and this and that, and with that, the outcome is a person who is also a seeker. So imagine standing on a crocodile's back, you see, you are seeking your Spirit and the crocodile is not going to leave you. So be careful that you have to jump into this boat of Sahaja Yoga, leaving all that nonsense. You have to start your life afresh, change your ideas. Do not have all those frights, like people are frightened of women, women are frightened of men. This is something nonsensical. You have to shed out all these fears about each other and then tie up yourself into complete love and romance.

Actually now we are also, you have done in the West, so much search on love and romance, but I do not find anybody romantic. What I find is all the time they are talking ill of each other, trying to remove everybody's images. Only thing they are worried

about: how to increase the size of their purses, that is all. There is nothing, no love, it is something so surprising. While where we are in India you can find in our societies, I mean, we have really the real romance, whether we are old or young, does not matter. For us it is decided once for all, now this is your husband, this is your wife, and we enjoy.

And all this experimentation leads you where? Ten people who are married are in the orphanage, the ten women are in the orphanage, ten men are in the orphanage and the ten children are also in the orphanage. All end up in an orphanage, in old age they do not know what to do, and they, then they do not know whom to talk to, so they talk to their fridges or to their ovens, because they do not know whom to talk to, they are so lonely. This is the outcome of the so-called research work done on the romance and also of love.

We are all part and parcel of one great being. We are not here to fight each other, that is malignancy. That is malignancy when one cell becomes more powerful and tries to overpower another person, then it is malignant. The enjoyment comes when you understand the co-ordination between the two, like two wheels of a chariot, one is left, one is right. They are stationed in their own places. Support the chariot and enjoy the right. This is what one has to understand, but gradually after Realization you will understand how blissful it is, to be sensibly married, to have children who are great saints and some of the children that are born these days are really so saintly and so beautiful, that after a child is born to a Realized soul, then I do not bother about their marriages. It comes round all right, because they know how to put them right. It is so sweet and so beautiful.

So that is how we have to gradually start seeing it, because our ideas are that: establishment is all bad, family is bad, leave your parents, get out of them, they are the worst people ever born. You suddenly start feeling the goodness of your parents also. Start seeing them better. They see you better. They see you happier. They see you say differently. They ask, "How is it you have changed my child? What has happened?" They come to Sahaja Yoga. The whole family comes to Sahaja Yoga.

All these things go on happening in life in a human being, but he does not want to change. Something is definitely wrong and is a very simple thing. We have forgotten how to love. Pure love is not there. If it is so, everything works out so beautifully. You really enjoy the company of all the Sahaja Yogis. Now if I tell them, "Now you go on a holiday." They say, "Mother, this is our holiday." They are enjoying it. They are in the state of great enjoyment. You ask anyone there, they do not want to do anything else, they do not want to go anywhere else. I mean, even if I say, "You go now, this is all right, finished now, you go away," they feel so sad that they are leaving other Sahaja Yogis. You feel so close and so near to others. Those people now, Dr. Warren is a very well-known doctor from Australia and there are other people like him, who come to India. In India people are very humble. They live in the villages, they live in the small little huts. They beat each other equally with such joy. They never have that feeling of class consciousness. All this is lost. All the joy of just meeting another soul who is a realized soul, feeling the Spirit of that person, the fragrance of that person, makes you happy.

So now you must know you are on a journey of the new world. It is a new dimension. So give up all that was nonsensical and gradually we will know that this is nonsensical, because if you ask the questions after Realization, you can feel the vibrations. That is why there is a difference between one and another. I find that one has no vibrations and another has vibrations and he will go on saying that, "This should not be done," but another will say, "No, this should be done." But the one who has the vibrations must be always listened to and that is how the things work out better and better and better and this quarrelling ends up and you become very loving people to each other. This has to happen. Unless and until this happens, if husband and wife, two persons cannot live together happily, how do you expect the whole world to live together happily?

By forming these United Nations, by forming these, all these artificial things, do you think they will live together? They cannot. Basically what has happened is, they think they are individuals. They are not. They are part and parcel of the whole. Like one cell in the body is connected with another cell, in the same way you are all connected with each other and that you can find out after Realization. Once you find out, you feel so secured and so happy. You have brothers and sisters all over the world. Wherever you get, they will know that you are here.

There was a girl who went to Sicily once. She, she is a Swiss girl, Ruth, and she just went there and she was sitting alone. She thought, "Oh, what a place Sicily is. There is not even a single Sahaja Yogi here and I am just sitting alone. These people are all

playing monkey tricks," and she was just a little bit feeling lonely and suddenly she felt vibrations. So she turned round, there was another girl sitting. She said, "Are you Mother's child?" She said, "Yes, are you?" And then they grasped each other. They were so happy, you know, and the tears started flowing through their eyes and people could not understand what has happened to these two unknown persons suddenly get into such jubilation. Her name was Gilmant and she was a French girl, and they said it was such a pleasure to meet her there. Just by vibrations she felt the oneness and they enjoyed. Then they said the life was so great there in Sicily and they established a centre in Sicily after that, both of them put together. Can you imagine?

So all these things happen and then you understand that you are living with another language, with another life which is so beautiful and bubbling with joy every moment and you start seeing the joy everywhere and you are just enjoying yourself and also you enjoy the mistakes you have committed. You laugh at you and say, "Oh God, I was like that. That was me, that is finished, now gone." So it was like this, and you just make fun of yourself and you really see that, "Oh, that was me, that was Mr. Ego of mine, oh, how do you do? Bye, bye."

It is a very interesting growth when I see them like that and when I see them enjoying each other. That is the greatest joy for me. There is nothing else I want. I want that you should feel that joy and that love among yourself. There should be no quarrelling, there should be no fighting, there should be oneness of understanding and move under one person. There is nothing to fight. Like I cannot contact every one of you, so there is one person appointed. Like here we have Steve and Christine, both of them working out in Boston. You will find them extremely good people. They are extremely nice people, they have done a very good job, but maybe some person might be a quarrel, some person fighting person, may fight them. Does not matter, but you stick onto them. Till I find they are hopeless, they will be there and when I find that, they will go away. So you should not worry, challenging their personality, challenging their leadership.

Try, it will help you a lot because all of us have to be together in complete love with each other. Nobody wants to dominate anyone because we have to gain nothing, we have to gain nothing. It is a system where you give, this is the only system where you give, but we have never experienced before, the power of love, the power of this purity, this innocence. We have only used hatred. That has been our power, so give up that and use this power, it is so simple. It works beautifully, only you have to learn how to use it, and it works, sometimes with great strength, sometimes delicately, sometimes mischievously, sometimes giving you lessons, is very sweet. So you have to learn all these little, little things then you will enjoy how this mind is a monkey, how it works and how you watch the monkey there, and it is beautiful to see yourself like that, the drama of yourself.

May God bless you all. I am very happy to be here in Boston and you know I am going away and we have a little program tomorrow for which we have to sort out people. I do not know how they are going to do it and I do not know, whatever they want to do, they can do it, but we will have again the session of Realization first and after that we can see how it works out for tomorrow's program, is rather something which we do not expose people to normally because people are not yet ready - I should say, to accept the truth is very difficult. So we do not expose people to that, but considering that I am here today and tomorrow, and I may not come next year, I do not know. They think that we should allow people to come down and get the experience deeper and we should expose them to Sahaja Yoga, but sometimes we lose some people with that. It is rather risky, I know that, but I do not know, they will themselves sort it out, I do not know what to say, because this is a higher blasting as you can call it, where you get your Realization much deeper and you understand yourself much deeper and also you get nicely rooted into your Spirit. But that we do not allow people to go through till they have established themselves properly, and that is the thing we are thinking about. We are in two minds what to do.

Now it is for you to decide. I have to come to a ceremony like that, tomorrow we are having, because these days, nine days, are very important days where the Goddess is worshipped and tomorrow is a very important day again. So we have to have the ceremony and the Indians know what it is 'Navaratri,' tomorrow is the very important day and that day all over the world that is going on, all the Sahaja Yogis are doing, so we have to do it and those who would like to come are welcome to come for that and also you are invited for a lunch there.

Now today let us again have experience of Realization. Those who have come for the first time, please raise your hands.

Quite a lot of them.

Sahaja Yogi: Why don't we let them come to the front and let some of the people who have had it sit behind, and afterwards they can work on them.

Shri Mataji: All right, what we can do, you see, just to adjust this, because those who have come here for the first time are to be given Realization, that is important. Others mostly have got it. Those who have felt the cool breeze yesterday and day before, please raise your hands, let us see.

Sahaja Yogi: That is enough.

Shri Mataji: All right, now what I would suggest that those who have felt like that should go at the back and those who have not felt should come forward, because those who have felt will know how to work it out themselves. So we can have them at the back side and we will tell them how to do it.

You must know that you do not know anything about it. This is not a dark room in which you have to enter. It is a thing that has to be logical, you must have all the knowledge about it, you must know what it is, what is the Kundalini, what are the chakras, how to put it right, how to give Realization to others and how to manoeuvre it, and anybody who has given you initiation, if he has not given you Realization, then better forget them. That is very important, that there are so many in the market, one better than the other. So I have to just tell you that those who have not given you Realization, if they are still in your head, better get rid of them for the time being, till you get your Realization, because if you go on like this, there is no end to it. You see, people here have gurus just like as they have locks, you see. They go in the market: this lock is not good, so that lock.

See, it is the one who gives you Realization is your guru, otherwise who has not given you Realization is not a guru. So forget them. There are many in the market. The lady asked Me, I would say forget all of them. She has not got Realization. Finished. You be selfish, in the sense you must know what you have got yourself. That is the important part. If you have not got anything, then it is useless. I mean, you go to a shop, pay the money, you walk out without anything or at the most with a disease. Is it what you are seeking? Just it is logical. So if you have been to someone like that, just forget it. I will try to neutralize it. I will try, again I say, because there is no guarantee, but I am sure it will work out. Do not have any doubts about yourself, that is all. You can have doubts about all of them, but not about yourself.

Sahaja Yogi: Just slip your shoes off, because that helps you to be earthed.

Shri Mataji: Just slip off your shoes, please.

Sahaja Yogi: And loosen any belts that are there, collar and tie, just loosen.

Shri Mataji: Not to have very, very tight clothes in here (stomach) or here (throat). These are chakras, you see, so make yourself little loose there.

Now, you have to put your both the hands, just like this, on your lap, very comfortable. You have to sit comfortably. First of all be comfortable. There should be no crowding up, there should be no problem as far as the bodily comfort is concerned, because your attention will be diverted.

As I said, at this moment you are with Me. Forget the past. Whatever you have done or whatever has been there, forget it, forget it, forget it. You are not to feel guilty at all. At this moment you are in the present. So please do not worry what you have done wrong, what is gone wrong, nothing of the kind. You are seekers, you have come to seek the truth, to be the Spirit and it does not matter what you have done. Everything is forgotten, forgiven. So you also forget and always say that, "I am not guilty at all." Do not live in the past, whatever has happened has happened.

Now, both the feet should be on the Mother Earth, because She helps us to suck our problems. And the left hand is the hand of your desire. Now it should act spontaneously, it does act, but as you know there are problems on the chakras. I have to work it out Myself and you have to help Me that way, that you work it out yourself. So I will tell you how to put your right hand on different centres, to nourish that centre which is little bit weak and you have to close your eyes. Please do not open your eyes. Even if you have spectacles you can take it out, will be better, because it also helps the eyesight. You are not to open the eyes till I tell you and it is quite some time that you will not open your eyes. So keep your eyes shut. Do not open your eyes. Keep your neck straight, not too much bending forward or backward. Just keep your neck straight. If possible do not have any hats on your head, will be good, because the Sahasrara has to be opened up. If you can take out your hats, will be a good idea so this portion is left open, this has to open out.

All right. Now keep your eyes shut. Put your right hand on the heart, on your heart on the left hand side. Only your right hand has to be moved, left hand has to be straight with your fingers stretched. Here you have to say or ask a question to Me, calling Me Mother, if it is easier, "Mother, am I the Spirit?" Ask the question, "Mother, am I the Spirit?"

If you are wearing any Malas or anything from any guru, please take them out also, because they stop the Kundalini's awakening. So please take it out. It is better to be kind to ourselves and fair to ourselves, because we are here to achieve the Spirit and not to be belonging to anyone like that. We have to be ourselves to begin with and then only we belong to the Kingdom of God. Now just say, "Mother, am I the Spirit?" Ask thrice.

Now put this right hand down on the stomach, on the left hand side and press it. This is the centre of the Primordial Master and as the Spirit is your master, you are your own master. So you have to say, "Mother, I am my own master." You have to say that ten times.

After saying that, you put this hand little lower, at the lower side of your stomach, on the left hand side. We are working the left hand side only. Now at this point you have to say, "Mother, teach me the Divine technique, or make me the Divine technique. Mother, make me the Divine technique." Six times.

Good. Now you again put your hand on your heart. Now with full assertion, without any guilt, without any guilt, you have to say twelve times, "Mother, I am the Spirit," because you are the Spirit, you are the Spirit, you are the Spirit. So you have to say, "Mother, I am the Spirit."

Now you put your right hand, raise it on the base of your neck, on the shoulder and pull it out a little bit. At this point you have to say, sixteen times, "Mother, I am not guilty."

Now raise this right hand on your forehead across. At this point you have to say, "Mother, I forgive everyone." Say it twice, but with full confidence.

Now put the right hand again back onto the back of the head, back of the head where the optic lobe is and push it. Push your head backwards and hold it tight, and say now here, without feeling guilty - again hundred times I say, without feeling guilty you have to say, "If I have done any mistakes, Oh Lord, please forgive me." Say it thrice, without feeling guilty.

Now put this hand on top of your head and press it with your palm in the centre of your head and try to move it clockwise, but at this point I cannot take your freedom into My hands. You have to have your freedom whether you want your Realization or not. So you have to say, "Mother, give me my Realization." I cannot force upon you, so you have to ask for it. So just say, "Mother, please give me my Realization." Say it seven times and move the head in a clockwise manner while saying that.

Now put the right hand without opening your eyes on your lap. Now, put your left hand up on your head, little about five inches and see if there is a cool breeze coming in. Little higher, little higher, because at the - little higher, about five inches, not too high

or too low, but see yourself, you can move your hand and see if there is a cool breeze coming in, and in your hand also there is a cool breeze coming in.

Now change your hands and see for yourself. Put the left hand on the lap towards Me and see with your right hand.

Go on changing your hands and see.

Now put both the hands towards Me and now open your eyes. Put them on your lap, open your eyes, slowly, very slowly. Now watch Me without thinking. Now I will teach you how to raise your Kundalini. You may put on your spectacles, if you want to. Put the left hand in front of you like this, just like this, left hand in front of the Kundalini, like this, while sitting down and now try to move your hand from the Kundalini upward, forward, backward in a clockwise manner. Let us start.

Now put it on top of your head and loosen your shoulders and twist it round and give it a knot, a big knot. This we have to do three times. Let us do it again. All of you should do. Then later on we will say, I did not get it. Loosen your arms, put it up, put back your head and give it a knot. Do it again once more. Now this time you have to give three knots. One, two, three. Now see in your hands, are you feeling the cool breeze? See on your head also.

Why didn't you do? It is all right, you put your hands, you will be all right. Put your legs all right.

See, is there cool breeze coming from your head? Put all your hands up like that and now ask the question, "Is this the breeze of the Holy Ghost, Mother?"

You start feeling it in the hands. Now see for yourself. All right. There is no thought in the mind. There is no thought. Enjoy your meditation, just close your eyes, do not think. Now those who got Realization yesterday should get up and see over the heads of other people and Dr. Warren will tell you how to do it. There is Steve here, they will all see you how to do it.

Come along, I will put your elbow right. Come here, this girl.

Just see, do not open your eyes, keep them shut, they will see if there is a vibrations coming from you or not. All those who got their Realization before should join them.

Now see, what happened your elbow?

1983-1014, TV Interview with Eileen Rose

View [online](#).

14 October 1983

Interview

Boston (United States)

Talk Language: English | Transcript (English) – Draft

All of us are looking for something in life, whether it's happiness, power, self-realization, spiritual feeling.

There's a woman joining us now who's one of the few female gurus in the world. She is known as Shri Mataji in translation that means holy mother, and she has been all over the world. Saying, that there are things we need to look at in this world, things that really need to change, kind of revolution in a way. It is delight to have you here Mother. Would you first explain though, I think we all think we know what a guru is. Would you tell us what you do? You see, a person who calls himself a guru should be able to give you something of your own. You have everything within yourself. And only thing what he has to do is to activate that so that you become yourself. And he doesn't take anything from you.

He cannot take money from you, nothing of the kind. Just he has to give you what you have. He's like a banker. All right, you are from India and yet don't you base what you do on a belief in Christ and a belief in all religions? Of course Christ is very important. He's the gate, no doubt about it. What do people who follow your teachings, Mother, find in themselves? Is it a feeling of well-being? What, what do they seek through your teachings? Ah, lots of things because Spirit is the one within us in our heart, which is collectively conscious, so you become your consciousness becomes collectively conscious.

That means on your central nervous system you can feel the existence of the Spirit in your heart, you can feel the all pervading power that does all the living work like changing the flowers into fruits and all those things. You start feeling that power. That's what Christ had. When somebody touched his robe, he felt some energy went through him. That's what is the energy you start feeling. You become empowered. That's the sign of a guru who can give you something and take nothing. You worked with Gandhi in India, Yes from my childhood I was with him for quite some time. And what did you learn from his spirit? He, is himself a realised soul, but at that time he felt it was important to get out of the slavery, otherwise we can't do any spiritual thing at all because if you are bodily enslaved, what can you do?

And your husband is with the United Nations, he is the Secretary General. He's elected 3 times now as Secretary General of the International Maritime organisation. You know, I wonder if people think the way I do Maharishi Yogi was a product of the 60s and ah I think we think of him in a way perhaps with a lack of knowledge as anti-establishment. You are not really anti-establishment, not at all. I mean, this is absolutely untraditional. It's not like Indian style. There's nothing like establishment to be broken. You have to have your families. You have to have everything. It's all God's own arrangement that we should have good families and good children, and we should do our own role very with complete confidence.

You speak a great deal of the power of women. Yes, women have the most powerful thing. They are called a Shakti in India, but their power is not the way we understand the power. It's the power. The Mother Earth has, she has the power to nourish, has the power to give us all that we want. She's the one who looks after us. She's the one who fills our life with all these beautiful seasons as we are having now here. The colour is changing because it has got more of minerals in it and it changes the beautiful colours just to give us a joy. So that is a job of a Woman. So that's the this is a brief glimpse at you and what you do.

And what you say, and I know you, you claim to touch people all over the world, and there is an open meeting that will be held tonight at the Old Cambridge Baptist Church that's on Mass Ave in Cambridge beginning at 7 o'clock. So for those of you who are interested in knowing more of what Mother is all about, perhaps you would like to attend. Thank you so much for being with us today. Shri Mataji, nice to know you. And there is a power in the peacefulness of your face. Yes. Thank you all.

1983-1015, Navaratri Puja (incomplete)

View [online](#).

15 October 1983

Navaratri Puja

Boston (United States)

Talk Language: English | Transcript (English) – Draft

1983-1015 Navaratri Puja

.....[] used are not known to you because he is telling about another side of life. As we are human beings you see all our history is connected to each other. First of all, you have to forget that you are Americans or you are Canadians or you are Indians. You have to know the human history has to be followed as complete as complete human history. And behind the history of spirituality, you have to seek the very ancient countries, and one of them was in India. In India, people tried to find out what was the purpose of our life? Why we came on this earth? The main thing that helped them to do that first of all was that is the country where you can live very easily. There's no problem with the climate. There's no problem of the extreme colds and extreme breeze as you have [seen]. It is kind of a climate we seldom have in that country and even if you have it you have it for about two-three months. When you know this is the rainy season when it is going to rain. You have proper seasons. It is very easy to live in India in the forest if you live there's no problem. You can live with...under a tree. And you don't have to wear too many clothes or you don't have to wear a coat like in England you have to spend at least 15 minutes dressing up yourself before you get out of the house. So these problems do not exist there. Because of this great advantage of the country people took to the seeking very much and they went on searching instead of finding material advantages and what material can give us or what ...how we utilize the matter. But of course, there was a group of people who tried to also find out if they can master the material side of life through...through this spirituality. And they did something called yAgnyas where they prayed to them... the essence of the matter so that they could master it. The other side was people prayed for their sustenance for their prosperity everything all sort of things like worshipers, they worshipped. Because they were seeking they also wanted the protection. Because when they were seeking the negative forces would attack them. So they wanted protection. Also, there was every age every time some form of negative force [came in] like we had Hitler in this time when we were [] and now there are so many others you know who are negative forces, who are destroying forces who are trying to destroy the human beings.

So it was such a worshipful country where people worshipped the Gods with their heart and with their devotion that there were incarnations of God many times on this Earth. And they did that part, that aspect tried to protect the people who were in danger, especially the Mother. Mother came many a time out of which we celebrate nine special times when she came and killed very horrible devils on this earth. Now the same Mother according to Sahaja yoga has got three types of action. She is a Mahalakshmi because She is in the centre by which She ascends. And She is the desire of God as Adishakti the Primordial Being, the Primordial Mother who becomes first the desire so She is the Mahakali. And then She becomes the creative force or the creative energy so She is the Maha Saraswati. So first we have the Maha Kali, who becomes Mahasaraswati and then ultimately the Mahalaxmi. So first the desire, then action and then thirdly the ascent or you can say the sustenance []. You were sustained as human beings. Now you have become as human beings. Now you have to ascent higher into that superhuman state where you start feeling the divine, the power of the divine and also the divinity within yourself. Then gradually as you grow out you settle down into the kingdom of God by which you are completely blessed. Now to achieve this last ascent, Sahaja yoga of the modern times which is a very very unique thing was manifested through which you get your ascent, self-realization.

Now why we don't allow people to come to the pujas is this that first of all this is the knowledge of the roots in the West especially. They have no sense of puja at all. Whatever they have is the church worship and something like that. This is the knowledge of the roots while you have the knowledge of the trees. As they have grown outside that you know the science and you know material things, how to use mechanical things, you see, you have lived with those things but you have not lived with the roots which are the source of history. And to get to the source of history you have to become subtler. You have to become the spirit and to get into the roots. And this is the knowledge of the roots which you do not know. That's why you are so naïve and

you fall prey to falsehood. So, first of all, you have to become a subtler being. Now how to become a subtler being? For example, you have to get your realization. Now many of you got it. Some of you are still halfway here and there. And such people are dangerous to please because they have terrible egos or super-egos. And when they come to puja and they find something different from what they have known immediately turn back, you see, and their egos take over. That's why it is risky for such people. Those who come because they haven't got a mind that can...that can receive, that can receive the blessings with that open-mindedness. So it is better that you sit down without doubting anything. Allow...tell your mind to keep quiet[]...because so far you have achieved nothing. And now if you have to achieve tell your mind to be careful. Don't try to [trouble you]

. Keep shut. I have to go further. If I have to go further you better keep quiet. You have been always been trying to dominate me and trouble me. So you better keep quiet. Let me suck the vibrations. Let me get peaceful. Let me settle down. And that is how once you start settling down you will be amazed at yourself how things work out. It just works out with a little click like that and you just get fitted into it. And that's what happens with pujas. With pujas you see suddenly the revolution takes place in your chakras because My chakras are stirred up and they reflect in you they work on very hard and when they start working on you they are stirred up. Like the little child who was stirred up, all her negativity which has been there for so many days came up so when this stirs up within you what happens that you start getting cleansed, suddenly set. So this is the method of settling into that subtle thing. So if you have to judge it through your mental activity you can. Just allow your mind to be settled down a little bit. You cannot learn it through mental activity. You may learn a language. You may learn all technical things with your mind but to become subtler it's a happening which has to take place within you. And take you deeper into yourself. For example, your attention is towards yourself and I say take your attention inside. You cannot. So how do you? So this puja only creates revolving force in Myself which goes in your chakras and works it out and this is the only way it works wonders and we don't introduce yourself when you are just realized of just or just just.....this is an experiment I am trying because I may come after a year and you may not have advantage of puja. So that we are trying to experiment. Now that you have to try to keep extremely...extremely alight, cheerful and.[] What happens to you is within and not without. Now you'll be surprised how it works out. Now the first thing we do, how many of you are new. Please raise your hands. Higher.

Man: New people. []

Shri Mataji: [in Marathi] Are you feeling the cool breeze?

1983-1017, Spontaneous awakening of a force within us which is called as Kundalini

View [online](#).

17 October 1983

Spontaneous Awakening Of A Force Within Us Which Is Called As Kundalini

Public Program

The Community Church of New York (United States)

Talk Language: English | Transcript (English) – Draft

Public program day 1, Community Church of New York, 17-10-1983

I bow to all the seekers of truth.

Truth can be only conceived by your central nervous system. One has to understand that truth that is mental is never the truth because whatever you project through your mental projections and conceive something out of your mental abilities can be absolutely untruth. That's what I noticed about so many dogmas and philosophies that came forward on this earth without the experience of the truth.

That's how we accept science, much faster because science is what it is, we can see it with our own eyes, we can feel it, we can understand it. And only the effects of science when we find out, that when we also started working out the science. We started moving in such a direction that ultimately we end up in a collective destructive programming and this is where we get shocked. We just don't understand that if science is for the betterment of human beings how is it then it created hydrogen bomb, nuclear weapons and all these things and they stand like devils before us, monsters, all the time frightening, giving us paranoid feelings and we suddenly discover that, "Oh, God, what have we done out of that!"

So there is something lacking in whatever progress we make even through our central nervous system and that is a conscious control over ourselves is not possible. We haven't got the overall picture, that's the main point. We haven't got the overall picture of what we are, what we have to be and what is lacking in us. And the truth is not only a partial thing, it's not a limited truth but it is an overall truth which gives you an overall knowledge through your central nervous system.

For example, we think we have achieved great marvels when we have produced, say, our computers. Now computer is what? You see something [UNCLEAR] with this body of yours and it is a scene and you know you have seen it. You don't have to think about it, you don't have to go through the process of thinking, you just see it. No human being can produce that kind of a computer, whatever you may try. Because you have to feed it first of all, there has to be a feed of the knowledge and so the computer has to work that one. So this kind of artificial behaviour we can build up, from dead to the dead which can take us to dead only.

I am not against the science as long as it is used for the right purpose. But how? How to make people use it for the right purpose, they've no controlling force. Who rules this universe? Who controls us? That's what we should find out.

In the medical terminology we use the word "auto" very much, autonomous. Who is this auto? We never ask who is this auto, we've just given a name – this is auto. But who is this auto who is looking after our autonomous nervous system? At the most we may be able to work out our sympathetic nervous system but what about the parasympathetic? We have no idea about parasympathetic and we cannot work it out. So there is something beyond us. We have to accept in all humble understanding of the subject that we have not known who is this auto and to know the auto is Self-realization.

Like the idea of mastering a thing always means in a human mind it's kind of a domination. Mastering means that you sit on the head of that another person then you are the master of that person. It has no other meaning. When you say you master your own parasympathetic, means what? Now the trouble is that the whole concept of our living has been on the idea that we have to aggress on the matter, to know about it; we have to aggress the human beings, means to debase them, to overpower them or we

have to do some sort of an aggression all the time if you have to put them right. As if we are perfect. As if we know how to control. As if we are the masters of the art.

But now today I am going to tell you the mastery over the power of love, love which is without any lust and greed, which is detached love; about which Socrates has talked to you, that he said the politicians have to be detached politicians. How can they be detached? All the great saints have talked of this detached attitude. Unless and until you are detached according to them we cannot achieve the mastery of controlling ourselves.

Now, what is this detachment and how we achieve it? We should try to really find out for ourselves. We can say that the whole civilization has grown like a tree, a big tree which has grown. And what I am telling you is the knowledge of the roots for which one has to become a subtler personality. If you want to seek the roots you have to become a subtler personality. But to think a tree is nonsensical; it's a tree – grown big so you cannot see the whole tree. So to get to the whole, to get the overall idea, the overall, all control you have to become a subtler personality. So you have to go into another direction from which you are already there.

As I told last time, that the time of the God Almighty when He was the Wrathful God, he was the One who used to kill, he was the One who used to destroy negative forces and He was the One who was an angry God and you could not displease Him, came the second idea of the Son of God as we call Him in Sanskrit language as Shri Ganesha. Shri Ganesha is the second form of the idea of somebody who is a supreme being. Maybe you might call it an imaginary thing, doesn't matter. Unless and until it is proved better to call it imaginary otherwise people start thinking they themselves have become gods. It's better that you say it is imaginary, at least you won't feel that you are chosen, you are already selected, you are already there, you are already great. So best is to accept the situation by saying that, "let us have it as an imaginary." But the second imagination, or whatever you may call it, or what inspiration it was about the Son – Christ, the One who identified with the people, who sacrificed, who gave idea of God. That's how the second part of the manifestation took place.

And the third part is now – the Mother. The Mother has to nourish, the Mother has to look after, the Mother has to give all that is missing, all that is lost, all that is sick. These nourishing qualities the Mother has. So as a hypothesis you must accept Sahaja Yoga. You need not accept it blindfolded because blindness is no well. But you must keep yourself open as a scientist and see for yourself that if this is said, it is so or not. But a scientist whose mind is closed is not a scientist. I think he is a gone case. The person who has an open mind can only be called a scientist because he knows that hypothesis can become laws and laws can be challenged also. With that, if you see you will understand what I am trying to tell you about the Kundalini as in these three parts, how they are represented within us.

Now whether we accept the idea of God or not, whether there is the idea of Child or not and a Mother or not is not so important. First of all, I would [UNCLEAR] and say you better see for yourself, better find out yourself because we found out that unless and until a person becomes self-realized, unless and until he becomes his own Spirit, he cannot understand anything any further. And if you start talking about God or anything it becomes a dogma, a myth and people start clubbing together saying that we belong to this religion, that religion, that club, this club, Fortnum School Club, all sorts of clubs. But it is absurd. We cannot live with myths very long. For a while it's alright but we cannot go on because we feel the reaction of the myth, how it reacts on us and on the society, on the progeny, on the whole atmosphere it reacts that we become shocked and we start seeing that there is definitely something wrong somewhere.

Now, as I told you that this is a hypothesis, everything is a hypothesis for you today. Maybe tomorrow the truth and day after tomorrow the law but today let us see that it is just a hypothesis we are putting before you about the spontaneous awakening of a force within us which is called as Kundalini in the triangular bone.

Now to us Indians who are not very westernized, who were educated in the old knowledge about the seers, it was known that there is a force called Kundalini residing in the triangular bone. Even you will be surprised this bone is called as "sacrum", means the Greeks knew about this force that's why they called it sacrum, the holy bone because there was some holy power. Nowadays this concept of holiness is vanishing but at least the Greeks knew about it so they called it as sacrum and this bone was

especially very much respected by them. Now, this Kundalini existing within that has been known to Indians for thousands of years. Now if it is known to Indians I don't know why the people in the West get so alarmed because anywhere I went this is the first question, "Why did you come to the West?" So why did you come to the East? I can ask the same question. But we have thought to give you something that is substantial, something that we knew long time back and that is the solution of today's problems. So why not? Sometimes we listen to others also. Must you always put your knowledge in the first place and accept nothing from others? This kind of an ego attitude if you develop then one cannot talk about it. But this knowledge existed in our country for thousands of years and because of the ego orientation of the West, even among educated people never went into the search for this. Only last hundred years some people who learned bit of Sanskrit here and there went into little search about Kundalini and found out something absurd, absolutely absurd about Kundalini. When I started meeting them as a child I was shocked because some said the Kundalini was in the stomach – in such a big book written down, and some said the Kundalini was in the head, somebody said in the heart. With this kind of uncertain ideas they wrote, most part of books say the Kundalini awakening is very difficult and it is very dangerous, it should not be ever looked after into, it is a very, very mysterious thing and they called it "the mysterious Kundalini". All the English words denoting the Kundalini were used but actually Kundalini is your mother. She is that nourishing point within you which is absolutely pure. I don't know if you understand the word "purity" which has only one attitude - is to give you something. It is not going to take anything from you, it's the compassion of the purest form. We cannot understand such thing, it is too much, beyond our minds to understand that there could be a compassion which is absolutely of the purest form which acts for compassion itself, loves for love's sake, without any lust, without any greed, without any expectations. That's your Mother in down there, it's the Kundalini. And I wonder if any mother may you trouble when you're born, except she herself must have gone through horrible troubles. If She is the Mother and if She is the one who has to raise then how can She give you trouble? I can't understand it. So these half-baked people, I should say, naive, who had no knowledge about Kundalini came out with big, big books, especially the Germans, I must say, wrote many books about Kundalini and after knowing about Sahaja Yoga if you read them you'd think that this is child playing, they are just playing with Kundalini without understanding anything about it.

Of course, this force is placed within you because you are a human being, in the sense that the manifestation of this force can only take place in the humans. We are specially made people. As you know the flat brain of the animals becomes a prism-like brain in the human beings and that gives it a special quality by which our attention goes out due to refraction. In some other lecture I've given a complete idea about how it works out. So the human mind goes out in the sense that its attention goes out and anything a human being sees it creates a thought in him and because of that he has the power to overcome or to master the dead. Like an animal cannot make a chair but a human being can make a chair. He can use these hands for making things out of the dead but nothing he can do living. Like a flower becomes a fruit, all these living things that happen in this world they don't happen because we think or we have making capacity. They happen because something has this power which is All-pervading, everywhere and that power does this. Not only that but within us it gives all the choices: like an Indian person will have an Indian looking child, an American will have an American looking child, all sorting out in the body takes place. Not only that but there are so many things that this power does within us through parasympathetic that doctors cannot explain them, why they augment and why they relax. There are so many things which cannot be explained. To explain everything let us have the light within ourselves. In darkness we cannot explain so let us have the light and the light is that of the Spirit. That is the integrating force which will integrate all religions, it will integrate all your scientific discoveries, it will diagnose all your troubles and also it will give you the complete recovery and cure.

Today I was thinking of talking about, more about the gross side of life, is the body. Because body is the temple of God and if God has to shine in our body then body has to be alright, it has to be cleansed, it has to be beautifully that. And if you see the human body, see how beautifully it is organized. So on the left hand side is the subconscious, right hand side is the supraconscious and the central part is left open for us to ascend. That is how we are arranged. And the other day, as I explained to you, it is not a mixed bag of unconscious on top of the subconscious on top of the conscious and then on top of the Ego. It is a complete beautiful arrangement that is within our body that we are left with a clean path to raise, ascend through all these various centers.

Now the center which is at the first point here is the center of pelvic which looks after the pelvic plexus and is called as the Mooladhara chakra. Here one has to understand this is the Mooladhara center and the Mooladhar, the abode of the Mother, is

higher. This is a very important point which you have to know. Now on a very gross level I would say that this center is the center of innocence and when we start playing with our innocence this center goes into problems. Now it has two sides, right and left side. When it goes out on the right side, this center, we develop all kinds of problems of constipation and all sorts of problems of excretion which is, we can say is augmented, augmented excretions we develop. Now the other side of it is the left side which gives rise to diseases which are caused by perverted life.

So to make it understood for all of you we have two types of sins, we can say where you move to the right or to the left. If you move to the right then you are committing a sin against the Father, as we say. Means there you do things as material aggression, material possessions, material attachments and too much running towards matter, that is the, we can say, is the sin against the Father. Because if Father is the compassion, if He has created this beautiful world for us, He is going to look after us. Shri Krishna has said, "Yoga kshema vahamya" – first you get your yoga then I can look after your "kshema", meaning your well-being, he said it. I mean, we have to either conclude that they were all wrong but we have to give them some benefit of doubt. When you listen to them, why did he say that yoga first and kshema later? So when you have the yoga you get your well-being and there is no need for us to be so much attached to matter. And as a result of that this becomes infected with material, we can say, trauma. And when it takes place it goes into a kind of a very rigid condition by which you develop all the diseases of excretion. The right side is quite funny and it gives a manifestation very fast on the physical side. But the left side is even more difficult and this is the doctors cannot understand because psychology is different and doctors are different and we have doctors - one only for one eye, another doctor for another eye, you see, funny [UNCLEAR]. And for mind there is another psychologist sitting there. Then if you have to go for teeth, they'll tell you, "Remove all your teeth", they can't say that it is alright because for every tooth there is another doctor, you see, so you have to show your teeth to everyone, to see that all teeth are removed and by that time you are finished with all the teeth and they'll tell you that you are absolutely all healthy. So this sort of a thing happens because the trouble is we live in a [UNCLEAR], we have no idea of [UNCLEAR], the overall idea, we don't have the overall idea of the being, that we are not only physical being, we are also emotional being, we are also a mental being and, above all, we are a spiritual being. So now when the spirit of this one is innocence, is challenged then what kind of diseases you develop are really very, very serious and some of them, and I'll show you, they are affecting this country very much, like AIDS.

AIDS are caused by the combination of three centers within us. They are curable by Sahaja Yoga, I've said it before. For this I hope the people won't arrest me here. They can be cured by the help of the Kundalini. If we can put three centers within us in proper proportion we can cure AIDS. But first of all the doctor has to be a realized soul, he has to know, master the art of Kundalini awakening and he should know which are the ways of curing these centers.

Now this is one of the diseases. I have come here about ten years back, in New York, and when I told them that all this nonsense of homosexuality and all these perversions of sex is going to lead you to terrible troubles. That time I must say the people didn't want me, they rejected me for two reasons: because I said I do not take any money for this and the second one was that you have to live a life of balance, you have to be a balanced person. You cannot take into your hands the laws of nature; and once you take the laws of nature into your hands you live unnaturally, you have to suffer for it. And today, within ten years, I find all these things that were predicted are coming true.

So this center is so important where you commit a sin against the Mother. Here people start using prevented ways and methods of absurdity. Like I met two ladies in Born and they were sitting in front and they were just shaking before me. I was amazed, I said, "Are you coming from lunatic asylum?" because only lunatics shake like that before me. I said, "What's the matter?" "No, no, no, we've got powers so we are shaking." I said, "That's alright. But nobody is shaking and you are shaking just like that. There must be something wrong with your nerves, what are you doing?" They very proudly went, they came and told me, "We have done all the sophisticated methods of Freud's philosophy. I said, "What are the bathroom sophisticated methods of Freud you have tried, what I don't know. But what has happened to you that your whole being is abused, absolutely. This is the filth that you are carrying on your nerves and they were amazed when I said that their thing stopped. I had to take three months to cure them; it was a very difficult task to cure them. Now these kinds of things, "What's wrong? Let us go to [UNCLEAR]", it is absolutely ego-oriented. Without getting to know the knowledge, without getting to know what you are, how far you can go? What is the way to protect yourself? And how far a human body which is not a machine, even a machine you have to be careful, has to be taken? You have gone headlong into all kinds of pursuits. That's the result, today we find that nobody is going to destroy us, we are

going to destroy ourselves from within. We have built-in within us the mechanism in such a way, like we can even build a computer that can destroy us. In the same way we have built within our own computer in such a way that it is automatically destroying us and we are going towards destruction one by one.

Now I would only say that as a Mother I have to give a very compassionate concession to people who said that Kundalini is in the first center because it is not. On the contrary it has nothing to do with your ascent. Every animal, every being has got sex thing – it has nothing to do with your ascent. Only your seeking works it out and the seeking - how it becomes evolved, how you become better and better and subtler, on that depends your ascent and not on your sex movement, it is the other way around. Now this center is a very important center within us though it doesn't give us the ascent in the sense that the Kundalini doesn't pierce through this. But as I said, as a Mother I say this must have happened: that people must have tried tricks with their centers here, some sort of a dirty thing; you see, if they had nothing to do, they start doing all these dirty things and in that they must have seen from outside the center you can move, because of sympathetic movement, the face of the Ganesha. And Ganesha has a trunk like this and they must have confused that trunk to be the energy, possible. We can say that because in a mental projection anything is possible. So they might have taken that as a hint that that is the energy which we have to utilize, which was a very gross mistake and they went very wrong there because the energy, is Pure Energy, lies over this center.

Now the importance of this center is that it is innocent, like a child; child doesn't understand sex, does it? It's a child and that's what Christ has said that if you are to be born again you have to be like a child. Means what happens - that this center just stops all excretion and becomes innocent like a child, you become like a child, yourself, and the whole situation changes because when the Kundalini has to raise you have to put the hands like this, faced towards me. Now the messages pass through your hands inside your being and they are carried out to this center; and in this center is the Deity and that Deity informs the Kundalini, there is a message system. That's is a thing now doctors know about, thanks God, that there is a message system. And this message is sent to the Kundalini that now there is somebody who knows about Kundalini, who is a master of Kundalini, or whatever it is, so you may raise and She raises. But if this center is ruined absolutely by the tomfoolery of people then it is difficult to make the Kundalini raise despite the fact that one can try and one can work it out.

Now when the hands are put like this, these are all the five, six and seven left hand centers, these are emotional centers of the sympathetic nervous system and these are 7 centers of the parasympathetic nervous system. So what happens that - like this we can put it simple to understand - that this is the central path and this is the left and this is the right. [Shri Mataji shows with her hands] In the gross we call it the sympathetic system left and right and then is the parasympathetic. But in the subtle we call it as the Ida Nadi on the left side and on the right side we call it as the Pingala Nadi and in the centre we call it as the Sushumna Nadi. These are subtle nadis which you can yourself see when you start raising the Kundalini, you can feel them. When balancing people you have to balance it, it all can be seen and worked out, just like science. It's a science of God's love, it's perfect, hundred percent it works out; it is so surprising how it works. So we enter into the realm of you, our Spirit. We've become entitled and empowered and we start feeling the raising of the Kundalini; also you can see in some people pulsation of the Kundalini raising, you can feel the pulsation on top of your head and then you can feel the Cool Breeze of the Holy Ghost coming out of it.

Now Holy Ghost is a mystery, as you know, in the Bible. And as I've told again that to think that there is a Father, and the Son God and without the Mother is an absurd situation. How can you get it? There has to be the Mother. And they avoided this motherhood, I don't know why. They just didn't want to talk about the motherhood because [UNCLEAR] and the men wanted to rule the women or whatever it is. They never talked about the Holy Ghost. Christ did not talk because His Mother was the Holy Ghost and didn't want to direct all the attention of the negative forces on the Mother because that could have been very dangerous. And that's the reason He didn't talk about Her. But in so many ways He said that, "I will send you the Holy Ghost" and "I will send you this..." and all those things.

Whatever it is, at this stage one has to understand that within us is placed a beautiful computer. We are not without our Creator, He has created us, we have not created ourselves. We have become human beings through His grace, through His work. We must accept it; in a very humble way we must accept it that we have not created these eyes – we cannot; we have not created this body but there is somebody else who has done it. Whether we like it or not that force exists. Now that force if it has created, this whole universe it has created, it will have to see to the completion of that and that completion time has come today. That

has come today. But we have to turn back. Now we have done whatever was possible on the outside, on the tree level, but now we have to go inside the roots to find out what are the problems within us: why we suffer from these things, why do we have this kind of mixed ideas, why human beings hate human beings – worse than any animals can hate. I mean, have you heard of any animal making an atom bomb to kill another, just to push a button on and then finish off? This kind of stupidity only is possible at the level of human beings and this they are doing out and out, a very serious business. The worse part of it, they do it so seriously. They have conferences for this; all of them will sit down and consider how to destroy other human beings. It's a very funny situation and you have no way to get out of this vicious circle except that you have to become your Spirit.

Now, when you become the Spirit you realize one thing immediately, first thing that happens to you is that you know that you are part and parcel of the whole, that you become collectively conscious. Now some people told me that, "Mother, don't use this word 'collectively conscious' because they'll think we are Jungian." I mean Jung was a realized soul so if he's called it as "collectively conscious" it's the truth. Everybody says the same thing. After all if that is the Truth, that is what it is. So I will say it is collectively conscious but there is a cosmic consciousness, that can come later on. But just now first a person becomes collectively conscious, his hands starts speaking, all his fingertips, the centers that are within you and the centers that are in other persons, he starts feeling that the other is within.

Like a person, one of my disciples in Austria, had a pain here [Shri Mataji point her ear] and I felt the same here and I knew it was he who has suffered. So I just rubbed it like that, so it's better, that's all. On the telephone also you can cure a person. That looks all miraculous and so fantastic that people can't believe it. They think how that can be, what is Mother saying? But you do not know how fantastic you are. God has created you so fantastically. Have any idea as to how fantastic you are? You are marvelling at all these computers and all these things that you've produced. It is nothing compared to what God has within, He has built beautiful intercommunication, everything so well that it is surprising how it works out. And I'll give you an example of a person who came to me and he could not believe that he has become collectively conscious. He could not believe it though he has become it but it is difficult for human beings to believe themselves. They've become so much hopeless that they can't believe that it is happening, they can't believe it. So he said, "Mother, you said that we can feel it on collective consciousness. Anything?" I said, "Yes, you can, you try." He said, "I am worried about my father." I said, "Alright. You put your hands like this and ask 'What's wrong? How is my father?', just like that." And he got a hot feeling here [Shri Mataji points to the base of her index finger] and he became very [UNCLEAR]. He said, "Oh, I'm getting quite hot feeling here." I said, "Alright. That means this suggests this center, it's collective. Now that means your father – you see, this is all father's thing", only he and me got it, no one else. "This is your father's thing and this means that your father is down with bad bronchitis." He telephoned and his mother came on the phone and said that, "Your father is down with bad bronchitis." And when I told him how to cure it within three hours he was out of bed.

This can be done. If you can do it with your ether and all those things, these telecommunications, do you think all this knowledge has come to you from outside? It is whatever is within you. Thousand years of evolution you've been creating on outside. And all that is within you is such a fantastic [UNCLEAR] being. Only thing you have to know your Self, you have to become your Self. Once you become your Self it's extremely fantastic.

Like I tell you one other example of a doctor who met me in America and he was suffering from diabetes. And he said that the peptones or peptides - whatever you may call them, they have a kind of a structure which is spiral. Of course the movement has to be spiral to have some sustenance within it. And he said whatever amount of amino acids you take or whatever combinations you may try, once you get diabetes they cannot be build up, only five percent you can build them up, a little spiral thing in them. But with Sahaja Yoga he said he is again normal and he can't understand. Because he has got back his sustenance. Again he has gone back into normal and he has no diabetes at all. The gentleman would be coming to New York and if you come to our seminar you can meet him. And there are many like that. The one who spoke to you is also a doctor himself. And he was himself saying this morning that it is so fantastic that one cannot believe how your body is a doctor itself, how your body can diagnose everything and has all the purity powers within itself. It is something so remarkable.

And it is essential that at this juncture when we have problems of our health, our mind - every third person is a schizophrenic here, all paranoid, and when we have problems of political and economic nature, you should understand that there is something missing within us. There is something that we cannot see in darkness's time. And this darkness has to be removed. Only the

light can remove darkness and this light is the Spirit which must be enlightened.

Now today as I said I have to give an introductory lecture. I don't know, I've been lecturing now for the last two months continuously every night and I don't know what an introduction to Sahaja Yoga is but already I've told you that "sahaja", "saha" means "with" and "ja" means "born", is born. It's called Sahaja Yoga. Yoga means union with the Divine, the All-pervading Power. Yoga also has another meaning – yu-kti: the trick of deftness. If you become the master you become deft with it; you should know the true knowledge of the technique of handling this power – that is also yoga. Yoga has two meanings: one is the union, another is kaushalam which is called as an adeptness; and this adeptness you should be able to do marvels.

This is the only solution for the whole human race. They may not like it when I say that. All your artificial things will drop. They have no meaning. There is no sustenance in them. While the sustenance that is within you Spirit has to come in your attention, in your central nervous system, you have to feel the Spirit shining through then only you can understand that you are your Self – the glorious thing. And that this your Self knows each and every thing, there is a library which you don't have to consult - automatically, spontaneously you can do so many things. But to look at, for human being it is too much, it should be difficult, it's all ego business, all exterior. What is difficult? Any vital thing that you do is not difficult. Like supposing you have to breath. If for that you have to read and consult [UNCLEAR] nobody will exist. Anything that is vital is spontaneous and knows to work. You know how to breath, you know how to think, you know how to feel, you know how to hold, those are all spontaneous within us and that is what one has to know that if this is vital, this evolution if it is vital, it has to be spontaneous and you cannot pay for it. God does not understand money, this is all absolutely a pervert idea that you can pay for it. Absolutely absurd because how can you pay? I mean there is no value system in it. How can you work it out? That you can pay for it, you can do this, this shows that people have no idea as to what Spirit is.

You cannot pay for the Spirit, Spirit is invaluable. And such a person has no interest in your purse at all because such a person has to be just compassion, compassion that is forgiveness, that is love, that is complete understanding and patience, which cannot be somebody who doesn't have these qualities and just asking for money for courses. You cannot have a course; just understand - it's not possible to have a course for this. Some people tell me, "You can have a course in Sahaja Yoga." How can you have? Can you have a course in growing trees? Can you tell the tree how to grow? This is a living process of the living force of the living God. When we talk that we must know we are dealing with living things and not with dead which we can manoeuvre. Only after Realization you can manoeuvre this living force because it starts flowing through you - you become a person who is egoless, you become a holy person – it just flows, you don't have to do anything about it. Then how can you take money for it? I mean it's just flowing, it's just working out, you just can't help it. See somebody is part and parcel of you – supposing this finger, there is something wrong with this finger and you are trying to cure this finger. Are you obliging this finger in any way or what are you doing? Just you are finding your own soothing quality helping to sooth yourself. That's what it is where nobody is the other, what is this social work mixed up with God? God has not created your social problems. If you are doing your social work, you do, it's all right but don't bring God within it. God does its work spontaneously, it just flows, it just works out and this is what is called as Ritambhara PrAgnya, meaning the knowledge of enlightenment about the All-pervading Power which creates the different seasons, the different beauty, spontaneously. Once you have that knowledge you have no other problem. And for this knowledge you cannot charge any money. I mean so many people told me that, "to get to these intellectuals, Mother, you have ...". Of course. I said, "But how can I?" Because there are ten people coming to me, somebody gets the Realization, settles down there - finished; another one goes up and down, third one never raises. Now how do you have a course? For individual you can have a course or what?

See, it is something so different that people don't understand that you don't have now climb up on the tree but you have to go down to the roots and for that your movement itself is your own course of movement. You can see a little root cell which is at the tip which is so wise, which follows a course. It sees a big boulder, it doesn't fight, it goes around, uses that boulder for tying up the tree. That's the wisdom you develop and that cell, this little cell that has that wisdom, you become aware of that wisdom within yourself and you start seeing everything in that wisdom and you are amazed at yourself. I hope it will work out in these three days when I am here and then we are going to have a seminar for you. And this time I think I have given a lot of time for New York to see that some people in New York really become solid knowledge of Sahaja Yoga.

Today I would say it is not Sahaja Yoga anymore, it is a Maha Yoga because it is working out en-masse - thousands of people can get Realization; has happened in the villages, some of you who have been there have seen it. But in the villages people are simple, they get their Realization in no time. And thus this has to work on mass level if people have it, understand the importance of it.

May God bless you all.

I hope to have some questions for me, sensible ones, not [UNCLEAR]. To understand that it is God's work one has to really go deep into it, with shallowness you cannot. You don't have to look at it from shallow point of view, outwardly. It's a deep thing that has to happen to all of you, it has to work out and it works out. Then you have to grow into it and you have to master it by not domination but by nourishing, nourishing others, loving others, being kind to others, sharing with others. All the individualism drops out and you become part and parcel of the whole ocean of love.

May God bless you all.

[a Sahaja Yogi requests to turn the air conditioning on]

It's alright, if you've got. You see the heat is coming out of the body and after some time the cool breeze will come out of you. You'll become like an air conditioner yourself.

You ask me, one by one. Alright?

Question: What is the difference between social work and God's work?

It's very simple to understand. God's work is something that we cannot do: like we cannot transform the flowers into fruit, it's a living work, we cannot do it, human beings can't do it. Now what we do is dead work, like a tree is dead – we make a chair, then we use the chair; then we become the slave of the chair, we can't sit on the ground. This is man's work – he creates all problems for himself morning till evening. And God's work is to solve the problems. But it is not the social work. Now people do social work. They think that – many people believe – that if you change the [UNCLEAR] of one man for example, they change human beings. Now luckily I've travelled all over the world, I've seen all kinds of problems, all kinds. You may call it communism, capitalism, socialism, dictators, every sort of thing I've seen. Human beings are just the same everywhere – same greedy caps, there is no change at all. All exactly the same, little very little, individually, depending on bringing they have, education but mostly they are all the same. No one man can change human beings transforming them. No social work can transform them, no social work can transform them. At the most... Supposing somebody is a drug dealer. Now you might, by conditioning and all that, you may just stop this thing but the transformation - the kind of a transformation I am saying which is a living transformation from an egg to a bird – that cannot be achieved. So all the so-called social work is your doing, is human beings' have done and whether you do it or undo it, it's your job, is your headache, it's not the headache of God. It's your doing. But when you bring God in between like, "This is God's work"; this is your work, that's all it is, it's not God's work. God's work is fantastic, you cannot do it until you have after Realization.

I went to a village called Rahuri and I was going through an agricultural area. Suddenly I saw a beautiful farm and I said, "Whose farm is this?" They said, "This belongs to one of the Sahaja Yogi." So I asked the Sahaja Yogi, "What did you do with it?" So he said, "Nothing, I just vibrated the water of my well and that vibrated water is doing all this. And I am not using anything like an artificial manuring or any hybrid staff because it doesn't have the taste. And the colour of the water was so beautiful and the wheat was just like Persian. I was myself surprised at the [UNCLEAR].

So this is God's work. This kind of work we have never seen before so we don't know. Just touching somebody you can cure, talking on the telephone you can cure people, that is God's work. But social work is artificial. You can make chairs, you can make beds for our sick, you can make a halls for [UNCLEAR], this is your own work, it's nothing to do with God. You are the ones who

have created poverty, richness, this, that nonsense, you have done it, God has not done it. So you better face it and you correct it, that's your work. But God has nothing to do with it, He does fantastic things. Old Sahaja Yogis, there are people who came to me and in the front row they were sitting and went just jumping out of their chairs. I said, "What's the matter with you?" They said, "Our guru has awakened our Kundalini." I said, "What?" – "Yes, it is written", they showed me in the book that when your Kundalini is awakened you have to jump like a frog, can you imagine? I said, "Are you going to become a frog?" Anybody can jump, what is so great about it? Even with a little bit jump, like the horse people do it - they develop a kind of a mounting heap and you can jump like that, so what is so great? Is this what God is going to give? So all these nonsensical things that we do in the name of God, we are just wasting our energy. Better reach your Self, it is yours. God's work is fantastic and that can only be done by people who have got the Spirit shining in them, cannot be done by others.

Question: Granted the sincere desire, what is the starting part of Self-realization?

That is the question. Alright, that's a good question. That I will tell you just now. Alright? That's a very simple thing. Only sincere desire is the first and the last step you have to take, the rest I'll look after. Then you can look after all. That's all. That's the best thing that you can do – is to have plenty of desire to be Self-realized.

a Sahaja Yogi: Shri Mataji is going to give you the Experience tonight.

Shri Mataji: Yes. But then you can give it to others also.

Question: When you say you are a Mother, you mean a mother for all of us or for somebody in particular?

You see, I am very careful, it is for you to decide. I will never say... I will never force my motherly love on you. You see, you have to be very careful with human beings. Christ said, "I am the Path and the Light, and the Gate." And they crucified him. He was, He was absolutely that and they just crucified Him. I am just a woman, I'm not going to say this. If you like you can call me "Mother", if you like you can call me "Shri Mataji", if you like you can call me "Mrs. Srivastava", whichever will you like. I am not going to force anything on you because I don't want to be behind gates before I finish my job. Human beings are very vindictive. Because they are ignorant they can do anything, they have no laws. And the law can be also very blind, they crucified Christ.

Question: I've had the experience of Self-realization with her but it didn't last more than five days. So I've been working on the chakras. How do you address the problem of the pancreas?

Oh, pancreas is... I'll tell you the method, it's a very simple method for the pancreas, it's not difficult at all. You see there is a mantra for that and if you know how to do it, how to give yourself a balance, all those things we'll teach you and it can be stopped in no time. It's very simple.

a sahaja yogi: Perhaps you can explain that the Kundalini raises and then it goes to work on the different centers.

Shri Mataji: But that is true because you see, what happens: at the first shot the Kundalini sees me, like a big flood it comes to me, it gives you Realization, no doubt. Then it goes back and tries to take care of it. For example in your case, supposing the pancreas is out of gear, it is looking after the pancreas and it is curing it. But in any case you can expedite it by your understanding how to cure the pancreas, what's the problem you have, alright. For that you have to come to our center.

A sahaja yogi: But has she lost Realization during that time?

Shri Mataji: No, she has not. Your path is alright, only the light has gone back, it can come back again. You see, the Realization point is the awakening first and the Kundalini after it. Then the second part is piercing of this bone. Third is the establishing. So the piercing has taken place, it is ok and that's how it worked then. And then again it has gone back and it's working on your Kundalini. But it will be a slow movement if you do not try to handle it - now you can handle it, not before, you can handle it. If you handle it can be a fast movement.

Question: My question may be regarded as personal. When 12 years ago you devised a way of working it out on the Kundalini. It awakens that power in each one of us in the same way or you and your Kundalini is something superior to the Kundalini which is within us?

Don't you think you should find out yourself, sir? Isn't it proper that I should not boast about it? It's better you find it out. You'll find it out in no time, it's not difficult to find out. It has to be little bigger, better, has to be. But what is it, you have to find out for yourself, you'll find out in no time. We are going to do it and we are going to talk about it.

Question: Can you explain what your mission is, Shri Mataji?

When all the world will get enlightened. I'm telling you what my mission is. You see, mine is a mission that we have to now become aware of our roots, of our potential, of our Spirit. And my mission is, if you call it a mission, to bring your attention to it and to achieve, if possible, in you that happening, it's a happening. Alright?

Question: If you say that this process is as natural as breathing, it's automatic, then how long one needs to be an expert?

To become that? Till you become one, a master yourself, you have to work it out. It can be one day, it can be one month, it can be two years. I've not met anybody who took years, so far. There is no time, there is no time, it's beyond time. There is nothing like measured time. For any individual it can be anything depending on what sort of a quality you are. Like some seeds sprout, let's say some sprout after ten years, it's like that. It's not such a fixed thing. But most of them get Realization in no time, within one or two days they all get Realization and they settle down within a month's time but you have to work it out, properly. Like the seed that sprouts you have to settle it, you have to look after it. If you have to allow it to grow, when it grows it grows, you cannot measure time. It's like this, you are on a bicycle, you say, "Mother, when am I steady?" When you are steady then you are steady. How much time it will take? The time it will take, it will take. Some people steady on the bicycle in one day, some take one month, isn't it?

Question: You said the Kundalini was known thousands of years ago. Why is it that you are special and why is it that nobody knew nothing obvious in the intervening time?

They knew. Who told you they did not know? But you did not know. They all knew about it. They all knew. And if I am special what is your objection to that? But this I can't understand. I mean, supposing you know how to drive and I don't know how to drive. Alright, you know how to drive. I know only one thing – to open the Kundalini. I don't know even to open a plastic bag. [UNCLEAR]. Otherwise I know the job, I just know Kundalini, that's all. Somebody has to know. If you can do it, nothing like it. It's a good job, you can do and I will have nothing to do. But supposing somebody knows it, then why have an objection to that? These are things I just can't understand. It is only in the West I've seen this. I means somebody knows the job, he knows the job. What can you do about it? And I can't answer this question because I really know it. I'm sorry.

Question referred: A lady in the audience talks about grounding techniques and visualizing oneself grounded in the earth. Is this part of the technique of Kundalini?

No, no, no, not at all. You see, this is what visualization [is], that means that you believe. If you see the light then you are not the light, you have to be the light. There is no mental professing it involved at all, actually you go beyond your mind.

Question: Is the age an important factor in so far as the chakras may have been badly damaged and therefore make it more difficult for Kundalini to work?

It's sometimes I've seen age reduces the main power of people, I've seen that, little bit. The eyesight gets weaker, they've used it too much, but it can be awakened. My eldest son is only 109 years of age, you can imagine and he is ok. Age has little problems

sometimes. But one should not think about anything at all. It will work out, it has worked out little problems but it should not worry you at all. It's the pancreas in your case, not the age. If one is not happy and enjoy one also can get diabetes. So it is not that, you just don't worry about anything.

A sahaja yogi: Shall we have the Experience?

Shri Mataji: I'll have that, one more, the gentleman there.

Question: You spoke of Christ and presumably He had the knowledge of the chakras and all of this subtle body...

Shri Mataji: Of course.

Question: Would Christians by invoking Christ awaken the Kundalini and enlighten the centers? Did He control the centers and stimulate their growth?

Shri Mataji: Yes, Christ is here, at this point. And the thing is human mind is such a funny thing, my child, that when Christ came they talked of Moses, they won't listen to Him. Now I've come, so you talk of Christ so never get your Realization. Now I am here before you, living at this time, at present time. Why not understand it from me? And I'll make you understand about Christ also. Why should people stick to these people who are no more there to answer their questions? Will He answer your question now? I have to answer your question, isn't it? Why don't you see we have to be in the present? Is He here just now? Why should we stick to Him? Now what is the reason the psychology is... Do you what is psychology? The psychology is that dead are better than the living, it's better to handle them. Those who say they are connected with the Christ I've found they are anti-Christ, some of them are absolutely against Christ. That's why Christ has said, "You will be calling me, 'Christ, Christ, and I won't recognize you.'" He said it clearly, for the same reason. It's a common human nature, I don't know why they stick on to the past? They don't exist. When Christ came they crucified Him because He said He is not Moses. That's exactly the same. I'm sitting here, you better take advantage of me. Otherwise you will miss me and when I will die you'd tell the second person that, "What about her?"

Let's have the experience which is a simple thing to do, it's the simplest thing to do. This mental projection will not lead you anywhere. It is just all the time, if you see behind most of the questions is, "Why not I?" You do it, but you can't. You must understand I have to get nothing out of you. It's a thankless job. One has to work very hard, 24 hours I have to work and you know I have a very loving husband and a very good family. I've no problems of any kind. But I have to do it because I'm supposed to do it. If you can do it, I would love to retire. But can you do it? No. So forget it, let me do my job and then you will start doing it. Once I've started in you, you will start doing it. But anybody could, one can give Realization, he has given Realization to so many people himself. But somebody has to start or not? What's the use of fighting whether the hen came first or the egg came first?

Let's have it. Get out of this vicious circle. I am not going to take anything from you, taking it from me. Alright? Nothing has to be surrendered, only the ignorance. Humble down, one has to humble down. One must know we have not known so far. Actually the problem in the West is that they are very naive; they are not interested getting it at all, they don't know what it is. That's the worst part of it – it is a difficult thing struggling. But doesn't matter because you are saints, you are seekers, you must get it, it's your right to have it. I am like a banker, why not cash your check? Really I am the person who cashes your check, it's like this. Now beyond that there is this kind of a funny fear, there should be no fear about it. It's your own thing, within you. It's your Kundalini within, it's your Spirit. See, there's the lady here, she says she had the experience why not you ask for it? She is the view of that kind before you: that you are great, you are glorious, you are the Spirit and you have to wake up, that's all. Am I saying anything wrong? Why should be there any bad feeling about it? Whether I do it or you do it, makes no difference.

But last of all I have to say that I can't guarantee. It may work, may not work. That's the truth. I may work, it may not work. I cannot say 100 percent that you'll get it, you may get it, may not get it. So be humble about it. If you get it that's a great thing. But if you don't get it then I am not responsible. One has to ask for it. We'll try today, we'll try tomorrow, we'll try the day after, we'll try later on but whether you get it or not is your own luck, it's your own chance, it's your own preparation, isn't it? The candle which is enlighten can enlighten another candle one but whether it's definitely enlightened the other candle you cannot say, when that

candle is full of water, it cannot. So it is your [UNCLEAR]. So have a very sensible and wise attitude that I have to have it, it is within me, I have to have it. You have to have a sincere desire, like the other gentleman said. That's the only thing, is use your desire. Don't worry about anything else. You must have a sincere desire to become the Spirit and then you grow into it. Alright. So I hope you are now satisfied about it and you are going to work it out. Actually it's the other around: instead of you asking me to do something, I have to ask you to do something.

A sahaja yogi: Please everyone slip your shoes off so that the earth will suck the vibrations.

And you have to be fair to yourself, that's the main thing I'm telling you as a Mother, that you must give full chance for it to work out instead of thinking about something, "I believe and I think...". All these things you give up for the time being. With that you have achieved nothing so just can't compare it. Just become pure Spirit in all your pure desire, because Kundalini is the pure desire about which I'll tell you tomorrow, on Wednesday. Tomorrow is no program.

Now, put your both the hands towards me like this. Sit with your both the feet on the ground. Everything we do it's a purpose. There is nothing like mesmerism in it so please close your eyes. You have to keep your eyes shut because when this happening takes place, we are giving Realization to the people, when we will do that if the eyes are open Kundalini will not rise and nothing is going to clear you, to help you, so please keep your eyes shut. Because your attention is sucked in with this happening. If you just keep your eyes you will not feel anything, except that you will feel absolutely thoughtless, there is no thought in you. You should be cheerful and you must have respect for yourself.

Now there is guilt in the mind. So first thing you have to do is to say in your heart - If you don't want to call me "Mother" or anything, whichever you may want to call me - you have to say, "I am not guilty." Within your heart you have to say, "I am not guilty." You have to respect because you are the temple of God. So with a cheerful mind we will sit down. And don't try to fight your thoughts, they will just subside by themselves, you don't have to oppose your thoughts. And now don't try to count what wrong you have done in the past, you have to be in the present. So forget everything about the past, don't blame yourself for anything, don't feel guilty. Please don't feel guilty that stops the Kundalini from raising. It would be better if you remove your hats because the heat needs to come out of your head, that will help. Be kind to yourself and don't feel guilty, just be very kind to yourself.

Now the left hand is the hand of your desire, of your desire to be the Spirit and the right side is the action. Now this power is to be used to raise the Kundalini. As I said in the introduction it is spontaneous, it works spontaneously, thousands of people get Realization. But when people are complicated we have to little bit manoeuvre the centers, we have to be little bit correcting them. And how we do it? For which you don't open your eyes. I will tell you where to put your right hand. Left hand should stay here on the lap, very comfortably you should be sitting. And now right hand you put it on your heart, just on the left. It is very important because people in the West specially are very hard working and all the time futuristic and that's how you have pressure on your hearts. Now to release it you have to say, if you want to call me mother, "Mother, I am the Spirit." In your heart you have to say, "I am the Spirit." Just it's a suggestion. You are giving in my presence yourself an assertion, "Mother, I am the Spirit." If you are not so sure you can ask a question, "Mother, am I the Spirit?" Try it, sincerely, because you are your Spirit, no doubt about it.

Now the other center is on the left side of your stomach. Please bring down your right hand to the left side of your stomach. Here, this is the center of the Primordial Master. And as the Spirit is your master and guide you have to assert 10 times, to say, "Mother, I'm my own guide, I'm my own guru, I'm my own master." Ten times you have to say that. Please don't feel guilty. Without feeling guilty you should say it. You are thinking that, "How can I say that I am this one, that one - it is not proper." Please say this with full understanding that the Spirit is the master and if you become the Spirit you are the master.

Now take your right hand back on the heart and this time 12 times, because there are 12 petals to this center, you have to say with full assertion, without feeling guilty - which I say hundredth time, without feeling guilty - you have to say, "Mother, I am the Spirit." With full faith in yourself.

We'll be telling why are we doing it later on. Now do not try to enlighten it now, you just see what we are doing. It's alright, there is

nothing wrong with it, just do it and we'll explain to you later on why we are doing it. Alright?

Now, keep your eyes shut. Now put the right hand on the base of your neck, on the shoulder and push back your head a little, from the side. Put the hand from the front, not from the back, at the base of your neck, on the shoulder. This is the left side of the Vishuddhi chakra. You must have noticed we are working on the left side of all the centers. Now we see. Press it hard, hold it tight and push back your head a little. Do it on the left hand side so you have to take your hand to the back, hold it tight. This is a very important place because if this is caught up then you develop diseases like angina. This is the center which we call as the Left Vishuddhi and it's caught up when you feel guilty. It's a fashion I think for people to feel guilty. So you tell yourself that you are not guilty at all, do it 16 times. And if you have a habit of feeling guilty better you tell it two times. There is no need to be serious about it, we have done no wrongs, nothing, so don't feel guilty. For heaven's sake, don't feel guilty. The more we say about the more people start thinking that they are guilty.

Put your right hand across your forehead. This is a very important center. Please all of you should do it otherwise what's the use of sitting here? Just wasting your time and mine. Please do it. Aren't you interested in your Realization? Why don't you do it? Just do it. Why don't you get your Realization? Something I can't understand. All today you have come here to get your Realization. Now at this point is a center again called as Agnya chakra, at this point you have to forgive everyone. You just say, "I forgive everyone." Now you might say that to forgive is a difficult. It is imaginary because it's a myth. When you don't forgive anyone what do you do? You do nothing. You are harming yourself. Forgive everyone, sincerely forgive everyone.

Now put your right hand back, on the back side of the head, hold it tight. Now without feeling guilty you have to say to God Almighty or to whatever, whichever you think is the one who has created you, to your Creator that, "If I have done any mistake, please forgive me." Without feeling guilty, just say that.

Now put your right hand on your head, press it hard. The center of your palm should be on your fontanel bone area where it was a soft bone as a child and press it hard. This one in Sanskrit is called as Brahma-randha, it's the hole through which the Kundalini ascends and you enter into the subtler consciousness of collective consciousness or we can say the super consciousness. Press it hard and move it clockwise. At this point I cannot cross your freedom. You have to say that you want your Realization, you have to say it seven times, "Mother, we want our Realization. I want my Realization. Please give me my Self-realization." I cannot force it on you. Say it seven times please.

Now bring back this hand onto the lap, just bring it and don't open your eyes. Now put back your left hand little higher and see if there is cool breeze coming out from your head, with the left hand you can test it now. Left hand on top of your head, about 4 - 5 inches above, just move it forward backward and see if there is a cool breeze coming out of your head. Little higher. Don't feel guilty. If it is not coming doesn't mean you should feel guilty. Today is the first day. Change your hands and see now. Put your left hand on your lap please and see with your another hand, just see, take it higher, a little bit.

Good. You got back your Realization now? Check it over again and see for yourself. First of all you see that you get the cool breeze in your head, then we'll see about the hands. Be sure that you've got, you can feel each other, also you can feel the heads of other people if they've got it; your friend, the person sitting next to you if they've got it. With both the hands you can feel it, one hand on the lap, you can change. And then keep the smile.

Now don't think about it, it can happen without thinking. This is the cool breeze of the Holy Ghost, Chaitanya Lahiri of the Adi Shakti.

Now I will teach you how to raise your own Kundalini, that is important. When you go home you have to do it and here also I'll teach you so that as already I've told you, you should not lose your Realization and should grow into it. But doesn't matter, even if you lose your vibrations, tomorrow again it can be re-established.

It's a very simple method. You may open your eyes but you don't think. Without thinking you should watch me what I'm telling you. It's a very simple method of raising your own Kundalini. It comes from your hands, the power is flowing though you are not

feeling it, it's very subtle but it is there. Now what you do is to put the left hand in front of you like you see, just like that. You put the left hand. The right hand on top, in front, below, behind, like that. Then both the hands go up like that as we are raising our own Kundalini, watching the left hand we go up like that. Now loosen your shoulders, just loosen them, push back your head and give it a twist with your hands. Hands are very important in Sahaja Yoga. Now give it a knot. Alright. Now again we do it. Now push back your head again and give it a knot. You must loosen your shoulders when you go up to make your hands more sensible. Again, this time three times you have to give a knot: one, two and three. It's a simple exercise but now you will see, it'll show on your hands if you put your hands towards me. Some might feel little tingling, doesn't matter. That can be corrected, the hot is there, some sort of a [UNCLEAR].

You can raise your hands like this. Absolutely be loose when you're raising them. And now in your heart you have to ask the question, "Is this the cool breeze of the Holy Ghost?", just ask the question. All of you ask the question, you'll feel the cool breeze. Now see your hands are more [UNCLEAR], it's a subtle thing. So from the gross to the subtle when you are moving it has to develop, see for yourself. Better now on the hands? Better? [UNCLEAR]. Now you have to also learn what these centers mean and everything is to be decoded and you have to verify. And tomorrow I think I'll tell you all about the left side and the right side, all about the diseases, the troubles, the psychosomatic problems, computations, everything.

Now everything I've told you is the knowledge of the roots and was talked about it [UNCLEAR]. After the sixth century there was a big attack and the [UNCLEAR] coming in and they really ruined lots of things. But still in the sixth century Adi Shankaracharya talked about everything. Then we have people like Guru Nanaka and Kabira, and all these people who openly talked about it but in a poetic form. But the time has now come for the en-mass realization and that has to be worked out, and it works, no doubt. It has worked and you should work it, all of you, that's what is it. So now you go home and don't think of it, give rest to your brain. Let's see how it settles down in all of you.

May God bless you.

This is all your own which I've given to you, I have nothing to do with it.

1983-1019, Really discover of what you are

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19 October 1983

Really Discover Of What You Are

Public Program

The Community Church of New York (United States)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2

Shri Mataji Talk - Transcript of Public Program Day 2 New York 19-10-1983

Shri Mataji: To all the seekers of truth, I bow.

People are seeking today everywhere. The seeking is there. It's sort of an upsurge of seeking. People are talking about seeking, they are writing about seeking, they are asking. For something. What they are asking for, what they are expecting, is not known to many of them. But, one thing is there. That they know why they are seeking.

They are seeking because the atmosphere has that fragrance. That invites the bees from far-off places. The atmosphere is charmed with the beautiful aura that the flowers are out. Perhaps people are not aware of that. But they are definitely aware that wherever they are, they are not satisfied. And some of them are absolutely frustrated with what their life as human beings is. Absolutely frustrated with it.

So they may not even be aware of the promises in the air. They are definitely aware that wherever they are, there is a problem. A life that's a struggle. Life that is not fulfilment. Life that is going on with a relative world, with relativity. There is no absolute to depend on. There is confusion. You don't know what to choose, what to see, what to depend on. Who to call the real, who to call the unreal?

Whether it is nice to be married or unmarried. Whether it is nice to be democratic or socialistic. Whether it is right to be individualistic or capitalistic or any other "stics" as they are. All these things confuse the human mind. And they don't know what to do now. We have done our level best.

At this juncture, we have to remember the scriptures which have said that you are to be born again. You are to be born again. Now, this can be literally taken by people, "We are to be born again". So we are eggs and now we are to be born as birds again. Because in the Sanskrit language a bird is also called as a "dwijaha". And a realised soul is also called as "dwijaha". Means first you are an egg and then you become a bird - a second birth.

But there are people who can just certify. The myth goes hand-in-hand with it. All the time the myth is carried too far with the truth, till you really discover what you are. But to that point, you have a sheaf of myths which are difficult to be dropped out - unless and until you become the truth. The sheaf of myths is so thick sometimes, that even the Divine does not want to go near that. Wants to recede away from that.

And this is what exactly we are today facing. The myths on one side just covering you up on all four fronts, while you are getting out of it - discarding one by one. The falsehood has one great quality - that it all gets exposed and falls off. But takes time. And that is why in Sahaja Yoga today, we don't need time. "Tatshan" (that very moment) is the word in the Sanskrit language. Tatshan. At that moment.

In the dynamism of that moment, you get it. It had to be like that. There is no other way out. Because the moment you allow it to

linger, the myth crawls upon it. And that is why one has to get rid of the time factor completely.

Many people you have heard have said that first, you must cleanse yourself, you must study this, Study that. You go through this kind of penance and you go through that kind of a thing. That doesn't work out. The more you try to do like this, the myth crawls up. Then you get involved in the myth. Better have a jet kundalini now, in modern times. As you have developed the jet, let's also develop the kundalini at the same speed. The speed has to be so great that in the split of a second, the kundalini must rise.

It was all to be so. And that is how it is. I think it is quite timely. As all the myths are gradually dropping out. And the thin sheath, whatever is left, can be penetrated through. Here is your kundalini, settled down quite nicely, just waiting for this moment. She is there, she is your mother - that is your mother. Now the quality of motherhood has not been understood so much in the West. But, maybe it has been discarded.

But in India, a mother is regarded as higher than anything else. There is a story of Shri Ganesha that His mother said that, "I have to give you a special present. And if you go round the Mother Earth three times; the one who does first, I will give the prize". And the another son is Kartikeya. Ganesha is the wisdom. He is the embodiment of wisdom.

Ganesha thought, "Who is higher than My Mother, who is the Primordial Mother? So what is the need to go around Mother Earth. I better go around My Mother". And He got the prize.

So the wisdom lies in understanding that motherhood is the complete fulfilment of your being. Whether you are a man or woman makes no difference. See, first the manliness of God, the wrathful God. The one like Shri Krishna who had to kill so many devils. At that time, the Mother also had to kill so many devils. She had to do it. She had to take that form only - whether She was a man or a woman, She had to become. A power of killing. "Samharshakti" as they call it. Because that was the quality that had to develop in human beings.

Then the Son. The Son came as the embodiment of prayer. Of sacrifice. In your astrology, first the Aries, then the Pisces. And now the Aquarius. Aquarius is the mother. In the Sanskrit language, Kundalini is also called as "Kumbha". Kumbha means Aquarius. Now, this has to fulfil. Has to nourish. Has to redeem you. Has to comfort you. If you are very thirsty and you come home, a glass of water comforts you.

And to also counsel. That is why Mr Modi when he was saying at the fag end of his lecture, "The learning in Sahaja Yoga is unending" - the learning he didn't mean through books or understand through brains. But through experimentation, through the experiences you have.

So this is a special thing within us that is just resting, so people call that kundalini is sleeping. She is in three and a half coils. Now you may say, "Mother, why three and a half coils?". It has a mathematical coefficient for eternity. That is why she is there in three and a half coils. It has many other things also.

That three and a half coils are the powers of the Primordial Mother. It is the left side and the right side and the central path. Left the comforter, right the counsellor, the centre the redeemer.

And the half is the complete. Is the Adishakti. The Primordial Mother Herself.

She is called residual because She manifests everything but remains the same as She is.

She is the reflection of the Divine Power of Love of God. Is known as the Holy Ghost in the Bible.

It is the Mother quality of God's Love which creates through the right side, which desires through the left side and which sustains and evolves through the central side. These are the three powers which She works out. Through this central power also, we have become human beings.

And now, this residual power which has not manifested itself - the true desire, that has not manifested itself. True desire to be one with the Divine which has not yet shone its light. Has to rise, integrate these three powers at this point here and, to give you complete integration of your physical, mental and emotional side. All the three cosmoses are to be integrated within you, through this happening.

Now the trouble with the western mind, we must study. Eastern mind has its own problem; when I am with you, I am western Myself. So the trouble with the western mind is that the mind itself has started thinking. Everything they have to analyse. That is also, has come through a special happening in the brain. And also through the nature of life that they had to face.

Here in this country, it is very hard to live. Not because of the problems, I must say. But because, when they came here, nature was so much against them. They had to fight nature so much. It is such an extreme climate. To fight nature, they could not put the attention to something that is within.

At the time that people were fighting nature in England, in India people had reached very great heights of meditative achievements. The reason is that they did not have to bother about nature. They could live in a jungle. Even now. Happily. You could get the fruits. And there's no problem from anything. Like a cold season coming, with icy things coming down.

And the meditative process started in India as far as you can trace it mythologically because historically, we are there for only three hundred years when the Britishers ruled us - according to them. But according to Indian history, we have been existing for thousands of years. Thousands and thousands of years back. Up to sixteen thousand years back, people have written about the meditative ascent. About what you achieve and what you feel.

Of course, it was not exposed so much. People did not talk about it. It was used only for one person here and one person there. It was only first talked, very openly by Adi Shankaracharya. Who tried to reform Hinduism on proper lines. Actually, according to Sahaja Yoga, he was Buddha reborn to correct people. Because Buddha had taken them from one line to another line. Because they had become very ritualistic. So he said, "All right. Take them down to something else".

Like when they first started working on Kundalini, they started seeing the images. Because if you go from outside, you see the image. So they started worshipping the images. Buddha felt that now, talking about God has been too much. Because people started talking about God, people started thinking, "We are the chosen ones". As we have many chosen ones in the West also. They started thinking, "We are the ones, we have achieved something". So he said, "Don't talk about God at all. Just don't talk. Talk about Self-realisation".

And that's how he put them onto another side that there is only a formless God. Don't talk of anything. Formless. About the All-pervading. About the Self. That's all. Nothing beyond.

And then he had to come back again to tell people as Adi Shankaracharya that the forms are correct, no doubt. But you are not to be stuck up with the forms. The ascent of the kundalini has to take place. And it is he who very openly talked about the kundalini, in the sixth century. But just after his advent - you will be amazed - there was an upsurge of all negative forces in our country. Specially in the belt starting from the east to the west.

And very bad people - I should say, devils - came on this earth to establish cults and the things that you have today. Same style of things; most of them connected with the sex. Ruining the complete moral sense and the sustenance of human beings. Chastity is the sustenance of human beings. If you have no sense of sustenance, you are not a human being anymore. But this was flouted completely because Adi Shankaracharya, all the time insisted, that innocence is the most important thing that human beings must have.

At no cost, they should accept anything that is not innocent. So there was a big attack on innocence. And the innocent people.

And they befooled the kings. They befooled the people. There is a big history about it. And they established their own temples. And they established their own nonsensical things. But to the general public, it was nothing. It was a nonsensical phase that came and went away.

Of course, not to the Western people. If you see the Western people going down there, they will put their zoom lenses, you see. And see all microscopic things. So particular to see all these things. To them, it is such a great education. Can you imagine? To them, it is a very great education - these things which are against God. They don't want to hear it. If you tell them that this is not going to give them realisation, they don't want to hear it.

Even the animals know this. Even the animals know about it. What is there to talk so much about this nonsense? But people believed them more than they believed the real saints of India. The real saints of India are lost in the forest. They are not to be seen anywhere. With great difficulty, I managed to get one fellow to come to New York - within three days he ran away. Even Mr Modi whom you saw. I brought him with force. But, like a jack-in-the-box, he is running away every moment. Every morning he is saying, "I am going away. I cannot manage these people". He doesn't want to stay.

Because the reason is, you are led so much by the mental projections. "You all have to be collective. You have to be this. This has to be done. We all have to have a global thing". All big, big, words. But how? A simple h-o-w if you ask them, they have no answer. "You have to take your attention inside, do your meditation"; all these talks are there. Which are not going to give you anything.

There is a living process, of living evolution, of the living force, of the living God.

The actualisation of it. The most important thing is the actualisation. You should not even believe Me, I would say. Of course, you should not put a barrier against Me, in any case. But at least, you should not believe Me till you get your realisation. You should get the actualisation of the experience. Don't be satisfied with the myths.

Sahaja Yoga is meant for people who are true seekers and not for those who have already accepted the myth as the truth. And are identified with it. You have to drop out all these identifications, as soon as you get your realisation. I have seen people get realisation. In London especially, - I mean, I have much more bigger groups coming down. They get their realisation. Then they get lost.

The reason is, they start mentally understanding things. And all their misidentifications again get hold of them. I am not worried about the realisation part. That is very easy to achieve, I think. But to retain it, you have to do it. And that's the part where people fail.

Now when the Kundalini rises from, say there, she comes up there through a very, very small channel. Which is not yet expanded enough for the Kundalini to come out. You can say like a hair, hair like energy. Because Kundalini is made of many coils. In the sense that there are many coils, made together in three and a half coils. But actually, there are so many threads - just like a rope you can say. And one of them would come up to rise if it comes to know the message it gets. Through the lower centre. That it's all right.

Then only a wee bit comes. Then again it comes down. If this centre is weak, it can pull down. So, you might feel I have lost my realisation. It may happen. Now you must know how to raise it. And what are the problems that face us? Why we drop out - we should see very clearly. We can say generally - there are two types of people. Of course, there are permutations, combinations 0 endless. Mostly we have people who are left-sided or right-sided means some are very emotional and some are mental.

Now the two types of people that we have - the emotional, the left side, the right side - are the people who are very futuristic, planning. They appear to be very successful in life and they produce an institution called ego on top. And these produce an institution called superego. That's how an egg is formed.

Now when the Kundalini is rising, then first, it touches this centre (Nabhi). Now this centre, it cannot touch if there is something wrong with this centre (Swadishthan) - though that centre comes out of this centre. Because this centre, Swadishthana caters on one side to our futuristic thinking. And another one to our past. To our subconscious. To our collective subconscious.

Now if you have been to a wrong type of person and bowed this head before that person, then you get stuck there only. The Kundalini is just stuck here (Left Swadishthana). At this point. It cannot rise. Now she goes there and looks after it. But even if, with the force of your Mother's love, it touches here and comes out - again it will go back and work it out.

So you must know after realisation - first of all - what centres are troubling you. We have to face ourselves. Because now you are out of it. Now you are no more identified with this body. With this mind. You are outside. Just like a car. You are outside now to repair it. So you must face yourself. Honestly. That, "Oh, this is the centre I am catching". So you find out how to cure that centre. This you have to do. At the most, you can be given realisation by Me. But you have to do this yourself. Is to cure that centre. Get yourself all right.

Then the other side of it is the right side which is very common in Western countries. Because this centre on the right side converts the fat for the use of the brain. Because you know we are all the time planning, thinking, using the brain cell - and who replaces that? You know that the brain is made of fat cells. In Sanskrit, it's called as "medha". "Mendu". Medha are the fat cells and mendu is the brain. So these fat cells are converted to go to the brain.

If you are thinking too much if you are futuristic, then these cells are transformed by the particular centre on the right-hand side and you develop and you develop an imbalance in your character. And the imbalance comes that this centre cannot cater to your other organs which are to be looked after. Like your liver, then your spleen, then your pancreas, your uterus and kidneys. So such people can develop problems with all these organs.

But if you do this too much; if you are an extrovert, complete extrovert - and you are not paying any attention to your spirit - you are "very hardworking", you see. Working very hard. Like jogging itself. Now jogging is a new fad I have seen; I don't understand. Like mad, people are running. For what?

They say, "We want to have a better physical side". But the rest of it is neglected. Why don't you bother about that? If you are a real jogger, you will find they are never happy people. They are miserable. Because they have no emotions left in. They drain out all their emotions. They are completely imbalanced on the right side. All people who are great politicians, or great administrators or great generals have no left side in them.

They have only the right side. And they work with the right side. But ultimately they find out that the right side has now taken over; they have no emotions. I have had many people who came and told Me that, "Mother, I have no emotions. I have reached my heights". I said, "Yes, that's the inflation of the ego". But this can go very much further. That if this starts bloating too much, you leave the grounds. And you become a shallow personality. Really become a shallow personality.

You cannot understand the depth of anything. You cannot go to the depth of anything. All kinds of fashions that come up, all kinds of shallow things that come up - you just take to it. It's like a shopping going on. And the [UNCLEAR] about spirituality - you talk like this - I mean, I belong another society also, where I have seen all the people talking, "Oh, I have been to this guru also. I didn't find him so good. He's rather cheap. But the other one seems to be better, though expensive".

I mean, I am astounded. How can you talk about spirituality in such a cheap manner? As if there is a sale on here, there is a sale there and this one is a little cheaper and that one is a little more expensive. But it happens. Because this ego takes you floating in the air. And you don't realise what is wrong. That's the biggest problem. "What's wrong?". There is nothing wrong. We must go to everyone. Put our nose in every corner.

Even if you are bitten, doesn't matter. If another was bitten, say, his nose was lost. Then you will say, "Why not mine?. I will see.

He will not bite me". Then you get bitten. Then you tell another, "Nobody bites", putting your hand on your nose. "Better try". Another one goes. If your tail is cut, you do the same thing. You never want to confess you made a mistake. Because the ego is idiotic and it never allows you to confess you made a mistake. Even if you are ruined, you will not accept that.

It's such a misidentification. The more you have it, the more you have it; the ego starts bloating like that. And this is another thing that always comes up. It's like a balloon, I tell you. With the slightest touch, though you have shrivelled it completely, through realisation, it again bloats up. Again the people start bloating in the air. Now you start bringing back.

So the best thing is that you start seeing your ego. And you will say, "Oh God, again this Mister Ego is coming back". And you know the method how to put it down, how to bring it down, how to give the balance, through the power that is flowing through your hands. And this is what you have to learn after you have been realised. If you do not learn this, then the problem will be - after a year I will come, you will be in the same position and you will say, "I don't know what has happened Mother; I have lost my vibrations".

Because it creates a barrier you know; it covers the whole head here. It creates such a barrier that you cannot penetrate through. So you have to face yourself very well. When this mister ego appears, you must learn how to reduce the pressure of this ego. Then you start enjoying the play of it. Then you laugh at it. "All right, Mister Ego, I know you very well. Now let's have it". You don't fight it. Just looking at it, it drops down because it's a myth.

The ego is the biggest myth. What do we do? Just see, this is very clear-cut, I am asking you. Can we transform one flower into a fruit? We cannot. Not even a single living work we can do. Somebody got a living sperm and they put it in a living ova. And it germinated and they said, "Ah-ha, we have done such a great thing. What is so great? You couldn't produce life.

You couldn't even produce an amoeba with your science. With all your advancement, can you produce a computer which just sees and does not need any thinking? You cannot get spontaneity. Understand. This ego is nonsensical. With all your dogmas, this, that, what have you done?

Wood is there because some tree died. You have made the floor, you have made the house. Now very proud, "we have made a house". So what? Dead to the dead. If you make from a tree, say, a chair - all right, the chair sits on your head. People have to carry their chairs; they can't sit on the ground. It is impossible. The chair becomes their additional appendage. They can't get rid of it. So this matter starts sitting on your head when you start thinking, "Oh, I have done this, and I have done that". You have done nothing. Except for changing from one dead to another dead.

Face it. Face it yourself and know that whatever you think yourself to be so great is not so. This ego can really befool you to such a limit, that you end up in a lunatic asylum. Till then you will not realise that you have been a great idiot all your life. It's such a horrible thing and in, I must say, Thank God - that in our country we have so many anecdotes about it.

That it is difficult to be egotistical in India. From childhood, you see, you are poked into the ego. And you know where you stand with life. See, you are made very practical there. But here, even the children are allowed to do what they like. Everybody is, "Yes, they are free to do what they like". Whether they have the wisdom or not, nobody sees. People don't even judge if they have the wisdom.

Like, with Me, they will come to quarrel. I said, "How many people have you given realisation? Why are you fighting with Me?. What have you achieved yourself that you are fighting with Me? Why are you fighting with Me?". Just because their ego is challenged - for this point or that point.

Ego is not your Self, believe Me. Your Self is so beautiful, tremendously powerful. You have to become that Self. Otherwise, you will be an idiot out and out. I tell you, sometimes it's so surprising. How people carry on with their idiocy. And do not know that they are idiots. They talk in such a manner, they behave in such a manner. That others can see but they cannot see. It is such a blinding force.

So this centre, if it is too much used for becoming a very intellectualised, mental projected giant, then the giant; I know what it is. For such a person, I have a message. To get rid of it say, "I am nothing. I am zero. I am nothing. I have not known anything".

Like, Newton said - see, he was a realised soul. When he found out, what did he say? "I am still like a little child, collecting pebbles on the shore of knowledge". But a person who has no knowledge or who is half-knowledge, he is so bombastic. Talks so big. He writes books. He thinks no end of himself. Einstein now, such a great man. He says at the very beginning of the book that, "I was fed up of all the searches and everything". He was another realised soul. "But suddenly when I was lying very tired, in my garden blowing bubbles like a child, the theory of relativity dawned upon me". Because whatever is unknown has to dawn upon you.

And whatever is known is already in the libraries. But whatever is unknown dawns upon you. Through your mental projection, you cannot reach there. When you are tired, fed up, at the door of Reality, the Reality graciously expresses itself. This is what we have to know - through ego we are not going to know anything.

Through ego, people dominated other countries. Through ego, they killed so many people. All kinds of violence came in. And there have been wars after wars. This war and that war and that war. Now when people say, "We made good countries. We made countries for peace and love. Why is there violence?" Ego is the one that wants to fight. Ego is the one that lets you out. And if it is possessed by another egoistical fellow, then God save this world.

Like Mr Hitler did - he put his ego on everybody else by using some methods of supraconscious activity. We know them in India; people can do it. He got it from Tibet of course, from Lhasa. And he worked it out supraconsciously and he really befooled all the people. And they believed what he was doing was good. And that's how they killed their kith and kin. Human beings. Imagine. This kind of massacre is only possible for human beings to do.

But what is the solution? To overcome this ego which is so destructive, which is so hateful, which destroys everything that is beautiful within you. Is your Spirit. When the light of the Spirit shines in ego, you see this horrible thing and laugh at it. Just get rid of it in no time, because the Spirit pushes it out.

This one is the centre for that. As you can see it is here, is the centre of Christ. Many people talk of Christ. Talk of course - they don't know where he stands within us. They don't want to go outside the Bible to find out if somebody has talked about him. They use the Bible as if they are the people who are Christ. As if they are the people who have written the Bible. As if they are the ones who can interpret the Bible. And I can tell you they don't know anything about it.

Because, even to understand the essence of these great scriptures, you have to be a realised soul; otherwise you will not understand. For example, it is said in the Bible, "I will appear before you like tongues of flames". Can you explain it? Can any clergyman explain what it means? About the Holy Ghost, it's a mystery. They say, "We are agnostic about it". Then we ask them, "What are you doing?" We are doing the job of a clergyman. As if there is another job to be done as a clergyman.

What is a Holy Ghost? What must be? Trinity - of a Father and a Son. And having a Father and a Son without a Mother is absolutely an impossibility. But they don't want to have the Mother there, so they didn't talk about it. There are so many other things they cannot explain.

In Indian scriptures, say, there are many great, learned Indian philosophers. But Kabira said, "Padhi, padhi pandit moorakh bhaye". Means by learning too much, even the learned have become idiots. So as a child, I used to think, "How can it be - by reading, people have become idiots?" But now I see the signs everywhere - they have become idiots. You see, if they read the Gita, they think they have become Vyasa. If they read the Vedas they think they have become Vendantists that means they are the Vedas. Whatever they read, they think they have become while not understanding anything about it.

First, you have to become. Once you have become, you will understand what is Gita, what is Veda. What is the Zen system? There are many who claim, "We are Zen". Now the head of the Zen himself is not a realised soul. But an honest man. So I asked him, "You are not realised". He said, "I know, I am not realised". Then I said, "What are you doing with the Zen? Zen means the knowledge and the knowledge after realisation, isn't it?". "Yes, it is true but I am not realised". He told Me that only from the sixth to the twelfth century we had only twenty-six "kashaypas", meaning realised souls.

Then I said, "Now what are you doing about Zen? You better give up. You should be honest also to give it up because you are not a realised soul. You cannot talk about God. You have no authority. It is all unauthorised. Unless and until you are a realised soul, you have no business to talk about God". He could not see the point there. But he was very sick and had come to meet for a cure and I did cure him. But that's beside the point. I wish I could cure his ignorance about it.

So when you start dealing with the third centre that is the Nabhi chakra as they call it - which is about your seeking - also you have a problem there. Nabhi chakra has two sides, right and left side. Now some people who are true seekers remain in the central path. True seekers have an advantage in that they remain on the central path. They may get lost here and there but they come back to the central path.

But there are people who believe that God is a money-making proposition. They think that you can sell God in the market. I mean, most of the people do it. For them, it is an organisation that can be commercialised. If not, they will sell candles. They will sell Bibles, they will sell Gitas, they will sell this, sell that - make a profit out of that. It cannot be commercialised. It is a point; they cannot see it clearly. You cannot. It's purity. How can you commercialise purity?

Can you sell your purity? As soon as you sell it, it becomes impure. It is done by everyone.

All people who are professing religion are all doing this. I mean, one may say, "Mother, how do You travel?" Or I can say, "I can afford it, I can travel". But supposing it, you pay to the travel agent, not to Me - it's all right. But I cannot live on your earnings. That is parasitic. If I start living on your earnings, then it is a dependence on your money. I mean, if I tell you, "You come and stay in My house free", you won't accept such a situation. It's below your self-respect for a normal person also.

To take money from anybody else, to live on another's money. They can be thugs and thieves. That's a different one. Those who cheat. That's a different point. But you cannot have the money of other people, use them for your purpose. And then, after that, you should say that "I am a religious person. I am following this religion". And preach about religion then.

Those who live in glass houses cannot talk about God. That's exactly what it is. And we have to understand - you cannot commercialise God. Is the greatest blasphemy. Everybody has done it. It's a very sophisticated method. Every fanatic has done it. To make money out of the people who follow them. But thank God, all this falls off.

So, the religion is within yourself. Here, surrounding (the Void), is the valency that you have - the ten valencies as a human being. Which gives you sustenance. Which gives you the spiral arrangement of your genetics. Of your peptones. Of your nerves. That's the sustenance that you have. These are the ten valencies of importance, these are the ten commandments within you - which you have to follow.

But no one thinks it is so. No one even wants to know that by doing all this, what is the transformation we have got? For example, if I ask a simple question. Christ has said one thing, "Thou shall not have adulterous eyes". How many Christians can claim that? That they have innocent eyes. Let's face ourselves. How many clergymen and people can say, "We have innocent eyes". If you are a true Christian, you should have those eyes. If this transformation has not taken place in you, then know that you have not achieved it.

Do not try to cheat yourself by believing that you are chosen people. Christ Himself has said, "You will be calling Me, 'Christ, Christ'; I won't recognise you". He said it very clearly. Till you have your transformation, you should not believe in anything that is this so-called outside religion.

In the sense, that these are all the flowers born on the same tree of life. Beautiful. Belonging to the same force. But were plucked by human beings, identified as their own and made ugly. Dead. They still exist within you. Here on this green path, you see, are the advent of the ten main Primordial Masters who came on this earth to establish your balance. To give you the sense of sustenance that is called as dharma.

Which you can call as religion. "Religo" is the word you see, which I mean, I don't know - I found out in a dictionary - it means the "consciousness of consciousness". Is the very word that says. In one of the dictionaries I read, it means "consciousness of consciousness". Means the essence of consciousness. The one that governs the consciousness is your dharma.

But when you don't have that dharma when you don't have that balance, you see - the ego starts rising; you have no weight. Dharma means your gravity. You have no gravity. And so you float in the air. "What's wrong? What's wrong?" You go on like this. You float in the air. You become a shallow personality. Because there is no dharma, to keep you on the ground. And the first thing is to establish dharma. That's why these great people like Abraham, Moses and all others came on this earth to establish that.

The latest we have got is in Shridi, Sai Nath. But now we have also got people who are trying to copy him. And imposters. But He was the one who came last time and he has done a great job in that area, where Sahaja Yoga is working the best, in the deepest way.

[A Sahaja Yogini enters with her child and Shri Mataji greets them. Shri Mataji tells the yogini to see Her to cure the child who is possessed. The yogini answers that she is making an appointment to see Shri Mataji and the doctors have been unable to cure the child. Shri Mataji asks her to come after She returns from the seminar. Talk resumes].

Shri Mataji: So now we come to the Void. Void we call it. Not the zen style void but here (around the abdomen) is the Void. Which is looked after, protected, sustained by the ten principles of life.

Of course, I must say, Moses when He came down - the Jews were in such a bad shape - that He thought that better to put some strong measures. So He found these sharias - which are a bit too much - He put it. It was essential at the time. But the Muslims are following the Shariat; not the Christians. Nor the Jew. Just imagine.

The Muslims are doing the Shariat which was put by Moses. Now, so we have three fanatics already brought out of one thing. Anything you do for human beings - they know how to make a mess out of it. They are such experts, I tell you. You see anything - I mean, Christ. See His life. What have they done to Him? I see Him crucified every minute.

Hinduism; same thing. Hindus - it is said that in everybody there resides the Spirit. But they have a caste system. They have born brahmins. They have got born shudras. How can you be born? In the former days, it was never in the heads of people. Like Vyasa wrote the Gita and he was the illegitimate child of a fisherwoman. And how can he write that you have to be a born Brahmin? Just think. Vysya wrote the Gita - who was the son of an ordinary fisherwoman who was of a scheduled caste in India.

So they will have these caste systems. Now the caste system has become a political front for Indians. They have no sense of caste left. And this country where people believe there is Spirit in everybody has become such a horrid place of fighting. Now these Christians. Where Christ has said, "Thou shall not have adulterous eyes". I have yet to see a Western Christian who does not have that kind of an eye. First, when I came to the West, I was surprised - what are they up to? Looking at this one, looking at that one - I mean, they cannot rest their eyes for one minute.

I was amazed. The way they were looking at each and every woman. And each and every woman was looking at a man, you see. So a lady asked Me, "Mother, where are you looking?". I said, "At the children. They are to be seen. Aren't they beautiful? They are innocent". We never look at children. We look at this. Taller the better.

Where are those eyes Christ has said? The second thing He said is, "You have nothing to do with the dead". He took out those dead and put them in the pigs. And sent them in the sea that they should vanish. But every church - I hope that this doesn't happen - have dead bodies down below. When you walk in the church, you have to see who is sleeping down there - walk this way, that way. You don't know what to do; all dead bodies. No wonder the Christians are getting possessed. If you sit every Sunday on a dead body, what will happen?

It's a cemetery all over. So they said, "There must be a church for the dead". Alright, keep it outside. Actually, they should not have a church in this world. They must have their church in some other world.

Now we have witchcraft in New York. We have the science of the dead. We have parapsychology. We have all kinds of things here working out. Which have to deal with the dead. The whole of your country is now busy with the dead. I think people are not aware of it. All of your psychological problems are there because you are interested in the dead. Psychology can be easily made; the psyche can be cleared out - all clear out easily as soon as these dead leave you.

You go to the past. You study the past. You are bothered about the past. Your mother, your father who is dead. You don't want to live in the present. And in the present lies Reality.

So the people who were first on the right-hand side in the West. When they came to fight all the people who were living here, to destroy them - then they came on the right side. Now they are dead. Now they are on the left. Perhaps they are possessed by those people who killed. Possibly. Those Red Indians that you killed might be possessing you today. God knows. I have seen some of them doing that.

I have seen people having possessions of these Red Indians in them. And that's why they can become volcanic. Very hot-tempered. And to add to the fire, you have got all the Indians who are experts in the science of dead - nicely settled down. Have it now. And you are very much impressed by them because there is already some dead sitting in your head. So you get impressed. And that's how we are going more towards the dead.

Now you will be amazed - going towards the dead causes how many diseases. Once you start going to the dead, the first disease you contact could be cancer. Cancer is the triggering of the vulnerable condition of the human body by a dead spirit. In Sahaja Yoga language; because we are frank. And straightforward. But according to medical science, the triggering is by Proteins 52 and 58 - because that's the name they gave it; they don't know what to say. Which enters our being from the areas which are built within us from the creation - which means collective subconscious.

Subconscious is kept on one side; why do you want to go to the subconscious? God has organised you so well. Why do you want to go to the subconscious and get involved with the dead? But then the ego says, "What's wrong?" There's nothing wrong. Nothing can harm you. Nothing is dangerous.

Indians have that wisdom because we are very traditionally built like that. We don't want near these people. In the forests and all that, there are people like that, who do it. All these gurus who are making money out of you are just mesmerising you. Simple thing. But these people in India are living in the forest, hidden. And these gurus have their vidya, so-called - the knowledge from them. And they are mesmerising you and making money out of you.

You will be walking under the blanket. You will be amazed - I was in Los Angeles. Los Angeles, isn't it? Yes. When a lady wanted to interview Me on the television and she announced twenty minutes before that, "Today we have Mataji Nirmala Devi before us. Who is going to speak about Kundalini". So, within that twenty minutes you see, other ladies from somewhere telephoned to her. "I know that She came ten years back and She had warned us. By name, She had told us that these are the people who are coming. They are training themselves to come up here. They have mass hypnosis. We did not listen. I am under the blanket. My husband is under the blanket now Can She save me?".

And this lady, asked Me, before asking any question, "Did you come here ten years back?" I said, "Yes, I did. But that time nobody was willing to see Me. Or meet Me. They were having calls from Tibet. Some Shambala's nonsense was on. 'Sitting down in a basement somewhere, 'We are talking to Shambala'". I said, "What is Shambala?". "Sambhal" is the word. What naiveness I tell you. Sambhal. This part (the forehead) is sambhal. This is what it is.

So they said, "We have to go to the Gobi desert". They were planning to go to the Gobi desert. If you go the Gobi desert, within half a mile you will die. That's the nirvana. So many, you see, were making arrangements to go to Gobi desert, in those days ten years back when I had come. I don't know how many are lost. I don't see them here. And all sorts of nonsensical, mythical things they were busy with.

And when I told, "You cannot pay any money for it", that was the last. End of My talks. They wouldn't come to My programs. They wouldn't look at Me. They said, "That must be some humbug. That's why She is not charging any money". And I went away.

Of course, I did all the travelling, talking, everything. It's all recorded, it was there. So this is what happens to us in our seeking. Here (the Void), when we bend ourselves before someone, we are just denying the truth. What have you found out? Why don't you find out? What sort of a person he is? What has he given to others? What have they got from others? When you go to their disciples, you will find they are mostly cabbages.

Now there are some who claim that "In this country, we have created peace". If you go and see, all people have become cabbages. Now, what is the peace of a cabbage? This is what they do to you - to make you completely their slaves.

Here it is, you have to become a complete free personality - like a bird you should fly. I don't think Mr Modi has ever spoken in his lifetime before he came to Sahaja Yoga. But today we think he is the knowledge because he has become the knowledge. Kundalini just pushes you in that. She has no time. She pushes you to be knowledge, to be the knowledge, again I say - to be. It's not what I say to you, or talk to you, My lectures to be remembered by heart or to be quoted. But it has to be within you to have it, is the point.

Unless and until that happens to you, you are not to believe in yourself also. There cannot be a false certificate about it. It has to work out. Within yourself, this ascent has to take place. Now the other side of it is also, if you point it out; before I finish - that, in seeking, people become fanatics. Like a pendulum, they move. Like supposing they are drunkards, they are wayward, they join another order. Where they are properly dressed, they lead a good life - in the sense, they walk with their eyes downward. They don't look this side, that side. And they think they have become really great religious people.

This is not in freedom. This is not in proper understanding. Because such a person becomes deadened again. Again, he has to settle. What you need is a proper balance. So the austerity, running away from sex, itself is a mistake. But even running towards the sex is a mistake. Sex is a spontaneous happening. There is no need to think about it. If you start thinking about it, you try to bring sex to the brain. If you start eating food through your nose, what will happen?

And that's why in Germany - where people think they are so marvellously great, sophisticated for Indians - you will be amazed that among three persons, two persons are impotent. Because you are using your brain for everything. But we in India are spontaneous people - we are producing the maximum number of children. Moreover, you can't blame us for that. Which child would like to be born in New York? Tell Me. If you are given a choice would you like to be born in New York? Or in America, wherever?

No one. Because here the children are not loved by their parents. Not looked after. Not loved. They are born in this volcanic world. People are standing as if on some crocodile - shaking all the time. Nervous. Unhappily married. Everybody is unhappily married. They might have ten marriages. They are never happily married. Which child would like to be born in England where every week, two children are killed by their parents? Actually, such cruelty. Such impatience. No love. So, poor our country, India has to bear all that. Because whatever it is, they love their children.

They are poor and very much impressed. All our bureaucrats, all our businessmen who come to the West are very much impressed by your lifestyle. And are all trying to dominate. But for a simple Indian - just looks at them, their stupidity. He's not bothered. He says, "They will be alright. Let them have a few slaps. They will be alright". And through our mental projection - we have to face it - we have created an artificial cosmos in which we are revolving. We have to get out. Through our spiritual ascent.

But what is the greatest thing about America is - that in America there are many men of God born. What can I do? There are many seekers who are born in this great country. Actually, they are rewarded for what they did so they were blessed. See, you are a God-blessed country. Go from New York, upstate New York - nature, everything is so beautiful. Such abundance of life. But whatever blessings you have, you have made a mess out of it. That God can't help it.

You have made a mess, not Him. And you are men of God. As Blake has promised - the men of God have to become the prophets. Will become prophets. And they will be able to make prophets of others. And this is the criteria you have to apply to your realisation. If you are able to give realisation to others, then you have got realisation. Otherwise don't believe in it. No myth. You are not to be mythical.

I think I have covered quite a lot in this. But as Modi has said, it's endless. In the beginning, we just give the first primer for people to read. Because, I have seen that if you give the big book, they go off. Again the same ego business starts. So better is, you read the first primer. Try to understand your own chakras. Try to understand where the problem is.

Face yourself. There is nothing to be gained out of you. You have to gain something out of yourself.

You may call Me as a banker who is cashing your cheques. That's our relationship for the time being. As if I am paid for it. You don't have to pay Me anything. You cannot pay Me anything. You cannot give Me anything. That's (what) the problem is. So humble down. You have to take it from Me. Whatever I can give you, I have to give you. But I have nothing else but love and that also is not My mental thing. Just flows; just flows. So take full advantage of it.

I would request you to ask questions. But there is no need to be aggressive with Me because I have come here to give you something. You do not box the person who comes to give you something isn't it? I mean, that's not good manners. So if I have in any way shocked you, for anything, you can come and see Me for that. But try to understand it is for your good, your ascent. It's happening and the time is very short.

The Divine is anxious. It's very efficient. It's working out. But if you turn your face away from the Divine, it is not going to run after you and beg of you. This is one thing you have to understand.

May God Bless You.

If you have questions, you can ask them for about five minutes or something. And then, we can have the realisation.

Those who are coming for the first time, should not raise their hands just now. Those who are coming for the second time, please raise your hands. Alright. No, no, I am saying, if you have questions.

You are coming for the first time or the second time?

[UNCLEAR/Someone is trying to disturb the meeting. End of recording].

[Transcript of Sahaja Yogi Mr Modi's introductory talk before Shri Mataji's speech].

Mr Modi: Sahaja Yoga teaches you how you can enjoy the peace and the bliss that has been promised by every religion. And for

that, you can pay nothing. You can pay nothing. But I wanted to still tell you a few things - how the mechanism works it out. How better you could use it. How better you could use your instrument for your own benefit. And for that, I am going to narrate to you a few small, small things from my childhood.

In our country in India, particularly in Maharashtra, a child when he first starts writing the letters, the first word that has been taught to the children is "Shri". Shri meaning the Shakti. Shri meaning the Shakti. The energy. The living force. The all-pervading force. The divine force is known by one word - Shri. The second word the children are taught is "ga". Meaning, the word goes or the sentence goes in a short form as "Shri Ganeshaya Namah".

Shri Mataji said that day that this is the first deity created by the Divine known as Shri Ganesh and He resides over here. So Shri Ganesh is the first word that is taught to newborn children right from the beginning. You can imagine how in the thousands of years of history where the religion has become the essence into the day to day living. It is the children who are taught the word Shri Ganeshaya Namah. The parents desire that the child who is to grow will learn and be powerful like Shri Ganesha. Who is the deity, who is the God of all the knowledge.

That is the concept when the child is taught his initiation into writing or speaking that particular word. You see, that is the essence of innocence, the wisdom and the knowledge. And the power. All four things are extremely powerful for young children when they are three or four years old; when they start learning for the first time. So that consolidation of all these four qualities – the innocence, the wisdom, the knowledge and the energy is given by the Lord Shri Ganesha.

You can see the first word that is taught in the Marathi language or Indian language is "ga" - Shri Ganeshaya Namah. Which starts at this particular point. If you look at this particular (subtle) system which is pervading, all-pervading, existing in every human being - this Shri Ganesha is the beginning of the divinity. It is the beginning of the divinity. It is the beginning of "nirgun sadhana" - the meditation which is formless. It is the beginning of understanding the all-pervading Divine. If a human being has these four qualities, then he becomes an ideal student. Ideal student.

The other day Shri Mataji talked to you that when you enlighten within your own heart, within your own Spirit, Atma what we call, that Atma becomes your own guru. If your own Spirit, the Atma, He is your own guru, then there should be somebody who should be your student. And that studentship qualities, ideal studentship qualities come from Shri Lord Ganesha. And they are the qualities I explained to you - wisdom, knowledge, energy, truth. Innocence. All these things. They come from Shri Lord Ganesha. And they are absolutely innate in every child, every child.

So, in front of your own master, the Spirit or your own mother who is giving you your transformation - she could be your guru, this Kundalini. This Lord Ganesha is just like a student. He just prays to her and tells her, "Oh Mother, please let Me be an ideal student". And that studentship quality - it keeps on growing from this centre (Mooladhara) all the way to all the centres. All the way to all the centres. If I have to relate these things to the little knowledge which I have earned into this Western philosophy of the Bible, this is Atma (Agyna). This is Atma. And the same Shri Ganesha at this particular point becomes Omega.

If you take to our own Indian philosophy, Lord Jesus becomes or whom we call in our language as Mahavishnu - he is the totality of knowledge. And Mahavishnu and He is also known as Mahaganesh. If this is Ganesh, this is Mahaganesh. Mahaganesh means the totality of Shri Ganesha. So the totality of Shri Ganesha over here is symbolically in our alphabetical order as "gyna". Which is the last word. We write it down as "gyna". The meaning of "gyna", the first word that has come out of the "gyna" is "gyan". "Gyan" meaning the totality of the knowledge.

So the Mahaganesh gives us the totality of knowledge as the fulfilment of knowledge. Fulfilment of the knowledge. So the knowledge - beginning of the knowledge and end of the knowledge - is also the same. But there is a transformation in the human being. Here, actually, this shakti of Kundalini, it works like a mother. There is total independence that has been given to every human being and, with that independence, it is the individual who is a student and who is the master. He has to convince himself into the total understanding of himself. What he has earned, and what he is earning and where he is.

This awareness has to be innate. In-built and enlightened into every Sahaja Yogi. If it is not so, then to that extent, the personality is something less than perfection. Now again, if you can see this shakti; how it works. This is very interesting to see. For the last twelve years in Sahaja Yoga, I would say I am the least experienced as compared to the greatest saints who have done the lifetime jobs for the enlightenment of the human beings. And for the manifestation of their growth.

My progress is nothing in [UNCLEAR/comparison]. But I have seen with my own eyes that after realisation, which takes place only in the presence of Shri Mataji Nirmala Devi, because She is an authority, an ideal authority on the Divine Motherhood. It is your Kundalini, your universality that just rises in the presence of Shri Mataji. And, it is your individuality, your conditioning which is respected by the same Kundalini and tells you, "OK, my dear person" - supposing some of you is catching on this chakra or this or this - Kundalini will rise up to there, again come back here or here wherever there is a problem and it will start working it out.

It works day in and day out. Because it is the same Kundalini, same motherhood that has given you the transformation from animal consciousness to the human consciousness. We never paid for it or did anything extraordinary. We never paid for anything and still, we became human beings. In the same way, actually, we didn't go into details - this is the same power which works on the chakras. Even when you get realisation in Sahaja Yoga.

She cures you. Supposing, somebody has a problem of money. Many people have been finding that even if they have got good positions, they need more money, more money. And really, if they need money, this power - we call this power Mahalaxmi - Mahalaxmi is the greatest power of transformation which gives us "laxmi" means the material wealth and the spiritual wealth. So the greatest power which in our language is Mahalaxmi - which gives us material wealth and spiritual wealth.

So supposing somebody has a material problem, the Kundalini will work out at this point and the material problems will get sorted out. If somebody has a problem of creativity - if he is doing too much creativity or too little creativity, this Swadishthana chakra it works it out at this level such that his creativity is adjusted. And it is the same motherhood which works out all these chakras and gives balance to only one person. Every individual, individually. That is why Sahaja Yoga is absolutely individual. Though it is working collectively, but personally it is working individually. And then it is again working collectively. I will talk to you sometime today, again, if possible, about how the collectivity works it out and how the individuality works it out.

But today I am going to touch upon a few points which are of interest to all of us. And particularly, I feel, from my Indian background, I should narrate to you. Now who is against this studentship; that I am going to tell you. This is very important. If I learn something, it is my quality of studentship with my Kundalini and with my Spirit which is my own guru. That helps me to establish myself. That helps me. So this process of learning that I have my own guru, and at the same time, I am my own student. At the same time.

So when the guru and student when they become two, both of them one, that time you will have achieved the completion of [UNCLEAR]. In an ideal world. In an ideal way. And actually, that is again innate in every human being. Because you don't have to tell the Divine in so many words. [UNCLEAR]. "You rise" or "you don't rise" - it is automatic. In the same way, this entire system [UNCLEAR], we have our own [UNCLEAR] which has been given by the Divine to understand ourselves. We understand ourselves. We understand our Spirit. And we understand the ideal studentship qualities one must have.

[Break in audio for two minutes].

See how we get covered up completely. And if we do not get the desired results time in and time out, day in and day out, then we build up our superego. And ego and superego both put together, they can just cover completely. You can see the children, how they grow. After the age of six or seven, the ego is built in completely. And, when the maturity is there, the ego is such that you are completely cut-off. There is a full-fledged cover of the ego on this and this connection is not there at all.

So if there is no connection with the all-pervading Divine, which is the normal case with everyone, then there is no connection. And therefore there is no yoga. If there is no connection, that means the individual behaviour or individual aspect is being

established every day, every moment. That's the problem. So, coming back to the same subject as to how to become an ideal student, and how to achieve the maximum knowledge, we have to go back again to the same chart.

So the same Lord Ganesha who is an ideal student of Her Mother and, of course of the Master also, She teaches this to such an extent that ultimately, when a man reaches a point, then the ego and superego are sucked in. As Mahaganesha, He just sucks in ego and superego. This is just also natural; the way we don't do anything for our transformation. This situation also happens just automatically in the system. But, it has to happen with our knowledge. It has to happen with our independence. And with our outward and inward understanding - if this happens to us, then it is easier to maintain this realisation or connection with all-pervading Divine which Shri Mataji is giving us in these programs.

And that is why the difference between outward learning and inward learning is much different. Therefore, this particular conditioning which we have or whatever we have read, whatever outward knowledge we have got - well, at one stage or other, we have got to tell ourselves that, "Well, Oh Lord, I have tried and learned so many things but please, please, please pardon me. Please pardon me. Let me be with you. Let me be with myself. Let me understand myself". With that devotion from the heart, when you start understanding, then there is a possibility that the same Ganesh tattva may bless you much better. And the studentship quality will grow better.

And naturally, when the studentship quality grows a little better then naturally, the connection, the yoga connection will be much simpler, much easier, much more convenient. Though I am explaining it in much, much, much simpler words, there is a lot of [UNCLEAR]. A lot of things have gone into this background. The bhakti what we call in our language is nothing but which comes from the same heart which is hridaya. If this is opened out then the energy flows and goes to the particular heart, the love of the Divine flows through your system and then you humble down.

And as long as you don't humble down in your heart to your own self, and start introspecting yourself that, "How am I going to grow? Oh Lord, please permit me, please permit me to grow, please permit me to grow". You have to say it thousands and thousands and thousands of times. Before that, your Mother has already blessed you. Shri Mataji has blessed you so immensely that this Self-realisation is more or less an impossibility. More or less an impossibility for human beings. If Shri Mataji was not there, I don't think human beings could have got realisation.

Because I have made so many rules. In order to awaken this energy, gurus don't want their disciples to come to them. And if you go to them the gurus desire that maybe, for twenty years, thirty years, forty years, they will just keep on testing a man. If he is good or bad. And then they will bless him to a very limited extent.

But it is Shri Mataji's just innate nature, just extraordinary divine capacity to love others, that it flows through Her. It just flows through Her. That OK, doesn't matter - even if you have not asked for your realisation, even if you have not done any meditation, even if you have not done any penances, even if you have done lots of mistakes in your life, even if you are not an ideal student, even if you are not your own master - still, you have it.

In our language, in our country, I have seen before independence, some kings riding on the elephant. And a few hundred horses in the front, a few hundred horses in the back, camels well decorated and the king's men walking down the street. And the king would distribute his wealth - gold and silver coins - just throwing into the street to the people. This is what I have seen in my childhood. Here I see Shri Mataji just throwing away the Self-realisation - "come and take it".

This flow is going to be there as long as Shri Mataji is here. And I just presume those who are going to be lucky people - they are going to settle down in Sahaja Yoga. And if they settle down, well, I know fully well - they will settle down with their own consciousness, with their own understanding. And with the same studentship which is nothing but Shri Ganesha, enlightened within them by the grace of Shri Mataji Nirmala Devi.

Shri Mataji is here. Let us welcome Shri Mataji for the time being and then ...

Shri Mataji (in Marathi): Talk about [UNCLEAR].

Mr Modi: So, when I explained to you right earnestly that God does not understand, nature does not understand the [UNCLEAR] when He gave you your innate qualities. Similarly, Shri Mataji also just looks at your own divine qualities. As here is the right time and take it. Just accept it. And [UNCLEAR]. Because the learning in Sahaja Yoga is not going to end in one lifetime. Or two, or even three or even five. Learning in Sahaja Yoga is [UNCLEAR] not going to end in even five, four lifetimes. One after the other. That much learning is there. Because imagine, if you are connected with the all-pervading Divine, which is infinity - how would such a small instrument, such a small human instrument understand infinity?

And in the same process of learning, when Lord Ganesha and the studentship quality become one with the Spirit, and with the Shakti, the motherhood, the totality becomes the all-pervading energy. The human beings become all-pervading. What we call, in our language is Brahma. Shri Shankaracharya had said after writing every little Vendata and Veda, after worshipping Shri Mother, he said, "Oh Mother, you are the only truth". Because, with the same motherhood, you get enlightened. With the same motherhood, you get the total transformation. And with the same motherhood, you become the all-pervading One.

That is why there is a small saying in our language, "Brahma Satya, Jagan Mithya". "Jagan Mithya" means whatever you see in the outward world, with our outward eyes, outward understanding - all that is a myth. And the truth is the one which connects you with the all-pervading Divine. And Shri Mataji is just taking you to the same, same truth. The same truth is being enlightened from time to time. Sahaja Yoga is not just a blind faith; neither is Shri Mataji. Or in what I talked to you, or what you understand in a day or two. It is a continuous process of learning. With total open-mindedness. Total open-mindedness.

And you have got to master it all. Once you start mastering it out, then only you will enjoy the fruit of Sahaja Yoga. It will just give you; just it is going to give you the bliss. First of all, you are going to enjoy. And then the others are going to enjoy. Whether Shri Mataji is here or whether She is in India, or whether She is in England - well, you should imagine that you are there too. Wherever She is, the connection - you cannot cut it out. Unless you don't want to take Sahaja Yoga; it is automatic.

But if you want to take to Sahaja Yoga, the connection is automatically made. You are automatically going to enjoy. And you are automatically going to grow. Just it requires your attention within yourself. And, with that enlightened attention, you meet your own self. You introspect yourself. Today, I have a great desire and I pray to Shri Mataji and the Divine that all of you should be blessed very well, nicely, so that you will enjoy your own Self - absolutely first class. And maybe in one year's time, I will see some of you standing here and talking to other people about your own experiences. With that, Mataji, thank you very much. Shri Mataji.

[Applause and end of recording].

1983-1020, What is the criteria that we are realized souls?

View [online](#).

20 October 1983

What Is The Criteria That We Are Realized Souls?

Public Program

The Community Church of New York (United States)

Talk Language: English | Transcript (English) – Draft

Public Program Day 3

If Rama came to be the greatest example of kingship, of fatherhood and who gave society a tremendous base upon which to establish the quality of dharma and family life, then there had to be a power to sustain. That power was none other than Radha, than Sita. If Lord Krishna came to do the job of establishing within us the potential consciousness that we have to become the witness to the [drama] of life, that we have to recognize the nature of the all-pervading God, that we have to recognize the greatness of God and that He has to watch His play, and that we have to be like Him and watch that play rather than become involved in it. If Shri Krishna came on the Earth to establish the quality of divine diplomacy within us, that we have to be sweet, that we have to, in order to convince people have a certain essence of truth, you may have to go about it in different ways, at different levels, all of those sweet things that we know from Bhagavat Gita. There had to be a power to sustain. That power was Radha. If Christ came to open the narrow gate, if He came to absorb and dissolve and neutralize our ego, He said: "I have died for your sins". This means that He absorbs all of the wrong doings of the past at the time of self Realization. If He came to be resurrected, to prove that the Spirit is eternal, how did He do it, how did He go through the drama? He was sustained again by the power of his Mother, who was none other than the primordial Mother Herself, as the Mother Mary. So through the eternity of time, as the Mother of the Buddha, as the wife of Hazrat Ali who was the husband of Fatima, She incarnated at that time to do that job of providing the sustaining force. But now what has happened today is that same [Thy] has taken birth as a Mother, to give us what Christ promised, our second birth. The age of the father was an age of rough, of stern supervision. The age of the son, Christ, was the age of nourishment, yes, but nourishment in the sense of setting that quality of Sonship, forgiveness, sacrifice and slowly introducing the concept of the Mother. And the final age of the Holy Ghost spoken of by Joachim del Fiore and many other Catholic mystics. The age of the Holy Ghost is now. And the one to do the job has to be none other than a Mother, the same Primordial Mother as has been incarnating over the eternity of time. So Shri Mataji is here for one job. She is here to awaken within you that pure desire to be one with God. That residual energy which is sleeping, but which in the presence of Her, or another realized soul, awakens spontaneously and effortlessly and without any pain, and gives you what you have been seeking for so many births. The time has come. Mother uses the phrase that on the Tree of Life, at first there were just a few flowers. Now the blossom time has come. And all of those blossoms have to turn to fruit. And this is why we are here. The fruiting is self Realization, but it has to actualize, it has to happen. So when it happens, it manifests as I explained to you as these cool vibrations. When you feel these cool vibrations, you then are empowered with the all-pervading power of God. You can raise your own Kundalini, you can balance the energies, you can clear the chakras in yourself and in others. Through the collective consciousness that happens you can know which center within you is clear and which one is a little bit obstructed. And you know in other people. You can work it out in yourself, you can work it out in others. You can give the blessing to others. As you get it, you can give it to others. So it's a tremendous leap forward in our evolutionary cycle. So from this limited, human awareness we are now moving ahead into a new dimension, which has been promised, by all of the great incarnations. You become a Spiritual being. So on this last night, here in New York, all of you should be absolutely in the mood of, "I have to get something", but not only get something, because most of you have got it, but you have to as if "suck" those vibrations into your being, into the very being which is this subtle body that lies within you. Allow these centers to purify and to cleanse. Allow the Kundalini to come up with greater and greater force. And allow yourself to enjoy all of the blessings of being one with the Spirit. Thank you very much. And may I introduce you to again, Shri Mataji Nirmala Devi. I bow to all the seekers of Truth. As Dr. Warren has told you, that the blossom time has come. You could never have found so many seekers, on this Earth, say even before 50 years. Suddenly so many seekers have been born, who are seeking something beyond. They are not satisfied with rationality, with materialism, with all the ideologies given by the people who talk that that we should be satisfied with ourselves as far as

matter goes or as far as mental projection is concerned. They want to know that there must be something beyond. And thus we find there is a great shopping center that has opened especially in your country, of all those people who think they can surprise us. That is one of the signs which were described even by Christ. Of course in our country, there are books and books written about those people who will come here as fake people and take full advantage of your seeking. Now the problem with the Western mind is this, that it does not understand the dangers of getting into all kinds of things, and that is why they are really [led] into things where they should not have been. And they have no knowledge also, in a way what to expect of themselves. When they are seeking, what should be expected? What should happen to us? What is the criteria that we are realized souls? Which is the way we can find out that we have got our Realization? As it is, there is so much of book-knowledge, the worst, as Shankaracharya calls as, calls it shabda jaalam, the net of worse. And people were lost in those words. The books are there, the words are there, and the people start thinking that by reading these books or by understanding them mentally, or some of them think by remembering by heart, they will achieve their Realization. That means Realization is only for people, who are able to read. And what about the people who cannot read? Are they not going to evolve? Perhaps they are going to evolve much faster than the people who can read. Because they have no complications in their heads. They are simple, straight forward people. I've seen the example of that in India. Not only that, but they are very sensitive. It's because they live with the Mother Earth They are extremely sensitive. They know a tug, they know a cheat, they know a hypocrite and they know the reality. While where people live with artificialities, with artificial love, it's impossible for them to judge, what is real and what is artificial. As I told you before, that minimum of minimum, you must cancel all the people who live on your money. They are parasites, in simple words. Or they may be your servants. But they cannot be the people who can deliver the goods. If they are poor, they live like poor people. If they are rich, they live there, but absolutely detached. Now, what should we expect? What should happen to us, when we say that "I have got Realization". This is the point people do not know they are not educated in that. They are naive about it, and that's why people have taken full advantage of their ignorance. I came ten years back, and told them frankly about all these things, with names and things, But they didn't like Me. They said, "Why should You stop us from doing all these?" I said, "Go ahead." But now what I find most of them are lost. They have just became like cabbages. They are so mesmerized, they don't know what they are doing, where they have to go. Now if the Spirit has to shine within us, what should happen, what is Self Realization? Let's see if there is a light in this room, if you become the light, you don't see the light. But through that you can see everyone, the light can see everyone. And what do you see? First you must see yourself. You have never faced yourself. People become mad. Till they are mad they don't know that they are becoming mad. They get cancers, their diseases in the body is crawling up. They don't know they got the disease, there's any problem. They just continue with the life, without understanding. They have no way of finding out, or diagnosis cannot be done by them. But once you become the Spirit, the Spirit when it emits through your fingers, when you start feeling enlightenment of your fingertips, you can feel what's wrong with your chakras, means your centers. Now somebody can decode it and tell you, that this fingers means that, this finger means that, this finger means that, the combination and permutations of these seven centers, one two, three four, five, six, seven, as shown here. We have marked with the colors to show you that how on the finger, hands, feet have different, but hands, you see the effect of those centers when you are enlightened. Before that you cannot. Because you are like a computer. You are really a computer, otherwise also if you want to see rationally that you see something and you don't think about it, but you see. What a perfect computer you are already. But the computer becomes a part and parcel of your awareness. You sort of become the master of that computer so that you can understand the decoding, and the maneuvering of all the processes of that computer. This computer is beautifully made, Is very beautifully made as you can see it. Is not a mix bag, as most of the psychologists believe that you have to go to the subconscious, to get to the higher super consciousness. Here you can see on the left hand side is the subconscious and the collective subconscious. On the right hand side you have got this supraconscious that is the future and the collective supraconscious. Down below is what you call the hell, and on top is the superconsciousness. To rise there is a passage kept very firmly. You have to pass through these centers and whatever problems are in the centers if you start feeling on your fingertips and know how to cure them, you can make your Kundalini rise very nicely and establish Agnya. All these knowledge can be yours, very easily, but the first thing is that you have to get your Realization. Unless and until there is light, and if I tell you, this is not a snake, this is just a cord, you are not going to believe it. The light has to come to give you the complete idea about yourself, so you know yourself. First of all you must know physically what is wrong. Secondly you must know what's wrong with you mentally. Now people who are ego oriented. They torture others, they aggress others, but they don't know that they are full of ego. The people who are superego, means those who take tortures upon others, they start indulging into their miseries and start saying, "I must suffer, I must have done something wrong, so I must suffer". They accept that kind of a life. But after Realization you understand that you are not your ego or superego, but you are your Self. And you are not to suffer, nor do you have to

aggress anyone. Nor you have to take aggression from anyone, but you stand in the center, as the light. You have to just have to just have the source of joy flowing into you. All the time you have to get connected to the whole, so that you are looked after by the whole. You become part and parcel of the whole. You are part and parcel, but you are not aware. You become aware of it. So the first thing happens to you that you come to know about your physical side and mental side, whether you are emotional or whether you are ego oriented. Then you start in the center. When I'm talking to you maybe you are thinking of your past or maybe you are thinking about of you future at this time. But if I say that pay attention to yourself, you cannot pay. Your attention is outside. That is why this happening takes place, which attracts your attention inside. And when the attention is attracted inside, then you start seeing yourself clearly, understanding yourself, "That is the matter with me". What's wrong with the world today is wrong with every individual. If the individuals improve, the whole world is going to improve. So physically and mentally you get perfectly all right. All kinds of diseases can be cured by Sahaja Yoga; you can cure yourself, I don't have to cure you. Because you become empowered by that. Secondly, you also know what is wrong with you, Spiritually. Supposing you have been to a wrong guru, supposing you have been mesmerized by a wrong person, now how are you going to know whether he is wrong or a right person? How will you find out? Supposing Christ comes stands before you, how will you recognize Christ? Have you any way of finding out? Anybody who talks sweetly has all these professional methods of enticing you, you can fall a pray to that. But after Realization you find from your hand a new kind of a vibratory awareness is going. Through these vibrations you can find out whether the person is false, hypocritical or a devil. If he is a devil you might even get blisters on your hand. And that's how you correct your Spiritual seeking when you have gone wrong. If you know how to correct it, the methods which are very simple, the movement of your hands, you can get out of that. Many people as you must have known, that who have been to cults, had fake gurus, have suffered. They have become like cabbages. But all those people can be saved if they get their Realization and gradually understand their power of getting out of it. Because Spirit is self-powered, it works on itself. So first of all you know about yourself. As a result of that, you drop off all your habits. Supposing there is a black spot on my sari, I cannot see and I am identified with it, so anybody tells me there is black spot, I won't like it. But supposing I can see it, then I clean it myself. When the nectar or ambrosia of God's love starts flowing in you, you just don't need to drink, you just don't need to smoke, you are no more a slave of any habits. You just become a free bird. That's the real freedom, that nothing can entice you, nothing can enslave you. You become so integrated that if you don't want it, you just don't want it. Then your body will support you, your mind will support you, your Spirit will support you. You are completely integrated at that point. That is the first thing happens to you, as a person who comes to Sahaja Yoga; I've seen many of them, were alcoholics. We have some artists in India, were great alcoholics. Very great artists. They came to Sahaja Yoga and they dropped their habits. They dropped them completely. They were amazed. Next day they dropped it. Because once you get the test of this great understanding that you are the Spirit, you just become so powerful that nothing can overpower you. It has happened with many. Now only thing is that, what is the use, people ask Me, of becoming. The becoming is actually, is the epitome of your evolution. You have to do it. You cannot avoid it. If not today, tomorrow. If you don't accept it, then you'll have to face the consequences. But you have to become the Spirit. The another very great thing it happens, that the light that you have, gives light to others. You can enlighten their lights. Their candles are not yet ready, then you know how to put them right. You can enlighten their lights with your light, without obliging them. Like the sun shines. It doesn't say "I'm shining, I'm doing all this, I'm creating chlorophyll". It doesn't. It just shines. But we can say that it doesn't do any work, or we say he does non-work, a-karma. In the same way it starts flowing through your being, just working out. And anybody says, "Mother, I am thankful", I'm surprised. Because if you are a part and parcel of My being, if this is my finger, if I try to soothe My finger, is not going to thank Me. In the same way, there is not the other left, you just start feeling another person upon your fingertips. That means you become again collectively conscious, and later on as you grow you become cosmic conscious. That means that you know how to handle even the elements. But first you have to become collectively conscious. When you become collectively conscious, suddenly a tremendous compassion and love starts growing in you. You feel so nourished yourself that you want to give. You have so much that the charity just makes you feel that you should give. And when this charity starts flowing, then you are amazed how it works. We invite people to our house to create good relationships. We give them food, we give them this, try to make good relationship. Here the relationship is spontaneous. You don't have to say about it, it just exists. You feel it that is there. I'll give you an example of a girl who went to Sicily and she was feeling very lonely she said "now what am I to talk to these people, you see, there is nobody here who is a realized soul". She was feeling very lonely. Suddenly she felt some vibrations around her. She turn around and she saw another lady sitting there. She said, "Are you the child of Mother?" She just got up and grasped her, she said "Yes, I am". "I could feel your vibration, you could feel mine" And just they understood each other, that they were, they had never met before, their language is very different, they were from two different countries, they had nothing to do with each other. But the love and understanding, that they had, that all these

identifications drop off, that you are an Italian, or you are an Indian, or you are an American you become a human being, and a super human being who can feel others. This knowledge is not new. It was a secret knowledge for some time. In the sixth century in our country, a great incarnation came as Adi Shankaracharya and he talked about it openly. And after that also, we had many poets who talked about it. Hundred years back, William Blake came in. And he said all about it, so clearly, he's such a seer, that he beats all the seers, everywhere. The amount of precision he has used, because perhaps he felt that if Western mind has to understand, they need precision. Even My house he has described, exact place he has described. Even what Sahaja Yogis will be doing, where our ashram will be in London, what places I'll be visiting, I mean to such a detailed thing. And surprisingly, we discovered all these after we have been to that place, after we have done it. Like in London, we had our ashram, and it was a very dilapidated house, bombed. That he has written down. It will be a house, ruined house, because people didn't have so much money. So, and then I laid the foundation. And he said "the foundation will be laid in Lambert, come to Lambert. Her sinews vibrated. He used the word "Her" all the time. And the clear cut picture he has given. But people called him crazy, that he is a psychological case. Because they don't have that super consciousness to understand. But if you ask any Sahaja Yogi, he understands him very well. So even only 100 years back, there was someone who talked about Me. I would say 70 years back, somebody talked about Me, in India. But people at 14 000 years back, have also talked about Sahaja Yoga. So you can imagine that it is not that today I've just started coming out of the blue, and some sort of a neo business has started. It's a traditional growth, in a very traditional way, respecting all the establishments, not to demolish anything. But whatever is not correct, drops out by itself. All that is useless drops out by itself. In the living process, even a flower has to drop out its [chalis] if it has to become the fruit. In the same way everything works out so naturally, the way it grows, that you are amazed that at the end of it you remain pure Spirit. Your eyes become innocent. There is no lust and greed in it. What Christ has said, "Thou shall not have adulterous eyes", that innocence is awakened within you and you just become, become innocent. Becoming innocent is not possible otherwise, but you just become innocent. You become really childlike. Your whole attitude towards life becomes childlike. Now some people may say that, "When people become like that, Mother, then what happens to our business?" There was a girl in San Francisco, an Indian girl who had married another Indian. And they were having a shop. And she said: "After realization Mother, I forgot about counting this, that, I was very meticulous. But I never made any profits." But now I'm told that they have made so many profits, they are no more there, that they have 14 stores all over New York. So how things [help] you and work it out when you leave it to God, because He is thousand fold more efficient. I mean He is absolutely, we cannot compare Him to ourselves, because He is perfect. Everything is perfect, but you must enter into His Kingdom. If I don't come to America, how will I know how Americans operate? When I have come here, then only I've come to know. But if you see God's realm is such, that when you enter it, you feel you are looked after every moment. How He guides you, how He watches you, in the smallest way and in the biggest way, it's most surprising. It's not easy to understand His ways. One of the examples, I don't know, if Warren has told you. Did you tell them about the Bedford example, Warren? No. I must tell you this one, so that you'll understand His ways are so great. I was in Bedford one night, and we had about 600 people there. I was speaking to them, about 7 o'clock I was there, till about 10 o'clock. At 8 o'clock about 10-15 miles away, one boy fell down in a ditch, in a sense that there was a bridge and he fell down very low, with his motorcycle. And when they sent for the ambulance, he just walked up and came out, so they were quite surprised that how could he come. So they took him in the ambulance to the hospital, and the police also came. Then he told them, that "A lady, Indian lady came in a white car - I have a white car - and She came down and She healed me completely". But She said that, "At the base of the spine there is still problem, you come and see me at my house." And She went away. But the people who were there, they said, "We saw no car, we saw no lady coming here. What is he talking about?" So they noted down everything and next day, because he was completely all right, they were surprised, falling from that distance, nothing had happened. He saw My photograph in the newspaper, and then he said, "This is the lady". And that was at 8 o'clock when I was speaking to so many people. So they were quite surprised when he went and told the police, and he told the hospital people, that they informed the newspaper. And newspaper people wrote to us and one of our Sahaja Yogis, answered back, and the whole thing was in the newspaper. And they were quite amazed at it. Now how this has happened. You may say how can this happen, Mother? It can happen, because as you have got television, God has tremendous organization of television. He has all telecommunication, everything. Don't think that you can only produce these, these are dead. These are good for nothing. His working is so great that tat-kshane, at that moment. As soon as you see, as soon as you speak as soon as you desire, it works out. Even if somebody just desires, and he is a man looked after God, even he may not be a realized soul. He is helped in such a way. Now then after that they described all such happenings that took place in India, and everywhere. But what I am trying to say, that we are so much proud of what our achievements are. These achievements are nothing, compared to what God has for you. In His realm once you enter, actually you yourself become so beautiful, you yourself become such a dynamic, beautiful, silent

flame of love, that you are not bothered at all as to what is happening around, what is going wrong, you don't get upset with it. You are silently watching all this joke, all this drama, hoping that one day, the rest of the world will also become realized, and the rest of the world will also enjoy the blessings of God. This is what is desired by every Sahaja Yogi, and that's why they forced Me to come to America, that I should come and speak to people here. So we must understand what are the barriers within us, not to understand Divinity. Why we cannot understand Divinity? First of all we have had no education. Whatever education we have had was about the tree that is outside. But we have no education about the roots, doesn't matter. To go to the roots, you have to become subtle. When you get Realization you enter into the roots, and the knowledge becomes yours in no time. You don't need much time to know about it, because you become the light and through that light you can see. Like you must have seen these people who work in the mines, you see, they have a light placed here and through that they can see everything. In the same way you become the light, you don't see the light, You become the light, and in that light you see everything. Now, when this happens to you, your attention, as I told you, becomes collective. Your attention starts feel another personality, another person, another person's, another people, and you start understanding what the problem is. And you can help them, by just doing some sort of a blessing, as you say, and you can work it out. But there are people who are unwise. In this world, there are people who are stupid. They need not be educated. Educated people also can be very unwise people. They need not be very intelligent, or they may be intelligent, but wisdom is an innate quality in a person. If they are wise enough, they know how to handle the situation, to understand themselves and they settle down in Sahaja Yoga in no time. But those who are not so wise, take time. So one has to understand that we have to have perseverance about it we have to settle down into it, absolutely master it, because you become the master. That's the point is, you become the master of yourself you don't need any guru. You become the master. As I will tell you, the left and the right, is here. We can compare it to the brake and the accelerator of a car. Left side is the brake - Gregoire later you do it, because you see, people have attention very much confused. If you get up immediately their eyes go there. We should keep, you see, he is just taking a photograph. We have seen so many people in this world. For a change, keep your attention little concentrated. But it will happen. It will happen, once you get your Realization, your attention will be very, very nicely placed. Now, when you people know that this has happened to you, and when you become the master, you know the brake and the accelerator in you. But still, actually you are not the master, you are still the driver. And when you are a driver, you automatically do it driving, but still one should not say that you are a driver. You know the balancing of it, you know how to maneuver it, how to act. But then, what happens? To become the master, what do you do? This Realization takes place. Then you become the master, and you see the driver, you see the accelerator, and you see the brake in yourself. And you just enjoy like a master. When you become the master, you cannot be slave of anything. No more slavery, the real freedom lies in becoming the master of yourself. No use mastering others, just master yourself. But that mastering cannot be done by lecturing or by brainwashing, or by talking to you, but it's a happening that has to take place. The Kundalini has to rise and has to give you Realization. This, unless and until this happens we should not say that we know. Know, knowledge is not, when we are not one with the Divine. It's like a machine or you can say telephone not connected. We have to get our connection first, establish the connection, and then we become the knower. And the knowledge becomes a part and parcel of you. But this cannot happen to stupid people. It's not meant for stupid at all, neither for the cowardly. It is meant for people who are courageous, who are people of wisdom, who are not given to nonsensical things easily. That's why in Sahaja Yoga there are two forces working all the time. You may get your Realization today here, but I won't say that you'll sustain it. I won't guarantee that. The reason is, we have two forces, one is centripetal and another is centrifugal. By one force you are attracted towards it, by another force you are thrown out. Because you have come out of matter. And the matter tries to drag you down. You have to master it, in such a way that the Spirit sits on the top of the matter. And the matter doesn't dominate you anymore. And for that you have to meditate, and you will be in meditation. It's simple thing to be done, there's nothing difficult. Sahaja Yoga is the simplest method. Sahaja also means, it means also a simple, easy. But "saha-ja", saha means with, "ja" means born, is born with you. But today this is called in India as Maha Yoga. Because before this, all the Realizations took place of course through Sahaj only, by Kundalini awakening. There is no other way. Only Kundalini awakening is the way you get your Realization. Like some people said, there must be some another way. There is none. Because like a seed has to sprout through the primule only, in the same way, in your case, in human beings, the Kundalini has to rise to give you Realization. There's no other way, but this. It is called as Sahaja method, means spontaneous method. But today it is called as Maha Yoga, because you'll find thousands of people get Realization. People who have been with Me in the villages of India, have seen 6000, 8000 people gathered. I mean in New York we have so many people, see how many have come. But if you go to a village, one village in India, you'll be surprised, people will be pouring on their bullock carts, " There, Mataji has come". Because they know, and in that atmosphere, you see, the fragrance of this good news spreads so fast, spreads so fast, because that's the atmosphere for that. But where there is so much of mental activity, nothing can

penetrate. They cannot see, they have no sensitivity to visualize what is good for them and what is not. So the last chakra is of the 7-th, all the 7 chakras are in the last chakra. And that's how you get complete integrated. Your emotional being, your mental being, your physical being, your spiritual being completely integrated. You go beyond time. You are not bothered about time at all. If you say "Mother, when will get Realization? I say "Just now". That's the point is. But if you don't get it, all right. If you get it, just now. This Kundalini rises in a split of a second, like a jet it goes out of your head. But with so many people it just struggles [for days]. She is there at the base just trying to come up. It's very difficult sometimes. I've seen some Kundalinis in such a bad shape that it horrifies Me. What we have done to ourselves? By this kind of a tomfoolery, "What is wrong? What is wrong?", going into this and going into that, we have really ruined our chances of our evolution. And then you say you are seeking. How to help people? You have already weakened yourself so much. It takes time. It's one of my concerns, that so many saints are born in this country, are born in the West. But where are they lost, what has happened to them? Why do they take so much time to take to reality? They are driven to any fake guru to any fake person who is making money, who has got Rolls Royces, this, that. Why should it impress you so much, I can't understand. Like a newspaper I went to, and they said, "How many Rolls Royce She has got?" They said, "She has no Rolls Royces". Then they said, "We are not interested". Imagine! Such a thing happening in your country is absolutely absurd, that such a thing should happen to people who are intelligent, that God cannot be purchased, He cannot be paid in Rolls Royces and all these material things. They are nothing to Him, they are not equal to the dust of His feet. And what is there to give up? Some people talk that you must give up this and give up that. When you are not holding to anything, what is there to give up? All these nonsensical ideas, that you give up this for God, give up that. God doesn't want all these nonsensical things you give to yourself. But what happens, you get out of it. A thought rises and falls off. Another thought rises and falls off. When you are in the thought, you are materialistic you are mentally thinking and all those things happening. But in the center is a little space, which is called in Sanskrit as vilamba. When you rise above that, then neither you are in the future nor in the past. You are above time. You are absolutely detached. You start seeing the whole thing as a joke. And then you become a real dynamic person. And you create things which are superb and eternal. Like I would say Mozart was a realized soul. Michelangelo was another realized soul. They created all those things because they were realized souls. They could go out and see for themselves what's happening. All the great geniuses who have lust, all useless, vulgar, cheap type have fallen. They do not stand, they cannot stand the test of time. They have all gone out. See, Christ came 2000 years back. How many artists from 2000 years back, have stood the test of time? He is still there. He is still there. Why? Because He was genuine. He was real. What He said was the truth. That's why He is still there. And that's what we have to understand that once you become that genuine Self, that is you, the beauty, the glory within you. Then you don't have to worry, you never perish, you get into the eternal life. Now there is no end to my talking. I've been talking for now, at least one and a half month continuously. Apart from that I was 21 days out in tour in Europe, just 2 days in between, and again I came here. I have given so many lectures, that in London if you go, you'll find thousands of them. I have spoken individually about ego, superego, all these things, about chakras, all the details about it, and I've gone through all the details. But in these 3 days whatever I could cover, I've tried to tell you, and I also allowed you to ask questions. But yesterday as you know, some stupid people came in and tried to disturb Me. Now look at them. There is, I can't understand that, because their daughter telephoned to Me, today also, that her father has gone to work, he is not there. So they are cheating their daughter, coming and disturbing others. And why are they doing this? Why don't they understand their child? They don't believe in God, but the child believes in God, let the child, because that child is free now, in this country. You should allow the child to know about the God. Even supposing she does wrong, I say even if it is a cult, how can you stop? But they can't see the point. That the point is, she is a different category of a person. She's a person who's a seeker. She has to seek. Even if she is making mistakes, they cannot stop it, that is her nature. She will never stop, till she has found it. Because that is a special category. She is not a mundane type of materialistic personality who can take just to anything. She is a person who is a seeker. I know they have done mistakes, they have gone to cults, they have ruined themselves, whatever it is. But she'll be born again and again and will be seeking. Because she is a person who is a seeker, is a very special category, and that say, special category is at the epitome of evolution. The mundane type of vulgar, loafer type of people, are not meant for God. He is not bothered about that, just a waste product. The people who are seekers are only under His grace and He is only worried and concerned about them and not about the people who maybe are occupying very big positions or anything, I mean My husband is in the, you know, he is a secretary general and all that, but i never went to the UN, at all. I said, "I have nothing to do with your", It has nothing to do, because this is a special category of people. They will meet Me here, that's what it is. One has to understand that is not what family you come from, what nationality you come from, or what color you have, what education you have had, but what kind of a being, the inner being you have, is important. If that is the seeker, then you get your Realization. May God bless you all. Now can you ask Me some questions? If you want to, but don't try to dominate Me, that's not good. Yesterday they misbehaved to such an

extent. What happened? Is all right?

Shri Mataji: She has come?

Sahaja Yogi: Yes she is here. She's come, she told the police.

Sahaja Yogi: She's just sitting there quietly with her mother.

Shri Mataji: Where?

Sahaja Yogi: Any questions? Yes. Q: Shri Mataji, when you spoke

Shri Mataji: Yes he is asking it. Q: all about the people from Your country who came to our country the United States, as teachers who, who are [unclear] false teachers and not very [unclear] and not realized, not realized. Are there any in Your country or in our country as teachers who do respect and [unclear] are realized people?

Sahaja Yogi: You've spoken of teachers and gurus who come from your country, who are either false teachers or not realized. Are there [unclear] are realized?

Shri Mataji: There are many, but they don't want to come. Let's sit. Q: I mean are there any... Agree that, I understand. There are many real ones also in India. They know about My work. There are many who are real gurus in India. And they know about My work. They respect Me very much. And I asked one of them, who was [real] one, to come to United States, because I could not come, it's dangerous. He just refused first of all. But he [unclear] and within 3 days he ran away. He said "They'll never understand me". Mother they want me to wear some horns. He would not stay. So they are. There are many who are real gurus, but they are hiding themselves in the hills and vales. And they are very strict people, I'm afraid they are not [for us]. [unclear] "Because we have worked very hard to become like this and these people want to take advantage of our achievements [unclear]. There is one called as Narendra Maharaj because [unclear]. They say [unclear] and poor person his legs and hands were broken by other people, you see. That's what they do [unclear]. Till the person [unclear] and they always trouble the right people. So I went to see him, because he was telling people, that "Now, Mother has come, so why do you want to [trouble me]? Go and see Her". And he told Me that, "If anybody troubles you Mother send him over to me". I didn't know he was such a straight man, Myself. So there was one fellow who was torturing My life, in the program often he used to come and ask such questions and, very funny type. So I told him, [unclear]. [unclear] to Maharashtra. He thought, "Oh, Mother [unclear] I went to see him. After one month I saw him, he was sitting like this in the passage, [unclear]. And this fellow had put his legs on his neck and was juggling. And people brought him [unclear]. The whole thing was horrifying, tears came into My eyes. I said, "What's the matter?" He said, "Mother, I must tell you what has happened to me, [unclear] "What happened?" "I went to that guru". "Then why? What happened? He said, "I just told [unclear] things against You". I said, "What did you tell him?" I just said that, "She gives Realization to every Tom, Dick and Harry and She should be careful [unclear] all kinds of things like this. He said, "You are wiser than Mother, are you?" And that's all he said and I slept off. In the night he [unclear] a tiger so the tiger pushed me into a ditch and then I fell down, about 3 feet down. and I broke my legs. And then he locks up [unclear] about three inch [unclear]. He said, "Now, eat it". I was there for 5-6 days like that. Then he sent somebody to pick me up, they wanted to [unclear], treat me and then they said, "Now see our guru". So they brought him there. He said, "Now you take his legs and put them in your neck and [unclear] to your Mother. She is your guru, not me". I was a really shocked at it. Another fellow, a doctor used [to think] no end of himself, and he tried to argue much with Me so I said, "You go and see [unclear]". So he went to see him. And when he went to see him, you see, he told him some sort of a thing, I don't know what he told him, but when he came back I saw he was looking thin. So I said, "Why [unclear]. What has happened? He said, "Every day I had to carry seven miles, two buckets of water". [unclear] I said, "But for what?" He said "That's what You said [unclear] do like this. So I asked this man, I said, "Why did you do like that?" He said, "For a donkey, he must be [brought] this way. You are too kind. They don't know how much we have [worked]. They are extremely strict people, I've seen that. They beat their disciples sometimes. Another one I've met, was called as [unclear], something like that. And he lived [unclear]. And he came to see Me in another place called Ambarnath, where his disciple was living [unclear]. And this disciple took Me to see him there, in the ashram that he had. And he, as soon as we entered, you see [unclear] his disciple

told me, "Mataji, my guru [unclear], very badly". So I went there, he touched My Feet and all. I said, "Why did you beat him? He said, you know when going [unclear] he was smoking. So I hit him hard". Then I said, "Really you should not have done it. If you give him Realization then he won't. But his Agnya chakra is catching. And the Agnya chakra is catching, so poor fellow, you see, he does not know to get rid of it, so he's smoking He said, "Who cleared my Agnya chakra? I cleared mine for years together, I've worked hard. Why should I [unclear]? I said, "This is five minutes job". "For You this is five minutes job". I cleared his Agnya chakra. Then on My way back, he told Me that he raised him [unclear], hang him on a well before he [unclear]. [unclear] they take you to tests to much, they do this, but there are many people like that. Another one who was here [unclear] [unclear] Realization and started making money and I didn't know. He came back and he told me that he's doing very well. But the vibrations were very bad and we discovered that he was making money out of his vibrations. And I scolded him, I said, "Why did you make money like this?" He said, "Should I become poor man?" I said, "Whatever you were doing, as if you were a teacher... Why don't you become a teacher? Why do you want to sell vibrations? Did I give you vibrations for money?" He said, "No, but I have to do it". He shouted at Me. But then he went away [unclear]. And he went to see him [in Calcutta], this fellow. And the description is like this, because he came back and [unclear]. He said that, "As soon as I went there he started, and the guru started throwing big stones at me. So [unclear] back to the station and the people from there came and told Me that "The guru is very angry with you because you went to Mother and misbehave, and he's not going to talk to you. So he was quite surprised. He said, "All right, I've never seen this guru, please ask him." Then three times he went there and the guru was beating him, throwing stones at him. But this fellow, you see, I think human beings have this habit, the more you try to discard them, the more they'll stick to you. Otherwise if you're kind to them, they don't understand kindness perhaps. Then forth day [unclear] [unclear] [unclear] [unclear] But this fellow has been doing such wrong things, even now in a way, that he cannot come and see Me because he is making money out of Sahaja Yoga. He is calling himself as a Sahaja Yogi and he is curing people and he is trying to befool them. And surprisingly, he is an Indian but I can't understand why he took to such a [gain]. In India we have so many Sahaja Yogis, thousands, but nobody does like this. I don't know why he is doing like this, really. So this is what it is. There are gurus, many gurus, but they don't want to have anything to do with others. They are very [unclear] people. I am [trying], yet I am not given up. Q: Would excessive fatigue have an effect of your Self Realization, or impair your powers of discrimination? Would excessive fatigue impair your discrimination and have an effect on your Self Realization?

Shri Mataji: Excessive what?

Sahaja Yogi: Fatigue, tiredness. Excessive physical exhaustion.

Shri Mataji: Excessive fatigue if you have is very simple to get rid of it. You see what you have to do, when you are having this fatigue, your right side is exhausted, all right? When put your left hand towards the photograph, because in the beginning you have to use My photograph. Later on you need not, but in the beginning. Even if My photograph is not there, you can put the hand, and raise your left side like this. Left. Raise the left side to the right. Like this. And put it here. Even for a heart attack it is very important. Even if you have heart attacks as hearth is [unclear] you can raise your left side, raise it up take it out from your head and put it down. The fatigue will go away, you get balanced. But one should not go to extremes in Sahaja Yoga. You should work to a point then finish off. But once the energy is established, connection is established [unclear]. We are very resistant, quite a lot. Look at Me. Q: I have something that is in away question but it's difficult for me to put it in that form so I would like just say something that that might make it so. I was listening with a friend yesterday, and listening just some wonderful music, and, and I had, I had some moments of, of real feeling, of real, and some more realization and sense of the beauty in the world than I have had in the past. It seems to be something that has been growing and developing with what I hear, what I see, as I am still quite a beginner on the spiritual path, but I have been on, long enough to feel this. And, and I was about to remark to my friend that such a beautiful world, and yet it seems that the more the more that we do in a positive [side] in this world it seems, that there seems to be on the, always on the other extreme more problems, more, more... things that are threatening, threatening us. [unclear] and in myself I feel that as I, as I haven't tried to develop spirituality, I feel that sometimes on one hand I have moments of this type of wonders and on the other hand more and more feelings of fear. So in a way, is like an internal fear that I hope that I will survive that exploding on, on the, without destroying myself in this path, and in a larger sense I hope that the world will survive, this period of so...SY [unclear] The basic conflict between what we see as a [unclear] consciousness and the beauty of things, for example the music he was listening to yesterday made him closer to [unclear]. But yet on the outside he sees that struggle, that conflict, that fear and [he things what's the] solution and how the Realization....

Shri Mataji: You see that is what I say that unless and until the Realization is established, you don't become the master of the situation. Now wone must know that if you see a conflict or anything you don't know how to master it. That is the point is. But if you somehow get your Realization established, then what happens is that you are out of it. Because you are out of it you can handle the situation very well. And you are amazed how things work out. How things work out and how it helps you. So you don't have to worry. You become just the master. Because you are still not the master. That`s why there is the problem. But once you are the master you handle all the situation. Then what you do is to give others. You become so confident, you give others. Now for example now, Dr. Warren went to Australia.

Shri Mataji: Now the amount of centers is?

Sahaja Yogi: Eight. We have eight centers, and at least three to four thousands people were realized by him. So once you become the master, then no, nothing can disturb you. You have no fear because you are the master, You know how to handle. You are the master of the ship. When the ship is seaworthy and the master is an expert, he knows how to handle the situation. In the same way you become the master. That's the point is, you have to become the master. Make a choice. all right? The question is [unclear], please. Yes, yes, you tell. You are the [winner?]. P: Teacher, on our spiritual journey, as we are seekers, how we know a true teacher from a false teacher?

Sahaja Yogi: On our Spiritual path for Realization how do we know a true teacher from a false teacher?

Shri Mataji: It's very simple My child, I tell you to find out. First thing is that a person who is a true teacher he never takes any money from you. He has to give you. He doesn't take anything. He cannot sell. Secondly, the life style of that person is according to his own balance. Supposing I'm a carpenter, then I live like a carpenter in complete [unclear]. If I am [not], supposing I'm a wife of such and such. All right, I live with that. But I am completely detached about it. Thirdly, a person who doesn't give you the experience of the Divine, is not true. Truth is what? Not such mesmerism. Now how to understand what is their experience of the Divine. Because Divine does things which human being cannot do. Like a flower becomes a fruit. All right? Now supposing somebody makes you jump, or shout, or scream, or makes you say some things going through mantras, this, that. Anybody can do, what's so special? Any human being can do it. You can always jump, you can always shout, you can do all kinds of things. Somebody mesmerizes you, it's very simple. But if you get a cool breeze coming out of your head, and through your fingers, this cannot be done. This is divine. Anybody who does that, is a great teacher. Otherwise you become the teacher, now why you want a teacher to be followed? You become the teacher. That is why is Mother's job. Mother is the best teacher I think because she is born teacher. She has to be. And the teacher who loves, who is compassion, Is very difficult these days. I wish there were some [unclear] But they are so [unclear], so difficult. Anyone of them takes My responsibility, I would be really happy, because to travel all over the world, like this, is too much for Me. But I couldn't find anybody who will give you that love and affection. They get so annoyed and so easily disturbed. that they want to go back to their places, they don't want to face you, what to do? I wish you people become experts and do the job for Me. You will do it.

Shri Mataji: All right?

Sahaja Yogi: Yes. What's the vibration, always speak [unclear] and feeling vibrations but I don't have sensation of cold.

Sahaja Yogi: Good evening.

P: I [can] get vibrations.

Sahaja Yogi: What, what [unclear]?

Shri Mataji: Are you feeling the cool breeze? No, that's the point. She said she feels that she is [frightened] of vibrations, but is not always cool. No, no, cool, it should be cool. It should be cool. If it is only vibrations then it's not all right. That means the cool

breeze is trying to come in but there is still an obstruction. All right? It's all right. There is nothing wrong, it is all [working]. It will not take much time. It's all right, doesn't matter. Just started [unclear], the feeling has started. But if it is the cool breeze coming in the hands and the cool, not very cool, but cooler type, then it is correct. I have two simple questions. The first is how to evolve [in collectivity as human race] from man to superman. Some people think this was suggested [unclear] India and Europe, that we have done so far. One at a time, yes. What is the first question? Let him. Maybe he wants to connect it with [You]. And is Shri Mataji, the only manifestation of the Adi Shakti in a human body, [in these days]. Man to superman. How we evolve, how we are evolving at this stage from man to superman? And is Shri Mataji, the only one who is Adi Shakti in a human body on the Earth today?

Shri Mataji: One answer is...

Sahaja Yogi: Sorry ,in this century. You better ask the question. And get the vibrations as an answer. [unclear], "Mother are You an Incarnation?" Ask the question, "Mother are You the Adi Shakti?" P: Mother are you the Adi Shakti?

Shri Mataji: Ask three times. P: Mother are you the Adi Shakti?

Sahaja Yogi: Again. Mother are you the Adi Shakti?

Sahaja Yogi: Are you feeling the cool vibrations on your hands? P: Yes.

Sahaja Yogi: That's your answer.

Shri Mataji: That's the answer. You are comfortable.

Sahaja Yogi: You can ask any question. It will give you cool vibrations.

Shri Mataji: And definitely human beings are, have to evolve. They cannot [unclear] unless and until they get their Realization. This is the way you can find out whether [unclear]. All absolute questions can be answered.

Sahaja Yogi: Same, people can ask, "Mother are you the Holy Ghost?" [unclear]

Sahaja Yogi: Put your hands [unclear]. I think the best you put right [unclear] on the left hand side.

Sahaja Yogi: Close your eyes.

Shri Mataji: Right hand. Right hand up [unclear].

Sahaja Yogi: Left towards Shri Mataji, right hand up in the air like this. No, like this [unclear]. Ask it, in your heart.

Shri Mataji: All right?

Sahaja Yogi: Ask it three times. Yes, it's working out [unclear]. Put the hand at the back side, like this. facing like this, not [unclear]. He looks so [unclear]. I could not understand. How are you? Feeling all right? What a simple thing has worked out, yes? You should come and see Me again to see about it. [unclear]

Shri Mataji: You are coming to the second?

Sahaja Yogi: Yes, yes. We are having a seminar, at the weekend. about eighty miles from here. Very nice place. And i don't know, whatever it is. And those who want to come, should give their addresses to Dr. Warren. And today is the last day. And I'm afraid I have to say good bye to you. I hope I'll try to come next year, but I can't say that I'll be here. But in any case, let's try to get

Realization. So we put our hands again, like this, and sit comfortable.

Sahaja Yogi: [You take your shoes out]. Today I think all of you have [unclear] on the heart, [little while]. On the heart, more on the heart. Put your left hand towards Me, and right hand on the heart. And close your eyes, putting both the feet on the ground, separately. Separated from each other. Just put them on the ground. Now put your hand on your heart, and just close your eyes. Just close your eyes. Close your eyes. Heart. Now, today, as it is the last day, let's just be [receptive] about it. And you have to say, in your heart, with full confidence, "Mother, I am the Spirit". Say it twelve times. You can feel the cool breeze coming out of your head, most of you. It's working very fast today. Let's see if it is there. Put your left hand towards Me. You can feel it first, and then with the right hand. See if the cool breeze is coming. All right? It's there. Most of you [have got]. I'll tell you how to raise your Kundalini. Today it has worked much faster. But those who have not felt the cool breeze we'll see them [after]. First of all, put your left hand in front of your Kundalini. Don't get upset if you have not felt. You'll feel. Because [unclear]. Now left hand in front of your Kundalini, and right hand has to be moved here, front, below, front. Like that. We have to raise it now, ourselves. Watch your hand. Now, make your shoulders loose, and push back your head, and give them twist, and now a knot. We have to do it three times. Watch your hand with concentration, left hand. Now loosen and put the twist. And with a knot. Third time, 3 knots [have to do]. One, two and three. Now see if you are feeling it. All right? You can put up your hands, in the air. And now put up your head, and say, "Mother, is this the Holy Ghost?" or we can say, "Is this the breeze of the Holy Ghost?" Is this the chaitanya lahari of the Adi Shakti? Ask the question thrice. [All you feel it?] Now let's see if you have cool breeze in the hand. All right? Got it? Those who are not feeling it? All right, you see Me. Let's see them. They are not feeling it. One or two. The Sahaja Yogis will come and see you, all right? [But you get it out, you get it all right,] there's no problem. Must be some problem there. Who is the gentleman there? There's one gentleman there. Can you see [unclear]? Dan, are you there?

Shri Mataji: This gentleman there.

Sahaja Yogi: [unclear]

1983-1022, Conversation with Dr.Waren & James during a meal

View [online](#).

22 October 1983

Conversation

Deer Park Farm (United States)

Talk Language: English | Transcript (English) – NEEDED

[This talk seems to have taken place some evening before a radio interview the next day and an incoming Ganesha Puja]

1983-1023, Seminar Day: Ghee, Oil, Plastic, Sugar, Treatments For The Body

View [online](#).

23 October 1983

Talk to Sahaja Yogis

Deer Park Farm (United States)

Talk Language: English | Transcript (English) – Draft

Seminar, Deer Park Farm, United States, 23/09/1983

[From subtitles]

Shri Mataji: Yeah, that's a good idea.

Sahaja Yogi: Ok.

Shri Mataji: But you should have some accompaniment. There are people who can help. Sahaja Yogi: Maybe that fellow... Somebody brought a guitar? Somebody will brought a guitar?

Sahaja Yogi: [Ethian] you brought a guitar, right?

Sahaja Yogi: I think she should stand up and and do it because...

Sahaja Yogi: Stand up!

Shri Mataji: What you said? It will be better, isn't? Somebody should accompany her.

Sahaja Yogi: She is going to sing English songs. Can you, can you not give her?

Shri Mataji: Come along!

Sahaja Yogi: No, I don't know, I mean how many... Maybe Antonio or Steve can play with.

Shri Mataji: Antonio, where is he? Come along, bring your guitar, come along.

Sahaja Yogi: I, I don't have. It's actually his guitar at the moment.

Shri Mataji: Can you lend him your guitar?

Sahaja Yogi: No problem.

Shri Mataji: The problem solved. Come along.

Sahaja Yogi: Would you like the piano?

Shri Mataji: Just to hold the tune! [Hindi/Marathi] Just, just to hold the... You need not play if you just hold the... [unclear]

Sahaja Yogi: You will.

Shri Mataji: All right?

Sahaja Yogi: You will get the vibrations. Very good.

Sahaja Yogi: So, I guess I'll just start.... and you can just come in whenever you want.

Shri Mataji: You best put your [glasses].

Sahaja Yogi: Oh, that's nice!

Shri Mataji: Is it all right?

Sahaja Yogi: I think so.

Sahaja Yogi: This song is called "What is the power of heart" and... [unclear] there is still one more verse that it has to be inspired but I was... inspired by actually [a widow]...

Shri Mataji: It's all right.

Sahaja Yogi: So, I'll just start. Oh, so, the next one is called, this one is called "Lovers and neighbours and Mary's best friends" and I don't really want to say what this mean, except that it is a little bit too in the experimental stage.

Shri Mataji: What have you been doing in Boston, with your music? Let's have something from the Boston people.

Sahaja Yogi: Well... we haven't prepared anything yet, Mother.

Sahaja Yogi: He hasn't prepared anything yet.

Sahaja Yogi: From Santa Cruz, Mother, Doug Nicely, whom you have met, has written a few songs, for you. and he would love to come and sing himself. And the next best thing was taping.

Sahaja Yogi: I don't know if we have good enough tape for play this to you. Exceptional this song – the first one – is the song about Realization, how he got his Realization, sort of romance, but still the essence is there; and it's... and the next one is a devotional song, and there's no words we can express. And the other one is a song written by Michael [Teashek] who is too shy to sing it, but he would sing it occasionally to Sahaja yogis, and so Doug can nicely sing it, exactly the way that Michael would sing it. So, we can get a table for him and play this. And the other side, he wrote a song about the Devi, is like in Mahabharata the battle of good and evil and he wrote this just before he got his Realization. And in this, the battle between good and evils was a huge slaughter and evil conquered good.

When he got his Self-realization, he knew it is wrong, he rewrote the end, added one more verse, one more verse.

Shri Mataji: Should we hear that?

Sahaja Yogi: Which side, Mother?

Shri Mataji: Let's have before and after.

Are you alright, Doug?

Douglas: Yes, thank you, yes, Mother.

Shri Mataji: I would like to, I would like to meet all the new Sahaja Yogis who have come from New York or from Boston, in my room tomorrow morning, all right?

Sahaja Yogi: Mataji, the speakers are only in this room, so we open the doors, so you can hear it. Very fast.

Shri Mataji: What he is said?

Sahaja Yogi: He said that the speakers were in that room, Mother, so they play it, they have to play it from in there but, they'll open the doors, so you can hear it.

Shri Mataji: About videos?

Sahaja Yogi: The voice will come in from that room to this room.

Shri Mataji: Why?

Sahaja Yogi: Because the speakers are there.

Shri Mataji: How could they done [unclear]

Sahaja Yogi: [unclear] can.

Shri Mataji: [unclear]. You see, for breakfast we can have it. [unclear]. We'll have it tomorrow at lunch then, we'll all be sitting here.

Sahaja Yogi: Yes, yes.

Shri Mataji: That would be better.

So, let's have something from Boston!

Sahaja Yogi: Yeah, yeah. Come on Michael!

Shri Mataji: I said tomorrow we can hear.

Sahaja Yogi: Seems to be that way, Mother.

Shri Mataji: After lunch.

Sahaja Yogi: We come here again together.

Shri Mataji: Take this [unclear].

Sahaja Yogi: All right, I'll just be, have to be very spontaneous.

Shri Mataji: Better.

You want somebody else to join you?

Sahaja Yogi: Well, Christine had a flute. That will be good, I think.

Shri Mataji: Christine come along.

Sahaja Yogi: Mother, I didn't bring it. I didn't bring my instrument.

Shri Mataji: What is here? [You all are good].

You are all going to sing, all right?

Sahaja Yogi: We can do the whole... "He's got the whole world in..." , "She's got the whole world in Her..."

Shri Mataji: Come along with it. What is it?

Sahaja Yogi: That one that they sang for you in New York, Mother: "She's got the whole world..."

Shri Mataji: Yes, all of you, come along, join them. Hello, come here! All of you. Come along! Sit down. Come, come! Call all the children!

Where are they gone?

Sahaja Yogi: Oh yes, Christine, you should sing, too.

Shri Mataji: Which one? [Poppin?]

Sahaja Yogi: No, Christine. Come up here Christine, come on!

Shri Mataji: Come along, come along! Where is My purse?

Sahaja Yogi: Christine has it.

Shri Mataji: No, no, this you have it, I think.

Smaller one, please. I just need my handkerchief. Yes! Gregoire is going to sing.

Sahaja Yogi: Too high?

Shri Mataji: Natalie, you also sing?

Sahaja Yogi: Oh, yes.

Shri Mataji: You represent the whole of Italy here, you know? No Italian has come, so you are the one representing the whole of Italy. Ruth has written a letter of great apologies that she's the one who could not come, from Italy, so now we have [Sawan].

Loudspeaker you can connect. It's better?

Beautiful. Beautiful. Now which one you know, the another one?

Sahaja Yogi: [You are the Lord].

Shri Mataji: No?

Sahaja Yogi: Shri Mataji, [Gondhari].

Shri Mataji: Jerusalem.

Sahaja Yogi: Herman is there.

Shri Mataji: Who? Herman, Herman.

Da. Herman. He's, he's a soprano?

Sahaja Yogi: Now, is same, same this wants to be for you the other day...

Shri Mataji: [unclear]? It's all right, you stay here.

Sahaja Yogi: I don't want. [Send the car].

Shri Mataji: May God bless you!

Sahaja Yogi: Are you ready with it?

Sahaja Yogi: Can, can hear it?

Sahaja Yogi: O.k.

Sahaja Yogi: If not, maybe at nearby the court.

Sahaja Yogi: Yeah.

Sahaja Yogi: Why don't you ask Antonio play the cord? I think you may be able to play the cord and, and keep the rhythm. Why don't you go over with the song?

Shri Mataji: [unclear] It's good. [unclear] your breathing? So, hold your breath after that. [unclear]...

Hold your breath [unclear]. Better now? Better?

Very good voice. Now, who else?

Sahaja Yogi: Nancy, Nancy is the singer in next song.

Shri Mataji: Nancy, are you?

Sahaja Yogi: Yes.

Shri Mataji: All right, come along, let's have it.

Sahaja Yogi: We all have [prepared].

We in the ashram have a small...

Shri Mataji: All right.

Sahaja Yogi: Song. Prepared somewhat for You.

Shri Mataji: Thank you very much for playing the piano so well.

Sahaja Yogi: Mother, we'd like to sing a song which I think a lot of people probably know so they should joint in, because we probably don't know it so well.

Shri Mataji: All right.

Sahaja Yogi: We could, we could sing 'Oh, when the saints go marching in', after all.

Shri Mataji: [unclear].

Sahaja Yogi: Well, this will do, anyway.

Shri Mataji: That one from William Blake?

Jerusalem. Vivid you also sing? Come along, join them. Come along. Christine is very good. Christine has a good voice. Christine, come along. She has a very beautiful... After Realization, her voice became so melodious [unclear]. Otherwise, she was... no good. That's a fact.

What about you, [Fritz]? Play that.

Sahaja Yogi: Mother, I will do...

Shri Mataji: Why not try? Yes, try. You must play in my presence. So, you'll play very well later on. All right? That's a promise. That's a promise to you also.

Sahaja Yogi: We could sing the song of fewer words...

Shri Mataji: What about... Esther, you also sing. All of you who sing should come forward.

Sahaja Yogi: Do you know the song, "You are my Father, You are my Mother?"

Sahaja Yogi: No, sorry.

Sahaja Yogi: You are my Father, You are my Mother You are my God, You are my friend, [unclear]

Sahaja Yogi: That's it!

Sahaj Yogi: Nancy has a song, Mother.

Sahaja Yogi: I don't want to play... This is from... a play that started years ago. It's called... God's spell.

Sahaja Yogi: God's spell.

Sahaja Yogi: God's spell.

Sahaja Yogi: You probably have renamed it Nirmala.

It's a musical...

Sahaja Yogi: God's spell. The spell of God.

Sahaja Yogi: I love that one.

Sahaja Yogi: Yes, everybody.

C: I know that one! I don't know.

Shri Mataji: Does he see? Does he see? The little one, does he see? No?

Which other song you know? Your father is a great singer. What about you having another song?

C: I don't know.

Shri Mataji: Don't know any? Your father didn't teach you any song? Now, which one now?

Sahaja Yogi: And doctor Worlikar?

[Conversation in Hindi or Marathi].

Shri Mataji: Must say a little Ganesh.

Sahaja Yogi: All right. I'm going to sing for Mother a...

Shri Mataji: Just see. You see, the tune you get, so get... just, you see, first play the tune.

Sahaja Yogi: This is, this is a raga, Indian raga, Yaman. OK? I'm going to sing for Mother, a Lord Ganesha song, which is a...

Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: Sa, Re, Ga, Ma. Fourth note, C, start from C, D, C, D, E, F.

Shri Mataji: Play, play the whole thing. Whole play – all the seven notes?

Sahaja Yogi: Yeah.

Can you play Ni, Pa, Sa, Re, Sa, Sa. As, as known as Yaman, the combination of notes in a particular way is done in Indian ragas – this combination of notes is known as Yaman.

[Conversation in Hindi or Marathi].

Ni, Pa, Pa, Re, Sa, Sa. That's, that's the...

Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: You have to take the upper one.

Shri Mataji: [In Hindi or Marathi]. Play the first note, first of all. Play the first note.

Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: Not yet.

Sahaja Yogi: [In Hindi or Marathi].

Sahaja Yogi: Maybe this one.

Sahaja Yogi: Still lower. You have to...

Sahaja Yogi: [unclear]

Sahaja Yogi: Is too. [Not per pitch, you are taking up per pitch]. About this sign, left hand sign.

Sahaja Yogi: Sing it, sing it again.

Shri Mataji: Do the first note – you play... Ah, the sing is all right.

[Conversation in Hindi or Marathi].

Let's play the first note. Sa, Sa, [In Hindi or Marathi].

Shri Mataji: Sa, Sa is the first note.

Correct, correct. First note is Sa, Sa.

Sahaja Yogi: So we are going to try, o.k.? So the combination of notes is known as Yaman and as called...

Shri Mataji: Melody.

The name of the melody is Yaman. And the, it is played about from six to eight o'clock. So, rather late, but doesn't matter.

Sahaja Yogi: Right.

Sahaja Yogi: Maybe L.A. time.

Shri Mataji: Composition it is a Ganesha Stuti, because that's why we can play it any time.

Sahaja Yogi: Right... For the Lord Ganesha. Sahaja Yogi: The notes go like that.

Shri Mataji: [In Hindi or Marathi].

Malkauns.

Sahaja Yogi: Mother.

Shri Mataji: Yes.

Sahaja Yogi: Would you sing to us?

Shri Mataji: After speaking for now two months continuously, this throat now cannot even speak even don't sing. None of it. I will sing with you.

Sahaja Yogi: All right I will sing the, this is known as the melody for Malkauns. The Mother wants me to sing the Malkauns so...

Shri Mataji: At this time Malkauns is the right.

Sahaja Yogi: Right, yeah.

Shri Mataji: Where you don't use the Pa. Sa, Pa, Sa – fifth, fifth note you miss, you see. And, and the Ma is between... the... What's look? Sa, Ni, Ga, Sa, Sa,

Shri Mataji: [In Hindi or Marathi]. Indian music...

Sahaja Yogi: That's, that's Malkauns.

Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: What is working here? Shri Mataji: Play, play your [unclear]. Shri Mataji: All right. Sahaja Yogi: Sa, Ni, Ga, Sa, Sa

Shri Mataji: [In Hindi or Marathi]. Correct.

Shri Mataji: No, no. Ma, Ma is the [unclear]... Ma is the, not the normal, another [In Hindi or Marathi]. You got something for my throat?

Sahaja Yogi: Yes, Mother, I have.

Sahaja Yogi: But this classical raga [unclear] very good.

Shri Mataji: [In Hindi or Marathi]. I think, distribute for everyone. They sent a complete box.. Sahaja Yogi: You, you want some cloves, Mother? Shri Mataji: Yes, that's the best. [In Hindi or Marathi].

You become a regular Indian now.

Sahaja Yogi: Yeah.

Shri Mataji: Now, they are already Indians.

Sahaja Yogi: [In Hindi or Marathi].

Sahaja Yogi: This is good for the throat – it's a bindi.

[Conversation in Hindi or Marathi].

Shri Mataji: [In Hindi or Marathi]. Kalavati he'll sing.

[Conversation in Hindi or Marathi].

Sahaja Yogi: Abira gulala.

Shri Mataji: This raga is for five notes, you see, only with five notes. This is raga is used also in Japan, I found with five notes, I mean we have any combination and permutation and they use both.

Sahaja Yogi: Even here in the United States, You use five notes.

Shri Mataji: Yes.

Sahaja Yogi: So [unclear] goes like... On this raga there is a very nice bhajan. I'm going to sing that bhajan for you.

Shri Mataji: Bhajan is a praise of God.

Sahaja Yogi: Yeah. It's a very good song. [In Hindi or Marathi].

Shri Mataji: You know, this is very, very sweet that, in the, in the house of the Nath, means the primordial master, is dancing Shri Krishna. Pandurang is Shri Krishna and how can we, the... simple people entering inside the house, only at the,

[Conversation in Hindi or Marathi].

Shri Mataji: Threshold, on the threshold of the house. We just get so detached, that we start dancing there at the threshold only, because we are... not able to see them. Is that's how it is, all the description of the dance. [In Hindi or Marathi].

And the another one is that you know there is Nira river, where I have taken the land for you, people, that meets the Bhima river,

and both have them join together become Chandrabhaga. And then they go, and then they go to, Chandrabhaga goes to Pandharpur and at Pandharpur... Yes! And at Pandharpur this people join and sing this song. So they are saying that at that river, we take our bath, when the dance is on, we are taking our bath, and we are singing and enjoying ourselves when the dance is on in the house of the Primordial Master.

Is a very good combination of the Primordial Master and Shri Krishna. That is Vishuddhi chakra, you see.

[Conversation in Hindi or Marathi].

Sahaja Yogi: On Kalavati raga, I will sing a bhajan for Lord Shiva. OK?

Shri Mataji: Kalavati.

Sahaja Yogi: Kalavati raga.

[Conversation in Hindi or Marathi].

The notes are: Sa, Ga, Pa, Da, Ni, Sa.

Shri Mataji: [In Hindi or Marathi]. You all repeat, he says this... thing, [in Hindi or Marathi], see now, you can sing it.

Sahaja Yogi: Can you sing?

Shri Mataji: [In Hindi or Marathi]. One by one. Is it too much?

Sahaja Yogi: It's hard, Mother!

Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: The emphases is on Mi. In this there is a... Then come back. Now let's go from left to right. Shri Mataji: All right? This is the melody Kalavati. Sahaja Yogi: Kalavati raag. Sahaja Yogi: See, on the same thing. Bagirathi – name of the river. [In Hindi or Marathi]. Shri Mataji: Ganges.

Shri Mataji: All right? This raga is called Kalavati. Now, this is the last raaga... Sahaja Yogi: This us the last... Shri Mataji: It's done to end up the classical. Then we'll have another song from you. [In Hindi or Marathi]. Sahaja Yogi: [In Hindi or Marathi]. Shri Mataji: [In Hindi or Marathi]. Sahaja Yogi: [In Hindi or Marathi]. Sahaja Yogi: [In Hindi or Marathi]. Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: All right. This, this song I am going to sing is from raag Chandrakauns, and is one of the songs written for Lord Rama, Shri... the Shri Mataji: Rama. Sahaja Yogi: [In Hindi or Marathi]. The Marathi writter Gudi Madgulkar wrote a Geet Ramayan – the Ramayan was written in the form of songs and this is one of the songs when Bharat goes to Lord Rama and request Him to come back and Sita on the, on the throne, called throne, and Rama has gone for one last fourteen years and He cannot come back, so He, He gives him a farewell at the, at the bank of the river Ganges, with the tears in His eyes, and He, He explain to Bharat how much valuable it is to touch the feet of your own, own father. I mean, in our Indian customary we fall at the feet of mother and father – we consider them like Gods. So He explains – that's the entire meaning of it. Shri Mataji: Means to follow the father desire, you see? Sahaja Yogi: Right, yes. Shri Mataji: Beautiful. Sahaja Yogi: [In Hindi or Marathi].

Shri Mataji: [In Hindi or Marathi].

Sahaja Yogi: [In Hindi or Marathi].

Shri Mataji: You should sing one... Now, your Jerusalem, and then aarti... What else? Last, aarti.

Sahaja Yogi: Aarti last. Aarti the last.

Shri Mataji: Aarti the last. So, first you sing your songs.

Sahaja Yogi: We shall sing "Saints", yes. Mother, we'll try something. first – before Jerusalem. Where is...? Clement?

Sahaja Yogi: Yes.

Sahaja Yogi: Why don't we sing "When the saints go marching in"? That's it.

Sahaja Yogi: I don't know that.

Sahaja Yogi: You don't know it?

Sahaja Yogi: If everybody else does, he'll know. Mother, the text is: "Oh, when the saints go marching in, I shall be one among

them – I want to be one among them.”

Shri Mataji: Now, which one is next?

Sahaja Yogi: I can sing a song.

Shri Mataji: Yes, go ahead, go ahead!

Sahaja Yogi: Yes, go ahead! You see, I know so many songs but none of them us really... They are all... S

ahaja Yogi: Is better be good that one.

Sahaja Yogi: Next time you come for meeting, get prepared with an Indian song. You'll have to sing, not of the...

Sahaja Yogi: [I'll try] anyway.

It's a love song, love song.

Sahaja Yogi: Good! Very good!

Shri Mataji: They don't understand Italian. Let him translate.

Sahaja Yogi: Translate to Mother.

Sahaja Yogi: Oh, yes, translate.

Shri Mataji: Gregoire, come on.

Sahaja Yogi: I don't, I don't think, Mother I [can do it].

Shri Mataji: Why? Why can't you?

Sahaja Yogi: I, I, I don't think I follow the whole of this, Mother.

Shri Mataji: You don't follow?

Sahaja Yogi: I, I think it's all right, Mother, the music is very [deep]. Melodious.

Shri Mataji: You are supposed to be a master of Italian language. Sahaja Yogi: Yes, but [that song because it's melodious].

Sahaja Yogi: Since it's [unclear].

Sahaja Yogi: He sings very well.

Shri Mataji: What was it about?

Sahaja Yogi: That's what I'm doing.

Sahaja Yogi: It's a love song over, over...

Shri Mataji: I could see that. It's over a man that could not reach his beloved. and so he sings that he's in in darkness, but that with a talk of his beloved he can sleep even out in the night. But that could be a pray to God also.

Sahaja Yogi: Yes, because I thought he's singing [unclear] but as a grandchild [unclear].

Shri Mataji: Good idea. All My grandchildren want to marry Me, you'll be surprised.

Sahaja Yogi: We can do one song more

Shri Mataji: All right, come along. This one is called "Lay Down Your Burden" and it was written by... Susan Osborn.

She sings with Paul Winter Consort.

Sahaja Yogi: Yes, hold the mike in your hand so you can... Yeah. Here, so he... It's alright. Come here if you want. So he could tip you.

Sahaja Yogi: OK.

Sahaja Yogi: All right. Yeah.

Sahaja Yogi: I just sing, I just sing one line, Mother, may I?

Sahaja Yogi: What?

Sahaja Yogi: But we don't know it all.

Sahaja Yogi: I know it. Brian knows it.

Sahaja Yogi: No, he doesn't. What she wants to sing?

Sahaja Yogi: OK, then you sing it.

Sahaja Yogi: [Sings 'Lord of the dance']

"Dance, dance, wherever you may be, I am the Lord of the Dance, said He. And I'll lead you all wherever you may be, And I'll lead you all in the dance, said He.

I danced in the morning when the world was begun, I danced in the moon and the stars and the sun, I came down from heaven

and I danced on the earth. At Bethlehem I had My birth.

Dance, dance, wherever you may be, I am the Lord of the Dance, said He. And I'll lead you all wherever you may be, And I'll lead you all in the dance, said He.

I danced for the scribes and the Pharisees, But they would not dance and they would not follow me, I danced for the fishermen, for James and John, They came to Me and the dance went on.

Dance, dance, wherever you may be, I am the Lord of the Dance, said He. And I'll lead you all wherever you may be, And I'll lead you all in the dance, said He.

I dance in the morning when the sky turns black, Is hard to dance with the devil on your back They buried my body and they thought I'm gone, But I'm the Lord of the dance and I still go on.

Dance, dance, wherever you may be, I am the Lord of the Dance, said He. And I'll lead you all wherever you may be, And I'll lead you all in the dance, said He.

Dance, dance, wherever you may be, I am the Lord of the Dance, said He. And I'll lead you all wherever you may be, And I'll lead you all in the dance, said He."

Sahaja Yogi: Shri Mataji in, I don't know whether is being written in India or in Europe or maybe both, but I think in India they've written a new aarti for You.

Shri Mataji: Is it so?

Sahaja Yogi: And obviously, for the verse, I don't, I will sing of chorus, but I don't know the verses yet, because is brand new one. It's, it's the same as Sab.ko dua dena but it's a little... It's a new one.

Sahaja Yogi: Warming, warning [unclear].

Shri Mataji: So, let's have it! Shri Mataji: Wow, beautiful.

Sahaja Yogi: So, shall we sing it together? Just sing it over there?

Sahaja Yogi: Right!

Sahaja Yogi: Jay, jay Nirmala Ma, Jay Nirmala Ma, Adi Shakti Mataji, Moksha pradayni Ma, Jay, jay Nirmala Ma. Shri Mataji: Moksha pradayni – the giver of the moksha, of the liberation. Let's, let's do it without... don't take it to long.

Shri Mataji: Beautiful. Who has done that?

Sahaja Yogi: I think it might be Moreshwar, Mother.

Sahaja Yogi: But it has the whole seven verses

Shri Mataji: Finished?

Sahaja Yogi: Seven verses. That's only in the [unclear].

Sahaja Yogi: If he'll transfer, already in the first they'll jump the gun and then they gather together.

Shri Mataji: Oh, they sing Marathi ones very well. Yes, France people. Nobody has come from France. The ways they are now becoming experts in Marathi music.

Sahaja Yogi: Yes?

Shri Mataji: Oh, waw, waw! Aamhi Bhi Ghadalo Tumi Bhi Ghadana.

Sahaja Yogi: That's nice.

Sahaja Yogi: Yes.

Can we sing it now to you Mother?

Sahaja Yogi: Aamhi Bhi Ghadalo Tumi Bhi Ghadana.

Sahaja Yogi: What's they sing?

Sahaja Yogi: What? What? They all sing in group.

Shri Mataji: Matajinchya sange mule bi ghadali I used to sing a lot but I've given My throat to the talking, I think.

Sahaja Yogi: Mother, I'd like to sing you a song that...

Shri Mataji: You would?

Sahaja Yogi: Yes, he is..

Shri Mataji: That's great!

Sahaja Yogi: I was, I was little worried because I feel that my Vishuddhi has been clearing out too quickly today. I'll do the best I can.

Shri Mataji: All right. You sing I'll give you a very good Vishuddhi, all right? That's the present.

Sahaja Yogi: This is a song I wrote. It's about, about weddings and how I feel about marriage. And I wrote up on my own marriage, and I feel it applies for all weddings and...

Shri Mataji: That's great. Good celebration. Very good. Now your voice is good?

You must put some heated butter in the nose, all of you.

Sahaja Yogi: In the... inside?

Shri Mataji: Inside. With a, with a dropper, all right? Heat, heat butter and sieve it out. And then, when it is slightly warm, not very warm, absolutely slightly warm, then put it in Vishuddhi. It's very important. Because the, I don't know in this country people, is a very simple thing to be done. Once in a while, about say, two-three days later or even every day, doesn't matter. It's like putting cream on your hands, you see, because the cold weather, also chops inside the lining of the nose and when you put this it makes a... nose smooth, and you don't get troubles of it.

It's very simple. All of you should do, all the Sahaja Yogis are supposed to do. There are so many things Sahaja Yogis are supposed to do – one of them is this – that try to keep your Hamsa chakra all right. By keeping your nose all right, you keep your Hamsa chakra better. So, better use this simple method of heating some ghee, we call it. You see, you can prepare it heated butter, keep it in a bottle with a dropper and heat it in the hot water. And then put it in the nose. Just like that, in the night, before sleeping. Even in the ears, you must put olive oil – is very important. For the teeth also, you must take some salt, put some olive oil, and rub your gums.

With that, you won't have to go to the dentist anymore. That's the best. I've never been to a dentist all My life and I don't want you to go to dentist anymore. So that's a very good way of rubbing your gums with vibrated salt and what you call, the olive oil. Also, you must oil your heads, every Saturday, with so much of oil, nicely. Oil it, massage you head and sleep off and next day wash off your head. You feel very much better. If any of you cannot get olive oil, the best is almond oil for the head. Keeps you very peaceful. Especially your children, you must massage them till they are five years of age, every night, when they go off to sleep, in the night.

Nicely, very, for before sleep. And then put some powder clean it out and let them sleep. Then the children won't be running and upset and all that. They'll become very quiet children, well behave children. Because you people don't massage the children all their lives, they are jumping. And all their lives, they're likely violent. You see, this is the nerves must be soothed down. A very simple method and as you are Realised people, you sooth them much more. All these small, small things must be taken care of, you see. Now if you have too much of cold, if you have too much of cold, then you can mix up little camphor, with oil and put that in the nose – little I said, not much.

That also is very good. That also soothes your cold and puts you right. This country has one big problem: is Vishuddhi chakra everywhere in the West – because of the cold. And in Sahaja Yoga it is compulsory that you must wear an undershirt. It is compulsory. Whatever may be – it is hot, cold, anything. In India even when extremely hot, you must wear an undershirt because when it is very hot you start perspiring and that perspiration causes problems. So, always wear an undershirt whether you are in a hot season or a cold season. That's a compulsion for Sahaja Yogis, that they must wear. And for all of them also is compulsory that they should always wear a muffler when they go out during winter time – it is an important thing.

And also put some these cotton wools in the ears, as I put it. For your sake I have to put it, because you are careless. So, I look after you by putting into My ears like this. So, you all should put it before going out. And keep your head covered in the night – when you sleep cover your head with something and then sleep. Because most of the time your body is all covered but the head is not covered. Because now you are realized souls, and your Sahasrara is weak. So, you must look after your Sahasrara. Cover you head, so that you won't have any problem. Also, you must verify what sort of a person you are.

If you have a liver problem, then you get a diet for that, which is here – people will tell you. If you left sided person, if you have left sided problem then you must know about the diet – what you have to take. For example, a person who's a left sided should not take carbohydrates at all. On the contrary, should eat proteins in whatever form it is possible. In Sahaja Yoga, you know, we don't

believe in vegetarianism or anything but we do believe that the muscles of the bigger animals than us are not good for our teeth, or for our body also because the structure of a muscular cell of a bigger animal is much bigger than ours.

And that's how they eat up. I mean even by mistake if I eat something or anybody asked Me the other day – behind My teeth were swollen up. So that's what it happens. It is an automatic reaction. And we are not supposed to use plastics in our clothes.

Also try to avoid – some percentage of plastic we may use, but not all the time plastics and nylons. And also, the food should not be eaten in plastics. You can eat it in paper – paper is all right, because it is – what you call – is good, doesn't matter. But you shouldn't eat in plastic, food, plastic with forks and spoons of plastic and... It's too much plastic in this country. So, be careful because plastic is anti-God, it is anti-human life, it is anti-biological processes. So, avoid plastics as far as possible. Be careful on that and also don't use made something out of absolute plastic. Like I've seen, I wanted to buy one pair of slippers for Myself – I couldn't get one in the whole of Europe. Because I didn't want a plastic.

And if you wear that, then you develop all kinds of skin troubles, skin diseases – so be careful on that. There are so many other things we are to be careful about, and because we have found out that these things that are harmful that's why we have made it compulsory: that every one of you must be careful. Because now you are become the temple of God. And the temple of God should be healthy. We don't want tubercular patients to go around as saints. Nobody is going to believe them. Sahaja Yogi: You just tell them about sugar. Shri Mataji: Now there's another falsehood about – thank God is now broken – that the sugar is against our... growth and all that. Sugar is very important for attention. Especially people who suffer from liver.

For example, people who are thin, mostly suffer from liver trouble. For them sugar is so important that if they don't take sugar, they'll become like the sugar cane which has come out of the machine, pressing machine, you see? Better take some sugar. Sugar is very important for your liver. Best carbohydrate is white sugar, not the red sugar. Red sugar is not good because it has got molasses – it's very heating. Some people have funny ideas here also about food. Like some of them believe that if you eat natural food – once I got something from natural store and I got diarrhea for five days. Because it was meant for animals not for the... human beings. Like some people eat, what you call them, [In Hindi or Marathi]. Cotton seed!

Now, cotton seed we give only to animals, you can't believe even. But I've seen in Switzerland, they give cotton seed in the bread. There was cotton seed in the bread. One or two is all right, but imagine, [In Hindi or Marathi]. We can give it to buffaloes only. And that was given and you get diarrhea with it. You see, this's a very strong thing. In the same way, very soft food is also not good. We have to be in the centre in everything.

Don't eat very rough food, you see like... some of the bread in France, you know, even in England we find, it breaks your gums completely. So that kind of a crispy stuff not need it. It should be such that your gums are looked after – they are delicate things and have food which is good for you. Don't go with nationality, don't go with the fashion but whatever is good for you that should be done. And you find out about yourself, what is your temperament, what sort of a food will soothe you and accordingly you should eat. Of course, everybody is free to do what they like but we can only advise them that this will soothe you, and you'll find it will be very helpful to all of you. It will help you. For your hair growth, also you should get vibrated oil and use it. Now, you'll be surprised the other day somebody saw Warren and he said, "This is the same fellow? Looks much younger.

So, I said, "Yes, he had a baldness from here to here, like that. And now he's grown hair. With proper care, you can have your hair quite intact for quite some time – if you look after your hair. But hair is why important, is not so much look, but the Sahasrara. And if you put oil in your Sahasrara every week, you will have a smooth personality, a smooth behaviour, a smooth movement, you'll deal with other people in a gentle manner. So this is very necessary. In India we actually have a big masseur attached to a family, see – is a very hefty fellow. And he comes to massage the men, you see, he just sits on their body and really finishes them off completely. At the first shot they are dead. Then he uses their body fully and push it and sits on them and rubs them.

With the, one clap – you see, five, six of them will be jumping on five, six people – with clap, they'll go round. By the time the second job comes in the person is finished. That's how they manage. But that, there's no importance of massaging here, you see. And don't ask a non Sahaja Yogi to massage you. Never. Don't allow anybody to touch you that way. Because, you see, these people carry all bad vibrations and you may suffer. You must allow only the realized souls to massage you, if possible, or

you, yourself should massage yourself. But don't go to this masseurs and people who are massaging all kinds of people and they might be given you some troubles.

So, one has to be very careful about certain things and certain person habits also, which we have discussed. And you can ask Warren, he will tell you about it, which are very important for Mooladhara and all those things, which must be followed, whether you are in England, America, anywhere. This must be followed to keep yourself clean outside and inside. Now, if you have any questions?

Sahaja Yogi: I was only wondering, Mataji, any kind of technique that we should do when massaging the children? But I guess that [unclear].

Shri Mataji: I mean any way you use is all right, but always put it a upwards, you see, The movement should be upward but use oil, otherwise you pull out their hair. So, use oil to put it up first.

Sahaja Yogi: And don't forget the Sahasrara.

Shri Mataji: Sahasrara don't forget, Sahasrara you must put lot of oil on children.

Sahaja Yogi: Mother we're going to a need more hairdressers, people who can cut hair for us, realized souls, because they have us touching on our Sahasrara with the haircut.

Shri Mataji: Yes, otherwise you can grow, what's the harm?

Sahaja Yogi: We can grow our hair Mother?

Shri Mataji: Yes, here up to here you can grow and cut them round. See, you'll look like a philosopher, quite impressive. But you should not be a funny looking person, or a jocular personality. That's one thing very important, you see, you have not to adopt some funny methods, you see, like people have. Especially nowadays, the fashion is to dishevel you hair and keep them absolutely dishevelled. There is no need to...

Sahaja Yogi: Tell them to keep the hair out of the [unclear].

Sahaja Yogi: The hair must be off the forehead.

Shri Mataji: Yes! Should be kept back over the forehead. Don't cover your forehead, or your eyes – never.

Sahaja Yogi: And also, the Agnya chakra will stay back.

Shri Mataji: Yes. You must keep it open, you see, always open. Parted. You must have a central part, if is possible, but keep the forehead open – it's important. Keep the forehead open – it's very good for others, you see, and don't cover your eyes with any hair. Many people have a habit of allowing the hair to come on the eyes, and you'll have squints.

Children also, never allow hair to come on their eyes. Then we have some things for the eyes also, what you call 'Netranjan' – I don't have now anything. But is a very good simple thing, cost you nothing, about [Netranjan] is just ten-eleven rupee, meaning how much here? One tenth of a dollar. All right, they have some, they'll give you, each is to be applied first very carefully If you are not use to it, it will little bit burn and the tears will start coming out of your eyes. It will clear your eyes. And you'll be surprised with that, if you use it, you don't develop these bags and things like that. And the water closes out – is very simple thing. And for soap also, try to use natural soaps. Better is – because here the soaps are such, that I don't know what to say.

Sahaja Yogi: Palmolive, Mother. 'Palmolive' I think is about the only soap you can get here. Shri Mataji: Yes, that is good, Palmolive. It's very good. Now, what else?

Sahaja Yogi: Jerusalem.

Sahaja Yogi: Mother, I have one question here.

Shri Mataji: Yes.

Sahaja Yogi: Another question. My son has [unclear] it's fluid in the ears.

Sahaja Yogi: Her son gets fluid in the ears. What can he do?

Shri Mataji: All right, what you do it's to take a little oil and heat with some cloves. Cloves? Sahaja Yogi: Cloves. S

hri Mataji: Cloves, cloves.

Sahaja Yogi: No, cloves.

Shri Mataji: Cloves. And let the oil be little bit cooled down. When is quite cooled down, not, should not be burning hot at all, but just warm – you can feel it – then put it in the ears.

Sahaja Yogi: Olive oil?

Shri Mataji: Olive oil is all right. But do it quite often. So, what happens, that the oil goes inside and the fluid comes out.

Sahaja Yogi: Mother, could you explain to them the significance of vibrated sugar and vibrated salt and that giving vibrations to these things. They don't quite understand the significance of vibrating everything.

Shri Mataji: You see, because God has given you vibrations, the power is flowing through you now. The vibrations are there. So, whatever you get from outside is touched by so many people, so many people have created it and they haven't got a good mind or maybe something wrong with them. Best thing is to give them a bandhan before eating.

Any food you eat, you must give the bandhan like this, three times, so your vibrations flow into the food and you get it sanctified. Or else, you can also use your hands for eating. If you have washed your hands then it's all right. Or else, if you are taking the water, you can just put your hands – then it gets vibrated, then drink it.

Because, the thing is, the vibrations have starting flowing through your hands but still have not spread to your body fully.

Sahaja Yogi: When you are vibrating food, you can actually feel hot food emitting a cool breeze – it's quite remarkable.

Shri Mataji: Even, even you'll find cool breeze from a candle.

Sahaja Yogi: What's this? It's water or what? Yeah, water, and the other one is [unclear].

Sahaja Yogi: [In Hindi or Marathi].

Shri Mataji: What is this?

Sahaja Yogi: It's water.

Shri Mataji: Is it cold.

Sahaja Yogi: Yes, it's cold.

Shri Mataji: [In Hindi or Marathi]. Yes. So, now we'll sing that Jerusalem.

Sahaja Yogi: Yes.

Shri Mataji: And then the aarti. One aarti he'll sing of Dattatreya and then the aarti, our own. Sit down. Sit down. Stand up. All of you have to stand up. Come along, all of you stand up here. Looks very nice. The little children should be here. Sahaja Yogi: All the, all the children. All the children.

Sahaja Yogi: We stand up anywhere?

Shri Mataji: This side.

Sahaja Yogi: Over here?

Shri Mataji: Or there. There will be better.

Not near the microphone.

May God bless you all.

May God bless you all!

Now, tomorrow I would like to see the new people and doing the meditation here, new people, who have not been before to our any other programs.

Sahaja Yogi: Did you all hear that? Mother would like to see all the new people that have never been to any of the regular meditation programs before, to come here for the morning meditation and after the morning meditation She'll see you all.

Shri Mataji: New York and Boston and anywhere, they are coming for the first time.

Sahaja Yogi: Those who are coming for the first time...

1983-1023, Seminar Day 2, Evening, Farewell Talk with Questions and Answers

View [online](#).

23 October 1983

Talk to Sahaja Yogis

Deer Park Farm (United States)

Talk Language: English | Transcript (English) – VERIFIED

Seminar, day 2, conversation with Sahaja Yogis, Deer Park Farm, New York, USA, October 23rd, 1983

So, I have attended to some people individually.

Sahaja Yogi: Right.

Shri Mataji: But not to all; and I would like to attend to some of them later on once we have- Please be seated.

Hello! I didn't see you last night. I see.

So, now the time has come for us to say goodbye to all of you. And you have to realize how important it is for us, to get Sahaja Yoga settled in America. And that is why, from everywhere, people have arrived to work it out. Now the Americans have to realize their responsibility. I think they have a problem like this: if they have not been to any guru, they have not been anywhere, they have not met anyone like that, then they are not willing to listen to us, in any case. If they have been to some guru, still they are not willing to listen to us.

[Laughter]

Now, if they have suffered with some guru, then only there's a little thing by which you can creep into their minds, if they have suffered. Otherwise, they are not willing to listen to us. Under these circumstances, it's rather difficult to work here, very difficult. Americans, I have found to be the most difficult people to handle. And the gurus who are false are very successful. Because, you see, they are very- they appeal to you in a very shallow way, and if that appeal is so attractive that people get enamoured with it and they get lost. But once they start suffering, then they start thinking about it, and they think that all this kind of junk is of no use. But otherwise they go on collecting junks, and quite a lot of junk they collect. Moreover, when they start shifting from one guru to another also, there's a problem. Because they sufficiently do not suffer from one person, so they go to another and suffer from like that; they go on collecting from everyone some sort of a suffering. And ultimately they end up as a suffered personality, you see, "Les Misérables".

So, I would request you, all of you, to have patience with them. You have to have tremendous patience. Otherwise, at the very outset, you might give up so many people. So, you have to have patience, this is their background because all the gurus have come here and they're stationed here. You see, their operation has been very deep-seated. They have come here and stationed here. Others are just, other countries they just visit. But here they are stationed. So, their operations are on, and we have to be rather careful. Not to feel upset or to give them up in our disgust. Because they are seekers, and of very high-quality seekers. Only they have to touch their depth. If they teach [resumption]- if they learn how to touch that depth, you'll be amazed that they may prove to be very great Sahaja Yogis.

So, you have to be only careful on this point that they are shallow. And they have to be settled down by giving Realization to them. Their concentration is very poor. And you have to put them towards their Kundalini. Ask them to put attention to their Kundalini instead of their Sahasrara. Let them put their attention to their Kundalini first of all. Because at Sahasrara, it's just the blossoming; but if the Kundalini is so weak, it won't rise, and there might be one or two threads coming up and again dropping down. So, the practical question is that, "How to make them deep seekers?"

So, ask them to pay attention to their Kundalini as a mother. And ask them to request the mother Kundalini to rise. That, "She is the Mother and she has to rise". And then the Spirit. And last of all the Sahasrara. Otherwise, it won't work out. This is what I have found out with so many people who came to see us in the program. Of course, there are some deeper ones also, and they get to Sahaja Yoga in no time. But on the average, what I- my feeling was that they are not yet aware. And they don't understand that

experience is not the same as the - what we call the 'bodha', means the experience of the knowledge, or the knowledge of awareness, or knowledge that can be understood through awareness. They think that if there's somebody can give them just a push or a sensation in the body, then that person is something great. So, they are to be told that, "It has to become your knowledge. It has to become a part and parcel of your awareness ". Otherwise, every such things are of no use.

Then another thing is that they talk of big things. Like, they will say that God is love, so everybody is love. And this will be a very common thing you'll be facing. Then you have to ask them, "What about Hitler?" Then they'll understand that there are satanic forces, as well as there is divine Love. If you just say, "All right, God is love, everybody is love, so go and ask a snake to bite you ".

Because they do not have discrimination, that's why they come out with such theories. If they had sense of discrimination, they would not talk like this. So, this is another great talk, I hear from everyone, that there is Divine in everyone. But how far you can stand them, how far you can bear them, and how far you can raise the Divine is not your problem. You cannot do it. You have no powers to do it. On the contrary, you'll be lost trying to do that, playing with it.

Thirdly, they cannot understand that you cannot pay, or you cannot have a business, or you cannot depend on the earnings of your God's work for your living. You have to have your own living. But for your livelihood, you have to do something else, not God's work. This is the point which is very important, it must be put into their heads properly. And if you can manage that, then they will understand. Because to talk to them is also impossible: they have barriers after barriers.

So it's, has been a very great experience for Me because this time, first time in America, in these three visits, I've really got people who are solidly placed, as far as Sahaja Yoga is concerned.

And I'm very happy and I'm very proud for all those who have come to the seminar and have learned so much about Sahaja Yoga. If you have any questions or any problems, personal, or impersonal, or general, you must write to Me to Gavin's address or to Surbiton. Best is Gavin's address, so I get the letters. And even if I don't send you the answer, never think that I've not answered. You'll find the answer always ready for you. You just you have to bring it to my notice, if you want to bring something to my notice. And it will be very effective.

Why is he crying? Bhima? Bhima! Why do you cry? What?

Sahaja Yogi: He might be short of sleep.

Sahaja Yogi: He needs to sleep.

Shri Mataji: All right, come here. Come here, come here. What happened? What happened? Such a sweet thing like you, why are you crying? There is no need for you to cry.

Bhima! Ah, now smiling. So sweet. I think he wanted to come to Me. They all do like that. Come along. Bhima! Come, come, what happened. What happened, what happened? No, no, no, no, no. No, no, take him, take him, take him. All right, all right. What's the matter? I thought you wanted to come to Me. Ah? What has happened? Now take the milk. Come along, take the milk.

Baby: Ah.

Shri Mataji: Ah! Yes!

[Laughter]

You wanted to sit there. All right. They are wonderful.

Now, I have some photographs to be given to you. Those who want can come forward. Now, have you any questions, anyone of you?

Gavin: Mother, if there's any proof that bhoots cause problems, he's got blisters coming up from his hands now. Absolutely the negativity coming out.

Shri Mataji: Really? Which hand? Better.

Seeker: It comes out?

Shri Mataji: That's all right? Still hurts?

Seeker: Still, still.

Shri Mataji: Bring some lemons please. Put a lemon on your left side. Better? All right? Better?

Gavin: We have two lemons.

Shri Mataji: Better. Just now, just let them be. The lemons will absorb. It's already better now, but still, it will be. See, horrible things. Now just see for yourself, "God is love", and this is love. Now, those who want, [Marathi] Now for your heart, you have to put it like this.

Gavin, let him, let him put it over his heart.

[Shri Mataji distributes the photo] Good. May God bless you.

Bhima?

Now, what about you? Why you were crying?

Sahaja Yogi: Thank you.

Shri Mataji: Put it on your heart.

Sahaja Yogi: Yes, Mother.

Shri Mataji: So, I'll have to talk to you also, talk to you all, to write to people.

Sahaja Yogi: Yes, Mother.

Shri Mataji: Come along.

Sahaja Yogi: Thank you Mother.

Shri Mataji: May God bless you.

It's better now, much better.

Are you better now?

Hello, how are you? All right? Doing well? Good. We'll talk now.

Who else? Good.

What about Mr. Kaz? [Unsure]. You have got?

They will, they will absorb. Put it to your hand. Hold it down.

Who else is there? Please come here.

All the children are so sweet.

[Cut in the video]

[Laughter]

Sahaja Yogi: There she is! She is deciding now. She is deciding.

Shri Mataji: Those who will kiss Me only.

Gavin: Is that applied to all of us?

[Laughter]

Shri Mataji: Not with moustaches.

Gavin: I had a shave.

[Laughter]

Shri Mataji: No, still. Those who have grown moustaches cannot kiss Me.

[Laughter]

Gregoire: In this lifetime [speak in French].

Shri Mataji: May God bless you.

Gavin: Ten years too old.

Shri Mataji: You are better now? Good.

How is your husband? Let's see him.

Sahaja Yogini: He is ready for Seoul [unsure].

Gavin: That's why [unclear] us sometimes.

Shri Mataji: Is he?

Good. Good. May God bless you.

Now what about you? Come along, better have it. Yes, yes, why not? Everybody is having, so why not have it?
May God bless you.

Sahaja Yogini: You've given me two, Mother.

Shri Mataji: All right, so I'll give you one.

Oh, you came. Competition, all right.

[Laughter]

Did you get one? Everyone?

Gregoire: Mother, with your permission. All the visitors who came here in New York would like to say a big thank to all the East Coast Sahaja Yogis who have organized this seminar. And we have seen Michael turning like a helicopter around. So, perhaps, we could give a hand to Michael, Christine and all of them.

[Applause]

Shri Mataji: Did you take one? Did she get one?

What about you?

Now better. Is it better? Let us see. Put their picture, both hands. Now see in your hands. See how is it? No, no, just see. Still there? Better now. Better. Just hold it again.

Hello!

Baby: Hello!

[Shri Mataji takes the baby on her knees]

Shri Mataji: Hello! Hello!

[The baby smiles. Big laughter]

The mother: Thank you Mother.

You know, she came and told somebody I was trying to help; she said, "Put your eyes like this". This one. What's that? Chana. Chana, I know. You have it in your hand now. Come on. Give it to everyone. Go. Give to everyone. Now you give it to everyone.

That's the one for you. And you'd better not get any [unclear].

Give it to him, give it to Gregoire. That's the most needed one. To Gregoire. Give it to him.

Children have them. Did you take one?

Now. Any other questions?

Any other questions?

Sahaja Yogi: No questions.

Shri Mataji: Ah?

[To the photograph] Good idea. From this side it's OK.

Gregoire: They could all sit before You, and we go at the end.

Shri Mataji: Now. All right. They should be there, it's a nice thing. Now, if there is no question, they would request you, all of you, to sit down around Me here and let them take one photograph.

Sahaja Yogi: Could we have one question, Mother? There seems to be some confusion, there seems to be some confusion between elders about the left and right hemispheres. Where the –

Sahaja Yogi: The left Swadishthana and the right Swadishthana.

Sahaja Yogi: Yes, Mother.

Shri Mataji: Ah?

Sahaja Yogi: Mother, do You remember I asked You some time ago in Austria I think it was, or Switzerland, about the places of

these, the different chakras on the head? And left Swadishthana is here, right Swadishthana is here. And right. Vishuddhi is here, left Vishuddhi is here, like this. In other words, it's only at Sahasrara that there is the crossing, is that correct?

Shri Mataji: Yes, yes. Just above. Above. No, no, you see, the thing is, the Agnya is higher here, becomes higher than the Swadishthana, so the crossing takes place lower- higher. So, that's why left Swadishthana expresses itself here [in the Back Agnya].

Sahaja Yogi: Where, Mother?

Shri Mataji: Left Swadishthana expresses itself here...

Sahaja Yogi: On the right side, Mother?

Shri Mataji: No, sorry, sorry. Left here [in the Back Agnya], right here.

Sahaja Yogi: Left Swadishthana on the left side? And left... left Nabhi on the left side also?

Shri Mataji: Left Nabhi, you see, is here. [On the top of the head, a bit behind].

Yogis: On the left side. On the left.

Shri Mataji: On the left side. Both the Nabhis are.

Gregoire: The other question, Mother, because there was some, my understanding is that You said that Russia was left Agnya and China right Agnya. Is that [correct]?

Shri Mataji: Oh, no. No, no, no. You see, it's the other way round, how can it be? I think it's seen in their way of behaviour. Like, China is -

Gregoire: All the first psychology is left Agnya.

Shri Mataji: Now, that's the trouble. It's a trouble with Germany also.

Gregoire: Russia is right Agnya and China left?

Shri Mataji: But they get entangled. Now China is becoming the rightest and Russia is becoming the leftest, what to do.

Gavin: Entangled.

Shri Mataji: That's what I... So if you say that "What is right Swadishthana?" It's Germany. But Germany is all attacked, is full of bhoots now. So, I don't know what to say. I mean, only human beings can be like that.

All parapsychology, everything Russia has taken. So what can you do? I mean, this is the trouble with them. I think egoistical people always take to such things. Because they think they'll have higher powers. And then they get enslaved in that. That's why in America, why so much of parapsychology, this thing is, because they thought they'll have higher powers, you see. It's a power game. But they don't know these are the spirits. They get enticed with it. You can't decide. I mean, you cannot say, but the actual, basic nature is that.

Sahaja Yogi: Right Agnya, Russian people.

Shri Mataji: Very aggressive. Extremely aggressive Russians are. I mean, they don't want to sit tight in their own places. They want to go to Afghanistan, they want to go here, they want to go there; I don't know why shouldn't they sit in their own places.

Gregoire: Now, yes, Mother. Historically, they were always attacked first.

Shri Mataji: They always attacked?

Gregoire: They were always attacked first. They never attacked first, the Russians.

Shri Mataji: No, but you see-

Gregoire: They were attacked first by the Swedish, by...

Shri Mataji: No, no, the tsars were there. You see, this is something, I'll tell you, what is tsar system and all that. They are very aggressive people. Always aggressive.

Gregoire: Well, then I got it from-

Shri Mataji: Aah, you misunderstood. Left Agnya. Because China was always, you know, they had this opium thing, this, that. Even to- China was, Mao, what he did was nothing but left Agnya.

Gregoire: Conditioned people.

Shri Mataji: Very much conditioned. Now they are getting out American influence. Mixture. Forget about them.

Sahaja Yogi: Mother, I have a question. When You were at the lecture, and the Russians came in and You said, "Go out!" — at what point do You think that that is a responsible?

Shri Mataji: What?

Sahaja Yogi: When is that responsible behaviour for someone like me, for example, I'm just- if people come to me, let's say.

Sahaja Yogi: When do we know where to draw a line with.

Sahaja Yogi: When do You know to, when to assume that responsibility?

Shri Mataji: Gradually you will learn. You see, just now I would not say that this mud and all that. But like, as a gardener knows where to nip the thing, the root, in the same way. Gradually you'll know when to stand up and say something.

[Laughter]

All right? Everything is depending on your growth. When you start growing, you exactly know what to do when. It's a question of growth. You see, like a little child now, she doesn't know how even to hold the bowl. When you grow, you know how to handle it. You are not to be told then, isn't it? It's like that. It's a question of growth. I mean, simple thing like, you are on a bicycle. First you fall, these things happen. We always say, "When do we think that we are balanced?" When you are balanced.

[Laughter]

That's the only answer.

Sahaja Yogi: Vishuddhi children, Mother. [Unclear]

Shri Mataji: You know, for the time being, you should just grow. You don't have to protect Me. I know how to manage.

[Laughter]

All right? Only that's the thing makes people very upset because they can't bear anybody insulting Me. But don't you worry. It's very serious for those who insult Me, and there will be trouble. You don't worry on that. Actually, I just go on saying, "[Baba], God save them!" That's all. Now. So now, individually, where should I sit? In My room? Will that be all right? So, I say goodbye to you and thank you very much. You must grow up in your awareness and Realization and become masters. This is My blessing to all of you. You all have to be masters of Sahaja Yoga. Every individual. It's not that, "My husband is doing" or "My wife is doing". It's you, alone. Every individual has to become the master. First master yourself. If you are dominated by your bad habits, or your own problems, and your own hankerings, then you must know you are not yet a master. Then master Sahaja Yoga. By that, you'll master everyone.

May God bless you.

I'll be always be at your beck and call, whenever you ask Me. May God bless you. May God bless you.

[Hindi conversation]

Please come. Take the chana here.

Gregoire: Who takes the picture then?

Sit down. All of you has to sit down.

[Sahaja Yogis speak at the same time]

Photograph is to be taken.

Gregoire: I don't get the right angle.

Sahaja Yogi: Somebody has the right angle.

Gregoire: I'll try to see. Sorry, Mother.

Gavin: You move the camera [towards the Sahaja Yogis sitting]

Shri Mataji: Aah! What an idea!

Gregoire: Someone take one with this one.

Sahaja Yogi: You want me to take it.

[Unclear conversations between Sahaja Yogis]

Shri Mataji: She just remembers.

[Laughter]

Sahaja Yogi: Nick, you want to come in front so that we take your photograph.

Shri Mataji: What's the problem?

Sahaja Yogi: What's the problem with the cameras?

[Laughter]

Sahaja Yogi: OK, I think that's enough.

Shri Mataji: We've done now?

Sahaja Yogi: Jai Mataji. Thank you.

Sahaja Yogi: So, let's all be historical.

[Conversations about transport]

Indian Sahaja Yogi: We sincerely thank Mataji through the bottom of our heart for spending time with us for last one and a half month and doing the, such a big work whatever She is doing. Such a magnanimous work She is doing. I hope all of you Americans will join me.

Sahaja Yogi: All of us.

Sahaja Yogi: And everyone who is not here also.

Sahaja Yogi: And anyone who is not here joins me in expressing our heartfelt thanks, gratitude to dear Mother.

[Applause]

Shri Mataji: Thank you very much. So, these last moments are terrible. So many children to be left here, in America, look after them.

All right, those who want to see Me now, individually, can come to my home.

Sahaja Yogi: At least we are not orphans, Mother.

End of video.

1983-1101, What is the Purpose of Our Life?

View [online](#).

1 November 1983

What Is The Purpose Of Our Life?

Public Program

Hampstead Town Hall Centre, Hampstead (England)

Talk Language: English | Transcript (English) – Draft

Public Program. Hampstead Town Hall, London (UK), 1 November 1983.

I bow to all the seekers of truth. As doctor Reeves has told you, you have to become something. What do we have to become? We are born as human beings, and we take it for granted that we are human beings. [Shri Mataji smiles] We have to ask a question to ourselves : why are we human beings? What is the purpose of our life.

Is it that the whole evolution is purposeless, that there is no Divine play in it? And why it was done with such care, and why we have become human beings?

So first, we have to come to right conclusions – that is the counseling you can call it – we have come, we have to understand, that we have not become what we are supposed to be. That's why we are in confusion. We do not have answers for these fundamental questions. Some believe in God, some don't believe in God. Some believe in Christ, some believe in Mohammed. Some believe in Krishna, some say that it's all science. We are so confused, and there is no answer to it. The reason is we are not that what we have to be.

Supposing an instrument is given to you, and you don't know anything about that. Then you don't know what is the purpose of that instrument, and for which it was created, and to what use it has to be put. Thus, there's a confusion, and the confusion is to such an extent, that in that confusion we have formed, from ideas, mental projections, artificial, without any biological basis for it. There is no biological basis for our mental projections. Just sit down here, and think now, that see, this kind of a government if you make, then people will be alright. This is your own mental projection. It has nothing living behind it; it's all dead thought. By changing the governments, have you been able to transform the people?

I have been to Russia, I have been to China, I have been to America, to all these places. Human beings are just the same; there is no difference whatsoever. Maybe some are more honest, some are more dishonest, some are more immoral, some are less immoral, but, on the balance, if you see you find any kind of person everywhere. So one has to understand that this kind of mental projection that we were having about other things like social work, people think that being social work and all that, our ego can be conquered. The greatest egoistical people are the social workers.

Now these mental projections have created also lots of norms for us. Like, I sit down here and decide I'll give a title to someone. Now he becomes a titlehood. Then he's off, finished, once for all he's dead now to anything that is reality because he's living with something so unreal, which was given to him by somebody which is so unreal. There's nothing living force behind it. Have you seen any man changing by getting some sort of a title or lot of money? On the contrary he becomes worse, never improves. So what is the reason? Why is it that when we go into an enterprise of this kind, why is it, we find, that everything fails? You talk of democracy, it becomes demonocracy. You talk of communism, you find it is another headache. You talk of anything, it all becomes such a funny thing, and it recoils back on you. Whatever you try, any enterprise, it recoils back.

Science, what is science now has become nothing but atomic war. How is it, science coming [running?] to atomic war, no one knows, but suddenly it has become a great threat to the whole world. Computers, tomorrow computers will start dominating us. We see those things clearly happening to us, and we are worried, we are shocked. But we don't know why is it, whatever we try to do, why, it recoils on us, and entangles us, and enslaves us.

The reason is it's, it has no living force behind it. It's only mental, at mental level, and human beings live only on mental level. So there has to be another higher level which is generated when you get in contact with a living force. Now let us see what is the living force. The living force is that which sprouts the seed. The Mother earth sprouts the seed. If you see the Mother Earth as it is, you don't find anything in it, nothing. There's just clay. But you put some seed and that wasteful thing that you think of no use, this mud, that gives that life to the seed, and you find that the flowers become fruits, automatically. It's a wondrous world, if you

start looking at the living work of the living force, because we are not in connection with that, whatever we do, we go into problems, but the nature does not, while we do. The reason is we have lost our biological sustainers, or process. We are not biologically acting: it's all dead action.

What we do is all dead. For example, as I told you before also that something is dead, a tree is dead and you make a chair, then you think, 'I have made this thing'. From dead to dead to dead to dead, and this dead sits on our head. You make a chair, you cannot sit on the ground. Then we start another thing like anti-culture business. That also just the same. Like pendulum we may move. Now, we don't like democracy, to have communism. From communism to democracy, democracy to communism, there's no movement!

Now what is the biological movement? Within us, as you know, there are peptides [amino acids linked together] in our body, and the biological movement of peptides is shown when the movement is spiral. When it is spiral then it's biological, and when it is linear then it is said that they have lost their biological sustainers. They have no biological quality in them. They have become linear. So that sustainers within us, that spiral movement within us is existing in our nerves, but can become absolutely linear, leading to death. All of our mental projections are linear, because we cannot, with that, in our own awareness, in our own awareness, jump higher. It is so outside.

For a man might say, think: 'Ah, I must try to improve the whole world, I must do this thing'. There was a gentleman I met who is in charge of the peace of the world, and the most disturbed personality I have ever come across, you see. He was jumping this way, he was jumping this way, every sort of disturbance was in his mind, and he's supposed to be in charge of the peace of the world; imagine.

Now what's the matter with the gentleman? Though he thinks of peace, he thinks of such big things, he talks of higher ideals, everything. What is it inside? There is nothing, no peace. He's just talking outside. What is the reason? The reason is it's only linear. He has accepted that he is in charge of the peace, he must talk of big things, he must talk of ideal things, and then the whole thing drops out. We had League of Nations, now we have United Nations: all flops. So to make it spirally activated, what have we to do?

First of all we have to come to the right conclusion, understanding, that whatever we have done so far has been linear in its action. It's not biological. We cannot transform a flower into a fruit. No living action we can take. We cannot perform any living action. Once we understand that, then we have to know that we have to become more to be in connection with that living force, that all-pervading force. And to get to that all-pervading force, what have we to do? Actually what did we do to become human beings? Nothing. We just became, spontaneously, Sahaja. Sahaj: spontaneously. It was just some force within us which worked it out, that made us human beings. We didn't do anything.

So one has to understand that if it is a living process, then you don't have to do anything about it. It is effortless. This is very difficult for human beings to understand. It is very difficult, because they live with their ego, and they cannot accept that you cannot do it yourself. They think, 'We can do it ourselves', which is not possible. It cannot be done.

You have to go to the Mother Earth to ask the seed to be sprouted. You cannot sprout it. You may try to dissect it, analyze it, put it under microscope, but you cannot sprout it. For sprouting, you have to surrender yourself to that Mother Earth who does the job. To begin with, we have to understand that we are not capable of doing any living work whatsoever. Once we have that humility within us, then we start seeing what can happen to us by which we can become the masters of that living force.

To become something you have not done anything, and to become higher you don't have to do anything. That means there is, built in within you, the complete mechanism which is going to work it out. Now before you, I would say, it's like a hypothesis for you, and you have to understand it as a scientist would understand, with an opened mind, because this is the science of the Divine. It's not known so far. This is the knowledge of the roots, not known to anyone so far, I can say. But to [be] known to some people who have evolved themselves, they have gone above that state that is just mental, and these are the very few people who know what it is. This knowledge is not of today; is of thousands of years, but, is not the knowledge of the tree, as I told you, which we have, but is the knowledge of the roots, which we have to understand.

The knowledge of the roots is that, within you is placed the root, is called (Shri Mataji speaks aside to the yogis present: 'Is it

here? No, ah. Somebody can come up, please.') Here, in the triangular bone is placed the thing called Kundalini. It is a Sanskrit word. One should not be so frightened of Sanskrit. I was surprised, when I went to America, the first question they asked me: 'Why should you come and teach us about these things which were in your country?' I said: 'To Me, it is just the same whether it is America or India. Why did you come to India to teach us about science?' Why this kind of an attitude people have? Wherever there is knowledge, a humble person must go and see it. This was discovered about 14 000 years back, where, in England, I don't think people lived here, in this country.

So, why should anybody feel humiliated? When you think you are English, or you are American, you are wrong. You are a human being. God never made a world like that. We are all one, and everybody has to support each other. Like a flower thinks, I am a flower, a leaf thinks, I am a leaf, and the roots think they are roots, then how the whole tree is going to manifest, just think? We are one, there's nothing that you are the tree, and you are the leaf, and you are the flower, and we are everything. So to think like that if that, is another mental projection we have, that 'I am this' and 'I am that'. You are just a human being, which has been created by God's grace, to this level, as the most beautiful thing, the epitome, of His creation. I would say that, in the west, there are more seekers, perhaps, than we have in the east, perhaps, but that doesn't mean that it is only because it is England, or America, but it is only that all over the world, God has this blessing and the message for everyone.

So first of all we must understand that this is the knowledge of the roots, and this knowledge of the roots, unless and until we know about it, we have no right to criticize it. Moreover, by criticizing you are not the gainer, you are the loser. So with complete openness of a student we have to see to this, that this great force is placed within us, in a triangular bone, whether you are an Australian, American, English, Indian, or coming from Timbuctoo. All of you, if you are human beings, God has placed this force within. He doesn't understand these differences, actually. It's only we do understand. For Him it's the one world, that beautiful world He has created, and all the human beings are His children.

So in this triangular bone, is placed this beautiful thing called the Kundalini, and this Kundalini is the motherhood within you. It's a quality. It has nothing to do with a woman or a man. It's a quality, is a type, a personality. For example, I would say today, Mahatma Gandhi, people accept him as a great man, because he had the quality of compassion. He had the quality of giving, of nourishing. In the same way all the saints of the world had this quality. They were motherly, full of compassion, love. Christ had the same. He was so full of compassion that you cannot call him, in the worldly way, a man, because man means he must hate, he must aggress, he must do all kinds of things to show his ego. No. He was a personality who had compassion, who had nourishment.

Now to become that personality, what have we to do? Again, say I, nothing, because it is all placed within you. The expression of Kundalini within you is the expression of that great personality. When that happens to you, you yourself become like the Mother Earth, that you can give, you can project yourself, that you become compassion yourself and your compassion acts. These days, Kali Yuga is the modern times, what was the Kali Yuga, the days of confusion, is over, and is called as Krita Yuga, means where this living force will act, and this living force has to act through you. You become the medium of that living force. Actually you become the master of that. But the beauty of this is that it manifests within you also.

For example, the electricity is flowing through this; it doesn't do anything to this instrument. But when this force starts flowing through you, you get completely transformed into a new personality, and a personality that Christ had described that you are to be born again. Again, linear way, is that artificially people can brand themselves 'born again'. But when it happens to [you] are completely transformed from within, and the transformation is so visible, and so active, as Krita Yuga has started, that you are amazed. You cannot believe, it is fantastic, because you are fantastically made, extremely fantastically made, and that all things starts expressing itself as soon as it manifests. So a human being should know that he's made with great care, great love, and for a very great thing: is to enjoy the love of his Father.

When this Kundalini rises within you, passes through six chakras - the seventh it does not cross; the seventh is the guard [Mooladhara chakra] - then it creates that spiral movement within our awareness. The awareness itself gets spirally formed, and instead of moving in a pendulum you move in such a way that you jump higher. Your awareness becomes higher than what it used to be. So the human awareness becomes higher. There are lots of misunderstandings about this, and it comes from the ignorance, because when you start seeking something from ignorance, what happens that whatever you find, is a partial truth or

could be something not the truth. For example, in the darkness, you might see this and think it's a snake. A wire might look like a snake to you. But supposing you suddenly become enlightened. Of course, in the beginning, light may not be that strong. In some people it could be little bit, just a flicker. But you start seeing then, and gradually, if the light improves, and the lantern improves, I can say, then you start seeing it, very clearly, what has gone wrong with you, and you start correcting it.

Now the new awareness that comes into you is not something that can be just certified that, 'Alright, now you are realized souls, have a brand and go ahead.' It is not that way. But you become conscious of that awareness, because for the first time, when the Kundalini pierces through this fontanelle bone area, then you feel the cool breeze of the Holy Ghost coming in. In the Sanskrit language, Holy Ghost is called as Adi Shakti. Most surprising is that, I don't know why, but in the Bible, Holy Ghost was not discussed much. Adi Shakti is the Holy Ghost, and about Adi Shakti if you have to learn, you have to go to Indian Scriptures. Even in the Old Testament they say Jews know about it.

Now this power, which is the All-Pervading power of God, the power of His Love, becomes evident, because you start feeling it on your fingers. And as you say in the English language, you know, on your fingertips. Your hands start speaking. You can feel another personality, you can put the hand towards another person, and you can see what are the centers catching, because they are shown on this five, six and seven on the right, five, six and seven on the left. This is the emotional side, and the right is the physical and the mental side.

Now the doctors cannot deal with the psychosomatic, or psychological things, and it's a very big problem because there is only analysis for you. Now, for a doctor it is important to know both the sides of human beings, or I would say the three sides: the physical, the mental and the emotional. But it is not so - he just knows part of it, while a psychologist knows a part of it, and that's how we cannot find out the reason for the problems that exist within us. But when this Kundalini rises, She passes through these six centers which are the milestones of our evolution, and thus integrates you completely. So the first thing you receive is the integration. By that integration you are amazed that physically you get cured. There has been a criticism about us in the newspaper, that we have started curing people. Thank God we are not in America; there we would have been arrested, because the doctors there do not allow anybody to cure anyone. But we do not cure. Automatically it happens: when the Kundalini will rise, automatically it will happen that your whole being itself will become integrated by which you will be healed. You will heal yourself, nobody else is going to heal you. I don't (know?) under law if you can charge a person if he heals himself, but this will exactly happen that you will heal yourself, and you will know how to heal yourself. But this is nothing. Is not only the physical side of it that happens to you. Is just the minimum of minimums. But those people who (are?) suffering from mental trouble also get healed.

The third side of it is that physically you are alright, mentally you are alright, and emotionally also, you are alright. Now there's a very big confusion about mental and emotional in English language. So if you have to say 'mental' as the brain is concerned, then they mean to say that person who is mad is a mental case. Actually he's a heart case, because he's working with his heart. He weeps, cries, but his head goes off, it's a balance. When he's working with his head too much, his heart goes off. That's another balance of the nature. So if you have even the problem if you think too much, some people are so mad that they go on thinking like mad, they cannot stop their thinking, they think, think, think, think, and they're thinking madness there, but they cannot stop it. So here, when the Kundalini rises, onto this point, you become thoughtlessly aware. You don't have to think; you can stop your thoughts. If you want to think you can think, if you want to stop, you can stop. It is not necessary for you to think, and that's exactly what happens when the Kundalini rises here, that mentally you become absolutely comfortable.

Now this business of raising the Kundalini is a business of God, and which cannot be sold. You cannot have a business on the human level. You cannot sell it. You just cannot do it. How it happens is automatically. By the grace of God it works out. You cannot sell anything that is the grace of God. What is the value of that? On this point only many people discard Sahaja Yoga because they think that it cannot be sold so it must be useless. It is so invaluable that you cannot pay for it.

Now the rising of the Kundalini has to take place, first of all. (Could possibly be missing some lines here on the recording...) ...the Spirit. The Spirit is the one who is the master in you. So you become your own master, you become your own guru. Nobody has to tell you 'do this' or 'do that'; you are guided, because as soon as the Kundalini rises, you start feeling the cool breeze in your

hands. And these are giving you a new vibrations, a new dimension by which you know whether to do this or not.

For example, you want to do something; you want to buy a book. You don't have to decide about it: as soon as you go near the book either it will give you cool breeze, or it may make you hot, or it may little bit burn also if it's a horrid one, and you don't want to have that at any cost, you want to have the cool breeze because you enjoy it. So you just give up. You just give up things without anybody telling you, because your vibrations tell you. The spirit that has now shine in your attention, tells you, and you start understanding, that now I have become my own guru, because your guru is sitting inside you as the Spirit. It has not yet manifested in your attention and that's why you're worried. But just it manifests, and once it manifests you are amazed, that you yourself may have become a guru of yourself. You don't need anybody else to tell you, but you can do it yourself. You can find out yourself. Nobody has to give any explanation, or correction, or anything, you just start improving yourself. Automatically it works, and little bit, if you know, how to decode it, and how to work it out, your problems, you just manage it. You become yourself a guru. That's the thing you have to be.

Of course I told you, you cannot pay for it. It's an insult even to think that you can pay for it. Nobody can understand this; that this is complete benevolence, is complete. It's not mercenary act of benevolence, but it is a complete, absolute benevolence, and for this benevolence you cannot pay. As soon as you pay for it, it is no more of benevolence. And that's why you cannot pay for it. You cannot work it out, it has to just work out. Now, especially in the west, there is a problem with people that they think, 'Why should Mother do it?'. I tell you, it's a thankless job. You cannot do it. If you can do it, I'll be happy to retire. But you cannot do it. That's the point (INAUDIBLE). This is my job, what am I to do? Supposing I am that, what am I to do now? If I have to do it, if I am supposed to do it, then what should I do? I mean supposing you are posted as something; you are a policeman, you have to do the policeman's job. Now, how can you challenge it? He has to do it. As if you can say, I'm paid for it, or you can say that this is my job. This I have to do, though I know it is very, very troublesome. To get it done is not easy, it's not very easy. Everyone may not get realization, I cannot guarantee that. I cannot say that you all will get the realization, it's a very difficult thing. Some people will just miss it for some time. There's nothing to be worried about it; it has to be corrected. It has to be redeemed, as they say. The Kundalini has to be brought up, if there are centers catching they have to be cleared out, they have to be brought up, and we have to have complete understanding and compassion about ourselves, and love for ourself and respect for ourself. That if you have to become the light, then we have to adjust and cooperate.

Now the thing is that the ego part of it is the strongest enemy of realization. I. I like it. I am this, I am that. When you say of 'I, it is not yourself, your spirit, but it is your ego that's saying 'I'. When you become the spirit you don't say 'I', but you say 'it'. You talk in the third person. You say, 'It is not coming up, it is not working out, it is not', in a third way. You never say, 'I will raise the Kundalini'. What you will say: 'the Kundalini is not coming up. The Kundalini is not there.' In a third person you start talking, so that you do not take any credit or discredit for it.

Now, it is for you to observe it and see for yourself. It depends on your power of observation. Whatever doctors may tell you, or anything, you don't have to believe those, because it depends on your own observation and sense of penetration.

Like I would say, I went to the Union Society and the Chairman of the Union Society was 82-year-old man. And he got his realization. And I told about Jung's mistake why he missed the point, which they understood very well. But then he got up, very humbly, and he says, 'Mother, now you have learned our language, let us talk your language, let us learn your language'. And then at the second meeting he says, 'Now I have observed - it's not a question, but my observation, if it is true - that you don't believe in time. There's no time.' Just you give it like that. That depends on your own observation. But I would not like to accept any ideas about Me because I know it is terrible; sometimes it can act against. I mean, some people may just leave, you know, they can't bear it anymore. So that's not the point. You have to see for yourself, observe yourself. There's nothing to gain from you, at all for Me, you cannot give Me anything, whatever you may try. There's nothing to ask for. It is you who have to take something from Me which you better have it. I'm like a cashier on the bank, see? You have got your cheques. Now, I have nothing to get from you. The cashier is paid for, alright, that's one point, is different, from the employer, but not by you. And what I have to do is to take your cheques and cash it. Now, when you are in that position, will you be angry with me for that? Will you say to your cashier, 'Why are you doing this to me? Why should I take money from you?' If that is intelligible, then we can see there is some meeting point between us, and we can talk of realization then in a way that it has to be done. You all have to have your key, your spirit, that

is within you. Perhaps I know that better than you. You know many things better than Me. I don't know even how to use a plastic bag, but I know how to open the Kundalini. I am so hopelessly bad at so many things which are so trivial and simple which you can do just like that, I cannot do it. So it's alright, so, I am also quite humble about it, I don't mind. I don't know many things, but I know one thing, is that you are the Spirit, and you have to become the Spirit, through the awakening of your Kundalini. This is what a Mother can do, is to explain to you, that come to the right conclusion, that you have to have it, it is within you, and you have to get it. But I cannot force it on you. I cannot make you take it. Or else if you do not want to have it I just can't do it. It's impossible. There's no (hypnosis?) in it. It's a happening that has to take place with complete understanding of your freedom.

I hope you will understand this new method, that if you have to go to the roots, you have to become subtler than what you are, and to become that subtler being, you have to become the Spirit, your Kundalini has to be awakened. Now, if you have any questions, you can ask me, and there's no need to be aggressive with me, because I have not come here to take anything from you. But if you have any questions you can ask me. One thing I must tell you: if you are going to some other guru, or something, because I have seen also these people are going to other gurus and I think these gurus feel threatened because I don't take any money and they feel threatened about it, whatever it is. If you are (registered/adjusted?) with any guru or still attached to someone, you may go away, because I am not here to quarrel with you for that. You can go away; it's all your free choice. But if you want to become the Spirit, if you want to have your realization, you're welcome; I'll be very happy to work it out. Now, let me have some questions if you have. Yes?

(Inaudible question from audience. Yogi: What happens to your self-realization when the body dies? What happens to your Kundalini and Spirit?)

That is again futuristic. You be in the present, my child, alright? Now this is a very futuristic question. Now you're not going to die, I can assure you, for some time. So we'll do it later on. Because why should you worry about your death just now? I am talking of eternal life. Let's (take?) it, be in the present, alright? It's a good question, but why should you worry about death? (Inaudible discussion in the audience. Yogi: Just, Mother's given you the answer. Just leave it.) I have given you the answer. This is not the time to talk about it, it requires a complete lecture, alright? I'll tell you later on. I'll write to you. You give me your address, I'll write to you. (Further inaudible discussion in the audience. Yogi: Next question, please.) Now don't take others' time, because I'm not interested, now. Don't be interested what happens to your death, and what happens. That is not to be seen just now. Just now you get your realization; the first step. That's why Bhudda did not talk of God, even, because he thought, he talks of God then people ask, 'What is God? Where is He? Well, can I see Him? Can I meet Him?'. So he said, alright. Just take your self-realization, finished. Nothing more than that. (Further inaudible discussion in audience.) No, no, no, please sit down. You are from some other group, I think. Do you belong to some other group? (Inaudible response from audience). I know, I know that. No, please sit down. We don't want you here. Please sit down. Now this is not the way to behave. We don't go to your group, why don't you take your own hall and give a lecture there? If you belong to another group you don't come here. These people have been always troubling us like this. This is too much. Why are you troubling us? What have we done to you? Why do you come here and trouble us? (Inaudible response from audience.) No, that's not good, that's not being kind, and civil. You better learn these things, first of all. Please sit down. Please sit down. This is not the way to behave, to go to somebody's groups and, you see, I don't go to these people, I don't talk about these people, why should you go to other peoples'? Go and learn from your guru and become whatever you want to become, it's alright. I've already told you, we shouldn't trouble somebody like this all the time. It's not good. That's why realization is needed; then you'll understand how to be gentle. They give big ideas; you become mokshas, you become this, you have become this, and you, you go with those ideas. You don't even have vibrations to feel what you are; what your guru is. You don't have any understanding, no discretion; nothing. You go to a guru and he says, 'Alright. Now you, you are going to go beyond everything'. You believe it. This is all ego pampering. If you want to live with it, go ahead. (Further inaudible discussion from audience.) You believe into whatever you believe it in your own way, but whatever you believe has done no good to anyone. Has it done any good to anyone? You may believe into anything, so what? It's not important. What have you done so far? What good have you done to anyone so far? (Further inaudible discussion from audience.) What's he saying? (Yogi: Let's leave it, please.) No, don't do like that. (Yogi: Next question.) It's not good. It's not civil. No, no, no, no, no, no. You better join some politics, you'll be better there. (Audience laughter.) You are not meant for spiritual life. You go into some politics; you'll be better off. Now, let us have some other questions.

(Yogi: If there are no questions, those few people who want...) These are stupid people wasting their time, I tell you, really, wasting their time, wasting our time. Done no good to anyone...

(Inaudible question from audience. Yogi: If he gets self-realization, will it interfere in any way with his normal functioning?)

No, no, you will be very normal. (Shri Mataji and audience laughter.) You become extremely normal. You become so normal that you are amazed at yourself. You see, all abnormalities drop out, first of all. And secondly, you become so dynamic, absolutely dynamic. We have people here who couldn't do any jobs, or they were depressed, this, that, but apart from that when they started doing jobs they were surprised. The students who could not pass their exams took first in the class, they had the highest marks. The people who could not concentrate become well-known artists, well-known architects. We have so many Indian artists in India, especially, who are very well-known artists but they had fallen prey to, say, alcohol, or something, they have become great artists and now when they sing, you see, it's so melodious, they themselves now feel it that way. And on my birthday they came to sing, because they said, 'Mother, You have given us this new dimension in our music'. You become extremely creative, and very dynamic, and you are not tired, because you get connected with the whole.

(Yogi: Yes. Inaudible question from audience. Shri Mataji chuckles as She listens.) Thank you. (Further inaudible discussion from the same questioner, a doctor.) Yes, doctor, I'm sorry to say it is so. It's so many diseases can be cured, so many. I would not say all I would cover, like supposing you have a cata, catarac, in the eye, and we cannot cure that, we have seen that. And also, things where something is dead in the body, then you have to remove it, you see, and things like that. But I think if it is not in a very galloping state, if it is still there and if you do not interfere too much with it, and do proper meditation the way it is to be done, you see these are only permutations and combinations of these centers that we get into trouble. If you are in the center, you see, if you are in the center, I mean, no less than Guru Nanak, Himself, has talked about it, absolutely, and this is what work He has done. I'm doing His work, only, only thing is that today is the time for, to give you the proof of what he said. So if these centers are kept normal, and if the Kundalini starts flowing properly, then what happens is that you get connected with that all-pervading power which is the life force itself. It's not only Prana. It's not only the right-sided thing which we call the Prana, the white thing is, but also the emotional, and also the evolutionary process, the sustenance. So it gives all the three forces within us and if you know how to manipulate it and manifest it, you can work it out. And for you, especially, I would say, that it is your heritage, itself, so for you it should be a great thing to understand it. But of course the patients who are absolutely gone cases, and some patients, I would say, I must admit this, like Hitler, now, Hitler I wouldn't be able to cure, I'm sorry, because you must have some catch there also, isn't it?, with God. If you ask Me to cure Hitler or somebody like that, it's going to be difficult. But, people are normally good people, and those who are good people, who lead a righteous life, not an aggressive life, and are of good nature, can be easily cured.

Once it happened that there was one doctor Daetey; he brought Me a lady to be cured of her heart ailment, and she was very serious, and he thought he, she, she may not be alright with Sahaja Yoga. But I cured her, but I told him that this lady would not survive, within three days she is going to die. She was so much cured that he could not believe, because every heartbeat was alright, everything was alright. He was surprised: I was saying that she is going to die after three days. So he said, 'How do you know, Mother?'. I said 'I don't know how do I know but I know she is going to die'. Then I told him, 'Doctor, you go and find out the history of this woman, what sort of a woman she is, so then you will know what I am saying. And he found out that she's the woman because of her, her daughter-in-law committed suicide, and her husband had become really mad; an extremely aggressive woman and she has tortured all the people in the family. She had no love at all, and there was no need for her to be blessed to that extent that she should get completely cured. Perhaps, I think her life was cut short was good, and that's how she could not survive, after that, and she died really after three days. And the doctor Daetey was himself surprised. I told him himself, that, 'You will get a heart attack too, if you don't take to Sahaja Yoga', and he died of heart, because his heart was catching, he wouldn't believe, because he said, 'It's showing alright, my x-ray's alright'. I said, 'It is not'.

It is such a subtle thing. Before the disease starts, you see, you cannot make out, but the disease starts at a point, when it is so subtle, that doctors also cannot make it out. But in Sahaja Yoga you can. You catch on this finger. If you catch on this finger, that means there's some pressure on your heart. And if you're catching on this finger it's better to pay attention to your heart

immediately, and you carry the very simple thing, very simple, the mantra for heart attack is: 'Mother I am the Spirit'. Just (say/do) it. 'Mother I am the Spirit'. (Hindi translation), that's all. If you say it three times you can get rid of it. But, this mantra has to be siddh. Every Dick, Tom and Harry cannot give you the mantra. Any person who is a realized soul can only give you that. That is one thing very important. And Nanaka himself always talked about Satguru, you see, because he found out that people used to talk about guru like Swami Ramdass and all those talk of guru. But then he thought that it's better to call Satguru and guru as two things. Satguru is the one who has got realization, and the one who calls himself as guru without realization talks big, 'I, you, I'll give you this and I'll give you that', and just makes a big organization out of that, is not a guru. So that is what it is, a person has to be a realized soul, and he must know all the details about how to do it.

Now, as if you are interested, I would like to meet some of you doctors here, and I tell you all about it, details, and I can make you master in no time, there's no problem. But a Sahaja Yogi is a person who knows all about Kundalini, he knows how to deal with it, how to work it out. Now he himself is a doctor, and he has cured many people with Sahaja Yoga, and is a very simple thing, and which can work out. Thank God this country is a free country in this respect, and that they have asked us to write to them about this method of Sahaja Yoga; how we cure people. But that's just the basics. That's not so important. What is important is to become the spirit.

(Inaudible question from same audience member.) Yes, by all means. Why not? I would love to have you for tea at my residence. You give your name and address and I'll, I'll let you know. I thank you very much. Thank you very much doctor. Yes.

(Yogi: Any more? Yes.) (Inaudible question from audience member.) What did he say? (Yogi: Sorry, could you say again? Ah. And you're asking will it help.) Yes. (Yogi: His son has been very depressed.) Where do you live, in what part? (Inaudible response from audience member.) Alright. It's not difficult; we have a center here. (Inaudible discussion from the man. Yogi: So, medication doesn't help, is that what you're saying?...) (Inaudible response.) (Yogi: Ah. No medication is required at the moment but they as parents are very worried about him.) No, I know, depression is also to be understood in its full, full extent. How people get depressed, you see? And how people get into problems on depression. It's very simple and it can be cured. He can be cured. We have people here who were very depressed and now today they have become dynamic people, so it's alright. You can, you can go to the center, you take the address of the center, and you, you take the photograph, and they, we'll manage. You just don't worry, they'll tell you how to do it, but do it religiously. The way they are telling you if you do it. It's very simple methods, they will tell you; you have to have faith in yourself and you have to do it religiously, it will work out. I promise it can be worked out. Now, behind you is sitting there some Mohan, is sitting, just see that boy, sitting behind you, and he had been to some guru like that, who just ruined his awareness completely. He was really, absolutely, out of mind. And now you won't believe, he writes poetry so beautifully, like, when I read it I think of Kabir, like that. He's writing poetry now. So it's something so different, you know? So, it can happen. You just bring the, you take the address and bring the photograph of the boy, with his birth date and all that and give it to them, we'll work it out. (Inaudible comment from man.) He's an artist? Then it's alright. He'll become a greater artist. (Laughter from audience.)

(Yogi: Yes? Audience member: Asking about special diet, the difficulty of meditation) It was not hard at all! (Shri Mataji laughs.) (Audience member: Laughs. It wasn't hard! ...INAUDIBLE...) No, no, no. You see, it is Sahaja Samadhi. It is Sahaja. Sahaja has another meaning also; easy. That's the quality of your mother, I should say, has to be (easier/easiest?). Mother gives you birth, does she give you any trouble? Nothing. She takes all the trouble, so you don't have to worry. Kundalini takes all the trouble within you, you don't have to do anything. So it's very Sahaj, is absolutely Sahaj. It is absolutely spontaneous. It doesn't give you trouble at all. It is absolutely easy, easy as possible. Has to be, because it is so vital. Whatever is not vital is like this, that guru says, 'Don't eat this, don't do that, stand on your heads, do this, do that'. That's not the mother's style. But the real gurus, also, they're very strict, no doubt, but the real gurus give you realization. That's the first thing they do. They don't tell you that, 'I'll take you to mokshas, I'll do this', nothing of these big talks. They say that, 'First of all you get your realization'.

Any other question, please. (Inaudible question from audience member and general laughter. Yogi: Can you give some evidence of Your own enlightenment? Shri Mataji laughs, more audience laughter.) What evidence you want? What evidence you understand? You see, the evidence is if your Kundalini is awakened, then only you will understand. What Christ could not give evidence (so/to?) you crucified him nicely. But I am going to give you the evidence, you the evidence. I will give you. You sit

down, you get your realization, then you'll get the evidence, alright? Once you get your realization you'll get the evidence, isn't it? What is the evidence that the candle is enlightened? That it when you take it near an unlit, unlit...supposing this is an enlightened candle, the evidence is that it can enlighten another candle, isn't it? That is the evidence. Now you sit down, first you, let's see if you get realization. That's the evidence, alright? If you don't get the realization, then the evidence is that something wrong with you, because many will get it. It's you who has to give Me the evidence, not Me, because I don't have, you see, these questions are alright for a person who's taking money from you, or taking anything from you, or I'm telling you anything, nothing, I'm just saying, you take it. These questions are just other way around, should be, isn't it? It is you who has to give the evidence that you have got it, not Me. Here at least there are 60% people who have got it. 60% people. So if you get it, thank your stars that you've got it. If you don't get it I'll have to work hard with you.

(Yogi: Why don't we all ask for it now. Just slip your shoes off, and put your hands on your lap, put your hands out, and ask for it. Ask for it in your heart, that is.) I think all of you should get seated down, first of all, properly. You see? There should be no (INAUDIBLE). Please be seated. There are some seats here. Come along. There are some seats here, also.

There's one thing I have to tell you, that it is something that happens within yourself, and it is a very quick thing; it's the split of a second, when the Kundalini rises, just split of a second. But, if there is any obstruction, then it takes some time, and I have seen, that say, in an Indian village, I have seen 6000 people just get realization in the split of a second, but, the more we get sophisticated and modernized, we get complicated. So, we have to, little bit, give some energy to our different centers, and try to nourish it, so that the Kundalini is moving faster, without any obstruction. To remove the obstruction, we have to work it out in a very simple way, which I'll tell you, that left hand you have to put like this, which is the power of desire. So put the left hand like this. All these things I cannot explain in one, one lecture, and it's too much, also, like I would say that if you had to switch on then you just pull the switch and the lights will be on. In the same way we can say put this left hand straight like this, just like this, on your lap, very comfortably, and with the right hand, I will say where to go.

Now first of all, you must close your eyes, and don't open your eyes till I tell you. Take out your spectacles if possible, and... it's already going to deep I can't keep my eyes open... now put the left hand towards Me and with the right hand you have to move, so keep your eyes shut and also, if you can take out your spectacles it's better because you don't have to see anything. Better, it's good for the eyesight. So better take out your spectacles, and be comfortable. There should be nothing tight anywhere in the body, anywhere.

Now, what you put your left hand towards Me, and with the right hand, right hand, you put it on your heart on the left-hand side, to begin with. It's very important. Now, on the heart, we are putting it, first of all, because we have to say that 'Mother, I am the Spirit'. You can address Me as Shri Mataji, as Mother, whatever. If it is easier for you to say Shri Mataji, is alright, otherwise to make it easier you can call Me Mother. I am the Spirit. Everyone should try. Everyone should try. Or you can ask a question: 'Am I the Spirit?'.

Now, slowly take this side down on the left-hand side of your stomach, left-hand side of your stomach, and press it hard. Left-hand side of your stomach. Don't open your eyes. Put this right hand on the left-hand side of your stomach, because there resides the principle of the Primordial master, of your mastery. So here, you have to say, ten times, because you have ten valencies. As human beings we have ten valencies, so we have to say ten times: 'Mother, I am my own master. I am my own guru', to awaken within you the Primordial master. 'I am my own guide.' With full confidence. Without any guilt, without any guilt. Without any guilt you have to say, 'I'm my own master'. This is one of the diseases in the west; to feel guilty. At the present moment, your past is not there. You just worry, don't worry about your past. You just say, 'Mother, I am my own master' with full confidence. Don't feel guilty. (Long pause.) Please don't feel guilty throughout. Please don't feel guilty at all. And don't count your sins but count your blessings.

Now raise this right hand, again, back to the heart, with complete love and understanding about yourself, and full respect, because you are at the epitome of the evolution. You must respect yourself. At this point, you have to say 12 times, 'Mother I am the Spirit', because at this chakras, there are twelve sub-chakras, that's why it is to be said 12 times, or petals, sub-petals as they call it. Mother, I am the Spirit. Just say that. You are the Spirit, believe Me, you are. Just say that. (Long pause. Yogi tells Mother

that he and/or the other yogis present feel left Vishuddhi.) Now don't feel guilty at that time. Don't weep, or cry, don't feel bad. Just say, 'Mother, I am not guilty, I am the Spirit', with full confidence, you are. Don't feel guilty. This feeling guilty causes angina, one part of it, I tell you. Now, with that fear at least you'll stop feeling guilty. (Shri Mataji chuckles. She says to yogis), Hmm, better.

Now put that right hand on the base of your neck on the left-hand side, from the front. From the front. On the base, on the left-hand side. Base of your neck on the left-hand side, take your hand in front, not from the back. Now press it hard, a little. Now this is the point, which catches very badly, when you feel guilty. Now, just say, 'Mother, I am not guilty', 16 times. But I always say that if you have too much of this fashion, of feeling guilty, then you may punish yourself by saying 35 times, or 108 times. Just laugh at yourself for feeling guilty; that's the best way. Do not condemn yourself. Say it 16 times. (Long pause.) Still you are feeling guilty.

Now, put this hand on your forehead across, without feeling guilty again. Throughout I have to say this because that's the main thing you're catching, all the time, and at this point you have to say, 'Mother, I forgive everyone'. Just say that. Now, somebody would say that it's very difficult to forgive, and all that. It is all a myth. When you don't forgive anyone, what do you do? Nothing. You are actually cursing yourself, and torturing yourself. So I forgive everyone. Mother, I forgive everyone. Forgive everyone. (Shri Mataji says mantras quietly.)

Now put this hand at the back, on the backside of your head, and pull it out a little bit. Press it a little bit. Now at this point, without feeling guilty, again I say without feeling guilty, at all, just to say, that, 'Oh Lord, Oh God, if we have done any mistake, please forgive us'. But don't feel guilty. (Pause.) At the back, just at the back of your head. (Longer pause as Mother speaks quietly aside to the yogi/yogis.)

Now, put this hand on top of your head, and press it, on the fontanelle bone area, where you had a soft bone in your childhood, and just press it, and rub it a little bit, and at this point as I said, I cannot cross your freedom. You have to ask for it. You have to say, 'Mother, I want my realization, give me my realization'. Say it seven times here. Ask for it. You have to ask for it. You must know that the Divine is not going to fall at your feet. You have to humble down, and ask for it, otherwise it will not work out. (Pause; Mother speaks again, quietly, to yogis.)

Now raise your hand, and see if there's a cool breeze coming in. Just not much, about five inches, six inches higher, on top of your head. Now put down right hand, on your lap. Don't open your eyes, please. Keep quiet.

1983-1105, Evening Program eve of Diwali Puja: Pt Debu Chaudhary (Sitar) and Talk to Sahaja Yogis: Money, Sleep, Bhoots, Lethargy

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5 November 1983

Talk to Sahaja Yogis

Surbiton Ashram, Surbiton (England)

Talk Language: English | Transcript (English) – VERIFIED

Talk in ashram, Bonfire Night with Mother at Diwali. Surbiton (UK), 5 November 1983.

I've had a very hectic, strenuous journey through America and it was much beyond my expectation, it worked out very well and I am very happy about it. All the Americans are very thankful to the Sahaja Yogis of England and other countries who have contributed to this tour and specially to people who travelled across and went around and helped them to organize. So they have been extremely grateful I tell you, but for you people it would not have been possible. It was a very strenuous journey no doubt, and strenuous tour and everything was bit too much after the tour of Europe. But the way people went from here and you helped them and you sent money, there was much less strain on them and they could manage it very well and as you know we have done very well as far as our sowing the seed of Sahaja Yoga is concerned.

So the seed of Sahaja Yoga I think is now sown and it may take a big flight I am sure because Americans have I know they are very, people who are uprooted type and quite shallow people and one can say that also that they go on changing their gurus every third day and their cars every fourth day and their wives fifth day. But they have changed so many of them that it is easier to bring them round and talk to them about reality. That is the greatest part of it and most of them have been to some guru or someone and the result of all that is that they have reached conclusions that if reality has to come, it should come in the way Sahaja Yoga is.

So it's not such a difficult thing to talk to them about Sahaja Yoga. But the best part of it they have been to all gurus who have given them a good licking, real good licking. They have lost all their money, they have been trained so much, they had to do all kinds of things, and they had to starve themselves and no food and sometimes they had to run for miles together, do all kinds of acrobatics and all kinds of things they have done and as a result to them Sahaja Yoga is very precious. This is a difference I think with others and Americans is, because you have not known those severe type of gurus that they have had who just torture their lives all the time saying that "you have to do these things just to get rid of your sins and this has to be done, because of your sins, you are like this."

And the main thing was I discovered there that the philosophers or the writers who wrote about the unconscious also had made a very big mistake and they said that if you have to go to the unconscious you have to pass through sub-conscious. And when I saw this diagram I was surprised. Jung had done the diagram with the unconscious and the unconscious becoming conscious and on top of that, was the subconscious and then the conscious mind and then the ego. So it was such a mixed bag. So I told them that God is the greatest planner and He has kept the central path for you absolutely open which is Sushumna path and the sub-conscious is on the left and the supra-conscious is on the right side. So you don't have to pass through all these things, even in an airport supposing you have to pass through the luggage to go to the aeroplane what will happen? And when human beings can understand that [then] what about God? He has to be a greater organizer, a greater thinker than we are. And He could not have thought of such a mix bag for us that when we have to ascend we have to go through our subconscious and then go to the unconscious.

So the whole thing is they had no picture, it was all a mental projection and that's how they made all the mistakes there and when they published these things, perhaps the gurus who are agurus must have taken a clue and that's how they started talking that you have to go to your unconscious. And that's how the whole thing has been worked out that people thought that we have to go to the unconscious through the subconscious. And when this happened they said that if you have to go to the subconscious we must bear up everything, we must get possessed, we must get bhootish, we must take drugs, we must do all those things that the mad people are doing. In addition to that they used Bible for that purpose, because in the Bible it is said that when the Holy Ghost came they all started behaving like mad people. This was Mr. Paul's mischief. And that's how they justified it that we all have to get mad to become spiritual. So this kind of a stupid idea was taken over and was exploited by the real thugs of India.

Then it is now taken over by the thugs of Americans also. So the Americans are also forming some groups there, they have also become gurus and they are also teaching people that you have to become mad before becoming realized soul.

It's such a thing that they never understood that there has to be some sort of a way made by God Himself for our ascent. Why will He make it so difficult, He has never made even a sprouting of the seed difficult, why will He make our evolution so difficult? And that's why these poor things, you see, half of them are mad. Really mad people, when they came to Sahaja Yoga, they had blisters all over their hands. All blisters on the left hand side, you could see all their hands were burning. Shaking all the time before Me, it was terrible I mean, I had to go on combating their bhoots and I really got tired with it, absolutely tired, every place I went there were people who had lots of these possessions in them. But the beauty about them which one should learn from them is that once they realized that this is the way it is the truth, they are working very hard, extremely hard and they are very disciplined people, they get up in the morning, have their baths, sit down for meditations, they work it out. They are not like us, you see we are 'oh very happy', you see, floating in the air, "Mother is looking after us, it's all right, we can get up at nine o'clock and then it's all right, we say namaskar to Mother, write a nice poetry about her", finished! They are not like that; they are working it out because what they said was very remarkable thing, what they said that "Mother, we have gone to hell actually. And we have to really jet out, very fast, if you have to get out of it otherwise we will never be there", which is a fact. And this is what one has to understand that if you have to have any rapport with your Spirit you have to really work very hard.

Now our, so far our Sahaja Yoga in the west, so far, I would say, not further because today is new year's day we have to take certain vows on a new year's day, isn't it?. So, so far has been a easy chair, as you call it, politician. And another thing I discovered very funny there which now I understand why people are like this in this country, also everywhere which, you see, you understand it better when you are little away from that place. So another thing I discovered was that this so-called Christian ethics you can say.

[Mother speaks aside to a Sahaja Yogi: I hope you have not talked about, have you? All right.]

Now the Christian ethics they told me was really explained many things why you behave like this. Like, one lady told Me a story that there was a fellow who had a store of his own and he used very good locks, you see, to secure it. So the people protested saying that why did you lock your things so well, you should have given a chance for a burglar, you see, after all you could insure yourself but why did you take away the chance of a burglar? That kind of a Christian ethics works in our minds, you see. So what we do, we always sympathize with a bhoot all the time. You see. "Oh! She is, Mother, so badly off, she is like this". "arey baba! she is a bhoot!" Didn't Modi tell you the saying of Ramadasa? Sangeetla tumhi? (did you tell them?)

So Modi said this, there which is Ramdas Swamy has said it. 'Pishacha' means a bhoot of a style, you see which sticks onto people, is pishach. So he says "Pishacha mage pishacha gele" (behind the bhoot has gone the bhoot), after one bhoot another bhoot has gone. So who can go after that? Who can save that? I mean if they are going after the bhoot, and what sarthak means - what will they achieve out of it? The whole thing is that our mind "oh he is very much, Mother, we must help that person, we must do this for that person." All this is Christian ethics, is nonsensical. But Christ never said, he took a big hunter and beat all the people who had bhoots and took them out and put them in the sea. So this is some sort of Christian is different from Christ, so the Christian ethics is that always sympathize with a person who is a bhootish person. Always! A bhootish person also has a method of creating sympathies.

So today on New Year's Day, I think I should warn you certain things that I have realized after going to America. My human realization is improving (Yogis and Mother laugh loudly). I had seen once, you see, there was lady who was running a restaurant. And one thief, you see, had stolen a coat from one restaurant and came to her restaurant and would not pay the money and she informed the police. So police said "Has he a got a very good coat?" "Yes," [she] said "he has". "He's stolen from the other restaurant we've got the reports". So the police came in. So they filed a suit against this man that he is a thief, he has stolen a coat from there and ate food here, never paid anything. So these people, both the restaurant people had to go to the court and give evidence saying that, you see, this fellow has stolen the coat and he didn't pay for anything and he was quarelling. And they had to spend two days and waste their money because they were earning out of their own restaurants. So the judge said: "Doesn't matter, he was drunk at that time. So he should be forgiven because he was drunk", firstly. And secondly he was given money because he said "I have no money now with me to travel around", while these people lost their money for two days. And the police sat down with the hand like this.

So this kind of ethics that we have, you see, is to sympathize always with bhoots you see, wrong doers. Even if you read the newspaper you are shocked. How were they released on one point that they were in imbalance. Because they were in imbalance, so they are released. They are sent on a parole; that man goes and kills ten people again, but because he was imbalanced. So it is more necessary that you keep him, if he's imbalanced, it is more necessary. To be imbalanced is itself a sin, itself is criminal. If somebody is imbalanced, that means he is a criminal personality and such a criminal personality must be kept in lock and key.

Like in France I saw, I was going by a bus; now I understand many things, I didn't understand them before I must say. So in France we were going by bus and one person boxing he was talking all kind of things. I said O' God! This one is only spilling bhoots from his mouth, who is he? They said he is a man who is talking about the war. I was so shocked, I said this man is talking about the war and these things, why is he allowed to come on a bus? Then the second one came in, then a lady came in, they were all talking, talking away something irrelevantly. They said these are all people who have suffered very much and they are coming into the bus and that's why they are like this. So I said "But why allow these people to come in? In India nobody will allow such a person to come inside." So I think Marie was there, she said "You see our government is very sympathetic, you see, towards such people." I said, "But what about the rest of them? They are not sympathetic about the other people, at least they should be sometimes for a change sympathetic with sane people!"

To have always sympathies with the insanity also shows that you are encouraging all the bhootish people to develop, to do what they like. I mean this is no sympathy at all. That is how it works out and I have seen this bhootish sympathy has also given Me lot of trouble. So you have to be little sympathetic towards your poor Mother. Now all sympathies of your bhoots must be given up. Because that has given Me lot of trouble throughout and now I understand why you people always sympathize with bhoot people.

Now, as it is, in England, it is a sin to awaken somebody in the morning. I mean we have had big quarrels, fights, bouts, breaking of noses, everything because somebody woke up somebody in the morning time. And people sympathize and came and told, "Mother, after all you see this gentleman went and woke them up or the child started crying in the morning and that person got up in the morning". So it is a sinful thing in the West that if you wake up someone. But, you see, you have to change yourself now, if you have to be Yogis, you must know that you cannot get easy chair, yogi position. Normally you have to go to Himalayas, live in that cold, eat nothing for days together, wash off all your desires, give up your wife, your children, everyone. But Sahaja Yoga, so far has been, you can have your wife, even if she is slightly bhootish, is all right. But if she is very much bhootish, still I have to worry about the bhootish woman. Even if she destroys Sahaja Yoga, doesn't matter, the sympathies are there. Even if she does anything, that's a wife, after all. Or a husband who is a bhootish, I get every time a letter that my husband is a bhootish man, he beats me, he does this. Now, what am I to tell? You divorce your husband, what should I say? I mean, if he is bhootish, how can you be with a bhoot? You are a realized soul and gradually what happens that you develop such a immunity with the bhoot that you don't know you have become yourself a big bhoot? And you go on with that and this. Can you imagine? We are creating here a race of yogis, of pure people.

Now, why people were going to Himalayas? Because there were no bhoots there. You see, very few people went there, stayed away from the madding crowd. You are staying in this horrible, hellish atmosphere, where there are bhoots and bhoots, and bhoots, all kinds. Now here it is more necessary that you should be very careful, supposing, you see, plague breaks out, any country, then how people become cautious? They are so frightened that we should not catch anything from the plague, isn't it? In the same way we must know, now you are conscious of it. But on the contrary this bhootish attachments are so great that I do not know how to fight it.

And the best part of it, you see, if you tell anybody, why did you do it? They say it is the bhoot who did. But from where is he residing? In your own house. Supposing in this house somebody is residing and he explodes the whole house, will you say that the man who was residing has done it? You have to blame yourself. Why do you allow a bhoot to be abide in you? So today is a day, I mean yesterday's day was a special day of Lakshmi puja. And you will be surprised in our house we put all the lights on. And the candles were lit up. As soon as the candles were lit up all My this, My foot, went into a contortion absolutely. It could not be brought to normal state. For at least half an hour we were struggling with it. The reason is all the bhoots of London perhaps touched My feet. And they got into there... that "save us". So this is the situation is. While you are not at all aware of it. Now people think that you can compromise with righteousness, with God. You cannot. You cannot compromise. Whatever is pure has to be accepted in its purity, in its glory, and one has to work hard for it. You cannot just... You'll have your jobs, you'll have your wives, you'll eat your food, the special type of things, you must have your comforts, you must have everything. Is a first class

journey to God, and the bhoots along with it going towards God. Everybody is in the baggage.

This is what one has to understand, we are yogis and we are people blessed specially to elevate the whole world. We are responsible for the whole Western world. And what are we doing about it? And I asked these people who have been to [false] guru, I was amazed. Of course, money part was there, one thousand rupees each. And they said that we are given food which nobody can eat. You get sick. One lady told me that she ate such a food that she developed a horrible disease and - doctors told me that I first of all give up this food. And you are forced to eat that food. And you have to wear very, I mean, flimsy clothes and stand on the streets, sing songs, walk in a procession, dance like a mad person, do all kind of things they do.

Here in Sahaja Yoga they said nothing, is a drawing room treatment. But in the drawing room if you carry your bhoots also with you that's not allowed. That's not allowed. So one has to understand that though we have got our realization we have a very big responsibility and we have to move with that responsibility. The greatest problem now of UK also France, I have seen, because of drinking habits or whatever, it is - lethargy. Excuses, brain is very... I tell you our Sahaja yogis also have tremendous brains. I mean sometimes I don't know how to work on their excuses. "We had a public meeting which finished at eleven o'clock, so we couldn't get up till eleven o'clock next day". Twelve hours sleep you must have. Very hard working people! But your Mother sleeps the same time and I am marathon race runner, every night whenever, I mean you have only one program, but then I go to Italy, I go to any place, I have regularly, the whole year I am doing this. Still I get up early in the morning then why can't you get up?

All excuses are there, this is an excuse another is an excuse and then I have told so many people that just get up at about four o'clock in the morning. Just get up, try and see and do it. It's very good, four o'clock I've been saying for the last ten years now. I don't how many of you have tried that. Have your bath, get ready, have your bath and then sit down for meditation. The whole day will pass out very well and sleep at about 8 o'clock.

It is English saying that 'early to bed and early to rise'. But I have never seen any Englishman like that so far. It is the other way round. They'll keep awake till one o'clock and get up at about eleven o'clock or ten o'clock; will not even brush their teeth and walk out. These habits you have to change, we are yogis and we have to worship the Sun. So we have to get up much before the Sun rise. That is very important. But I find that is not here. People don't understand. They want to take Sahaja Yoga in a very slow way and you will move very slowly and so many of you will drop out I tell you. One must understand. Today is a new year's day and we must understand what are we doing. This is a real warning to all of you. You just try, this is not a very big thing; you will be amazed now. CP is having a conference for twenty days, every day he gets up at four thirty, every day, sleeps at twelve o'clock, every day the whole day he is working. Twenty days after all he says "once in a while I have to work hard". Our servant gets up at five thirty every day, who works very hard. Why can't you get up? You people think that you are the most unhealthy people or what is the reason? Every time [you say] 'haaah'. What's wrong with you? Nothing is wrong, you are lazy lumps that's all, you should understand.

Just tell yourself you "we are lazies, extremely lazy and we have been brought up like this and this comes from your ego, for your information. Ego thinks, thinks, thinks, justifies everything, makes you weak and then you sleep like logs of woods. What is going to happen? This is tamasa, complete tamasa; ego is taking you to tamasa. Or when you are not inactive, then what we do is to ride a big horse, John Gilpins, we met so many. I went to Toronto, there is one John Gilpin. Mr. Patrick. Was a real John Gilpin, without any single pie he became a big administrator of money, this that. Then I find here, Mr. Jason is touched by him. This is another John Gilpin, I call them what you call... James Bonds. They are riding such horses. So there is one group which is extremely fundamentalist about lethargy. You see, they know all the excuses, how to say to Mother "oh! this is so, we have this problem this that". The another group is this, riding the high horse. "Mother I have to still clear out, this is the problem". What are you doing about it?

Let us face ourselves! Are we going to lag behind? You know, on a ship you have to get on to the gangway at least. If you move so slowly, gangway will be lifted and the ship will move out, I'm telling you. So one has to understand and we have to work something for Sahaja. Sahaja Yoga should be first priority. Job is first priority, making money is first priority, or wife or children, all these are much more important. Then go ahead with it. Marriages, another is marriage. "Mother when am I going to" People will eat my head for that also. "When am I going to get married, what should I do, whom should I marry, do that" These things are not going to take you higher. Where should be your attention? Those who are married are troublesome, those who are not married are troublesome. (Mother laughs). Those who are married have problems, and those who are not married. So the marriage doesn't solve the problem of Sahaja Yoga. Now they'll say "but we..." Excuse is there. "We must create children". All right. Which children? "Children, which will be realized souls". Do you think realized souls will be born to lazy lumps? They'll keep them morning till evening if they are born, I tell you!

So one has to understand that either you are lazy and when you are active you are James Bonds. Nothing in between. And that's

how people have been avoiding taking responsibility. Excuses. The whole brain system is such how to give excuse which is anti our progress. It's destructive, this will destroy you. This is destructive. And this tamasa has to be conquered by willpower. But if I'll say willpower then suddenly I find ten James Bonds standing before me - "Now what?" (laughter) Your poor Mother is blasted. Oh God! Now what to do?

So I don't know which way to go. Now if you tell somebody that you have got some catches, you go and look after yourself, go away from here. Then that person starts thinking that "I am the person who is to be like an outcast" and indulges into all kinds of miserable existences. It is said that you go and get yourself alright, and cleaned up. Instead of that, person is the most miserable person and the slightest pretext, you see, you find the person thinks he is in hell. Now what to do with such people. You just tell me what is the solution for these people.

Now I am already sixty years of age, how long do you want me to live I don't know. But whatever it is you have to now get up. Neither to be aggressive nor to be sleeping. And this sleeping business has to go away. Now in the ashram people stay here. Anywhere, there is no discipline in our ashram. You go and ask them what sort of ashram's they have [in America]. [At] 3.30 one has to get up and then what do they do? You have to clean all the compound, 3.30 in the morning in New York, which is the coldest place. You see a lady told me, she is a very rich lady. She told me "3.30 I had to get up and clean the whole compound and planting all the things and that was sold by the guru and all the money was taken by the guru himself." So the whole business was how to make the guru prosperous and they had to get up early in the morning and go on working it out, one after another. There were two people who came from Rajneesh with the same dress, you see. So these people told them that you can't come to Mother's program with this dress. So they said we have only these two pairs of this dress and one mala left with us. The rest is all gone to guru for his Rolls Royces. So we have nothing left. Only this much we have left. So I said "All right baba, we will give you money now, but change this dress". This is the situation. That is how the gurus extract [from] them.

But we do not try. How far have we gone? You must think. Now, somebody who is a left sided person should think how far we have gone now, as our left sidedness is concerned. Those who are right sided should think how far we have gone, how far in the centre we have come and then think of the ascent. Sahaja Yoga is simple, made easy, all right. Supposing I have cooked for you, all right, you have to eat it, digest it and use that for something. This cooking is done for the good of others. But people think of their family, house, children this, that, all these comforts. So one has to really, dedicatedly, absolutely understand that our worth is much more than any one of these people put together.

I'll say my husband is working like this, I am seeing it and I am surprised. 4.30 he gets up and yesterday we had a dinner till 12 o'clock. He was so alert and talking to them in such an alert way, to these Chinese. And every day he is doing that. How does he do it? You know that when I sleep also I am working; when I am awake I am working. All the time I am working. All right! you might say Mother you are Adi Shakti. But this my husband is not even a realized soul, like you people are. There are so many like that. And he is not aggressive by any chance. So once they start working, they start thinking how to make money out of Sahaja Yoga, just imagine! Selling candles, selling this. What are these other side of it? I mean you cannot sell Sahaja Yoga. That is one thing I want to tell you and proclaim today that anybody tries to do such a thing I'll liquidate that person and make him a pukka pauper. First of all you will get sick if you try to sell Sahaja Yoga. Nobody has to do such things. You have to keep that side extremely clear cut, you cannot sell anything. Also, whatever I am talking you cannot sell it in the market. Many people have this habit of selling it out.

Now somebody is writing a poetry about Rama, what is the need to publish that poetry? What has it got to do with Sahaja Yoga? I am living here. You are writing about Rama. What is the need? And who wants to hear that? Just think of it. Gregoire said, "Mother we want to publish your lectures and why are they publishing somebody's poetry there about Rama?" Is this the job we are going to do? At a higher level become those great personalities, you see, which have achieved something. Learn music. I told you learn music, learn dancing, learn something by which you can manifest Sahaja Yoga. Otherwise, I don't know what's going to happen to you and to Sahaja Yoga in the West because there is no education or discipline here. We are free people, do what we like. We have to discipline ourselves. And now as you are newly born, you can do it. You have to discipline, "how dare I do these things, I am a Sahaja yogi".

We have to take ourselves to task first of all. This is a very, very important thing and I find that is lacking so much. And you know this disease of lethargy or of high handedness is so contagious. Mr. Patrick met Jason for five minutes he clicked him, Mr. Jason met another one, he clicked him and if I find a link, you know, it is there. One lady like Jane, she meets somebody, she becomes bhootish. She becomes bhootish, then another person... You can link it back. You'll be amazed, how these things work out. They have a chain reaction.

So one has to be careful. But why not see to the person who is doing something about it, who is rising higher, who is dynamic. I

know who are there. They are the people I have now said these are your leaders, but some of them still go like that. You must assume your powers; that's the point I've been saying. We have to assume our powers, we have to be wise people, grown up, matured; we cannot play like children with ourselves. And this is what has been said many a times, but now whatever I've said it you put it in your action. Fight with yourself. Don't give excuses. There are excuses and excuses which you tell me I said "All right". But, you see, I have another nature which you have not realized - I can recede! My interest is up to a point. What can I do? After some time like a glue, you know, it falls off. A glue can stick you to a point. If you get stuck well and good, otherwise it will fall off. So that recession should not start in my mind. So please be alert and don't worry what other problems you have.

Also I have seen that there are forces working like this. Now, somebody wants to do something, because he wants to do it you should not cut it out. On principle if it is good you should say "Go ahead, we are with you". And that's why, I see, people don't work out. Like getting an ashram - any place will work out if everybody has positive attitude, if somebody is trying for that every collective thing. But everybody will say: "But, you see, if you take the ashram then who will pay for it? We are only five people." But Mother is there to look after you. Then will be another excuse something coming up that: "You see, if you take the ashram there could be such and...." But you just take it first of all and see for yourself. Like you start driving and you say: "All right. We are going this way, but there could be a jam". But let us see if there is or not. Before hand how are you saying? I mean before facing the situation there will be ten suggestions immediately coming like a cock. Jack in the box suddenly will start, you see, giving their wise advice, cutting the legs of the people who are trying to do something. It's a very common experience I have had with Myself also. We are going now, see, in the car; I mean throughout America I have been telling people, "Now will you please shut up. Will you please now understand, let us do it."

They decided to have a program after this program was over. It was in, I think, Vancouver. And I said all right then call them also for puja because we have no time now to wait till they grew up and all that; call them for puja. And I said come and have lunch also. They've got a fright!, "Mother we have not made any arrangements". I said, "What is there, we will make chola". We have no cholas, how to soak it? I said "Don't you worry." I told them, "Let us go to some Indian restaurant here and we'll get the chola. They said "it's not possible Mother, who will...?". I said "But let us go, I'm saying let us go". There was a discussion about it for about half an hour. "Oh! Mother is saying but how to..?" I said, "Will you please take me to some Indian restaurant, anywhere?" "Oh we have to drive about 3 miles." I said, "Doesn't matter". "It's already 11.30 it will be 12 o'clock by the time we go there, there won't be anybody". I said, "I am telling you take me to some Indian restaurant, why don't you take?" And the argument was on and on. I said, "Now, will you take Me...?" I felt like taking a pistol. And now, I said, "Hands up. Let's..." (laughter)

And when I insisted too much then very reluctantly they drove Me down. There was a restaurant there, I said, "Now go inside and tell this man that we want five kilos of this cholas with you if you have got chana." So he said "I have got it." They said, "Better get it for us". So he sold us. And he said, "I don't know why I am selling it you, I never do that way, but I am selling it to you". And he gave us. And then he said "There's a shop here" And he asked the person to open the shop and he gave us all the rest of it and next day we had a nice cholas. I've made them for them. So we had it. But before starting they really, I tell you, they ate my head off. Same in Toronto, Toronto was much worse. Much worse. Everywhere I found this is the thing. You try to do something. Now you have to take this ashram. There will be ten wise people immediately sitting "But for this how can we do it?" Then you don't have it.

All these explanations and all these things are not wanted. If you have any positive things to do, you do it. The thing is, is more talking and doing nothing is the point. Action is to be taken instead of that inaction, in such a way that it's only thought, thought, thought, thought, thought and everybody's talking. But the system where one person talks and the rest listen always works out like in Japan, in India, if an elder is talking, nobody talks. All right! If Mother says so, "All right. Go ahead".

I mean Gagagan Maharaj asked these people Modi and all that "Will you jump in the sea if Mother says so? Are you willing to die for Her?" I mean this is the first question a guru asks, you see? Here, dying? Only driving up to three miles you have to break your neck with them. Dying is too much! I cannot even talk of that. But even for everything it is happening and that's why Sahaja Yoga doesn't work out. And those people who try to do something, either there is jealousy or pulling him down or the wise counseling. "If you do it who will pay for it?" There is Mother sitting, She will look after. "You should not take the ashram on hire, this will be too much for us". Everything, if it is free is very good.

Now these are the two points I am saying the third point also I have to tell you and then I'll tell you the good news. (laughter)

Now the third point which is very important one has to understand about third point. It's a very small thing but expresses in a big way in everybody's life. Now, you people are much more affluent than Indians are, but the amount of headaches I have with Sahaja Yogis about money I've never had in India which I must tell you very frankly. First we had the ashram, you know in Dollis

Hill for which I don't know how much money I had to shell out. I think thousand five hundred or something. Second ashram we had, we had to sell out, again there. Now third ashram we had I think here also I had to do it. The reason is there is no proper account. Nobody knows how much money is there in the bank or not. And everybody is trying to save if possible at the cost of Sahaja Yoga. I mean this is such a low thing to talk about but it is so.

Everybody sees to one's own personal comfort but not to the whole working of Sahaja Yoga. Like so many have not even paid the rent. I mean are we going to go in litigation now, I mean, these people who have not even paid the rent? I mean just think of it, you have not even paid the rent. Like in Dollis Hill they never paid the electricity, who is going to pay? Mother will pay, She does everything for us. You see Mother is looking after us, isn't it? So let Her pay for the electricity. Now here it is that people have not paid the rent. But for Dharma, for this great work, you have to donate. No question of paying for your rent, you have to donate. Do you understand? That is one of the principles of Lakshmi. These people have not understood this. You have to donate for this work.

You just think that Sahaja Yoga is for your advantage, all right, for spiritual advantage. But you do not take advantage of Sahaja Yoga this way. In India I never had this problem of money, I can tell you, this way, never. On the contrary, whenever there was a problem they stood by Me. Australia, same thing I must say, Australia has never given Me any problem of money that I have to pay out of my pocket. Here the people have not paid the rent. Now those who have not paid the rent let... raise your hands. Honestly. So far. In the ashram. Everyone has paid?

Shri Mataji: How much?

Sahaja Yogi: Seven pounds

Shri Mataji: That's all, that's not much; but it's eight hundred pounds.

One must pay for Sahaja Yoga. Lavishly. You are staying here, pay for that. You see, I have seen people, just turn their faces. You are staying here. Free food is very good idea, if you can get even free lodging, London very good. You have come for the program, so what? You have come here, now there's food, is all, pay for that. You must pay. You don't understand [that] today is the day of Diwali where people have to pay to God, God's work. Because Lakshmi tattwa is like that. You don't have to pay the guru. Thank God! You have free guru here. Only 5p (£0.05) this time I took, isn't it? But you have to pay, not only for yourself but for your work. You don't even pay for yourself, you stay here free of food. Think people have not paid for food. Many a times it happened. They don't even pay for the hall, one pound can you imagine? You try to save that one pound and you will be losing thousands of pounds, I tell you. Don't do like that. This is God's work, don't take advantage of it. And it was very far, very far I've seen.

We used to have one Indian who would come to our pujas and he would buy things for the puja. Coming this year he'll tell you. And it was impossible to pay him that money for that puja things that he bought. He said this much my punya. Even CP understands that very well. He says this is the only way I'm doing some punya. After all what punya I'm doing. While we try to save money out of Sahaja Yoga - is a very dangerous thing. Now, so far everything forgiven.

Why I don't declare Myself to be Adi Shakti? because once I declare Myself as Adi Shakti, none of the sins will be forgiven, take it from Me. Is a very serious thing. All of them will be alert, is already said. That's why I don't say I am Adi Shakti, better keep at a lower level, so that at least you have given a chance. There is a mess of money everywhere. How can it be with all of you so good, so intelligent, giving wise advice everywhere? And most of it is miserliness. It's so sickening, you know, to see a saint to be miserly, I've said hundred times, a saint cannot be a miserly person. That's one of the signs of a saint is that he cannot be miserly. So much thinking of money. "If you can go this way one pound you can save". The money mindedness is so much. I have seen it every day, you see people used to work with me. "We are not buying that paint because if we use the whole of the bottle then we cannot return it". I mean to that extent what was the need to bother? I mean the mind is such.

So don't save that kind of a thing. Labour saving devices, money saving devices, you see, are very well built in, very clever people. But they are all against you. You are so clever that you are cheating yourself. Don't cheat yourself. Be careful. You are special people, you have to achieve special results with yourself; you can do a lot but these are the things you should be careful.

Everyone who keeps the accounts, who sends the money, who pays the money, has to be careful also. And also the people who are taking advantage of Sahaja Yoga should be. There are many books which I have given to people I don't know when did they sell. Except for Gavin I don't think anybody has given me a proper account of the books that were given to him. Somebody asked me for ten, twenty, I just trusted, I trust people. Or if they could buy, you see, one Nirmala Yoga. "Oh we can share Mother about hundred people can have [one] Nirmala Yoga, it's all right". Yes, that's very common, imagine Nirmala Yoga costs you three

pound per year, used by hundred people, economical. But that's the Bible. Nobody has the sense what we are going to collect. They'll collect coins, they'll collect I don't know what, stamps, I don't know what else they are collecting here, quite mad people. But why not collect Nirmala Yoga? I mean, I read it, Myself I read my own articles, every time I find a new message. While people have one Nirmala Yoga going round and round and round. One Nirmala Yoga I saw once, here in the [?], all torn, tattered this thing and I could see all the hands that have been laid on it. Because If you can save three pounds per year why not do it, we'll have the Nirmala Yoga as well. Same thing about tapes, Mother's tapes, all right! "If you have one, can you lend me?" By the time it ends up, there is nothing left on the tape. Is this the way to come to God? To the generous of generous. There is no place for such a people. God doesn't like miserly people to enter into His Kingdom. And when you have money. I would say that if you are poor people who are starving.

When I started my work in Bombay they all said, "Mother, how will You do it alone?" I said "I'll manage don't you worry." And they said "We want to give you money". I said "I don't want. Just now there is no trust, nothing, let us form a trust". When the trust started also you must know that I paid lot of money for the trust, Myself. We started the trust, in trust we started paying. Then, when we had established properly I said now you can pay. That year that moment when I was sitting there I said now I want money, you are not so many Sahaja Yogis, fifteen thousand rupees, collected that moment I was sitting there. "What did you do?" "Mother, we didn't do anything." "Did you sell any ornament?" "Nothing." "Then how?" "We had collected, because you had said that you will be asking some time. We have got it."

Cash, they brought. Fifteen thousand. In one sitting, just like this I was talking, said fifteen thousand and they sorted that paid. Here it is just on the meeting they'll say, all right, we will pay fifteen thousand tomorrow, day after. A person has to go after you to ask for money like a tax collector. This is absurd. "Mother I've got a very good house, I've got a very good wife, come and visit my house, I'll be very happy". What have you done for the Big House? You got your own house, all the blessings, what have you done for the Big House?

One must understand that these are symbolic things which express your temperament, your nature. When you are taking drugs you are spending so much money for drugs because you are addicted to it. Why not get addicted to Sahaja Yoga? How many of you are addicted to Sahaja Yoga? Raise your hands. Raise your hands. At least promise me from today you are all going to be Sahaja Yoga addicted. Come along, raise your hands, all of you. So this is the good news [laughter].

So, New Year has started and it's a beautiful thing, this year has to be something special. The first thing I was thinking about the school that you are going to establish and which is going to help you and your children very much, to begin with. And then we'll be having different ashrams and different places.

Another good news is that we have now got the land near the Neera river where you jumped into that river and the photograph of that time when you jumped in, is just like this in the sky, you find, the light all going on the sides with rays, it's wonderful - as you see of the Holy Ghost, exactly like that. It's a photograph, [speaks in Marathi]: "ahe ka to photo?" (do you have that photo?). It was with Dhumal I think, it was an instant photograph. So that land we have got where you all can have your huts, nicely done, for all of you. It's already arranged. It's a beautiful spot, we're all going to have that nice time. And our old age is now being completely secured, so don't worry about the old age, don't try to save for your old age.

Now we are going to India for which we have got two programs and please try to make it easier for Me. Don't make it difficult. And if you make it easier for Me it's better for Me because even if I have to worry about everything then it's difficult. Like, we are thinking to have you on a plane which will bring you there in time. Now you can imagine you come at a time whenever you feel like at random, you want to go back at a time when you want to. There should be some understanding that taking you to the airport from any place takes about thousand rupees sometimes and who is going pay for it? Extra? But you want to go to the aeroplane. You must tell Mother, "I have to go, I have to catch the plane, what am I to do?" Now, that's not the way. This time all of you are going by one plane and coming back by one plane. We cannot have buses for each and individual persons and you know how taxis are expensive in India. We cannot arrange that. We'll try to make most of you arrive at a time when there will be a bus. Moreover, if there is an arrangement that is possible we might be able to get a proper concession from Air India so that when you come back, mostly now Delhi we are not going, so it won't happen to that extent I am sure. Like merchants, you see? And carrying luggage, every person two hundred kilos will be lessened of course, also Air India will be kind enough to help us out with little extra luggage. But the way people carry their luggage sometimes it's... I can't understand. Two hundred kilos were given once upon a time to me extra by Air India because of CP's position whatever it is and that was also used by Sahaja Yogis. Then all my things were left there and they just walked off with my luggage concession and those things had to come by ship or by some other people for whom I had to pay a lot, doesn't matter.

Whatever has happened is the past so forget the past. But is the new life, you should not have all the filth of the old life. So every year one has to jump out on to a better life, a life of magnanimity, of sublimity, of spirituality. And of spirituality means no sympathy at all for a bhoot! That's one thing is definite, no sympathy! This should be decided today that you will have no sympathy for any bhootish person. Because when he sits on your head then you start saying Mother this has happened, but when you give sympathy to that person you don't understand that you have been doing these things to a person who is anti God. All bhoots are anti God whether they are in you or outside. So fight them out in you or outside. Don't allow any bhoots to be dominating, and once you understand this point that they are against God and you are the instruments of God, you have nothing to do with them, you will get rid of them. Once you become firm, they just run away.

So this second resolution has to be passed today that we'll have no sympathies with bhootish people and will not give funny council by which you stop the work. Many people are bhootish that way, I know that. Anything you tell them, like [to] Channe [?], I said let us start a school. "Oh, how can we do it, this is this, this is that". I said in Geneva "You start taking that big place." Many people came with great council, I know everything what has happened, you may not tell me. I am not there, but I am there. I know all those people who tried these tricks, because they think they are very wise. At this time I am there to watch you and see you, but I witness you. But you will drop out. This is the point, everything is recorded, whatever you are doing. God has a registration office and how many marks you get is very important. You don't think that you have been given realization, such a big position; then God is not watching you. He is watching your every step. There are angels with you to help you and there are Ganas with you, but also the registration office is registered. So be careful.

Then later on you will say that Mother I've missed the bus. There I can't do any hanky panky, I tell you, at that point. I cannot do anything. Only thing just now whatever is possible I can do it, so please work it out in such a way that you really ascend fast and this is today you decide. Tonight. How many are going to get up tomorrow at four o'clock, raise your hands. And have their baths before puja? And of course everything. Not only bath, otherwise they'll say "we had the baths, so it's all right". No. But in proper dresses you have to be there in time. Actually so many times I come late because I know they must not have yet got up. What's the use of reaching there? Then when I reach they say "Mother stop, still is not yet done, we have not arranged." It has happened many a time, so you don't blame Me for coming late, it's just to give you facilities. I think that is better to go late so that there's no problem.

So the good news I have told you already that we are going to get beautiful huts for ourselves. I would like you people to give Me some good designs for your huts that you want to buy. It will be at a very, very nominal cost, but don't try to save there. You see, is the saving of savings. Like this \$400 actually I did it under a wrong impression. I didn't know that it was \$375 last year. I thought it was only \$300 so I said hundred rupees (dollars?) sufficient to increase. Now they are all called, shocked, "Mother, what are you doing, how can it be? The prices have gone doubled now." I said "Somehow or other I will manage, don't you worry." But in the hut business also you must know you have to pay for your hut, you cannot get it free there. Or, "Mother it's all right, one person will build and we'll come every year, we can share. It's all right, you make one hut for us, ten persons can share it". This kind of begging should not be expressed there. It's quite common here, "we'll share it, it's all right". But where are you going to spend your money that saving all this? You won't shave because you want to save money, you won't go to a hairdresser you want to save money, all right! Now you don't want to pay for your food, because you want to save money, you don't want to pay your rent because you want to save money, but for what? I can understand drunkards doing that because, you see, miserly people are around because they are drunkards you know. Drunkards always have to save money because they have to drink. But you are no more drunkards now, so why should you save? Only drunkards do like that, you see this miserliness is very much in England and all the places. It's reason, because they have to drink, you know, where will they get the money to drink. So they save all their money for drinking. But you are not drunkards any more. And the thing that you are drinking is the nectar which is free. So why are you saving all the time your money?

So money making propositions and money saving proposition if they brought little low you'll be amazed that these are all joy killing. Bhoots are joy killing things. A bhootish woman if she is next to Me, you see, I want to run away, can't bear her. The reason is she's so joy killing, she'll go on saying "Mother, what is happening about my marriage now? My husband has not written any letter to me." Finished. I'm saying - "Now, fed up of her." Then another will talk "Mother my house is not all right, what am I to do? My business is not working out, what am I to do?" All very personal petty things they'll discuss. Not of higher things. But in America I was so much happier that they never asked Me about personal problems - no one. Always talked about the higher thing. "But how is it, Mother? This is the Spirit, when it comes into you how is it the light is not spread so well?" They talked about Spirit, Spirit, Spirit, nobody said "My husband is like this, my house is sinking, what am I to do? I have problems". They never

talked like that, so they'll go much faster and you will stay stick on with your wives, children and your house and maybe I don't know what else here. So be careful. Move your attention to higher levels.

Unless and until you move your attention to higher levels how will you jump out? And this is another way you can give a lift to the newcomers also. You see, many newcomers are shocked by the Sahaja Yogis the way they are. They say "there is no difference. They tell lies, they try to save money at our cost". New people have come, all right! Are you a married man? Then they say "all right! You pay for today." We go to a hotel, he pays for them. The new man is shocked. All the Sahaja yogis eat there, poor fellow he pays money. He is without any money; then he thinks what sort of Sahaja yogis these are, they are making me pay. When a new person comes you all should pay. But if they know somebody has money then they take out the money. This is a horrible thing to hear. And the whole problem is of money, "my husband doesn't give me the money, he keeps the money at the bank, my wife doesn't give me money". I am fed up of all these talks. Now no more after this, at least don't tell Me.

If you want I can give you two sticks, you hit your husband or your wife, finish it off. I have nothing to say, but don't tell Me about them. And if your wife is a bhoot or a husband is a bhoot keep her out. Don't take a headache on yourself. And those who are marrying because they're in-love with bhoots better give up. Otherwise, their love affairs, and this and that, all sorts of things, I am so fed up with it! When are we going to talk about the eternal life? All right?

So, I think for New Year we have had a little pep talk and a love talk and good news maybe we may be allowed to stay here if you all desire, if you do not give some wise counseling, I am sure we'll stay here. All right, when shifting here also there were lot of wise counseling, "It's very far away, what should we do, this, that" It worked out. Keep your wisdom to yourself, work it out on yourself. Try to find out about yourself through your own wisdom - "What am I doing?" And you'll be amazed how it will help you. You have to shine. You are the leaders of tomorrow. You have to have your wings on. What are you doing? All these heavy loads throw them away - nothing important! Feel lighter. You have given up all that.

Now we are yogis, we are sanyasis, what is going to matter with us, even if you don't get food, so what? God is going to look after us. He looks after us. And it is happened with people that they have all settled down very well those who have faith in their yoga, they get their kshema all right. First look after your yoga, is important. That's the most important thing to look after your yoga by which you do not falter into the ditch of this greed and lust and all those things that are surrounding us.

Try to lead a life which is detached. Detachment one has to develop. Detachment. Complete detachment is needed. Today I had a mind of bringing some present for you, because, you see, I love it, I love to give you presents. I don't know why? That's an attachment I have. [Mother and yogis laugh]. But I said this today I'll just have little more detachment about it, because if I give it to few then they will be angry. But I had a mind to give you some presents specially, but I'll give you some special wishes today that - let your willpower become enlightened, let you become the people with great enlightened faith and with enlightened strength. You shed off all these things of the past, come out of your shells, come out of your past conditionings and without jumping towards your ego cleanse yourself completely, spread your wings and like a dignified bird you enjoy the ocean of God's bliss." This is what I bless you. The sky, the sky is the limit. There is no limit to your enjoyment, but drop out all these nonsensical things. Just drop out. You are saints, you are yogis, all of you are. You are not ordinary mundane people on the street. Everybody's feet are to be worshipped, you are of that level. Your Mother has made you like that after Ganesha. And what are you doing? Where are you lost? Take the responsibility.

May God bless you all!

So, I am told you are going to give Me some music program today. So why not go downstairs, it's a bigger room. Have you cleared it out that bigger room? Downstairs. People also can sit on the staircase. Have you cleared out? Nick? [Mother converses with a yogi]. That's a bigger room. Is it clean? I have told Nick, go ahead. Good, two, four. Who are going to get up? One person will get up, little bit move. Labour saving. Three, four persons should go and help and do it, fast, come along. Young people, aaa.. Come along, come along. Come along. hmmm. Just do it, put all the things in this back room. Ya, good. No labour saving.

How are you? All right? You can go there and arrange the music, everything. What about the food part? You never had? We'll have the music first or the food first? I think better have the music first otherwise they'll all sleep off. [Mother starts talking with Yogis]

Sahaja Yogi: You see, what they wanted to do for You was to let You sit in Your room, watch the firework display and the bonfire,

Shri Mataji: And then have the music.

Sahaja Yogi: Then have whatever you wish, fireworks, music ...

Shri Mataji: Music we'll have. All right! And the fireworks. And till then arrange the music downstairs and the fireworks is on, all right? So let us go down there. Legs are little bit sitting down. And this practice of sitting down also must be done. It's few exercises, we'll give you, that is very good to be on the Mother Earth. That is something to be learnt. You know these people who have been to gurus they sit so nicely, I was surprised. They were forced. And their gurus told them if they cannot sit they'll have to sit on a thorny thing. So they got a fright.

Let's go. I think go ahead now, is it ready downstairs Damle? But you are going all out first of all for fireworks, all right? Out in the open, for the firework. So what I was thinking, that when will we have music then, it's the point, na?

Sahaja Yogi: Well, whenever You wish, Mother. When will You like it.

Shri Mataji: I was thinking first have the music and then go out; have your dinner there also and then the fireworks. While sitting before the thing you can have. Have the music first. All right?

Sahaja Yogi: Yes, is Debu Chaudhuri here already? Will somebody tell Debu the arrangement?

Shri Mataji: And then when we go out

1983-1106, Diwali Puja: Become The Ideals

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6 November 1983

Become The Ideals

Diwali Puja

Temple of All Faiths, Hampstead (England)

Talk Language: English | Transcript (English) – VERIFIED

Diwali Puja, "Becoming the ideals". "Temple of all faiths", Hampstead, London (UK), 6 November 1983.

With today's vibrations, you can see, when you are prepared for a puja, how much you get. Today you can feel it.

So the Divine is very anxious to act, only thing you have to prepare yourself. And all these preparations are going to help you tremendously. As we are now Sahaja Yogis we have to know that we have become something different from what we were. We are Yogis, we are higher people than others. And as such we have to understand one thing, that we are not like other human beings who say something and do something, who can live with hypocrisy.

That's why all the problems have arisen out of all the religions. A person who says he's a Christian he is absolutely anti-Christ; who says who is Islamic, he is absolutely anti-Mohammed; who says who is a Hindu is absolutely anti Shri Krishna.

This is the main reason why all the religions have failed so far, because human beings talk big of ideals.

They all say that we have this ideal, that ideal, but they are not those ideals, they cannot live with those ideals. The ideals are not in their lives, they are outside. But they go about saying that these are our ideals, they become fanatics, but they are not the ideals.

By Sahaja Yoga now you have the method, you have the possibility, that you can become the ideals. The ideal has to first to be understood through your brains, in the West specially. What are the ideals we have become or we have to become, what we can achieve, this idea you must have.

And secondly you must have a capacity to deepen your meditative power, so that these ideals go and settle in your heart as a part and parcel of your being, that you can't live without these ideals.

We can take an example say of Christ. For Christ He and His ideals were the same, there's no difference between the two. He did not talk of one thing, did another thing and executed the third thing. This will be the difference between the Sahaja Yogis and non Sahaja Yogis, that whatever are your ideals have to be expressed in your life every moment, because you are that.

If you are gold, then gold is gold all the time. It is not gold sometimes, then sometimes iron and sometimes mud, it is gold all the time. Only human beings are like that, that sometimes they can be snakes, lions and could be foxes also. But as Sahaja Yogis you become pure human beings and this is what we have to know.

It is not difficult to strive for it, it's not difficult, because now you have the power to deepen your roots to your heart.

So the brain must be used to understand clearly what are the ideals of a Sahaja Yogi; what are the things that a Sahaja Yogi should do; how he should behave in life; what methods he should follow. And then he has to bring it to his heart through meditative processes, through surrendering.

How I give you second birth you know very well. I conceive you in My heart, otherwise I cannot do it. Because My heart is so pure,

it cleanses you; My compassion, My love cleanses you, and then I can take you out of My Sahasrara, otherwise how will I do that? And when that has happened you have become a new personality.

So you are very different from all others because a Spirit has given birth to your Spirit. You have been cleansed by the Spirit.

So you cannot live like that, like all other human beings are living. All the clashes, all the problems of human beings are because they are not what they talk. Ideals are out, out of their life.

That is how a Sahaja Yogi will show himself off compared to anybody else.

Take an example say of Abraham Lincoln, all right? Abraham Lincoln believed that everybody must have freedom and the government should be for the public, for the people. Whatever He talked He practised it. Whatever He believed in He worked it out and gave His life for it, that's why He's a great man. Think of Mahatma Gandhi. They were not like Christ – incarnations.

Think of any great man, think of Shivaji Maharaj. Any one of the saints – they were human beings. But once they knew this is the principle on which we have to live, they become one with the principles, they do not compromise.

So what Sahaja Yogi has to be, that we should understand.

A Sahaja Yogi is a person who has got Realization through the Kundalini, and Kundalini is the motherhood in you, is the caring, nourishing power within you.

But mother will never compromise with the son; if he wants to kill somebody she'll say: "No." I mean a real mother. She will even shoot that son who tries to do wrong things.

In the same way, if you become the mother of yourself, then you have to look after yourself, in the same manner that you nourish yourself and all others also; you have to nourish them, care for them, and do not compromise with wrong doings, unrighteous things, absurd things.

Now when I tell you this, it is not necessary for you to feel guilty [laughter]. We have to look upward. Those who are standing even on a lower staircase, if they are looking upward they are all right, but those who are standing at a higher steps and looking downward, will go down.

So look forward. What we have to do in our day-to-day life in simple relationships - even husband, wife, children, parents – are you becoming silent within yourself? Are you nourishing it, with your silence, with your compassion, or you are supporting something that is absolutely anti-God?

If you become the ideals, the power of ideals itself will make you so dynamic that you don't need to consult anybody, you become the ideal. They are like torches. Your ideals itself will be enlightened. So the first attitude should be: "How do we deepen ourselves?" That should be first attitude.

Now say a husband, wife are quarrelling morning till evening - they cannot be Sahaja Yogis. Absurd it is. If they are quarrelling they are not Sahaja Yogis, take it for granted.

Now what you have to do if two persons are quarrelling, the one who is a Sahaja Yogi will leave that wife: "I've nothing to do with wife, I have no wife, nothing." Keep out, detach completely from within. Just don't talk to that wife. Don't discuss, don't bother about it, just detach. If the son is like that, just detach, up to a point - but no quarrelling, no argument, nothing. Complete silence, a silent protest, must be developed.

But in that silence you should not be a cowardly person. So many people are cowards, and that cowardliness, they think is their

silent protest. A person who is really powerful will not deter, will not be aggressive, but will not also take aggression.

So in your meditations you have to sit down. Now what do you say in meditation? Try to see all the chakras, what chakras are catching, face it yourself. These might be from your past life, some chakras are weak. Try to make them all right, try to strengthen them. Because ideals have to be worked out, the instrument has to be all right. If the instrument is a crazy one, how will you do? [Shri Mataji laughs]

So, first of all, you must develop your instrument properly, it should be balanced, powerful, not cowardly. People should feel your power. Of course the power is of love, but love doesn't mean that you compromise with all the nonsensical things. There should be no compromise at all. It's a very self-certifying state.

We cannot say when it is so, we just cannot say. Itself the state will certify that "I'm all right now, I've reached that state". We cannot say after five hours, three minutes, two seconds you'll become that. [Shri Mataji laughs] You just mature and you see that maturity within you.

Once you understand that unless and until you become your ideals you are not a Sahaja Yogi. Everybody can call themselves Sahaja Yogis, there's not inauguration, we don't have any sort of a – inauguration of a university where people can come and get their degrees and diplomas: "All right, you are certified twice born." There are some who are several times twice born. They are twice born today, tomorrow they are not, then again they come - twice born, again twice born. Some of them who can be hundred and eight times twice born in Sahaja Yoga [laughter]. [Laughing:] And even then they are not certified. So you have to give yourself a certificate. There's no university to do that.

You have to understand yourself, what are your problems, why you are behaving like this. You treat yourself as a child. When it is needed you have to rebuke yourself. When you have to glorify, you should glorify yourself.

So now you separate. You become the mother, the Spirit is the mother, and you, whatever you are which has to grow, is the child. Mother is the ideal, she is the inspiration, she is the power, and the child is the recipient. If the child is an obstinate fellow, then you can't do anything about it. Also find out – you might be one of them. I know who are they like that.

There are many and you can find them out in no time. Obstinate fellows, if they live with ten people, suddenly we hear reports of their existence. They are quite eloquent, even if they are not talking a word people can tell you: "I had a fight with such and such. That person said such and such a thing to me, that person was so cruel to me, that person demanded this." You know which person it is, where.

You see, as a diamond can be made out, thorns can be made out also; anytime you go near the thorn, anyone without exception, it will bite everyone. It is not going to spare, it's a thorn. So a thorn has to be a thorn. But if you are a Sahaja Yogi you have to be a flower. And a strong flower and an eternal flower, that always grows, does not fade out. Always growing, never fades, such a flower you have to be. Then you will be surprised that you do not get into a trip of ego, neither you go into a complete collapse of super-ego.

So much you know that anyone of you can be called as a scholar I can tell you. I mean, so many times people have asked Me: "Are they all scholars that You have – Your disciples?" You know so much, much more than any Saint ever knew, I can assure you. But you know only in the brain, outside. It's all bla bla bla. [Laughter]

It comes to the brain, you use it to show off to others, and finished. It doesn't even settle down there, then how will it go to the heart?

So everybody is talking big, they can impress people. I mean if some journalists come here they'll be so impressed by the Sahaja Yogis, so many wise men in England [laughter] sitting down here. But you laugh at yourself; you have known all this because I've been speaking too much. Also the Spirit is shining. Let your Spirit shine in such a way that people know this is a man who is

completely integrated: the Spirit, the talk, the behavior, the life itself is completely integrated and this is what is Sahasrara.

So if there is no integration you have not achieved your Sahasrara at all. There will be no need to pull your ears. A day should come when you all will raise your heads with great pride and glory because your ideals, your ideals will shine like ornaments. I want to see those days when all those who claim to be Sahaja Yogis become that. That's the most important thing, all other things are useless. Getting an ashram, getting this, doing this, doing that – forget it!

What you have to manage is this child which has to grow, who is still naughty sometimes, tries to misbehave. Now put it right. You give it a name. You call yourself a Sahaja Yogi and that child as Mr. X, Mr. Y, whatever your name has been. And always try to tell: "Now will you behave yourself? Get up in the morning, have your bath [laughter], sit down for meditation". "I feel lazy," the child says, "I can't." Then you accept the child [laughter], then the child will become the mother and you will be losing your powers. Excuses!

The child knows, very intelligent, it's a very clever child, extremely intelligent, knows how to deceive you. But the child also knows innately what it needs. If it comes to know that the mother in you has developed that personality, then it accepts mother's personality. But if the child knows the mother herself is weak, then he starts taking advantage of the mother.

So you have to - not fight yourself but to tame, and this is very easy. You'll start enjoying it, looking at yourself: "Oh Mr. so and so." Then you won't be angry. "I know how to handle you, you are hiding behind there, all right, giving excuses." And the child grows big, so big that mother sees that and is amazed.

Like in Shri Krishna's childhood, the Mother was Yeshoda and the child was Shri Krishna, is very symbolic. And He used to play very naughty tricks [laughter] and She said: "You went and ate that mud from there. I know you have eaten." He said: "How can I eat, how can I, I can't even go out of the house. I'm sitting down here. Where is the mud? How can I eat?" "You did eat, I know you have eaten, so better show me your mouth." He says: "Really?". And then the mouth opens and the complete Vishwa Swarupa, complete vision of the whole Vishwa She sees and the Mother falls at His Feet. That's what it should be. This mother has to fall at the feet of the child that has grown. Very symbolic. That is how you have to grow, into that Vishwa Swarupa, into that Collective Being, into that Virata.

Arjuna and Shri Krishna is another very good symbolic thing. Arjuna was a friend who used to take liberties with Shri Krishna. Shri Krishna tried to tell him about Gita, all these things. But still Shri Krishna could not convince him of that. All these were just outside "bla bla bla's"; as Mother's talks are.

Mother's talks are very entertaining, you know, very humorous, nice to hear them, instead of listening to any music better to hear Mother's talks. And then the people think if they are listening to Mother they have become Mother already.

That's happened to Arjuna also. but still he found out that there's something lacking in him, that he has not become the ideal. Still his attention is not there as it should have been. So he asked Shri Krishna: "I think I'll see your great image." Krishna said: "All right, are you prepared?" He said "Yes, I am prepared." And then He became the Virata, the vision of the Virata and when he saw it, he said: "Stop it, it's too much for me."

That's what should happen to your friend who is this child. That it should become that Virat and when you see that, you should be amazed at yourself: "Oh God, I've grown like this." Just like Yeshoda falling at the feet of the little child, you have to fall at the feet of the child that is within you. I'm sure this will happen now.

So remember that no argument, no explanation. Mother is forgiving. She'll forgive you everything, you know that. Anything you do I'll forgive you, even if you murder Me I'll forgive you. But you won't be able to forgive yourself. So allow that child to grow, grow fully.

Shri Mataji: Who-who are the children crying like this? Why are they crying? Which child is that?

Yogi: Aarti.

Yogini: Aarti.

Yogi 2: Aarti, Mother.

Shri Mataji: Eh?

Yogis: Aarti, Mother.

Shri Mataji: Aarti has a problem. Take Aarti out. You must clear her, She has had problems for so many days. You must clear that child. Take her out for a while. Still screaming, better take her out.

You must look after them and find out what's wrong with your children if they are crying. I know what are the children, still not all right. Just don't pamper their ego. Work it out. Clear them out. It's important. Don't want to be bhootish. All their lives they'll be bhootish like this.

I've seen many children who are like this. They see Me, they cry, weep, shout. It's not a sign of a healthy child. Rajesh's son would not even look at Me, he used to scream and shout. Now look at him, how nice he has become. So any child who is like that, you don't say that - don't avoid the topic. Look after that child, put him right. You have to see that the child is all right.

As you have to put your child all right, also put the child which is really your son and do not live with that kind of a misunderstanding. If a child cries like that, there's something wrong with the child. They are singled out.

If you find your attention is going here and there, if you are not attentive in the program, something wrong with you also. If you go off to sleep, something very seriously wrong with you. At that time if you are thinking of other things then something wrong with you. You get headaches, something wrong with you. Judge yourself, clear out, you must clear out, that's very important. If you are still getting into tempers, irritation, anger, there's no balance that has come in you, something wrong with you. If you know how to control your anger, then it's all right. You'll find out everywhere how negativity works in small things.

Everybody is improving but it's rather slow. It can be very fast if you meditate, that's very important. You have to know how to make your chakras all right. Your mantras are to be siddhi. Mantras are to be such that they should not be mechanical, just saying something mechanically. You should say it from your heart. Again, if you do not say mantras through your heart, mantra is not siddha – means you may go on saying hundred times, it will have no effect.

Siddha mantra is that, that you say that, it has an effect, it works. If it does not work then your mantra has no meaning. So the development has to be within and without and you have to certify yourself. Nobody else's going to certify you. If you want to give yourself a false certificate go ahead. If you want to cheat yourself go ahead. It's not going to help anyone. But if you want to really have the joy and the bliss of the grace of Heavenly Father, then come out of it. Many misidentifications that are there have to be given up to enjoy that beauty. It's such a great day today to meet you all.

Today is a day we celebrate in India where relationship between brothers and sisters has to be established. They're very pure. Brothers and sisters relationship is without any lust or greed. It's pure relationship where the sister prays for the protection of the brother, and brother prays for the self-sufficiency of the kshema – well-being - of the sister. So this time you have to think of your other Sahaja Yoginis and Sahaja Yogis who are like your brothers and sisters. You have to think like that. Purify your hearts.

It's something funny in these countries, you know that, there's no such relationship exists. Purify your mind today on that point, that everybody else is my brother or sister. If you are married it's all right. But look at everyone, try to look at everyone as a

brother, and a sister. Both relationships don't exist. This is a funny country where there is no relationship which is pure. It's such a filth I tell you. If you read them you can't believe it, such perversion.

Specially innocent people like children are attacked. Think of them as virgins. Be careful. And the young girls should know that they are virgins. If they go about with boys and they are Sahaja Yogis, they are not. Sahaja Yoginis have to be chaste women, powerful, chastity is their power; and men too. After Sahaja Yoga men should become conscious of their chastity, that is their power too.

You see, this was nomadic time, when the men used to go for hunting and women used to cook in the house. Men were supposed to have five women – they were nomadic people, then they became sophisticated. Then the monogamy started which reached a certain point. Then again this kind of an abandoned life started. This is nomadic life! Now women also have become nomadic. Men and women are all nomadic and primitive. After sophistication they have become primitive, this is the problem is. But now you have to become higher beings where there are pure relationships.

Any relationships - supposing there was something in between Me and this instrument, we cannot use it. Any connection can be cut off if there is something in between. To have the best connection is to have pure relationships and it should be discretionary. Mother is a mother, father is a father, sister is a sister, brother is a brother. All these are different, various types of relationships should be understood.

Women must understand they are women and men must understand they are men. Also relationship to yourself is very important. Women should not try to be men – we cannot be! - And men should not try to be women. Is wrong. Because basically they are different people. They are born differently. What is the difference? A man is more meticulous, he knows more about machines, details about it. A woman will see the pattern. Woman will listen to the tune more, man will be seeing to the instruments.

That's the nature God has created you. After all somebody has to see this and somebody has to see that, both are beautiful. Nobody is higher or lower. But enjoy yourself as being a woman, enjoy yourself as being a man. But man does not mean that you aggress women thinking stupidly that you are higher than women in evolution.

Or women dominating men thinking that by dominating them they can put them right. They have never put them right by that. They have gone absolutely cabbages, men have become cabbages. Wherever women dominate, men become cabbages. They have not put them right. So both the qualities must be nourished and developed, and the relationship between man and woman should be of pure love, pure love.

Once you start purifying yourself, these things will automatically work out, and you'll respect each other. Actually you are all Yogis. I have to respect you; and you have to respect each other. On the contrary I find there is no respect. You are all great saints. Yes, you are. Respect, respect each other. You are not to talk harshly to anyone, to trouble anyone. Try to do as much as possible for others. This is the way we have to change. This has no brand of any culture, is the culture of God we are talking about, is the culture of His Kingdom. Where we give others, enjoy giving, doing for others, loving others, caring for others – without any return. If you little bit help yourself, the Divine is very anxious.

You have seen today the vibrations are so much that really I'm finding it difficult even to talk to you. Suck in, it's going on. Just a little thing you did yesterday, or this morning. Tremendous vibrations, and you'll be thrown into that, you'll blossom into something new.

Just pay attention to yourself; and first and foremost respect yourself because you are a yogi. You cannot be indignified, you cannot be stupid, you cannot be high-handed, you cannot be dishonest. You have to be a sweet, matured personality because you are a yogi. I mean you should call yourself Yogi X, Y, Z. You should, you are! But calling Yogi and fighting and pulling each other's hair, then I would say [laughter, Shri Mataji laughs] it's better not call. [Laughter, Shri Mataji laughs] Try to get rid of your problems which are very simple. If you cannot, you tell Me, I will tell you how to get rid of them. Face them up.

May God bless you all.

Now today we'll not have any havan, that we have decided because in the Diwali there's no need to have any havan, but we'll have just the puja. Now today is the puja – as you know there are five days they celebrate Diwali.

The first day is the thirteenth day where it is the Gruha Lakshmi's day. Is the Gruha Lakshmi's day, that is the day when the Gruha Lakshmi is worshipped. But a Gruha Lakshmi has to be worthy of the worship; and then some utensil is given to the Gruha Lakshmi.

Some sort of an utensil is to be given to the Gruha Lakshmi as a present. That is the day Lakshmi was born, Lakshmi was born out of the Mother Earth. Out of the, we should say, Mother Earth but She came out of the sea after the churning, so that is the birth of the Lakshmi. She is the giver of wealth, wealth which is material as well as spiritual.

A wife who says that: "All right, you save all the money," teaches the children to be selfish and teaches the husband to be selfish, to save all the money in the bank and not to be charitable is not a Lakshmi. She is the One who teaches you how to be charitable, how to give to others. A woman who is very particular about her money and bank balances is not a Lakshmi at all. She has to spend. She is there to spend. Man has to preserve his money but the woman has to spend [laughter, Shri Mataji laughs]. He has to earn for she has to spend, but rightly, spend it rightly, not only for herself but for the family, but for the husband.

She thinks: "What should I buy for my husband, for my children, for other Sahaja Yogis, for other people?" – all her job. The husband earns and gives it to her and she does that. It's a very sweet distribution of work.

So that's the day of the Gruha Lakshmi when She is born. She must have these qualities, if she is a miserly, calculating type of a woman, she is not a woman at all to begin with. If she is worried about her own clothes and her own comforts and her own things, then she is not a Gruha Lakshmi at all. She makes others work and sits down herself and orders about – she is not a Gruha Lakshmi at all. She has to work for others, she has to do for others, she has to look after. That's the thirteenth day.

Then the fourteenth day is the day when Narakasura was killed. You know Narakasura has taken his birth and he is to be killed – the Sahaja Yogis are going to kill him. You have to come up to a point and definitely he can be killed.

When Kartikeya is awakened within you he can be killed. But for that you have to be just like gold, untarnishable people. You need strong people to do that. A sword that can kill him has to come out of your metals, then Narakasura can be killed. He is one of the worst possible asura. That is the fourteenth day. When he was killed the gate of hell was opened and all those who were his disciples or his followers or satanic people were put. That's the only day you can sleep late [laughter], and here's a good news for you [laughter].

Then the fifteenth day, is the darkest night which we had - darkest night. That is the night when you put the lights on. Because it is the darkest night the negative forces can walk in; so the lights are put because Lakshmi can come in. You'll be surprised how Lakshmi is, that if a bottle of wine enters from one end She disappears from another end. If there's a lady, she's bhootish, in the family they can never have the enjoyment of Lakshmi. The Lakshmi runs away from them. They may have money, but they cannot enjoy. The Lakshmi will run away. Such a person will be so inauspicious I tell you.

Supposing you want to, say, buy something and such a bhootish person telephones to you - cannot get it, finished. First of all your ears will be finished with the poison, and then whatever work you are doing will never be successful.

Now this country is so full of such bhootish women – alakshmis, that I don't know how will they become all right. The women have to decide to get rid of their bhoots and not to carry on with them. They must meditate, they must try, if they feel sleepy they must go and have a bath, go twice, thrice, sometimes burn yourself a little bit, doesn't matter. See to it that you don't feel sleepy

and dreamy. If you are dreamy by nature then you are bhootish. That's the responsibility of women to keep the Lakshmi intact.

So that's the Lakshmi Day, when we say that Lakshmi Puja takes place, because that is the day you invite the Lakshmi to come in - the Rajalakshmi, the Lakshmi by which you become the king of the family, or the royal benevolence you can call it, the regal feeling in the family - that is the day.

Then comes the day, next to that is the first of the month in... That is the calendar, My forefathers, because you're all My children you have to use the same calendar, Shalivahanas calendar and that is the first day of the Shalivahanas calendar. And what do they do in the morning time to celebrate it? They take one of these jars, Aquarius and put a shawl with it. And that is put as a flag, representing the Aquarius and the shawl of the Mother. That's why they are called as Shalivahan - the ones who carry the shawls of the Mother, "carriers of the shawls of the Mother". That's how they put it up. The shawl, on top of is the Aquarius. This should be actually the flag of the Sahaja Yogis, that you make it the Aquarius or we can say the jar - what do you call that? Pitcher Hm? Pitcher. Or not pitcher but this lota business, you see, what do you call that? There's no - nothing used like this here.

That one is the kumbha, we can call it kumbha. And the shawl is there, so they put it up - that's why it's called as Gudi Padwa, Padwa means the first - first day of the moon is Padwa, and Gudi means this [Shri Mataji touches Her shawl]. So they put it up and that is how they say that today is a New Year day for the Shalivahanas. Shawl is the covering of your Mother which gives it warmth and also it covers Her modesty. Shawl is a sign of regality and modesty and chastity. So you stand for that of your Mother. You protect it like Ganesha does.

Only on one point He gets angry, if anybody says or does anything against the Mother, then He comes down. That's why Christ has said: "Anything against Me I'll tolerate, but anything against the Holy Ghost will not be forgiven." That's a Son talking about the Mother, that's what happens.

So today is the second day. Second day is the "bija" - is the, we call it the "Bhaiya dwija" or "Bhau bij" - is the day when the brother and the sister, who are the seeds of one tree have that pure exchange of affection. The sister does the aarti of the brother, gives him a tika and then brother gives her something as a token of his love, as a present.

In Bombay we started that and they have made sisters and brothers. I wish you also could find out somebody as a nice brother. But I found that these relationships have been so beautifully managed in India that if they could be managed here, it will be a great day of really ecstasy for Me, because that means you have overcome this devil of immorality. The purity, removing the lust and greed from your mind completely, and bestowing that affection for someone who is your sister.

Very common in India, everybody has a sister there; all the Sahaja Yogis have a sister and they look after their sister that way. Is a very sweet feeling. And a sister is treated - like Raulbai is a sister of Dhumal, you can imagine [Shri Mataji laughs] - and a sister is treated with the same grace as the own sister is to be treated with all the relationships and everything.

So this is the fifth day is Dwija. So from thirteenth to the fifth day they celebrate Diwali. For us Diwali has a very great significance. That is, from one light many lights are awakened and they are put in a line, so they are called as Diwali - means 'the lights put in a line'.

So when you hold My Hands together all of us - through that the energy passes and the enlightened rasa is established, and the whole world has to become that beautiful dream of your Mother where nothing but the bliss of your Father and His enjoyment when He sees His Own Creation dancing in that Ocean of Bliss.

May God bless you.

...allAlready vibrations [INDISTINCT WORDS] we can have puja, [but?] it's too much already.

You want to do puja, all right do it, but I'm already finished. [Laughter]

1983-1121, Ready for the War? by Gregoire from Nirmala Yoga 1983 Vol. 3 No. 18

View [online](#).

21 November 1983

Vienna (Austria)

'Ready for the war ?' asked Shri Mataji Nirmala Devi a choir of Sahaja Yogis who were singing some battle hymn on the tenth February '83 in Delhi. Well, are we ready ? What weapons do we master, what are the rules of the battlefield, what about tactics and strategy?

THE WEAPONS: Weapons are of two kinds: defensive (shield armour, helmet) and offensive (sword, spear, bow and arrows). At the time of Shri Rama the fight was rather uncomplicated : I aim my arrow. I shoot. I kill... and it's a great pleasure to see the rakshasa falling. At the time of Shri Krishna the importance of the weapons' quality was immense: Arjuna would not have defeated Kama had not Shri Indra tricked Kama into giving him the breast plate from Shri Surya that made Kama invulnerable. At the time of Shri Mataji Nirmala Devi what are the weapons of the men of God?

Upgraded weaponry of the twentieth Century's war of the yogis is too complex a subject to be adequately introduced here. Furthermore the Sahajland Intelligence Service would not allow the release of sensitive, classified information on yogic defence systems that the bhootish nasties are still unsuccessfully trying to penetrate. However I have been permitted to expose here a few basic principles.

Defensive weapons: The essence of the yogic defence system is expressed in one word : purification! Time and again we are using the techniques of Sahaja Yoga to cleanse the various koshas (envelopes) of our psychosomatic instrument so that negativity will lose its grip on it. so that it will not find in our system any dark and remote corner where it would hide and plot, waiting for the ripe moment to assault us. Negativity knows the penetration axis of our system (left Swadishthan. nabhi, agnya) but it is most effective when riding the wave length of our possessiveness and attachment. Sahaja Yogis who have understood this are therefore quite careful not to let marriage, family, job, power trips or any such human relationship become a trap for them. Indeed the successful culmination of the purification trend is detachment. Where there is no attachment, there is no ground for negativity to occupy. The yogi who is detached has vanished, has become invisible to the eyes of negativity; he can't be found anymore. He himself, however, can search out, find and destroy negativity if he chooses to do so. Such a yogi joins then the crack unit of the Sahajland Defence Forces, the Yogeshwari bhakta squadron, named after the principle which rules it.

Offensive weapons: The essence of the yogic attack system is expressed in one word: attention. Attention (chitta) is the edge of the consciousness (chit) and the more concentrated the consciousness can be, the sharper its edge. Sahaja Yoga teaches many meditation exercises to foster the concentration of the consciousness and to strengthen the chitta (cf Rojabhai Modi's lecture at the New York seminar in October '83). The chitta of an evolved Yogi works as a vibrations forward delivery system. As a laser beam launched from the nirvichara platform (thoughtless awareness), the enlightened attention concentrates the Chaitanya Shakti (power of vibrations) on an identified sphere of negativity. As a mantra propelled missile, it directs the vibrations of a specific deity or divine aspect against the point of negativity which corresponds to the evil, antagonistic force opposed to this aspect, in both cases two results are possible. Either the negativity is right away pulverised. Or the negativity is too strong to be destroyed but then, the chitta instantly switches itself on to the Sahajland Telecommunication Network and passes all the relevant information concerning the obstacle on to the unconscious which, in turn, passes it on to the Supreme Command (See Nirma/a Yoga issue Jan. Feb. '83 pg 32). The Supreme Command takes over. Really, in the aquarian age, the bhoots are having a bad time. But it isn't compulsory to feel sorry for them.

THE ' BATTLEFIELD : There are two battlefields : the microcosme of our own individual being and the macrocosme. the field of the cosmic fight between Shri Mataji's devas and angels against Satan, the collective principle of Evil. When you free the first from adverse interferences you join in the second as a nicely tuned instrument. The struggle takes place on various levels. But

one could perhaps say that it is still largely a guerilla struggle of the yogis freedom fighters against the various dark lords who have enslaved this planet; against their human, ex-human and less than human troopers. It is quite interesting to realise how. at the time of the battle of the Kurukshetre. Shri Krishna who is the lord of dharma taught the Pandavas to discard the rules of military dharma of their time. In today's battle also, the higher goal of manifesting the victory of the Spirit overrules all the smaller dharmas. That is why there is a great versatility in move, manoeuvres. styles and camouflage in the Sahajland fighting forces. No one can ever predict how they will operate!

TACTICS AND STRATEGY : First question: "Should we fight the negativity or should we avoid it ?" —The answer given by Shri Mataji : "If you can fight. do it, if you can't, run away". Hence a flexible response which covers all situations. First principle : concentrate all your forces on that precise point of the battlefield where the enemy lines can be broken. How ?—By putting our attention on Shri Mataji. Why ?—All the angels, ganas and shaktis at once rush to the rescue, riding the beams emitted by Her Lotus Feet After all, the Goddess is called "ranapandita ", that is mastering the science of wars and battles Thus we can now limit ourselves to stating the basic principles of sahaja warfare. All a sahaja warrior needs knowing is to call the Divine Mother's attention on his Kurukshetra. "Strike. Arjuna. by Me all these foes have already been slain". Shri Krishna made plain to His disciple that He is the real Doer. Sahaja Yoga proves this truth to be eternal.

As far as strategy is concerned, classified information available only to inner core yogis cannot, of course, be released here. Even these yogis don't know the long term plan of the Supreme Command which is drafted outside of time and space, and thus, beyond mental computation... useful security check against the spies of Avidya land. For centuries together they have tried to locate Armageddon, the site of the last struggle. But. ...when the last seeker will have left Sodome and Gommorrha, when the armies will come before Sambhalpur, when all the yogis of the earth will be integrated into the Sahaja land Telecommunication Network, when all the horses will have become white like snow... they may well get the answer.

JAI MATAJI I Vienna, 21 November 1983 Gregoire

1983-1121, Pre-Christmas Evening

View [online](#).

21 November 1983

Talk to Sahaja Yogis

Surbiton Ashram, Surbiton (England)

Talk Language: English | Transcript (English) - Reviewed

Pre-Christmas Evening. Surbiton (UK), 21 November 1983.

Sorry for this delay but today there is something great luck for us. A gentleman has come from Delhi with the plans of our ashram in Delhi and within two-three days we could make another plan. A much better plan for Delhi people and he came to see us this evening and I had to discuss it with him and I am sure he will manage it very well and he is invited Allen to go to India and he is going to look after the Allen there and he is going to make him stay in India where Allen is going to work out the whole thing. So, let's give a hand to Allen. (Everyone applauds for Allen). It's very god sent we must understand again the Ritambhara Pragnya is working out (Shri Mataji talking to a Sahaja yogi – let him be seated somewhere, there's a guest we have can you give a room somewhere. Where is he sitting?).

So, it was pointed out by Warren that he'll have to work here for two years, he cannot practice as an architect and he has to put so much to money to insure and all kinds of problems are here. Suddenly, today we find somebody who is willing to take him up in India and send him abroad and all those things are there. So, you can imagine how things work out for him but there should be dedication and understanding about Sahaja Yoga first of all, that's very important. Now, today in the beginning of the whole thing I don't want to say something that will not make you happy.

Today is the day of great happiness and joy and that we have to know that Christ came on this earth to deliver us from our sins and our karmas and it was such a sacrifice. He went into which he cannot see or visualise with human understanding. It was too much for a person who was so powerful to get into a position where he had to forget that he was so powerful and go through all that and treated just like an ordinary person. It was too much but he did it just because that drama was to be played because Agnya Chakra was to be opened up. But we have to understand that though he has done all that, our karmas are being taken away as you know that as soon as the kundalini is awoken, you know that kundalini cannot be awakened if your karmas are (not) clean. You cannot, that's why in the olden days people used to go to Himalayas and all those farfetched places where they used to clean their karmas clean their bodies clean everything and then they used to get awakening of the kundalini {then to get their realisation}. But the way we have got realisation thanks to Christ that Agnya Chakra could be opened out and that I could manage that. But we do not realise that once that is done that means you are now entitled to get your realisation because of your Agnya Chakra being opened out that your Sahasrara can be opened out. But, the punishment of the karmas has been taken away. You have been given such a higher position that you suddenly become Saints and you get all the knowledge that Saints cannot have about Sahaja Yoga, about the Shudh Vidya the Nirmal Vidya, you get all the knowledge of the Spirit. But the problem is I find that we have certain special problems belonging to the special countries also and my attention has been on England very much, you know that and I have really worked here very hard, 10 Years I have worked. And for English Sahaja Yogis it is important to understand what are they lacking in just a our own understanding of ourselves which should be done with proper critical eye so that we understand what is our problem.

Of Course, the karmas have been forgiven, you can see that. No problem of the karmas are there, but the problem that exists within us is also little bit from this Country itself. The first is that this is a Country of Tamo Guna because it is in a very high altitude placed and it's very cold Country and people are used to drinking and all those things. So, the generations have done that, so it has gone into more Tamo Gunas and now it is so saturated that Tamo Guna, Once upon a time, it was on the right side, now it has gone onto the left side because the whole saturation of that drinking and all those things brought this Tamo Guna to settle down in this Country. So, the first problem is of Tamo Guna and Tamo Guna makes you with your intelligence explain everything automatically. So, the intelligence has a capacity to cheat itself. So, the intelligence tells you – see now, alright if we

have to get up in the morning then maybe alright in India but in England maybe too much! (Sahaja Yogis laugh). That's special intelligence you see, and then you see the progress compared to other people becomes slow, despite mother is working so hard here. The second thing is that Tamo Gunis, you see, because they have to live with their Tamo Guna, they become very shallow and their depth is missing because they are on the other side of it and they do not touch their depth so they can live very superficially you see. Ah, whatever they do they don't feel anything. They are not ashamed of it; they are not touched by it. Whatever it is, at the most they blame a bhoots somewhere, that's all. But otherwise in a shallow one lives. They do not touch it that much where they should touch because of Tamo Guna. Now, as it is this is the heart of the Universe and a person who has a heart is the most deep personality because you see doing with the heart. Anything done with the heart means you are all out for it. But just the other way around it is that sometimes when we are shallow, there is no heart, nothing, we do something without the heart.

Now, as you have seen in the Ashtanga Yoga's, there is a many a times I have said Ishvara Pranidhana is the first. Now what is Ishvara Pranidhana? We must understand. Ishvara Pranidhana is the establishment of God in your heart. Now, how do you do it. You see, you see a mantra, you are just saying it outwardly. You are clearing out outwardly. You are meditating outwardly. But when you are saying that, you are just using your right side or your left side but not your heart. So, what you have to do is to balance it. When you are saying something, say it with devotion, with dedication, with understanding and try to put it in your heart that whatever I am saying is a mantra given to me by Adishakti herself. So is a mantra very powerful. But the mantras also lose their powers if you do not have the Ishvara Pranidhana. That means your Ishvara must be established in your heart and this is what we lack is that when we do something we just do outwardly in a shallow manner. And if you are shallow you will be playing with this and playing games is a very common thing because you see people with Tamasa what else will they do. I mean they are lazy lumps. So, the mind has to be used. Mind doesn't stop, isn't it. It is working all the time and we are lazy, doing nothing. So, the mind plays on its own and then we should understand that this mind is the one that makes you shallow. We make faces as if we are very happy before mother or something like that or we say we are very this thing and we have achieved this and that supposing, but she knows.

So what we have to do is to feel what we want to say, what we have to do. That is Ishvara Pranidhana. It should not be superficial. I have seen people, Oh Mother! This that this that. Just coming from the lips only sometimes. It should come from the heart. Try to feel that. You will see the joy will be much more. You are trying to give me joy. You try to give yourself that joy. That's what you are feeling within your heart. Try to feel that in your heart. Then the Ishvara Pranidhana is established. But this is one of the problems is the Tamasa. But when they were aggressive in this Country then their aggression you see they created another problem is to sort of a condition our minds. This also should face it directly. Specially for Britishers, it is important to face that, very important because I have been noticing it is happening.

Now what happens. Supposing, you are an aggressor means, what do you do? I would see in a stark way, just forget that you are Britisher just go away from it. You just think like this that this is your house then you become quite healthy, hefty and you go and attack another person, driving him out of his house, stay there nicely for 300 Years. It is that. As simple as that. That's what the forefathers have done here and they have conditioned our mind, means what have we done. That means you have no respect for anybody else's country. Simple as that. That they show no respect for anybody else, is this love? To them, they were the ones that could occupy other countries, they could capture other countries and live there, dominate there. But as a result of that the conditioning is still in the minds because when we live say in the ashram. I was very happy to know that the ashram of Brighton is looking so much better, people are looking after, is a very big thing that shows that you respect. That place which is a holy place you are looking after it. Otherwise, formally the ashram was this that the bills would rise, so high that everybody became bankrupt with that. Everything was broken. Everything was thrown away. They live the way they like. All the lights were on all the time. All the fire was on. This happened that happened. I mean, impossible to put them together in any place it was like that. Today, I was so happy to learn that this is an ashram where people respect.

So, to be more on the right side we should know, do we respect. Do we respect others properties? This is not others; this is Mother's property. I mean, you give them any sofa set, after 10 days you go and see it is all broken, finished (two words unclear). Anything it used to happen like that. Now, this should come that we have to respect. We have to respect now the property which is first of all started with Sahaja Yoga property and then you start with others. We have to respect. Then another conditioning

that we have from the society we must face it, is very funny is this that nobody respects anybody's wife or anybody's husband. They are married but their eyes will be on somebody's wife, somebody's (unclear). How can you do that. See to the subtle side, because now you have become subtler people and you must see these problems in system in our Country that we have got this conditioning around us is all this going on. Somebody's wife is going with somebody's husband. No respect. They are married people; how can you carry on with somebody's wife or somebody's husband. Just think of the society in which we live. Isn't it? Now somebody is married to someone, now you cannot carry on with a person who belongs to somebody else. Is a simple thing like that! But is all, you see in a society you live in that kind of a society. I mean every day we have here such news, I mean it's just shocking sometimes. So, we have to face the problems with which you are living like Indians have their own problems and they are horrid on that line. So, we have to face our problems so first of all we have to know that we must establish Ishvara Pranidhana. Sahaja Yoga cannot be established by people who are shallow, who are superficially in Sahaja Yoga. Some people think they can play about, they feel happy by disturbing the ashramites, by talking against the ashram people about Sahaja Yogis, many I have seen, Sahaja Yogis are a horrid as if other people are better. They go on like that you see, playing. Now, what is the thing they lose. They are the losers. They don't understand this. By doing this kind of a thing you are the loser. Whom are you playing with? You are playing against with yourself. Those people who try to criticize the Sahaja yogis must know that they are cutting themselves out of Sahaja Yoga. And this is just that playing games and this should not be allowed.

Nobody should criticize Sahaja Yogis which is a group. One individual Sahaja Yogi is doing wrong, I will know. So, it is very important that you should be accepted by the group. If you are an individual and think you are a great personality and you are trying to correct others, and say that the Sahaja Yogis are bad and the ashram is bad and do like that then you must know you are getting out of Sahaja Yoga. Very soon you will be out. So, one should not try these things and taking sides with newcomers. When the newcomers are coming you are more attached to the newcomers than to the Sahaja Yogis, then we are sure you are not there. That's one of the ways you can judge. Are you with the collectivity or are you trying to get out of it and trying to control all the rest?

Alright, this is one of the ways of understanding yourself. All such tricks will put you out of Sahaja Yoga and I think this is what Pluto is working out now. So, we should be very careful. It's time to celebrate, but spirituality is purity. If your heart is not pure you will be thrown out. Pluto is purity and purity has one quality that it is very joy-giving. It is glorious to be pure to be innocent but it also means that many things have to be dropped out and those who don't drop out will be dropped out will be dropped out with those things. So, I want to warn you that it's a very good day that has started today. But this is the problem we will be facing now so be very careful, don't play games with Sahaja Yoga. Clean your heart. This is from few people I know who are doing these things. I know about everyone of them. So those who are against collectivity will be immediately dropped out. And then even if they want to come back, they cannot. That can be arranged. So, try to be one with the group. Try to have better friendship, better relationships, better brotherhood, greater love, greater affection, complete understanding. Enjoy it. That's the best way. Sahaja Yogis should enjoy each other not the others. Others are others till they come to us. Remember that. In the eyes of God, others are others. Sahaja Yogis are his people. Others are not important at all at all at all. If they come well and good. Of Course, one shouldn't be harsh with them, be kindly, be nice, bring them along. But in a group, you are to be one. Then there should be no differentiation, I mean that is one of the qualities the English had once upon a time. (21.07)

When Calais was invaded, you know at the time of Queen Elizabeth, the Catholics and the Roman, the Catholics and the protestants all joined together forgetting their differences. I hope you remember those good qualities of the English also. And that's what one has to understand that when we are facing others, we are all one. And this is I am telling you again that unity is extremely important for the strength of the Sahaja Yoga. Those who try to correct the Sahaja Yogis all the time are really trying to play into the hands of Satan. They are doing no good to Sahaja Yoga. Be careful of such people, they will be thrown away. They will lose their vibrations and you'll find them out. So, Sahaja Yoga as it is a very great force of getting people together. Also, there is this force that is working which is throwing out. Because here only those who will improve will become higher and higher, will be acceptable, there is no other criteria you know that. Those who become purer and purer are accepted in Sahaja Yoga. You are all Sahaja Yogis here sitting down but all of you become better and better and better people. The first thing that will happen that you will be clear headed. What I find is that Tamo Gunis have no clear head. First thing, I called somebody X, Mr X come along, or a lady comes to me, the first reaction is puts up her head like that, with a barrier. Say, now I will say that this carpet is to be say cleaned up. What? Which one? Where? I said this carpet is to be cleaned. (Sahaja Yogis laugh). Then, another question starts.

You go on telling ten answers but nothing goes, there is a barrier. Nothing goes in that. They just don't understand. Now how to explain anything to such people there's no clear headedness. The whole head is clouded you see with a barrier which doesn't want to take anything. So, all my lectures are nothing but a sing-song, I think. Nothing goes in that. So, first of all the purity of heart. You know that the heart has got seven chakras, around it, the seven auras and when the heart is clean the light is clean. The Sahasrara becomes clean, absolutely. First is that, the complete dedication of the heart should be there. That I am going to be perfectly alright and I am going to be an ideal Sahaja Yogi, this is my responsibility. Then all this will go away because this muddled head business; I think they hear 50%, 25% they forget and 25% is lost. So, what do they understand what I talk to them? So this kind of a barrier is a fashion also. Is a fashion. I have noticed it is a fashion, it is a fashion in this Country special because if you tell them something, there is no need, but first they will repeat my question, this is the question, this is the question. I say what is your name? You said what is my name? I said, yes. What is your name? (Sahaja Yogis Laugh). Oh! Do you mean, I didn't understand? Oh! I said what's your name? They go on like that. And by that thing they think they are very sophisticated. Is a new English style I think? Some French have nonsensical ideas about sophisticated but English sophistication I can't understand. What is sophistication is. Then while talking they will say ten times Ah! Ah! Ah! Ah! I can't understand. Why? Why can't you speak straight forward thing what is to be said. Now you must stay in up. Imagine, a Sahaja Yogi standing up to give a lecture with many Ah! Ah! Ah! Then they will think are they saying some mantras or what. (Shri Mataji and Sahaja Yogis laugh).

So, one has to understand in Sahaja Yoga, you have to become very dignified, decent, pure people. The purity is the point we have to say. Now, out of say hundred, even if twenty are like that, muddled headed, it creates a bad impression. What will others think that these muddled head people. What are they going to do? How are they saints. I mean imagine a saint like this. You are saints no doubt. But little saint, no saint, saint, saint, no saint. It is like that (Shri Mataji and Sahaja Yogis laugh). So important for 20% people it is not to blame any bhoots anymore and play about but try. Get your heads cleared out by your heart being cleared, your head will be cleared. It's only through your heart, you will get a clear idea as to be what is to be done and the innocence. If you start respecting others, other things, innocence will come. That innocence only comes through respect people don't know this. So many said mother how to get back purity. Get back our innocence is simple, respect yourself. Your chastity is to be respect first. Respect your chastity. Respect others chastity. Then others things, others relationships. Respect your relationship with others. He is a Sahaja Yogi, you are a Sahaja Yogi, he is a saint, I am a saint. I have to respect and then see the joy and the love. This muddled headedness has brought also another problem is today that the bank, my bank was very angry you see because I don't know how you people reach there with a cash money or something there to pay. That shouldn't have been done. Is a simple thing is that you have to buy a dollar thing and pay it there? And the bank people couldn't understand how did I have relationships with such mad people and they called them strange also. For the simple thing was to make it into dollar, it would have cost two pounds more. But that's another thing that a money-saving device is also. They are quite experts. Immediately, if I tell somebody now, you go and get so much of say paint, say, paint is an example I am giving. So, they will say there was a tin available, they will come back. But that tin was so much and this tin was so much. I said what's that a to deal the big tin. No, but this one we can return if it is finished and that one, we cannot. Say now bring the big tin. Now, what does it matter, you see, in a paint in a house like this, such a huge thing. A little paint more or, but so much of understanding you see, how much you can save in that, how much, I mean save pound is another, everything blowing in our head to save pounds you see, being it any advertisement, save pounds. Means spending pounds you use really save pounds. You don't understand the trick but you all the time think, what is the saving. Where can we save? Where can we cut? This is so waste of energy completely. Just waste of energy. If you go on thinking like that, you will go mad I think because Sahaja Yogis cannot do that. You will see that money comes very easy to people if you are relaxed about the money. If you try to save money you will never save and that's why in England, people cannot save pounds because they just see the advertisements. Any advertisement like that save pounds must be avoided, completely. (30,40)

In Sahaja yoga, we have to believe in that God looks after us. It is he who is going to things for us. If you put your attention to saving money then God doesn't bother about saving your money. You know that miracles have happened about money for so many people. Like I went to Patrick's place I will tell you, Patrick, you see, I asked the Patrick, you never received any money. He said, no mother. I said, don't tell me lies. Did you receive any money? He said, no mother. I said, are you sure you haven't received any money? Then he came up with the truth Yes, I found thousand dollars, kept on my table one time. But that was I thought that should be a good beginning for him to see but he went around, the other way around he thought that oh God, mother loves me so much and she thinks too much of me. So now I can go ahead. He started going like a, now what should I compare it to, a bull or

what? Just he became a big great man, a big great leader, everything, he got bloated up, you see. He started rising like a balloon rises, you see, in the air. Like that it happened. But if you have depth, and if you have your dharma, and if you have Ganesha with you, then you go deep. Oh! Mother has done this. What a miracle! How she has achieved it? Who is she? How did she do? She looked after us so well. Go down. Don't float in the air like a balloon. So, this is what one has to understand. This is another conditioning we have of saving money, saving money. Let's save here, let's save there. Ultimately, what you find, no money to go to India. Last minute, borrow from here, borrow from there, go to the thing get it. So, trust in God. God will look after you. You have to have trust, trust in others, trust in everything. I trust you. I always trust you. Beyond, any trusting that is possible, for everything.

Today only somebody came who was here, he told me that 25% prices have risen up in India. But I think the amount nowadays is how much it is. A Sahaja Yogi says: 25 dollars, 5% That is how much it is. 5% money have raised. So, Warren was rather worried, mother how will you manage out with 5%. I said I will manage, I have trust, I have trust that I can do it. I can trust myself and I can trust you. So, this is important that you have to trust each other. First of all, you trust yourself and trust others. By trust only you can work out wonders. If you don't trust people, doubt everyone, you cannot work out. It makes the whole organisation very very weak. So, try to trust each other. I know there could be a wrong person. I will take that person out. I know who it is. You just don't worry but you try to trust and don't worry as to what is going to happen. Trust yourself and trust the God Almighty, because he is the one who is going to look after us, yogakshema vahmi. If you have the yoga, you will get the kshema. Yoga must be established so you get the kshema. Second part of it is not first, the first is Yoga, establish to your yoga and then you will be amazed how things work out. And so many people asked me that mother why only in England this problem is. There is unemployment all over the world. There is problem everywhere, but the last minute is when there is going to Coutts (a bank in England). Imagine, Coutts is in England, England. While we have got money already paid, even from Vancouver and from Australia, all paid long time back, while the English people were today cueing up in Coutts and company. And the Coutts and company became mad and they said what sort of thing it is mother. We don't want to have your accounts. So, what is the reason for that, that we have not trusted ourselves, we have not trusted others. Some people told me, they made a mistake, they forgot about it, how can it be? So, this messing nature must go away, we have to do it systematically. We have to be systematic about Sahaja Yoga. As you have now started meditating in the morning time and doing all those things, I am sure the system will work out. The system of God should be there. And it so automatically works out. (36.10)

In three days, we have planned such a big, huge ashram, in three days. I mean, in one day I planned of course, but in two days we have drawn it and finished. Two days you took. Two days. Such a huge plan. You can't imagine, if you see it, have you got it with you. They haven't got it, otherwise would have shown you. With four floors and very beautiful architecture and Greek design {two words unclear}, six floors in 4 floors and a beautiful place and everything organised. So how? I mean, I am not an architect, I am nothing of the kind, but it was all done. In the same way, you can all have those powers. You have to just assume that you are saints. You must know you are saints and behave the way you are a saint, accordingly, It should behold your position as a saint, to live like saints, to behave like saints. It is not just what face you put up or features you put up but the temperamentally, the generosity, the kindness, the compassion, the love, the nourishment, that you have to give to each other and to the whole world. If you cannot give it to Sahaja Yogi, you cannot give it to anyone. The first test is how far you love each other in Sahaja Yoga. It's nice to see all of you here today on this great occasion. Also, I feel sad that I have to leave you now. I am going to India and I am going to meet you there, all of you. I hope so. Many of you are coming down.

Now, to India when you are coming also come with a deeper enquiry. Because, superficially if you see, that country doesn't have your comforts, doesn't have this paper you know, may not have carpets but it has got a heart. They have got a heart. A very large heart and whatever they do they do it from their heart. If somebody is very superficial can even ridicule them for their sincerity, can even make fun of them that they are so stupid to be that sincere. I mean, according to modern ideas. But you have to develop that heart. A simple innocent giving heart, which enjoys, which has the (39.02) fondness to do. I mean I had to tell them now, argument is the other way around. You will be amazed if I tell you the arguments were, like when Modi came here and he said we want them to stay in Bombay but I said why? Bombay is an expensive place. No Mother, we will bear half the expenses but let them stay there. Why, you see that's what we want? I mean the whole thing was argument I remember. We want to do something for them, they are coming to our country now. We want to make some nice things you see, we will make some nice food for them. I said, don't make over do, simple food should do. No, no Mother, but that's the only chance we have got. And the

whole argument was how they will afford. Then they said we should have, I said have just five days, in that place where, Bordi, So I said at least make it seven days mother, please seven days because that will be easier, poor things will be coming and then they would like to sleep for one day, after all they would be tired, so one day is gone, two days like this and the other group will be coming so you see they are just thinking how to make you comfortable, how make you happy, what to feed you, what to do. But if you want to see something superficial you might try to find some faults. And I have seen, people spoil, people spoil. They really, they spoiled so many Sahaja Yogis by their overdoing which was never understood why they did it. Now gradually you are understanding. You have to become that kind of a personality that gives that nourishes. That is fond of doing for others. What should I do? What should I buy for you? What should I get for you? You see, it's such a joy. You see, my special joy is in that. I mean, in America, I was at least 25% of time I was busy buying things because I have to give presents and they said Mother what are you doing? I said I enjoy, just forget it. If had time this time I would have bought something for you people before going. Just I enjoyed that's what, just enjoy giving. I wish, you could just jump on other-other side, other bank of this river and see the joy of giving is so great, is much greater than getting anything for yourself. And with this idea you should go and see how they enjoy. If I tell them they, a lady was there, she said that you must come and have breakfast with us. I said I have at least forty people with me, how can I come to your house? She said no, we will arrange, don't you worry. So, all the neighbours you see, got up at four o'clock, prepared all the breakfast for us. Everything ready, when we went that was so beautifully organised and those people who were with us coming, Gavin, you were there I think that time. Is he here. He is outside. So, the first group, I think the second group was there. Gavin you remember that lady who, day after that, you missed the point. Isn't it? Just imagine and they were so happy, and they were so happy feeding in giving, and all of them were running and you will see this. You will see yourself and they never tell me any problems, always solutions. They are there with solutions. You tell them now the problem is you want to go buy a bus. We can't afford to keep the buses for long time. No, that's alright, we will get you buses. They will take you down. You don't worry. Now we have this problem, what to do? Don't worry, we will manage Mother. We will get it. All the time they are giving solutions to me but here, it's the other way around, the problems. The problems, the sentence starts with, now today is a disaster. What's the disaster? The milkman hasn't come. All laugh) Always something starts with the problem. Now, have you any solutions? Have we any solutions? Only the persons who can think of solutions can construct. So, remember that is very common and I get really frustrated. Sometimes, I really get irritated. Everybody has some problems or some problems, some problems and even if you give a solution, BUT, but what? I am giving a solution. But it could be that, it could be this, but why don't you find out. I mean they know all about it. Supposing you say, let's go by this road, but there could be a traffic. I said how do you know sitting down here. But at this time this is this. Everybody is so knowledgeable with the ideas how to create problems and never solutions. Such a knowledge is useless. Such useless knowledge you must throw in the sea. Not very near Brighton because we are having solutions.

So, don't create problems, don't fear problems. That's very important is not to have any problems. Try to find out solutions and give solutions. So, this language should be changed, the problem is, this language we are going to change from today. And you will be surprised that all problems can be solved like that. Only change your direction.

Supposing you are straight forward marching towards problems. Now what can you do, I mean, even if you are a Sahaja Yogi, no use, I mean you are going towards it but it just turn your face from the problems, no problem. Believe me, there should be no problems for you. Have you noticed that happening? Then, last is to remember, that you must understand your Mother very well and do not jump into conclusions of your own and if you start jumping onto your own conclusions, you really create problems.

Firstly, in Sahaja Yoga, we must know we cannot make any money out of it. There cannot be any commercial activity on Sahaja Yoga. As it is, I am hopelessly bad as far as money is concerned. You ask him, he will tell you those who have known me know that. I am hopelessly bad. I don't know even how to sign a cheque even today I don't know. When will I learn I don't know may be because this is entering into the sixth house, I will be even worse now? So, first of all we are not going to have any time any type of commercial activity and if you ever try it, I will see to it that you get liquidated completely. So, no commercial activity for Sahaja Yoga. No commercial thing should be started in the name of Sahaja Yoga. Like I have seen somebody Nirmala Udyog in India means Nirmala enterprise. I mean this is not the way, this is not allowed. Or Sahaja Udyog we cannot do that. It's alright Sahaja Yoga co-up, because Sahaja Yogis are there in cooperative but should not be a money-making proposition anywhere, any business, anything, don't use the name of Sahaja Yoga. It will be spoiling it. It won't be good. So, you must understand, that should not be done. Secondly, your Mother is an extremely practical, extremely practical. So, do not start thinking. You see,

people get an idea. Just now we had one example of that. That somebody said that I want to keep {two words unclear}. I mean, this is something even if I wear a hat, I don't think like that I can tell you. Because I don't know how people jump into conclusions and they will say Mother said so. This is another way of doing it. You must do the things that are practical. When I say that you should not try to save money doesn't mean that you waste your money. So, one has to be very very practical and pragmatic and that happens because you see, spirituality is the most practical thing. Sahaja Yoga, have seen anything more practical than Sahaja Yoga. It's the most practical thing but that doesn't mean that you go to the bank and start seeing vibrations there, standing on Oxford street and seeing the vibration there. Seeing the vibrations of the balloon. This is stupid.

Or I mean, these should not be done outside. I mean, Muslims also, when they do Namaz, they look quite odd to me that standing on the street sometimes, and suddenly you will find a Muslim see spreading something and going up like that. It's stupid. It is show off. It is a sacred thing. In the road I have seen people walking like this. I mean what is this, people will think you are mad or what. So, we have to be extremely decent people and understanding in what atmosphere we live. They don't talk our language; they don't understand us. So, we should not be ridiculous, will look like punk rocks (Sahaja Yogis laugh).

So, we have to be very decent, very poised people, affectionate, compassionate, soft spoken, sweet, kindly, and alert. Or we put the alert first. That way we have to be. I am telling you because the new year is now coming and in new year what you have to do is to give up all that is nonsensical and think of all that is good and that's what we have to see what's wrong with us.

Now the last of all is that never get stuck on to anything. That's the best way to live in this world. Live like a traveller. In this short life of mine, whatever it is, in these forty-five years or forty years of my married life, not yet forty I think it's thirty-eight, we have changed about forty houses. I like it. Because it is sticking to anyplace. Now I have seen people get stuck to Surbiton now. Stuck, they get stuck to Chelsham Road (Ashrams). As soon as you get a feeling that you are getting stuck, leave that place and get out of it.

Then this is my house, then this is my Surbiton, then that is my Chelsham Road. That's not a sign of a saint. A saint is a traveller throughout, he doesn't stick to anywhere. Now, if I have to sell this house, I will sell it tomorrow with least feeling with what we have done about it. There is no stickiness about it. Then the fight starts, then Surbiton is my house. How dare you come here? You are like this. Chelsham Road is my house. I must do this thing for that. That's how you get localised, you become malignant, no connection with the whole. This is just like a Inn. Like an inn. It's an inn. It's like an inn itself. You live in an inn, live there like an inn and then you have to go from this, your house and abode is the kingdom of God. There where we exist, there where we live and that is always with you, so what does it matter. These are all superficial things. It's not important. Now because Mother stayed in a particular house so I have seen people running mad after that. I mean what is it. I am sitting here, what is the need to go to the house? It's like I told you the other day, like having my photograph, taking vibrations from my photograph and I am giving a lecture here. Unduly we are paying attention to things which we should not. We should know that we are the temples of the God. We are the abode of God that God resides within us. The light has come within us. We have to be a beautiful temples of God.

The most glorious place is yourself where God resides. So, all that is not wanted out of, should be thrown out of this temple and make yourself that clean beautiful temple where God would like to reside, otherwise he will disappear and that is what is Ishvara Pranidhana which we should try to maintain, establish and develop. And then it grows and grows and grows, the temple becomes a palace, a huge big place where many can come and enjoy the bliss of your heart. Let's become like that. So today is a day of a pledge in a way in our hearts to say that whatever we do we will do from our hearts because we are from the soil of the heart of the universe. So, this is a simple thing we have to just ask the Mother earth and she will give you the power to it. Once you start becoming there, all this messiness, all this unruliness and the unsystematic way, all this untidiness about life, everything will disappear and there will be clear picture of the London Sahaja Yogis.

I think I have given the maximum time to you and the least to Australians. I must say that they have do it so well. They have been so great, never given me a problem, always a solution. In the same way, London Sahaja Yogis should all of them should become people who will give solutions and no problem. So, the but has to go away from our English language for Sahaja Yogis. So, I would also like to thank Dr. Warren Reeves for all the help he has rendered so far, so selflessly, so clear headedly, so well, by

settling down here to solve all the problems and to look after all the accounts which is the biggest headache for me and organising, telephoning, finding out that you must really give him a big hand (everyone applause).

So now we should have some nice music after this boring talk. What about some nice songs? (everyone laughs). Who is crying? What's the matter? Is she alright? (Shri Mataji talking to the child who was crying – Hello! hello! hello! how are you? Why were you crying? Now, are you alright?) As soon as I called her, Hello! you disappeared that day suddenly and we were looking out for you. Where were you? (Sahaja Yogi answers). I knew you had come with them; I knew that, I mean I don't send invitation cards. Alright! I didn't know, where did you disappear suddenly. Alright! Ha Yes Yes! Alright! Good! Come along! Sit with us. {After music ends} Beautiful, absolutely beautiful. {Again music starts} Great, thank you very much. Thank you very much for all this beautiful Carols. When you sing it becomes a mantra because now you are enlightened people and what about you sing, the celestial, this is what a celestial, we could never have been such carols singers before. So many of such value. Thank You! Any problems? {everyone laughs}. So, ah, some solutions have come out like we have got a nice place now. Gavin and Ricky have been very nice, sweet and generous. They have purchasing a place for us, what is that place called? Chiswick, Grove Park. Well! It's a very beautiful place and now you won't have to move from places to places you see, they said in the Cat has her little kittens, she moves seven places before she puts her down in one place because, because she is worried about the security of the children. {everyone laughs}. So, ultimately now you have someplace where you can settle down ahh nicely and people could settle there and stay there and can grow but as I said as coming to ashram is for your training, for your betterment and for your growth. So, try to accept all the routine of the ashram and know that is important for you all and we cannot have an ashram where everybody works on arbitrary basis. It has to work on very collective basis and the ashram people have to be definitely better from the rest of the people. It's just the other way around sometimes, so we have to be careful. You can't have mad people in the ashram, see that's very important. So, also this idea of admitting everybody in the ashram is a wrong thing because I have had very bad experiences of some of them. So I would tell you that next time when you to take people for the ashram, you must show me the list and I would like to see those who want to come to the ashram, who want to live there now because this is the regular ashram on which we have to have people who really want to progress and who won't go further with Sahaja Yoga for a kind of training. Some people can come and go away again come and stay there but meditating desire. Not to make a use of the place because now we are in London, is the cheapest place to go to ashram, sort of thing should not be done and everybody should try to stay in the ashram for two days, three days with the routine of the ashram and I am going to make a beautiful routine for all you which you will enjoy very much, I am sure. So, I hope this happens by the first of January and by that time we have this place on our hand but in any case, people who are in Queens park, if they can leave the place can leave it and come down in Surbiton if they find it very expensive there, this is more practical but if they can leave that place and come here and then they can shift to Gavin's place. Moreover, there are only three-four persons now left in this big place so you all can come and stay here and enjoy yourself.

Now those who are coming to India, positively who have paid the money raise your hands. Just count them and take the names. Who have paid? Call for the names. There are mostly English. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. Have I counted all of you? Right twelve. Now how many there Gavin. Hmm? Only English. How many? Twenty-four? And those who have not paid money and are coming, {FURTHER DISCUSSION CONTINUES}

1983-1211, Speech at School

View [online](#).

11 December 1983

Talk to Sahaja Yogis

Chowk (India)

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

Speech delivered by Shri Mataji at the site of the proposed School at Chowk (near Khopoli) Maharashtra on Saturday, the 11th December, 1983. (Marathi advice translated by Sahaj yogi Shri T.Y. Chaudhari)

In the past many great Saints and Sadhus were born in Maharashtra. They have shown the correct way to us. They taught about religion and of the practice of religion. They spread the knowledge of the soul and always emphasised that without realisation of the Self, everything in this life was unstable and unreal.

Everyone of you have come to Sahaja Yoga and got your Self realisation. You are realised souls. You are Saints and Sadhus. The Saints and Sadhus of the by-gone days may not have assembled together as you have done here today. This land has been sanctified by your presence. On two sides of this land are the abodes of Shri Ganesha. In the front there is a temple of Shri Shankar known as Vajinath, and at the back there is the abode of Shri Dattatreya. The thought of having a school in such beautiful surroundings has been engaging my attention since long. Now Shri Bharwani has graciously donated this land, I feel that the school project should come up at an early date.

The Sahaja Yogis are industrious and hardworking. They cannot sit idle. They have to work for this school. Even in the Trust Deed (of the Life Eternal Trust) it has been mentioned that we shall establish and run schools. There is a great difference between a Sahaja Yoga school of our concept and the other schools. Our school will lay stress mainly on religion. It is not that in our school we will merely explain what is the Hindu religion or what is Muslim religion etc. Our school will teach the true religion. Not only that but the people should be convinced and imbibed with the true religion. You understand many things about discipline, moral etc. without specifically being taught. In the schools the teachers have to threaten the use of cane and only then the students learn matters of importance. In Sahaja Yoga it is entirely different.

Many newsmen wonder and ask me as to how Sahaja Yoga has produced so many scholars. They say whenever they discuss with any sahaja yogi, he talks like a pundit. They are surprised as to how you are all transformed into the image of Sant Kabirdas. The answer is simple. In Sahaja Yoga the intellect becomes sharp and pointed like the needle. Not only that, but the whole store of knowledge itself is wide open before you. If so, someone may ask what is the necessity for a school ? I will give an example. A person may have. no knowledge of painting. He can even then tell you the different colours or the colour combination in the painting. But unless you have the special skill, you cannot produce the different combinations and give form to the painting. You may call it the technique. Unless you know that technique, you cannot give proper shape to your work. Without the technique it remains without any shape. Therefore, in order to give your work the proper shape, you ought to know the technique, The students of our school will be thought the proper technique.

In the first place, the knowledge of Shri Vidya or pure knowledge will be imparted to the students of this school. Pure knowledge means knowledge which enables you to stabilise the Kundalini, the knowledge of giving bandhans, as also the knowledge of giving self-realisation to others, such knowledge will be imparted here.

You may be surprised that many realised people and great Gurus I have met, are not aware of Shri Vidya. They are great realised souls and yet they are unaware of Shri Vidya. They do not even know how to raise the Kundalini. They do not know the Chakras or the process of cleaning the chakras. The vibrations do their work. What is however necessary is the control over their movement or the manoeuvring. This will be the principal subject in our School. This knowledge will be imparted to every student of the school from his early childhood.

In the second place education is necessary for earning a livelihood. In Sahaja Yoga there is no sanyas or renunciation of worldly ties. You have to achieve your object while leading a normal life. There has to be non-attachment to worldly pleasures while leading a normal life. Therefore, education is also necessary for leading a wordly life. Moreover, in order to convey your knowledge to others, you must know the science of the alphabets and the language. Therefore, arrangements for imparting such knowledge are also to be made.

Taking all these matters into consideration, we are going to establish a highly cultured school. For that purpose after reverential bowing to the eldest brother Shri Ganesha, let us worship him. It is Shri Ganesha who gives wisdom to all. It is Shri Ganesha who shows the way to use that wisdom and to remain immersed in that wisdom. Therefore after the worship of Shri Ganesha is over, you may consider that we have started the school today.

There is a great demand for the School. People staying in foreign countries are very anxious to send their children to this school. Then there are Indian students also. In the case of local students the fees to be charged shall be at a lower rate. In the case of foreign students the fees may be kept at some higher level in proportion to the higher earnings of their parents. Of course, there will not be disproportionately high fees. We are not here for business.

One thing to remember is that nobody shall make any recommendation for admission to the school. This rule should be strictly observed. So also any interference in this behalf on the ground that the student is the son of your aunt or your nephew or such other relation, would not be tolerated. Someone may say he has paid so much money and therefore his son should be admitted. This reason will also not be accepted. Admission will depend on merit. How is the boy ? Are there any vibrations? Is he pair (realised)? How is his conduct ? The answers will determine the issue.

We are going to admit students who are pure and innocent. Whether they are children of the rich or of poor, will not make any difference. The main consideration would be innocence of the student, his innate goodness, his humility and his willingness to learn. A careful scrutiny of the parents would also be made. What is the use of admitting a student whose father is a drunkard and mother a quarrelsome woman? Such a student will follow his parents and even if admitted, he will have to be returned to his parents the very next day. Therefore, it is in their interest that the parents come to Sahaja Yoga and get self realisation. No person who is imperfect or silly has any place in Sahaja Yoga. Then how can such students be admitted ?

The parents also will have to come up to certain expectations. It is immaterial whether they are farmers or labourers. They should be gentle, pious and religious-minded. I am again telling you that any recommendation for admission will be considered as a disqualification. We are going to admit students who possess the purest mind. We are not here for politics or for fighting an election. We are going to extend the best possible help only to deserving students. Those who are poor will be helped and nobody would know about the help. Man becomes great by his character. Keep this in mind always and work with unselfish and pure motives. Even some of the parents will have to be given Sahaja Yoga treatment. Otherwise we will have to work again and again on the students every time they return to the school after visiting their parents. The work will continue day and night.

Another thing I want to impress upon you is that the use of a cane in the school shall be totally prohibited. Tell the teachers who are habituated to use the cane that this school is not the proper place for them. The emoluments here will be good; so also the other conditions of service. The teacher here shall in no case use the cane or shout at the students to make his point. He should rely entirely on love for his work and not violence. If any erring student does not mend or behave properly, his name shall be removed. But in no case should the teacher beat the students or shout at them.

The attitude towards the students should be one of respect for them. If you extend to the student courteous behaviour as you would towards a Maharaja (Great King) or a Maharani (Great Queen), the students would start behaving likewise. If you behave with courteousness and respect, the students will behave accordingly. What is wanted is the development of the students and you have to be careful about that. You cannot expect all the students to reciprocate the behaviour. Some of them may try to vilify others. Many have this habit. If any mother ridicules the father, the child will have no respect for his father. So also if any man

ridicules his wife, then the children will have no respect for the mother. The people coming here will, of course, be having deep roots in Sahaja Yoga and highly cultured ones. I know that. But those of you who are Sahaja Yogis should not behave in a trivial manner or jokingly. All work should be done with due solemnity and in a thoughtful manner. Any person devoid of these qualities will not be eligible for Guruhood. For Guruhood you shall have to inculcate graveness and solemnity. You should then pass on the qualities to the students. But in no case should the element of fear or awe be introduced to achieve this objective.

We are going to provide here an ideal and altogether unique system of education. The students are going to be model citizens of tomorrow of this and other countries. We will make every effort to provide the requisite facilities on this land. If necessary we will arrange for additional land. Where the students study in those pleasant surroundings, there will be noticeable change in them. The residents of the village Chowk will also feel the improvement. They will get jobs. They will become orderly and systematic. Not only this, but they will also experience the power of God. Once our school is established in Maharashtra, it will have repercussions everywhere outside. Let us first start the school here first. All other projects will be started later on.

Many people have given donations for this school. The money should be utilised with the greatest care. It is meant for the work of God and not one paise should be spent without due consideration. The continuous work should be neat and nice. It should be done with great care and attention. Our children behave as we do. We say that there is corruption everywhere. But the origin thereof is in the home, in the school and it then spreads elsewhere. Therefore the school should be constructed and run so that the students develop a sterling moral character. It should be noticeable in them. We do not desire to produce businessmen or politicians. We want good children here. It is these children who will rule over the world tomorrow. You go and tell the people in the surrounding villages to help us in this project. Assure them that we intend to help them. We will educate their children, particularly those of the Chowk village. They have a right to be admitted to this school. They are connected with this land. You shall also keep the rights of all others in view and do this work thoughtfully and with love.

Many experienced teachers have offered their services to this school. Two of them are from Singapore and one from Australia. There is one Head Mistress of International fame, who has also shown her willingness. They will come here to guide the school in the beginning. You see how they work. They are very strict about cleanliness. They may not be as loveable as you are; but their sense of cleanliness is such that you cannot but admire. They are very straightforward about money matters. That quality is rather difficult for us to acquire. This is one good thing you can learn from them.

Everybody, therefore, should offer prayers to Shri Ganesha-"That our school shall be established and conducted on the lines of the ideal pattern as desired by Shri Mataji; that the school shall be blessed with ideal students, ideal teachers and also ideal parents of the students and that the school should gather such students and teachers and parents from all over the world".

This should be your prayer to Shri Ganesha and when He sends all this, a great work will have been accomplished. We want to establish and run an ideal school which will be the only school of its kind in the whole of the country. Everybody should pray to Shri Ganesha with complete devotion.

1983-1215, Parent's day celebrations

View [online](#).

15 December 1983

Talk to Sahaja Yogis

New Delhi (India)

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

"The relationship of parents with children and teachers with students" (Hindi talk). Sahaja Temple, Delhi (India), 15 December 1983.

What is Sahaja Yoga and what all one gets in it, you can know . But what I am going to tell you today is little about the relationship of parents with their children and how it is supposed to be. First of all , we develop two kind of relationship with our children, in that one is emotional and the other is responsibility . Emotions and responsibility remain two different things. Suppose there is one mother, and her child learns or does something wrong, still because of emotions she says, " all right let him do it, nowadays all children are like this, what to say to child, everything is fine". Another Mother is there who wants to make her children dutiful and responsible. For that she says to her children to get up early in the morning, be active, study hard, go to school in time, sit here, sit there, wear the clothes properly etc.. and she is always behind her child to correct him.

Now I should tell you that this is not integrated. Today in Sahaj Yoga we have integration. Both the things (emotion and responsibility) have to be integrated. There has to be integration, not combination. The difference between combination and integration comes because our emotions should be responsibility and responsibility should be our emotions.

Like we love our children. Then we will say that because we love him so it is our duty and responsibility that he should walk on right path. And he should walk on right path because we love him. If we don't correct our child or don't tell him the right way to live then it means that we are emotionally dominating. Then you say, " what is there in correcting them, let it be, let them do what they want, they will be hurt if we correct them or scold them, why to hurt them?". Another person will think, " No, even if they feel bad or get hurt, we have to purify them , cleanse them and make them shining" But when integration comes then the person makes his own behavior and nature such that it effects the child.

For example, father is very lazy person, he is drunkard, smokes and does all filthy things. Mother is very short tempered, beats and scolds the children a lot, speaks harsh. Then all this effects on the children spontaneously. Then even if you try to give them thousand preachings, nice education etc but they see what is your behavior. How are these people?

Nothing is going to effect by teaching or telling the children. They learn by seeing. They see the behavior of their parents and learn. They see how you behave with others and how you behave with them. How you behave with eachother. Children always keep noticing all this.

There is a small story. There was one lady with very bad nature . She had her old father-in-law. She used to give him milk in a very dirty utensil made of clay. The poor fellow used to drink in the same pot without complaining. The son of the lady used to take that milk and give it to his grand father. One day that clay pot got broken. The child started crying loudly. The mother asked the child, "Why are you crying so loudly, what is there to cry for a small clay pot?, if it has broken doesn't matter". Then the child said, "Mother, I am crying because I am thinking that when you will get old then in which utensil I will give you the milk as this dirty clay pot is broken." After listening this, the mother understood and said that if the other pot will be purchased then you will not cry and give me the milk in that when I get old.

So the children always keep on observing your behaviour and whatever you do affects your child deeply rather than giving him big lectures about righteousness from morning till night. Therefore, all the Sahaj Yogis who are here and whose children are studying here should understand whether they have the integrated knowledge or not. After getting the integrated knowledge one

doesn't feel bad if made to understand things and doesn't get spoiled even if he is loved a lot.

My eternal love flows towards you all and I keep on telling you things and making you understand but you have not got hurt neither you got spoiled. The reason is because it is done with integrated knowledge. If the children know that you love them with full heart then even one scolding is enough but instead if you always keep on scolding them then they think that it is your habit to scold and they don't pay attention or respect. So the children should be handled very carefully and with love.

In fact I would say that you must keep them with love. If you find any bad behaviour in them or negative activity then observe it three-four times and then peacefully sit with them and tell them that it is not good. You will be surprised to see that if you behave with them properly and with love then they will be afraid to lose your love and will correct themselves fully. But if you have never shown your love to your child and always tried to correct him "Keep this here, keep this there, arrange this, do like this, do like that etc." then the children will think that it is your habit to always say like this and they will not give importance to what you say. So your behaviour has to be integrated.

In our country we see that people speak lies, steal, do this, do that for their children. Even if they have to sell their country they won't mind to do it for the children. And it is reverse in the West that they are not at all bothered to put water in the mouth if he is dying of thirst. Both these things are not integrated. In the West parents think that our carpet should not get spoiled, our door should be neat and clean, our car should be alright and the children should work. They are always behind their children to clean here and there. Here in India we spoil the children, specially the mother spoils the children very much. Sometimes even the father spoils the children. So first of all we should face ourselves and see why we are spoiling them? We should not love them in a way that don't respect you or they don't listen to you and they should not think that they can convince you and justify themselves. In this way by giving them blind love we spoil them and put them on a wrong direction. In the same way by being too strict with them we make our children such that they turn their faces from us. Then they don't want to look at your face.

In between these two things is Sahaj Yoga on our Sushumna. Therefore we should remain on Sushumna. Neither we should flow with too much love nor go with too much responsible behavior. We should flow with the spirit. And when you will move with the instruction of spirit, then you will see that you will be looked after and your children will also be looked after.

This Sahaj School has not been made because there are less schools in our country. Many people can open schools, they can, they can even earn lot of money. Children will learn and become Graduates and everything can happen.

I thought of opening Sahaj School because we need such citizens in our country who are special and idealistic. And where will these special and idealistic children be prepared? There has to be a special place where they have all facilities for it.

Same way is the condition of teachers. If teachers are irritable, short tempered, every time shouting, "this is bad, that is wrong" etc then the children will get spoiled and become like them, Materialistic. If teachers are over-indulgent and spoil them with love without being strict then the children will also become like them. This is why teachers have big responsibility to make their life such that the children learn and they have great personality as an example for them. Children should remember in future that they had a teacher who had this special quality in him.

So this work is of very great people. In ancient time there used to be Guru (teacher) who used to be realized soul and used to be very great personality. This is why your Gotra (Ancient method of recognizing the university from which ancestors got educated in Gurukul) is Sahaj Yoga, which is your university. And our teachers from Sahaj schools should be qualified as Sahaj Yogis and also the students. The best and extraordinary idealistic children should come out of this school after education.

This doesn't mean that they will become very rich and very dominating personality. But they will be such that they will become foundations of this world like Shri Ganesha is foundation of this universe. In the same way we have to build many such foundations. This is why I am behind opening a school based on Sahaj Yoga. In the same way a big school of Sahaj is about to open in Bombay. Its foundation stone has been established.

I hope that all of you will cleanse and open your hearts and move in the direction that you will make your children an idealistic personality. And everyone will collectively do this. How we have to remove the fighting and aggressive tendency in children and how to destroy the negative attitude of children, I want to teach you all who are the parents.

But when this work will begin then you will see that how the parents will change and how the children will change. In the same way whole world can change. I don't see any other way . So you all must understand your importance. And keeping your importance in mind you should move in this direction and make this school a great success. This will happen!

I bless you all with the success !!!!

[alternative translation]

How parents should deal with their children

Sahaja Temple, Delhi 15 December 1983

You can find out what is Sahaja Yoga and how it benefits a human being. But today I am going to tell you a little thing about how parents should have relations with their children.

We naturally develop two relationships with children at the beginning itself, one is emotion and the other is the duty. Emotion and duty remain two separate things. For example, if a mother supports her child out of her emotions even if he does something wrong, learns bad things and says, " it is ok, let it be, it is normal to have children like these nowadays, why to scold the child, whatever he is, it is alright." There is another kind of woman who thinks of making her children righteous. To make her children righteous she asks her children to get up early, to sit for study, to go to the school quickly, to do things timely. She teaches them manners and how to wear clothes. " She is after all these things.

Now all this is not integrated, there is no integration, it lacks integration. And the Sahaja Yoga of today is integration. There should be an integration of both things and not a combination. The difference between integration and combination is that our emotion should be our duty and our duty should be our emotion.

For example, we have a love for our child. Then we would say since there is love, therefore, it is our duty to put our child on the right track, and that the child should follow that right track since we love him. If we do not tell our child to follow the right path then it means that we are emotions oriented. It is very easy to think that, "how to advise them? Leave it. If we say anything to them, they feel bad so why to make them unhappy?

And another way is to think that 'no matter how much they become unhappy, children must be absolutely cleansed through proper cleaning.'

When integration takes place then a human being behaves in such a way that it has a great impact on the children.

For example if the father is the laziest person or is a drunkard and smokes and mother is very short tempered, beats and scolds her children then it has an automatic impact on the children and then adding to it if you give them lectures, no matter how much and preach them, they just observe what kind of people you are.

Nothing is going to happen just by preaching. The behaviour of our parents is what makes the difference, how do they behave with others and how do they behave with us and how do behave with each other. Children always observe that.

There is a short tale; once there was a bad woman and she had an aged father-in-law. She used to give him milk etc., she used to serve it in a dirty clay pot and helpless fellow used to drink in that clay pot. The child used to carry the milk for his grandfather.

One day the clay pot was broken so the child started crying loudly. When they asked him, "What is such a matter to cry for, what was such a mess if it was broken then let it be, why to cry?" Then the child replied, "Mother I was thinking when you will grow old then in which clay pot I will give you the milk? Then her mind was awakened as to how the child understood the matter and when he was convinced that a new clay pot will be brought, then only he could be comforted saying, "I will not cry anymore because now there is new clay pot to serve you the milk."

That is how children always observe as how is your behaviour and it creates a very deep impression on the mind of the child, rather than giving them lectures morning till evening.

Therefore, Sahaja yogis who are present here or whose children study here, they should understand whether they have come to know that integrated knowledge (Smyak Gyaan) or not. After having achieved that integrated knowledge (Smyak Gyaan) it will not hurt anyone even if he is preached to any extent, love will not be spoilt even if given to any extent.

My love for you people is eternal and many times I also make you understand but you never feel bad nor you have been spoilt. The reason is that integrated knowledge (Smyak Gyaan) is adopted. If the children know that you love them fully then even a onetime scolding is enough. But if you keep on scolding them all the time then they will say it is their habit to scold. Therefore children should be handled with great care and love.

In fact, I will say just keep them with love and if you happen to witness any defect in them, something in them – two to four times after witnessing, make them sit with you peacefully and say this is not correct. You will be surprised to see them getting changed because your good behaviour with them will make them nervous about losing your love. But if you have never expressed your love to your child and you have been insisting on 'put this right, put that right, do this -do that' then the children will think that it is just their habit, nothing is going to happen. Therefore our behaviour should be integrated (samyak).

We have seen in our country too that people lie for their children, steal for them, will do this and that to the extent that if it is in their hand, they can even sell their nation, and there are people especially in foreign, that they do not even care to put some water in their mouth when their children are dying. Both things are not integrated. They just mind to see that their carpet should not get dirty, our doors should be kept clean our cars should be all right, and children should work. They are after them all the time and here we spoil our children. Especially mothers spoil their children very badly. Fathers also sometimes spoil them.

So, first of all, we should look at ourselves to see why do we spoil our children? They should not be given love to extend that they get spoilt, do not listen to you, become arbitrary or the children should not conclude to think that "yes ... we can easily convince them; it is our easy job. . ." We put them in the wrong path out of our extreme love towards them.

In the same way, sometimes we make them ignore us when we deal with them with harshness, then they do not even want to see our face.

Sahaja Yoga lies in between these two things, at sushumna channel. Therefore, we should follow the sushumna channel. Neither we should live in the extreme flow of love nor in the extreme flow of duty but moving in the flow of the spirit. And when you will act according to the command of the spirit then you will be surprised that not only you will grow spiritually but also your children will grow watching you.

This Sahaja Yoga School is just not built because there is a shortage of school in our country. Many people will build schools, they can build, they can make money also, children will have their education, they will be graduate and all other things will happen.

My idea of having a school comes from only one thing that today we need such citizens who should especially be idealistic. And where else these kinds of children can be created? For that purpose, we need such a school where there are all the arrangements for this purpose...

1983-1224, Speech by Sir C.P. on the occasion of the Birth Centenary of Shri Mataji's father

View [online](#).

24 December 1983

Nagpur (India)

Speech by Sir C.P. on the occasion of the Birth Centenary of Shri Mataji's father (from Nirmala Yoga, Issue 27, Pages 48-49)

Speech by Sir C.P.

Most respected Vice-President of India Hidaytullahji, Hon. and Respected Dy. Chief Minister of Maharashtra, Shri Ramrao Adikji and Hon. Shri Tidkeji, Respected Shri Madhulkarji, Shri Gaikwadji, Shri Kishor Kashikarji, Sabi Bhaiya and my dear brother-in-law, my friend and the Central Minister Shri N.K.P. Salve. Sir, may I offer on behalf of the whole Salve family, the large Salve family express to you our deep and profound gratitude for your kindness indeed to be with us here today. The unveiling of the statue of my father-in-law could not have been done by the person better than yourself. You have explained how lifelong was your association with Shri Salveji and therefore it is most appropriate this should have been done in the manner it has been done today. But it is a moment of devotion for us, and all I can say, we are deeply touched by the very kind words in which you have referred to my father-in-law, the various anecdotes you have narrated about the life spent with him and we feel deeply indebted, very proud. To Hon. Dy. Chief Minister, I say how profound is the Salve family to him. We all know he is the well-wisher of the family. My wife, Nirmala who is sitting here, always mentions that. I am very happy indeed and proud that, Sir, you are here today.

To Shri N.K.P. Salve I am indebted for many things, but I am indebted to him most of all for having brought me in touch with my father-in-law, who became my father-in-law later on. Shri N.K.P. Salve was a friend of mine in Lucknow University. I came to New Delhi and very kindly he introduced me to his family. And that was a turning moment in my life. A turning moment because I had come from Lucknow, a provincial Capital with provincial ideas, and I met a person who was an Indian. He came from Nagpur, Nagpur you know is the heart of India. He belonged to you but he did not belong only to Nagpur. Nagpur being the heart of India, he represented the heart of India in New Delhi. He was first and foremost an Indian. You know when I come to my country India (as these days I am posted abroad) very often I meet, Punjabis, Bengalis, Maharashtrians, and Gujratis. What about Indians? He was first and foremost an Indian. And that created a tremendous impact on me. You know, he came from another state. I came from another state. But that created a tremendous impulse on me. Apart from this that he was a great patriot, great leader one other significant feature which almost captured anyone who came in touch with him;—we all talk that we should not distinguish between caste, creed, community, government, language, religion. We all say that. But we say that on our lips'. I wish we all could say that from our heart. And he did so. He not only said that all religions were the same, he did not merely profess, that, he did not only preach that, but he sincerely believed in that. And I don't think it even occurred to him to distinguish between persons from one area and another, or one language and another, or one religion and another. Now this again was so vital for the Unity of the country. And he was totally dedicated to it.

I told you, big change came in my life. I married his daughter. I was very fortunate; because I came into the fold. I found, here was a person, who had dedicated his life to freedom struggle, who has fought for the country, and yet, please believe me, Sir, I was with him on many occasions, at many places,—he never once mentioned, that he has done any sacrifice for the country. This word did not occur to him. He thought always it was a great privilege for him to have been in the forefront of country's freedom struggle; to have been associated and been a colleague of puja Mahatma Gandhi, Pandit Jawaharlal Nehruji, Maulana Azadji and so on. To him that was an end in itself—freedom struggle, fight for freedom, attainment of independence. Sacrifices that he made were never in the nature of an investment. He expected no return. He did not want any return. He never thought in those terms. To him the main thing was the country, we Indians, to become independent. When the country became independent it was a proud moment for him because we all witnessed the hoisting of our national flag. That was the return. That's what he wanted and he lived to see that.

What a valiant personality he was. He was a political leader. He was a citizen. He was a lover of cricket. He was a lover of music.

You name anything he had interest in it. What a wonderful personality. But again another feature in him which must have impressed many as it dealt me, was that many people came to see him. He saw many people but never did he distinguish between the rich and the poor, between the elders and children. He had time enough for everybody whoever it was, whether it was an old man he gave him respect, if it was a child gave him love —whether it was a rickshaw wala or whether it was a train driver or a big Honourable Minister may be, to him all were Indians, equality rights and he truly believed in that equality. He was a great citizen of India, a citizen of Nagpur, a great leader, a great patriot.

He had a unique combination of values. He never departed from those values. He never believed in compromise on values. Values to him were the high aspect of living. He believed that if we had to live, if we have to live together then live according to a set of values. That's what he did till the end of his life.

I could go on Sir, speaking about him because I respected him. I loved him. I admired him. He has left behind him many of us here. They are all very proud, very humbly proud but we can really commemorate him. We are most grateful Sir, that you have unveiled his statue. It's a great reminder of the great person. But in what way can we really commemorate him. Today all of us can reaffirm our faith in those values, being an Indian first and anything else thereafter, not distinguishing between one community and other, one state and another but serving our motherland, with total dedication. Then alone we would be really respecting his memory. On this day, let us then rededicate ourselves to those noble ideals.

Our thanks to you sir, to Dy. Chief Minister, to Hon Minister, I thank my brother-in-law Shri N.K.P. Salve who is here. We studied together we were friends, when we came to New Delhi, he got me introduced to him what a wonderful association it has been, a friend, a brother-in-law. How proud I am of him. He is now a Minister, he is serving the country. It is my prayer that he may serve the country as he is in various traditional fields like his father and so he will.

And Shri Tidke has mentioned, it is not normal to mention one's wife in one's address, but I hope, you will forgive me. But I must mention she also is carrying the same tradition. I think her father's part in her is now leading her to promote a movement throughout the world, on the same principles. The principle of togetherness and that is even brotherly not just here in India but all over the world the brotherhood. You know, Sir, how difficult is the world of today. The quarrels all over the world. They can be resolved only by one human family. She is trying to serve that. You will see Salve family in any sphere whether it is politics, statesmanship, religion, spirituality or humanity. They are all trying to serve in their small way and I am really proud to belong to that family and on behalf of that family, I thank you all. Sir, and all participants.

1984-0103, New Year Puja: Who Is A Sahaja Yogi?

View [online](#).

3 January 1984

New Year Puja

New Delhi (India)

Talk Language: Hindi | Translation (Hindi to English) - Reviewed

Nav Varsh Pooja Talk – (Sahajayogi ki Pahechan), New Year Puja, Date: 03 January 1984, Place: Delhi, India, Type: Pooja, Speech language: Hindi

[English Translation from Hindi]

Every year comes a new year, and the last year gets completed. For Sahaja yogis every moment is a new year because they stay in the present. They stay neither in the future, nor in the past. Every moment for them is a new year, a new hope, a new wave.

Just like while swimming in the ocean, every moment you are lifted by the love of the ocean. In the same manner, every Sahaja yogi is constantly feeling the bubbling of joy, love and peace. But the actual point is whether we have learnt to swim or not. In Sahaja Yoga, whoever has learnt how to swim, he will always swim in joy, will swim in the ocean of joy. If there is any shortcoming or flaw in Sahaja Yoga, it is that after Realisation, you have to become. Without achieving your becoming, you cannot achieve Sahaja Yoga. Mother has put you in the water, but even after becoming a swimmer, you have to learn how to make others swim, how you can save others, how you can teach others to swim. You have to become that completely. If this is one flaw, it is in Sahaja Yoga, but it covers many flaws.

Like in the past, gurus did not arrange straight away for your peace and joy. Earlier, they used to make you work hard, ask you to work hard, make you cleanse. Before getting peace of mind, you were made to cleanse your mind. Before enjoying bodily comfort, you had to give a lot of hardship to the body. After great penance, people could achieve God Almighty, and these vibrations which you have achieved in Sahaj, they could know.

But Mother has made a different arrangement for you. First receive your vibrations [Chaitanya]. Come to understand that God Almighty [Paramatma] is there. Have faith in Him, that faith which is not blind but is built on truth. And now, with a little effort, you can accomplish a lot. Like when you teach somebody you say, "Look, do not be frightened of the water." You give them a lecture about it. First, you show the swimming on the land. Try the swimming strokes at that place, two to four times with your hand. And after working hard for some days, then slowly they should be brought into the water. Soon after seeing the water, again they run away. Another method is to push them into the water. Then they keep learning. In the same manner, you have been thrown into the ocean of joy. Now if you want to enjoy it fully, you have to make some effort, and that effort is that you have to become. Without becoming it is not going to happen.

A Sahaja yogi is a person who has total satisfaction, who has achieved, whose pure desire has been fulfilled, because Kundalini is the power of pure desire. In a person whose pure desire has been fulfilled, one whose power of pure desire has shown its miracles completely, there is no desire left. A person who is fully satisfied is a real Sahaja yogi. If there is any unfulfilled desire still remaining, then it means that the awakening of the Kundalini is not complete. You have not yet become a fully-fledged Sahaja yogi.

It is so surprising that even without becoming a proper Sahaja yogi, blessings keep coming, and miracles keep happening. You keep getting the benefits. You continue to be aware that "We are moving, everything is in place, things are happening, and we are progressing".

But the biggest blessing for a Sahaja yogi is that he gets the ability to give, and he gives. And he not only gives; he enjoys giving,

which is a very unique joy, and that joy that you can never get from any worldly things. And all other such blessings cannot bring about this kind of joy. The biggest blessing is that your power of the Guru Principle increases, and you develop the ability to give it to others. When you gain this ability, then understand that the work of Mother is complete, and now your work has commenced. That state is not achieved until you have made the effort and you have become. This is the only condition of Sahaja Yoga, which I say as a Mother, that I do My best not to leave anything wanting. From My side. I do as much as possible to see that nothing is incomplete from My side so that on account of Me, My children should not have any shortcomings.

But your penance [tapasya] is also important. Without that, no work can be done. But it should not be that such penance is aggressive [ugra] or painful [santapta]). It is a peaceful penance. There is nothing hard in this penance. It is not a laborious penance.

So, first of all Sahaja yogis should learn to love. This is a very big thing. Like, I hear complaints about some Sahaja yogi. When you say that Sahaja Yoga is a very good thing, still he insults his own mother. Then we talk about his wife. He beats his sister. He beats his wife. There are some who do not take care of their husband. There is no attention on children. In Sahaja Yoga, all this should be spontaneous. It happens spontaneously. If this does not happen, then what has Sahaja Yoga achieved? When you have become a tree, whoever is sitting in the shelter of the tree, no problem can come on them. A tree can take on all the burden of difficulty. Whoever is under your shelter, your relationship with them should be very loving and one of closeness.

Now, whatever I am saying is being said individually to all of you, not to anybody else. Please understand this and listen. There are many people who feel that when I am talking to them, they think it's about others; perhaps Shri Mataji is talking about them. So one should keep the attention on ourselves, that Mother loves each one of us individually. She knows about each one of us individually. In the same manner we also should know everybody individually. When we are unable to love our family, then we cannot love others.

Understanding the needs of family, agreed many of these people [family members] may not get their realisation. It could be that they have some faults, but whatever is their need, do that. The idea of Realisation will be accepted only when they see some change in you. If you just take a stick and say, "Why do you not get your Realisation? Why don't you come to Sahaja Yoga?", then nobody will come to Sahaja Yoga. On the contrary, this is not the way of Sahaja Yoga. The system of Sahaja Yoga is that you have to impress others by your own ideals and your own personality. When the other person gets impressed, then you slowly bring him into Sahaja Yoga. Even if you somehow drag somebody and bring him to Sahaja Yoga, and make him sit, will he then get his Realisation? You only need to tell him. In full freedom he should come. If not today, he will be all right tomorrow.

So, it should be kept in mind that when we are achieving our becoming, then along with us, many are also getting their becoming. And the attention of all these people is on us. How we are developing is a very important thing. And you should understand one thing, that suppose you have a guru, even if he is a realised soul, poor thing, he does whatever has to be done with his own effort. He will not say that you become [a realised soul]. He will say, "He is already hopeless. Okay. He has accepted me as guru and that itself is a great achievement. Let us see about it in his next lifetime." But Mother has undertaken a much bigger job. Her desire is that everybody should be made a guru. It is a slightly difficult job, and also not so difficult.

You all know that you all are in the making, slowly, slowly. Everybody is refining and becoming ready. That is why, when you are achieving your becoming, you should take more care of others. Do you forgive your neighbours and others? Have you forgiven everyone? There is a lot to learn about forgiving others. Many times I have said that forgiving others is the biggest means and weapon available to us. And if we do not use this weapon, we do not apply it, then we will not be able to arrange any other means in this Kali Yuga. After acquiring this means of forgiveness, we have to look at people with forgiveness. Peace will come only when you forgive. Whoever does not forgive will not be able to get peace. Firstly, you forgive everybody and then you forgive yourself also. When you are able to do both these things, then you see that peace will come within you by itself. When the Agnya Chakra opens, then the door of peace opens up.

[Mother is talking to a Sahaja yogi in the background (not clearly audible).]

Now another thing which is always there before Me, and I also tell you, is that a kind of discipline is required in the hard work put in by you for achieving your becoming. Many people say, "Mother, I do not have time." And then you say that, "Mother, see I had this problem, and this problem has not become all right." Then I can also say that I had no time. Whether I meet you or not, I will always have time for you. My work goes on 24 hours a day. You have to just look after your own work. For this, you have to combine both time and discipline. This body, without being disciplined, will become like a motor car which runs over all and does not know which ditch it will fall into.

There is an easy way of disciplining your body. First of all, look at yourselves to see if two powers are active; one is the power of desire, and the other is the power of action. In the case of the power of desire, it should be such that there is only one desire, that is, pure desire. What is this pure desire? That we should unite with our spirit. We should become one with the spirit. This is pure desire. Give up all other desires now, this moment. Give up at least for a moment. Do not desire anything else from Mother. Just become one with the spirit. Ask only for this pure desire. Give up all other things, like this should happen, want this, want that, want a house. Give up all these things at this moment. At this time, just hold this thought in your mind: "This pure desire is to become one with God Almighty, and to become one with the spirit and have no other desire." You will see that your Kundalini rises immediately.

And secondly, in your power of action, it should be such that whatever has to be done, it is to happen spontaneously [Sahaja]. People think that the meaning of Sahaja is that we keep sitting, and everything will come in our lap. This is a very wrong way of thinking. This extremely wrong feeling has come in us about Sahaja that we keep sitting and things should come to us. You have seen that there is a seed which when we put it in the womb of Mother Earth, it looks like the seed has sprouted spontaneously. But is it Sahaja? Have you seen its effort - that poor small sprout which breaks open the ground to come up? Have you seen the efforts of the small root, whose small cell on the tip, on the edge, digs itself in with a lot of effort? Now, what is its pure desire? It is how to secure this tree in the Earth somehow. Have you seen it have any other desire? Its only thought is how to go under the ground and find the place where there is water or the source of water, and from there I can draw the water and give it to the tree. It does not think of anything else. And with how much effort it fights with the stones, fights with the mud, and somebody else crushes it or troubles it in another way. Passing through all these slowly and with a lot of wisdom, it goes on its way. If any tree comes in its way, or anything comes in its way, it will go around it. If any roots of the tree come, it will go around it. And if any stone gets in the way, it will also go around the stone and make its way.

In the same manner, a Sahaja yogi has to go about with a lot of wisdom and be a sensible person, and should take up responsibility in a way that "We are wise people". The inner wisdom that we have is our quality, our symbol, our custom. The wisdom within us, that we should present on ourselves, like somebody proudly applies a vermilion [tilak], we have to present our wisdom like with a tilak. And we are wise. The meaning of wisdom is that a person who is wise does not go in for tantrums and does not get upset. He does not slip onto small things and does not comment that, "This is not good. That is not good." He speaks with wisdom. This is a sign of greatness, a sign of maturity. In Sahaja Yoga, a person who cannot be mature is not fit for Sahaja Yoga. You have to become mature, and wise as well.

It seems like a very difficult task, but it is actually not so much. We have seen small children in Sahaja Yoga. They are very wise, and they understand everything wisely. In the same manner, you also have a tilak of wisdom that you are now a Sahaja yogi, and wise also, and this is a subject of your Mother's honour. Those who are not sensible - people will say that their Mother [Guru] has not taught them anything and not good. They call Her Adi Shakti, and some of these children are not good. With this wisdom in mind you should look at yourself that "We have a responsibility. It is essential that we become wise people before the world".

Today, on the occasion of this auspicious day of New Year, I would like to tell you that in Sahaja Yoga, we people should become very mature. New people have come; it is a matter of great joy. Before them are old Sahaja yogis; their wisdom can be seen. They have come, they have not got their Realisation; yet something is there. Some are getting a few vibrations, and some are not getting it. There is something lacking; some problem is there somewhere. Some have got their Realisation so quickly and they feel that they have become great people. All sorts of mistakes happen. It should not be forgotten that you have also made mistakes. That is the reason you should show some maturity [badappan] to them. Showing maturity does not mean that we

throw tantrums or project ourselves as if we are a big personality. Maturity means having a kind of paternal feeling, a fatherly feeling, a motherly feeling. You need to look after the new seekers with this feeling, having love towards them like the love your Mother has for you. You should love them like that. If we think that the people of the world are absolutely useless, then would we have been able to work out Sahaja Yoga? And if we only go on comparing ourselves, then we are alone in this world. With whom can we compare ourselves? But that question does not arise at all. Here it is like how many can we bring in to our shelter? Now our numbers are less. In this shelter, who do we bring? Who can we keep? This is the concern.

In the same manner, in your attention there should be maturity with love. It should not be such that some people call you a very great person. I prefer you should have very simple, Sahaja love within you. And in that simple Sahaja love, you should have a fatherly feeling, and a feeling of understanding. I have a lot of confidence in you, a lot of confidence in any matter, whether it is the matter of money, or your wisdom. I always think that My children can never be unwise. Sometimes they are, but I have full faith that you all are very wise and of very high quality.

Now, you see how bad the condition of our country is. Even if you search, you will not find a single upright person. Now even after coming to Sahaja Yoga, if you do not improve your condition, then you will be like the crores of other such people in this country. How can you be anything special? You have to be a special kind.

Now, many people say that, "Mother, these days if we don't cheat, we cannot survive." This is not correct. You give it up and see. In the Kingdom of God, nobody can die of hunger. "Yoga Kshema Vahamyaham. Yoga Kshema Vahamyaham". We will say again, "Yoga Kshema Vahamyaham". After you get your Yoga, your wellbeing [Kshema] is My responsibility. So, there is no necessity to do anything which is wrong. I will look into the rest. God Almighty has saved you from so many bad circumstances and He will continue to save you. Rest assured about this. That is why you do not need to fall into any trap. These days, thousands of traps have come about. There are thousands of traps from which Sahaja yogis have to come out. What is the wise thing?

Now, the dowry system is still continuing as a practice here. For Sahaja yogis, it is not appropriate to give a dowry to anybody, or to take a dowry. Firstly, you should not do such lowly things. Secondly, many people feel that we have to marry in our own caste. This is also a sign of foolishness. What is your caste? You do not have any caste. You have become a yogi. There is no caste for yogis. Is there any caste for a sanyasi? Recently, we went to a Dargah [tomb or shrine of a Muslim saint]. There he said that, "Sir, this is Auliya Chishti [a Sufi saint]." He said his nephew was also Auliya. Then I asked, "What is the caste of this Auliya?" They said, "Auliya has no caste. I am also Auliya. We have no caste."

The meaning of caste is aptitude. Caste – that which you have since your birth. This cannot be acquired from the time of birth that you are born in Brahmin caste, or in Vaishya, or Shudra caste. Not this. When you were born, what was your aptitude?

This is another problem in our country, the caste system, which Shri Guru Nanak has broken to a great extent. Shri Guru Nanak broke it to a great extent. Saint Kabir broke it. But now their followers have made another caste. Even in that caste, other castes have been made. Among Sikhs are there any fewer castes? They have also become caste-based. Sikhs cannot have a caste at all. Whoever is a Sikh cannot have a caste at all. This is the thing: whatever got broken, they have become just that.

Amongst Hindus, whatever castes were there, were all according to their Karma. Matsyagandha was a fisherwoman whose son, who was born outside marriage, turned out to be such a child, Vyas, who wrote the Geeta. Just think where this has taken us. Why? Why this way? Why not someone from a Brahmin family who was a so-called "pure" person? This is a really big joke. Why hasn't such a person written the Geeta? Think about it. Why did Shri Krishna get it written by Vyas? What was the reason? This was because he wanted to break this very thought, and he wanted to get it written by such a person who was the son of Matsyagandha. He went to the house of Vidur, and ate food. Why? Just in order to break the custom. Shri Rama ate an already eaten fruit given by a woman of the Bhil caste. Why? Just in order to break this kind of foolish customs. Could he not have survived without the jujube fruit [Ber]? And even in case somebody eats because Shri Ramachandraji tasted, they would immediately go and wash their mouth. Why did he do all this? It has to be thought about. Knowing full well, why did he do all this? Because such types of beliefs were getting strengthened in our country. Caste, creed and all such foolish and useless things had to be completely broken. Just think, thousands of years ago such things took place. Prahalad was born in the house of a demon

[Rakshasa]. Shri Krishna's own uncle was a Rakshasa, and see how he jumped from one place to another. Shri Krishna also landed where his own uncle was a demon. Could he not have got anyone better? Why did he have Kansa as his maternal uncle? Why did he make him? Have to think. Because in spite of being his uncle, he had to kill him. This relationship business, for which we sell our country, these relatives, my brother, my son, my so and so relation, and all this, we give so much importance to these wasteful things. Shri Krishna said that, "If Kansa is a demon, even if he is my maternal uncle, I will kill him." This is the special quality in Indians.

It is a different matter with the Western people. While talking to them, we have to say something else. There is a difference while talking to them. Those people do not pay heed to anybody, not even their own son. If they understood, then there would not be any other closer relationship for them. A son will kill his father; a father kills his son. It seems everybody is a demon in this matter. In India, there are such people that even if their son is a murderer, his mother will say, "Son, it does not matter. You have only committed a murder. Just wash your hands, come and have your food. It does not matter. You are my life, no problem. Have your food – no matter that you have committed a murder – and come." This is our country. These blind eyes that we have, this has been done only to open them.

In the same manner, these caste and traditions, our blind faith in temples, mosques and all such things and even in Gurudwaras also, to open the eyes towards such blind faith, people have done a lot of hard work, put in a lot of effort, a lot of effort. Shri Guru Nanak himself wrote. He got the Granth Sahib made because people give their own interpretations to the religious texts [Shastras]. So he got the Granth Sahib made by such Gurus who were realised souls. Now Granth Sahib is being read, but at least take note of what has been written in Granth Sahib. Whatever truth he has written, at least understand the essence of that. Otherwise you will be disrespecting Shri Guru Nanak.

For the very same reason such confusion and illusion has affected all the religions so badly. To the extent that people say that Shri Krishna had incarnated as Mohammad Ghazni, because Brahmins had been robbing the people [loot machana], and that is why Shri Krishna had incarnated as Mohammad Ghazni. This is the story. When he looted the Somnath temple, Shri Shiva [Shankarji] ran away from there and reached Shri Bhairavnath temple and said, "My friend, please save me from this person. He has been following me." Shri Bhairavnath said, "You are Shri Shiva. You are not afraid of anyone. What is the necessity for you to feel frightened? You just open your one eye and everything will be all right." Shri Shiva said, "You go and see who he is. He is sleeping." When Shri Bhairavnath went and saw that Virat himself was sleeping, he said, "Who in the name of God, will kill him?" Then Shri Bhairavnath said, "Mother has given me one power. I will use that power." Shri Brahmari Devi had given the power of beetles ([hrunga]). So, by using the power of beetles, the bees [Bhramar] went and by continual humming, they did not allow Shri Krishna to sleep. It is important for Shri Krishna to sleep at intervals, without which a lot of havoc would be created in the world, because his power of destruction [Hanana Shakti] is quite powerful. People say that Shri Krishna got frustrated and he went away.

Whether there is any truth in this story or not, I will not say anything on that matter. But this much I will say, that when people trouble a person to this extent, then this kind of a story can also come about. When in the name of God they are torturing others, having bloodshed [khoon kharaba], all these kinds of things are happening, then people will say about God that there is no such thing as God. To have faith in God becomes impossible. I do not consider it their fault, because those who are doing such things in the name of God are so evil [mahadushta].

Now imagine if a yogi is making a gun [banduk]. Now, I am not able to understand what the relationship between a yogi and a gun is. "My friend, you tell Me, is your name Yogi?" Many people have asked Me what the relationship between yoga and a gun is. I said that it is neither Shri Krishna's battle nor the Devi's battle. What gun? They must be imagining some weapons.

So, such type of insane [vikshipta] and bizarre [vichitra] people have come in the present world. Such things also reflect God's name. So some people think that God is just a myth, or cannot be actually there. Now, only Sahaja yogis know the actual truth. Clearly they know and not just by intellect, but through vibrations, that God is there and His All-pervading Power is operating everywhere. Only Sahaja yogis know this. Now, you people have understood quite a lot. Now, I am telling you that whatever you people know, even great, great yogis do not know – I mean the real yogis. I am talking about real yogis; they also may not know.

But having this knowledge is such a thing. It is like music coming from the radio, and has no effect on the radio. This and beyond [aar-paar]! Whatever you had to know, you have come to know quite a lot. And you also know on the vibrations. But these vibrations are not working within us. They are working outside. They have to be made to work inside as well. That is the reason I tell you to discipline yourself. Make your instrument all right, and take these vibrations inside yourselves. In this regard, I say that people from Maharashtra work very hard. They are very hard-working. That is the reason their progress in Sahaja Yoga is very deep. It is becoming deeper.

That is the reason you should take care to get up every day, early in the morning. Now in England, it is so cold, and it is the biggest sin for the Britishers. If you want, kill them, murder them, they will not say anything. But if you wake them up in the morning, then the person is gone, finished. There is no other sin greater than this in England. If you wake up anybody before 9 o'clock in the morning, there is no bigger sinner, wicked, demon other than you. In such a country these people [Sahaja Yogis] get up in the morning at 4 o'clock and have a bath at 4 o'clock. The reason for this effort is that whatever discipline they had before, now they have put it into Sahaja Yoga. We people were never disciplined. We are all liberated people. We are all the spirit. "I am Brahma." All have become the spirit [Brahma]. When they have done so much hard work, can't we? "Now Shri Mataji, do not ask us to get up at 4 o'clock in the morning. It will be too much." I will not say. But you must think, when do you have time? They get up in the morning and sit for meditation in the cold of London. And with that hard work only, they have achieved. It is hell there. In that hell they have created heaven. Then to light a few lamps in heaven should not be difficult. This is heaven only. Leave alone other matters. This is a big thing. This country is a great country. To do this work in this country is not a hard task.

That is the reason I am telling you that the future leaders are you yourselves, sitting here. Now, any political or social and any other such movements, in all of them there should be the principle of the spirit. Otherwise, it will not work out.

Now, you all are tomorrow's leaders. They will be from you. Only through Sahaja Yoga will you be ready. Now, I have to ask you how many of you will be ready and want to make your life pure, beautiful and completely dynamic, becoming fearless, completely fearless, and will become special people? And we are. You have become. As you say, you have become twice-born [Dwij]. An egg was there, the egg of Ego, Superego. After it is broken open, you become a bird. Like a small bird is even weaker than the egg, for that reason should be given a lot of encouragement, should be protected, should be cherished [sanjona] and kept pure. Love should be pure. Pure love. Very few people understand the meaning of this.

What is pure love? Pure love is that which has no greed, nor does it have lust; no greed, and no lust, and there is no type of filth. It goes on flowing endlessly. The light of this pure love should flow from within us. This pure desire should be within us. When this starts happening, then you will become an admired Sahaja yogi – not before that.

And this speciality of becoming should be given due attention. Today, you will say, "Mother, please make this all right. Mother, please make that all right." OK, I will do it. I will do it. But nothing will happen for you. A child will say, "Mother, please give this to me." OK, child, take it. You want it, take it. But you have not become anything special. You have not achieved anything. You just went on running after Mother. What is the benefit? Whatever Mother wants to make of you, if you do not become that, then even Mother's pure desire will not be fulfilled. It is an odd direction that you should become, and that is My pure desire from within. And you have pure desire from within that you want to become something. When we are in unison like this, let us just be with pure desire.

And the first thing that is required to be with pure desire is pure love. And in order to bring purity in us, we have to purify our attention. When we go to someone's place, then what do we see first? "Oh, they have got this good thing. Where has it come from? How did they get it?" The brain starts to run. They do not see how nice this thing is, how has it been made. Praise, Praise, Praise [Wah-wah-wah]. See and enjoy. Good, it is not our headache. It is somebody else's, and it is very nice.

When you look at others, you should have an appreciative temperament, but mostly the gaze goes on the defects of the person. Like somebody says, "My friend, the girl is good, but not attractive." What is the meaning of attractive? What? Will you get stuck to her at once? What is being attractive? Till today, I have not understood the meaning of the word attractive. Especially the meaning of the word attractive, I have not been able to understand till today. Like, "Sir, she is not attractive." I said, "My friend,

what is the meaning of attractive? What things attract you? Their nose, face, hands, skin, clothes or what? What is the thing?"

Only one thing should attract: another person's spirit. That is the only thing that gives joy. By keeping our attention outside, our attention gets entangled.

The attention should become deep, penetrating, deep. How is it possible? The moment you meet somebody, "Sir, he is not all right. This person's state is not all right". The effort is wasted. That person is finished; his spirit is also gone. All the hard work done by God Almighty on that person has been wasted. He is not all right. It's all over then. Did you go into its depth? Did you see? Did you search for what it is? Go deep and see, and then you will see that he is great at the depth within, whatever he may be externally. Even if they seem to be great externally and think they are great, they are sometimes very jumbled up inside.

That is why you have to judge from your depth what is there, and put your attention on his depth. Then you see how much love flows. Love is of the depth. When you look at anyone, measure their depth. Then you yourself will start going deeper into it. It is like "In the heart, I am making somebody's way. I am making a way into somebody's heart. I am going on making the path". In a similar manner, just get into their depth. By remaining in superficiality, your attention will not be able to go deep, and till such time as the attention goes deep, your depth will not increase.

So, you have to first get your attention deeper. The attention is currently on many external things. Like our ladies – I will talk about men also – like whether the blouse is matching or not. For that they will break their heads. Blouses should be matching. In our times nobody ever wore matching blouses. With a blue sari we used to wear a yellow blouse. It was straightforward. If there was no yellow, red would be all right. Like, previously, there never used to be a contrast border; it would become a contrast. If it was not, then just wear it as it is. Now in the past, how many saris did a person have? Two or three, however rich they were. Nobody used to keep lots of clothes. Now everything is about matching. Now ladies have a problem that if they do not wear matching clothes, then there will be an uproar in the whole city. "Look at the type of clothes she is wearing and how stupid she looks." But if she wears a funny type of jeans and comes with two horns, then she is modern. She is modern. Such norms, such things that have been made by us, we go on getting tied up in those norms.

Now men have a different kind of problem. When do they have the time for matching their clothes? They keep seeing the watch. Every man has a watch. "What is the time?" "How much time has gone?" When it is time to leave, instead of leaving the place, being leisurely, they are after the ladies. "Come on, there are only two minutes left, just one minute left." Must have been timekeepers. In that time, the women forget some twenty-five odd things; they also forget, and run out. So much hurrying, so much hurrying. "It has become late." Look at the watch, state the time and pester; this is also a modern thing.

In the olden times, nobody used to behave this way, because previously there were no trains. And which train was on time, that you are hurrying so much? Nor do planes stay on time. You keep running for the plane. Did you know, yesterday, we sat there from morning to evening; the plane did not arrive. We were just sitting. But while leaving the house, there was so much hurrying, we forgot this, forgot that. Three times the vehicle was sent to get it, still the plane did not come. You will say that, "Mother is only doing all this, because we are slaves of the clock." It is possible. To be so much of a slave of the clock also makes a person mad.

When you come to Sahaja Yoga, you should know that the plane will be waiting for you. You come leisurely like a King [Raja Sahib]. The plane will not take off, whatever happens. The plane will be standing there, or maybe will arrive late. If you are delayed, there is no problem. Go like a King, and in case you miss the plane, then go by another plane. Perhaps something may be working out. Maybe from that, someone has to come into Sahaja Yoga. Like this, so many things happen. If you go on linking the events, you will reach from some place to somewhere else you can't know.

Once, I was going through Geneva. I have never missed a flight till now. This is also an amazing thing. One gentleman had missed his flight. He came hurriedly into the plane. By coincidence, he got a seat by My side. He was very nervous. His condition was quite bad. He was a Maharashtrian. I understood that he had come into My fold. I said to Myself, "Bitter gourd flavoured with neem" [for him a situation that turned out to be even worse than expected]. He has to be taken into the fold now. I spoke in

Marathi, "Sir, what is the problem?" He started speaking in Marathi, pure Marathi. He said, "I missed my flight. See what has happened." I said, "Nothing has happened to you. Some good things are going to happen to you in this flight." He saw Me. He asked, "What good things will happen?" Then he realised. "Are you Mataji Nirmala Devi?" I said, "Yes." He was taken aback. He got his Realisation during the flight. His name is Dr. Muthalik. He said, "Oh, I was so anxious, and how could I know that I am going to get my Self-realisation [Aatma Sakhatkar]?" I said, "Yes, relax now." And after that, you know what happened. It was brought to the United Nations. He brought this one, that one. He is a very big personality. He is the Director of the World Health Organization. Perhaps he would not have come just like that. And by coincidence – Sahaja – he got his Realisation. All these have to be seen with interest.

There is no need to be such a slave of the watch. Ultimately, think about it that after being a slave of the watch for so long, what have we achieved? It means that even our forefathers had worn watches, although their watches seldom used to work. By being tied to our watches, besides nervousness, we have not achieved anything more. And on account of slavery to this watch, what we have understood and what has emerged in this modern world is leukaemia. If you do not want to suffer from leukaemia, then say goodbye to the clock. Sometimes you keep the time forward and sometimes behind. I also do the same thing. Or keep just only one watch-hand. So when somebody asks, "What is the time?", then say, "Half past" or "Quarter past." OK. You can add the balance of the time to it. Think of any number you wish. Otherwise, there will be no time to enjoy. If you are always being a slave to the clock, where will be the time for you to enjoy? "My friend, I don't have the time for enjoyment." But where are you going? To catch this, to catch that. You should stop running a race. Everybody is running like mad.

In this way, women behave differently, and men also behave differently. But we have made our norms. Like, we have to go on time. I am not saying that this is wrong. Now, English people had made this statement that by going on time they won the battle of Waterloo. But they could have lost, too. Being on time does not make any difference. When the time came, they won and lost. This does not mean that when the programme of Shri Mataji is at 6 o'clock, you can come at 9 o'clock. About this, a yogi is frustrated. Also Mr Verma. When Mother is giving Her speech, still they are coming. The wife, children, all are coming in line. Mother is speaking, and they all keep coming. So, it is said that the door of the Mother is not closed to anyone.

But it is the Court of your Mother. It may be a door, but it is a Darbar (court of royalty). All are sitting. All [deities and ganas] are sitting, of whom we should be careful. You should know about this. They have come and gathered and are sitting here from even before I have come. They are sitting here, there and everywhere. That is why we should not take such liberties with Mother. We have to arrive before time. This is the work of God Almighty. You should come well prepared for the work of God Almighty. You should know about it. You should inculcate this discipline in yourself: "I am not going to do that". When you get two-four smacks, you will realise and be all right again. You should arrive well before time. You should take responsibility. You are all responsible people. You should arrive on time. Teach your children also: "This is Mother's programme." It does not matter if you drink one less cup of tea; does not matter. "Come on, there is the programme of Mother." It is a very big thing. That is why we should arrive before time. But I will not say anything. I have told these people to keep the door open.

But you yourself have to understand, you yourself have to know, and you yourself have to have faith. You yourself have to handle it. Nobody is forced or punished, nor is there any kind of restriction in Sahaja Yoga from My side. But it somehow happens automatically, as you know. This discipline automatically comes about in you. You are already getting the joy of the Kingdom of God Almighty. It is always there [Aadi], but the rules and regulations are also there simultaneously, and they are wonderful rules and regulations. That is why we have to prepare and present ourselves properly. We must humble ourselves and think that, "Today, we have to go to the Court of God." You understand that people used to go previously to Delhi Darbar [Court of Viceroy of Delhi]. You may be aware. So preparations used to start two months earlier. Special clothes used to be worn, there would be rehearsal as to how to go, and if you went, you were not allowed to show your back to the Viceroy. You had to bow and walk straight backwards.

What is the might of this Viceroy? He was not even equal to the dust of the feet of God Almighty. Even less than that. There is nothing so great about him. So it may be only our Mother, but Her entire Court is full. And all those great Gods are sitting with discipline, laden with all their weapons. All the arrangements have been made. They are all standing. They have all come with full preparedness. See, the vibrations have also come. What strong vibrations are flowing! They are all properly attired [Sajja] at this

time. When I am speaking, see how strong the vibrations are coming. Therefore, you should also be alert. They are watching all of you, as to how you are all behaving. That is the reason you should be careful and come humbly. This you will understand gradually, as to where you have reached, what is your position, which state you are in. You start behaving according to that state.

Recently, the marriage of the prince took place in London. People had come from far and wide. What a show [Tamasha] it was. But to attend, the wife of Mr. Reagan had come from America, and she was fifteen minutes late. She came running in. And the commentary of the people was that, "What will this lady understand? She was a model. Now she has become the wife of the President." So what? What was really there has come into the open. What does she understand about rules?

So, that is nothing at all. That is nothing at all. But you need to understand that what you have received is a big thing, it is such a height, and is so great. And as soon as you understand this greatness, you yourself will give special respect to this greatness.

I am not going to put any restrictions on you. You only have to grow. And whoever grows by themselves, those who rise by themselves, will conduct themselves accordingly. We need not say anything to that person. If any growth takes place after telling someone, then it is not spontaneous [Sahaja]. You, by your own sense [Samajhdhari] should rise, and gain greatness and self-respect. Your Self is awakened, and, being aware of that, you move forward. When you talk with each other, in your behaviour with others, in all this, the Self should manifest. Let owner-driven be called self-driven. But the Self [Swa] is missing in that. Your Self has been awakened. You go on in that path [tantra] of the Self. That is emancipation [Swatantra]. And walking along on this path, you gain a special presence, and seeing that, the people will start thinking, "What is this that is so special coming before us?"

This mad world requires this the most now. I need a little help from you. And if that happens, this world is going to change. It will change very fast.

All of you get together and try. Give your best. Understand your greatness. A lot has been written about Shri Mataji's greatness. Now you must write about your greatness. And understand, from where to where you people have reached, and where to where we have to reach. On New Year's Eve, especially, I had to say, "Live joyfully, live comfortably, live peacefully, and be happy," but governed by your awakened Self. Never leave your awakened Self. That day is not far off, when you see that you people will enlighten the entire world.

My eternal blessings to you all.

1984-0114, Makar Sankranti Puja: The Internal Revolution

View [online](#).

14 January 1984

The Internal Revolution

Makar Sankranti Puja

Mumbai (India)

Talk Language: English | Transcript (English) – VERIFIED

I welcome all the Sahaja Yogis from abroad to this great country of yoga. It gives me immense pleasure; I have no words to express, to see Sahaja Yogis coming from all over the world, all over the country to celebrate this special occasion today. It's so auspicious today that you all should be here; because you are the chosen ones, the soldiers who are going to fight till Satya Yuga is established on this earth. Is the day of revolution. "San-krant" means: "san" means, you know, auspicious, "krant" means revolution. Today is the day of holy revolution.

I've told you about the rebellion that in rebellion we move in a pendulum from one to another end as a result of inertia. But through the ascent, when we achieve a higher state, it's only possible when there is a revolution and revolution takes spirally. The movement has to be spiral to land up at a higher position. So, this is the revolution which is the holy revolution.

We have known of many revolutions so far; we have had revolutions in our country. In other western countries also we have had revolution on the political grounds, on the grounds of disparities. Many other things have been fought through revolution, but still, the ascent has not been achieved within. I am talking about the revolution within ourselves. In this revolution you are very much helped by your own Mother, the Kundalini, and you evolve in a very sweet manner; in a spiral ascent to land up as realized souls.

You have been very kind to come to this country because this country does not have the comforts and the facilities you have in your own country; so one has to be prepared for the roughing out, which may be difficult for some people to do so.

I had to buy a present for some gentleman when I came to Bombay and I thought what should I buy? I'd better go and buy some ivory piece for him.

So, I went to the shop and I got a beautiful ivory piece called hitopadesh where Shri Krishna is sitting on a beautiful chariot of ivory and giving the hitopadesh, the sermon of Gita to Arjuna.

It was very easy to buy; it took only half an hour for me to go and buy the thing. But to buy the wrapping paper I had to waste two hours in Bombay. Because you can't get a sensible wrapping paper here; and then the ribbon and then the flowers, is an impossible situation. So I didn't know what to do. I got absolutely, according to my husband, a third class wrapping paper.

I brought it back home; he said, "You can't wrap with this nonsense; it looks so horrid." I said, "Now, if you want, I can get silk to wrap it in this country, but a wrapping paper is a problem."

So, when the gentleman was presented, I told him very frankly, "I'm sorry, in Bombay I couldn't get a good wrapping paper, but ivory I've brought for you", and he was so enamored by the present.

So, in this country, you have to see that we can get ivory, but we cannot get wrapping paper. And those who are used to wrapping paper find it difficult to adjust because we are used to convenience of wrapping paper.

So, one has to realize that the wrapping paper, of which we are so much fond of or we are used to, is of no importance; while you cannot get ivory in the western countries. If you have to get an ivory piece, I don't know, you'll have to move for years together to an ivory piece, but the wrapping paper you can get it in five minutes. So, one has to realize this is a country, if you have to know

about it, you have to go deep down into it.

You have to develop a deeper understanding of this country. If you see the bathrooms and if you see the roads, if you see the houses all black, dark, dirty, according to all the, all the common standards of life. Forget it; forget it. You have not come here to see this, that all you can see in your own country, and you have seen it. But what you have come to see here is the depth, the love, the affection, the human beings.

And you'll be very happy because you'll find very rare experiences, which will really enthrall you with joyous memories for all your life. Also, this country, especially Maharashtra, is a special country because the Kundalini of the universe resides in this triangular plane. Or we can say this is the Patt-haar (plateau) - the triangular raised platform - and hence the vibrations in this country, this part of the country, are very great. Now, to come to for Maha Yoga, as the Sahaja Yoga today has become Maha Yoga, you have to come to Maharashtra. Maharashtra is the great nation.

So, I'm sure you are expecting lot of things to happen to you, but keep your minds open because it's a revolution. It's not just a pendulum that from comfort you are coming to discomfort. One thing you have to realize, it has nothing to do like an anti-culture stuff. You have come here to jump into your subtler and subtler sensitivities; so, the grosser sensitivities must be neglected and negated so that you can feel your subtler sensitivities. Once you start understanding this basic principle of enjoying here, I'm sure the whole venture will be extremely fruitful.

Because all over the world we realize that Sahaja Yoga is the only way for human emancipation; is the only way we are going to transform this world into a beautiful place. For that we have to get into a proper understanding geared up; absolutely like soldiers into a disciplined life, so that whatever we want to do, we can do in our optimum capacities.

So, to allow your full capacities to manifest, try to negate, to overlook your gross sensitivities, whichever come in-between.

You have to cut it short sometimes. You'll have to get up early in the morning; you'll have to bathe in a funny way, and it will be a difficult thing. But if you try to adjust with this noble idea that you are a part and parcel of the great Virata and that you all have to join together in such a way that in your sensitivity you become equally the same, that you understand each other very well, I'm sure you will enjoy the love and hospitality of your hosts here.

This revolution starts on such a day today I'm very happy. So we have to have the revolution acceptable to us. You know, when French Revolution took place, how people lived; when in this country people fought for their freedom, how they lived. I know, my father sacrificed every single farthing he had; he, we had to live in huts while we lived in very great comforts ourselves. He sacrificed everything. My mother went to jail five times. My father went to jail three times, and every time he was in the jail for not less than two to three years. So, you can imagine, with so many children, how they sacrificed everything that they had to achieve this freedom.

Now if you have to achieve the freedom of the Spirit we must have the sense of sacrifice. But it doesn't mean sacrifice with complaint; but sacrifice that can be enjoyed, sacrifice of which you have to be proud, sacrifice that you don't feel, sacrifice that ennoble you. That is the Spirit with which this revolution has to take place.

So far, if you know, we have not sacrificed anything. Of course, ego and all these nonsensical things you have sacrificed, no doubt. But that you never wanted in any way, none of you liked that ego. Even Indians had to sacrifice a lot, they have given up many habits which are very deterrent or injurious to healthy growth of this nation. As Sahaja Yogis, they have also come up so high, they have become very honest, extremely sweet and hospitable people.

In the same way, I would say that my children abroad have really done marvelous feats to give up some things, which I thought will be difficult for them to give up. They have changed their moral values, they have accepted a very strict moral code. And they enjoy that morality and that virtue.

I don't know how to congratulate you for this. You may say, "Mother, your love has done it", but I just don't know. I think it's your own capacities, your "purvo janmas" (previous births) "sanchitas" (good deeds), whatever you have earned in your previous lives has done all this. Otherwise, it is impossible even to change one person. All this change has come for the good, for the enjoyment and happiness. You don't have to change much more; you don't have to change, but now you have to enjoy the change. And the enjoyment of the change comes when all the tags that you have from India, from east or from west, are pulling you down; just throw them away and come up. All of you together should enjoy together the joy and the bliss of your Father.

So, today is a great day. This "sankramana" (internal revolution), that has started, requires serious effort. We cannot play about with that. It's very great emergency. I can feel in the atmosphere the emergency: all the Gods and Goddesses are there to help you to work it out. You are on the stage and you have to create that great drama of revolution.

We have to show to this world that it's only the Spirit that can save the world, nothing else. And so, from today we start our journey towards that subtlety and that sensitivity, which you can feel; which you can feel Nirananda. Nirananda, your Mother's name is Nira, and at Sahasrara you feel the "ananda", the joy of Nira.

May God bless you all.

1984-0115, Shri Ganesha Puja: Keep Your Maryadas

View [online](#).

15 January 1984

Keep Your Maryadas

Ganesha Puja

Mumbai (India)

Talk Language: English | Transcript (English) – VERIFIED

Shri Ganesha Puja. Borivali, Mumbai (India), 15 January 1984.

It is so Sahaj today that the day of celebration has fallen onto the birthday of Shri Ganesh. Every month they celebrate the fourth day of the moon as the birth date of Shri Ganesh. And today is that date. Luckily, we are here for the puja of Shri Ganesha on His birthday.

I have said a lot about Shri Ganesha and His importance in our life. He is the giver of wisdom, but this wisdom comes from our innocence—innocence that is innate within us. As children, we are innocent. But as we grow, we start exerting ourselves in a manner that we start losing our innocence.

We lose it in two ways: once we have lost our innocence, we cannot believe that others could be innocent. Another is, that we think innocence is not important. Innocence is the sustenance, is the basis of spirituality. If a person doesn't have innocence, he cannot rise in spirituality. That's why the first job of Sahaja Yoga is to establish Shri Ganesha within you, to awaken Him. As soon as the Kundalini awakens, you must know that Shri Ganesha comes into being. Without His awakening within you, Kundalini cannot be raised. But it could be temporary, or it could be a permanent thing.

It could be very temporary with people who are not yet adjusted to the new method, or to the ways of God's love. Those who have not understood, or those who have not gone through those traditions, it is rather difficult for them to establish Shri Ganesha within them. At this point, I find, there are people who fight with their problems, and try to overcome the outward problems and establish Shri Ganesha. But there are other people who are still not there; they start doubting others' innocence. In Sahaja Yoga [this] is a very common failing. I have seen people complaining about others, saying that their innocence is not established—[this] is the first sign that your own innocence is in danger. Because you doubt yourself, you are doubting others. If you are doubting others, then be sure that you are not going to gain anything. Your job is to look after yourself, and not others. And if you start doing like this, gradually, in your Mooladhara, there will be lots of these bhoots that will just jump in. And they'll give you more ideas and more ideas of doubting others.

By doubting others, you can never correct them, and never yourself. So those people who indulge into this kind of practice go away from their innocence. They try to find out what others are doing, what are their ways of using other people in Sahaja Yoga for their own purposes. Or some sort of a funny spy-like attitude they develop. In Sahaja Yoga, you have to only spy yourself, and not others. Those who start spying themselves, criticizing others, will never rise higher than what you are. In the beginning, I have seen many Sahaja Yogis who come also try to do this, to criticize others; this is the sign of their immaturity, sign of their, also, poor awakening of their Shri Ganesha.

So those who come for the first time should be very careful: that still we have to achieve a lot, and we should not start doubting others, making remarks about others. Because in innocence, people can be very, very simple, very friendly, but inside their hearts there is no malice, there's no filth. But those who come for the first time, sometimes have the filth within them. And they see the reflection of their own filth in other people.

I had gone to a program in Kolhapur. And you know how your Mother is innocent and pure. And a gentleman came and he told Me that he has a Nabhi problem. So I said, "All right, you put your hand on My Nabhi." He put his hand there, and the women

there, who were really funny women, they said, "Why should Mother allow another man to touch Her knee?" They could not understand, that how could anybody touch a lady's knee? But once you are at that level, you don't really know that there is bad in it. And you just say, "All right, it's all right, you can touch my knee." And the fellow got all right with his trouble with his Nabhi.

So, you see, the thing is, if your eyes are clean, you can understand what is clean and what is unclean. But if your eyes are not clean, you start seeing something that you want to see. Or sometimes you see something that never exists. So I would request all the new Sahaja Yogis who are here, not to criticize the old Sahaja Yogis. And this is a very anti-God activity. Never say a word about the old Sahaja Yogis. Because I have heard complaints, people came and complained to Me, and I was amazed. Those who are just now there, how can they start criticizing other Sahaja Yogis? That means you are trying to hit the roots of Sahaja Yoga. And this is not the way you are going to help.

So, I have to request you, please, look after your own vibrations, look after your own ascent, look after what you have done for Sahaj Yoga, and then talk. Suddenly, if you just enter into Sahaja Yoga and start criticizing others about their innocence, you are hitting the Ganesha at the root of it. So be careful. Of course, you'll be hit, no doubt. And such people who have done like this, I have seen, have ended up with cancer. Because Ganesha is the one, when He gets angry, the first thing you get is cancer. So be careful. I'm warning you, don't try these tricks anymore. Try to improve your spirituality, so that you can enjoy the joy of Shri Ganesha.

This is one side. And the second side is that to keep Shri Ganesha intact, we have to have certain maryadas. Everybody must have certain maryadas. Like that, I would say that I will ask a lady to put her hand even up to My heart point from the front. But I would not ask a man to do that, because there is a maryada: if you are a man, you are not supposed to touch My front side, but you can touch My back side. There are maryadas for everything. And if you do not observe these maryadas, or these boundaries, then you are apt to get out of it, despite the fact that you are pure. And you might create a problem unnecessarily.

I'll give you a very good example of Shri Mahavira, who was the incarnation of Bhairava. Himself, Bhairava, took on this work. And to Bhairava, what is cloth, what is dress? I mean, He is a person – to Him the whole universe is His clothes, or the whole directions are His clothes; He is a Digambara. To Him, what does it matter? He is so innocent. He is absolute innocence Himself. And the innocence that is destructive, that will destroy. Through Him only you get your cancer, when you start misbehaving. So it's such a simple man like Him, in the sense that He never knew what was impurity, who didn't know what sin was. Such a personality came on this earth to teach people to be innocent, to be dharmic, to be good.

Now this one, once had to go to some forest where half of His cloth got caught up in the bushes. So He had to cut it off, and He was left with half of the cloth. And when He came out on the village outskirts, He met a person – who was actually Shri Krishna – who tried to take His pariksha, just came there, and He said that, "Why should you have any cloth? There is no need, but I am a human being, I have no clothes on My body. So, You are a God, You are an Incarnation, so why don't You give your cloth to Me?" He said, "All right, take it." He gave away the part that was there. And that's how for a very short time He was without clothes – very short time. But that, people have exploited, and are making Him nude, and making all His private parts in such details. All nonsense they are doing.

Now many people ask Me, "How is it that Jains indulge into this nudity and all that?" This is all absurdity; it's nothing, nothing anywhere near Mahavira. Nobody's a Mahavira to become even nude, even for a short time. So why should they do it? Because everybody tries to find out something that is a loophole, just to cover up their own weaknesses. And all such weaknesses tell upon the progenies. Now that has gone so far that they cannot understand that Shri Mahavir, He was a Digambara, He was a person who did not need any clothes. Still, just to keep the samayachar, He did wear His cloth throughout, and later on also. But, for a short time, He gave away His clothes. That doesn't mean that in the public He became nude, suddenly He took out His clothes and all that. It doesn't mean that.

He respected the public and that . . . not only, but He respected His parents to begin with. Before He took to real sannyasa, He respected His parents, and He said that, "Now the time has come for Me to give up this worldly life He had – I have been indulging into worldly affairs, and I have to take to sannyasa."

Sannyasa doesn't mean that He was not a sannyasi – He was – but means that the worldly life of His parents and other people, He had to give up. Because if you have to indulge sometimes into this life – like in the Hindu tradition, after a certain age, say seventy-five, they say, you have to take a sannyasa, in the sense that your family, your children are settled down now, there's no problem, so you have to take a sannyasa. But for that, the wisdom has to be gathered in young age; otherwise, in old age, still there is no wisdom, and you are behaving like a young man of sixteen years – is better you don't take sannyasa.

So the whole understanding about life in India has to be very subtle. And to understand these great and great people, you have to be a little bit greater than what you are. If you are just mud, how can you see the goal? You cannot. So you have to remove this mud from your eyes. This is a very common feature in the West, that either they are suspicious, or they are in it – there's nothing in between. Either the people who are suspicious of others, or there are people who are indulging into it. So have it a middle way.

First thing I have to request, because you are the first Sahaja Yogis now who have come for the first time to India, that this soil of our country is full of the rhythm of Shri Ganesh – you are sitting on it – you have to vow, that: "I will establish my Ganesha." Don't worry about others; your attention on others is wrong. "I'll establish my Ganesha, and let this Mother Earth give me the full strength to establish my Shri Ganesh." This is very important, because unless and until your Shri Ganesh is established, you cannot be connected to the whole. Nor can you have the enjoyment of your Spirit. You will be a half-baked personality, which you should not be.

So far, I've seen that the Western Sahaja Yogis are extremely assiduous. And they take things very seriously. They get to it, because they know if they have to have joy, they have to work it out. So you have to be an introvert as far as you are concerned. And as far as others are concerned, you have to be just seeing the good points of others. Always see the good points, not the bad points. Otherwise, you'll create problems for yourself, and a day will come you'll have to get out of Sahaja Yoga. It has happened with many who tried these things. And they are out, absolutely out of Sahaja Yoga. If you have to be in Sahaja Yoga, you have to understand that to be one with the whole, try to look after yourself.

Another thing I have told you, that in every country I have to have somebody on whom I have to depend. Just like Shri Ganesha, I depend on Him for many things, He looks after many things, in the same way, in every country, I have to have somebody there. I do not like that all the time you are complaining about a person with whom I'm in connection. You need not correct that person; I have told you a hundred times: "Don't correct that person." I know, because I'm in contact, I know what that person is; you don't know anything. I know everything about that person and I can correct that person.

But I was surprised, in London also some people came and said something, you know, funny about others, and I was surprised that they think I don't know. I know each and every thing. You leave it to Me. It is not your job to do such things, and this is a very mediocre approach to Sahaja Yoga, extremely mediocre. And if you are going to be mediocre, I cannot help it. But a day will come you might have to get out of Sahaja Yoga.

This is the first warning I want to give you, because now we are going into the interior of Maharashtra. You will see women and men never sit together in Maharashtra, they sit separately. They keep a distance with them. We must learn those things. In the West, we are very open people; it's all right, you could be open. There are methods and ways, how we are open, how we keep distances. Like I'll be much more free with the son of Dr. Sanghvi, but with him I'll keep a little distance. [It] is a style that a lady, her elders she must keep a distance. And a man, must keep a distance from the younger – younger generation.

This is a system by which this country has worked out its innocence, and we all should try to follow this point, that: keep a distance with the ladies who are younger to you, and keep a distance from the gentlemen who are older than you. Is a – I mean, there, even an eighty-year-old woman marries an eighteen-year-old girl, such a confused state of affairs where you cannot talk of these things.

But here when we are trying to sort out our confusions, our mistakes, we should try to adhere to a certain pattern which has helped people. Our social life is much better. And to understand why the social life is better, is because of Shri Ganesha's

importance. Where Shri Ganesha is not there, you'll find even Sahaja Yoga does not work out.

Say, in the north of India, there is no Shri Ganesh much worshipped. So the Muslims came in; if Shri Ganesha was there, they would have fought the Muslims. They accepted Islamic culture, and when that culture came in from the Nawabs and all that, licentious people, it all trickled down. But not to that extent; still I would say that there is a sense of chastity in people in India, and we all should have that sense of chastity.

But the most thing is that in your heart, in your mind, don't allow funny ideas to come in.

First of all, watch what's in your mind. It will give you ideas like: "This man is not good, that man is not good." Just don't listen to these things. Just listen to yourself, that: "Where am I? What am I doing? What have I done for Sahaja Yoga? My vibrations – are they all right? Am I helping others? Where is my attention?" The attention has to be: "What am I doing with what Mother has given to me?"

So today is a very great day. We must all pray to Shri Ganesh that He should give His blessings, because He is the source of joy, He is the source of joy. He is Christ, He is in your heart, resides as Spirit. So He is the one, the innocence you have to achieve. And that is the beginning of Shri Krishna – Shri Ganesha's being, which evolves at the head here, you see on this place as Aum it becomes. So, the same Shri Ganesha ultimately becomes Aum within ourselves.

So to have the purest form of enjoyment of your Spirit, we must try to see that we establish our Shri Ganesha. And let everyone follow a proper pattern; you don't try to correct each other. That's a very wrong attitude in Sahaja Yoga and it's very detrimental to the growth of Sahaja Yoga. Anybody who tries this is thrown out of Sahaja Yoga in no time, by some way or some other. And also I have seen people getting cancer. And they asked Me, "Mother, how is it we were doing Sahaja Yoga and how did we get cancer?" Because of this nonsense. Don't try to go against other Sahaja Yogis; [you] must respect, they are all saints. And respect the older Sahaja Yogis because they have been there. You have to learn a lot. They have worked very hard to establish Sahaja Yoga.

So I have to make a very simple announcement today, that on this day of Shri Ganesh, all My children, who are born like Shri Ganesh only, in the same pattern, should become dynamic like Him, innocent like Him, great like Him, working twenty-four hours. This little Child is working throughout the day and night to give you this source of joy.

May God bless you all.

1984-0118, Spontaneous Talk

View [online](#).

18 January 1984

Talk to Sahaja Yogis

Vaitarna (India)

Talk Language: English | Transcript (English) – Draft

1984-0118 Spontaneous Talk, Vaitarna

(...unclear...) so anybody does like that, remind it, that's the problem is this is a very different style of life they'll never, have you ever heard any Indian shouting at you? See it's a very different style of life, try to understand that, they have to say then they will just go and tell them, whisper in the ears that please don't talk and they will keep quiet. But then if you shout anyone, if you shout, shouting is not Indian style have you heard anybody shouting, that's what it is, I've seen that like French also they really quarrel all the time, when they talk to each other ...the feel is like ho ho ho ho going on and I used to say how can it be ! They said we talk like that Mother. Nobody minds it. They used to this kind of thing one talks with pretension another talks disputation. So one has to understand the system is good in this country is not (...unclear...). As far as possible to keep your temper within control, your tongue within control, your vishuddhi - especially the right vishuddhi should be kept in proper control. Now, this sweetness and the mildness and a very soothing behaviour is an expression of love. As you go deep down within yourself into a subtler being, you'll find a smooth movement of your SAP of the Kundalini which is nourishing. It's not volcanic, it is not traumatic, it doesn't come out in a big way but a very silent movement of the Kundalini. It's very soothing, it's very quiet and moves at the tremendous speed but without any noise, without any bumps. And if there is any bump it stops for a while which circles round that circles round and goes off and the pressure of our temperaments or of our nature or our everything whatever it is, due to our conditionings, due to our temperaments like anger. (02:48)Some people have pressures of anger, some people have pressures of their habits also and some people have a kind of conditioning of 'Vanity'. Some people have a vanity. Now this vanity is something stupid and that must be washed all the time and the vanity is more apparent in the west than in the east because it's so superficial a life there it's a very superficial life you note it. Between you and me, we should discuss this point that is we being vain in our behaviour? We must face ourselves. The vanity is something that is we show off. Like in our behaviour, there's more chance to be vain in the west than in the east because the whole structure is based superficially on to the protocols of how you eat your food, how you keep your spoons, how you keep your knives is the all the sophistication. What kind of a napkin you have, what kind of a dinner set you have, what place you used whether it is cheapish or it is elaborate or it is sophisticated. The whole, it's a study from detached mind you study how much it is that it's not needed and the pressures of these norms work so much on people, I mean actually, people are nervous with it. It was one dinner in an English home, they are just jumping because their idea is this, that if they have somebody for dinner they should not end up with some sort of a bad name. A person can say they are unsophisticated a very cheapish they are very stupid, they didn't have this, they didn't have that, I'm saying about English I mean all the west. So they have to make extremely well elaborate arrangements plan for it, arrange it in the proper way that a spoon is kept properly everything moves up properly even if they may not everything they may borrow and put it up just for a show. The whole system is such a serious matter which gives you a tremendous pressure on the mind. The artificiality of life gives you tremendous pressure. Artificiality, if you go on seeing how much artificiality we have in the west, you'll be shocked when you come to India, you will see that, see these dresses you are wearing here it suits you. Nobody minds they are clean, they're not dirty like either they have anti-cultured people who say we don't believe not artificiality so they have all the artificial things like not artificial but extra human-like lices in the head, they'll have bugs walking on there(...unclear), all extra-human, I don't know, extra-human things. There will be dirty people not having a bath, they will be smelling stinking, wearing a gene for one year, what does it matter, who are you, who the hell are you to say what I wear, what I dress up like, I'll do the way I like. The other day, I saw a very funny picture of a lady you quite fat walking with a funny dress which had holes you see in it. So I asked her, what is this dress so she said, this is the holy dress. In that climate, I don't know why you need such a holy dress there? When it is so cold that you would like to cover every part of your body then she had holes, you know just like diamond-shaped holes quite big-big ones. The trouble is the mind once you start moving on the artificial lines, you just go on building up yards. You don't know what to do. Now you have got dressed now must have something different must wear something different so

they start building up something unique then they will have someone unique dress than this one, first a tail quotes, now they don't have tailed course of they must have another style then another the fashion this that goes on, on and on and on. I don't know when will it end? I mean, there's no end to it. So in hairstyle say for in every style they have a typical idea. Now, for example nowadays the hairstyle they have now in the West would have been regarded as rustic in the olden days- absolutely rustic. Formerly they used to put oil and put the hair absolutely straight like that in the Napoleonic time and they had hair like Napoleon. It went on and on and on. So the attention was all, as to how you appear before. The appearance was important. But while coming here, you see people are not bothered so much about the appearances, though they look nice. Because the appearance-conscious people can have horrid appearances because they're so much you worried about it. Now see the women in the West because they're so much worried about the appearance of their skins become haggard they put on all kinds of things you know about five inches of paints. By the time they go home, they have no time, so they try to clear it out. So this is what one has to here see the deeper side of it, not the outer side. See the leaves as they are, they are not dressed up in any way and they look so beautiful. They turn their face only to the Sun and they know that getting the light is the only way to look nice and that's what we have to learn from nature that nature itself cleanses itself now you have travelled so much now wherever it is just nature there is no dirt, no filth, nothing. It's only human beings, when they live there we create problems for nature. So one has to be a little bit away from these horrible norms. Of course, I don't say that you should look horrid people just coming out of jungles that is another extreme can be there. We have to be in the centre so that we don't go to extremes. We should look like normal people to the people. The way we dress up - the normal way, we have to be normal and the pressures of this appearance business are so much that people are just drawn into that unhappy situation all the time and if you tell them that you are looking horrid today that person will collapse that moment. That's the worst thing you can say to that. Despite that people age very fast because of the worry that they have about superficiality.

In this country, the first thing you have to learn is not to be too (...unclear...) one point. As I have told the Indians to have to learn a lot of things from you, I have to tell you to understand that superficiality like saying 'sorry'. 'Sorry' just is lip service. It doesn't come from the heart. Isn't it? We say 'thank you'. 'Thank you' is just lip service, mostly. So now how to overcome this superficiality the point come in. It only can work out in a very simple way when we do everything from the heart, from the spirit so whatever we are doing, we do it from the heart. Say supposing, we have to meet someone, say I have to go and see someone who is now this time a minister who was like my brother now he's an ex-minister so what do I think about him. I think how he was nice to me when we were young, I was a leader he was one of my followers that time and then I will think about what should I take for them that's the day of Sankranti so I take things that of Sankranti simple things. Something nice for his wife could be like bangles that she would like nothing elaborate to show that I'm wealthier than you, I'm richer than you, I can afford to give simply an expression of your heart thought out thing what should we. So you go to see them and give them something that is thought of, now the novel behaviour is there is to go to Harrods get some chocolates and go to a dinner party. As soon as you go, they say hello, come in, welcome and you give them the chocolate-all right, finish- is that the job is done now given the chocolate then sit down. Then they come and ask you what will you have when you ask them and you say you don't drink all this and they say than what will you have on and on and on. But what I'm saying the whole process is a norm that is made that, you should go there get some chocolates, go to the party, finished. No thought has been given. When you have a heart in it, you give it a thought. We had Sahajayogis before who would come to see me. On the way, they will find any flowers pick it up to bring it to me, give it to me. It's alright now, here there are no flowers anything. On the road they would find some flowers just bring it then they were told by some Indian people there it's not the way. If you are coming to see the Mother, go to the market get proper flowers, give it to Her. It's not the way that you meet anyone, you take it. But here supposing you are moving about, you find flowers-all right you can bring them to me. But where there is a thought about it. Then what you do is to go round to see a flower for me. There is a thought, the thought creates the feeling that I have to give a flower to Mother. Now, where will I find the best flower? If that thought prevails... Now ours is not a thought-provoking process but the thought which comes from the heart and starts thinking, what should I give to Mother when I'm going to see Her. Anything that I find on the road should I take it for Her- any junk I get it, some flowers I get it, some dried flowers, should I? No. Have you given a thought to it. This is what is necessary for us to know because in this country it is built in our tradition we don't have to think. Like in England, they have marriages I have seen, I don't know maybe in every country the boys and girls send their list of things that they would like to have and the people select it. There's a shop where you go and buy them, it's finished. This is nonsense. I said, Why do they do it?, he said, " It is practical," I said, " It is practical but it is very dry." But why do you do like this, so they said because these other things we need then that's provided for and you all make the list and it's come through and all that. But there is no thought behind it, there is no choice, nothing. And that you are asking for it is something so absurd in the wedding. Also that part I mean think from an Indian mind,

it's absurd and I had once a list like that and I told, what is this nonsense. I said buy one out of this and one out of your heart. We won't be satisfied unless it if we give something of our own and we have a Parsi community here that is very much westernised. They too have something like this that if you go to dinner, they invited me to a wedding party. So we asked people normally how do you do it in some places they give money also let's say do they take money in Parsis? (They said,) no-no-no. So I said (then) what do they do? It's very simple. You find out, who is the caterer. I said, what does that mean? See every caterer has a fixed price say he's XYZ caterer then he has a fixed price of say 22 rupees, So both of you are going for two-four rupees plus you give three rupees more or two rupees if you want to or give forty-four rupees, that's sufficient. It's a contributory dinner and there you go they said all the boys-side people sit that side and girl's side people sit that side. Whatever you have paid for you get the money goes to this contractor I don't know what they must be doing if somebody doesn't pay, do they write to them that you better spend money? It is an absurd situation. Why? Do you think about it? It's very sweet like what will I give? Like, Shabari thought what should I give to my Ram when he comes? She must have thought. Should I give him some flowers? No, flowers are nothing, after all, flowers won't fill his stomach. Like a very innocent personality. She thought I will give him the ber but then she must have thought they may be sour then what to do - should I test them and see I just put one tooth in it that's all and I will know the taste whether they are sour or not whichever are sour I will throw away and rest I will keep and give it. Innocently she went and told see. In India, you know how particular they are about this. There's no word for these jhutan means the one that you have eaten something or touched something with the lip. Then finished. In India even it is a spoon, I mean like here our people will take the spoon in their mouth and put in somebody else's mouth or use the same that's not done in India it's called as jhutan. This is the concept which is that even you have used your hands for the eating or the spoon for eating, if it has touched your lips its jhutan means it's called a Ushte in Marathi and in Sanskrit language I don't know what, it is called as uchhisht so whatever is like that is not eating so but she did it because she gave it a thought and the sweetener and Shri Rama I enjoyed. So, to get over the artificiality we must give it a thought from the heart. Like I thought, what they must be doing. It's like the thought of it. And I knew that you were meditating, I said I better go now. Just the thought in the heart that makes you so endearing, everyone knows that mother knows about this everything because you are in my thought. That's what should be the case with Sahajayogis that whenever they want to do it for anyone, anything, any expression it should not be artificial. Like shaking hands, of course, some Indians when they shake your hands if they take out (...unclear...) but doesn't matter they do it with the heart. They shake your hand and you feel Baba what is shaking. But I've seen people shaking my hands in IMO it's horrid, I tell you they pass such a bad vibration that you just don't want to do it. Because just a matter of their habit or some of them press your hand very hard, some pull it. They don't think what's going to happen to this person. But the person here he shakes your hand and he just makes you fight I mean shaky, it is just his love. The difference is the gesture is the same one is done outside like a lip service another is done from the heart. So you can discriminate between these two things then you will really have the joy otherwise you cannot. So we come to the point of joy. To enjoy something, just don't do it in a way that is superficial.

(20:33)Then there is another thing which one should not be confused is 'emotion'. Emotional is, supposing a person goes on singing haha hu hu like madcap. See that's not the way. Emotional also I do not know what I am mean it in the centre where there is a kind of a gesture which is balanced between emotions and understand it. That is really coming from the heart. For example the other day, I went for a program you know that you were there and then I went away to that place where I was with you for some time then you all went away, I stayed on. And a lady came and just put both her hands around my neck and she just hugged me and everybody was angry, what do you mean by doing that is not to be done. While others have greater respect, greater love for me but they won't do that. So it is not emotional exuberance of things the way people do sometimes you know like the (...unclear...) go on playing, that's not needed, what is needed is not romanticism again to make it very clear, it's not romanticism expression, is not romanticism. That's another kind of an emotional artificially and the next day after that romance one goes and for the divorce. It's so artificial like many men who are supposed to be ladies men and many women who are supposed to be gentlemen's ladies. They are very good but it is very very artificial, it's very cheap and it's useless, never judge. And even if you are emotionally too much involved in something then you cannot get joy also. Because then it becomes like this that you become possessive of the person, that mother you must come to my room, mother I must sit next to you. If somebody is sitting two feet away when he is feeling jealous of the person who is sitting one foot away from me. So what I'm trying to say even the emotional exuberance is not reality. Reality is where you really enjoy the relationship so one side is absolute brass what you call the rationality, artificiality, another side is this emotional blackmail I call it. So both the things must be done with that dignity, with that depth and that depth if you have then you do things, do not look cheapish or frivolous but look very deep have an effect which is very deep and last long. Now we have to know that we are in a very challenging position by the whole world today. That is the whole world is in a chaos today and we are the few who are finding out the solution. We are the captain of the

ship which is going to save the world. Let's see what we are the crew on the ship, which has to save the whole world. So we have to train up ourselves like that. We have to behave in that manner. We have to have that discipline within, otherwise what's the use of having some people who are just like stray dogs, sometimes barking and sometimes asking for food. We have to have real people of valour, of beauty, of understanding, of very great heights because Sahaja yoga doesn't need such people who will drag it down. It needs people of dignity, people of love, people of compassion like Christ was the embodiment of compassion but have you seen him hugging around to anyone, never there's any picture like that. I haven't seen one at least they have done all kinds of nonsense with him but never I've seen him hugging someone all the time. All right when you meet men can hug men, women can hug women and express it. But all the time tugging on to one woman or tugging on to one man is absurd for Sahaja yoga maybe your wife maybe your husband it doesn't look nice. It's not a very dignified picture so the Sahajayogis if they have to worry about appearance, they must know from their heart that they have to be Sahaja Yogis, Sahaja yogis in every expression. Like between the two Sahaja yogis, there should be always tremendous respect. Not only respect but tremendous respect. Then, whether he's an Indian or an Englishman or a French, you can have nice fun, there's a joke here and there but as far as the personality is concerned you must respect. Ask others to sit down you have the chair you sit down but not that you go to the first seat and go and occupy one first of all. That is one thing you have to learn from Indians. They have this capacity that the way they do it. They don't think if they're rich or poor or anything. Now I showed Gregoir that Rajesh has got eight or nine factories. The one I showed him is one huge big thing the owner's son, the eldest son but the way he was serving you food is they enjoying that nobody can believe that he's like that. Anybody whether he is rich or poor or anything that's a rapport because all this has to be lost in Sahaja yoga. If you still think of these artificial barriers between human beings, you can never solve the problem. So when we are dealing with them or talking to them now I would say that we will be going all over there also. So I would like you to make them feel comfortable, of course, they will make a bigger adorb, you don't know you are guests even a leaper comes as a guest in India is treated like a God because it is said that all the guests are Gods, so any guest comes in the house he's treated like that only in modern times when they find it difficult say in Bombay and all that they get pestered by guests but normally guests are to be respected whatever they want. They should be given the best thing in the house. This is the culture of this country. A guest has to be given whatever you have- the best in the house. It's not like this, the rest of it is kept in the fridge and just take out the stale stuff for the guests. The best that you have you give it to the guests and that is how it goes on. When you are there they will make a bigger (...unclear...) so this is the beginning of the tour I am telling you that there will really spoil. Believe, except for putting you on their heads they will do everything else that is possible and they will spoil you more and more and if you are visiting the third time they will be even worse but in that just feel there love and respect and love them. I hope you develop that oneness because they're from the heart. These people are from the heart their villagers-simple people from the heart whatever there are doing. It's so difficult you know, yesterday I told them that I have to pay for the food, there was a big fight going on between. This is our chance, when can we feed them after this is our chance why should we take away our chance, sort of. I mean imagine those poor people who are there, these fishermen and fisherwomen they wanted to feed you. This is our chance they said and Rajesh wanted to pay for the lights they said no no no this should have a chance he said now will you please put these lights I don't want you to be indebted for this. She said no no no we have already collected money but Rajesh could manage. He said I am one of you I must also contribute part of it so the thing is managed. The fight is, I must do this, I must do this, I must bring, so we have to turn a new leaf in our life of this simple beauty within ourselves which we have, all of us have because we enjoy the stories, don't we? When somebody telling us the stories of this love enjoy so why not have it ourselves something surprising about human beings I have seen that a bad woman will enjoy a film and weep when she will see another bad woman in the film torturing someone. But when she'll come home she'll torture equally but she enjoys that, she likes it. She wants that such a woman should be corrected but she herself won't correct. It's a funny human nature. Now when we are enjoying these stories we have to be like that. We have to enjoy. This part was left. And God willing, I am sure it is going to work out this time, in much deeper- love, affection and understanding between ourselves. Because inside, we are all one, we are all collective just we have to reach our depths by little deliberation, penetration and confrontation with yourself and it will work out. And it's so beautiful I mean just to think of it you feel it's so beautiful about it that oh it happened like that how is it? Certain points of enjoyment like I'll tell you Ruth went to some Italian place and Sicily I think "where did you go, Ruth?(Shri Mataji is asking one Sahajayogini) where you met her?" and they didn't know each other just they sat in one place and suddenly I don't know how she discovered Ruth and Ruth discovered her as to be Sahaja yogis and then they met with that love, they felt such nearness, I mean they had never known each other and you will be surprised also when you will meet Sahaja yogis, you will think that nearness is much more than with any one of your religions or friends or so-called. The deeper you grow into it the better it would be and it should work out. Now there are some new people who have come and I would like to meet them those who have

come for the first time, not today because the moonlight won't give sufficient light to see them. So I will meet them some time one by or like to arrange some time that they come and see me. So tomorrow we have an arrangement that in the morning time you all get up and have your tea and you need not take baths tomorrow because you are going to have a bath later on. Take your breakfast and everything and then you have to listen to this tape or you go for your swim whichever way you like, I mean what time you think you'll be ready to go for a swim? So morning time after tea you can have the tape and then the breakfast and then you go out there and you can have your swim bath everything you come back to have your lunch here afternoon you rest and then we have a public program. Five o'clock you all have to gather here for this procession that's the first procession we'll be having with the villagers, we'll be reaching about 7 o'clock and there will be a meeting at about 7 o'clock and will be over by 8 or 8:30 then we'll have our dinner and all the program is all there but it's better once to tell them all the program that we have this is very interesting program we have made. What is after that can you tell them Warren? You stand up and tell them the whole (he answers)"We've been through it Shri Mataji, completely this afternoon." So you told them. All of you know? So you like the program? I mean, if there is any problem with the program let me know. Only we have a little problem which I must tell you. Better to tell before than to see them. That will be, when you go to Aurangabad from there and when from Aurangabad when you come to Rahuri it is going to be a long journey for you. And in that long journey may be or you may not be able to get anything to eat, I don't know whatever is the situation, because I don't know.

Shri Mataji: "What time you will leave Aurangabad?"

Sahaja yogi: "We will go to an Ellora, Mother during the morning and we'll leave at about 12, we will have an early lunch."

Shri Mataji: "Where will you have lunch?"

Sahaja yogi: "We will have lunch at Ellora. We'll take a packed lunch."

Shri Mataji: "Packed lunch, alright. And then you will start from there. But it will take nothing short of six hours, the whole of the afternoon for you to reach Rahuri. So you will reach there in the evening time and evening there's no programme in Rahuri. Is there any programme? No. So I'll try to reach Rahuri by train, I'm thinking but it's quite far away from Dhulia I'll take a train and reach about in the morning time. (Shri Mataji is enquiring about the train. Conversation in Marathi) So from Dhulia, I was thinking of coming by train to Rahuri. So you can receive me at the station. They would all like to receive me. and then in Rahuri now see the thing is kind of a thing we had like this you remember, the Rahuri people are not happy they thought that you were not very comfortable there and all that so now they have a LagnaGhar the way, you have got this Gokul type but I don't know if you like the other stuff we can do it next. This kind of a thing that you have for staying. That was not so comfortable room. The bathrooms and all that was not so good. All right you see this place if you don't like this one you would like to go to the same village sort of thing then we can do it. (Sahaja yogi says something...Unclear...) but you see the Indians have not been to the west have funny ideas about comfort. To us a house made of cement is ideal, I mean that's the maximum, the greatest luxury because you have lived through cement you haven't yet, you have to live through it. That's a cement place absolutely and must tell you, that's a real cement without any stone what so ever, take it from me, no doubt I'm sure of it because that's the latest luxury for Indians to have you know the stone floor is much cheaper than the cement floor in this country. Yes, it is. It is absurd. for example, a terry cot is much more expensive than cotton. You must take some cotton shirts they cost you about 40 to 45 rupees but if you want to take a terry cot shirt, it will cost 150 rupees. This is a funny country in this respect upside down. As I was telling him that we want to have huts for you and absolutely huts. But still, they will say mother why do you want to torture their life. I was telling Gregoir you better talk to Dhumal about because he thinks I'm trying to she put you to ordeals, I put you in the huts so what to do now, I told him they like it, they would love it to have there's no no no that's an ordeal, now how to deal with them. The point is, they are on the other side of it so you better tell them that if Mother wants to have the huts, no no we want to have the huts, not Mother because if I say mother then finished. Even thatched roof you say we would love to have, tell them. Do you like thatched roof? (everyone says 'yeah, nice') They will all put their hand to their heads and sit down. But don't tell them I have given you the idea. (Shri Mataji explains the Indian Sahajayogi in Marathi that these Sahajayogi like thatched roofs)

I said we have upside-down brains either theirs or ours. But they like something that you really don't think much of it. So I think thatched roof. I will do something for Gregoir and I showed it today what sort of thing. I have an idea that we will have three types of huts one small one bigger and one bigger and the kind of thing we'll have there.

40:50 to 46:53 discussion about visits to the temple, the dates, the route etc.

46:53 Now about marriages also you have to decide.

(47:00 to 47:19 no audio)

To seek the highest they live with whatever they have with satisfied souls but that sometimes can be very much detrimental to their growth as spiritual people. I should say also certain things that have happened in this country is that we got English

education from the English and the so-called education of English has ruined our young people very much. Our young people have become frivolous and they do not know what the English themselves are now up to. They don't understand how the English are now seeking God and our young people are not seeking God. So there are many such things that happen in society due to the imbalances in the political situations and our country has lost a lot of goodness, depth and understanding of God because we're slaves for 300 years. So the people are slavish very much as far as Western life is concerned and the attitude towards Western life is that of complete surrender. So they don't understand what you people have suffered in that Western culture and it is for you to point it out to them that they should not take to that culture which does not give you ascent and I would request you, people, to talk to our young people here whenever you have a chance to go to the universities and colleges and tell them that our main achievement is that we have a possibility of achieving God easily because we are brought up that way. All of our traditions you see in the cities and the people where were affected by Western education is very much ruined and the people do not have that capacity to come up to understanding that whatever we had was something very precious and he's not to be lost. It's a very sad affair and sometimes you must be also shocked the way the young people of this country behave towards the ancient heritage that we had. Now today's program showed them that you had something to offer them to announce the atmosphere 'The Advent' and to enjoy that announcement. I wish they would learn these things from you and would make life more seriously because they have become frivolous due to this introduction of outside culture on them even our cinemas and our all entertaining capacities are full with such ideas that make them absolutely bloat into ego-oriented societies and to float on the superficial life and think that is enjoyment. They have lost their depth very surprising that they have lost their depth and their understanding of our deeper significance of Indian life. Now as you see the country is going to dogs and we have to do a lot to awaken our young people in the villages, young people in the cities and the people who are not at all concerned as to what is happening they are not bothered as to what is around them have to be brought to the reality to see that what is their purpose of life and what they can do here. They are all dharmic on the whole you can see but there's no movement. They are static in their whole approach towards life. So I'm very thankful for all these that we enjoy and I wish all the people of this country also those who are of your age group should also enjoy the same way but they cannot because they haven't found their spirits, it's very sad and they should not while you should and I feel that they also should do it. Though I have worked very hard outside much more, I spent much more time outside and that was my due I think but now I'll be coming back to India and will be working for this country and for its emancipation and I'm sure all of you will come down to help me to work it out and this great country of yoga. May God bless you.

52:48 (Below is the translation from Marathi)

These people have come from 14 countries and they have understood that there is something special in your country, in this Maharashtra. They have not come here out of ignorance.

There are big doctors, scientists amongst them, all learned people.

If you ask them why they have come here then you will come to know that they know more than what you know. They know the importance of this country. The reason is that I took birth in this country. Not only that, this is a very great country. We call it as 'Yog Bhoomi'. Its plight is visible from outside but this country is glorious from inside.

1984-0126, Devi Puja

View [online](#).

26 January 1984

Devi Puja

Rahuri (India)

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

Devi Puja, January 26, 1984 Rahuri, Maharashtra, India

Shri Mataji : Who forgot the bag to be brought in ?

Sahaja Yogi: Magda

Shri Mataji: Magda. You should be careful.

Talk starts at 2:38

Rahuri has a special significance in the history of the Goddess, that when the horrible rakshasa, called Rahu, started ruling this area and devastating it, the whole suffered, all the God-fearing people. Then the Goddess took Her incarnation here and She killed this man, this rakshasa and there are different places where how he ran, how She caught him and ultimately killed. He was killed in Rahuri.

And that's why rahu-ri – "ri" starts from the Hrim, as you know that: "Aim, Klim, Hrim" are the three words denoting the three powers of the Goddess. "Aim, Hrim and Klim": Aim, is the Mahakali, Hrim, is the Mahalakshmi and Klim, is the Mahasaraswati. So, with the Hrim-power She killed this rakshasa, and then – after that killing – bhaktas started living here. And a king came all the way from Rajpur, Rajputana, and started worshipping the Goddess.

And when he was a poor man, he came here as a poor man, while worshipping the Goddess, he raised this again into another kingdom, and that's why they are called as Shalivahanas, because they carried the shawl of the Goddess. This Shalivahanas, later on in the dynasty, was a Babruvahan [precedent dynasty of Satavahan, Babruvahan was the father of Shalivahan] who fought Vikramaditya [a famous king] and defeated him, who was from Ujjain. Surprisingly many of My relations are still in Ujjain and they are following Hindu religion. So because he fought him and he captured him many people from here shifted there and settled down in Ujjain.

Now this Rahuri developed gradually into a very modern city, or you can say, in a modernized. And when we go to Naiakanche Shingve [the castle of Shri Mataji's family in Shrigoan or Shingve] you will be able to see it.

The forefathers of Mine were called as Shalivahanas and My mother's place is the other one [Rahuri], where they resided and lived. So Rahuri has a special significance in the life of Sahaja Yoga, or I should say in My own life. And that is why surprisingly that in Rahuri we have established our center in the biggest way. Because the kings here worshipped the Mother with a shawl. Now this has a special meaning as the significance goes, or you can say the symbolic – it is – it covers the modesty of the Mother.

Mother protects us, She looks after us. So this is the one which covers Her, gives Her the grace, gives Her the protection from the cold and when the children are suffering, or are tired or sick, She covers them with the shawl. So the shawl has a very big meaning and because the used to carry the shawl of the Mother all the time in their hands, that's why they are called as Shalivahanas.

So the significance of Rahuri is very great and you will also see that in the gross also the people here are very receptive to Sahaja Yoga, even the factory people. I went to see them before I came here, to talk to them, and they are so much submerged in the developments of Sahaja Yoga and amount of things they want to do, and want to take advantage of Sahaja Yoga here. As they have built for you especially too was made with great care about from that they thought that it was finished and worked very hard, day and night, just to prepare this hall for you.

So this is how it is going to work out, and last time I told them that you should not make an alcohol out of these molasses and sell it at the market at a cheap rate, but make something useful. So they are trying to find out a technique about which I talked to them now. So they are very religious people also. And they are trying to improve the lot of the people, by removing all these addictions among the people.

So that is the significance of Rahuri puja and that's what it is, that you are like Shalivahanas who are worshipping the Mother and Her shawl. So today's Puja has a special significance – that's why Rahuri, we have very good Sahaja Yogis here, very developed, very evolved, knowledgeable people. They are not scholars of Sanskrit, but they are scholars of Sahaja Yoga. There is a difference between being a scholar of Sanskrit and a scholar of Sahaja Yoga. Now for you people I hope it has been a comfortable stay for you here and we hope also for the future you all are going to enjoy your journey and enjoy the bliss of the Divine!

[Shri Mataji talks in Marathi]

We don't read about Rahu's killing, because it is Mahalakshmi who killed, but what we read in the Devi-Mahatmya is the Mahakali's powers. But Rahu was killed here in Rahuri by Mahalakshmi, and that Mahalakshmi power is called as Hrim power, so that's why this is Rahu-ri. Actually it is Rahu-hrim we can say it is Rahu-ri to make it simple.

10:41

[Shri Mataji talks in Marathi]

And according to that calendar [Shalivahan shak, according to King Shalivahan] only, all the Maharashtrians are living, which is very, I should say, much more subtler than Vikram, this thing [Vikram Samvat is the calendar followed in the North, according to king Vikramaditya] Because in the Vikram Samvat, this area, era, is still called as Kali Yuga. But in this pandjika [almanac], Shalivahana pandjika, it is called as Krita Yuga. It's much subtler. That's a very wider thing and it doesn't give you the different sections of Kali-Yuga, that how it becomes Krita Yuga and ultimately a Satya Yuga.

The calendar that was used by the North Indians was the Vikram, and the South Indians used the Shalivahana, but especially in Maharashtra. But the support came mainly from [? Mangil Datatile, INDIST] who said this is the better pandjika because it deals with subtler side of time, subtler side of time, and that's why it was regarded as a greater thing.

Now on the first day of this calendar they put a kalash [Hindi word for pitcher] with a shawl as a banner, a kalash and a shawl as a banner. That's why "kalasha", which is the Kundalini, is the Aquarius [Age].

[Shri Mataji talks in Marathi]

In the older days, all the Maharashtrian women used to have some sort of an additional cloth, a shawl, which they used to carry. If it was a marriage then they used to have a marriage sari, on top of that was a shawl. All the time, they had to wear something, a covering over the sari. Sari was not the end-cloth but now we have become modern, so we don't use the, that, another cloth which they don't have to use. So, but this is only the custom in India, it's not the point, it's not only in Maharashtra, everywhere. But there, because a dress was not a sari - but those who wore the sari did not use, in the North - but here, those who use the sari also use the shawl, on top of that. And that's why, you see, this country has a speciality, this part, that they always had this shawl, whether they went out, for a protection, or they went for a marriage or anything, they used to have another thing on top. Now of course we have, symbolically, something modernized, you see, very little pieces to be used as shawls, you see, everything is

getting modernized.

[Shri Mataji talks in Marathi]

You must, all right, touch the feet of this Rahuri land [Shri Mataji is doing namaste]. Then after Ganesha, we must also touch it [Shri Mataji is touching the ground]. As soon as I get the land, first we'll establish Ganesha there. And once this land we get, everywhere in the whole world, we'll get land and we'll have no problems of any kind as far as the land is concerned. When the Ashram is built here, everywhere in the whole world, we'll have Ashrams. So the beginning has to be at the right place.

[Applause, Shri Mataji is doing namaste]

18:54, end of the first video

[Shri Mataji talks in Marathi]

They have come all the way from Germany.

[Shri Mataji talks in Marathi; then the Puja starts]

[during the Puja:]

Husband and wife, are you? Ha? You both are husband and wife – are you? You have to be husband and wife!

[Yogi: Yes!]

Shri Mataji: You are? You both are husband and wife?

[Yogi: Not!]

Shri Mataji: Yes!

[Shri Mataji talks in Marathi]

Means: the husband and wife should sit together! That's the only time when a man and a woman sits together in this country. Not the brother. Not even sisters and brothers. Only husband and wife.

[Puja continues]

[Marathi Translation]

I am overjoyed to see you all. I was quite eager to visit Rahuri and now I have reached. Goddess has undertaken a number of missions on the holy land of Rahuri, in the past, but Her present mission is most auspicious and joyful. The killing of demons was not very pleasing. Instead of fighting with such dirty people it is joyous to transform the people who are waiting somewhere like beautiful lotus buds to bloom into flowers. If somewhere I had desired to enjoy the joy of transforming such buds into flowers and flowers into fruits, that desire is being fulfilled in this life. I am pleased to see you enjoying.

I have told you a number of times that in the land of Maharashtra which is situated on the land of India, resides the Kundalini of universe. This has a support in the scriptures. It is written in the scriptures that the three and a half Peethas of Goddess exist in Maharashtra. Only the Kundalini has three and a half Peethas. Also there are Ashta Vinayakas that are Shri Ganesha's Swayambhoo idols (come out of mother earth), at eight places in Maharashtra. Its veracity cannot be ascertained without

realization since only after the realization will you know what they are emitting. However at, Musalwadi it is actually the Sahasrara. From this you will know how great is this land and miracles that are going to take place here cannot happen anywhere else. Perhaps you do not know, on this land Shri Macchhindranath a great incarnation of Shri Dattatraya has worked very hard. Before that, sages like Shandilya made this land holy.

So this land is extremely holy, so much holy that Shri Ram and Shri Sita had to take off their foot ware and come here barefoot. That you are seated on this holy land means you are extremely fortunate and that fortune is now getting specially bright these days. In a way a little prosperity has come to you that has allayed your worries of fending for self and families. Hence the people are now thinking about of God. This is also owing to good fortune, since with little prosperity the people get only dirty ideas and it is difficult for the people to get good ideas. It shows that, God-loving people live on this land today. This is the reason why so many Sahaja Yogis are seen doing so much great work.

Regarding the Pujas I want to tell you that, as you know, in England and other countries we allow very few people at the Pujas. Today the people from 12 countries are here, 5-6 from each country. In some countries only 10-15 persons practice Sahaja Yoga but even from them we allow very few at the Puja. The reason for this is in foreign countries no sense as to what is Dharma is left. They have had a number of attacks. Some of them were so dirty that because of them the people have lost the idea as to what is Dharma, what is virtuousness and what is sanctity. Now an Indian, howsoever may he be on a wrong path, he remembers that this conduct is good and that conduct is bad. This is not so with those people. They may be way ward to any extent, yet they ask, "What's wrong? What is our mistake in it?" That is to say, Dharma has a standard or what we call an anchor. Those anchors are broken, in that they behave as they like, unrestrained. Then they fall in the hell- what they have created there is virtually hell. Then they come to Sahaja Yoga and purify themselves. The way they have come out of that fire, pure and clean, is a stupendous achievement, probably because they are great saints and sages. Otherwise one who lives in such terrible hell cannot escape being singed. But they have risen above it. It is not so with you.

Having grown up in pure environments of innocent families, you are respectable people. So, you are not affected. A little distraction here and there is not difficult for Sahaja Yoga to put right and on the whole we lead satisfactory lives. And your innate innocence shall prove to be beneficial. However their tenacity and hard work and energy with which they dedicate to Sahaja Yoga are not seen here. Since we get it easily we do not value it. Here, you will see, in villages 5 to 7000 people do not take time to get their realization. As against this over there, I have to break my hands working for 4 to 5 months on one man. So, the people here do not know what they have got in Sahaja Yoga.

Once, many Sahaja Yogis met Gagan Gadh Maharaj. He told them, " It took twenty one thousand years for me to get the vibrations. First I was frog- I remember since that time- and slowly became a human being from the frog. Since then I have been praying to God to somehow give me the Chaitanya (the vibrations).Even after becoming a human being I put in hard penance(Tapasya) for thousands of years. Just see how much time twenty one thousand years! And he said, " Even after becoming a human being I performed the Tapasya for twelve thousand years and after twelve thousand years I felt the vibrations on my hands just two lives back. So, this being my third life with the vibrations, I realize the importance and greatness of the vibrations. And Shri Mataji has given these to you for free! So on many occasions I ask Her," Why are you freely distributing them? Do these people have any sense? What do they know? On that She smiles and says, "Take it as my will" then She again smiles and says, " That is not the thing. It 's time, the time has come to give. Since the time has come to give, it has to be given to all. Also God is worried that if these people are not given realization, then it will be destruction all around. The entire creation is based on the human being and if the human being is destroyed then entire creation of God will be destroyed and go waste. Hence this time has come. And at this blossom time you people get en mass self realization."Yet it is extremely important for you to understand that since we have received this special gift, it has to be put to special use and we should also become special. Otherwise such great thing gifted to us will go waste for want of its use.

Supposing a beggar is placed on a king's throne and if he keeps begging as before then what is the use of being in the throne? The beggar should realize that although he was a beggar in the past, now he is king and with the installation as the king he should sit on the throne with king's majesty, and glory. Otherwise how will he rule? Our present rulers (in the year 1983) are in such state, " First he was a beggar, then he was made a king, but he could not overcome his roaming for alms". You should not

be like them since your original state does not last in Sahaja Yoga. You are transformed from your very roots. You become altogether different persons.

I have already told you that the human being lives like egg. Hence he is known as "Manav", i.e. he is better than an animal. Animal lives in the Pasha i.e. rein. It is reined in by God and moves within that rein and cannot come out. Hence it is known as Pashu (the one that is in the leash). The human being is released from that leash and is like egg. He has full freedom to achieve own progress as he likes. With that freedom, how he behaves, where he goes, how he spoils himself and what condition he brings himself into, depends on his intelligence and wisdom. Finally on going to extremes he gets wisdom and good intelligence (Subuddhi), with which he takes to that path which leads to God. A number of people have not taken to that path but have joined Sahaja Yoga and got their realization. It means they are reborn like birds. Now, outwardly there seems to be no correlation between the egg and the bird. But they have come out of the egg as birds i.e. they have taken another form. Since you have come in another form what is wrong in placing you in king's throne. I told this to Gagangarh Maharaj and further asked, "Why are you feeling so bad about the people?" Then he asked, "How many of them are ready to die for you?" I answered, "I don't want anybody to die for me. Why should anyone die?" But the form in which I have brought you is that of saints, you have become big saints. You can raise the Kundalini with your hands, with your fingers, which in the past only Shri Ganesha could do. Only Shri Ganesha could do that.

In the past, a seeker used to raise his Kundalini to a Chakra and stop there itself. Now by moving your hands, your fingers, you can raise the Kundalini, not just of one person but of many. Thus I have put you in Shri Ganesha's place. So, now you have to be in Shri Ganesha's form. And Shri Ganesha's uniqueness is his intense and unending love and devotion to his Mother. So, the Mother has given him all the powers, all the powers. His Mother is "Sarva Shakti samanvite, the one who holds all the powers within Her". Shri Ganesha's Shakti holds all the powers. If you recite Shri Ganesh Atharva Sheersha, it has all the powers. Shri Brahmadeva has some powers, Shri Vishnu has some and Shri Mahesha (Shri Shiva) has some. But the essence, the principle of all these powers rest within Shri Ganesha. Its reason is; Mother is the power of God Almighty and She has bestowed the essence of that power on Her children. All those powers are in Shri Ganesha.

So Mother has made us in the form of Shri Ganesha. She has given us our rebirth as She gave birth to Shri Ganesha. Hence our Kundalini that was rising from the triangular bone should now rise from the stomach. Only then shall we be real saints. What do the words, "Should rise from the stomach" mean? When the Kundalini rises from the stomach, seeking which is a function of the Nabhi Chakra - so far we were seeking God in money or in food and then in money-there is no more seeking now that actually the Kundalini herself is seated there. Meaning, we are seated on the Kundalini. When this is our state we should know that we have passed the test, truly we have become saints and there is no need for us to go anywhere.

1984-0131, Talk to Doctors

View [online](#).

31 January 1984

Talk To Doctors

Public Program

Dr. V. M. Government Medical College, Solapur (India)

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

Talk to Doctors, Dr. V.M. Medical College. Sholapur (India), 31 January 1984.

Our Respected Dean Dr Srivastava, the staff, the members of this medical college and all the seekers of their Love for God, I bow to all.

It is such a tremendous joy for me to be able to speak to the people of such noble profession, as medicine. I myself put in some part of my life into the studies of medical science because I knew one day in future I may have to talk to them. I have all respect for that profession. And, in no way Sahaja yoga could be a challenge to this. Though Dr. Thakkar has asked me to speak on that line, because love never challenges. This is the power of love and to talk about power of love, one must understand that it has no power to challenge. Now medical science is like all other sciences, is a science or the knowledge of the tree that is outside that we see. Actually, factually, we can see with these - our senses, whichever are they, gross as they call it. And to know about the tree, one way is to know about the leaves and the branches, but could be that if you have to treat the tree, it would be better to go to the roots than to go to one leaf or to go to one branch because unless and until you know how to go to the roots, you start treating it from outside. In the same way, as the roots are no challenge to the tree - Sahaja yoga is no way challenge to any science in this world. I personally think that, if these sciences had not developed, it would have been impossible to work Sahaja yoga on this magnitude. Today, supposing there was no microphone, I could not have talked to so many people, for example.

But there are so many ways by which all the discoveries of this modern science has rendered so much help to Sahaja yoga that, if I want to tell you a simple example, that when I was [talking in Indian language]; I had gone to Hong Kong once, and the lady who was, the lady who was the owner of one of the companies of Television broadcasting, asked me if I could stand up for 15 minutes and ask people to take vibrations from me. I said all right, doesn't matter. I gave a little introduction and when I stood up, many people wrote letters later on saying that they felt the vibrations and some of them felt better within. So, you can imagine if we can use television also, we will be able to broadcast vibrations through television - even the photographs emit vibrations. So, you will be surprised, how the medical science which has created all these instruments can in their own turn help the propagation of Sahaja yoga. This, specially for this microphone; I can tell you, if I put it on one of my chakras, I can emit vibrations of that particular chakra. I have tried that many a times, that when there is a problem in the collectivity - in the samashti, I work it on my chakra with that ordinary thing called as a microphone and it works. Now the whole thing looks very fantastic to us, always whenever something happens extraordinary, it looks like something very miraculous - but there is no miracle about Sahaja yoga, nothing miracles. It is all within us, like certain discoveries today we can see - these lights. Now, when it was discovered, it must have been a miraculous thing for people, first to know about it. In the same way, people think that Sahaja Yoga is something miraculous and only few people can do it.

It is a new discovery of the Sahaja Yoga, by which it has become Maha Yoga. In the sense, that thousands of people can now get their realization and can be entitled to do this work of Sahaja yoga. Once you become the Spirit, now being Maharashtrians, and living in this place of saints - we know that they were all sakshatkari [Self-realized] people. What is sakshatkari - is that they were the Spirits, they had their Atma Sakshatkara [Self-realization] and some of them did cure.

Like we had Sainath here, who used to just cure the people by touching? He was not a doctor, he was not a medical scientist but he could cure people because of this power of giving energy to your roots. Now the chakras about which Dr., Dr Warren, has told you, are the roots of the different plexuses we have within our body. But apart from that, we have another system, which must be

dealt with, is the autonomous nervous system called as sympathetic nervous system. Now, sympathetic nervous system is also a gross system which have a subtler, we should say the roots, which we call as Nadis. Now the Ayurveda deals with Nadis but also in a gross way. While the medical science deals with the chakras, but in a gross way. Now you have nadis within ourselves, say the left nadi is called as an Ida Nadi, which manifests outside, what we call as the left sympathetic nervous system. Right side, we have got another nadi called as the pingala nadi, which manifests outside, what we call as the right sympathetic nervous system. I have studied medical science, I don't know how far it has advanced, but when I studied they did not know that these two nadis deal two different functions in our body. For example, the right side does only the physical function and the mental function, and the left side does all; I mean, English language is funny; when you say mental, you mean the emotional side but here I mean the mind where our buddhi, but on the left hand side it deals with your emotional side. So, we have two sides already within us.

Now these two sides have been dealt with in the western science in a very wrong way because I little bit tried to study also the psychology - because I have to be with psychologists. And, I found they made a very big mistake in understanding a human personality. For them, the unconscious, they believed in the unconscious. Jungians believe in unconscious, they said that unconscious is lying at the base. On top of that is the unconscious that will be conscious. On top of that, they said is the conscious mind. Then on top of that, no, is the subconscious mind and then is the conscious mind. On top of that is the Ego. I mean, it's all upside business because they don't know what they are talking about. Actually, we know that our whole system is placed parallel and vertically. It is not placed one top of another - it is vertical. The left side is this side and right side is on this side. Medically also at least we know that they are not placed, left sympathetic nervous system on top of the right sympathetic nervous system; Because, there is no correlation between the psychologists and the medical science. You see, no one understands each other what they talk. They talk through their heads and the medical science people think they talk through their heads. So, the whole thing is misunderstand. Now, we know medically that on the left hand side we have got the left sympathetic nervous system, on the right hand side we have got a right sympathetic nervous system. Now beyond the left hand side, we have got the left side deals with your emotions through your conditionings about which Freud has spoken. But he being a half baked man again, I should say, he spoke on one side of the life that is left side. We are not only conditioned people; we have the right side also. And if you work out the right side too much, then you will develop another horrible thing called 'Ego'. If you work out too much left side, then you work out another system called The 'Super Ego' - means the conditioning. So, we live with two balloons like structures in our brain, one as the Ego and another as the Superego, which is the conditioning. That is how the brain is covered with the two balloons. Now because their idea is that, one is placed above another I don't know how they are going to adjust the whole picture. But as medical students, you know and as medical knowledge is there that it is placed vertically. In the center is the parasympathetic, now parasympathetic, you don't know much about it; because to know about it you have to enter into the subtler understanding. In your central nervous system, whatever you have achieved through your evolution is expressing itself. So, our all achievements in our evolution is being expressed in our central nervous system. For example, if a dog or a horse has to pass through a dirty lane, it will just walk through. It would not mind at all walking through any dirty lane or any such a place which can be horrifyingly, absolutely, impossible to cross for a human being. The reason is we have developed a subtler sense of cleanliness within ourselves. Because of that, we cannot overcome that feeling of filth and dirt.

In evolutionary stages, we have achieved a lot, much more than the animals but we never think as scientists, 'why', this question we don't ask. You just say this is so and this is so, so this is the reason. But, we don't ask ourselves a question, a simple question why, why did we become a human being from a amoeba. Why not ask such a question to yourself? Because they are honest, they know there is no answer; so they keep quiet. But by shutting yourself that way, we are shutting a very great tremendous knowledge that lies within us. Now this knowledge of the self is achieved not through brains by reading books, by saying something. It is beyond the mind. So, what is the knowledge then the people talk about? What does the veda say, the 'vid'? What is the 'vid'? Is what you call the bodh - is the word in the Sanskrit language, it's beautiful means, in Marathi, it is janiv, is the one which you can feel on the central nervous system. It means in the medical terminology, that you should feel it on your central nervous system. That means our attention is felt through our central nervous system. Now, I am asking to pay attention to yourself, you cannot - your attention is outside. Now how do you manage to take your attention inside is only by some happening inside and that happening is the awakening of the Kundalini. And this power is lying in the triangular bone, which is called a sacrum. We accept the word sacrum, without finding out why is it called sacrum? Because sacrum, in the Greek language, means sacred. They accepted at a time and you will be surprised if you read also the medical science, which existed about, I

would say 100 years back, was just the same as Ayurveda; you will be surprised. It took a different turn altogether after sometime that people could not go further with it, because they could not correlate it with other scientific discoveries. So, the Ayurveda became more elaborate and more analytical when people started thinking of using a microscope or other such advantages we had from other discoveries of science. So, the whole system changed and we started moving towards the analysis of a human being. Like, if there is a doctor he must treat one eye, another doctor should treat another eye, sort of a thing. But when you go to the roots, you go to the synthesis which you talked of as integration. In Sanskrit language, the word is samagra, which is a very beautiful word, 'Samagra. 'Agra' means the top of it and all of them are penetrated through Kundalini. So, like you can see that like a pearl necklace. See all these chakras are penetrated through this Kundalini which is a sacred energy within our triangular bone. What is this energy of Kundalini? Actually, what is the nature of this? The nature of this is pure desire.

It is easy to understand the pure desire if you relate it to economics. Economics says, the science of economics says that "A want, in particular is satiable, but in general, it is not satiable." Means, a desire you may have today, supposing you want to have a house. You will have a desire then you fulfill it. But then you would like to have a car, then you would like to have something else. So the desire is shifting from one to another. But this is shuddh iccha, means the desire to be one with the Divine. This desire is a pure desire within us, is called as a sleeping Kundalini, because it has not yet manifested itself. When it manifests, all that is desired is blessed [Marathi discussion]. It is written already by our great saint, Gyaneshwara, long time back, that this is going to happen. And that is today we are proving that what Shri Saint Gyaneshwara has said. Then all these things have said is being proved that whatever your desire you will get it. Now, the thing is when the Kundalini - the shudda iccha rises, within yourself, it penetrates as He told you through the different charkas within yourself.

I will take one example in which you will see how it is complimentary to medical science and very much supplying knowledge about so many unknown diseases we do not understand. And, if I mean, if I say so, if you just deny it, I cannot help it. Because supposing you go to a medical science and they say that this is a bone called this and this and you say we don't accept it, then what can you teach them? So, you have to be an open minded scientist first to come to Sahaja yoga. Supposing you are educated in medical science doesn't mean that you should not be any more open to any other knowledge or any higher knowledge or any subtler knowledge that is available. Specially for Indians, I would say, this is your heritage. The western people, if they take Sahaja yoga first, then bring it down here, then you may accept because you think medical science has come to us from the west and so the subtler should also come from the west. But this is your heritage; it is very easy to talk to you people than to talk to them, who do not know what is Ganesha. Now for a doctor to have Shri Ganesh in the house is common. But he does not know that this Shri Ganesh, who is sitting here, whom I worship, controls the prostate gland. Now if I say it controls, you won't believe it but if you awaken your Shri ganesh within yourself you will yourself know how to control the prostate gland of others and how to improve the conditions of the particular thing like prostate gland or anything that has to do with the pelvic plexus.

Now I will tell you about another particular thing, which is bothering all our doctors, is the disease, horrible disease of cancer. I say that cancer can only be cured by Sahaja yoga and by nothing else is a fact. Now, that doesn't mean that I am claiming too much or anything. The reason is the cause of science is much subtler than we understand. As I told you on the left side is the Ida Nadi, beyond that, that is the subconscious, beyond that is the collective sub consciousness within ourselves. It is all in your body. Recently I was happy to see some doctors in about a year back in London, they showed a TV show in which they discovered something very specific about cancer, which relates things which are talked about cancer. They said that when they were trying to research, to do a research about science they found that there are certain type of proteins, of course they give the names as protein fifty eight or protein fifty two, that's what they called them. They trigger the action of cancer, but the main point they said was this, that these proteins come within our system from the area, which is built within us, since our evolution. So, they are talking about the collective sub conscious area, which lies beyond the subconscious. So, this collective subconscious is the one, which contains all that is the past, all that is there. Now there are many vegetables, which went out of circulation of evolution. These when they enter into our being exist within us because everything that is past and future exists within us. So, once they enter into our body, we get these virus infections. Virus comes from these things, which are of the past and they enter into us and pull us towards the collective subconscious and that's how we get the symptoms of virus and you know that virus cannot be treated. It has to be allowed to pass out. So they just enter into our being and pass out. But in cancer, there is a

different thing that happens is that where our chakras are built like these say, for example, a chakra you can call it as the spinal cord and this is the charka, and the left and the right sympathetic nervous system is here. Now, when you start moving too much towards the left, due to the activity of the left side, means a person who is very emotional or who bows to wrong type of people. That's why it is said don't bow your head to wrong type of people. If you bow too much to people out of slavery and all that, all these people start getting conditioned and all that and superego develops and they go to the collective subconscious area where they are, they get caught up by these proteins which we call in our ordinary language, as bhoot. We call them as bhoot pisachadi. Now the Christians who believe in Christ and follow our medical science know that Christ took out bhoots from people and put them in the pigs. But if you tell them that there are these bhoots within us at a very near reach here, on the left hand side, they are not going to believe. Now doctors are not going to believe this. Now the whole mental problem comes from that.

Now, you will be surprised that cancer is caused, mainly triggered by these things which we can call as psychosomatic. But it is, a fact that later it has been found that by doctors themselves that is, I mean, I am not the one who should be held responsible for this, but this I had been saying from last fourteen years or so, that it is this kind of behavior, the conditioned mind takes you to the left side by which you get caught up into that and the cancer is triggered. First of all, the pulling itself of the chakras makes it, you see separated, this chakra by which this chakra becomes independent on its own and it starts working on its own because the connection with the whole is broken and it starts working on its own and it becomes malignant. When it starts working on its own, then the central nervous, the central part cannot control. It means brain cannot control it anymore. The parasympathetic goes out of order.

Now to bring it back, what do we do for Sahaja yoga? How do we cure cancer? It's very, very simple, if I tell you, you won't believe it. First of all, of course, you have to be the 'spirit'. You have to develop your powers by meditative methods. You have to go deeper into your own roots and make it so powerful that you can emit those vibrations yourself. Now, if somebody has got cancer, what is the first sign we get? Now, how do we say somebody has a cancer? Firstly, all the fingers starts burning. Secondly, on your forehead here, you get eleven bumps which we can see, which I think people can't see, but it's a bumpy head. Here you find out a bump coming out, in Sanskrit language, called as Ekadasha Rudra. Once it is settled then a cancer has started. Though I mean, all the time cancer is built in, and broken up by parasympathetic but this time when it is built up here, a barrier is built up here and all the fingers starts burning, we know it is cancer that has started. Now, how to cure the cancer? It is very simple is to give it a balance. How do we give a balance, is to raise the left side and put it to the right side, but only a realized soul, a sakshatkari person who knows about Sahaja yoga, who knows all the methods, shudda vidya, we call it, can do it is to raise the left side and put it to the right side. And by that you can cure the cancer, if you know how to raise the Kundalini on top of the head. Now this is just a action but action of the hand which has got the power flowing through it. Anything that has a power or a light, you can move it and light works out. So, the working out of these vibrations takes place and that's how you just give a balance to that person. Because of the balance, when you raise it, this becomes loosened up, fits, is fit again, fitted in the center like this and the chakra starts working and that's how the cancer is cured. It's true that Sahaja Yoga has cured the cancer, can cure cancer but the best thing is that to get your Kundalini awakened first and to become the Spirit. If you become the Spirit then the power starts flowing through you. Then you have to know the shuddha vidya, in the essence you should know what are these centers? Five, six, and seven centers on the left hand side. And these are seven centers here.

Another example, I will give you of a very simple thing which is a big problem for all medical science is the diseases which we call as incurable, like one of them is, say diabetes. Now the eye, now I will give you a complete picture of whole thing. Now this is a chakra called Swadishthan charka, which is the second chakra comes out of the Nabhi charka. You can call, from solar plexus it raises as the aortic plexus, outside we can say like that but it is much more than that. Now this aortic plexus on the subtler side has to work out a very special function, which medical science doesn't recognize or perhaps is not aware of it. I don't know the present position, why it was not that. It has got a very important function is to convert the fat cells from the stomach for the use of the brain. I don't know if the medical science is aware of it. Now this is the function this center has to do, is the aortic plexus has to do this function and put it through the blood stream to go the brain for the use of the brain which is using its power when it is thinking. Now the people who are very futuristic, who plan too much, who think too much, I mean they suffer from thinking, they just cannot stop thinking. In Switzerland, I met a doctor who told me, You cut my throat or do what You like Mother, but stop this thinking, its too much. So because we are futuristic all the time planning, planning and planning too much, we think too much and in that we forget that there are other functions that are to be done by this charka of Swadishthana which represents

outside in the gross as our aortic plexus. Now this special function is, when is overdone by any chakra, what happens it neglects the other functions it has to do. It has to look after the liver, it has to look after the spleen, it has to look after the pancreas, it has to look after the kidney, it has to look after the lower abdomen, in the sense the lower intestine, and it has to look after the part of the uterus. So, it has to do all these works plus this transformation of these fat cells to the brain. Now because it is busy with one work only all the time, all these things are neglected. So, you will be surprised to know that it is not the sugar that causes diabetes, not at all. Because you see if you go to a village, when I go to a village, they offer me a tea, there will be at least five spoons of sugar in one cup. It is more sugar than anything else in it and if they think that I being a holy person, I should be given the best tea, so they will even put six spoons of sugar for me and they don't have diabetes, they don't have diabetes. Diabetes is only for the people who are supposed to be intellectuals; it's not a disease for the poor people, because they don't think. They do not waste so much, so much energy in futuristic planning. And that's why they don't have diabetes. And now, I think it is being accepted by doctors that sugar is not the cause. Of course, if you don't take sugar there won't be any sugar passing out of your urine, is correct. But you don't take any sugar, so how do you justify it has nothing to do with sugar. So, what it has to do is that you must give a balance. You must give rest to your Swadishthan charka or some special energy by which this Swadishthan charka can cope with your futuristic thinking. Now all other such diseases, specially the worst of all that is the result, of course, liver is horrifyingly bad and liver can be cured through Sahaja Yoga only. It cannot be cured. Actually I have seen that people develop cirrhosis of liver or cancer of liver, only then you will realize that the fellow has a liver trouble but liver starts at a very early age, in, specially in the western countries because the mothers are always thinking, the fathers are always planning, the poor child is born with Jaundice, is born with jaundice and jaundice is so easily curable but so many people die of this little thing called jaundice, children specially.

Now what happens with the other very serious disease which is disturbing is the, what you call as the leukemia, the blood cancer. See, it's a very serious disease and it can be easily cured. Now the spleen as you know, works out our emergencies whenever we want to have an additional flow of RBC's, it goes into action, is a simple thing we all know - the principle. Now, what happens we are in modern times always in emergency. Early in the morning, we get up; first of all, we before we open our eyes, we grope for a newspaper and then we open our eyes, we see some horrifying news. First of all in Sahaja Yoga, we are not supposed to read newspaper so early as that. We are supposed to get up first to do your meditation, settle down yourself because you are not ready for any shocks. And these days as you know the newspaper is so much busy with giving sensational news that you get a real sensation all the time and your spleen goes in a hectic way in the production of these RBC's. Then after that you just realize that time is up. You have to rush up. So, you get up and you rush, have your bath. I mean in England, they don't even do all that. Just get out of their beds and rush, then they find their car coming and they cannot take their car, all so hectic, the wife has given the breakfast on the way. They are just nibbling it and the whole thing is such a hectic nonsense going on that, poor this spleen doesn't know how to cope with this mad man. It doesn't understand because it is so hectic, it also becomes hectic. It doesn't know when to produce what, how to adjust to your madness, you see it becomes mad in a way. The speedometer, it is a speedometer and the whole speedometer goes wobbling and that's how the whole preparation or we can say the vulnerability fall, the occurrence of this leukemia is established there. As soon as it is triggered, you get this leukemia as a disease. Now this kind of a spleen, so many people have, I have seen the, when you tell them that you have to fly now, just before going to the airport, they go hayward. They go mad. They don't know what's happening; I mean just before that, so that, they will forget their passport here, they will forget their books there, they will forget their things, they go mad. They, if they have to travel, they become mad. So, all these bondage of..... as leukaemia. Now we have cured leukaemia, definitely, can be cured, 100% is this curable - no doubt about it. But then as a result of your realization, you become a balanced person; take things easily, in the right perspective. As I would tell you that I never plan my things at all. Never, I never plan because I have seen all plans fail. Our country has failed because all plans are failed. How they failed? Because future doesn't exist. You shouldn't plan about the future. When you start planning about the future, you commit the greatest mistake.

At the practical side, I will tell you how it is? For example, that I went to Muradabad and I found lots of Russian tanks, or what you call these tractors being put there, becoming junks - thousands! I said what are they doing, why are they sitting here, what is their purpose. They said it was brought from Russia but I said why are they here? They said, they said they are here now, for years because there are no roads to take them to the village. So, (laugh) why did you do it? You should have first made the roads and then brought these. So, the future thinking is such a funny thing that you reach a station in time, the train is late - then you start thinking about why am I here.

Supposing you are a Sahaja Yogi, it is a very fantastic thing that I am telling you. If you are a Sahaja Yogi, if you are late, you understand it's planned by God. You find something, is so miraculous during that time, that you are amazed that how is it that I should have missed the plane and this should have happened to me. It has happened with many Sahaja yogis who found Me by mistake, by accident you can say. But these accidents took place because they missed the point where they were about to reach, they couldn't reach, they walked into Sahaja Yoga. So, you see the planning that we do has to be related to the planning of the Divine. Now we do not understand that there is God through medical science. We cannot, but we can deduce certain things by logical thinking that these flowers can become fruits. No medical science can do that. No living work can be done through us. What you do is dead work. Even if we produce a child, say out of a test tube, it is first the life is brought into it, we don't create life.

Now the one that does all this living work and with such beautiful distribution and complete understanding that, say a mango tree will give you only a mango. An Indian will have an Indian child. Who does this? What you call the cheyan - the one who knows how to differentiate. Who does this job, is the Divine power, which is surrounding us. Whether you believe it or not, God exists. And His Divine power exists which does all this work, which is described in the Patanjali yoga, as Ritambhara PrAgnya - means the one that creates the ritu, means that creates the different seasons. And at different seasons, you get different flowers, and all this is managed by what; by the living power of God. Now we do not see Him anywhere but it works out.

First time, after you get your self-realization, you start feeling like cool breeze in the hands, is described in the Bible as the cool breeze of the Holy Ghost and Holy Ghost in our scriptures is called as Adishakti, the Primordial Mother. The whole thing gets related once you get to come to Sahaja Yoga. Why Christ came on the earth? Why Rama came on this earth? Why Krishna came on this earth? Why Mahavira came on this earth? Why Buddha came on this earth? What did they do? Where are they placed and how to awaken them? Everything you come to know about but you must first get to your realization. Without getting the light as we say in Marathi ("Marathi Quote"). It's all a shabdajalam and once you get out of it, it has nothing to do with one particular religion. You have to know that all religions are one. Christ has said those who are not against Me are with Me. Who are those? The Christians won't go and see that. I mean they Christians have said that now Christ is one side and science is on another side. From where do the science is also coming? The knowledge of science has come to us because we have been able to go to the subtler side of the matter. But, who controls the subtler side of matter. For example, recently people know let's say there is Sulphur dioxide molecule, the Sulphur and Oxygen have isometric, symmetric and all kinds of vibrations. In the matter itself they can see so clearly.

Now, these vibrations, what are they? They come from where, who controls them? In Sahaja Yoga, we call it the Prana Shakti, the right side. On the left side is the Manasa Shakti, the manas shakti, the iccha shakti. So, the right side is the Kriya shakti, the left side is the Iccha shakti and the Central one is the Dharma Shakti; where you, you sustain a dharma, you sustain a dharma like Carbon has four valencies. Carbon now is placed in the center. Even if you see the periodical table of the organic chemistry, you should be amazed at the way it is organized. In the center is Carbon. Carbon has four hands as Ganesha has. Now once the Carbon is formed, then amino acids are formed, from amino acids, you go further with life. Further, further, further with it. But now after seeing all that one has to realize if we can go to the subtler side of the Carbon, or the Carbon, where is it placed within ourselves. How to awaken within ourselves? Where is Hydrogen, where is Nitrogen? How it works out?

Actually after coming to medical science, we have to analyze everything and know all the details about it. But in Sahaja Yoga, you don't have to. You need not be a doctor. Just by touching somebody it works out, you don't know how. But if you want to know how it has worked out, it can be related completely to your rationality also, to your medical science. But otherwise for a simple person now, we have some one here who has cured say, a five thousand people of, he has cured even leprosy. Asked him, how did you cure leprosy? So, he told Me [Shri Mataji speaks Marathi language]. That's all he said, teertha means vibrated water, you see he took from Me and he gave it him, he cured the leprosy.

Now you may ask how it worked out. These vibrations are the synthesis of all the powers i.e. first power is of the power of desire, the power of mana and Second is the power of kriya, the power of prana and the power of sustenance of the dharma [Shri Mataji

quotes in Marathi] - the one by which we become Carbon and then we become amoeba and then we become human beings. So, all these powers put together is one power, the synthetic, I mean we can call as synthesis of all these powers is that power, are these vibrations, which is called as 'pranav'. Now what happens that if you want to analyze, say for example if, "I want to analyze," you cannot; because when you want to analyze first of all you have to separate prana shakti from these vibrations. Because you can only record prana shakti, you cannot record manas shakti, can you? You cannot. So, you cannot record it but you can see the result of it. This is the thing one has to understand that in the synthesis if you go then you can work out the thing without even knowing about it rationally. It just works out. That's how the Christ cured people. But that doesn't mean that medical science is not needed - is very much needed and it is very, very important because without medical science there are so many things which we cannot really work out properly. In a way, I will say that now for example, I, I knew these things beforehand, what was happening and how things are, but when I joined the medicine study, I found out one thing very clearly that to relate it to people, one has to pass through a system of medical science. Otherwise it will not reach the people. Supposing, there is one man sitting under a tree, he treats somebody, he gets well. Then it will just pass out. They will say, "Sai Baba cured me" and somebody like Sainath, I don't say about other one, but the Sainath. He did through the Ishwari Shakti [Shri Mataji quotes in Marathi language] - he cured, but nothing more than that. But if it passes through the medical science then it is the proper channel by which people will understand. Otherwise people will never understand Sahaja Yoga and that's why a channel is prepared. You know the science, you know what it is.

Like the other day, I told one lady, said that, "You have got sinusitis." She said how did you know? Now it is very simple because this charka if it is caught, it is sinusitis. And there is a simple medicine for that, and extremely simple medicine, if you use it, they call it ajibai's medicine (grandmother's/ old people's medicine) as such that sinusitis can be cured. Now the same thing if you go through the medical what happens is that you know that sinus is formed like this and it is because of the cavities there sinus is formed. Now supposing, for a person who cures us like this, is easy for him but it is not so organized.

For example, for Dr. Warren and Dr. Bagdhan, is much easy to use Sahaja Yoga than for other people. Naturally because some people don't even know where is the heart? I tell them put your hand on the heart and they put it here [laughs...]. The knowledge of heart, where it is, that also they don't have. So, because you see, of their knowledge, they know exactly where to manifest Sahaja Yoga. So, it has done a great service to Sahaja Yoga and to God. And the whole knowledge has come to us from God. So, medical science is very important, and specially, the Indian doctors, I would say, that it is their heritage; this is their heritage. If they take to Sahaja Yoga and then they practice medicine, it is going to help them a lot and help them so much that they will have the real satisfaction of doing real good to people of this noble profession. Because it has become machinery, there is no heart in it. You do not enjoy because there is no spirit but once you get the spirit in, then you will really enjoy this work and you will just do it without feeling tired, without feeling any pangs of [NOT AUDIBLE].

As it is, it makes you much younger, makes you very active. You become very healthy yourself and you can cure easily. Now both of them had troubles, before they came to Me and when they were sick, they did not know how to get over it. So, they came to Me ultimately and that's how once they get cured, they were amazed because medical science could not cure, so they came to Me. But now they know relationship between how far the medical science has gone and how to get this connected. Now if this connection, as he said that the subtle has to be connected with the gross, and if the subtle is connected with the gross, the gross knowledge is going to help the most of all.

So, I thank you very much for inviting Me for this very special type of rapport that we have had. I know it may not go very well with you because you are educated in a different way where you think about it and understand. But once you get your Realization, your whole priorities change and your temperament change. I have seen people who were drug addicts, overnight they changed; who were alcoholics, overnight they changed. But there are people who were suffering from horrible diseases; for example, our president Sanjiva Reddy, whom you have heard, I have cured. In 10 minutes, he was cured - In 10 minutes time he was cured and even the line of his operation disappeared. So, it is such a tremendous thing that once you get into it you will be surprised, how fantastic it is and how as I am using this instrument, you can use the instrument of medical science.

Moreover there are many things, which cannot be cured by also by Sahaja Yoga. One of them is supposing you have something that is dead. I have seen so far, we have not been able to cure cataract in the eye or something that is dead in the body, we

cannot cure but if there is some sort of a living tissue which is unhappy or sick, we can cure. But if it is dead in the body, we cannot cure it. We cannot take it out; somebody has to work on it. For example, somebody has a, say a bullet, we cannot remove the bullet by Sahaja Yoga. We cannot, that doctors have to do. So, also there are so many things like that we cannot help.

One more point I would like to just make, because the lady had asked Me about hypnosis. Hypnosis has been taken over by medical people blindly, which is very, very wrong. One must understand, what is hypnosis? Hypnosis again is the same as going towards the left, where you just get entrapped by these proteins and where by which you become unconscious, unaware of your central nervous system. So, people use it for anesthesia, which is a wrong because you go to the left side by you will cure such a person physically but such person might become mad. He might have emotional problems. So, by, by treating one part, we should not create another problem like penicillin we had, like sulphur we had, all these things are partial and are imbalances. So, what we should try to see the whole perspective of the science of curing - let not only physically but also emotionally as he has said, and also spiritually. So, the curing has to be a complete thing and not just one bit of it because if you cure one thing with something, which is a strong medicine, you may create another problem in that.

Same with acupuncture. Acupuncture is nothing but the drainage of your energies from other chakras. So, if you cure one chakra, you might create a problem of another chakra. Because the sympathetic is working out, but once you raise your Kundalini then what happens you become connected with the whole and all the time the energy is flowing, so there is no imbalance or drainage. First, you must get your Realization, then there is no tension, there is no worry, all the time, the flow is there and you have to just enjoy.

May God bless you all. I hope I have been able to put it in a way that we could understand each other.

[Applause...]

[One person talks]

Shri Mataji: Is one of the science. He said that how do you do it, how do you raise the Kundalini, which is the sign that he is a real seeker, he wants to go to the point. Now as I said, it is Sahaja, means is spontaneous, is born with you, is very simple, as I told you these are all our centers here five, six and seven. And also, medically I have told it is accepted now that these are all sympathetic entities. So what you have to do is put all these toward me like this, and it just works out. It moves through you the energy invites the Kundalini and you get it, so many. But if there are obstructions within you, you have to move your right hand, left hand being towards me. With the right hand, you put your hands to different centers as I tell you and you can manage it. Like just now I can tell you, what chakras you are catching. So, I know which chakras you are catching and if I tell you how to remove the hurdle, you can get it and then it works out, is very simple. But, in a village just putting the hands like this, they get it. For children, in a school they all get it. But we are rather we have barriers of our thoughts. [laughs]

Sahaja Yogi: No questions?

Shri Mataji: There will be, I hope there are some questions at least you see that shows the rapport has been established.

One person: Ma, You are saying that by doing this we will receive the energy from you. But I read in the yoga somewhere that, this posture to conserve our energy and to avoid the loss. In this way, we conserve our energy. When we are doing like this, we will be losing our energy now, isn't it?

Shri Mataji: He has asked me a question of this kind that if we put our hands like this, we will be losing our energies. And if we put our fingers like this, then we conserve our energies, is a wrong idea. You see what happens actually in Sahaja Yoga that Kundalini is your Mother. Everybody has a Mother, individually placed in the sacrum bone. Now this matrix [Mother??] within you, the mathrutwa as we call it, rises above and pushes you in the same way as the peptides do. In the biological function of them that you are put higher than what you are. You are not moving like a pendulum that an energy loss and energy gain like that. You just become empowered that you can give energy to others. So, by doing this what happens, you do receive energy from Me, if I

have energy force, it passes through you. And then the energy goes inside and invites the Kundalini as I told you. But why some of the saints used to do like this is not to preserve their energy. But this center relates to this center. And this center means the center of the Virata, of the whole. And this is the center of the Swadishthana, is the one by which all the matter is made.

So, when you do like this what you do, the energy of the whole is passed into the matter and here it is the subtle side of the matter is on. You can say the emotional side and it is passed into the emotions. So, this mudra is not to be done by people who are not here doing this kind of work. It is only meant for the incarnations who have that much power to do. So, this one is not preservation but actually is passing of your energy to that. You don't have to preserve any energy, you have to get the energy passing through you. And the energy within you rises and opens that gate.

[One person asks to explain in Marathi language for 5 mins]

[Shri Mataji laughs and explains in Marathi for few mins.]

[Someone asks something]

Shri Mataji: Yes. He is saying, 'How can you prove materially or physically that Kundalini is awakened,' because it is spiritual? It is true but the spirit is felt in your central nervous system, I told you first, in the very beginning that when the Kundalini is awakened, what happens that you start feeling the cool breeze coming out of your head actually you start feeling the cool breeze around means that your central nervous system has awakened to a new consciousness called as collective consciousness. There is a new awakening in your nervous system. So, also physically you can feel it because your central nervous system gets enlightened. Is the experience is there inside but the manifestation of that comes up to the gross.

Yes experience is there no doubt, but the experience is brought up to the gross cell - is the point. See, the light when it is awakened is an experience but is brought to the gross level. You will be surprised that so many people, you can even see with your naked eye, the rising of the Kundalini, the pulsation of the Kundalini. You can feel it because it's an energy, which gives you the experience and the experience is of thoughtless awareness, you just become thoughtless. You become joyous, there is no thought.

Question from Audience: Your experience may be different from my experience?

Shri Mataji: No, No, it is not, is the same, is the same is, the experience is the same, the manifestation is the same. But when the Kundalini raising takes place, then of course some people who have some obstructions might get little heat in the body or something like that while the raising takes place. But once the, once it raises - everybody should feel the cool breeze, coming out their head and should feel the cool breeze coming in your hand. That's how it is.

[Conversation of a seeker and Mother in Marathi language]

Question from Audience : What made you to think of this line?

Shri Mataji: You see, he has asked Me a question that for a medical profession I mean, I did it. Why did I take this line? Actually, I was in this line to begin with. I studied medicine just to talk to you, is the other way round, all right.

[Conversation of a seeker and Mother in Marathi language]

Shri Mataji: That's a good idea!

[Shri Mataji talks in Marathi language]

Shri Mataji: Please put your right hand on your heart. Now you have to say, "Mother, I am the spirit". Please keep this right hand

on your shoulder at the base of the neck, on the left side. This is a very important center in our body, which we get caught up because we all the time try debase ourselves or ridicule ourselves and find faults with us, which say we are guilty of this and guilty of that. So, you have to say at this center, the mantra is "Mother, I am not guilty", because the spirit is guiltless. You have to say, "Mother, I am not guilty", sixteen times because there are sixteen sub plexuses or petals to this center. So, you have to say, "Mother, I am not guilty". [Marathi explanation] With full faith in yourself, you have to say, "Mother I am absolutely not guilty". You are not, because you are the Spirit. How can you be guilty? And you must know that God almighty is the ocean of love, ocean of grace and ocean of forgiveness. So, what mistake can you commit that he cannot forgive you? You have to just say, 'Mother I am not guilty'. This is one of the centers, which is very important if you suffer from any troubles due to lethargic heart, like angina, or bad circulation or any [colt, Coarctation things??] like that problems of pulmonary vein where blood cannot be circulated or anything like that. Now better, sixteen times. Now you have to say one more mantra is that, 'Mother, I am the part and parcel of the whole' - because you are a microcosm which is a part of the macrocosm. And once you become part and parcel of the whole, the collective consciousness is awakened within you. So, you have to say, 'Mother, I am the part and parcel of the whole' - that too sixteen times. This cures all your throat troubles, all the ENT problems - ear, nose and throat, on the physical level. This is the simple mantra to be said. [Marathi explanation]. Please put your hand across your forehead and you have to say, 'Mother, I forgive everyone'. We have to forgive everyone. Now, many will say it is difficult to forgive, but is the easiest thing to say and if you say that, actually you are taking off the load from your mind. Otherwise the person who has made you suffer, you are playing into the hands of that person. That person does not feel anything. You are feeling it, so it is better to say, 'Mother, I forgive everyone'. Now, put your hand on top of your head, on the fontanel bone area and press the palm on top of that move it in a clockwise...

1984-0203, Shri Mahalakshmi Puja: The innermost stream of Brahmanadi

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3 February 1984

The Innermost Stream Of Brahmanadi

Mahalakshmi Puja

Kolhapur (India)

Talk Language: English | Transcript (English) – VERIFIED

So we are all here now in this sacred place called Kolhapur. The Goddess killed the asura called Kolhasura here, who was a very bad demon; who was born again recently, but he died also.

So thank God the death of Kolhasura has taken place!

This place, specially, is marked because from the Mother Earth the Mahalakshmi energy was emitted specially from the deity of Mahalakshmi.

And, as you know that, Mahalakshmi is the ascending power within us, through which we ascend.

It's like the staircase which takes you into the Realm of God, and so it is very important.

And Maharashtra's deity is Vitthala, Shri Krishna. Because it is the ascending power of Vishnu, to Shri Krishna, then Mahavishnu and then to Sahasrara.

All this is possible because we have got Mahalakshmi channel within us. If you did not have sushumna we would have been like animals only.

Even animals have this channel up to a point.

As you know they can come up to the Void.

But after the Void the ascent as human being starts through this Mahalakshmi energy within us.

So this energy is very important and that one is very much worshipped in this country.

First this energy starts working within us as seeking: seeking shelter and food.

Once the shelter is established, which is established through the Mahakali Shakti. I mean when it is in the heart of an animal – a sense of security is established – then he starts seeking food. In the same way human beings also, once he is established in his security, then he starts thinking of feeding himself, looking after himself. So at the very primitive stage the human beings first tried to establish their security by getting into some caves or some shelters where they could abide without fear to life, because if there is no life you don't think of food, for example if there's an emergency.

We had very bad floods in Patna, and it was such a bad flood that people had to go in the upper storey and look after their security, that was the first thing.

Which is such an innate feeling in human beings, to preserve life, and that comes from the Mahakali's powers. And when they went up there, they told me that they didn't have food for three days but they had never thought of food. They never even thought they were hungry! They were only worried that the water may rise up to that point where they are and they'll all sink and die. So the only worry was that how to exist, how to survive, and the food question did not come.

But when people starve they also start thinking of insecurity, that they may die, and then they start thinking about food. So the first security comes in. Then the second comes: the sense of food.

In emergency, the sense of food that comes is the beginning. But later on we start putting our attention to food, then the enjoyment of the food, then discrimination of the food; and all those things, you see, various things start coming into us and we get lost with this Mahalakshmi tattwa.

The more we worry about the food, the more we worry about the taste of the food, the more we worry about the time of the food...

I mean, one can live without food for two, three days very easily, there's no problem.

But we think that we are used to breakfast at eight o'clock [so] we must have breakfast at eight o'clock. Like, Indians are used to their lunch at ten o'clock [so] they must have lunch at ten o'clock.

This is all our slavery to time, and that's how our seeking, which is higher, finishes off.

Then they'll start talking about food all the time. This is, of course, Mahalakshmi's blessings that we think of food, but She doesn't say that you get lost with it. So we get lost with it and once we are lost with it, then our seeking doesn't become higher. Our taste habits — we like this, we like that, this is good, that is bad, we'd like to have this — still if it lingers it keeps us down.

Whatever we get we should try to eat. Whatever we think good, may not be good for us. It may be good for the tongue, but may not be good for us, may not be good from vibrations point of view.

So whatever God gives us, whatever is there, is good, vibrate it and eat it.

Also then the preservation sense comes in that if you eat wrong type of food, then people start thinking that this will also ruin their security because they may lose their health.

Then they start thinking about it. Up to a point is all right, but if you do too much, then you get out of the circulation. In the sense that if you are flying through...

Will you please pay attention here? I am surprised that you are Sahaj Yogis. How is it your attention goes to small things like that?

There's a lady still looking at that side.

Please try to put your attention to what I am saying. Is it important then, because they are bringing something, must you see that?

I mean, this is really silly at this age.

Now you are Sahaj Yogis, your attention should be concentrated.

So now the attention more goes towards the acquisition of better facilities for food, or better food, or whatever you may call for health food as you call it and...That also if you go too much, you can touch the banks, but you shouldn't cross over and walk through, otherwise how will you move on the river, that's the point.

So we start building up that sort of a nonsense also: "This is good for health, this is not good for health, that is good for health."

And health for what? For what is the health? Health is for having a good attention, which you don't have! It's lost in the food. And some people I have seen, they are just still lost in food, completely. Though they have got the glimpse of Sahaj Yoga, but still they are very much attached to food. So that sort of an attitude must be changed. We should see where we go and get ourselves attached and lose our attention.

This is very important that we should be very careful about our attention: where is it?

So now the attention moves on with that.

I mean, those who still move further and don't jump on the banks, still move in the river, further on.

The attention goes on, then they think that, you see, this kind, it works all the time the insecurity part of it within you. So that, "This food could be lost, so what should we do to have better food?"

So they'll start thinking of money. So you know that the barter system became a system of money. People started having money. But then, apart from food, clothing, other things started and people started moving with it to the Mahakali power more and more. And the creative power more and more.

The banks are also becoming subtler and subtler, the movement has also become subtler and subtler. So as the man started moving higher and higher, arts developed on the right side and the idea of quality of life or quality of security changed.

So both the sides becoming subtler and subtler and the growth becoming subtler and subtler, man gets again lost into those subtler banks, on the right and the left.

But still you have to move further.

So the Mahalakshmi power takes you higher and higher.

That time then you think you must express yourself. And the expression starts in arts, culture. It starts also in your living, in your institutions of security, like political advancement, political institutions.

And that's how human beings reached a point where now they think they have done all that was possible, but still in a subtler way they are still lost.

So the Mahalakshmi tattwa went up to say Christ, up to that point, and still people have not gone into the subtler side of that.

They are still on the banks, moving towards the banks, not in the centre of it. (12.44)

In Sahaj Yoga what happens is that the pure desire, that is Kundalini, is kept at the beginning of the life, just at the beginning of the life, when you were not even a human being.

Even below is carbon and all the journey from carbon onwards is to be retraced again through the Kundalini. All this journey that you did on the superficial level of this Mahalakshmi stream has to be redone in the innermost way, to penetrate through all these subtler centres, which are inside the stream, not outside — because if you are on the outside, you always go to the banks — from where you cannot see any banks, there's no attention that could be taken to the banks, but you move further, like a jet.

And this Kundalini is the one that's the true desire, but your attention has to be on the target. Even if you say that the Kundalini is the moving force, still where is your attention? Still your attention is on the banks, so you come up again superficially. You come and just float superficially and then again jump onto some bank.

Then again I'll have to put you down inside the water, "Go inside, inside." Again go back to the Kundalini. Again start your journey. But from the very beginning steadfast if you move towards the target, towards the Spirit, then I have no problem.

But it doesn't happen with human beings. They are so much used to the attraction of the banks that they always come up, float, go to the banks and again sometimes settle down there or again come back. So the journey is upward, downward, downward, upward. Though the movement of the Kundalini could be such that you jump like a jet and set down there.

The day that starts I'll be the happiest person because it is too much sometimes for me to make this kind of a journey four times up and down with everyone, because of the so-called attachments they have outside.

The inner movement with a detached mind, if they accept the situation and they decide within themselves that, "I am going to do like this, I have decided on this," they can work it out.

But it's not so. Mostly the attitude should be that Mother is like a mirror. And we have a mirror in front of us, so we know how we are proceeding.

So in the mirror if I see myself like this, better get rid of it and go ahead.

But on the contrary if Mother says something to someone, that, "This is so," then they feel hurt and again float up.

The mirror has to say something. Supposing you have some spot on your face the mirror is not going to please you, it will say it is there.

So you don't hit the mirror and you just don't get angry with the mirror, do you? You see that you clear yourself because you don't want to have any spots. But [it's] just the other way round. What happens with people, I have seen, is that if you tell them anything or you just tell them, "This is wrong," they'll first explain, argue, this thing, and if it doesn't work out then they will just get angry with Sahaj Yoga and give up. As if they are obliging Sahaj Yoga.

As if they are obliging Mother. Actually you are obliging yourself. You are not obliging anyone.

Well, if you take up that kind of an attitude, then only you will realise that you have to move forward without looking left or right.

So we have had many experiences, quite funny: if you look back you can see that you have been sometimes Romeo and Juliets, sometimes you have been money-minded people, sometimes you have been quarrelling, fighting, arguing type. All kinds we have had. But those who forget all this and shoot off towards the goal are the best and the most sensible.

They are the most selfish people, because they know what selfishness is. All the rest are stupid because they are losing their time.

There are some people I have seen who also try to use Sahaj Yoga for making money or making something for Sahaj Yog, sort of a thing, and making some money out of it or sort of a thing. You better make yourself, is the best way! And enjoy it in a way that makes you happy and makes others happy in the Sahaja stream.

But getting out of the Sahaja stream and doing something is again coming out of that innermost channel of Brahmanadi, outward, again floating and going to the banks, again going down, because every time you go down like that you have to start your Kundalini again back.

It's a very difficult thing. And the force of the Kundalini gets spent up.

So one has to understand that, if you have to do this journey, you have to be a determined person. You have to be a disciplined person yourself. Nobody should tell you that, "Discipline yourself, do this do that." You have to do it. What others are doing, firstly the attention is there. I mean, even if somebody brings it here, everybody's attention must go there. What is there to see? But this

is nothing. This is a very, very superfluous thing.

But even serious things should not attract your attention. Your attention should be on the solution of all the solutions, blessing of all the blessings, the emancipation of all the emancipations. You shouldn't worry about anything else.

You just worry about that connection, which is being established and nothing else, everything is looked after. It is as simple as that.

If this connection is broken the simple thing is to keep the connection on. What's the use of polishing this, doing this, doing that? Are you going to get the connection back?

This is a simple, practical thing we forget.

And once we start forgetting that practical side, we become retarded in our progress and what we find, wherever we are, we are there.

Like in this Kolhapur, I would say, when I come, you will see tonight, there will be a huge crowd, very huge crowd, always we have. Out of them how many really take up this journey? Very few!

Doesn't matter, you shouldn't mind it, because they are not wise yet. But those who become wise, who take up the journey, also in between [like a] jack-in-the-box they come out.

Suddenly I find somebody floating.

We are going through the submarine and they just jut out. This is how it has happened with all our journey.

And at this place when we are, we have arrived here not by plane, not by car, not by roads, but through the innermost core of our heart, we have arrived here, the brahmanadi.

We have arrived at Kolhapur, at Mahalakshmi's point, through the most innermost part, and that's how we are here.

So we look at this place in a very gross manner, that's our old habits.

But the new habit should be vibration-wise where are we? What is it?

Once you develop this I can definitely completely transform this Kolhapur into another place. You are like my channels.

When you go with me, I use you as my channels.

But what I find [is] that the channels are sometimes crooked, sometimes broken, sometimes there are holes and the energy is wasted. So it is the duty of all the Sahaj Yogis who are travelling with me specially, is to be the channels. But if you take an attitude that you are here as guests, you are to be looked after, the arrangement should be good, that should be good then there's no meaning to your travelling.

You are travelling like saints who travelled with Buddha, even much more, because they did not do anything.

But you are the channels. So, as you are the channels, you have to keep your channels open, efficient, and you should work it out.

Today is a special day for all of you, is called as Mahabeej, the day of mahabeej, means all the mantra's have a beeja and the mahabeeja of that is Omkara himself, Omkar.

And in the first place, this Omkara was like an egg, Brahmand. They call it Brahmand. The whole Brahma becomes a anda (egg).

Of course, when they say 'Brahmand' even Sanskrit people don't know that they are talking of an egg. Brahm-anda. The anda of Brahma. That is the first beeja.

And how this Brahma, this vibrations, how they were created. In the first place, when the Devi separated from Shiva, before that she had gone round him, as you know. And then Shiva told Her, Sadashiva told Her, that you have to now create. And the separation took place.

So He came out of that pradakshina (), or you can call it the elliptical form, and when He came out of it that created a kind of a sound, sound that had this Brahma in it. So that Brahma was left in that area. As I have told you that first the Devi went round Sadashiva and created a garland. That garland had covered Shiva in it. Like the nucleus inside. But when Sadashiva went out of it, it created a sound, and that sound filled the whole of that andakruti, means the form of an egg and that is the mahabeeja. That is the Omkara, and that is reborn as Shri Ganesh and later on as Jesus Christ.

That's why at Mahalakshmi's place to come with Mahabeeja day, is a very significant thing, because Mahalakshmi was the mother of Jesus — Mary — and her son was the incarnation of Mahabeeja.

So to come here on such and such day and to do Mahalakshmi's puja is a very big privilege, is a great privilege for all of you.

And with that privilege you should humbly do this puja and try to get into that mahabeeja, become one part of that mahabeeja,

which is this Brahmand, the whole Brahmand, Brahma's anda — 'anda' means egg — is created, be part and parcel of that. And not to create any angularity or any kind of a misrepresentation, but be homogeneous with the whole Brahma. One has to put attention to your Brahma Shakti which is manifested as vibrations.

Today the vibrations are so great, that I didn't think I would be able to speak on this, but somehow I have managed. I hope you all have been able to understand the subtlest of subtle that I have talked to you today.

So when you travel with me you should not think you have come here to see the whole land and all that, or to enjoy life. You have come here to become the channel of your Mother's work.

If you understand that, then you will be able to realise that God has given you a very appointed place.

So I would request you, be deserving, deserve it, and assume your seats, coveted places where God has put you.

May God Bless You!

1984-0204, Evening Program with Shri Mataji comments

View [online](#).

4 February 1984

Evening Program

Kolhapur (India)

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

1984-0206, Evening Program: Drama and Songs with Shri Mataji comments

View [online](#).

6 February 1984

Evening Program

Kolhapur (India)

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

1984-0206, Talk at Music Program, Sant Tukaram Vidya Mandir

View [online](#).

6 February 1984

Evening Program Devi Puja

Malharpeth, Kolhapur (India)

Talk Language: English | Transcript (English) – Draft

There should be no sin in my eyes, no lust in my eyes. Better if I am blind than to have lust in my eyes. The second one is it's better not to hear ill about God. It is better that I am deaf. I should not say something that is not holy; I should not say something unholy. It is better that I become dumb. And he says, Tukaram (UNCLEAR) is the poet. He says that I am fed up with everything else. I only like my Shri Krishna, that's the God. He likes only God. Very simple song but very good. What I was trying to say that, you see it is so engraved in our tradition. That's very easy to understand these things that there should be no sin in my eyes, my eyes should be sinless otherwise it is better that I become blind.

This may be borne that it's a very beautiful poem.

It is rather embarrassing when you place me too much in this one. Somebody who can translate it.

(Speaks in Marathi, Come here and translate this in English. Translate from Marathi to English.)

[Sahajayogi speaks in Marathi and another sahajayogi along with Shri Mataji translates it in English. The English translation is given below.]

Shri Mataji: He is saying that this is our Dear Mother, Nirmala Mata. Priye, means you know.

Sahajayogi translates: Our hearts are very high and our behaviour is very simple.

Shri Mataji: This is the river of generosity. This is the ocean of holiness.

Sahajayogi: We don't want anything more. Sahajayogi: Now, this is the holy place of...

Shri Mataji: This is the holy land of saints which is marked by the holy feet of Nirmala Mataji. This is the land of the brotherliness of all the Sahaja Yogis. We don't believe here in blind faith. Here we have equality and friendliness.

[Shri Mataji instructs the speaker to say two lines at a time in Marathi.]

You see, we are various people speaking various languages and we are various brothers. And we all have wonderful variety of dresses also.

But all of them have only Mother. And in one flower there are many petals. So, now what do we want more! We have our Mother with us.

O, Mother! I bow to you and I put my heart to you with respect.

This life, I completely surrender to you and with great pride, I sing the song that this Mother is the dearest Mother that I have.

(Sahajayogis applauded and rejoiced.)

By giving the mantra of Sahaja Yoga, the one who has awakened us.

She has given us the truth and equality and removed the blind ideas from us.

The one who is the creator of Sahaja Yoga is my Mother.

The one who has won the anger with love and has won the unrighteousness with virtue.

She is the one who is being endeared to the whole world, who is the star of my eye.

There is no metaphor for her. She is my mother. The one who has no metaphor. There is no equal metaphor for her, She is my Mother.

The one who has decorated the crown of my country, India.

The one who is the mother of crore and crore of Sahaja Yogis is my Mother.

(Applause)

He is saying that Naubat is the one, the big drum. He says that the big drum sings the praise of the Mother and let it reach the echo in the sky.

We don't know what are the caste and caste and creeds. And we don't know about the Dharma also.

The brilliance of our heart should fall on our ignorance and O! Mother. So he says glory to Mother.

He says that I am not afraid of. I am not ashamed of doing any work. And you should hear actually the call of collectivity. You make me the new image of this new world with your own hands.

He says, my devotion is to Sahaja Yoga and my power is the collectivity.

He says that those who are frightened birds should rise and should fly in the sky. Let my mother awaken everyone to touch the whole sky.

He is saying that, O! Mother of the universe, I will try to gratify everything you have done for me and all those who come, small and big will do the same.

You have started the Sahaja Yoga by which you have shown us the path of light.

This has given us the greatest joy which has never happened before and all those who are small and big should come to your aarti.

You should not have blind ideas and you should give up all your unrighteous behaviour.

You must kick all your bad habits and bad addictions. And forget all that is nasty. All the small and the big have to come and have to become Sahaja Yogis.

He says, Mother in front of you I will always remain a little child. But you must always release within my being Anand lahari, waves of joy.

I am the most fortunate one that I got this new life and this transformation. And to your worship, all small and big have to come.

Sahaja Yogis: (Applause.) Bolo Jagat Mata Shri Nirmala Devi ki Jai!

1984-0207, Devi Puja: Shivaji the Anshawtar

View [online](#).

7 February 1984

Shivaji The Anshawtar

Devi Puja

Satara (India)

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

Puja in Satara: Shivaji the Anshawtar. Satara (India), 7th February 1984

English Transcript

It is not proper, but He was not just a mere king, you see He was a Devi bhakta and an ansha avtara and His Mother was also an ansha avtara. What is the sign of an ansha avtara is that they have extra powers over themselves and over others, and they have no temptations, no mistakes.

[Shri Mataji speaks in Marathi to the sound technicians about the sound system problem.]

So, first of all we should know that Shivaji himself was a divine person in the sense that He had no defects in him. He was a detached personality. I do not want to tell you the whole history about him, but his character if you study you will be amazed how detached He was. He was not found of women. He never hankered after them and on the contrary respected women very much. There is a story that once He was presented with the daughter-in-law of a great nawab because the people used to do, I do not know what you call those tactics where you attack the people hiding from behind.

[Shri Mataji is speaking with the sound technicians and the Sahaja Yogis present there about failure of the sound system due to load shedding, load shedding is a problem the people of this place face every Tuesday. Shri Mataji asks the Sahaja Yogis present there to try to listen to Her from their Sahasrara, pay attention to Her and they will be able to listen Her.]

So, this great king Shivaji was a man without any temptation for women and once He was presented with a very beautiful lady who was the daughter-in-law of a big nawab, because they looted lot of money and lot of precious things and this lady as well when her caravan was passing through some passage in the mountains. So Shivaji looked at her. He asked her to remove her veil because she was a Muslim lady and then looking at her He said that if my mother was as beautiful as you are, I would have been equally beautiful, is the best way to say you are my sister. He himself had to marry four times because of certain problems of political nature where He had to marry four women, but He married them, because He had to marry and all the four wives were his wives and no other women came into his head. This is such a tremendous character. This is first sign of a personality who is really mature, who has no attention towards another women, which is very common in Maharashtra it is not difficult for them they do not understand what I am talking about. This is one of the things one has to understand how respectful He was to other women. That He gave away all her things, all her money, all her jewelry, all that was looted of that nawab also, all the arms everything, and sent back all the people to the nawab, because if there is a lady she is the shakti, she is traveling so nobody has business to trouble her. This was his respect for women who belonged actually to another party. He had so many qualities that it is impossible to describe on that but absolutely honest, absolutely honest He was and He lived like a saint. He did not care for comfort. If you go and see his things that the had you will be amazed, He could sleep on the stones, but for his kingship He had to wear all the ornaments, all the dresses which He used to wear. If you go in Bombay museum you will see chilkhat we call it a cover made out of iron mesh. He used to wear that, it is so heavy that you cannot lift it, but He had to wear it and He used to fight his wars wearing that, but like all other kings you see in the west He did not have weaknesses, He had no habits, extremely honest, Spartan in temperament, and absolute ideal king He was, an absolute ideal king. He talked to everyone on the same level, treated everybody with respect, never showed off that he was a king, but He kept his dignity all the time and when it was needed to be corrected with all courage He corrected people, He did not care for cheap popularity either. Such a man was a blessing to

Maharashtra because He is such an ideal for us and for people to follow and His mother was a great lady who brought him out of the clutches of the Mughal people who tried to convert forcibly Hindus to Islam. Like this Aurangzeb he used to hate music, and he would kill, very right sided fellow, every year the brahmins so many brahmins that the thread they used to weigh according to his body weight. So you can imagine what a cruel man he was. He was like Hitler only, but he was also very honest in the sense he used to make his own caps and sell them and live on that money. He was very right sided who was honest as far as the money was concerned, the government money was concerned, but he was so fanatically imprisoned in his own ideas about God that he had become just like a rakshasha. To face him was very difficult was very difficult in those days, he was a terror. Nobody could face Hitler from inside but Shivaji managed it, and he did it so well.

So Satara is a place where he established his first kingdom. This is the capital of Maharashtra, Satara, that is why it is a very important place. Secondly, after Shivaji, or when Shivaji was the king looking after the whole worldly affairs, his own son fell into a bad company of a fellow who came from Uttar Pradesh called Kabji Kalusha who started drinking and doing all wrong things that should not be done. He was imprisoned, but even then he was a very-very lost case, but a good hearted fellow that is why this Maharashtra was divided into two and his younger brother had to form another kingdom or another part of the capital was in Kohlapur where I think you have seen Sahu Maharaja's statue there. So he was a very dharmic fellow, very good person and he looked after that part very well. So, Kohlapur started another capital, but what I am trying to say that when negativity starts crawling into something great, then it starts getting divided and it is now a very common character they say of Marathas that they indulge in Bhau Bandki, always form groups. I find it even happening in Sahaja Yoga. I went to Rahuri, I felt that in Rahuri also there is a kind of Bhau Bandki working out. This is character of Marathas and they have to be very-very careful about it. One of them is Bhau Bandki that they form a group suddenly and separate themselves from one another and start fighting each other, it is sort of a coagulation that takes place in their temperaments. One must understand that unless and until absolutely we are united we cannot do Sahaja Yoga. So this kind of separation is a very wrong thing which should be avoided out and out and one thing I want to tell all the Maharashtrians that they have to be careful on this point is Bhau Bandki. This comes out of jealousy out of thirst for power, for not accepting somebody as the leader, trying to find faults all the time. If the leader is wrong also it can happen. If the leader goes wrong if he is not a person who can carry on well with others and something it can happen. So it is quite a mutual thing that works out but as a result of the whole thing is that it starts getting bifurcated and that is how we lost the kingdom of Maharashtra ultimately. So it's a very good example of understanding how Shivaji worked hard fought Aurangzeb, established his kingdom and how it was lost in second generation itself.

[Shri Mataji addresses in Marathi about Shivaji, that how he established His capital in Satara, that we should try imbibe his character. His utmost quality was that he did not have any dosha (wrong). He did not have any habits. He never had the ego that he was the king, he used to eat with his people, talk to them. Shivaji was an Ansha Avtara, he was devoted to his mother, never spoke in front of her or against her, he was not proud of being a king. She also addresses about Bhau Bandki which she says is a thing the Maharashtrians should be careful of. Mother says that one should work for others, and not think about only oneself. One should not find faults in others, first he should find faults within himself. Love for others is most important in Sahaja Yoga. Nothing is impossible for a Sahaja Yogi who has established self realization, who meditates regularly, and participates in the collective meditation.]

Translation from Marathi

I was telling about Shivaji Maharaj as he had established his capital at Satara. We should also take the qualities he had. The special quality that he had was that he had no fault in him like the faults our people have, like someone is habitual to something, someone is addicted to something, someone runs like mad behind a person. By this it proves that he was part incarnation. As he was ansh avtara (part incarnation) he had no bad habits like drinking means no one needed to tell him, He was simply not like that. Also he had extremely sweet nature. His temperament was extremely sweet. He was extremely sweet natured and completely surrendered to his mother. He never ever spoke ill of anyone, he never shouted on anyone or got angry on anyone. These two qualities are very difficult to find. When a person has so many blessings of mother and not only this, there comes special importance to his boons as he was also king but even then there was extreme sweetness in his nature. He had no airs about himself that I am a king and these all are very poor people how can I sit with them. He took food with them. He enjoyed eating onion with bhakar (Maharashtrian bread made with millets) with them. He travelled night and day on horse. He slept

anywhere at night, Doing anything. In this way he spent his life. He had an extremely gruelling and hard working life and after that when there was a quarrel between Sambhaji Maharaj and Shahuji Maharaj (his two sons) the only reason of it being nepotism. Nepotism is in nature of us Maharashtrians. It is very deep conditioning inside us. Without that we can't bear. Means we are not ready to bear that we have nepotism in us. We are not ready to accept this but nepotism is deep rooted in us. So we should keep this in mind. I observe nepotism in Sahaja yoga also where ever I go. This is a very awful quality of Maharashtrians. Due to this Nepotism we lost one Kingdom and now we should not loose Kingdom of god. Those people who are in the vocation of god, they should all stick together. Noone should break away. Noone should speak ill to others. Shivaji maharaj's customs were not like this. He gave great importance to anyone who had done a work. We know after the victory of Sinha gadh he said" Gadh milala pan Sinha gela" (though we won a fort, but I lost a lion). How big a thing it is that, though I won a fort my lion is gone? By his nature we should also learn that in Sahaja yoga also it is necessary to give importance to others.

One should not continue giving importance to himself like harping praise on himself that we are special, we are different etc. Many people think that they are educated. In Sahaja yoga some people are financially sound and educated so they don't mix with people of rural background. This is not right. 'They are separate from us. They should live separately and we should stay apart from them'. If this feeling comes then you have yet not understood Sahaja yoga. Yoga doesn't have a caste or creed or high Class/low class, even Sahaja yogi should not differentiate on basis of rich and poor. Then only you will be a yogi. So identification of a yogi is that we all are one, we are children of one mother, there is no difference in us and there should be complete equity in us. If we want to change our country then like Shivaji we have example in front of us and have seen that firstly we should not have any fault in ourselves. One who has defects in himself, how can he preach to others? Secondly those who were his followers, they had immense faith in him. If you are always fighting leaders and finding faults in them then that also is a mistake. If both the combinations are there then only nepotism does not happen and if both combinations are not made then Nepotism thrives. Speaking inconsiderately is extremely wrong. Likewise not respecting your leaders, humiliating him, criticizing him, giving him a lesson is more wrong than that. So if these two things we are able to manage then Nepotism will finish in our country. It should not be there. It should go completely, from roots it should go.

It will never go by looking at mistakes of others; we should look for faults within ourselves. I am speaking all this in Satara as in Satara only Swarajya was established and in Sarata only disintegration of Swarajya started. So both things must be kept in mind -we should not have anarchic behaviour within us. This is a work of love and we should connect love only. Rest all other thoughts and this what people do. Some people are intellectuals, so on the base of their mind they get separated from everyone. We should live on the base of love only. Love is the food of Sahaja yoga. How much did we love others? Instead of finding faults in others how much did we give others, we need to see this. So we should use both things carefully. Now that this project is started in Satara I am extremely happy and yesterday I felt very nice as lot of seekers were there and many people got their realization. In Sahaja yoga lot of grand work is to be done and many will achieve great heights. Those sitting here will be leaders tomorrow. It was very pleasing to me. But we should keep in mind whatever mistakes were made earlier in politics, same mistakes we should not make in kingdom of God. We should not do it there. There are very strict and bidding rules of Kingdom of God. Whoever goes against the rules is castigated immediately. So we should be careful, we need to be extremely careful. His blessings are eternal, forgiveness is also eternal but it is upto a limit. After that his hand lands with force. Then nothing will be as per you. Therefore we should keep in mind that now we are entering into the Kingdom of God so we should keep this wisdom that we should not bring the wretched politics here. These wretched things should not surface. We are in Kingdom of love, tied to each other with the knots of love, we are the children of a single mother so no infighting. The power we need to exert should be on ourselves. This place is not for governing others. This place is to have mastery on yourself, this needs to be understood. Once you get mastery on yourself the first thing it will show in is your vibrations. How are your vibrations, Based on this I know what is going on inside you, how is it going and where it is going haywire. So please do not practice Nepotism or form any groups and if they are formed then break them.

Mataji has told don't form any groups, don't speak against anyone, don't speak ill of anyone .Don't form groups, everyone should live congenially. When I came to Satara this thought came to me that I should apprise this to everyone & give this realization because Sahaja yoga is easily attained & in this the first thing one gets is Authority & power. & in that authority one tends to suppress others or people say 'Why this person does so much?' This also is wrong. When one suppresses people think who he to do this is. So in Sahaja yoga one should keep in mind Shri Mataji has allocated each person to his place and She keeps relation

with everyone. Their relation is due to that one appointment. Like in our mind there is one brain and by brain only we keep whole body in sync. Similarly it needs to be done in Sahaja yoga. Then if a fault comes in that man it comes in my attention and I correct him immediately but if you find faults in him you ruin everything. Isn't it so! Have you realized this point? The one person who is the leader you should accept him & I will keep an eye on him. If he makes mistakes I will understand. I understand everything of everyone. I don't tell or say it doesn't mean I do not know. I know about everyone. So the one person we have appointed as leader, he must be accepted. Mataji has appointed him & we have faith in Mataji. You may be better educated, you may be having more money or whatever, even then don't do like that. If there is a leader, till the time I think it is right for you people, let him be. In future if he makes a mistake I will remove him. I understand everything! If you keep this in mind Sahaja yoga will grow. Because in Sahaja yoga there is no institution, you need not give any money & there is no membership, so how will people be bonded? Bond of love. Everything is bonded in love. Bond everyone by love. Secondly power of love comes from ShriMataji so whoever she has authorized, accept him. Later if I see faults in that person then I will throw him out. So you should keep complete faith in me for that matter. Also what kind of character to build & how we should behave? To learnt this you have me in front of you. Ok if you think we cannot be like Mataji, then there is Shivaji Maharaj. We have a lot of people like this in us. Nothing is difficult for people who have got their realization in Sahaja yoga, nothing is difficult. Life is changed completely. Look at these people (foreigners). How much they have changed! They couldnot even sit on earth for five minutes. They took great efforts to learn to sit on earth. So we should properly meditate.

If in the evening before going to sleep you do meditation for 15-20 minutes, even then the state improves. And in the morning before going outside or after taking a bath in the morning even if we do pooja of photo for five minutes, it is enough. But everyone should meet every week. If this doesn't happen then Sahaja yoga does not settle in you. Everyone should meet once a week as this is collective consciousness. If you say 'Mataji we kept a photo of you at home, we do pooja of you even then we had this trouble ' then you should know my attention is not there. I told you yesterday only, like when we whip buttermilk to make butter then whatever sticks to the big lump we take that only, rest all is thrown away. Similarly only people who stick to collectivity come to me, rest all are not in my attention. So we must come to a place where 10 people gather, we should talk to everyone, discuss But we should not do groupism. Talk should be less and meditation should be more ,then everything is all right. But if there is groupism then ' I correct you, I fix you, I put you in place '. All this starts means then you are gone case.

After going there everyone should meditate, sing bhajans and if there are any queries then sort them out But starting a quarrel sitting there ...should not be started. Instead whatever is to be gained in Sahaja yoga focus on its growth in us. How much we have grown in Sahaja yoga , where we have reached...

Now I feel that slowly in Maharashtra Sahaja yoga will establish but for future I am worried that the hard work than I have done should not go to waste. The responsibility of whole world is on you, you should keep this in mind. Responsibility of whole world is on Maharashtrians, this should be kept in mind. Then if you sink, which is also possible for you, so you shouldn't do like that. Whatever faults are in us they have to be thrown out. In our nature we should add sweetness, speak with love and behave with equity with everyone. If it comes in behaviour (outside) it will also come inside as in you outside and inside all have become same. Whatever you will do outside, it will manifest inside, whatever you will do inside, that will come outside because in you outside and inside have become one. It normally does not happen but now this relation has been established in you. Like if this mike becomes defective outside then sound doesn't come or if it becomes defective inside even then sound does not come. Both things should be in order. Many people say ' Mataji we do meditation, our vibrations are ok' but still it should manifest outside also otherwise slowly whatever is inside will also finish away. Therefore man should be same both outside and inside and he should look radiant. But in that radiance there should not be any kind of scorching. The glow should not be scorching but extremely pleasant and it should be cool like moon.

Next time when I will come then there will be more people and taking all together we will do a pooja. But this time I will not come, I will come next year. This year probably I will stay here for an night, then we will see, if possible do something.

(Shri Mataji bows to everyone.)

1984-0210, Talk to Ladies

View [online](#).

10 February 1984

Talk to Sahaja Yogis

Pimpri, Pune (India)

Talk Language: English | Transcript (English) – Draft

Talk to Ladies. Pimpri, Pune (India), 10 February 1984.

[Shri Mataji speaks in Marathi]

For your good luck, you should say let us say for your good luck, SoubhAgya for your good luck. Is given to the ladies, always given to the ladies. Because in India the women are regarded as the Shakti and women who lead a married life and who have been mothers, who have been daughters and also wives and things like that are respected very much as only it is believed that only the respectable women when they exist in any country the Gods also reside there. If they are not respectable the Gods don't reside there.

See the glamour is not very much respected in India. The glamorous nature is regarded as something like a sophisticated prostitution [not sure]. In India, glamour is a sign of a effect or a kind of inferiority complex in a women or maybe a cunning to be glamorous. See so its not very much respected in this country. If they find any women getting very glamorous then she's little bit pulled down in the society and people try to pass remarks on her and make fun of her or sort of she's brought down. [Its?] not regarded as a very great thing but a traditional... a women has to be traditionally dressed up. As a married women she has to wear a certain ornaments. She has to wear certain things as a married women. She has to wear certain dresses as a married woman and even if they become little bit deviated still a traditional women is respected.

So tradition is the thing that one should do and not the glamour because that's so artificial and temporary and is very degrading for women according to their standards [you see?]. And I don't know what are your standards are and that's how say for example a prostitute cannot enter into any house and if [not sure] there is a glamorous women also people avoid, men avoid such women and such women are not allowed to enter any houses here you see. So the glamour has no value. So the attention is not so superficial but has to be deep. Of course now-a-days our modern girls are taking to little bit this glamorous styles [?] coming trickling down little bit but once they are married they also give up because not very much respected. There is no respect for women who are glamorous and run after glamour. Now thank god now in England also I have seen people are learning that also in other places people are trying to learn how to be simple and traditional... but they are some of them are getting untraditional, simple but untraditional. That's not regarded as something good in a society of Sahaja I think. We should be traditionally dressed, properly dressed. Hair should be properly done. We should dress up in traditional way. I mean they would like to see you say in a Victorian gown or a say a Elizabethian [collars?] and things like that or something like that. That is what we are. I mean we wear dresses of the very ancient times we [live?] what we wear like the nath [- nose ring -ed] and all that is so ancient absolutely its antiquity. I don't know since when we have been wearing nath in our lives and that tradition we observe even today all the time.

I mean whenever there is any function or anything we try to wear a very traditional dress, men and women all especially women always wear traditional dresses. Not regarded very good not to be traditional so one must make a difference between a traditional dress and an untraditional dress and also a glamorous dress. So the prostitutes [?] and their style is of course out of question. The way they dress up show off and all that is out of question. Second one the so called simple dress if it is untraditional also in Sahaja Yoga is not so much respected. Reason for that is that we have different powers within ourselves and in tradition through our unconscious we have discovered that these are the traditions, for example my mother never made me a hole in the nose but I get always pain in the nose [?]. Once a doctor also operated me for the [?] but I know this a very simple thing I have to do is to put a hole here and wear something. Once I start wearing it I know it's all going to be alright. Most

of your left Vishuddhis will be cured as soon as I make a hole I know that. So I have to make a hole there and it is so traditional in our country to have a hole in the nose but somehow my mother thought that she should not make a hole for me. She had a hole of her own. But she didn't make a hole for me. So that was wrong I think, she should have I'll have to do that at this age sometime to make a hole in my nose.

Its all comes out of a very deeper understanding through the unconscious that it will become traditional. Unconscious goes on giving information, people start using them then whatever is bad is discarded. Whatever is good is accepted and you start becoming traditionally understood. See like here men have become little untraditional, they'll wear a kurta [- Indian collarless long shirt – ed] and a pant or something like that. But this you can see its most unsuitable for this country to wear a pant which is tight. Now people are wearing jeans can you imagine this heat to wear jeans. They are wearing jeans also stupid people as they are. See whatever country you live in you have traditions built in according to the need of the country and so traditionally whatever are your dresses you must wear. I like the bow tie and all that you wear is quite good. Nothing wrong in it. For a pooja if you wear that is all right.

So, one should differentiate. Now all these are traditions carried forward because people didn't find anything wrong with them so these traditions have carried forward and forward and forward. And I think we are very traditional people. I think Indians are the most traditional and thanks to our women in India who have stood all the impacts of the western culture, western education and western hoarding[hodi?] . We have still kept up our sarees, we have kept up our styles, we have kept up our borders, we wear our sarees the same way. They are with of course it was little tilts away but mostly we are traditional people and we have kept it which is a very good thing. And I hope you people also try to be more traditional than to be pompous or something flamboyant, very symbolic or a sometimes too fashionable or glamorous. You see the glamour is the biggest curse of the west. Half of the time is spent in glamourising themselves and men worried about their hair styles and women. And ultimately they end up with no hairstyle just [not sure] hair. So that also is not good because you'll all get bald if you do not comb your hair properly and get bald very soon and then people will laugh and say how Sahaja Yogis are all bald. [Sounds like: There must a trick of the trade?] that every Saturday must put lot of oil in your hair nicely to it and always use some sort of conditioner you call it I don't know, but [?] is quite good, I must give you the hint. And comb your hair in a way that is not untraditional. Untraditional hair are not good and untraditional hair are always attacked by bhoots. So its better to be properly combed hair and properly done hair and to be traditional and it is a tradition that a Goddess doesn't tie her hair [She's?] not supposed to tie her hair so I do not tie in your presence but as a wife I have to tie up so I tie up my hair. That is the tradition whatever is the tradition has to be done. So whatever is bad in the tradition will drop off very soon because there are many things which are bad but they should drop out. But we should not become anti-culture, anti-tradition that is wrong.

So today one of the traditions is this that all the ladies are given this thing to wish them good luck because according to Sahaja Yoga also luck comes from the wife. If the wife has problems the husband will always have problems. If she is not alright the Lakshmi will not arrive, if shes catching then there will be problem, you will have accidents, you will have Lakshmi problems, you will have other problems headaches and this and that. So the wife has to be alright and she has to be careful about being traditional about being sensible, she has to be respectable also. She the responsibility is much more on her so to remind her of her responsibilities and her greatness, she is honored. This is what it is. I hope you have understood though it's a very subtle matter. But I hope I have been able to explain to you. [Sahaja Yogi's name?] you tell them in French a little bit.

You need not use this. It turns out to be useless or [its?] turns out to be against anti... anti-growth so it just drops off. Like I have seen in England there are certain traditions they are so sweet and good. Like if a lady is going up the... up the stairs, then she has to go first but if she's coming down then the man has to walk first so that she should not topple. Its very simple you see there is not ladies first but ladies are first just because they are to be protected. But if you carry it too much that much somebody might say that the ladies first now it becomes fanaticism. Tradition is suitable according to the need of growth of human beings in good well being sense. And it has a style which... which is so nice and good to look at a style. But it's not a stylishness. Its style means a... the way it is done is gracious is beautiful it's not like a bull doing the job but it's a lady doing the job. Like a bull does a job you see. Like a gentleness is always confused with sophistication. Sophistication is nonsense but gentleness is something inborn. So people who are very sophisticated can be extremely harsh people very harsh. They say things which should never be said. I mean now we can say French. French are people who are supposed to be sophisticated, they are very harsh people when

they talk to each other they actually all the time hit at every person. But the gentleness is such that you do things in such a manner in whole movement of your being is in such a manner that you do not hurt anyone. But the sophistication is to impress others, you see artificial to impress some others and aggression its aggression. So the whole gentleness gets faden, camouflaged you see. Its hides all the harshness inside. While gentleness comes from your heart from your real heart.

So I would see that you people before you return back to your respective countries try to see the difference between the reality and artificiality. And how much time we waste in being artificial. There is no need in Sahaja Yoga to be artificial. There is no need to show off or some people even don't talk and show off. There are ways and methods people have developed very sophisticated method in the West of impressing others with their idea of superiority. Frivolousness gives you an ego but the sophistication gives you such a solid ego that it's impossible to do . No no...you see if there's frivolousness it gives you ego but it if it is sophisticated behavior then it is such a solid ego its just like solid stone. Now as we have separated from ourselves, we should be able to see all these things. You are no more now French, English or Indians, you are all Yogis and you are in the realm of God's domain. So we have to see what reality is and we have to accept one [ray?] accepting reality and the tradition that is [good?].

May God Bless you all.

1984-0212, Havan conducted by Shri Mataji

View [online](#).

12 February 1984

Havan

Bordi (India)

Talk Language: English | Transcript (English) – Draft

Havan in Bordi (India), February 12th, 1984

Now I will explain to you what is the principle of Havanis. You see, the principle of havan comes from the basic quality of the fire. The fire is the one that consumes everything. So, for the consumption of everything that is bad in us, or defective in us, or cold within us or that is making us lethargic, making us anti-God or any such things which we do not want to have in Sahaja Yoga, is to be consumed by fire.

Now for that, we have to use something to extract. And to extract it, what we do is to take the name of the Goddess. So She, in thousand names, the thousand powers within us are awoken. And by every power, you try to cleanse one of the nadis that you have. Actually, we have sixteen thousand nadis within us, only on the Vishudhi chakra. But the main one thousand nadis which are of the Sahasrara, if they are cleared out, then all the nadis can be cleared out.

So, what we are doing, we are taking the names of the Goddess, by which we are expressing or we are trying to innovate or awaken a particular power of the Goddess, by which we try to use the – what you call- for the consummation power of the fire. So, the power, that is the Mother's power, liberates and cleanses a one of the Sahasrara, one of the, you can say, the nadis of Sahasrara. And whatever is hanging onto it, is then thrown into the fire. "Swaha", means consuming.

"Swaha", now this is the power of the fire. Now the power of the fire, as you know, is that if you put gold, it doesn't burn gold. All the rest is burnt out and gold comes out as gold. So, whatever is gold in you, means whatever is genuine in you, remains. And whatever is artificial, whatever is wrong, whatever is anti-God, and whatever is depressant, everything is consumed by fire.

So, first because it is in my presence, in my name, the fire itself is an enlightened fire. It cannot be done with any other fire it has to be an enlightened fire. And it only gets enlightened if there are brahmins, means the ones who are Realized souls. Now there are so many Realized soul sitting, so the fire, poor thing, has to be enlightened.

[Laughter]

It has to do the job. At this time, the job is of a higher level, that it consumes all that is wrong in the eyes of God and brings out all that is good in the eyes of God; or say the gold, that is spiritual, shines out when all that is non-spiritual drops out or burns out. So, this is the thing is and this is one of the elements which we have to use, as we use now. Just now, we are using, as you know, there are three elements, obviously we are using. It's the Mother Earth, the sky, I mean the Ether permanent, and the third is the fire, we are using.

Also, we are using water element in a way, because there is, if you see near you, is placed the Kundalini is this kalasha. If you see the Aquarius, it's the symbol, Aquarius is the symbol of the Kundalini. It's the fire, fire within- I mean the water element.

So, this water element is placed next to the fire. And when the water element is heated up, with this enlightened fire, then it becomes a vapors and the attention becomes vapors and you reach the mountains of the Himalayas that is the Sahasrara.

All right, So, let us have now - this is all poetry of course.

[Laughter]

What we should do is to now, first of all, get some flowers and put them in the fire. Now this all you are doing to me: I am the fire, all right? So, now you are worshiping me as fire. Now sit closer to the thing. First of all, sit closer. Take.

Gregoire: The mantra is-

Shri Mataji: No, no, no. First, you say what I have said, in French.

Gavin: Take the roaming mike.

[Gregoire translates in French]

Shri Mataji: Did you say about the Lalita sahasranama? Lalita is God. Lalitya, is the beautiful Mother. Lalita is the fine, fine, fine arts. If you call fine arts, you see, the fine art of pleasing the Mother. Lalita is the Mother who is the Goddess of fine art, divine art. Fine divine fine. Not sophisticated, fine. You see, you have one commercial, another is fine art. This is fine art. But the thing is all right, but my name is also Lalita. I'm born, I've been given that name according to my astrological sign. My name was is also Lalita apart from the other one.

Now at the first thing, what they are going to say to, perhaps Kunjika - that time, you have to put the flowers.

Modi: First of all, we will say the three mantras. And after we say three mantras, then we will recite the prayer for Shri Mataji known as Shri Kunjika Stotram. When we say this mantra of Kunjika Stotram, that time, you can offer your flowers.

[Hindi]

Modi: We will say three mantras of Shri Mataji and offer flowers to the fire.

Sahaja Yogis: OM twameva sakshat Shri Mahalakshmi, Mahasaraswati, Mahakali, Trigunatmika, Kundalini sakshat Shri Adi Shakti Mataji, Shri Nirmala Devi namo namaha.

OM twameva sakshat, Shri Kalki sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namo namaha.

OM twameva sakshat, Shri Kalki sakshat, Shri Sahasrara Swamini, Moksha Pradayini Mataji, Shri Nirmala Devi namo namaha.

Shri Mataji: Come closer.

Gavin: Shri Mataji wants you to be much closer to the fire. You shouldn't have to lean.

Michael be as close as you can to the fire. Close in, as much as you can.

[Hindi]

Shri Mataji: The ladies will be managing better because they know how to lift the fire.

Aum twameva sakshat Shri Agni Devata sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namo namaha. [x3]

Shri Mataji: Let us start now. Maha mantras.

[Shri Mataji is walking around the 3 or 4 fires].

Don't put too much. You see, you should not put too much also. Because, it will burn away [unclear]. But I think that's all right, but this one a little more [unclear].

Modi:

1-OM twameva sakshat Shri Mata, nama swaha.

OM twameva sakshat Shri Maha Rajni, nama swaha.

OM twameva sakshat Shri Mata simasaneshwari, nama swaha.

Modi: Everybody should say only 'swaha'.

OM twameva sakshat Shri Chidagni Kunda Sambootha, nama swaha.

OM twameva sakshat Deva Karya Samudhyatha, nama swaha.

OM twameva sakshat Shri Udyath Bhanu Sahasrabha, nama swaha.

OM twameva sakshat Shri Chadur Bahu Samanvidha, nama swaha.

OM twameva sakshat Shri Ragha swaroopas Pasadya, nama swaha.

OM twameva sakshat Shri Krodhakara ankush ojvala, nama swaha.

OM twameva sakshat Shri Mano Rupekshu Kodanda, nama swaha.

11- OM twameva sakshat Shri Nijaruna prabha pura majjad brahmada mandala, nama swaha.
OM twameva sakshat Shri Champakashoka punnaga saugandhika lasat kacha, nama swaha.
OM twameva sakshat Shri Kuruvinda mani shreni kanat kotira mandita, nama swaha.
OM twameva sakshat Shri Ashtami chandra vibhaja dalika sthala shobhita, nama swaha.
Gregoire: Those in the back they can stand in order to see.
Shri Mataji: Yes, you can.
OM twameva sakshat Shri Muka chandra kalankabha mriga-nabhi visheshaka, nama swaha.
OM twameva sakshat Shri Vadana smara mangalya griha torana chillaka, nama swaha.
OM twameva sakshat Shri Vaktra lakshmi parivaha chalan minabha lochana, nama swaha.
OM twameva sakshat Shri Nava champaka pushpabha nasa danda virajita, nama swaha.
OM twameva sakshat Shri Tara-kanti tiras-kari nasa dhulika bhara bhasura, nama swaha.
OM twameva sakshat Shri Nava champaka pushpabha nasa danda virajita, nama swaha.

21- OM twameva sakshat Shri Kadamba manjari kluptha karna pura manohara, nama swaha.
OM twameva sakshat Shri Tatanka yugali bhuta tapanodupa mandala, nama swaha.
OM twameva sakshat Shri Padma raga shiladarsha pari bhavi kapala bhu, nama swaha.
OM twameva sakshat Shri Nava viduma bimba shri nyak-kari radanach-chhada, nama swaha.
OM twameva sakshat Shri Shuddha vidyangurakara dwija pangthi dwayojjala, nama swaha.
OM twameva sakshat Shri Karpura vitika moda samakarshi digantara, nama swaha.
OM twameva sakshat Shri Nija sallapa madhurya vinir-bhartsita kacchapi, nama swaha.
OM twameva sakshat Shri Mandasmitha prabha pura majjat Kamesha manasa, nama swaha.
OM twameva sakshat Shri Anakalita sadrishya chibuka shri virajita, nama swaha.
OM twameva sakshat Shri Kamesha baddhas mangalya-sutra shobhita kandhara, nama swaha.

31- OM twameva sakshat Shri Kankangada keyura kamaniya bhuj anvita, nama swaha.
OM twameva sakshat Shri Ratna graiveya chintaka lola mukta phalanvita, nama swaha.
OM twameva sakshat Shri Kameshwara prema ratna mani prati pana stani, nama swaha.
OM twameva sakshat Shri Nabhyala vala Romali latha phala kucha dwayi, nama swaha.
OM twameva sakshat Shri Lakshya roma latha dharatha samunneya madhyama, nama swaha.
OM twameva sakshat Shri Sthana bhara dalan Madhya patta bhandha valitraya, nama swaha.
OM twameva sakshat Shri Arunaruna kausumbha vastra bhaswat kati-tati, nama swaha.
OM twameva sakshat Shri Rathna kinkinika ramya rashana dama bhushitha, nama swaha.
OM twameva sakshat Shri Kamesha gnyata saubhagya, nama swaha.
OM twameva sakshat Shri Manikhya mukuta kara janu dwaya virajita, nama swaha.

[Shri Mataji gives another translation for the names in italics in Shri Lalita Puja. Brighton, UK, 15th May 1982]

[1:39:36]

991- OM twameva sakshat Shri Shad adhvatita rupini, nama swaha.
OM twameva sakshat Shri Avyaja karuna murti, nama swaha.
OM twameva sakshat Shri Agnyana dhvantha dipika, nama swaha.
OM twameva sakshat Shri Abala gopa vidita, nama swaha.
OM twameva sakshat Shri Sarvan ullanghya shasana, nama swaha.
OM twameva sakshat Shri Shri chakra raja nilaya, nama swaha.
OM twameva sakshat Shri Shri Mata tripura sundari, nama swaha.
OM twameva sakshat Shri Shiva, nama swaha.
OM twameva sakshat Shri Shiva shakthaikya rupini, nama swaha.
OM twameva sakshat Shri Aim Hrim klim Lalita, nama swaha.

Sakshat, Shri Adi Shakti, Shri Mataji, Shri Nirmala Devi namo namaha.

Shri Mataji: Every word, I felt that some Sahaja Yogi has written this. Because, whatever he sees, absolutely every word is so surprising, how they come to know about these things? Very wonderful.

So, we have finished with this. Now you have to do some 'badhava' work, which will be done now.

Very well done, very smoothly, nicely done, very well. I'm sure you are all feeling better. All right, let's have it.

Modi: All the badhas coming in the way of Sahaja Yoga, swaha.

All the individual badhas coming in the way of progress in Sahaja Yoga, swaha.

All the badhas coming in the way of your ashrams, swaha.

Shri Mataji: Land. Land.

Modi: All the badhas coming in the way of getting the land for ashrams, swaha.

Shri Mataji: Now let's have it. The second one is the badhas in the organization of Sahaja Yoga.

Modi: All the badhas in the Sahaja Yoga organization, swaha.

Shri Mataji: Now in the collectivity.

Modi: All the badhas working in the collectivity, swaha.

Shri Mataji: Now in all the centres.

Modi: All the badhas working in the centres, swaha.

Shri Mataji: Then all the badhas by which people don't ascend.

Modi: All the badhas by which the people don't ascend, swaha.

Shri Mataji: All the badhas of not recognizing the importance of the time.

Modi: All the badhas of not understanding the importance of the time, swaha.

Shri Mataji: And all the badhas of not recognizing the reality in the heart.

Modi: All the badhas of not understanding the reality in the heart, swaha.

Shri Mataji: All the badhas of groupism.

Modi: All the badhas of groupism, swaha.

Shri Mataji: All the badhas of the body's comfort.

Modi: All the badhas of the body's comfort, swaha.

Shri Mataji: All the badhas of the mind thinking.

Modi: All the badhas of the mind thinking, swaha.

Shri Mataji: All the badhas of the ego.

Modi: All the badhas of the ego, swaha.

Shri Mataji: Do it thrice. Good.

Modi: [Inaudible].

Shri Mataji: All the badhas which tempt the attention all the time.

Modi: All the badhas which tempt the attention all the time, swaha.

Shri Mataji: All the badhas in [not] understanding the importance of purity.

Modi: All the badhas in [not] understanding the importance of purity, swaha.

Shri Mataji: All the badhas against sincerity.

Modi: All the badhas against sincerity, swaha.

Shri Mataji: All the badhas against honesty.

Modi: All the badhas against honesty, swaha.

Shri Mataji: All the badhas against discipline.

Modi: All the badhas against discipline, swaha.

Shri Mataji: All the badhas of attachments.

Modi: All the badhas of attachments, swaha.

Shri Mataji: All the badhas of 'mine' and 'my'.

Modi: All the badhas of 'mine' and 'my', swaha.

Shri Mataji: All the badhas of not recognizing the relationship of Sahaja Yogis.

Modi: All the badhas of not recognizing the relationship of the Sahaja Yogis, swaha.

Shri Mataji: All the badhas in developing the aesthetics of proper living together.

Modi: All the badhas in developing the aesthetics of proper living together, swaha.

Shri Mataji: All the badhas of hot-tempered in-

Modi: All the badhas of hot-tempered, swaha.

Shri Mataji: And all the badhas that trouble Mother too much.

Modi: All the badhas that trouble Mother too much, swaha.

Shri Mataji: And all the badhas of the people who are of Taurus and Gemini character and torturing Mother too much.

[Laughter]

Modi: All the badhas of the people who are of Taurus and Gemini character and torture Mother too much

Shri Mataji: I mean to say the badhas of obstinacy.

Modi: All the badhas of obstinacy, swaha.

Shri Mataji: All the badhas of negativity and its fraternity.

Modi: All the badhas of negativity and its fraternity, swaha.

Shri Mataji: All the badhas that come in between you and the Spirit.

Modi: All the badhas that come in between us and the Spirit, swaha.

Shri Mataji: And all the badhas that come between a Sahaja Yogi and joy.

Modi: All the badhas that come between a Sahaja Yogi and joy, swaha.

Shri Mataji: And all the badhas that come between a Sahaja Yogi and truth.

Modi: All the badhas that come between a Sahaja Yogi and truth, swaha.

Shri Mataji: And all the badhas that come through illusion about oneself.

Modi: All the badhas that come through illusion about oneself, swaha.

Shri Mataji: And all the badhas by which one does not see the heights to which you can rise.

Modi: All the badhas by which one does not see the heights to which you can rise, swaha.

Shri Mataji: All the badhas that go against dignity.

Modi: All the badhas that go against dignity, swaha.

Shri Mataji: All the badhas of selfishness.

Modi: All the badhas of selfishness, swaha.

Shri Mataji: All the badhas of vulgarity and artificiality.

Modi: All the badhas of vulgarity and artificiality, swaha.

Shri Mataji: All the badhas of glamorous attention.

Modi: All the badhas of glamorous attention, swaha.

Shri Mataji: All the badhas against naturalness.

Modi: All the badhas against naturalness, swaha.

Shri Mataji: All the badhas of not understanding the value of ecology.

Modi: All the badhas of not understanding the value of ecology, swaha.

Shri Mataji: All the badhas of the world not understanding the importance of Spirit.

Modi: All the badhas of the world not understanding the importance of Spirit, swaha.

Shri Mataji: All the badhas of intellectuals not seeing the truth.

Modi: All the badhas of intellectuals not seeing the truth, swaha.

Shri Mataji: All the badhas of the poets having no heart.

Modi: All the badhas of the poets having no heart, swaha.

Shri Mataji: All the badhas of scientist having no eyes.

Modi: All the badhas of scientist having no eyes, swaha.

Shri Mataji: All the badhas of the musicians having no ears.

Modi: All the badhas of the musicians having no ears, swaha.

[Laughter]

Shri Mataji: All the badhas of the politicians having no fragrance.

Modi: All the badhas of the politicians having no fragrance, swaha.

Shri Mataji: All the badhas of the journalists having no witness state.

Modi: All the badhas of the journalists having no witness state, swaha.

Shri Mataji: All the badhas of the so-called sophisticated people having no aesthetics.

Modi: All the badhas of the so-called sophisticated people having no aesthetics, swaha.

Shri Mataji: All the badhas of education which has no wisdom.

Modi: All the badhas of education which has no wisdom, swaha.

Shri Mataji: All the badhas of connoisseurs having no discretion.

Modi: All the badhas of connoisseurs having no discretion, swaha.

Shri Mataji: All the badhas of writers having no observation.

Modi: All the badhas of writers having no observation, swaha.

Shri Mataji: All the badhas of Sahaja Yogis when they forget their Mother.

Modi: All the badhas of Sahaja Yogis when they forget their Mother, swaha.

Shri Mataji: Now, what else will be done. All the badhas of not getting ashram, first of all, ashram in UK.

Modi: All the badhas of not getting ashram in UK, swaha.

Shri Mataji: And sell of my house on which many things depend.

Modi: All the badhas of sale of the house of Shri Mataji, swaha.

[1:50:54 Unclear conversation]

Shri Mataji: It's finished? It's all done. What to do? It's over, no?

Better we say, success of all our projects in the villages, Indian villages.

Modi: All the badhas coming in the success of our villages, swaha.

Gregoire: Projects.

Modi: All the badhas in the success of the projects in the villages, swaha.

Shri Mataji: All the badhas of the business people coming to Sahaja Yoga only for treatment.

Modi: All the badhas of the business people coming to Sahaja Yoga only for treatment, swaha.

[Laughter]

Shri Mataji: All the badhas of the administration in India which have no time for God.

Modi: All the badhas of the administration in India which have no time for God, swaha.

Shri Mataji: All the badhas of time.

Modi: All the badhas of time, swaha.

Shri Mataji: All the badhas against lethargy.

Modi: All the badhas against lethargy, swaha.

Shri Mataji: All the badhas against concentration.

Modi: All the badhas against concentration, swaha.

Shri Mataji: All the badhas against continuous efforts.

Modi: All the badhas of against continuous efforts, swaha.

Shri Mataji: All the badhas of against seeing in [unclear] others all the time.

Modi: All the badhas of against seeing [unclear] in others all time, swaha.

Shri Mataji: All the badhas that do not make you see, make us see, you should say, the good in others.

Modi: All the badhas that do not make you see the good in others, swaha.

Shri Mataji: All the badhas of the children.

Modi: All the badhas of the children, swaha.

Shri Mataji: The education system.

Modi: All the badhas of the education system, swaha.

Shri Mataji: The children should be good in studies. .

Modi: The children should be good in studies, swaha.

Shri Mataji: All the badhas of the housewife behaving themselves.

Modi: All the badhas of the housewife behaving themselves, swaha.

Shri Mataji: All the badhas of husbands behaving themselves.

[Laughter]

Modi: All the badhas of husbands behaving themselves, swaha.

Shri Mataji: All the badhas of the Western mothers and fathers not understanding Sahaja Yoga.

Shri Mataji: Three times.

Modi: All the badhas of the Western mothers and fathers understanding Sahaja Yoga, swaha.

Gregoire: All the badhas of the Western mothers and fathers not understanding Sahaja Yoga, swaha.

Shri Mataji: All the badhas against good classical music.

Modi: All the badhas against good classical music, swaha.

Shri Mataji: All the badhas of appreciating the dirty, filthy music.

Modi: All the badhas of appreciating the dirty, filthy music, swaha.

Modi: All the badhas against peace in the world, swaha.

Sahaja Yogis: Swaha.

Gregoire: All the badhas preparing World War III.

Sahaja Yogis: Swaha.

Shri Mataji: All the badhas stopping all the horrible people dying.

Modi: All the badhas stopping all the horrible people dying, swaha.

[Laughter]

Sahaja Yogi: All the badhas of horrible people that are becoming nice.

Shri Mataji: Yes. All the badhas of horrible people becoming nice. I have left, lost hopes.

Gregoire: All the badhas preventing horrible people to become nice.

Sahaja Yogis: Swaha.

Shri Mataji: Good. Now you can do one thing is now to think of any other badhas you think but otherwise, of every country, that you are here. All of you who have done, we should say the badhas of all the countries that we are representing here, which does not accept Sahaja Yoga in a big way. So, you can say 'swaha'.

Sahaja Yogis: Swaha.

Gavin: All the badhas of not recognizing all the deities of this country, swaha. [Unclear. Not followed]

Gregoire: All the badhas against recognizing Shri Mataji.

Modi: All the badhas against recognizing Shri Mataji, swaha.

Shri Mataji: You see, the thing is what Gavin is meaning that we always go against the deity that we represent. Like the English have no heart you see.

[Laughter]

Gavin: Australians have a bad Mooladhara.

Shri Mataji: So, all the badhas of the Australians have no Mooladhara.

[Laughter]

Shri Mataji: All the badhas of not becoming what we are born with, or in what country we are born in. Say 'swaha'.

Sahaja Yogis: Swaha.

Shri Mataji: It's a good idea. Now what else. You have done it. Now [unclear]

Sahaja Yogini: All the badhas that we have forgotten.

Gregoire: All the badhas we have forgotten.

Shri Mataji: All the badhas that we have forgotten.

Gavin: All the badhas that prevent us from- that take our attention away from You and towards the previous Incarnations.

Shri Mataji: Oh. That you'd better say.

Gregoire: All the badhas who take our attention from Shri Mataji and turn it towards previous incarnations from Shri Mataji.

Sahaja Yogis: Swaha.

Shri Mataji: I mean that takes us to the past, you see, that's the point.

Sahaja Yogis: Swaha.

Gavin: Again.

Sahaja Yogis: Swaha. Swaha.

Shri Mataji: Now, I think any of the badhas that are left out.

Modi: Any of the badhas that are left out, swaha, swaha, swaha.

Shri Mataji: Now the finishing is to be done. All the other things that are left, you put in one thing together, and all that has to go inside. [Unclear] There is a fruit.

Gavin: All the remaining-

Shri Mataji: Now there's a fruit thing, kept there. It's a fruit.

Modi: Not that.

Shri Mataji: On the- no, not just like that. Listen to me.

Put it on the spoon, the fruit.

[Modi speaks in Marathi]

[Laughter]

Now, there are two [unclear]. Hold it in your hands.

Modi: Now we will say three mantras of Shri Mataji and then we will offer the -

[Shri Mataji speaks in Marathi]

Modi: One person should stand.

Shri Mataji: Let them stand but don't get disturbed, later on, you see. Stand up, it's better.

Modi: Only those who are performing the havan, not others.

When I complete the mantra, this [unclear]

OM Purnamadah

Purnamidam Purnat

Purnamudachyate

Purnasya Purnamadaya

Purnameva Vashishyate

Please offer it to the fire.

Shri Mataji: Don't offer other fruits.

[Marathi conversation].

Sahaja Yogis: OM twameva sakshat Shri Mahalakshmi, Mahasaraswati, Mahakali, Trigunatmika, Kundalini sakshat Shri Adi Shakti Mataji, Shri Nirmala Devi namo namaha.

OM twameva sakshat, Shri Kalki sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi namo namaha.

OM twameva sakshat, Shri Kalki sakshat, Shri Sahasrara Swamini, Moksha Pradayini Mataji, Shri Nirmala Devi namo namaha.

Modi: Everybody should do namaskar.

Shri Mataji: Collective, every body should now.

May God bless you all.

Now we have here some presents for the foreign visitors, Sahaja Yogis. I should say that it's a combined present from the Bombay Sahaja Yogis and myself. So, the kalasha is, as you know that, is the Aquarius, which represents the kundalini, is from your Mother and the Ganesha is from me and one painting from here is from me. And the rest of the Puja things are from Bombay Sahaja Yogis. So, just to thank them, you give them a hand.

[Applause]

Now this side is for the [unclear] is a special one. It's the picture of Kundalini showing how it comes up seven heads like a cobra, as we call it, you see. But it's not that way, it's different. And every piece, is individually done. You can see it clearly. It's not done with machine.

Same with this. This is for the ladies, on this side. And then you have water paintings. But each one of you kept on the side.

So, now to make it proper, sensible thing, is

[Apart to Gavin] I don't think they'll take.

Gavin: I don't think so.

[Laughter]

Shri Mataji: All right.

So, to make it easier, it will be better if the men start coming from that side, picking up one of that set, picking it up there, one of the people. And if the ladies start coming from this side, it can solve the problem.

Gavin: Could you clear up space on each side?

Shri Mataji: On each side, they are moving. Just move that side.

Now there's a Ganesha in that [unclear] so be careful. It's a Ganesha and this Ganesha is from me. And the rest of these three things are from the Bombay Sahaja Yogis.

Now one set you should up pick up. One set. Come along.

Gavin: The men come first.

Shri Mataji: Men and ladies this side. Come along. Pick up fast and proper. Be careful, see that there is a Ganesha inside. Now go this way. I would say go that way. Radu you sit here. I mean this side.

Sahaja Yogi: I will.

Shri Mataji: And you sit this side. Let them go [Marathi].

The ladies come this way and pick up the paintings. Now what I would suggest, that these paintings are very delicately made, what you can do, that every country people who are going back, should put all the paintings together with your names behind. And make a (pile)

[2:06:48. Cut in the video. End of havan.]

[Indian Sahaja Yoginis are painting mehendi on the hands and feet of the future married Sahaja Yoginis.]

[Confusing sounds of conversations in several languages]

1984-0213, Talk to Austrian Sahaja Yogis

View [online](#).

13 February 1984

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – VERIFIED

Talk to Austrian Sahaja Yogis, Bordi (India), 13 [or 14?] February 1984.

Now Austria is very strategically placed in Sahaja Yoga, it's a bridge. It's a bridge between the left and the right. Austria is a bridge between the left and the right or we can say that now all the Western Europe is becoming "leftish" because of the influence of alcohol and frustration from aggression and they've done their level best, now they are fed up with themselves. It's a sort of, they have given up.

And on other side is the German side, you can say the Russian side, those who are still trying to progress and develop and conquer and fight. So Europe is divided unfortunately into two types of people now. The left-sided people are committing suicide and the right-sided people are still busy with aggressiveness and aggressive ideas. So between these two, the bridging thing is Austria, is a very important place.

(To Gregoire: Now translate.)

Sahaja Yogi: [Grégoire speaks in German] Who does not understand English?

Shri Mataji: No, no, no. Better tell them [inaudible: as that-?].

Gregoire: They understand Shri Mataji

Shri Mataji: They understand. All right.

So this is a very strategic place where the left and right are bridging you see, and the swing always moves from left to the right and right to the left. So there is a possibility that some of the Germans may try to take to the left-sided base. But when the right-sided person goes to the left-sided thing, first thing happens to such a person is that he tries to jump on to the depraved side of the left side to begin with, you see, like sex, depravity, you see, a kind of a depraved attitude and that's why you find that most of the communist countries are extremely licentious, very licentious. They have no sense of morality left because they have discarded God. They say, "Now, there's no God" and that's how they can do what they like, you see. So they have gone to the other extreme and now they are starting again parapsychology. I mean you can say from Mooladhara, they are spoiling Mooladhara and left Swadishthana to begin with. So this is the situation that has started now.

Under these circumstances you play a very important role as Austrians. And Austrians have been very important before also, as you know that it was a very great country and Austria was regarded as one of the model countries, very balanced country. You had Maria Theresa, as a very great queen, I think, and all this happened there, and there was a Rajalakshmi there. But to get the Mahalakshmi's Spirit, to bring it to the Mahalakshmi, where the seeking should start, one has to see these two trends within us because you are on the bridge. On one side, you could be very left sided and on the other side, you might be having Mooladhara problems, you might be having left-Swadishthana problems as well.

So this is a very funny situation and very precarious thing. And the existence of a bridge is always when you have both the banks firmly attached, otherwise the bridge doesn't exist.

So the both the sides, means the left-side of Mooladhara, and I mean, I must say Germans.now they are ruined in this thing but still in morality, Mooladhara, they're better people, they're better and not like them, I mean they are not that gone cases.. Russians are better people in Mooladhara but now,they were, I should say, they were better but after the war they have also gone down. After that aggression they have also gone down. 4:002

But when, you see... You must know Hitler was a very, very – he was like a Brahmachari [celibate]. He led a very moral life, himself. See. And that's how all this aggressiveness has now dropped down into the ditch and that's how they have gone into it. That's why all Czechoslovakian, Yugoslavian, Polish, we can say Germans, Russians... Who which are?

Sahaja Yogi: Hungarian, Bulgarian,

Shri Mataji: Hungary, Bulgaria,

Sahaja Yogi: Czechoslovakia

Shri Mataji: Czechoslovakia I said.

Sahaja Yogini: Rumania

Shri Mataji: Rumania, Rumania. All of them are that type.

So how much they are affected, that aggressiveness has now collapsed into sex. Gone into that aggression and it's a very serious thing. So you play a very, very vital role because you have to keep this balance and this bridge clean.

So now as you have travelled to India, I'm sure, you must have learnt about how the Indians live. So I would like to have your experiences said about it. What do you think?

What did you learn?

Sahaja Yogini: I've learnt a lot about myself. And, I don't know...

Shri Mataji: Hum? What did you learn?

Sahaja Yogini: (Doesn't answer.)

Shri Mataji: Alright, think it over. Who else was there in India? What did you learn?

Sahaja Yogini: The Indians are very uncomplicated in contact with other persons, but it's...

Shri Mataji: Come forward. I can't hear because, you see, I had a bath, and my whole body is vibrating too much, it's very absolutely [Inaudible: gone into that, I mean-?]

[Laughter]

Sahaja Yogini: One feels like a member of the family. If one needs Indian, one is never seen abnormal.

Shri Mataji: True, true, it's true.

Sahaja Yogini: Everything is normal, one is welcome, but it is normal.

Shri Mataji: So you know what normal is now.

[Laughter]

Because many people told me: "I don't know what is normal." You see, normal relationships are there, normal, it comes out of purity, everything normal is pure, you see. That's the point is. Relationships are pure, you are guests here, whatever it is, you are guests.

You are children of our Mother, have come here as guests, that's it. That's it. Now the pure relationship between them and you is this : that you give your love to them as much as possible, look after them, don't complain, don't do this, don't do that.

Sahaja Yogini: Nobody was to play a show.

Sahaja Yogini: One isn't concerned for what the other should think about one. It is like in family, one knows and there's no point.

Shri Mataji: Yes, you see, they, they don't have so much brains, you see, to bother about as to what others are thinking, what others are doing, you see. That's not there. It's collective, it's a collective feeling you are all working it out in this manner . And what others are thinking makes no difference here. You see, what others are let them think, it's not much because it's political idea is to what they think because they have to take votes, you see.

Yet there is no voting, nothing, it is your own heart which has to do the job. So good and happy you saw that. Because many people ask me what is normal, you see.

Because relative, if you live in a relative world, you must see what is normal. So now what about who else was here, you were here? Now you are coming now.

Sahaja Yogini: (Speaks in German.)

Gregoire: She has learnt that collectivity can be something wonderful, that man can live together without fighting and in good spirit.

Shri Mataji: And the peace you see is responsible, if you are not peaceful you cannot be collective. You have to be peaceful within yourself, you see. A person who is peaceful within himself doesn't find anything wrong anywhere, except for himself, you see. I mean, he sees things so clearly.

Like you see, you are going on a sea-watch. All right.

Now a person who doesn't have a proper ship will say: "Oh, the sea is bad", something. But the person whose ship is seaworthy, first thing he'll say: "Let me see the challenge, let me work it out".

(To Gregoire: You tell her.)

Gregoire: So verstanden? [You understood?]

Sahaja Yogini: Nein. [No]

Gregoire: Ok. The essence Shri Mataji has desire ... Mother I will really in short say what You said in the beginning. (Gregoire translates.)

Shri Mataji: If you are peaceful within.

(Gregoire speaks about peace in German.)

Shri Mataji: It's the peace, you see, within yourself, Gregoire and – not the peace but that weight of the peace within yourself. The weight you see, of the peace makes you so balanced, sort of, no frivolity, nothing. It is, it's the peace within yourself that... [acts] And how does this peace come? Because you are efficient, all your chakras are efficient. You are working all right. So you are not bothered.

(To Gregoire: You translate to her.)

(Gregoire translates in German.)

Shri Mataji: Yes, so that's a good idea and I'm sorry you fell sick before, but now it's all right now. You're gone through it and you have to pass through it. Some of you might feel sick because if you have liver problems and all that. But be careful, they'll – already, I've told them that they should be given a phial of sugar for liver patients, this, that and it should be good.

Shri Mataji: What about your marriage?

Sahaja Yogini: Thank you very much. I'm very happy.

Shri Mataji: Now you have been? He's come just now.

Sahaja Yogi: Marcus.

Shri Mataji: Marcus has been leader.

Sahaja Yogi: Yes, yes.

Shri Mataji: What about you Marcus?

Marcus: I have learnt a lot in many respects. First, Mother, thanks to Your Grace I've recognized you. I didn't recognize You before. This is the greatest gain for me. But also I have learned that the outside world is not important at all. I was After the first day, I didn't feel the impact of any inconveniences. Now I had experienced, the whole journey as a learning process. And when something was not on schedule, I was knowing, You know, that it's the best for us to wait and I really enjoyed it very much and I hope that I can fight the negativity in my country which definitely will expect us. And I shoebeat them today but I'm sure now it's just started, the real journey to You.

Shri Mataji: Is true, because I tell you, to people like Freud, they prosper there.

So the kind of people you have it's quite funny. You allow Mr. Freud, a person like Freud to be prospering in that country shows that the intellectuals are really stupid people there, no doubt. But the people in India are wise, they are not intellectuals, they are wise. And they have sensitivity, you see. Nobody takes any time to recognize Me. Just I go to a village for the first time, they all just merge into it, no problem, because they're wise people and they are simple-hearted. For the simple people, because our chitta is uncomplicated, it is very easy to understand somebody who is like them.

That's my big problem. I don't know. Because the ego is so much in the West, that how will they recognize me? You see, they only recognize themselves.

They have no sense at all to recognize anything higher than them. They will never accept anybody higher except for a person like Hitler who comes with a funny idea, you see, of pampering their ego. They are not going to recognize Me. It's a very big problem. I don't know what to do, how to make them recognize Me, it's very difficult. What do they doubt in Me? I just don't understand.

Now, some of them want Me to look like Marilyn Monroe. How can I look like Marilyn Monroe? Was she a Goddess?

And now, after seeing all these temples, you must have noticed why your Mother looks like this? She has to be like that, because that is a form which She has to take, that is the face She has to take, that's how the whole coefficient has worked out.

I just cannot make myself the way Western people want me to be, like a six footer standing, you see, with the high heels walking like mosquitoes, I can't do it.

[Laughter]

So what will make them recognize Me?

Sahaja Yogi: It's a prospection, they have to come to India!

(Shri Mataji laughs.)

Shri Mataji: But the problem is you see, as you see- saw, even to arrange for hundred people it's a difficult thing.

But now I've done these 3 or 2 things, and I was about to stop all that, but now I should say, I may have to continue for some time. But those who have been to India, now have to really contribute, write to people, go to the your newspaper people, tell them this is happen and, we saw this with your own eyes. This is there, just get after their lives. You say, "If you don't correct we are going to fast." Put it all rights. See that what you have seen, what has happened to you.

You should say that: "She has come! Believe us, is the Holy Ghost. Believe us it is so". Just write it down, "Don't ridiculous, you're stupid people, you'll go to hell." Tell them that. Let them know that. Otherwise I can't have this going on forever. You see, it's very inconvenient, it's unproductive in the sense that we can only help hundred people or two hundred people like this. But we can't get the whole of Austria, the whole of the world here going round in Maharashtra.

Later on you all can start it, once I start building up places for you and you can all go and see places, settle down yourself, manage it. That's a different point. But just now, as things are, you can only live in Bombay, which is a horrid.

So the whole thing will be much more productive that a person like you, who gets an experience like that should go back and jump on their heads and tell them: "What are you up to? These Indians are going to go ahead of us, we are not going to hell!

And the latest thing is the third world war, is inevitable. "

But don't get into personal things, , you see this personal nonsense is the worst of it. Think that you have to produce something, be productive or not. Alright? Because everyone of you is a big saint, is a great saint. Yesterday I told you the description of you what you are .. Assume your powers! You have to become that. Assumption! Ego is there, but not assumption of that power of that dignity, of that weight. You are the Gurus, you see, and these hopeless people who have nothing in them, nothing they know of Kundalini? Nothing of the kind. They write books, they have become gurus, they have become. What about you? Each one of you?

If you want, you can dress up like a guru. Whatever way you want to be, but just impress on their heads and go on their heads

and tell them, "This is what is." So many! You can say that, "She had a program in a college and She cured people." It's a sort of deserve, "There, this is happening, that's happening." What are you doing? Alright, what about you?

Sahaja Yogi: I'm second tour, Mother.

Shri Mataji: Second tour, alright.

You were there.

Sahaja Yogi: I was staying on my own.

Shri Mataji: So tell us.

Sahaja Yogi: I loved the tour and I wanted to say what is said now. But the thing to say is, I found out that the difference between Indian people and Western people is the difference between mind and heart. So I searched for possibilities to have contact with our Sahaja Yogi brothers from India. And it always was a little bit of opening of my heart. I think it was You behind all this who opened my heart, to try to open my heart.

Shri Mataji: Yes, they put Me in their heart, you see, that's the thing is. They have a large heart, they put Me there, very easily. And the western mind it goes to the mind first, it goes to the mind and then they bring it to the heart, you see.

But if supposing I'm that, I'm the One who has to do the job. You see, you can't just do it with your intelligence, you can't use Me with your intelligence, you have to have the heart to flow Me down. You see, it's a tremendous task I've come for and you have to have large hearts for that, to take me in, and this is what they understand, you see, because they realize it's prophesized, it's told, they know what is Goddess. She raises the Kundalini, finished. She is the One who has come.

But you don't have the tradition, you see, I don't blame you also, because traditionally you don't know Me. They know Me traditionally. They've all the traditions with them. They've brought up that day for thousands of years. That's why I've called you, to come here, to see for yourself these people, how they understand: no question, nothing, no quarrelling, no complains.

But they have a problem because outside they are most underdeveloped, you see. If you see their buses, they run, they with a governor, if you see their telephones, doesn't work out, television doesn't work out, anything, not much is working out, it's horrible. And if you ask them, "How much time will it take to go somewhere", they'll tell you, "Five minutes." It will be five hours. [Laughter]

It's a big joke, you see.

So it is like that because, you see, they accept it. They think to go beyond time, is the tapa, is the tapa, is the penance. To learn to go beyond time, to be worried about time, what time we are going to have food, what time we are going to do... You have seen your Mother, how She works. You see, hours together, I've worked like this, I've no problem of time. So time is in our hand, you see.

And another problem, the western mind is too much bound by time, they can't get over that. You see, time is such a imprison, . They are sitting in a, say, bus. Now the bus takes too much time, go into meditation!

Now, they'll be worried, "Now it's taking too much of..." But for what? It's the time now. They are worried.

I know what you were thinking sometimes, so I'm telling what you were thinking. You see, I was with you, so I was travelling and I knew what was happening.

So they would think that, "Oh God, now this is going to..." But what is the time for?

What are you going to do by saving time? Jumping in the river, it's not the only thing that you have to do, you have to meditate. So it's a nice time you have got, just meditate.

And this is the attitude one should have, is that you have not come here to sort of enjoy one of the tours that we have, holiday tours, but you have come here, to overcome the bondage of time, the bondage of conditioning, of comfort and the bondage of all kinds of conditioning we have had with our ego.

So we have come here to overcome that. Get rid of all that nonsense that is attacking us and become simple, uncomplicated. If you understand, after all human beings are just the same!

As you are human beings, these Indians are also human beings, only that you have some more comfort, you have more money, that's all. What else? What is so superior about you? Nothing. Why should you have more comfort? And these people, living without that, are much more happy. You see, Indians are much more happy people.

Now who else was with us? Tell me what you have to say.

Sahaja Yogi: I would like to be more like Indians so that we can love you more Mother!

Shri Mataji: That's it.

They love each other because they love Me. If you don't know your Mother, if you love your Mother, you love all and , everyone. That's the trouble is, you must know more about Me, talk about Me. But we discuss everything,

(Apart: It's quite closed, loose talk it it's quite a lot.)

" This should have happened, that should have happened". You see, I've seen the English mind is the same reflecting all the European's mind is.

All the time try to correct others, you see the situation, "This could have been better, that could have been better. Why did they put this one here? This should have put it there". Now it's finished! Done! Now why do you bother about? "On the road, they could have put it on the left-hand side, they could have put it on the right-hand side. They become the, you see, the sweepers of the street: "They didn't clean". Ah, but it is sweeper job, not your job.

They'll go on thinking about everything else but themselves what they have to do.

What others have to do, that's not your domain . You don't have to think about others, what they have to do. What you have to do, is to be seen. You have to do a simple thing, is to love your Mother and talk about Her, finished. Don't listen to any other talks. The loose talk is the worst thing and it's very common.

And you may think that Indians don't understand [English]. They understand and they know. Even the drivers know what you talk, how you behave, what is your attitude. You get surprised that you talk of something else you see, and not of your Mother's Grace. It's the time to praise your Mother, it gives you vibrations. Talk about, about Her greatness, about how She loves you, what She's done for you, how you are changed, that is better than talk about others. So this loose talk must be given up.

And they love Me because they are simple people, they can see Me. But how to make these Johnnies see Me through with their big ego on the eyes and on their heads, they are so blind. So it is your job now. I said that you have to talk about Me, to dedicate yourself. Because after all you are born in that country or you belong to that country, you are duty-bound to give them something.

This the only thing, this is, they call it, that Sahaja Yoga is the Yuga-dharma of this Yuga. It's Sahaja Yoga is the dharma. And that must be spread, that's what you talked about. And in your heart, you must keep Me.

That's a good idea to get rid of all problems to Me. Because your Mother is so simple. You become simple too !

Shri Mataji: Now who else? What do you have to say? You're going back?

Sahaja Yogi: Yes.

Shri Mataji: Alright. Now?

Sahaja Yogi: First of all, I have noticed how ego expresses in bad manners, including myself. This can be small things and this can be very subtle things.

Shri Mataji: Hum.

Sahaja Yogi: And a point I would mention was in conversation. It is really a bad habit to have loose conversation because it's a waste of time and a waste of energy.

Shri Mataji: Of course. And shows immaturity. That means you are frivolous, you're a shallow. You are not a dignified personality if you talk frivolously.

Sahaja Yogi: It can also be a showing-off.

Shri Mataji: Very much .

Sahaja Yogi: If you still want to attract people towards you but there is nothing within you which has to attract the people.

Shri Mataji: That's why this is glamour. You see this attraction. If a person is innately attractive, he is not bothered about the glamour part, you see.

So this showing off and this and that is not dignified, nothing. One has to be very, very gentle and the gestures also I've seen, of the people who are ego oriented is very, very frivolous like this, that's not the way. The dignity, the weight, the weight in your behaviour, in everything, should be delicate, for ladies and also for men, not harsh, but there should be weight in everything that you do. There should be the weight of your dignity in everything what you do. That's what it lacks in people and they talk frivolously.

I've heard, the drivers also said, "They are saints, but they don't talk like saints." But there's a certain concept of saints. Now another thing is that you are not Avatars, you are not Avatars. Because Avatars never make mistakes, that's one of the [sign]. You are not even Ansha Avatars. If you were Ansha Avatars, you get out to make mistakes the way you have made like as you did up to now.

So once you understand that you are human beings and if you have to perfect yourself, if you have to improve yourself, you have to become much higher than what you are. You must give up all these things you have collected through this human ego. Only human beings have ego. Animals don't have, at the same storage [unsure], only the human beings have. And this is an intermediate stage, where you should see. In behaviour also, "This is nonsense, this is not good." It's not the way to talk to human beings. You see, this is like dog like things and the dogs bark at each other. We must talk in a gentle way, in a sweet way and not discarding anybody, not charging anybody. But even, supposing, I know that sometimes people get angry when people start taking liberty with Me , but you be gentle. I know how to handle the situation. I can shout, it's all right, but why do you want to shout or scream? Nothing, keep quiet and do it in a well-meaning way because you are the oceans, which talking oceans,

speaking oceans of Amruta, described already.

You are the oceans of Amruta. Amrut, you know, is the nectar of God. You are the oceans of that, can you realize your situation? Just assume that position! You are described by a 'ansha-avatar' [partial embodiment] like Gyaneshwara. He has described you like this.

So do not have formed ideas that are in any way contrary to the ideas of the saints. You are, that means, if you are that, that means you have to be humble. But once I say that, then you become arrogant. This is typical human nature.

If you tell them, "You are saints", then, "You're saints", then you become like a devil, behave like a devil: "So I'm a saint, I can do what I like". This is typically human nature. On the contrary the divine nature is such, supposing you say, "Mother, you are the Primordial Mother" which I am, it doesn't give Me any pride or anything, nothing of the kind. I mean I don't know how to feel pride about it, because I am. So it's alright. What happens when you say that, you get vibrations. It flows, that's all. So there is no pampering in any way. But human beings if you... The word "pampering" does not exist in the Divine laws, nothing. They just don't know what this pampering is. It's only possible for a pumpkin to do that, an egoistical fellow, but not to a Divine personality because he cannot never pampering. So this is what one should be careful about, not to pamper, get pampered, you see. What I have said is what you are actually. But when you are that, you're extremely humble. And it's so [inaudible: any heightened?].

Good. They become all relations, all intimate, pure relationships. You do not side with anyone, nothing, and meet everyone. It's a pure relationship, no siding with anyone. Pure relationships are to be developed. Alright? Good.

Now it's done. For all of you, are you all going for the first trip? Now as I've told you, it's a... Hamid, you must tell me. Because Hamid has been very much appreciated by Dr. Sangvi [?]. He came and told me. Did he talk to you about it?

Hamid: Yes.

Shri Mataji: I told him that he should go and talk to you and make a proper, four persons: you and him and we have got Nick, and another.

Sahaja Yogi: Allan.

Shri Mataji: Allan. These four persons should meet together. I've been doing agriculture. I've told him the four prone[promed] attack that we are going to use to finish off this problem of, you see, a kind of a integration should take place.

First of all I told him [Mr. Sangvi : "You must discuss with him all the modern ideas". As you have crafting and all that, that kind of an idea, and he has some analysis, got star of India, what is best wheat he produces you see? And all these ideas that all Sahaja Yogis have or anybody has should be brought in. These ideas are to be first of all made Indianized, because we are going to do it on an Indian soil.

For example in Austria, you have to use machines to keep everything heated up. Here the Sun itself is supplying you a lot of heat. You don't have to do anything, you can use the Sun for heating you up and all that, you don't have to bother. So that it is.

And secondly, that when you bring it to the Indian soil, those ideas how to implement them.

And thirdly what you have to do, is to make it a Sahaja Yoga event. It's a Sahaja Yoga, how the Sahaja Yoga is worked through that, and how we are going to increase the input and all that.

For example, I've seen that hybrid cows. They are very bad and Indians didn't want to have their milk, because the children became very nasty, restless, this, that. So they won't have a hybrid cow. So I said: "All right, you give them vibrated water" and it all changed!

So we can have hybrid food produced, according to the Western ideas, and give them vibrations. Like you people are hybrid people, that's why you have created so many things.

But now with hybrid, with vibrations, you've become perfectly all right, you've become greater saints than Indians are.

So that's how we are going to work it out. That first of all, we use all the Western ideas and then treat it with sober it down with Sahaja Yoga. So this is the third thing.

The fourth most important thing for today is that you have to make statistics, you have to make data, how with Sahaja Yoga we have been progressing. Like we use to divide those plants in separate things. And see how these have given different features.

For example, supposing you have a hybrid, say a "papaya". Alright? So it will be quite big inside but insipid in taste, you see. But supposing you add vibrations to it, it will become a very beautiful golden colour to begin with this and it will not get bad very easily and thirdly it will have a delicious taste and fourthly it will be satisfying and fifthly it will be active inside. So it has so many qualities that it will cure you. Alright?

So this is what it is to be understood, that the whole thing is for prone attack: one is your ideas, brought to India, third is put the whole Sahaja Yoga on it and the datas and everything collected so that we make it acceptable to collective. This is my idea is and if you can help Me with that, I'll be very thankful. Now I've told you to make a project so, I can break the heads of these scientists in India also. They are very much you see guided by you, absolutely they are slaves to the Western people scientists.

Sahaja Yogi: Mother, I have previewed something I want to show you.

Shri Mataji: Alright. I'll have a look at it and we'll talk about it because... When are you going?

Sahaja Yogi: He's just arrived Shri Mataji.

Shri Mataji: No, but-

Sahaja Yogi: We're leaving on Thursday morning.

Shri Mataji: Thursday morning.

Sahaja Yogi: To go to Vaithana.

Shri Mataji: But on our way we'll talk then.

Sahaja Yogi: On the journey.

Shri Mataji: Vaithana, we'll talk. I'm not going to Vaithana. On the 18 in the morning I'll be arriving to Vaithana, because we'll have the procession.

Vaithana we are having procession?

Sahaja Yogi: Yes. They said we're going to have.

Shri Mataji: Alright. Then we'll discuss about it, talk about it. By the time we'll be going back, then I'll be at it. So Thursday they are going.

Sahaja Yogi: Thursday morning we go, yes.

Shri Mataji: That's 16.

Sahaja Yogi: Yes.

Shri Mataji: Now Gregoire, what do you have to say? You're not Austrian but you can say.

Gregoire: Nothing Shri Mataji.

Shri Mataji: No, but you tell them.

Sahaja Yogi: Mother?

Shri Mataji: Yes.

Sahaja yogi: I have a private problem. I feel sometimes, I have become afraid.

Shri Mataji: You have become?

Sahaja Yogis: Afraid.

Shri Mataji: Of what?

Sahaja Yogi: I don't know.

Shri Mataji: Then, this will all go. All this will go away. You just don't worry, this will all go. Without worrying, it's nothing. Alright? If you are afraid just put your left hand [towards me] and right hand on the Mother Earth. That's it. It will go. Alright?

Left hand toward me, right hand...

Sahaja Yogi: Gregoire, did you tell about we should take the Austrians [inaudible] ?

Shri Mataji: Gregoire, now, what do you have to say?

Gregoire: About what Shri Mataji?

Shri Mataji: About the group that is going now, have you got anything to tell them? Did you find anything wrong with the group that is here?

Or you have to tell them something.

This in thoughtless awareness.

Gregoire: I spoke, Shri Mataji ...[inaudible]I believe that this is home to go where they could go. some people of the second floor will have to take as opportunity to really become Sahaja Yogi because by your grace..... [one sentence not clear]so it's a precarious situation in Sahaja Yoga

Shri Mataji : I understand.

Gregoire: to allow us to the luxury of[not clear]

Shri Mataji: No, it is for your education you have come in, for assimilation of vibrations you have come in. You've not come to give it, you've come here to take something. It's like a college you are into, new studies you are into where you have to put in deliberate effort, and a will power, alright?

So this is one thing, is very important.

Gregoire: I saw the persons of the first group. There were some problems. I hope that the persons concerned by those problems, have taken, each of them has taken a lesson for themselves. Because I've seen that the tendency is always, when You are trying to teach us, through any happenings, the tendency is always to think that the lesson is for the other one and "after all I was right." So I think everything have been explained, people know what that they have worked on themselves. My prayer before You is that everybody takes the lesson for oneself and doesn't think, "After all I was right and the other one was wrong."

If this is done I think that even if some have not swung in the bliss all the time because some people had to discover new areas of negativities within themselves which is why they were not aware before, it is very positive because they can work on themselves and become better. This is all I want to say.

Shri Mataji: Now what you said is true. But why it happens I'll tell you, and it's so useless to happen. Like now, supposing there is one Mr. X and one Mr. Y, there are two persons. Now I'm talking, so Mr. Y. is the one who is, supposing, has to take all the hints, he has to improve himself, he has to chisel out himself, he has to work it out himself. It is for his own gain.

So Mr. Y. thinks of Mr. X. that Mr. X. must improve. Now what is the use? He cannot improve Mr. X.

You can improve a chair, you see, you can improve a table, you can improve all that is dead, you can even improve your dogs, you can improve all your animals. But you can't improve another human being, can you?

So what is the use? That's not your domain!

What's the use? You have come here to get yourself chiseled out. You are here for that purpose. So why should you worry about others? You are not going to help him nor you are going to help yourself. So why not work it out for ? That: "It is for others" is a common human nature. It is to just to escape. But why escape the truth which is the light, which is the joy, which is the essence? Why escape it? Why do you try to escape that which is before you, this whole province of beauty, why are you escaping it?

Just you have to enter in. See, I've told you that you have to get into the Sushumna Nadi, or which you have to become.{sukshama/ Sushmana nadi.

Now these things you are attached to, better get rid of it as soon as possible, better get rid of them as soon as possible

Gregoire: This was the command for the group. If I should say [unsure] a command for myself.

Shri Mataji: Yes, you are part of the group also. You are alright. It is for everyone to see, that something wrong with others should not be seen, something wrong with yourself should be seen and work it out. And that will help. That is the one for which you are here.

Supposing you had an exam. Now you don't think that, "That boy has committed this mistake and I haven't committed this mistake." You think, "I've committed this mistake, I'd better get rid of it, otherwise I'll fail in exams." Isn't it?

You don't think, "The other boy has done this way and I should see to him that he should not have done like that." Baba, you have to pass the exam, not he! It's like studying for another one. (Shri Mataji is laughing.) You can't study for the other boy, he has to get it from himself. Can you see the stupidity?

It's a stupid habit. To think about others is the most stupid thing.

But what you can do is to see the other in a way that would help you. Like another boy is studying very hard, see how he is so good, he stands first, what does he do for being first.

So the positive attitude of a person towards another person helps that person, not the other person. You cannot improve the other person, whatever you do.

But if you have that kind of an ideal within yourself then you do it, because the other one sees you. You become the ideal . But first become the ideal!

Alright.

So this is a very good point which we should see that we should not see the defects of others, but the defects of yourself and try to go through [inaudible: tapas-?]. And we have come here to go through these tapas, penance, it is a penance in a way. But what a penance of joy, a penance of love.

Like Gregoire. Gregoire himself told Me this time it was less hard, because this time he becomes much lighter, that's why.

Gregoire: Jai Shri Mataji. For me the great teaching of this journey...[inaudible There are few sentences he speaks but not clear].

Shri Mataji: And the collectivity goes down. Collectivity grows down, it's a bit down.

After all I am a lone person.

Nobody could be with Me, I'm absolutely alone. I have no companion. But only thing is you feel this is camouflaged [vibrations], you feel you are with Me. Otherwise you are with Me always.

This body is like a bubble.

Gregoire: But this is, I think... [inaudible] feel your presence when You are not just there... [inaudible]

Shri Mataji: Alright.

So may God bless you for that.

But one thing I have to tell tomorrow, only European is to understand, that sometimes it has been noticed by Me that we don't talk very kindly to Indians. We think they are our servants, sometimes. I said, "You should not misbehave and hurt people saying like that." Even if they are crowding to come around my feet, we should not use these words, they never say this to you.

I mean, you do misbehave many a times, quite lots of wrong things, but that's not our domain to say. You should say, "Today, it helps me." And the worst we use should not be so, it should be disparaging words [inaudible] a character like that: "Get out! Stop with that!" No. But, be kind and gentle with them. Take time, take time. Please take time.

But people don't even use the word "please". They say, "Don't misbehave."

I've heard it many a times with my own ears. But that's not the way to talk to them. They are also saints and they are My – they love Me and if they've come on my feet... I know they are stupid because they are not so organized. They don't understand that.

To them it's the greatest excitement. They just want to fall at My feet, you see.

This is also always lacking in the West you see, you don't find that spontaneity with them. For that you have to be extremely gentle with them. You must understand they serve you, not because of servitude. That's not servitude, but it is out of their heart. They like you, they'd like to do anything for you. Even if you tell them, "My shoes are not all right." "I'll have them to polish." But one would think, "Oh, this must be some trying to get something out of me." No, it's not that.

You are guest and for a guest in this country, you see, we have always had the theory that guests are like Gods and that's how we had the English here dominate us for 300 years. They came as guests and dominate us.

AT 46:45 NO MORE AUDIO

300 years, can you imagine?

So this is what it is. So one has to learn these things about them, and they don't feel hurt because they don't understand the language. But still you are not doing any justice. You don't see them, you don't see them anywhere. Have you seen how many here are living? But it will all come. Tomorrow they will see the marriage. Nothing they are not show off, anything they are not like western people. Anything they go on like that. (Shri Mataji imitates hard breathing.)

You see western people they have to doing "ha, ha, ha" or they start jumping like that. Like Gregoire once told me like I told my daughter they were all sitting there for twenty-five of them outside her house in Hampstead and I told my daughter, "They all have their dinner." She said, "All right." This is not possible in the West. If you tell them, "You are going to invite people for dinner", they jump up and down, sideways. But you see because they take it in a style then they don't feel that it is necessary to make such fun.

But when they do it that way it should not be, you see, in a way treated that as if they are your servant or in any way are lower than you and that will help you a lot, to learn a lot from them, because if you treat them as lower people in any way they have not gained anything out of it, nothing. They don't get much. What is it he will buy? I can assure. They don't get much. Sometimes of course, I mean, I do supplement things for them. Money and things like that or money that you have given me, but as such, they don't get anything for your own comfort or anything else. But not that they gain much of it.

1984-0213, Devi Puja: What is expected of Sahaja Yogis and Where are we, Advice to Brides

View [online](#).

13 February 1984

What Is Expected Of Sahaja Yogis And Where Are We, Advice To Brides

Devi Puja

Bordi (India)

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

"What is expected of Sahaja Yogis and where are we?". Bordi (India), 13 February 1984.

[A Sahaja Yogi reads the mantra "Pasayadan" written by saint Gyaneshwara and Shri Mataji translates it.

It is the last hymn (Ovi) of the "Gyaneshwari" (or Dnyaneshwari), which is an interpretation of the Bhagavad Gita written in Marathi by Saint Gyaneshwara (or Dnyaneshwara).]

[Video and audio start here]

Sahaja Yogi: "Ata vishwatmake deve yene vagnyajne toshave".

Shri Mataji: Now it says that all of you, who are one in your Spirit - this all description of Sahaja Yoga today - is the future, the present that you will get it, at this time what is going to happen. It is so beautifully shown, you'll be surprised, that you all will become one in the universe. The Spirit of the universe will be satisfied with the 'yagnyas' they are going to do, with the fire ceremonies you are going to do. How it is appropriated! He said it 3 hundred years back.

Sahaja Yogi: "Toshoni maza dyave pasayadana he".

Shri Mataji: And then you should give us the milk of your blessings by getting the complete satisfaction from us.

Sahaja Yogi: "Ze khalanchi vyankati sando".

Shri Mataji: That time all the horrible evil people will be ruined and their plans will be spoiled.

Sahaja Yogi: "Taya satkarmi rati wadho".

Shri Mataji : And people will take to righteousness. This is the description [??] Gupta

Sahaja Yogi: "Bhuta paraspare pado maitra jivantche".

Shri Mataji: At that time there will be a tremendous friendship of the Spirit among people.

Sahaja Yogi: "Duritanche timira zawo".

Shri Mataji: Those who are in ignorance will get light.

Sahaja Yogi: "Vishwa swadharma surye paho".

Shri Mataji: The whole universe will see the light, the sun of One Universal Religion.

Sahaja Yogi: "Jo je vanchita to te laho".

Shri Mataji: Whatever you will desire, whatever they will desire, they will get it.

Sahaja Yogi: "Pranijata".

Shri Mataji: All the human beings.

Sahaja Yogi : "Varshata sakala mangali Ishwarnishthanchi mandiyali Anavarata bhumandala bhetatu. bhuta".

Shri Mataji: When you will meet us, there will be a shower of blessings, and of course, of Chaitanya; when you will meet us-that's Me, ha. [Laughter]

Sahaja Yogi: "Chala Kalpatarunche arava".

Shri Mataji: This is the description of Sahaja Yogis, you must listen to this. That they will be the forests, like forest- means, many, thousands like moving forests of huge trees of giving blessings, trees that give blessings and can give- Kalpataru is the tree that gives you whatever you want. So, they will be like the moving forests, means, all of you are like that-great. That you will be like the great trees, like these trees are-great trees-which are moving, but which are bestowing blessings upon others, giving them what they want. Kalpataru.

Sahaja Yogi: "Bolate je arnava piyushanche".

Shri Mataji: They will be -now, 'you' people. They will be the ocean of talking-oceans of talking or bubbling amruta. Amruta is the nectar, the nectar of life. You will be the oceans of the bubbling nectar which are talking. Like this ocean here, see the trees and the ocean. Ocean that talks in a way that it just emits nectar, the nectar of Bliss. That's you people.

Sahaja Yogi: "Chandrame je alanchana".

Shri Mataji: They will be like the Moon without any spots on it- immaculate moon- which has no spots- no blemishes, without any blemishes.

Sahaja Yogi: "Martanda je tapahina".

Shri Mataji: Like the sun which is without any heat in it; that is you.

Sahaja Yogi: "Te sarvahi sada sajjana soyare hotu".

Shri Mataji: All such people who will be righteous-who will stand for the right, for the truth-are going to be related to each other, going to be related in the whole world.

Now, with this beginning we understand that the great saints of Maharashtra, that time, the greatest was Gyaneshwara. Because he saw the future that is going to come. And he told people about you, that the men of God will become prophets and they will have powers to make others prophets.

Now we do not realize what are we, when we become Sahaja Yogis. We become so much still worried about things, which have no value. If you see, in the ultimate, all these things have no value, these are so temporary. And if you go on wasting your energy about things that have no spiritual value, that doesn't matter, you are going to waste your life. Because you have 'that' which is described. "The oceans which are talking nectar". Oceans of talking nectar. Nectar, not the nectar that we understand; nectar of spiritual Bliss. You are that!

And when you are that, what is expected of you, about yourself? Just find out, you just find out yourself, reflect back: "What is expected of me of myself? What am I doing about it? I am worried about this nonsense, that nonsense? And I'm supposed to be the Ocean of Blissful Nectar. I'm supposed to be the forests of the Kalpatarus - the trees that give the boon to the people, huge big trees and then what am I doing?"

"My giving capacity is so low! What do I give others? I don't even have attention that can absorb the energy of the Divine. The attention should be such that I should be able to absorb the attention of the Divine. Instead of that, my attention is on wrong things. And what am I doing?"

What do I do about myself is that, I'm not trying to manifest that special quality, the highest quality, the one that I am. I'm born after ages, I've been born so many times. I've been a saint, I've been going round seeking God. I've been going round, and again when I'm born in this life-time for a such a tremendous task, again I'm lost with the same non-sense. I'm still moving about with the same non-sense.

If you understand that, then you'll know that what importance it has today on this day of our International Seminar. Internationally, you are all related to each other and to nobody else- internationally. You are all relations to each other. These are the relations which are relations of deep friendship. Friendship has no bias, has no lust, no greed, nothing. Its just friendship. It's 'pure' relationship. And we are that.

[Marathi to English translation]

Shri Mataji speaks to someone: who is this sitting in front?

[English transcription]

Shri Mataji [towards someone]: What is the matter with you Madame? Will you please go and sit that side? This is not to be done.

[Marathi to English translation]

Who is sitting here?

[English transcription]

Hello, get up. This is not to be done when I am speaking. What are you doing?

[Marathi to English translation]

Who are they? This is not done. Tell them in your language when Mataji is speaking, you should sit, where is the attention. I have told hundred times, but they will come in that same time and iron my clothes, they will pick up my shawl or they will do something. So when I am speaking, I should watch them or I should speak.

[English transcription]

I just don't understand. Am I talking just - I mean it has any meaning or not, in your hearts? Or I'm just talking without any meaning. Sometimes I don't understand if I'm talking to real Sahaja Yogis or I'm talking to some walls here who are not bothered about what I'm talking. Bring down your attention to what I'm saying. It's important; otherwise, how are you going to learn this? Where is your attention?

So, it's all right to say it is all love, it's all affection, it's all goodness, it's all very sweet thing, you see. 'But', you must know that you have to come up. These trees have come up after a great struggle against the whole atmosphere, against the whole surroundings. They have come up on their own, except for the Mother Earth to which they are connected.

So, you people must know that you all are here to come up, to fight yourself, to find out what's wrong with you.

Where is your attention -first of all. The attention has to move in such a manner that outward you grow and inward you hold fast to your Mother, with complete respect. Those who can not do it are absolutely useless. If any tree doesn't try to hold fast this Mother Earth, it will fall off. I mean, it's just what it is doing and for from which it is rewarded. It is nothing to do with the Mother Earth. This Mother Earth has this specialty to be called 'Bhasakali' [unsure]. This Mother Earth has this specialty. And if this Mother Earth is not going to be linked by you, by your purposeful adherence, continuous identification, you are going to fall off like a dead tree. So, it's very important to understand that you are great, no doubt. These trees are great. They have fought through, they have come up, but where is your attention? And what are you here for? What is needed?

Sticking to things which are 'against' your growth. Bothered about things which go against you, all the time. The first and foremost thing that goes against us is our own non-sensical ego. We must understand this is the one, the greatest barrier within us. And we 'have' to get out of it. The Kundalini has to rise like the tree has risen up. And the ego is the biggest hurdle for most of us. It appears in many ways. We fight the Mother Earth which is giving you the source. You are the very being of that Mother. She has created you. She has made you. Because of Her you have come up, you are fighting Her! Arguing Her! Going against Her. This is your ego, how will you grow?

And once you start growing, the sun can help you, the sky can help you, everything can help you; the nature can help you. But you must have the complete desire to rise above your dwarfness, above your selfishness above your conditioning and specially your ego.

All this when we say that you are this, there's no need to be puffed up. You see, if I tell a little tree that you are going to be a big tree, doesn't mean that it has become a big tree. One has to become the big tree by pushing forward. And that quality like Gyaneshwara, like Tukarama, like Ramadasa, you all have to become that quality. They never saw me, I just nourished them, without they seeing me. But they nourished themselves, on their own virtues, on their own qualities, on their own greatness. You have to be great like that!

Instead of that, if you live with false notions about yourself, artificial things, absurd ideas, all non-sense that we have gathered through our up-bringing, through our rationality, through our reading, through other Gurus, and through our own mental

projections, are going to be extremely dangerous for every individual Sahaja Yogi and as a whole, also it will affect.

So, we have to take a vow today, that we are going to behave in a manner which behave our Advent-not Mother's - our Advent, at this time which is being described and prophesied. Prophecy was made long time back. If we understand that we have come on this earth for that purpose, we really separate ourselves from all the rest of the non-sense that goes on, and try to rise towards the sky-as these trees have done.

You should not follow any other Sahaja Yogi in all anti-growth activities. And anyone who tries to create a kind of a group, or tries to impress you by saying that he can teach you something higher, lower, all kinds of technique and this and that, you have to forget it.

First of all, you must know that Sahaja Yoga is a growth within, and that growth expresses itself outside. So, that within growth is to be done by you fully- with full understanding. Then I don't have to tell you about anyone. You won't be vulnerable to nonsensical talk and jabbering. You have some people who are intellectuals. Intellectuals have a bad habit of intellectualising everything. Intelligence is nothing for God, because God has created it. So, you have to see through that. There are some people who are very emotional, and try to express themselves emotionally. You have to get out of these ideas and you have to understand that emotions can play a very dangerous role in life.

Now, we have decided to have so many marriages in Bordi, which is a very nice thing and auspicious thing. I am very happy that we are going to have so many marriages. It is auspicious. Because marriages are supported, blessed by God. Yours is special, because I'm sitting here before you for these marriages. But don't make a fuss out of a marriage. Don't create a problem by being superficial about marriage.

These are the marriages of Brahma Ekatva [oneness], where one feels the Oneness of the Spirit, of the All-pervading Power. Try to know that these marriages are done amongst saints and not among ordinary people. Try to respect the inner quality of a person. If somebody is a Sahaja Yogi of a high quality that must be respected and that must be loved. And not the outer qualities. The outward qualities are non-sensical. You must respect each other when you marry, because you are all saints. You are saints of very high quality, I've told you. And the potential is so great, which is already described to you, that only your assumption can fetch you that greatness.

[Hindi to English translation]

She says I want to tell you something in Hindi, that in Sahaja Yoga you don't know that for us it has been told thousands of years before such great people will come in the world and like huge hills and like huge forests comprising with lots of trees will roam in the world talking and moving forests of huge trees will show the world and fulfill their desire like the kalpataru trees and bless them and each and every person will be like rising oceans which speaks of nectar, such oceans and shining sun which does not have any blemishes like the moon. This is how we are described thousands of years ago. This is how we are described by Gyaneshwara 300 years ago. How important you people are for the whole world.

[English transcription]

The whole world is hoping this thing to happen-that they should get such people on this earth; those, which are described.

[Hindi to English translation]

whatever is described is happening and is done but the progress is slow. The progress is slow because of you people. Our attention goes to such places where we fall down. Our attention (not clear) the heights they have achieved are by fighting with this environment and all odds. They have kept their heads high, and those people who have lowered their heads for materialist things how will they rise up or people who have taken away their attention from mother earth, they will die for sure. So it is the responsibility of every Sahaja Yogi to understand that the whole world is looking at them with hope, so they should respect the

position there are in.

[English transcription]

The whole world is watching your progress, the whole world is expecting this to happen. The whole world has already pronounced it. And where are we? Where are we? Our progress is so slow. We're worried about stupid things, material things, worldly things, superficial things, artificial things.

So, one has to understand that you are here today for this International Seminar to promise me

[Hindi to English translation]

You people have come here to promise me in this International Seminar that Mother, we will work as hard as You are working.

[English transcription]

everybody seems to be younger than me in this group- but you have to promise that, "Mother, we will work with the same zeal ,with the same attention as You are doing, and try to settle ourselves". Quieten yourself, be silent. We talk too much. Talk too much, do nothing. Try to reserve your energy in that silent dignity.

[Hindi to English translation]

Be Calm and with dignity raise yourself. You should be aware of who you are.

[English transcription]

You must have full idea as to what you are. You must understand what you have been up to, what have you done about it? Talking, talking, talking! That's not the way it is going to work out.

The atmosphere is nice, everything is fine. The future seems very jubilant, everything is fine. But the highest above everything is the hope of your Mother, that you are going to emancipate the whole world. Give attention to that. Think about it; that you are going to do it. You have to be the walking, talking, moving forests of that Divine love, that Ritambhara Pragnya.

I hope you understand today is a very important day. I feel that if this Bordin session works out well I, may be we might achieve a lot next year.

[Marathi to English translation]

I am requesting everybody with folded hands, please recognise your importance and don't spend your time fighting petty things, quarrels, instead concentrate on meditation.

[English transcription]

Now, we look forward to a puja today; and try to absorb. My chakras work very hard and actually I find it sometimes impossible to accept a puja.

Today is a puja of a great day and a great time today. At this time a big reservoir has to be opened up. But it has to be channelized through people. And how can I channelize it through people who are filled with vanity, with stupidity or with small mindedness? You have to be large, huge, big-hearted, great people. You are all born-again, who were great, today again. But somehow you are still mixed up with your surroundings. So, try to understand your own importance and the importance of the

time, is to worship yourself. To worship, but to be worshipping.

You all think that only by dressing up properly, or by putting up any show like that, we become worshipping. We do not I we should be worshipping to ourself. To see, that whether we are doing, it has that grace and beauty, the love and the greatness of the saints, who are very great saints, not ordinary but tremendous saints. It is being described - actually, Gyaneshwara in this poem has really worshipped you. I wish we had people like Gyaneshwara, but they are all inside my body. You are all outside. And whatever he said has to be fulfilled. Not only that, but whatever he said is the truth.

[Hindi to English translation]

I request all of you, pay attention to yourself. You are sitting on a throne, achieve that throne, be like it, compared to the whole world you have lot of things.

[Marathi to English translation]

People who get stuck in small small things cannot do Sahaja Yoga. I have seen small children who have achieved Sahaja Yoga but older people are still trying and are still stuck at the same place. They have not changed their behaviour, their habits have not changed. They have only the knowledge of Sahaja Yoga, only the knowledge, only having knowledge of Sahaja Yoga has no meaning. Suppose there a tree made of plastic, this man is same like plastic tree, though he has the knowledge of Sahaja Yoga he cannot be like kalpataru tree. If you expecting fruits from a plastic tree then tell me what will happen. You are fooling yourself. Don't ruin yourself. Do a favor, be what you are, achieve the greatness which you have, in that greatness and in that pride you can magnify the whole world, realise this and do this puja seriously. This puja has no meaning when it is done by people who don't have the right to do the puja. The right to do the puja is achieved by the depth which one has in itself. We need that depth in oneself. Unless and until we have that depth, there will be no meaning for this puja.

[English transcription]

For all these pujas, you must having that depth, that greatness of those great saints who came on this earth, worked for you, created this atmosphere. Think of them, what they have done. They have fought all the time. They were tortured. They had none of these facilities that you have. They had nothing of this enjoyment; nothing of the kind. While you have got it all, everything on a plate. So, be deserving people, authorised people, and work it out in that way. Otherwise, this world we cannot change.

This puja has a very special significance according to me and has to be done by people who know that they are these great personalities. It has nothing to do with your so-called artificial positions in life; or anything that is outside. It's the inside.

In this seminar, one must not, too much talk about outside things. But just talk about God, your Mother or about Sahaja Yoga. Best thing is to talk about your Mother, so it neutralises both the ends, and it works out It works out better. It is the simple thing one has to understand, that, God has been so kind to you, so kind. You don't have to fight for your saintliness, nothing. You are all brothers and sisters. You are all here, so much close to each other, you are not alone, You are so great that you can know what you are. Who told them? Who looked after them? Who helped them? Today, you are just like 'VIPs'!

So, please try it understand that you have to have a very humble attitude towards .All the saints, and towards Sahaja Yoga. Try to absorb as much as possible. Be kind to yourself.

[Marathi to English translation]

Pay attention to self, introspect yourself, specially this responsibility is on the people of Maharashtra because Maharashtra is a land of saints, everybody has worshipped and accepted it as a land of yoga, so all the half-witted people do not join Sahaja Yoga. If there are such people please remove them. People who don't have faith in Sahaja Yoga please do not join Sahaja Yoga and those who believe in Sahaja Yoga, in their behavior towards others, in their speech, in their behavior, that magnanimity, and

royalty should be seen. If not, your behavior will have a very bad effect on all of them.

Therefore, I would like to make a special request to the people who have gathered here today, especially the Maharashtrian congregation, that our behavior, our nature, our speech should be of decency and dignity. Only if you do this, you will serve these great saints of ours. God's blessings on all

[English transcription]

May God bless you all.....

.....So, keep that dignity, keep that feeling, that you have come here in a very big position. And so keep that understanding within yourself.

Now, people who come from Christian ideas you see, identify it with Christ. Christ is Me, now, sitting before you. It is all said about Me. Try to identify it with Me. I can feel the attention. It's all said about me.

I have to say one thing, that when we are identified, say, Hindus are identified with some books. In the same way Christians are identified with some books. But because Christianity has been, like Islam and all that, an organised religion, the identification is much more in the brain. It's very difficult to get out of it.

And you do not know that the Bible itself has so much discrepancies. Every chapter, if you read thrice, you'll think there are three Christs born on this earth; because it doesn't tally with one Christ to another. If you carefully read about Christ, you'll be surprised that the way they have described Christ in one, must have been born before John the Baptist, another one was born after John the Baptist! Like that it goes on.

So, there is a kind of an attack, even on the scriptures. We must understand, as Sahaja Yogis, because we are standing with the light in our hand, we should try to understand that all these books have had an attack of all the negativity. Like in our Indian temples, you'll always find negative people going there and doing all the Tantric-vidya and all these base things. Even in the Churches you know we have got people now who call themselves "Charismatic".

So, this is going on, and they are going to their own doom by taking to this kind of a wrong attitude. So, it is to be understood that you should not be so much conditioned by those things. Keep yourself above it to see what is the truth of every religion. That they all belong to the same principle and we should not adhere to something because we were born in that, or we are conditioned into it. That's not a sign of a Yogi. A Yogi has no religion outside. He has no nationality. He is lifted of all these things. So, try to understand that you are a yogi and you need not adhere to these psychological conditionings that have been created in your mind.

If you understand that, then you'll rise much higher. Because of the organised religions, it is even more difficult to get out of it. And that's what we don't understand. We want to bring everything to that, which is gone [God?] and which is being perverted, which is being spoilt and which is being misrepresented. So, try to have your own understanding of the whole thing of the past.

[Advising the brides-to-be, Shri Mataji said:]

You're entering into a married life and you have been virgins so far and now you have to enter into the another life, of marriage. And it's a great responsibility on all of you to see that you make your marriages successful. And you have to see that you behave in such a manner that you create a proper Motherhood within yourself, and a discipline that you want your children to imbibe and your husband to have.

You've seen your Mother, own Mother has been sitting for nine or ten hours sometimes at one place. Not even getting out of this place. But I've seen people, that they can't sit for two hours at a place, even if they are meditating. And they get up, disturb

everybody else and come down-this is a sign that we lack in our discipline, that our parents did not discipline us, that we did not discipline ourselves.

So, now the first thing is that you have to have perfect discipline of your temperament and is a sign that you are the people who represent this Mother Earth who has a special wisdom and a special power to express that wisdom. So, all of you have to be extremely careful that whatever you do will be reflected in the whole family and in the whole Sahaja Yoga system. Now, when you get married to your husbands, try to understand that you are the Mother Earth, and you have to give. And because you have powers, you can give. Because you have so many Shaktis within you, you have to give. That means you are superior in a way, that you can give. So, that your ego should not stand up all the time and say, "Why should I do it? Why should I?" And then you start enjoying this womanhood.

So, try to be good mothers, good wives, and responsible Sahaja Yoginis. Those, who, after marriage, try to deviate their husbands from Sahaja Yoga are really the most cursed ones. You should have sweet tongue for others, you should be careful what you talk, you've to be responsible. You are special people that you are married in Sahaja Yoga.

I hope you'll keep this in mind.

1984-0213, Talk To Swiss Sahaja Yogis, have "Matriotism"

View [online](#).

13 February 1984

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – Draft

Talk to Swiss Sahaja Yogis, have "Matriotism", February the 13th, 1984, Bordi, India

Shri Mataji: As you had difficulties with the people who are very materialistic in Zurich, and in Lausanne with old people. So, you all should understand what difficulties Sahaja Yoga has because of such conditions. Materialism is too much in Switzerland. And it's a [unclear], it's a treachery, [unclear].

They have extracted all the money from all the countries, illegal stuff [unsure] to put it in their bank. And that's how they have become rich, you see. And the result of that, the young people are committing suicide. Because the country has to pay for its sins.

Because of Switzerland, we have had problems in all the developing countries. Most of the poverty [unclear] in India is much more, is because of Swiss banks. All the money that come from other banks, as a help, goes to Swiss banks. And it corrupts anything. It corrupts any [unclear] into the [unclear] it has come from. So, people are so poor and starving despite the World Bank is helping, the world is helping. Instead of that, there are three very large organisations that are helping. Thus nothing goes to [unclear].

And the people say, at least all them that are trying to remember in the place of my forefathers, the wage of a woman is four rupees in a week. And of a man, it is eight rupees. Even if they have one child, that child survives, the parents are dying. They have no shoes; they have no proper cloth. They have nothing.

I, of course, blame our politicians also but because they are coming from poorer classes, not so much is done. This Swiss bank is [unclear] really to help them. So those people who indulge in such criminal acts and of such universal nature, or have to very arrogant or they have to shut their heads, because their minds there. Otherwise, if they see they cannot bear it. Otherwise, they'll commit suicide.

So, how much sin there is on the [unclear], on the [unclear]? And this is the older generation. And the whole thing started by Masonic Lodge. And if you want to read about Masonic Lodge, I have a book on this History of Blake and he has described them as, really like devils, Masonic Lodge.

Arnaud: Yes.

Shri Mataji: This comes out [unclear].

Arnaud: They have links with the Vatican and the Catholic Church.

Shri Mataji: [Unclear]. They have the Vatican. So, all this comes from the older generation. Not that they don't know about it. They all know, all the old people know that they are doing these filthy things. But they have covered their hearts with their ego and they are just like stones. They are like Hitler. They are Hitlers.

But Hitler was only for Germany. But this is a universal problem. But what to do now? Either we change our people here entirely and work it out, so that they discard the Swiss bank. But it's a very, very big and deep problem, you see, that the people [unclear] another style.

Now, another thing is that old people take time to change. That's why we can't change them very easily. The conditioning is so much and they are so much more conditioned than young and their will power is already dying. Like you see, John we had, in our house, the one, I forgot his name.

Sahaja Yogi: John Watkinson.

Shri Mataji: John Watkinson.

He is a [unclear]. He is a [unclear]. John Watkinson. You see, he started to take drugs. And he [unclear]. And then he came to Sahaja Yoga with his parents. They have my photograph, they do puja, they do everything, but they can't get over their drug habits.

They got into accident thrice, you see, but they said, "Mother, save us". They got hurt but they said, "Mother, save us". And that's the trouble, if they can't get out, they cannot enjoy their life. And as a result of that, Watkinson feels the left side. Though he is all right, but still, the left side is so powerful that it's impossible even for him to enjoy.

So, in Sahaja Yoga, those who come, unless and until they believe that they are really born twice, and that they have a will power within them, they have to raise their will power and try to remain with the young, you see. And try to understand that younger people have more will power. And not to put the will of the old people on the young people because that's the only way they can exist. Otherwise- because they are lost now, in slavery [unsure]. It's like your Mother. There is no other way out.

You know what, this is the reason why they all try to be young, in the West. They try to compete with men who are young by even doing the dances which are so difficult for old people. To be the cheer [unsure], old man, he is shaking. He's already shaking. He's already doing shake, what he can do? Horrible.

But in Sahaja Yoga, it's the other way round, you see. The young can move very fast in Sahaja Yoga, and the old sticking on to them, can move also fast.

Now here in India, we give you the example of, say, Warrick [unsure]. He must be about 70 something, I don't know.

Sahaja Yogi: He is 76, Mother.

Shri Mataji: He is 76. But he such a friend of all the young, you see. He is such a moving force because he is just like a child. And the - the [unclear] it's really childhood. Because eyesight is [new?], your teeth come back, it's another childhood. And if somebody wants to accept it, it is that youngness within yourself. You can be young with the younger and think like them. Otherwise, it's very lethargic.

And the young people, you see, have another problem that they are maybe funfooler [jokers]. I mean they try all nonsense, you see. Like getting nude in that Swiss sea [unsure]. I mean nobody can be believe in Switzerland, you are also nude, as it's so cold. [Laughter]

I mean, it's stupidity, absolute stupidity. Absolutely, I mean, like I call them the [unclear]. They are like donkeys.

So, but now [unclear] Sahaja Yoga, that the young have the will power. Let them rise and look after. And they mature in the right way. And the old people have matured in the wrong way already. But out of the hard-boiled eggs, are created chickens.

[Laughter]

So the chicks are, now you are the chicks and have that young attitude. You must have young attitude. Otherwise, you see, you'll pull them down, at least.

As you know in Sahaja Yoga, we are very traditional but we are not orthodox. It's discretion.

Because orthodoxy is the same thing what I call the hard-boiled stuff.

Now supposing, you try to give Self-Realisation to Khomeini. You could the - [unclear] knows everything about God.

Sahaja Yogi: [Unclear].

Shri Mataji: Imagine, it's not only mountain, it's the Malek [unsure] that you cross there.

[Laughter]

Shri Mataji: It's better to go to Gobi desert

Sahaja Yogi: Gobi desert.

Shri Mataji: It's better to go to Gobi desert than to give Realisation to Khomeini.

One has to learn from a person like Warrick. What he does is he keeps all the accounts, keep people come and asking for advice to do their [unclear]. But he never speaks and interferes, whatever they are saying is perfect [unsure]. And that's how it work

should out, because there are two extremes now in Switzerland.

And if the old people who are Realized have to show a way to the old, the hard-boiled, so the people who are- of course, they became younger, much younger after coming to Sahaja Yoga, that they should behave young. There's one thing I find, why I used to think that they don't like each other, why that? [Unsure]. The reason is you don't know your Mother. If you know your Mother very well, if you know it's one Mother who has given you the [unclear] , if you love Me, you love each other. And perhaps that is the reason why children, my children don't love each other as they should, because they are not in unison.

If you, say, for example, people who do mother [unsure] their country, they'll never be in fear.

Arnaud: About fears?

Shri Mataji: About fear. You see those, then you feel proud about it, "That's my Mother! That's my Mother!" Everybody has the same feeling. They talk about the motherhood, mother land that's all we talk that, "Our motherland is so great, this, that".

Now English people you ask them, even they are little [unclear] for their country, they know very little about [unclear]. They are very [unclear] you see, because it is [unclear] style. Every bit of that they know this is the style, this is the thing, and they're so proud of it that they love each other. This is the fun.

Sahaja Yogini: We learnt it in India, Shri Mataji.

Shri Mataji: You see?

Sahaja Yogini: The collectivity was so strong [unclear] big fear.

Shri Mataji: You see, that is what it is. If you love Me and if you know Me, you will definitely be one. Because you will so proud of having a Mother like this, all of you will talk about Mother. But we talk about other things, you see, not about the Mother.

Arnaud: [Starts in French]

Shri Mataji: If you talk about the greatness of your Mother, of your love and affection, then you will have no fear.

And this is what Adi Shankaracharya has told you. Adi Shankaracharya has told you that you have to just talk about your Mother, that's all.

So, like patriotism, if you have patriotism, you can say that it is 'matriotism'.

[Laughter]

Arnaud: 'Matriotism', beautiful.

Another Sahaja Yogi: 'Matriotism'.

Arnaud: Yes, beautiful word.

Shri Mataji: You see, I am the matrix. And the matrix in you, are the results [unsure]. You see, your matrix, your Kundalini is the matrix, that is a result [unsure]. That's all your job, your style, your way is higher than anybody else. So you are the matrix. Matrix of the compassion, the love, to feel intense. You see, this is a very different attitude all together. You must know, you are now, you are living by your matrix and not by anything else, not by the mental.

[Arnaud translates]

Shri Mataji: The enjoyment of sacrificing, the enjoyment of bearing up.

I will tell you one story and then you'll remember. Now if you remember this, that what I want that the young people should take the lead, they should do everything. And the old people should bless it and not to interfere with them. Don't give too much advice. That's the best way to do it and you'll help them a lot. All right?

Now one story I will tell you. A very nice story, a Marathi story. It's a very nice story, long time back. It's a very sweet story.

Sahaja Yogi: Can we translate that last part [unclear] Mother.

So, now the story is like this, that there was one boy, his name was Dina. And he had a mother, and he should go to school to learn mathematics. So, then his mother would tell him what to do that, "You take my blouses to the tailor. He has to stitch the patron on that. And then you have to go and get some things, vegetables from the market or anything". He started writing down how much work I do for my mother. And he used to list charges, so many charges for this, so many charges for that. 2 annas for

bringing vegetables. 2 annas for taking-
[Unclear]

And he wrote a letter to the mother and put it under her pillow, hoping that she would read the letter and ask for [unclear].

So she was Indian mother, you see. So, Indian mother is a real matrix. She is not like your mothers that you have had, sort of, who always expect some in return of demand, demand you a personal [unclear]. Indian mothers are different.

So, after two, three days, she wrote a letter. And she wrote that, "I bore you in my womb for 9 months. No charge".

[Laughter]

Sahaja Yogini: There is a song in French.

Shri Mataji: Hum?

Sahaja Yogini: There is a song in French about this story.

Shri Mataji: Like that.

Sahaja Yogini: Yes.

Shri Mataji: Now she says that, "I gave you milk, you see, as nursery [Arnaud speaks at the same time] No charge. And when you were sick, I looked after you day in, day out. No charge". Like that she made a big list and at the end she said, "No charge. Total, no charge".

He felt a bit sad at it. He just [unclear] He just blessed her and he [unclear] the love.

Arnaud: It is that between the Sahaja Yogis and the Mother, Shri Mataji.

Shri Mataji: Something like that, all right? [unclear] not bother [unclear].

And he went back to the mother, embraced her and just covered her with his love and he slept with her. That's what it is.

Sahaja Yogini: There is a very nice song in French, exactly about this story Mother. Exactly. It is on a record, what you said now. It is on a - somebody is singing it, in French.

Shri Mataji: He must have gone [unclear] from India.

Sahaja Yogini: Yes, because it is exactly what you said. And I used to have [unclear].

Shri Mataji: That's it. Cause the mothers are the worse in [unclear]

Arnaud: The mothers, Shri Mataji, you know that.

[Laughter]

Shri Mataji: You see, they are uneducated women and they have a [unclear] and they try to dominate too much. Ba, ba, ba! And if they cannot dominate, then they go into sort of a intrigue. They are intriguers. [Unclear] in their mind.

Arnaud: They go up to black magic and-

Shri Mataji: No, no, no. [Unclear]. They are dominating any woman.

So that's what I have to you.

Arnaud: Yes, Shri Mataji, all your blessings and your attention will put it in action, so that next time you come to Switzerland, please Shri Mataji, I hope that everything will work out.

Shri Mataji: All right. So, I told you that you can have that house, you stay there, settle down. And once you start growing well, then you get the other house. Everything happens in the same way.

Arnaud: Yes, Shri Mataji.

[Laughter]

Shri Mataji: And you can take the one of the copies of the school that they have started Sahaja Yoga. You should say, "It's an accepted school in India", and you really can write about the high court judges [unsure]. We are told that are many high Judges [unsure].

Arnaud: To whom should I send it to, Shri Mataji?

Shri Mataji: To [unclear], you see. And when we went to India and see. Now this place, you see, when I occupied it, some people had already occupied the, another room. They came here. They found out and they said that, "We were staying with Mataji Nirmala Devi [unclear].

Arnaud: Yes, there are plenty in India, Shri Mataji.

Shri Mataji: All the great political leaders, have written about India [unclear]. So we have seen it. Nobody does to any minister or any other [unclear].

Sahaja Yogi: You can't even get one politician into Sahaja Yoga, anywhere in the world. Let's leave the politician, never have a chief minister [unclear].

Sahaja Yogini: What can I say? Most of them are crazy you know.

Shri Mataji: Crazy people [unclear].

Sahaja Yogi: Even businessman, how many tough businessmen do you get now?

Shri Mataji: We had about 20 of the [unclear]. They are tools.

The other day, [unclear]. In Pune now-

Sahaja Yogi: In Gujarat, there are many there.

The other day, [unclear]. In Pune, in the night, there are 20 people who were commanders in chief.

Sahaja Yogi: Of the army?

Shri Mataji: Of the army.

Arnaud: Really?

Shri Mataji: And there are chiefs.

Sahaja Yogi: I didn't know.

Shri Mataji: Yes, in my college, he made a [unclear]. He's the doctor there. He [unclear].

Arnaud: And he came to your program?

Shri Mataji: Of course, I mean even- and not only to my program, but he was student with me in the college and he knew I was a [unclear] and all that. I said, "Now, you are spiritual, you'd better [unclear] ". Absolutely surrendered.

Arnaud: This is amazing Shri Mataji. And this is a horrible stuff in Switzerland, this army business.

[Laughter]

It goes on with the bank, it is a mafia going on.

Shri Mataji: It's mafia. That's it.

Arnaud: They support each other.

Shri Mataji: They are very sophisticate there [unclear] style.

Arnaud: Shri Mataji, do you know story of Gregoire? Did he talk about ? as far as this mountain is concerned Ponce Pilat? This Pilat the one who wash the one who washed the hands before Christ and maybe was-

Shri Mataji: He must be Swiss.

Arnaud: Yes. Because there is a mountain called Pilat and the character of the Swiss are exactly fitted to this Ponce Pilat. Because you know the red the Red Cross, we wash our hands. We don't want to interfere we have no problems politically. We don't want to have problems but let the money come in. You see this is-

Sahaja Yogini: [Unclear].

Arnaud: Yes this is Ponce Pilat. So we have to break it Shri Mataji.

Shri Mataji: It's like our Bishop of Canterbury, you see. I saw his interview. He's so stupid, that they ask him, "What about Holy Ghost?" So he said, "I don't believe in all that".

Sahaja Yogi: "I'm agnostic"

Shri Mataji: "I'm agnostic". So the other fellow asked him, "Then, why are you here? What are you doing?" "I'm doing my job as a bishop".

[Laughter]

So, [unclear]. Politically not interested, money-wise [unclear].

Arnaud: All the time.

Shri Mataji: That's what it is.

Arnaud: Shri Mataji just to pray to you-

Shri Mataji: Who gave Me this. I wanted to know, from Swiss. Hum? This is some [unclear].

Sahaja Yogini: [Unclear].

Arnaud: Shri Mataji just to pray to you [Unclear].

I don't know. All right, thank you very much. Otherwise -

Arnaud: Shri Mataji, we pray to you that we're able to strengthen the collectivity in this country, and give your blessings that it will grow well. So that when you come next year.

Shri Mataji: No, this year.

Arnaud: This year,

[Laughter] You're welcome and your stay will be better than this year.

Shri Mataji: Yes, Ah! By the way, coming to the, those points of saris, did you ask for a sari? Or something, we already bought it.

Arnaud: We paid, we paid.

Shri Mataji: All right. How many of you ask for?

Sahaja Yogi: Do you mean extra saris?

Shri Mataji: Switzerland.

Arnaud: Switzerland. I paid the money to Mr Pradhan.

Shri Mataji: How, who are the others?

Sahaja Yogi: [Unclear] for a particular puja.

Shri Mataji: No, it is for the- not for the general puja.

Sahaja Yogi: That's what I'm saying. I think he's only purchased the one for the particular, in Switzerland puja.

Shri Mataji: In Switzerland? No, no, no, no.

Arnaud: We paid for the seven main pujas in Europe and for Switzerland.

Shri Mataji: And who has paid four of them? Who are the other four? Who paid for four saris.

Arnaud: I really don't know Shri Mataji.

Sahaja Yogi: Nicolas had paid for them.

Arnaud: We paid we paid for the seven saris.

Shri Mataji: That's apart from that. There are four extras. One is yours, now I know, who else?

Sahaja Yogi: One must be England Shri Mataji.

Arnaud: Ah! One is Austria I'm not sure.

Shri Mataji: These are paid, must have paid. Who else? Have you got in France?

Arnaud: France, I don't know. I don't think they have paid, but I'm not sure, Shri Mataji.

Shri Mataji: All right. So I let it here, because we bought four more. You see, [unclear] then inside.

So, if you have paid for that, I'll give you the saris to you people, so that you carry them. Because it is rather difficult for Me to carry all the saris and to [unclear] later on.

Sahaja Yogi: If there's any spare, we'll take one to Australia.

Shri Mataji: No spare, you see.

Sahaja Yogi: They will understand, Mother. [unsure]

Shri Mataji: They have already ordered. But I'm not coming for three days, this time.

Sahaja Yogi: No, no, make sure.

Shri Mataji: So, it's all right.

So seven are bought. Did you pay 7,000 for the international one? Have you paid it? No. Sahaja Yogi: Not yet. We'll pay to [unclear].

Shri Mataji: No, not to [unclear] to [unclear]. All right.

There are, you see, [unclear] to be paid.

Sahaja Yogi: For these seven pujas.

Shri Mataji: For these, you'll be [unclear], because this is out of the continent. Every puja you have to pay only 11 rupees, and the 10 more paid for these seven, all right? Now for the other seven, that is the international ones, for the international ones, there are seven.

Sahaja Yogi: Like Ganesha.

Shri Mataji: Yes, all of them are international.

[Unclear]

Sahaja Yogi: It's still being held by James for giving pounds [unsure].

Shri Mataji: So that is seven pounds, about. I don't know how much exactly, sorry for that [unsure]. And for these people you have paid how much?

Arnaud: I paid 800.

Shri Mataji: 800.

Arnaud: Now for Mr Pradhan, I paid 800.

Shri Mataji: All right, 800. So, 800 rupees.

[Unclear]

800, you gave him. 800 into 4, that is 32,000. All right? If somebody has paid this money, he told me. So, 32,000 for individuals.

Sahaja Yogi: 3,200.

Shri Mataji: Yes, it's all right because [unclear] so I adjust it to time [unclear].

Now what is it? You have Switzerland. Now who else?

Arnaud: I think Gregoire is coming much later than me.

Shri Mataji: We'll find out.

Arnaud: But I'm not sure I can give you the date, Shri Mataji.

Shri Mataji: All right so four saris. One in Switzerland, all right?

[Unclear]

Arnaud: I was the first to pay because

Shri Mataji: All right, so four more have been bought, because she told me that they can-

Sahaja Yogi: I'll find out, Mother. I'll find out.

Shri Mataji: You find out. So these four saris, extra, and seven saris for them. So that one is with James. You have to see [unclear]. And these four saris, she already got. [Unclear] has got all these together.

Sahaja Yogi: We will get the set of the seven and we'll do that.

[Unclear]

Shri Mataji: So, you give 7,000 all together and we'll adjust it, you see, because some of the saris, some are less, some are more, like that we'll adjust these 7000. And this one, you'll pay it 800. So, we will adjust 800, 600, and 700, like that.

[Cut in the audio]

... Like "Oh!". And this is, we don't know what's happening, if somebody fell on the ground and so nothing is coming up. And you don't know what to say, because you can't see anything. And you just can't drive, because as soon as you put the clutch, or the brake, it makes such a hard sound. I said, "All right". Because just at that time, when it started, people that are coming are very much argumentative about this money payment. I've said, "You can't charge them for 5 days, you have to charge them only for the day when they are there. You cannot charge them for food that they did not eat. You can't charge them". They're arguing, arguing with Me. So, the car started.

[Laughter]

And the car stopped, you see. Now pour [unclear], you see, he became very sad that I have to go in a rickshaw. There was a rickshaw there.

Arnaud: A rickshaw?

Shri Mataji: A rickshaw. I got on, on top of Me was [unclear]. She was getting very nervous. She wanted to jump out every [unclear]. So, I said, "All right now you go ahead. You take it to the station, and get it to [unclear]. And we are going now by this rickshaw". About 10 km per rickshaw.

So suddenly, you see, they went back and they went about, hardly about 200 yards and a guy stopped their car for a lift. And they stopped, and doing a song [unsure] all night. I was surprised, you see. They went ahead a little, cause it was [unsure] so nice. So they turned round like this.

Just before, when they were getting in the car, you see, he felt very bad. And [name unclear], said, "Mother, why it has happened?" I said, "You see, because of brahmin, the way he is negative. Give him a bandhan. Everything will be all right". [Unclear] they gave him a bandhan and got into the car.

And then about, after 2 or 3 minutes, they were behind us, hoping that-

Arnaud: No, no.

Shri Mataji: And we just came directly. Nothing had happened to the car.

[Laughter]

Sahaja Yogi: It's a big mistake, you see.

Shri Mataji: It was a joke!

Arnaud: The car was just your help at this moment.

Shri Mataji [laughing]: It's such a miracle!

Arnaud: All the tricks, all the tricks.

Shri Mataji: You have to play otherwise, this [unclear] will stop you all the time. Then he started [unclear] this, that. And [unclear], "You should have [unclear] entirely, why did you? [Laughter]"

36:25

And I just said, "It is Me who started fight you see".[Unclear]. Everything is there.

36:29

It's so simple. [Unclear]. He was so much involved in our personal problems, you see. It's all nonsense. We have done all this. Before marriage, [unclear] children".

[Unclear part].

36:54

Yes. All right, good. May God bless you.

Now you're all right, Martine? Is Martine also?

Now I have to tell you about Martine. Also that Martine should understand that there's no romance. Indian men don't know what romance is. It's your idea. It's French ideas. You see, you are doing romance and have no love at all.

You see, I don't think you are much attentive, [give much] attention for her. [Unclear]. Here the situation is different, and she should understand that this romance business and this ego business is nonsense. It doesn't exist. It's just your idea and it hurts your ego so you start crying and all that. If you detach, you're out of reach. You see?

So, something good will come out of it. And one must be thankful to God. And whatever is happening is good.

Another thing, I must tell you about Brigit, because Brigit also has a problem. And the problem of Brigit is that, whatever is done to her, she just says that, "Mother, you've done so much, so much and all that". But I [unclear] it comes from her heart, because her ego is sometimes too much. She's a right-sided person. Put her to the left. She's very right sided, don't use any lights for her. Her children are right-sided, she's right-sided. She must sit in the water, she must sit on the Mother Earth. Put the right hand towards the photograph, left hand out to the sky. She should sit in the open sky and see that her right side is clear. She's too much right-sided and that's why the problems come.

Sahaja Yogi: You said, "Put her to the left", Mother you probably mean left to the right.

Shri Mataji: Left to the right. Raise from left to the right.

Arnaud: Left to the right.

Shri Mataji: [Unclear]. It's just the other way round, you see. Always remember that if you have to clear, right hand towards the photograph, and you have to-

Arnaud: [Unclear].

Shri Mataji: [Unclear]. Left rise and the right side, you have to fill it up with the left.

Arnaud: Left to the right.

Shri Mataji: Yes. [Unclear]. And she has to say that, "Mother you are the real ego. You are the great ego, the Mahat Ahankara. That's the mantra for all those people. And then they say 108 times for seven days, then ego will be suppressed [unsure].

Sahaja Yogi: The great mantra. And Chandrama if you get heat.

Shri Mataji: Yes. Internal.

Arnaud: Chandrama.

Shri Mataji: Yes. Chandrama means-

Arnaud: Chandra, the Moon.

Sahaja Yogi: It cools you down.

Shri Mataji: All right now. Is it all right?

Sahaja Yogini: Mother, [unclear] has come to give you that.

[Unclear part].

Shri Mataji: May God bless him.

But I'll be calling you a bit later, about a year, [unclear]. I've done the school. And school can be [unclear]. But I would like you to meet, to see Gregoire.

Indian Sahaja Yogi: They have already read that.

Shri Mataji: They have seen it.

Indian Sahaja Yogi: Yes.

Shri Mataji: And have they seen the picture of the school?

Indian Sahaja Yogi: That you can't get.

Shri Mataji: [Conversation in Hindi].

They have got it? What do they want to discuss with you then? They have pictures, everything.

Sahaja Yogi: Drawing the plan.

Indian Sahaja Yogi: No, no. The drawing of how the school will look, they have to make that one.

Shri Mataji: That I've seen, I've said.

Sahaja Yogi: It's an impression which is already done.

Shri Mataji: We have seen it.

Indian Sahaja Yogi: Oh! That is done.

Shri Mataji: Yes.

Indian Sahaja Yogi: And give it to Bombay, they haven't got it yet.

Shri Mataji: Then we'll see, otherwise, [unclear].

[Conversation in Hindi].

All right. May God bless you.

[Cut in the audio].

And now dedicate, dedicate, dedicate.

[Laughter]

So, something like that, [unclear].

Put your right towards Me, that's all. All the time. You are all right. But still, you have to understand what I'm saying. You have to put left to the right, so you get your- what's you call- left to the right thing, so you get your-

Sahaja Yogi: [Unclear].

Shri Mataji: Now those who have paid for my cream, please let you know how much-

Sahaja Yogini: No, no. May I send to thy-

Shri Mataji: You always send so much, you already sent me, this one.

Sahaja Yogini: No, but I have some other with me, Shri Mataji. That's it. I did not send to-

Shri Mataji: But I would like to pay for these.

Sahaja Yogini: No, please, Shri Mataji.

Shri Mataji: How much you paid?

Sahaja Yogini: No, no. I don't remember.

[Laughter]

And Madhuri will take some for you. [Unclear].

Sahaja Yogi: Madhuri is not, it's Nima.

Sahaja Yogini: Ah, Nima.

[Unclear part]

Shri Mataji: All right, thank you, thank you very much.

There's such a supply coming now, with the creams, you see, from France and Switzerland, and all kinds of creams. That I don't have buy any more duty [unsure].

Sahaja Yogini: [Unclear]

Shri Mataji: This is Swiss, no?

Sahaja Yogini: Yes, Mother.

[Unclear part]

Shri Mataji: But nobody knows [unclear].

Ah! [Unclear].

All right, so thank you very much, thank you.

So, your saris and all that, you can get it in Bombay, I think. I've told them. But even if it is not there, I'll send it with some Swiss.

Arnaud: Yes, Shri Mataji. On the second tour?

Shri Mataji: Second, second, I'll do that. All right.

Sahaja Yogini: [Unclear].

Shri Mataji: Ah! Beautiful. You did make it yourself.

Sahaja Yogi: [Unclear].

Shri Mataji: Very beautiful.

May God bless you.

Sahaja Yogini: Thank you, Mother.

Shri Mataji: Enjoy yourself!

Sahaja Yogini: Yes, Mother.

[End of recording]

1984-0214, Marriages

View [online](#).

14 February 1984

Wedding

Bordi (India)

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

It is that you apply a mixture of turmeric and oil and all that to the body to the boy first and then is applied to the girl.

They feel better on the body and on the face, they feel soothed down. Its a kind of a jubilant thing, now they are in for marriage, now painted for marriage you can say. They are not supposed to talk to anyone They have to keep to themselves and to be very very quietly settled down. This function has to be done. For the girls who are to be married, will you please get up and come round here. The girls who are to be married, all the girls Now, this thing is a turmeric, another thing mixed together. And this may spoil your sarees a little bit, so Bring one towel and were very simple clothes, you see, you may just wear a saree and a blouse, you may not have the inner clothes. You can just come down there, and someone will apply this to you, or you can sit there at one side Then you have to go for a bath, to arrange for the bath now Where are you? Just come this side Now You first go from here so we will have to apply this to the boys first. Now those boys who are going to get married, should come forward.

With great courage. Now all your clothes are going to be spoilt and bring a towel, and wrap it and sit down with a towel so best thing would be that you change your dresses and bring a towel Go go go all of you, just bring a nice big towel, so that you cover yourself. All these clothes have to be taken, I am sorry, you have to be in your birthday suits. This has a very secret thing you see If the boy is suffering from any disease or anything you can see on the skin of the boy So this system also helps a person to find out, if there is such a problem that exists. There is quite a lot of things in it, and apart from that if he has any skin troubles, because it is an auspicious day, if some ordinary skin trouble then also application of this soothes his skin so it has a double purpose, but if he has some bad skin trouble I mean something comes from a very dirty disease or something that shows on the skin, so the people know about it. Of course these boys are healthy, but I am saying in general. And the boys who are not getting married should go move backwards, otherwise they will also be. Everybody must know that there clothes are going to be a little bit spoilt so be careful. No no no you are not alright, you don't have a big thing some big sheet or something? Go wrap yourself completely with a sheet and come back.

All this is going to be spoilt. Put a nice sheet around, tell them to put a big nice sheet around So now when the disturbed people have gone, we can talk to something else ..James is it alright for you? Its alright for me, yes. What she said? we talked a little bit, but she went off to the home with the other people , please come and talk to me no no no this is nothing, you better come in sheets, take out all this we have not had any talk, these people have appeared .. very very you see crazy husbands In Marathi there is a saying means that .. is the one that is to be tied here he is so in a hurry to get married that he is putting it up to his knees Now they are walking with anything they can get a hold of, they must have rushed there good good good looking like Romans I think Alright, now these are good what's that? oh you must dress up with something more you don't have something here? your pant will be spoiled.. you don't mind? doesn't matter, then its alright.. you are just suited for each other Rajneesh is too short for you its better that she said she's confused ... I said nothing doing.. Dev... Dev? where is he?

Congratulations.. she alright So I will have to announce the engagement of Mathuri to Dev very good .. very fine alright congratulations let them do it first because they have to move, they know better Hello all the people.. All the boys Have to wash first you go to the sea Have a nice wash there engagement announce ..Hamy and Glenda Hamy and Glenda to be married have to go to the backside.. there is water for them now one by one, each bride will come to hand over the coconut to Shri Mataji, offer the flowers at Shri Mataji's Lotus Feet, after that go back you must tie it in such a way that your forehead must show, it must not go that down those who are the bridesmaids must see that the brides... Please put it up higher, I can't even apply the tika if you make it that low Tied up higher should be tighter .. yes doesn't look nice, its very low very low should be higher Must put some powder to her all black all over put some powder You are the one looking after her? You are her bridesmaid? Are you her

bridesmaid? are you? very nice

1984-0214, Talk to the English Sahaja Yogis, Day prior to Marriages

View [online](#).

14 February 1984

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – Draft

Talk to the English Sahaja Yogis, Day prior to Weddings, Bordi (India), Tuesday, February 14th, 1984

Shri Mataji: [Hindi]

Did he get the set? Please have a look. This is for the commissary.

Sahaja Yogini: Yes.

Shri Mataji: if there is a mistake, that they will know.

[Packing things]

Yes, that's a good quality.

Sahaja Yogi: We've got a message, it's closing time on Friday.

Sahaja Yogini: On Thursday, in fact... [Chat between Yoginis]

Shri Mataji: That's it, that's it. Oh, beautiful! Very beautiful, excellent.

[Conversation with a Yogini about a recipe for a cake.]

And thank you very much. I am very happy, I've solved my embarrassment.

[Laughter]

You see what I told him, I did not know what to say because when to him, I just told him that, you see, [Unclear] I said: "I'm not going to take any sweet" he said: "Why?"

Because

[Laughter]

It's a lie but must not be a complete lie.

Shri Mataji: This man has an extremely [.....inaudible]

You see, because unless and until you are an agriculturist, you cannot get in agriculture at all. And we are not, I mean, as far as the-

Sahaja Yogi: Technically.

Shri Mataji: Technically we are not agriculturalists, you see. So he asked the question, also we had to say how many agriculturalists are there and this and that [unsure]. So we worked it out. He said: "Put some of the names and we'll do very fine, he said, "put some other name also with it so that there's no harm in putting it" [Laughter].

I said: "All right, we have so many agriculture, I don't have the names." He said: "Just put some names here and there, it's alright." No, but then we got him the thing and all that. He worked it out very hard and now he said: "We'll give you 60 more, 60 more acres." So we can do very well and the scheme is working out very much now for the agriculturalists now, by the way, Allan, you have done some agriculture haven't you?

Allan: Yes, Mother.

Shri Mataji: Now we have, Nick here. Nick, what did you do in agriculture?

Nick: I did a general degree Mother, I was working with cattle, yes.

Shri Mataji: Hum.

Nick: I worked with cows, cattle.

Shri Mataji: All right. So I think you and Allan and Dr Sangeet [Sangue?] and Hamid. These four persons must form a comity. And I have already given a full idea to Dr Sangeet about it, what we want to do, how we want to bring in this project of agriculture is that first, we should know what are our extra modern ideas about agriculture. We have some ideas of craft and all [unclear] now we'll discuss all that and we'll put down all these notations on the paper. And after that, we are going to make it. You see, it is more meant for the Western life where you have to use machines to pick up your things and all and which wheat can grow. Here,

there's no need, it's too rigid, we don't have all these problems.

So to indianize, to indianize it. This is the second process, by that you want them for Indian life, for Indian atmosphere. Because we have all provided already you don't have to worry about it. And then thirdly, put Sahaja Yoga on top of it.

So the whole thing is how to use Sahaja Yoga in this way, so the epitome of that will be Sahaja Yoga, how we work it out. And the fourth thing will be to keep the data from this interview, from this- what you call- project you can call it, from this project. We have a complete data and also what you call that- statistics. You maintain the statistics so that, when we have interviews with other people who come down, so we'll have a data ready to offer them, at the interviewee. This is the thing, this is the way we'll move it. So you, four of you, who else has done agriculture?

All right. So four are sufficient I think, because it's a project of four things, of carbon, of water, [inaudible] to work out.

Shri Mataji: Now those who are going back raise your hands.

Now, what is their opinion?

Sahaja Yogi: It's end of the first trip.

Shri Mataji: End of the first trip. Now let's have your opinion.

Sahaja Yogini: Well, I feel that I got what I needed, not exactly what I thought I would get, but more what I needed and thank you Shri Mataji.

Shri Mataji: But the preconceived ideas about what you are going to get should be discarded in the beginning. What you get is what you get! It's not what you think you should get. Already, you see, this is one thing one should understand.

Let him have a chair.

Come along. No, no, better sit here. Edwin you come and sit here.

So this is practical that whatever you are going to get, you are going to get it. But if you have preconceived ideas, then what you'll get will be frustration, all right? So we should not have preconceived ideas. Just keep your minds open and your nerves so that you are sensitive to things.

So now, what is the second? Who else is going out of you?

What do you feel? You are tired.

Sahaja Yogi: I can tell you something that she herself told to me after a couple of weeks when she was always the last one to be on the bus or something like that. She herself said that she now sees the need for us to, actually, be smart and be on time and be alert always.

Shri Mataji: Imagine this being said by English who are known for their time in India. This is the whole year like that. And such great people like English should say that. Because you see, you must understand that you live in a shell now in the United Kingdom, as a result of what you did too much, you see, there's an inertia and that's why you find the English people have a problem to cope with the smartness and the sparkiness of things. And this inertia is going really very fast, I feel that in England. I mean people who go now to England can't believe, that these are the English who came here used to get up at five o'clock [inaudible] just to stand and tell: "ATTENTION!" [Big laughter].

And this kind of a thing. Where is their attention lost.

[Big laughter].

So it's a good thing that you say that you have to get up but not with the idea- you see, they did it because they enjoyed their domination, enjoyed their ego. This is now, only you can do it with the help of Ganesha, you see? It's the Ganesha's style, because you have seen the Maharashtrians, who are here, how light they are in their spark, you see, in their sparkiness. They finish off everything, so fast. There's a word in Marathi "atopre". "Atopre" means, is to finish off fast, "atopre". "atilia", that you get ready fast, you see. This one word can mean everything but which means a fast movement of your preparation by which you just get ready, The achievement is getting ready, when you get ready. You see, some of the people get ready alright but the lingering starts then like a tail and the tail is bigger than the animal, like sort of thing it starts and then the trail is behind and all this and that. But this is the inertia, we must understand that in England there's a big inertia and the worst part of it is that it is the heart and the one who has the heart with inertia gets Angina with addition to the left Vishuddhi and you and get a body which has Angina. So heart is so important. I mean imagine you get Angina with this kind of a body of the Divine.

So the English have a special, a very special thing to be done, that they have to be smart. And this is one of the things where you

don't have to waste time thinking about other things and bothering about other things, analysing other things and sitting in the bathroom for hours together! You should finish off things like this, so it is nice. So the bathrooms are not so good so we are not too much there. Get used to quick bathing, quick everything and that quickness starts, you see. And then, if you get time in between then you start thinking, you just, you just go in control. So the best thing is to get equipped with a quick snappy, snap it up, you must snap at the time. And if you can do that - English language has lots of good things because they did it before, you see, but now it is different. So this is what should happen to our young people in India. And I' sure with that kind of a thing you will not have time to take drugs, you'll have no time to think, you'll have no time! You see, if somebody says: "Why don't you take drug?" You'll say: "I have no time to take drug;"

[Big laughter]

[Shri Mataji burst into laugh.]

"So why don't you take drinks?" "I have no time. I am a busy person, you know."

Like my grandchildren, you see, they are all the time - somebody come to our house to meet them - and they are too busy cleaning there, sweeping there, doing this, fixing them, putting [unsure] off everything, so they say: "They just don't want to talk to us". They say: "No we are just now busy, you see. We are busy people." My grandchildren tell them: "We are busy. You'd better continue with your talks." See they are working that side to clear out, so they are busy, "we have no time." So we have no time to do all these things but- so we have no time also to look after a person who's too much [unsure]. And we should try to adjust ourselves whatever may be the circumstances, bhoots try to get in because lethargy is a disease and then you go to the left side and bhoots attack. And it's a very dangerous road to venture [unsure] and just come out of it, some how, with Sahaja Yoga.

So try to be on the mood, on the sparkling living, try to understand how to be spark. But now we become primitives. It's primitive like, lethargy, taking drugs, sitting down. That is not the way, we have to be spark.

The first thing is this movement in the villages is going to give you an idea that the comfort doesn't give you the quality of life. The comfort doesn't give you the quality of life, you see. Now in England unless and until you have holidays, the quality of life is not good. Unless and until you run out of your houses, the quality is not good. Unless and until you have a comfort, a comfortable place- that quality of life is not good.

For example, we both have a very comfortable house you know that. But neither my husband nor Me, we never have comforts and we have a house just there! But how many times haven't I slept on my bed and when my husband has slept there? I don't know. Because we both are busy because we have no time for comforts.

So we have to be busy and we have such a report [unsure] and we should not mind anything.. and we should over come comfort [inaudible].

Actually in England especially, I have seen, I mean we have very few bathrooms. Like Linda's house has an apologetic bath [Laughter].. To manage.

But in India they will object. In India they would like to have attached baths. So that is what one has to learn that we are not going to waste our energy in thinking we haven't got a good bathroom You can go to the river. It's all right you can go to the sea, there's no problem. And in the morning if you get up you can go to the beach, you can get your bath there, you can do everything and you can be very fresh. And I think you should try. You take it to the river, go to the there open, under the sky and then you can have a bath in the water, there nicely and come back, no problem. We haven't a tub but a big whole tub like that in which you can swim, do what you like and not only a swimming pool but a river of flowing beautiful clean water.

Alright?

So under this understanding if you know, then half of the problems is done. And I'm happy the group that came from England have behaved so well because Americans ran away out of the .. [inaudible]. But English own a lot of resisting power and sense in their behaviour and I'm very happy. They are basically very wise people, no doubt, because English have that wisdom. You have to be because you are the heart, but this lethargy is there. And you know you are lethargic, you know that, you know you are that. But you must have willpower to go against; for that you can raise your right side and Saraswati's mantra is there and you can work it out. Because the Surya is so limited in England so that the lethargy is settling and all of the vices that take you away from the Surya.

So you have to work it out this way and [inaudible]. What ever Surya is there, energy is there, becomes ego, that's the point. So if you could remove that part of the ego, you see, it covers the heart and you become like a stone, you see, you have no even energy to feel anything, nothing, you can't feel anything. That's a [inaudible].. Now this is very important, you see.

On the whole, you see, the food attitude should be changed also. Do not eat too much. Do not have worry about the food, what are you going to have. You see, this time I think I must have starved. At least half of the time, I starved myself. In the dinner time, not taking my meal, nothing of the kind, because in England, it needs that thing. So you need not fast in the name of God but sometimes you must fast also and you must have simple food because you know your lives are hot. This is a very bad combination is the lethargy with the bhoots. Because, you see, once you have lethargy and a liver then it's such a mutual understanding between the two, that so it goes on from that way.

So you have limited energy as far as Sahaja Yoga is concerned because of the ego. So first of all remove the ego part, tell it: "not to think, not to think, not to think", don't think about, don't think, don't look at, don't think, don't, don't, don't, and it will work out. And then to be spark. Try to think like that. Today I'm taking five minutes, for it tomorrow I'm taking ten [unsure]. Let's see. All right?

Now what is happening?

Yes?

Sahaja Yogini: This is- we think so much [inaudible. Talk about peace and joy.]

Shri Mataji: That's it! Just send her to the [inaudible] that you have to seek peace and peace comes by not accepting the norms of nonsensical things like how you are going to the focal thing. [inaudible]. Then it comes.

It comes from how you are going to enjoy yourself from within, see how you are within, see how is your Spirit, what is the [inaudible] the peace comes from the Spirit. And the whole atmosphere, once you establish yourself it will be very peaceful.

People are smart, smarts are ready in no time, they are not lethargic, but the atmosphere is peaceful, and they are peaceful within. And only such peace can be, because if you are not peacefull, busy with this, busy with that, you're so lethargic, you cannot rise high.

So the peace you must feel, it's very important that she said that you have to feel the peace and then the joy. Unless and until you have peace, you cannot feel the joy that is there. And the third thing is the collective. Actually the collectiveness only will start when you have the peace.

But three of them put together is simple as that, you must love your Mother. If you doubt your Mother it doesn't work out. It works out better, much easier. Because if you love your Mother, you'll be collective. If you love Me really, then you will know that you'll all talk about Me, you'll have commun talk - like English people know everything about England. You ask them: "Darlington, what is Darlington?" "Mother, is the favourite glassware."

You ask them: "Where did you get this?" They know each and everything, because it's a small country and they know all about it. And they know what is to be done and how it works out.

It's very interesting the way they know about it, because they love their country. English love their country, you see, England is their love and that's why they love each other.

If you don't know about your Mother, so to know about Me, if you talk to each other: "What do you know about Her? What do you know about Her?" To each other, that will help you, that will give you the joy part and then the peace because your Mother is here. Because if you know what your Mother is, then you will know that there's nothing to worry, there's nothing to be upset, there's nothing to charged into, just to be peaceful. Because that peace, how to perceive it? When you are in the lap of you Mother, you just enjoy the peace. The child, if you see the child, he's in the seventh heaven when he is with the mother. You have to feel the same way, you will feel peaceful, there's nothing to disturb.

So now, he doesn't want to [inaudible]

Sahaja Yogi: I've learned a lot Shri Mataji, I've learned many things, see everything that You've been doing with us. Main thing I would like to go back to England and tell them...

Shri Mataji: That's what I'm saying that you've learned something from Indian's culture.

Sahaja Yogi: Yes, many things, many things from Indians.

Shri Mataji: They are very wise. You see they are not stupid people, they are very wise people and they can't understand why people indulge into what is stupid to them.

Once they are told: "This is not to be done", this is finished. You see to them, to listen to their Mother is the greatest wisdom. They are Ganesha, you see, they know Ganesha. So if I say: "This is all nonsensical, this is cunning [unsure]". They'll not look at them again.

I don't have to run and say: "Don't do it again, don't do it, don't do it". No, once for all, Mother has said, people do.

So their obedience, you see, innate obedience, they got traditionally that wisdom, they know what is the about it, they know what it is, what is the real thing, how difficult it is. It is She Who is doing it, She is the Mother, She is the Primordial Mother. To them, to accept Me it takes hardly a second. You see, in the villages, nobody has seen Me. In some amount of village we went to, nobody had seen Me before! But you see how anxious they are to touch my feet. They don't want to listen to my lectures, nothing: "Accepted, what You say is correct." [Laughter.]

They are so anxious to touch my feet. Not only them but even the, you can say, the big politicians, chief minister, anybody. What he's anxious is to touch my feet. Surrender. Now we accept it. That is what we find is lacking in England, it's out of the question any politician coming here and touch my feet.

[Laughter.]

Sahaja Yogi: Too much ego, Mother.

Shri Mataji: Ego means ignorance about it. [inaudible]. We have no traditions of political life, we have no traditions of economical life. We have no traditions otherwise but of social life and of the Jesus' life. You see, this is very good as a tradition we have of a spiritual life, that a saint is a saint, whether he's Muslim, Hindu, Christian, doesn't matter.

A saint is a saint and a saint used to be respected and saint used to be worshipped.

Now this fellow who came and who gave you back, I tell him that "they are all saints" so he got the fright of his life. I mean, behave himself [inaudible].

So we came here I have to [inaudible]. And some officers, they too stayed here and they came here and they heard about my staying, and they said: "No, no, no, no, Shri Mataji, we have nothing to do with him." [Laughter]

So this is the point! And Warren has seen those people, he has seen how they organised my program, how- the places where you can make.

Warren: They are very efficient.

Shri Mataji: Hum?

Warren: Indians are very efficient.

Shri Mataji: Very, very.

Very smooth, because they never try to show off, you see, to them it is a service to themselves that they can do something.

Warren: They enjoy serving you, one of them asked me if I would like anything while I was having my meal and I said no and he said, don't be so formal and that he wanted to bring me something, so asked him to bring me a glass of water and he was very happy just to bring me a glass of water.

Shri Mataji: Oh, but that is it, that meaning. You know people think that they have, they have servitude. You see, because they cannot serve. The people who have ego can never serve anybody. You see, they are so much on top of their balloon you see, till they drop down. They don't feel that they have to serve anyone. But these people, because they've got an ego, to them to serve a saint! I mean, they themselves are saints. But to serve another saint, you never find them fighting, never find them harsh, being harsh to you.

Very gentle, very smoothly they work it out. But I've seen people from the West. No, now it is much better than when we came. You used to shout at them, they told Me "this is not good, that is not good". As if you are great Lords of the whole world [inaudible]. It's a very common picture. Now it's better that you start seeing this, and it's not servitude. It's a very evolved high

stage.

Warren:

Shri Mataji: Explose! They have no manners. Explose. You see this ego is a horrible thing that makes you feel: "do this way, do that way" all that is there and demanding. After all, what have you done? Why should you be demanding? You are not the rulers here anymore.

Alright. That's a good idea now what else.

Douglas: It was very nice to meet so many friendly people.

Shri Mataji: They are so happy to meet you. And they told Me: "Douglas worked very hard, he did everything, he climbed up the things, and he worked very hard [Laughter]

And he did all the hard work here and he's the most gentle man and all that. They told Me great things about you and this and that you have to be given something special. I said: "Now I don't know what to give him something special, because in England you get everything that you can think of. But whatever you suggest, I'll give him." So especially he said that "Douglas is a very hard worker."

Now what else, who else is there? Who was there, who else came? Ah, Agnes, tell Me.

Sahaja Yogini : Much of it has already been said but I feel as though it's given myself greater strength to go home and I haven't been home since I got my Realisation here in Australia. I feel that it's giving that strenght.

Shri Mataji: Self confidence

Sahaja Yogini: Much more.[inaudible].

Shri Mataji: Good.

Now what about you.

Sahaja Yogini: Also the same, confidence because I'm [inaudible]. I received my Realization in Australia. And there's something else about the Indians, I don't think once on the trip we ever saw them get blasted, they never get blasted. They always stayed calm, whatever happened, they always stayed calm.

Shri Mataji: Because you people have another thing that you condemn yourself too much. Beccause brain, you see, now it has condemned the whole world. It has started working on yourself. Now you'd better start condemning: I'm so this thing, I am that, I'm that, I'm that.

So you see, they don't condemn anybody and they don't aggress anybody, you see. They are so peaceful! And they are working, you see, they are doing every work without any difficulties, nothing. I have to just once shout at one person and the whole things gets settled down, you see. So no problem.

Even people who are not Realised souls are so good to you and so nice, I mean, the whole thing is different, it is not because you are any bigger race or anything, but you are saints My children, so they think it's right and you have come all the way as guests, they are [inaudible] means the guests! Honoured guests you are here. As guests, they have to feed you and to serve the guests is serving God. And the way they do it, it's something and in money matters and all, everything, so smooth I can't imagine. I've no problem. I never critic Ajit [?unsure] you know I don't understand accounts. But they give accounts, everything so well, everything is done so well and I told them: "Spend as much as you like. I've nothing to say but give them good food". This fellow also [inaudible] paid thirty roopies for food and: "What sort of food you are doing. If you want 40 or 50, I'll give you but you give them good food."

But he felt ashamed he said: "No, no, Mother that's all."

So this is what it is. To them to achieve spirituality is the highest thing, not money, not power, nothing. So that's how they work it out, because they think by that way they will achieve it.

Hum?

It's a good idea, I'm happy and we should imbibe those ideas. But of course Indians are not perfect people, also I must tell you, there's hot Agnya. They are not perfect, they lack a lot of things. One of them is, they don't know how to bend their machines.

They know inside but not outside.

[Laughter]

Always they pay phones that are out of order. Always their WC's are out of order, anything you want is out of order, everything in India is out of order. When you go anywhere, you see, look at this cotton, now, this could be something better. To Me, it is stupid to have a cotton like that. But then we have, now their spirituality is now – see, this one is slightly alright. But some of the things, that one especially now [inaudible]. To them, you see to them, they don't understand that aluminium is nonsense, they don't. They have no sense of aluminium or cement. To them they – I mean I told them: "They want to have huts made out of Indian mud." They had the best of shock! They said: "Mother how can that be?" "They want to have it in cement. And they are insisting: "No, no, Mother we can get cheap cement, if we call -" "I know but they don't want cement! What I have to tell you if they don't want cement?" And I had to tell them, I had to tell openly to them that: "We don't want cement, we want just mud houses." But they can't understand that you wanted those things to be done. They can't understand.

So you see that's why they are quite stupid, they don't understand the value, aesthetic value of things. Like, if you see their paintings and all that that's horrifying you see, the things that they select. Now for this frame should be straight. You'll not be all the time hanging it on your head.

Anything, whatever is lying there is lying there, the cement, what is lingering is lingering; it's quite surprising here. And a person who has habit of correcting, maybe that it's a real correction, but we have to work out, in both ways, that first of all, let us all imbibe their qualities inside. And then the outside, because you know that outside you have achieved quite a lot [inaudible].

So and you have gone out to gain [inaudible], this, that, now you cut your coats. Now you are at the moment, riding a bhoot [laughter] Now I mean.

Later we have experimented with all our experiment things and we have gone too far. And they have now, whatever it is, they are trying to copy you but they don't understand the essence. And what you have reached is the essence. And that is what is to be seen that matter must be seen as matter, you see? [inaudible].

Now imagine a cement house standing in a village somewhere, how will it look? But to them cement is gold. They think a cement house is good. That is what it is.

And their Agnyas are being cured by your Agnyas in this country. And the demand for this plastic, plastic is very important, all this is very important, doesn't matter.

So that should [unclear] if you forget as you were. It's they are too simple to understand. They have not work out with their mind. They are too simple, to them plastic is [inaudible]. You see, they just don't think about if there are vibrations, if the body is better and keep the Mother Earth, that will hurt the natural things. And moreover, because you have gone too far with it, now you realize that tea food is a nonsense. You know, tea food you get ten times more the price than the normal [inaudible: recipe?]. Because it is sophisticated, like and they are taking all your goods to America, to Delhi, to all the high capitals and all that [Laughter][inaudible].

That's a fact, that's a fact I tell you. You won't understand how these people have gone out growth with that nonsense and they have come – but it is that far with them. So they, I'm quite sure, belong to [inaudible] that aluminium.

Sahaja Yogi: Nylon saris

Shri Mataji: Nylon sari.

[Laughter]

I mean, it is not difficult to understand them, because they have not the machines [inaudible]. You see, you are so overloaded with that and fed up of that overloading. Why should they take it? They can charge everything, that is wisdom.

Now you are starting getting these saris. You have to finish otherwise they will want to wear nylons.

31:05

[Inaudible].

31:18

But you must understand this is the stupidity with them. You don't understand if our colour schemes are wrong, if our aesthetically are wrong and all that is there. So to give them of all that full idea about the aesthetics of the matter, and the use of the matter, you have to respect what is natural and then they will start doing what you do [unsure].

To them, if you are going for a big functionality, say for a Puja, then you must wear a suit, three pieces suit, .. (unclear).. Tie and all that. Especially from Switzerland brought in, then you are the most elegant man, the well dressed man all over the world. Like that, that's the concept they have. And they don't know that those who are extra-modern or you can say the supra modern people, are different.

So this is the difference between Eastern ideal about matter and your ideal about matter, especially the younger people.

So this is a very good idea that you respect their traditions, you respect also their .. (unclear).. kurtas. But I don't ask that you wear this in England, but here respect. In England, you wear lots of ties. [inaudible] Of course, [inaudible] the women, they wear nonsensical things like five colours on the body, sixth colour on the head.

[Laughter].

It's very common in London and I must tell you one thing: I went to Rome. In Rome they had, around the river, they had an exhibition of different countries. And there, our UK was there, so we all went out to see. And they were all singing some horrible song and went forward. And what they were selling and wearing were those – what you call? Multicolour shirt, what you call that?

Sahaja Yogi: Pump?

[Laughter]

Shri Mataji: Pump Crop and they were selling Pump Crop. I said: "Is this the only sensible thing they are producing?" They said: "We create Pump Crop."

"Is it true that you're creating Pump Crop?" "Is this English? We wanted English wearings."

Hum?

Sahaja Yogi: It comes from France, Mother.

Shri Mataji: They claimed it you see. Is it?

Sahaja Yogini: We say it comes from France, but they probably say it comes from England.

Sahaja Yogi: With this stuff we (clan ; unsure) people. I think it originates from France and UK brings them.

Shri Mataji: And prospered there.

[Laughter]

Shri Mataji: That's another thing about English, they think no end of French. They are the stupidest people ever created. I mean you don't have to learn from them, they have to learn from you. So don't go near them, definitely.

[Laughter].

You see, they have no – English- they have no- they don't understand they are the Heart. And they learn from Americans all nonsense and learn from these French people. They are so stupid! Even our telephone systems are done by mister Frenchies, you know, they are spoiled children. They have made it very delicate and good – it doesn't work.

French, you know, now they are breaking their heads: "Why did you give it to the French?"

They make everything delicate, even the pier. You see they made a pier in Kohlapur, Kohlapur was given to the French. And they made it so delicate that it's all finished now. Everywhere the French have gone, they are alright for women and wine, but otherwise...

[Laughter] [Inaudible]

So this is what it is. They try to do things, you feel that they do things better, no. They make everything delicate. If you want to make something delicate, it's alright. But everything they cannot work.

So, this is what it is and the language is very harsh, I mean, if they talk they just fight. I don't know which part is delicate, whatever it is, bathroom is alright. [Laughter]

So, I would not say you take traditions from them otherwise from the French, on the contrary, those French who come here are a

headache, very difficult to manage them. Very difficult if you have been able to manage them, you see, very ego oriented and quite stupid people.

So best is to stick to English language, it's a much better language, much friendlier than French and not to learn all these bad things from the French.

So, that is what it is.

Now, who else was there? Robert [unsure] What do you say?

Robert [unsure]: I think I've learn to be detached Mother, to surrender to You.

Another Yogi: To be detached.

Robert [unsure]: no worry about....

Shri Mataji: And what do you think? Your age is growing.. If your age could? you see, normally your age should ?....[inaudible] then in a very bad shape. So if I buy some? and I bring them here do you think they will be getting cooler, by this atmosphere ?

Sahaja Yogi:.. age group from England....

Shri Mataji: That's it. ... If you put the ego they accept. But are we wanting a project of that line? You see, when we are doing to give the education of 21 crafts, you see, Indian crafts, then you get a fine craft. Like, see these bangles how they make this silver snake, the gold snake and all that. Other also, lots of craft....[inaudible]

So, for that, we are thinking of starting a school here of your age or bigger than your age, and I think when they'll come here, they might see this life around, they might see the Indians at their art and might be that it'll work out better.

Sahaja Yogi:.... interested to learn arts.

Shri Mataji: Now, that's it, interested and moreover it's very expensive in England to learn that. If you come here it can be done very cheap here. Then match [unsure]

See that hut there, can you see that hut? Have you seen that painting. This is how it's going to be.

[Joking and Laughter]

That the thing full of horrible stuff, we take it out, full of bugs, lizards, parasites.. (Laughter)

But we'll make it very comfortable inside.

Shri Mataji: There's a lizard behind you, falling on your head.

[Big laughter]

Shri Mataji: That's it! You take it out.

[Big laughter]

Shri Mataji: Mosquitos, lizards, bugs, all them are terrified, even aggressor. There are also terrified sometimes. So everybody is terrified on. Now, it's all right, can you give it. That's all.

Are you happy? Please... but we'll make it very comfortable inside.

Sahaja Yogi: Maybe buy that piece of land we've been looking at in North Bombay.

Shri Mataji: But this is a fishing village, you see. But this is the kind of a flat? roof that we are for, and this, this roof comes over the wall, you see. It doesn't sort of fall

Sahaja Yogi: It doesn't weather the roof.

Shri Mataji: yes, yes, weather inter.. Weather doesn't go into the walls so that it's saint.

And the, here is also.... that you can sit outside if you want.

[Talking over design plans]

...

Now you have all talked? All those who have been here?

Sahaja Yogini (girl): Starts talking about Indians hosts. [inaudible]

Shri Mataji: Very innocent, very innocent people, like a child, like a child, she's very innocent

Sahaja Yogini (girl): [inaudible]

Shri Mataji: Yes, I know and they are very collective. I really don't know who has done it, the way they do. Just talked out of their heart.

Alright who else?

Sahaja Yogini: ...The normality just makes me laughs. It's so simple. But just getting there reaching out and never stopping the desire to be one with your Spirit and there's nothing else to worry about just to always be there.

Shri Mataji: That's it, that's it. Saying normally, you see, they are the people who like thinking, we have really put people in imbalance. It is too much thinking, too much thinking, you go mad about it: inside outside, imbalance is there.

Here, the balance is there because man is a normal person.

[Cut in the audio]

And they accept it and they think it will work out and it actually it works out and I will work out. You see, the attention of the people goes to the people who haven't got it and it works out,

Like the villagers, now, they are doing all this, 14 villagers they are going to work out. And if he works it out, if he shows them something nice, government itself take a person as ideals and models and they work it out. Even government people, you see, have tremendous respect for Me, wherever I go they know, I mean, if they are on function if they know I'm there, then the collector commissioner [inaudible] he's just there. Because, the- basically they understand that it's the spirituality that knows. So, they are very normal people, very normal. Well.

Sahaja Yogi: I've learned not to use my mind, because every time I've made up my mind about something an event will happen that will turn it all up side down.

[Laughter].

Shri Mataji: That's one of the qualities of the Mother is that "Sankalpa vilkalpa para" [determination; imaginations;?] anything you try to build up it will be toppled down.

Gavin has to say something.

Sahaja Yogi: All right, I've learned how the collective works.

Shri Mataji: Collective?

Sahaja Yogi: The collective works out everything. Things have progressed in England so well because this party has been such a good one. ... I've seen why things are working so well in England.

Shri Mataji: Yes. they will work out here and it will manifest there.

Sahaja Yogi: It works out if you are pleased then everyone is benefitting.

Shri Mataji: To them, it's a channelized thing.

Sahaja Yogi: So that's all right.

Shri Mataji: Yes that is it. And it corrects yourself, you channelize it, you see, we should be good channels. If there are obstructions in the channels, how are we to channelise?

Things are working out now for England also. And I'm sure you are the foundation of Sahaja Yoga there, you have to work it out. Of course you should be cleansed, you should be corrected, because the body has to be alright, I agree. But you must also cooperate, you must also work it out. But you work out on a personal level.

And now, I must point out now this Formula ?. You see, Formula, I got to marry. And I thought that she'll divert her attention in her marriage, in what happened, worked it on. But sort of, you see, her attitude is still English and she cannot change it. She tries to correct that man, she doesn't want to correct herself. 43:12

Even now as she is. I wouldn't say she is anywhere near good you see, but she will try to correct him instead of correcting [herself] all attention is on others, this is the English attitude. But the attitude should be, Sahaja Yoga attitude is that we should

correct ourselves, instead of correcting others. It will never help!

Sahaja Yogini: Mataji, there's a good thing that says "when I am well, everybody else is well". [Unsure]

Shri Mataji: That's it. That's what you should do, is to see that you are well. And you should not try to correct others, you see. After all, that's not of your domain. You just see, it's not that clear, that's not your domain.

Sahaja Yogini: [Inaudible] Mother, since she's been here she has never felt so much joy.

Shri Mataji: Mmm, the heart has come here, alright? The sinuse.

Sahaja Yogini: Very true, Mother. Last week, it's all coming out. We all had so many stories, so many miracles, 10 a day, and so many seekers!

42:20

Everywhere, seekers and seekers and talking about you.

Shri Mataji - It's channelising very fast, but also I've done something else which you don't know about!

(lots of laughter)

Alright, so for the newcomers, I've told them what is to be expected now, what about your shirts and things, what have you done?

Yogi - Kurtha Pajamas are fixed for the men and we have yet to get (clothing name) provided (Indian Yogi name) says they might be able to get a (clothing name) man to come but it hasn't happened so it will have to be in by (name) or (name) but they don't have anything for their.. (unclear).. .. (unclear)..

Shri Mataji - we will have a look

Yogi - And the second thing is we've just made an announcement that the ladies should buy only what they need not ... (tape cuts out for a while)..

Shri Mataji - I'm sorry they will need at least three Saris, three is the minimum number of Saris you should have.

Yogi - He did say need meaning they may already have some.

Shri Mataji - You have some but if you have very old ones they may be torn.

Yogini - My experience of living in India is that you need at least three Saris or five, more than three.

Shri Mataji - It is true that is what it is.

Yogi - They should all buy three from here?

Shri Mataji - You see one thing is that I've seen when you come to India, should not come thinking of saving money, because when you told me, mm, Mother we had to buy .. (unclear).. They said they want Saris for 15 people .. (unclear).. I gave it a bandhan, how much you pay for each Sari.

Yogi - 100 each.

Shri Mataji - And everything, that's very good.

Yogi - So I don't think there should be any objection of then buying three like that automatically they should buy three.

Shri Mataji - This is all of course on the Indians .. (unclear).. You have given them measurements and three Saris I think you all should have.

Yogi - Can you tell all the girls please.

Shri Mataji - How many ladies are there?

Yogini - six ladies on the second tour

Yogi - six extra.

Shri Mataji - Saris for 40

Yogi - Something remarkable, these beautiful Saris.

Shri Mataji - and the stitching must have cost you more than that.

Yogi - about 15 and the peticoat, it was a bargain.

Shri Mataji - So that one needs to collect.

Yogi - It's been done, (name) is doing it.

Shri Mataji - Actually give it to me, she already has enough headaches.. (unclear).. So how many are getting married?

.. (unclear).. .. (unclear)..

Yogi - I don't know what's happened but since coming to India, there have been several occasions where I felt something I never felt in England, just of knowing I'm a realised soul and that everything else that happens is extra.

Shri Mataji - You are very confident about that is that. And that's the point and secondly that is the blessed way, it blesses things, in this country you are a saint. The vibrations are such that nowhere else in the world have I found, if a saint comes to this country they get respect. .. (unclear).. It's a very blissful country .. (unclear).. Because I have told them don't complain about your poverty, if you get your Yoga .. (unclear)..

(Joking and Laughing)

Now what you have to do is don't get impressed by the intellectuals of India, lectures, so they try and impress you very much, now don't get involved, be careful that those that try to intellectualise and talk big and I'll give you some higher, this .. (unclear).. So talk too much you should not begin with because intellectuals can be befooled by these intellectuals, alright. So now what about you?

Yogi - I think, uh.. I know now that the west is under this conception that you can judge yourself by the height of your financial index and that really the true wealth is that when a country looks at the sweetness of their children. Then you know that the country is rich and that is the true wealth and if the children ask things.

Shri Mataji - They are very quiet. You know in England if the children are about you have to send them out, but here the child sits, you see the other day for hours together they are sitting. But an English child, or any western child cannot sit for five minutes, the child all the time is running and making noises and shouting and screaming, have you noticed it, especially when we are in a program in the town hall. All the persons of the town hall say why you have children from outside they don't listen to you running, shouting and screaming, running down, they cannot sit down, so surprising. And the mothers also are very agitated no doubt but

especially the children I am surprised.

It's difficult to make them sit and be quiet, that's the big problem for us, but I hope it will develop, they just can't sit. Anybody, even realised souls are like that, they cannot sit in meditative position it's too hard.

Yogini - The nativity play was a wonderful example of how teachable these little three year olds are. Half of them were sitting down watching you and the other half were really acting. More or less doing what they were told. I mean English children they are either running off or they all get egos.

Shri Mataji - Very difficult, very difficult but they will calm down. I'm sure they will calm down. This is the trouble is that there are all these bhoots around, you allow these bhoots to use your ego, you become, you become .. (unclear).. Horrible. You are no more, like a bhoot you become, like a monster you start working for them, the whole thing is anti-god, it works out like that. If the ego starts working out the bhoots fly, all the time you see you are taken over. They are called as (Vishatkas??) Is the worst thing to become. So it is a serious thing, I'm sure all your negativity will drop out, all your spirits will drop out, and when you go back I'm sure you can do something great there because you are filled with vibrations and you'll have to give this to others and try to improve the conditions there.

Now those of you who are left-sided have to be very careful than the right-sided because they can see their ego better but the left-sided people think you see all these ideas and this and that, sitting down they think they are meditating, but they are not meditating they give into the left and finishing off.

Steady your eyes, to steady your eyes put them on the Mother Earth, and put rose water and the (nectar?) and that in the eyes and also light all the time, those who are left-sided should use as much as possible the lights and things like that. I know you all have got these things in the house and if need be you can get them from India .. (unclear)..

Not so much the electrical light but the natural light. So candle is nice you can get them all very cheaply in England and put your eyes onto the photograph through that light. I'm sure it will get better, also the backside, even the Kundalini should be raised with light. Try to use the light of the lamp [oil lamp]. How many of you have? But you can buy, very easy to get. You can get it very easy but now they are going away, so those who don't have if you can leave a list, the people from Bombay, they will get you it. I mean can get it in the market also, they are easy to find.

Yogi - It's much more effective than wax candle I've noticed. It's not auspicious to use wax.. (unclear).. Made of quite rubbish by-products actually.

Yogini - is it alright to use mustard oil or sunflower oil?

Shri Mataji - It's alright, best is to use ghee, of course in India ghee is very cheap, but is very good for the eyes you see, soothes your eyes.. (unclear).. So many people don't have this system, see why you develop type 1 diabetes and bad eyes the reason is the fats are not consumed properly and they do not supply the cells of the optic lobe here and that's why.

As you know .. (unclear).. Different fats.. (unclear).. And the brain is made of fat cells and the fat that is for the brain is not supplied sufficiently. If that fat cell could be used for the eyes then there's no problem .. (noises) .. good for the eyes .. (unclear)..

Yogi - Anthony and Bel are the ones who came to Australia and they have degenerative macular disease [age related condition resulting in blurred vision and vision loss] degeneration of the cells themselves, it's improved slightly since realisation.

Shri Mataji - They should use only ghee.

Yogi - Yes that's what I was just saying..

Shri Mataji - Also little bit of .. (unclear).. .. (unclear).. Even the ghee applied to the Vishuddhi is a very good idea . I mean you come from the land of conditionings of .. (unclear)..

Yogi - They come from Jersey originally mother.

Shri Mataji - That is what I'm saying!

(Laughter)

Shri Mataji - Is full of it .. (unclear).. All the Jersey people dying of cancer and .. (unclear).. Are bad because of that. The custom in England is to bury every body. In India only the saints are buried. Otherwise the non- those who are not saints are just burnt off, it's easy. So we have this everywhere. In England you go anywhere, full of graves, in the churches also.

Yogi - Sally from Australia's parents have a tomato farm growing on an old graveyard and they supply to Covent Garden in London.

(gasps, laughter)

Shri Mataji - my fruit, I vibrate it, I go round the whole place [Covent Garden] I have worked very hard ..(motor noises)... England I have worked very hard, India I have not worked so hard. Maybe next time I will come and show these people how much I have worked for them and show these people they have to hurry up now and know how much I have worked for them they have .. (unclear).. .. (unclear).. (Hindi?) and all the efforts I have put in because England is very important to the heart, the heart should not fail. It's very important you have to sustain it, you have to humble down, you will always say you have to humble down in your heart, if the heart is not humble then .. (unclear).. And that is just opposite, all the ego you have generated from there. You have to understand you have a very great responsibility .. (motor noise) ..

All this time I have spent, and it's most important and we should take it very seriously and we have to work it out.

Unless and until you have the heart, for the heart I have worked so hard, I have done anything, ran up and down, I have done everything that's possible and I don't know next year how much time I can give you people again so far now I'm not helping any so much as I am here, so now it is important that we the English have to realise that the spiritual ascent of the whole Universe depends on us (train noises)..... You have to change ourselves, transform ourselves change our ideas, no more complaints, no more nonsense, try to believe yourself as the pioneers of the spirit. Take responsibility. Alright (some silence).....

Yogini and Mother talking... (unclear)..

Yogini - We've copied them all out and started circulating in England.

(Joking and Laughing) .. (unclear)..

Shri Mataji - My colleague who was with she was saying you [Shri Mataji] are the same child of laughter .. (unclear).. .. (unclear).. You see you should not cut the feet [picture of Mother].

Yogini - yes Mother, there was another one that was better.

Shri Mataji - It is good if you do not cut the feet... (unclear).. Is there?

Yogini - Some of them are in Paris mother and some of them are at the Adi Guru Puja in Sussex. That one's in Sussex.

Shri Mataji - It must be done in such a way that it looks proportionate.

Yogi - It's done using a wide angle lense that produces that effect, the longer lense.

Shri Mataji - I don't understand photography but I think .. (unclear).. .. (unclear)..

Yogi - We got some copies of the pictures of your feet that we covered in plastic so they are waterproof, to be used for Puja is that alright?

Shri Mataji - Oh that I have seen this is very excellent for the Puja.

Yogi - We bought back about 150 bigger ones in those, we've got even more.

Shri Mataji - look they are expecting it this evening

(..Laughter)

Yogi - That's something we can give to the Indians.

Shri Mataji - Feet are tremendous (laughter and joking and more laughter)....

I was, you don't know I was thinking of putting some plastic on my feet to protect them from all kinds of nonsense

(laughter)

(Silence.....)

Ah Bala, he is the one, he went to .. (unclear).. .. (unclear).. Advertised and arranged three public meetings and wrote to all the people who left their names there, now they are having regular meetings.

Yogi - Makes a big difference

Shri Mataji - But I may not yet go to America .. (unclear).. When all the horrible nonsense he was the one.. (unclear).. (Chelsham Road moves over the pond?)

Yogi - We are quite scared, Mother.

(Laughter)

(Silence)

Shri Mataji - Now in India baby in September year, what about Pat?

Yogi - Four little boys since christmas, first was Mark and Judy in Brighton. His one is Aaron. Simon and Kay had a very little boy who came a month early and his name is Luke.

Then Pat and (name?), they had a little boy, they are waiting for you to give a name.

Shri Mataji - You can call him (Anand?) is a good name.

Yogi - Sarah had a little boy, they want to call him David, but want a second name.

Shri Mataji - (Gives another name..)

So we have to be spirit, much more than Indians are we have to be spirit.

Yogi - Shall I go back to Delhi.

Shri Mataji - Yes should go back.

Yogi - We will have to do something about money, Mother.

Shri Mataji - (sorting financial arrangements) so you will have to pay.. (unclear).. .. (unclear).. 1000 rupees.

Yogi- about 700 for Delhi and 300 for Bombay. As You said about 15 days, so it's split 11 and 4 like that.

Shri Mataji -Alright, what else?.. (unclear).. For Ashram.. (unclear).. They need .. (unclear).. That is the first Indian ashram they have started so we have to .. (unclear).. Alright anything else?

Yogini - (asks about her family, arranging for her son to visit)

Shri Mataji - Is he a Sahaja Yogi?

Yogini - yes

Shri Mataji - Alright .. (unclear).. .. (unclear).. Thank you very much.

(people getting up and leaving)

1984-0215, Talk To The French Sahaja Yogis

View [online](#).

15 February 1984

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – Draft

Talk To The French Sahaja Yogis, Bordi, 1984

End of seminar after weddings; each group of countries was taken apart

Shri Mataji: Only for the French. Only for the French, only the French. Now, I've told about the French you see. The problem with the French is that they are very individualistic. Can you translate?

Sahaja Yogi: Yes.

Shri Mataji: And they can't bear leadership. In your country, you know how many times you changed your President. That your President, Tito [President of old Yugoslavia], had to say and say that: "if you keep me for 5 years I'll stay, otherwise I'll not stay." That's French mind.

Because everybody thinks they are very clever and very intelligent. And they know how to outwit others, they always see the defects of another person.

Now first we had Marie as our leader there. All the French were against her. She's the one who arrange- [Hindi] No, it is only for French.

All of you who are not French should go that side a little bit.

Tell him. All of you should go.

Stop the music please.

Now, the basic problem that lies with every country we must fight. Now the thing is, when we had Marie as the leader, every body was at her throat. They could not see a single good point in her. [Hindi]

Now, as a result of that, I asked that: "Can you replace her?" She was intelligent, educated, generous. Only thing she was not so dignified, perhaps. But now, how can you get a perfect person?

So we dislodged her nicely. We dislodged her. Then came Alexandre. And it seems you are all after his life now. If you go on behaving like this, Sahaja Yoga can never be established anywhere. Now he has married an Indian girl, and I know what he is doing. In case I find anything wrong with him, I'll put him right. But you just don't try to correct him and don't try to find faults; otherwise you'll again make the whole organisation extremely weak.

Maybe, somebody, Robert, is good in this, maybe he, Patrick, is good in that, every thing. But now, for Me to communicate to all of you is impossible. In the body, there is only one heart. How many hearts there are?

Now, if I have to cater to all the parts of the body, it's difficult. So now, let him be there in one piece, [Shri Mataji laughs] and be kind. It is not good to fight like this, find faults with him.

Actually, Indians have noticed this. They have noticed it that the French are not collective. They told Me and they like him very much. Indians never think! If I say: "All right, he's the leader, all right." Then they will never question second time, you see? See how they work? Can you see them anywhere? What a food they gave you today? The whole, see the whole arrangements. Actually, you people did not do any work there; they have been doing all the work!

Because you people go on criticizing each other, you have no energy to do any work. And quite a lot of ego.

Like Jean-François, three girls he refused to marry.

[Shri Mataji laughs]

And for your information, Trish [unsure], she doesn't want to marry. I must tell you about that one.

[Laughter]

She doesn't want to marry.

Sahaja Yogi: And Danielle.

Shri Mataji: Danielle, I know. But she doesn't want to marry, the one you want to marry.

Sahaja Yogi [Patrice]: I know Mother.

Shri Mataji: So what! You see what I'm saying? All right. So what I am trying to tell you, that you must see the reality.

[Dialogue in Marathi]

Now, this is what it is. Now, you see, people, do you know that this Dave came all the way from America. We had no mind of marrying him to somebody suddenly, because he came so late, Dave. But Maduri who is just here and her mother is here, nobody else, she has a huge traditional family and most of them are Sahaja Yogis. And despite all that, you see, she just said: "All right, Mother, if you say, I'll marry." She had not even seen the boy. And just see how nice they look both of them together. You can see them sitting there, what friends they have become.

But I think French will end up as bachelors, and the ladies as spinsters. [Shri Mataji laughs]

With their big egos, Humpty Dumpy.

Hello, this is only for French.

Sahaja Yogini [Marie-Laure]: I am French Shri Mataji.

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

[Laughter]

No, no, no, no. You are Swiss.

Sahaja Yogi: She immigrates in Switzerland, because France was too strong.

Sahaja Yogini: When it is to be near you mother.

Shri Mataji: Oh I see now, that's a good idea. She is French all right.

So now, this is the position one should know that one should not try to find faults at least, if wife you can, but not with the leader who is there. If you, you see, want to make fun of anyone, you can make fun of Me also. You see, that is, French are specialists in making fun of the whole world. But what about them, are they not funny themselves? [Shri Mataji laughs.]

So, one should understand that there are so many things so much funny in French. When you come to India, you will realize it. And the girls who are going to have a- there are three girls who are going to France and they are in for shocks.

[Shri Mataji laughs]

Yes of course, can't you sense things are? It's a very different country, I must tell them. They're in for shocks. [Hindi: Are you listening you all, did you not hear what I said?]

You are all in for shocks. [Hindi: you are going to get shocked by many things there]

The whole system is different; their whole ideology is different; the priorities are different; these are different people. But most of them are really upside down people. That's a fact, you know.

So, now, the Sahaja Yoga is settling down. I used to always say that France is the Naraka [Naraka Loka means Hell], you remember, and that you people have become the lotuses and you have to emit fragrance. So try to understand your responsibility, you have to be serious people, not making fun of each other. And you must respect each other. The idea that if you become frivolous and childish, then you become young and flagrant and all that is nonsense, you'll see that; dignity is so important.

Now for us as Sahaja Yogis in France, we have to inculcate tremendous dignity for ourselves and for others. And I would say, also Alexandre, you should also now know that you are a grown up person, all of you should know that you are grown up people. Don't be frivolous, don't be cheapish; don't be childish. All of you should feel that and that is what I expect of all the Sahaja Yogis. Now, luckily, you have three girls from India. They don't think too much and they don't go on like that, you see?

Ah! You see what I see is this, that when you start talking like that, loosely, you always hurt each other, I mean they are experts in hurting each other, nobody minds it also. It's so shameless.

We are not only human beings, we are Realized souls; we are saints of very high calibre.

No, no, no, no, this is for French.

Sahaja Yogi: I'm also French.

Shri Mataji: You are a French? No, no, no, no, you can't sit here. It's secrets we give out.

Now, so for you people, it is very important to understand that you all should develop a character which is a Yogi's character. You must meditate, like them, in London, people in that cold, get up at four o'clock, have their baths and meditate. They sleep early, but French can't sleep early. In the night all the mischief starts. [About the translator] Already burning.

[Shri Mataji laughs]

All the night, all the mischief of the left side starts. So best is to get up in the morning and have your baths because now you have to know, you are the walking [working?] forests of those trees which can give any boon to anyone- Kalpatarus [wishing trees]. And you are the oceans of nectars which talk. That's what's described about. And how can you lack behind? [To the translator] How can you lack behind, how can you remain behind?

Shri Mataji: You translate better?

[Change of the translator, Alexandre]

So, it is important that all the French Sahaja Yogis must know where they are and how much effort is needed to transform that atmosphere. A special effort, a double effort is needed by French than anybody else. So, one has to work it out in that way that we change the Hell into Heaven. So, all of us to be together, don't try to find faults which each other. And I'm sure a day will come when France will rise very high in spirituality. I am very hopeful. And the number of times I've gone to Paris, I've not been to any place so far. But the difference is this that now, the boat has started moving, but the Sahaja Yogis have to become experts.

I mean you should take responsibility then you'll think that, supposing we are criticizing say, Patrick, then we are criticizing our own hand. All right?

Now so I request you that when I come, next, to France, this time again I'm going to come, we are going to have very good programs and you all put together, who have lived together now, are going to give such a nice picture of brotherhood, of each other's love and affection and respect. Because it will spread out, but it won't have the depth. You can go deep down, holding the whole sari down with you.

And once you go down, they will all come with you. Of course, I hope you enjoyed your programs here. Did you all enjoy?

Now, who travelled for one trip already?

One trip already, who did?

Already who did it?

[A Sahaja Yogi asks in French to raise the hand.]

Now only I can see. One, two, three, four, five six, seven and eight. Now let's see. What do you say about the whole trip? What happened to you and what you felt about the Indians you met?

Sahaja Yogi: I think I have a great lesson to imbibe from Indian Sahaja Yogis.

Shri Mataji: And you were happy?

Sahaja Yogi: I'm very happy.

Shri Mataji: You feel very much changed also?

Sahaja Yogi: Yes, yes.

Shri Mataji: Good.

And now, what about you Robert?

Sahaja Yogi (Robert): Indian people gave us very much and it's very hard to support [stand it] for us, I think.

Sahaja Yogi: [translates] "The Indians are giving so much that it is difficult to bear it." He is not used to it, you will see it actually.

[Shri Mataji laughs]

Shri Mataji [to Robert]: So your wife is going to give you also a lot. All right?

May God bless you for that.

And now what about who else has been? Ah, what about you?

Sahaja Yogi: Jean-Marc.

He has discovered the purity of India.

Shri Mataji: Hum. And you are happy with your wife?

Sahaja Yogi [about Jean-Marc]: I think so yes.

[Shri Mataji speaks to JayShri in Marathi]

Now, who else is here? François?

Sahaja Yogi: He said that: "I found that the Indians are very simple, very pure, and we can't receive them with our mind but with our heart."

Shri Mataji: Yes, because you are a little complicated, na?

You like a hook you fix there, all right? Take out the yarn, put it there, again bring it another yarn. It is fixed twice to a hook outside. [Unsure]

[Shri Mataji laughs]

Shri Mataji: You'd better break that hook. It is all past now, you can do it very easily because you are now Yogis.

Now, who else is there?

Sahaja Yogi: Martine. She hopes to meet the other Indian wives now.

Shri Mataji: [Dialogue in Hindi].

So what did she say?

Sahaja Yogi: She said, she will be very pleased to meet Indians who are coming to our country, she's very pleased.

Shri Mataji: Oh, I see. I'm very happy about it. You tell them, because they don't know many things which you know, you see, for example, your aesthetics are much better. I mean, after all, you understand art much better, colour's sense you have, lots of things there are. But they understand morality better I think.

And you have a tradition of aesthetic things and all that. We too are, I mean, very creative people, no doubt, but we don't have appreciation of aesthetics. You are connoisseurs and we are creative. But you can teach them, you can tell them about, they'll be very happy to know all about these things and they'll pick it up now in no time because they are very humble people.

You see to it that she [?] doesn't go back, you see, that's her mother's habit. And I don't want it to develop in her. She's a great singer herself, she sings very well. All right.

Now, who else was there?

Sahaja Yogi [Didier]: I think we have a lot of things to learn from them.

Shri Mataji: But have you noticed how they love Me so much? Because they know Me. And they know they have one Mother. Even without telling them, everything moves so smoothly. They never ask Me questions.

Even if, when I break their traditions, they never ask. Today, for example, I said: "The girls- the mothers of the girls are going to do this." They said: "But this is done by the mothers of the boys." I said: "But the mothers of the wives are mostly foreign so they can't do it." "Then it's all right."

I mean, they're so obedient and they're so smooth as if, you see, as if I'm working through them. I don't have to tell them anything. They did it every thing on their own. I never told them anything. Because you know I was so very busy myself.

Now I have to tell you that I won't have so much time when I'll come to Paris. We'll have three or four programs no doubt, but I won't be able to move too much here and there. But Mulhouse I can go from Switzerland.

Sahaja Yogi: All right.

Shri Mataji: Mulhouse I'll go from Switzerland. And in any case, you telephone to Me and we'll manage it. I'll be there in the month of April. All right?

That's it. So may God bless you all. Enjoy yourself and now try to love each other and understand and appreciate. After Realization, you can enjoy others.

Now Gregoire, what?

No hurry, you see! Just too much hurrying you have been. No need.

Just a minute.

Sahaja Yogi: So one question Mo- so You're coming to February on France now.

Shri Mataji: Italians, just call Italians.

I think too much organisation is going on and I really made the organisation for it. No don't organise. Please, stop it! I can see the faces there.

Please stop all organising and all the writing work. Stop it!

Who organised your buses?

Gregoire: We don't organise anything Mataji, I think the French people didn't know that they are coming this evening with us.

Shri Mataji: Baba, they know it so well! Do you mean to say if you have told them they would know? Now, don't!

Gregoire: Brian told me they didn't know.

Shri Mataji: Now don't!

Sahaja Yogi: Is it good if we are going to the hotel Mother.

Shri Mataji: But why are you all doing that!

[Sahaja Yogis are laughing.]

Shri Mataji: Now will you please all-

[Sahaja Yogis are laughing.]

Shri Mataji: Because I get into troubles Myself. You see, you are part and parcel of My body. Now leave it! All of you are going nicely. It will be all done. Take it easy! Sit down enjoy yourself! Come along!

[Sahaja Yogis are laughing.]

Relax.

So now, this is what we have.

[Applause.]

Relax! Relax!

All right. So now everything has been done for you, I've said it, arranged it and I'll work it out. But now, you must also know I'll do everything for you. But you have to do something for Me. And, the only thing you have to do is to love each other. And secondly to relax.

All right.

May God bless you.

Shri Mataji: Now, should I see Italians? Italians are already jumping.

Sahaja Yogi: Please, excuse me, can I ask You one question?

Shri Mataji: All right.

Sahaja Yogi: Somebody told us You will come for the 5th of May in France because we have to register some place. Is it confirmed or we have to, no to-

Shri Mataji: 5th of May? You want to do it in France? Italy?

Sahaja Yogi: We have been told, Mother.

Sahaja Yogi: It has been told to us that it would be better. It's according to Your wish or Your desire.

Shri Mataji: You arrange, if you can, I mean whenever you arrange I'll be there.

Sahaja Yogi: All right, Mother, thank you.

Shri Mataji: All right. May God bless you.

But who told you that?

Sahaja Yogi: When we bought the sari for nationals, they said: "Will you buy the sari for Sahasrar Day?"

Shri Mataji: You bought it?

Sahaja Yogi: No -

Gregoire: Shri Mataji it was told that You said the Sahasrara day was in France.

Sahaja Yogi: Not me, I didn't tell but-

Shri Mataji: That?

Gregoire: That was told to me.

Shri Mataji: Oh, let's have it in France. Every thing's best for the France. But let's see what French give us.

Sahaja Yogi: Thank you, Mother.

Shri Mataji: All the best for the French, I'll do. But let's see what they return.

Sahaja Yogi: Mother, there is a big house in Rouen, people can accommodate there.

Shri Mataji: All right, so you make it 5th of May in France, I'm willing. But only thing is that is the best day and you should be the best people. Otherwise, when I'll reach there, I'll find people standing with sticks and guns and so I'll run away.

[Shri Mataji laughs]

All right. May God bless you.

Everybody should help each other.

May God bless you. Keep happy mood. Never do like this, you see, once you start doing like that [to frown, to scowl], it's gone.

Relax, relax!

What are you worried?

All right.

May God bless you.

Now, who else is there? Now I have to be- [end of audio]

H. H. Shri Mataji Nirmala Devi

1984-0218, Shri Chandrama Puja

View [online](#).

18 February 1984

Chandrama Puja

Vaitarna (India)

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

Shri Chandrama Puja, Vaitarna (India), 18 February 1984.

[Shri Mataji speaks in English]

To organize. Yes, but I praise Indians very much and I also praise with you. But we have certain very bad qualities, and one of them is that we are very extremely untidy people. Our aesthetics are so horribly made that we don't understand the difference between a plastic bag and a silver jug, such jumbled up things we have. And I think I would request you to insist on arranging things yourself, because then they will pick up and learn things that it is to be done. You have to learn a lot of things from them, but they have to also learn some things from you, and they are very important things. Because it all makes coefficients, it makes an atmosphere and a pleasing thing for the gods.

But this is the character of an Indian, Indian character, that whatever is wrong where, whatever is the condition, carry on. See no evil, speak no evil – it's like that. If anything is bad, let it be as it is. Let it rust, let it absolutely till it becomes so rotten that it is going to fall on your head, then you may put a little support. That's our character. We're too tolerant with everything, and that has led us to this kind of incapacity to work.

But if you see the Ritambhara PrAgnya, see the Ritambhara PrAgnya, how she works, how she beautifully does everything, how she creates everything so beautifully. There's so much neatness if you go to a jungle, you will not find anything dirty, filthy, smelling – nothing. Everything washed up, cleaned up. The nature works in beautiful circles. Everything works out so much beautifully that when we call ourselves "natural" we should understand that Ritambhara PrAgnya is the most natural thing. And how Ritambhara PrAgnya works is with complete neatness and complete cleanliness of the whole thing.

Indians will be personally very, very clean, extremely clean they are, no doubt. But collectively they don't understand cleanliness. If you see their roads, if you see their outside of the houses, it's all dirty. And that is what I will blame our Indian men, you see, they are extremely conscious that they are human beings. You see, we have only two races in India, women and men. There is no third race. Men are not supposed to do any work, inside, outside, anywhere. They don't see to the outside of the house. Like in England I find men are all the time doing the sweeping, swabbing, everything outside. They do mowing of the lawn, looking after the garden, everything. Here the men will be just standing with their hands on their waist and ordering the wives, or if not the wife, the servants and all that.

And whatever may be, the wife may be dominating as far as money is concerned, but all these things the man is not going to do. He'll just give up; he'll say, "I am not supposed to do all these things." That's why collectively in this country we can never be clean people, because our men will just sit down. They won't do anything, just they won't do anything. Only the women are supposed to do everything, and that's how our collective cleanliness is zero, absolute zero.

For example, if there's a W.C. not working in England, I can't think of any man who will sit down for five minutes. He'll himself do it, he'll get a plumber, he'll do somehow or other, try to manage. Here, it's not all right – it doesn't matter, it's all right. No, see no evil – manage. This is how we have lived all centuries now I think, and it's high time for all Sahaja yogis to change themselves.

Now, here there are many artists sitting in this part, but the men are not doing anything – puja the women are doing. And the women don't know anything how to do it, so the whole thing can be absolutely wretched. It is not, it is a sort of a character with

us, we do this way. But otherwise we have so many qualities. We have so many qualities that you can't imagine how much we have got through our traditions. We are very humble people, we are extremely loving, affectionate, we'll go to any extent to serve others. We are not cunning people, we are not meticulous, we don't calculate. We are very hospitable. All these things are there, no doubt. But these things that we have to learn from you, it's maybe gross, to look at it looks gross, but it's not.

Just now as you see that if it is properly done, if it is nicely done, I mean, at least I feel very much pleased with it, and everybody feels pleased about it. And when somebody sees the film also, they'll be pleased to see this kind of a film where there's something sensibly put up and everything is nicely done, care has been taken. Also shows a kind of an understanding that this is the worship of the Adi Shakti, and you cannot take liberties with it. Imagine, in these ordinary temples they spend so much money; even the walls, the doors, the windows, everything made of silver. They do so much to create that. But if you people miss it – the Indians, I am saying – then it's going to be very dangerous for you.

One must understand that you cannot just play about – just "Mother is coming." Nobody came to even call Me. Somebody should have come to call Me. I just walked on Myself. Here, this is not the way to behave, and the Indians must learn these things, that somebody must come to call Me. After all, you see, all these protocols they are going to learn from you, from the Indians; and if you don't have any protocol about it, how are they going to get it?

So, this is what one has to understand, that as English have to learn from French and French have to learn from Germans, and Germans have to learn from, say, Austrians, or Austrians have to learn from Swiss, whatever it is, it's very important that the Indians must learn from the Western people. Certain things, that the way they respect their women – first of all that, the way they respect their women. Of course, one should not go to that limit that the women just dominate all the time. I mean, American women are, I have seen about women, they are horrible. But still I would say that one must learn, one must learn how to respect the women. Women are human beings. Your Mother is a woman, and you must learn how to respect a woman. And if you don't know how to respect the woman, then in this country I'm sure there cannot be bliss, whatever you may try.

So, the men must learn that, they must know how to talk to their sisters, to their mothers, to their wives. But if there's a woman who is dominating, you see, if there's a dominating woman then she becomes a prime minister in this country. That's what we are. If you get a dominating woman then she can manage. If she's a simple woman, she's good, she's religious, she's submissive, then she's finished. If she's dominating, then men are afraid of such women. This is very sad and that gives a very bad images.

So, I feel that as Ritambhara Pragnya works out everything so well; in the nature if you see how she beautifully creates everything, how she chooses things, how she places things, how the colors change. You'll never find anything loud, anything obstructing, anything that is destructive, vulgar, new – nothing. You find everything so beautifully done that it creates an inspiration in a human mind, in a human heart which can be of a stone also. Even French, you see, they get inspired by Ritambhara Pragnya. So you can imagine people with stone hearts can get inspired, people who have very funny ideas about human beings can get inspired by Ritambhara Pragnya. So why not we the Sahaja yogis should get inspiration from Ritambhara Pragnya, and try to make everything look nice, beautiful, and must have coefficients by which we can have the proper channel for our vibrations.

And this is what I feel is lacking in the coordination between East and West. Let us give them this simple thing as to understand how you respect your women, how you respect the aesthetics, how you look after things. I know in the London, supposing I have to have a puja, I don't want to see these things at all. On the contrary, I am enamored the way things are done – always. Here also they work out, I'm not saying always, but it could have been much better a little bit, because a film has to be done and all that.

But this is the trouble is that in our everyday look, outlook we are like that. You will see that everywhere you go in the villages the problem is, there are bathrooms, there are W.C.s, but never repaired. Once spoiled means spoiled once for all. Telephone is spoiled, it's spoiled forever. At least in America people will go and buy; they will not repair, but they will go and buy new one. Here they will not buy new one, nor they will have any replacement – carry on with it throughout. That is a very bad character we have

got, which we must change. We should try to see everything is working all right.

Now, come to the kundalini. Supposing the kundalini goes out of order, are we going to give it up? If one chakra is not good, are we going to give it up? If there's something wrong with – that point Indians are very particular, much more than the Westerners – if the kundalini is out, they'll get after it. If one chakra is out they'll get after it, they'll clean it. Because they are the roots, you see, and the root doesn't bother about the beauty; but the tree has to look after the beauty. So, this is a combination which has to be worked out properly by you both, and the things will work out very well, I think, if you understand what co-relationship you have with each other, what you have to learn from them and what they have to learn from you.

Now, today is a special day I thought of having a puja, because today is the moon – just see, in front of Me here – and today is the first day the moon is waxing *[Shri Mataji may mean "waning."] In the science of Sahaja Yoga, the moon is the spirit in our heart. It is the spirit in our heart, meaning in Marathi purnantara. It's the spirit in our heart, and it shines when the sun reflects on it. When the sun – the son, that is the son of God. When the son of God reflects on the heart, then the moon shines in the human heart. But when it shines as a moon, then Shiva Himself lifts it up and puts it on His head. So the human beings who are blessed by the son of God, who are being awakened by the son of God, that is you can say that it is Shri Ganesh or Lord Jesus Christ, any one of them, if they enlighten the heart of human beings, then it becomes a shining moon.

And the amavasya, the day when it's the dark night, is when a man is not a realized soul at all. The realized soul is like the full moon. Now today is the day when the moon is slightly, one degree less. It's an important day for us because this is the first day when it is waxing [waning.] And that is the day we have to fix up our moon within ourselves, that we start waxing [waning] by degrees. Into sixteen degrees we go on waxing [waning.] And when that happens we don't realize that there is no shining in there. The shining is going out. And we have to be careful, we have to look after it, and we have to work it out so that we worship that day when it starts waxing [waning.]

It can wax [wane] with many things. You see, we have so many ways of finishing off the light that God has given us in our heart, that is the spirit. One of them is, very great one is the thinking that we do about it. The first it starts when we start thinking about it, rationalizing about it. You must know that when I speak, I don't speak: actually these are all mantras, and whatever I do, I work it out in such a way that what I'm saying works out within you. It's the Krita Yuga, and it works out. When I say that, the whole machinery gets geared up. So when I say something, if you start reflecting it in your mind you are gone, because you are not receiving what I am trying to do. If it is a mantra, that means whatever I am saying, those sound waves will create that being within you that I am describing. So at that time, once you start thinking about it you cannot receive it, because you have put a barrier of your thought. So when I'm talking, just try to receive it. Just say "yes, yes" inside, so that you receive it within yourself.

So this is one of the greatest problems of today, is that whatever you say everybody must answer, everybody must argue, everybody must say, "No, this could be that way, that could be, there are alternatives, this, that" – everything goes on. There is no need at all to do all that. And when you start doing that, then all the gods and goddesses get angry one by one, and that's how you start losing your light within yourself. So this is the most displeasing thing for gods and goddesses, that you don't recognize Me, that you don't recognize Me fully, that you still argue with Me. Still you start asking questions, still you start giving Me alternatives. Absolutely, this is just not necessary for you to go on arguing, to go on discussing it.

It is just that you assimilate whatever I am saying, and that assimilation itself will open out those new dimensions within you, which God wants to be opened out. So better surrender in that way your ego. Ego is the one that makes you say something, argue something, discuss something. And this is what is the biggest problem, what that I have seen when the first day of the waxing [waning] starts. So today is the first day when we should say that our ego should not start that drooping down.

It was nice to dance, enjoy, everything, but then when you sit down – while dancing you can't think, thank God! But as soon as the whole thing is over you sit down, again the mind starts going on, "tck, tck, tck, tck," and then we start thinking. And once we start thinking, then we are losing that light which we have received. Sort of, the moon has started waxing [waning] and that point one has to be careful, because that's the most important thing. If you do not allow it to happen first time, then it can stop. It's very simple to understand that if you can stop a sari or a last bit of it, it will not blow out, because you are holding onto it. So at the

very beginning of waxing [waning] of the moon, if you are careful about it, if you are alert about it, it will never happen; whatever you have achieved will be sustained, and then you can increase. But that's the very important point which we miss, and that's why we have lots of trouble and lots of problems in Sahaja Yoga.

So now as you are moving for your further journey, so many of you have come for the first time, I have to tell you: don't think, don't reflect. In this you must learn from Indians. They don't think about these things. But they have to think, because when they think they'll start thinking about gross things which they have to think. I mean you don't think. You'll be giving up all that is nonsensical that you have been thinking about.

So don't think about it, don't reflect, don't bother. Try to be subtler and subtler and not misidentified with your tags that are outside – like hooks, you see. And the mind is like a hook. I have seen all of you have some one hook outside and all the yarns go, hook around it, again another yarn goes and hooks around it. And the whole mind is attached to that hook. That is Mr. Ego. If you can cut your strings somehow or other and say, "I'm not going to think. I have come here for my spiritual ascent. Let me be what I am. If Mother says something I'll listen to it, if She scolds me I'll listen to it, She does something, whatever She does, let me see that as I have come here for chiseling out myself; let Her chisel me out, let the Nature chisel me out, let the whole atmosphere chisel me out, puja should chisel me out". But you just become like a beautiful, we can say, a jade in the hands of the Divine, and allow the Divine to take out all your beauty. Just allow the Divine to take out your beauty, and then you can enjoy your beauty. But if you hang over to all these old things, then it will be very difficult.

So as being the first day, I have started it on the day when the moon is about to wane, you see. So I hope you'll be all very careful about it. Be alert. You have to be very alert. You have to go beyond time. You don't have to think about food. Once in a while if you don't eat, doesn't matter. Nobody is going to die, I tell you! We don't eat for days together, nothing happens to us. So food has not come, the breakfast time, the dinner time – I mean, there food is a religion, I think, so everything has a time. Here there is no time for anything. We'll do whenever we feel like, you see? Let's do that way.

So we have to be prepared for a nice thorough cleansing, and a very enjoyable time throughout. These two things can work hand in hand, if you just accept that you don't have to think. If you don't think, everything can be done without any problem, and you'll enjoy life very much.

So that's one thing.

* Note: This was the first day of the waning of the moon, and Shri Mataji did use the word "waning" near the end of this talk (English part.)'

[Shri Mataji speaks in Marathi]

Mataji is addressing to the school children of the village and the villagers who have come to attend the puja.

Mother says: Now to speak with you people as you have come for the puja, the benefit of puja should be such that the God and Goddess which reside within you should get awakened and to awaken those God and Goddess we have kept this puja. So how do these people awaken different God and Goddess within themselves? Please learn it. Once you grow up a little bit then we will teach you mantras and then you can give Realisation to others. You will understand which chakras are caught up in others. What problems they are facing? How you can clean them? You will know everything. When you know all this then you will also be Yogis. Now you can also raise your hand, awaken the Kundalini and give Realisation to others. You see you will feel cool breeze on the top of their head. You can try it right now on someone. You will see that Kundalini Shakti is flowing from your hands. When you raise the Kundalini you will feel the cool breeze on the top of the head. Once you raise it three times, you will feel the cool breeze on the top of the head. But for that you need to do puja every day. Please take photographs if you don't have it. Please apply little kumkum to the photograph in the morning, pray to the photograph and then go to school.

Before going to sleep, light a small lamp near the photograph. Keep both the hands towards the photograph. Keep your feet in

little water, add salt to it. Sit in front of the photograph for few minutes. Then wipe your legs and make them dry and then to go sleep. This is the only meditation. You don't have to do anything else. Sit in front of the photograph 5 minutes in the morning and 5 minutes in the evening.

In the morning, when you are sitting in front of the photograph, your left hand should be towards the photograph and right hand on Mother Earth. Then after some time your right hand should be towards the photograph and left hand towards the sky. Do these for two minutes, pray to the photograph, take bandhan and go to school. It is very easy. Did everybody understand? It is very easy. Those who don't have the photographs please take it. I had given last time when I had come. If you don't have a photograph or you need another one please take it.

Now coming to the puja Shri Mataji says, "The puja should be very simple. We have to first clean the feet. Modi please come here. (Modi is the name of the Sahaja Yogi). Please take another two people if you need. Who are the newly married couples? How many there are? Please get up and come here. Oh! Lots of them are there. You have to sit in couples".

Shri Mataji asks the children who are sitting in the front line to go back a little bit so that the newly wed couples who have come to wash Mataji's feet can sit properly.

Shri Mataji: They are new married couples, husband and wife. Sit first husband and then wife.

We have to clean the feet properly. Ok this is enough. Who is coming? Please come fast.

Shri Mataji: Modi, make them sit properly to offer water. Why is the water so less? Also it is very hot. Filter it, it will cool down faster. Bring a parat [large plate] in which the Feet can be washed properly.

Shri Mataji to a Yogini: Bring the large plate.

Yogini: Shri Mataji, I have not brought a big steel plate

Shri Mataji: To wash the Feet, big steel plate or copper plate, any one will do. During Atharvashirsha everyone can wash the Feet little by little. You four should come first, come forward.

[Newly married couples wash Shri Mataji's Feet]

Three Maha Mantra: Om Tavama Sakshat, Shri Mahalashmi, Maha Saraswati Maha Kali, Trigunatmika Kundalini Sakshat, Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah.

Om Tavama Sakshat Shri Kalki Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah.

Om Tavama Sakshat Shri Kalki Sakshat, Shri Sahasrara Swamini Moksh Pradayani Mataji, Shri Nirmala Devi Namoh Namah.

Sahaja Yogi is saying: Ganesh Atharvashirsha

Shri Mataji: Modi, you can say Shri Suktam

Sahaja Yogi says: Should I start Shri Suktam?

Shri Mataji: Yes.

Sahaja Yogi says: I am trying to explain the meaning of Shri Suktam. It is not easy. But I am trying as nothing is mentioned here.

Shri Mataji says: Yes try to explain. Say Sarva panchama bhuta - all the five elements.

Attempt to translate Shri Mataji's commentaries on Shri Suktam in Marathi language into English

Sahaja Yogi: This prayer I sang is the prayer for Shri Mahalakshmi and I will try and translate it for you in English.

om
hirannya varnaam harinniim suvarna rajata srajaam
candraam hirannmayiim lakssmiim jaatavedo ma aavaha.

Sahaja Yogi says: The prayer starts with the word Hiranya Varnaam , Hiranya varnaam means which express the beauty which is shining like gold. Oh Mother You are just like the moon, golden moon through which the whole of your powers seems to shine. I invoke all your powers Oh Mother.

[Shri Mataji speaks in English]

Mother: Gold comes from the Sun and the Moon comes from the Spirit, so Golden Moon is a good idea, combination of both, Mother is. Chandra and Surya, both... Both are expressed on the Face.

[English translation from Marathi]

taam ma aavaha jaatavedo Lakssmiim anapagaminim

Sahaja Yogi says: Oh Mother we invite you over here to go through our Sushmana nadi so that we get enlightenment. You pass through our mind such that we get transformed.

[Shri Mataji speaks in English]

Shri Mataji: You pierce through our heart, You can put it like that in English. But otherwise it is, the Mana is as you know the Super Ego, regarded as something great in India. Super Ego means all the conditionings, the good conditionings are the

yasyam hiranyam vindeyam gam asvam purusan aham asvapurvam ratha madhyam hastinada-prabodhinim

[English translation from Marathi]

Sahaja Yogi : The golden colour of your chariot is something like a great person riding a horse, such that it is an extra ordinary chariot in the middle of the day, through which it makes your power absolutely expressive and it gives us tremendous amount of knowledge. Prabodhini means enlightenment of the knowledge.

[Shri Mataji speaks in English]

Shri Mataji : 'Bodh' is the knowledge and 'Pra' is the enlightened knowledge. The One who gives us enlightened knowledge.

sriyam devim upahvaye srir ma devir jusatam

[English translation from Marathi]

Sahaja Yogi : The way the sunrises in the east, similarly the enlightenment also comes in the same manner because of You. Oh Mother because of You the Shri Shakti is getting enlightened. You are the Mother of Shri Shakti, and you are the one who offers

us the Shri Shakti

[Shri Mataji speaks in English]

Shri Mataji : Now, what is Shri Shakti? Shri Shakti is the power by which you enlighten all that is gross. You use all that is gross through your divine power. Sarva panchama bhuta, all the five elements. That is Shri Shakti. It's the subtle power of all the five elements which can be controlled by You. That is what You enlighten within us and we can also control.

Shri Mataji: Now you have to go and let all the unmarried girls come.

kaam so smitaam hirannya praakaaraam aardraam jvalantiim truptam tarpayantim

[English translation from Marathi]

Sahaja Yogi: If I have any asmita, means a state of mind where you don't think, that grows like a golden fire and the humidity becomes the fire.

[Shri Mataji speaks in English]

Shri Mataji: Asmita is where you don't think, Asmita, without that, the state of mind where you don't think. Asmita, thoughtless awareness. Adrata is the humidity felt by affection and love, becomes like fire, means fire means warmth, we get warmth in our attachments, in our expressions of emotions. Warmth.

Truptas are people who are satisfied, who are Realized souls, and when You worship them or sort of respect them and honour them, as if You give them the honour because they are satisfied souls."

[English translation from Marathi]

Sahaja Yogi : and they feel honoured because of Your powers Oh Mother.

padme sthitam padmavarnam tam iho pahvaye sriyam

Sahaja Yogi : You take a seat in a lotus and You have the colour of lotus and with that extra ordinary powers that You have composed. You offer us the power of composing, getting ourselves composed Shri.

[Shri Mataji speaks in English]

Mother says, "Call the ladies who are not married, not small girls, come ahead ladies who are in sarees".

Shri Mataji : Your apparition, Rupa [in Marathi : Mhanje] means your apparition, your appearance. Because of your appearance, whatever appearance You have we get our Realisation. We also get that appearance of Shri. Shri means dignity.

candram prabhasam yasasa jvalantim sriyam loke devajustam udaram
Prabha

[English translation from Marathi]

Sahaja Yogi : Because of Your prabha or Your aura which is like a moon which gives us the success.

[Shri Mataji speaks in English]

Shri Mataji: Yash means success [in Marathi : but “success” is gross.] Spiritual success. We get burning spiritual success. [in Marathi : Shabda nahi. Exact shabda kase? // There is no word. What would be the exact word ?] You cannot think of a mild burning or a sweet burning in the heart you do get, isn't it?

tam padminim saranam aham prapadye lakshmir me nasyatam tvam vrne

[English translation from Marathi]

Sahaja Yogi says: It always happens because of Shri and because you have powers of all Deities, all these things happen because of you. Oh Mother who resides in the varna, I bow down to You and I surrender to You. Let my Lakshmi tatva remain enlighten because of you and A-Lakshmi tatva get vanished.

[Shri Mataji speaks in English]

Shri Mataji :This is just happening to you, I mean, just see it was written thousands of years back, is happening to you people. You are such special people. Otherwise the people used to read this before, used to think: “How, God knows how it works out?”

aditya varne tapaso dhijato vanaspatis tava vrkso tha bilvah
tasya phalani tapasa nudantu maya ntarayas ca bahya alaksmih

[English translation from Marathi]

Sahaja Yogi : The way because of the sun the entire jungle gets fulfilled, blossomed out with fruits. Similarly Oh Mother because of your maya, the A-Lakshmi gets vanished and the Lakshmi Tatva gets enlightened.

upaitu mam deva sakhah kirtis ca manina saha
pradur bhuto smi rastre smin kirtim rddhim dadatu me

Sahaja Yogi : You give me the good virtues, good friendship, the fame. But it is because of Your Powers. Whatever I get I surrender to You.

[Shri Mataji speaks in English]

Shri Mataji : I mean, one is asking for virtue. Virtue is to be asked, to be deserved, to be adored [?], to be proud [?]

ksut pipasa malam jyestham a laksmim nasayamy aham
abutim asamrddhim ca sarvam nirnuda me grhat
asamrddhi-affluence.

[English translation from Marathi]

Sahaja Yogi : Because of your power around my Nabhi Chakra, A-lakshmi tatva gets vanished. I have the bigger heart and good name of your quality, Oh Mother therefore let your quality manifest and the A-lakshmi quality be washed out completely. The samruddhi (affluence) needs to be brought to my heart.

Shri Mataji : A spiritual affluence. It's all spiritual all right? There's nothing like that, you see [...] This is separate adjective used.

gandhadvaram duradharsam nityapustam karisinim

Sahaja Yogi : I offer you sandalwood.

Shri Mataji : Make my nose, make my eyes. You increase the power of my [nasal power]. You see when you are aware, you get a fragrance. So what he is asking for is that You give me a nose that will always have the fragrance of Your being, you see means Gandhadhvaram. Duradharsam, means even if you are away, I should always have Your Darshan, means I should always be in your nearness [?], or I should always have Your blessing, as if You are with me. Karisim.

Isvarigum sarva bhutanam tam iho pahvaye sriyam

Shri Mataji : Now, Ishwari Shakti is the Power by which You pulsate in every atom, you see, and the same way as You pulsate in every atom, You should be all the time fragrant in my being and also I should be feeling Your Darshan all the time.

Shreya shabda (word), you see, Sanskrit word is such... Shreya means your spiritual wellbeing, but in Sanskrit you can say it is so in one word, but in English you have to say spiritual wellbeing. There is no one word in English attached to spiritual.

manasah kamam akutim vacas satyam asimahi

[English translation from Marathi]

Sahaja Yogi : With my body, With my existence, let me be true to yourselves.

[Shri Mataji speaks in English]

Shri Mataji : Means with my body, with my being, with my speech, with my think, with my mind. Many people speak about Sahaja Yoga but in the heart they don't have and many people have it in the heart but they don't work it out with their bodies. You see they won't work it out, you see they'll be just using it for their own indulgence from the mind. Some may work it out by talking about it. But those who work by all these three integrated forces they are the ones... You give me that power that I work out all of them with the integrated force. I mean even that is asked from Mother... But at least there is the asking. That's the great point [laughter] At least they're asking for it. (laughters)

pashuunaam rupam annasya mayi sris srayatam yasah

[English translation from Marathi]

Sahaja Yogi : Even to the animals you have given them the beauty. Similarly you should give us such beauty that it is full of spiritual success.

[Shri Mataji speaks in English]

Shri Mataji : It's spiritual, again spiritual, see, animals have got their own beauty, but You should give us that beauty that gives us spiritual success. Shreyam mhanje (means) spiritual wellbeing.... There are very few words in English, difficult job. Or our knowledge of English is limited I think, I don't know... Is there anything like a combine word for spiritual wellbeing in English? Would you say that? Anyone knowing English? [laughters]

kardamena praja bhuta mayi sambhava kardama

[English translation from Marathi]

Sahaja Yogi : By your blessings if my family increases, if I create more praja , let it be because of Your blessings.

[Shri Mataji speaks in English]

Shri Mataji : If I have children, let them be by Your blessing.

shriyam vasaya me kule mataram padma malinim

[English translation from Marathi]

Sahaja Yogi : Shyrea (Spiritual wellbeing) should reside in my whole dynasty as My Mother who resides in to the lotus.

[Shri Mataji speaks in English]

Shri Mataji says: This you must hear. In the whole dynasty. In my whole dynasty the children should be born out of Your grace so that You are worshiped throughout my dynasty.

[English translation from Marathi]

Aapah Srjantu Snigdhaani Cikliita Vasa Me Grhe

Sahaja Yogi : The way watervapour remains into the air ,in same way You reside beside me and in my element. The way a fragrance resides in the flower, in the same way you stay with me, in my existence.

Shri Mataji : As the flower evolves fragrance spontaneously, in the same way You reside in my heart with that spontaneously.

Ni Ca Deviim Maataram Shriyam Vaasaya Me Kule.

Sahaja Yogi : Oh My Mother, You should remain in my dynasty.

Shri Mataji : This is how you remain in my dynasty oh My Mother. Asking for the whole dynasty, not only for his own heart, but for the whole dynasty.

Aardraam Yah Karinniim Yassttim Suvarnnaam Hema-Maaliniim

Shri Mataji : Aardraam is I will tell you, Love which is full of emotional ..., when you cry what do you call that, when you express your feelings of love with the heart cry, is there any word? See when you love us your heart is filled with tears, tears of joy means Aardraam

Sahaja Yogi : Suvarnnaam means just like gold and Hema Malini is a kind of flower

Shri Mataji : Hema means thread and Maaliniim is the necklace.

Sahaja Yogi : If you have the gold necklace of flowers, flowers necklace of gold, it is full of sweetness and tears of joy, in the same manner, he further says

Suuryaam Hirannmayiim Lakssmiim Jaatavedo Ma Aavaha

Sahaja Yogi : The way the Sun God, the rising Sun looks like gold,

Shri Mataji : Jaatvedo Ma Aavaha, The one which rises and makes it a knowledge, makes it knowledgeable and becomes great, it's Sun is too poetical I tell you, it's too much, if you put it in English you kill it, what he is saying that the Sun when it rises alright, is knowledgeable, is full of knowledge, when the Sun comes in, you see everything, you get the knowledge and then we know its greatness so like that.

Aardraam Puskarinniim Pussttim Pinggalaam Padma-Maaliiniim |
Candraam Hirannmayiim Lakssmiim Jaatavedo Ma Aavaha

Sahaja Yogi : In the same way, if there is a flower necklace made of gold and if it is having tears of joy

Shri Mataji : I mean what he is trying to say, is that think of the flowers of gold. First of all flowers of gold cannot have emotions. So the flowers of gold that has got this feeling of joyous tears as the dew on the flowers.

Sahaja Yogis : The way the full moon which is rising in the same manner my Atma tatva should also rise.

Shri Mataji : See what he is saying, that the golden flowers which are covered with the dew and in the same way I should have a heart which is golden, golden means untranishable(not of gold) but has got tears of joy in it. Second he says - like the moon as it is rising all the time my ascent of spirituality must be achieved.

Taam Ma Aavaha Jaatavedo Lakssmiim-Anapagaaminiim

Sahaja Yogi: Oh Mother I invoke You with in me in my Nabhi, so that you pass through my heart and take me to the ascent

Yasyaam Hirannyam Prabhuutam Gaavo Daasyo Daasyo-[A]shvaan Vindeyam Puurussaan-Aham

Sahaja Yogi: So invoke the powers like that of gold, that of sun.

Shri Mataji : Untarnishable. In the ascent of spirituality you have to be untranishable, if you get tarnished then you will fall, so all the time he is asking for golden qualities means the untranishable qualities, because you catch you see, you get involved, you fall down, you break, so you see the untarnishable quality

Sahaja Yogi: This is sung by me of you so that I am your servant. Let me be such a servant of yours who has such qualities.

Shri Mataji says: The main thing he is asking here is that Your untarnishable Power should descend on to me so that I become like gold, untarnishable. So that when I am ascending in my spirituality, it should not be tarnishable, but I must have the tears of joy and gratitude plus the golden flower what a demand? You never demanded anything still you got it. Make me Your servant so that I will get those qualities within myself.

Yah Shucih Prayato Bhuutvaa Juhu-Yaad-Aajyam-Anvaham
Suuktam Pan.cadasharcam Ca Shriikaamah Satatam Japet

Sahaja Yogis: We are trying to translate it. What happened because of your blessing, I should become that. Suuktam means your praise, I should recite your praise everytime.

Shri Mataji : He says that in every word of my praise of You, it should be Your work, work of God. It should be the work of God that should be Your praise, means whatever I do should be such that it should praise you. It is very poetical. It is Markandeya, you can imagine Markandeya writing about his desires, and you see, such a sweet fellow. Just think of it. For him nothing remains but his Mother

Padma-[A]anane Padma Uuru Padma-Akssii Padmaa-Sambhave
Tvam Maam Bhajasva Padma-Akssii Yena Saukhyam Labhaamy- Aham

Sahaja Yogi: Your face is like a lotus,

Shri Mataji : The Face which is like the lotus, Feet which is like the lotus, and the one which is being born out of the lotus, Eyes which look like the lotus. By remembering this Lady who is born out of the lotus and Her Eyes are also like the lotus, I get the greatest joy of life.

Ashva-Daayi Go-Daayi Dhana-Daayi Mahaa-Dhane
Dhanam Me Jussataam Devi Sarva-Kaamaamsh-Ca Dehi Me

Shri Mataji: You can give me cows, You can give me horses, You can give me elephants, everything you can give, You can give all the greatest wealth of the world. You can give everything that you want to give. But I want the real (.....)

Padma-Priye Padmini Padma-Haste Padma-[A]alaye Padma-Dalaayata-Akssi
Vishva-Priye Vissnu Mano-[A]nukuule Tvat-Paada-Padmam Mayi Sannidhatsva

Shri Mataji : This all the reiteration on the lotus, You are loved by the whole world, the whole world loves Your feet which are like a lotus. You are fond of the lotus Yourself. You are fond of Your feet Yourself.

Putra-Pautra Dhanam Dhaanyam Hasty-Ashva-[A]adi-Gave Ratham
Prajaanaam Bhavasi Maataa Aayusmantam Karotu Maam

Sahaja Yogi : You are the one who will give me children, wealth, a chariot which can move in all four directions, You become the Mother of such people and give me life so that I can praise you.

Shri Mataji : I say you give all the elephants,

Dhanam-Agnir-Dhanam Vaayur-Dhanam Suuryo Dhanam Vasuh
Dhanam-Indro Brahaspatir-Varunnam Dhanam-Ashnute

Sahaja Yogi: Then he describes the qualities of wealth, Agni means fire which is also wealth, Vayu means wind is also wealth, Sun is also wealth and the whole Earth is also the wealth. Indra the God of Devas is also wealth, Brahaspatir is the Guru of devas is also wealth, Varun means the god of Fire is also wealth.

Shri Mataji: You can give me everything, but You just give me love, that I keep searching, that's all I want. This is the main thing.

Vainateya Somam Piba Somam Pibatu Vrtrahaa
Somam Dhanasya Somino Mahyam Dadaatu Sominah

Sahaja Yogi: Give me vibrations like Eagle. Piba Somam means we drink vibrations. Give me only vibrations of the moon.

Shri Mataji: Somam means vibrations. We drink the vibrations. Give me the vibrations and don't give me anything else. Give me the vibrations of the moon, and don't give me anything else.

Na Krodho Na Ca Maatsarya Na Lobho Na-Ashubhaa Matih

Shri Mataji says: I don't want any anger, or any temptation, anything I don't want to have. I don't want to fulfill any anger or any

temptations or any bad intelligence. Do you understand that? (laughter). It is bad translation. But it means something horrible. Bad intelligence. What you can say for bad intelligence, You Indians can't understand. What do you say such type of bad intelligence? It's beyond you, perverted things in English language.

Bhavanti Krtapunnyaanaam Bhaktaanaam Shriisuuktam Japet-Sadaa

Sahaja Yogi: Whatever virtue we have and if you want to give us something because of that virtue make Your disciples so that we can sing Your praise.

Shri Mataji: Beauty : He says that Oh Mother, If I have done anything good in my previous lives, if I have done any punayas(virtues), then You just give me the power to sing Your praise all my life. What a beauty!

Sarasija-Nilaye Saroja-Haste Dhavalatara-Amshuka Gandha-Maalya-Shobhe
Bhagavati Hari-Vallabhe Manojnye Tri-Bhuvana-Bhuuti-Kari Prasiida Mahyam

Sahaja Yogi: In the blue lotus there is saroj, and in one hand You have the garland of white flowers, it gives You the beauty. Oh Bhagwati the lover of Shri Hari, You enlighten my mind with knowledge. You make me so big (huge) that I manifest in to the tribhuvana and be your servant.

Shri Mataji: see the blue lotus is standing see that is the poetry, with the white flowers in Her hands.

Vissnnu-Patniim Kssamaam Deviiim Maadhaviim Maadhava-Priyaam

Vissnnoh Priya-Sakhiim Deviiim Namaamy-Acyuta-Vallabhaam Sahaja Yogi: You are the Goddess of Kshama(forgiveness), You are the Lakshmi, You are the priya Shakthi of the God, You are the Devi, I always worship You , I always bow down to You.

Shri Mataji: This is Mahalakshmi. The stuti (word in Marathi which means praise) is of Mahalakshmi that is why it is more related to the sun. You are the wife of Lord Vishnu, please forgive, that is like Mary. That is what Christ said - forgive. You are the wife of Madhav.

Mahaalakssmii Ca Vidmahe Vissnnu-Patnii Ca Dhiimahi
Tan[t]-No Lakssmiih Pracodayaat

Sahaja Yogi: Let Mahalakshmi be the power of enlightenment within me and let Vishnu Patni (wife of Shri Vishnu) give power to my intelligence. Oh Lakshmi give me some proper enlightenment.

After the pooja when Mother is wearing all the ornaments,

Shri Mataji: Don't get scared. Put it tight. Keep all the things properly. Please come forward those ladies who have to fill offer 'oti' (offerings which consists of rice, piece of cloth, fruits etc). This is to be done by ladies. Sit sit. Keep Gauri in the centre. You are all sitting properly. Please sit. Put ghee in the samai (copper stand on which diyas are lit). Keep it one after other in a line. Correct.

1984-0218, Procession and Public Address

View [online](#).

18 February 1984

Procession And Public Address

Public Program

Vaitarna (India)

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

Music, dance, Public Address at Vaitarna Temple (Marathi/English). Vaitarna (India), 18 February 1984.

[About the video: The first 15 minutes of this recording covers Sahaja Yogis on India tour and locals preparing for Shri Mataji's arrival at Vaitarna (a small picturesque village situated at Vaitarna river near Mumbai, which is also a source of water to the city). This is followed by a 30-minute video of a public procession with Sahaja Yogis and the locals of Vaitarna village.

Shri Mataji's arrival is followed by a joyful and vibrant public procession with Shri Mataji sitting in a bullock cart, that is festooned with plantain leaves to form a canopy. In front, a band of village musicians provide musical accompaniment with simple pipes and drums that are typical to tribal and small rural settlements in Maharashtra.

Sahaja Yogis, school children and adults from Vaitarna walk and dance in front of Shri Mataji. Schoolgirls perform "lezim" (a traditional group march with handheld tambourine type of instrument). Village boys chant "Jai Shri Mataji" putting all their heart and soul in it. Slogans, chants and songs in praise of Shri Mataji are heard in the twilight setting. Women perform "fugdi" and "zimma" (traditional dances) and touring Sahaja Yoginis also join in.

Sahaja Yogis sing "Gondhal" and "Amhi Bi Ghadalo" with the procession. Shri Mataji is seated completely at ease in the bullock cart as the procession moves through winding slopes, unpaved paths and small tar roads. Mother is smiling throughout the procession, occasionally giving instructions to the performing children, talking to Sahaja Yogis and pointing out the beauty of the sunset. The whole setting appears timeless and takes one back a few centuries to the traditional village processions welcoming the great saints who lived in Maharashtra. After the procession ends, everyone is gathered in a small hall, probably the village school.]

[Shri Mataji speaks in Marathi]

I will speak a little in English first. Because I always speak in Marathi – they [foreign Sahaja Yogis] do not understand anything. I will speak in English first.

Please be quiet, everyone.

English Sahaja Yogi: The bag is OK, Mother. It is with me to set-up.

Shri Mataji: All right.

Sahaja Yogis ask everyone to be quiet once again in Marathi.

Shri Mataji [in Marathi]: First, I will speak in English, as these people [foreign Sahaja Yogis] have all come here and then I will speak in Marathi.

[Shri Mataji speaks in English]

It was such a joyful procession today in the evening hours where we call it as "Goraj Muhurta", in Sanskrit language, meaning when the cows are returning home, the dust from their feet rises and makes a beautiful atmosphere and we call it as "Goraj Muhurta", is the auspicious time. And so today, at a very auspicious time, we have had a beautiful, joyful procession.

And you must have realized that the people of this country have no inhibitions about things. They just get transformed and electrified as soon as they start to express their joy. They have no inhibitions nor are they shy nor do they have to think about it – of all age groups.

And I must say that Maharashtra has done such a lot of traditional training for Sahaja Yoga. All the different types of dancings

and things you have seen are all traditional dancing of Maharashtra. And I also used to do the same things, used to play many things called "zimma", "fugdi", and all those things. But, some of you, you have seen, but these things our body is used to, the "lezim", girls were playing, I have also learnt. All of us are supposed to learn all these games from childhood. As if they were all prepared for this great day when there will be the advent of Adi Shakti.

Traditionally, they are so built, and I am so happy all of you have tried to understand the decent type of expression. If you see the balance of the body and the balance of the whole gesture, it's very divine. It does not have anything that is ludicrous or vulgar. It has very, very deep expression if you see, and if you also try to express yourself that way, you see, all the inhibitions and the conditionings and the funny ideas about gesticulations will disappear.

Moreover, the whole atmosphere is very pure here and we are away from the madding crowd. [Laughter] Away from all that nonsense we have been going through. And it is a very, very blissful place. The whole thing fills me up with great hope that one day, we all will be able to fulfil the prophecies of the great saints who said that, "Get along, the great trees of bliss!" Not trees, but the forests of trees of bliss. These are the trees of bliss. Bliss means the ones they give the benediction. Also, then he also has said that, "Get along, the talking, the talking oceans of Ambrose!" So, that is what he has described [of] you, people. And I saw you moving, all of them, the forests of that.

I said, "This is the bliss walking on the roads here". On the roads of Vaitarna, along the bank of Vaitarna, the bliss itself is walking, dancing, jumping and expressing its joy. It was beautiful. I wish I could express it more subtly because I think in the meditation, one can feel it more and the words get lost. The meanings are lost. They are not sufficient enough to express the beauty and joy of that bliss.

May God bless you all. I am very happy to meet the second batch here and I hope we will start the evening puja later on, which will be a very good beginning for you. So I have to tell you that there is no need to have any inhibitions, not to worry about time. You have to go beyond time. Beyond all your habits of comfort, habits of so-called sophistication. Try to really get rid of it. That is why you are here.

So, do not start the day with all those that we have left behind. And I am so happy to see you all so much drenched in the joy at the advent of the Adi Shakti. And to express it, and to feel that joy that you are the ones who are witnessing it, you are the ones who are spreading it.

[Shri Mataji speaks in Marathi]

Today I am very happy that you are all back here once again. And today there is the "chetana" (awareness) to be seen in you. There has been a big difference between last time and now. Compared to last time, the cool vibrations can be seen in all the children, there is a lot of "jagruiti" (awakening) in them. Their faces are seen to be transformed, even the faces of the women are shining. The men also look very improved. There is hope shining in everyone and this hope is seen in reflected shining in everyone's eyes.

It was a great pleasure to see all this. The dark days of our country which were there, the time has come to change all of that. Everything is going to change. The poverty, the grief is going to change. It has to change. For that we need the chance and that you attained. And slowly you have seen, how you have changed, how everyone around you has changed and how your condition has changed.

And how your mental state, which was full of sadness has now transformed in contentment. This contentment comes from "Atmaram" (the Spirit/an Indian name which means the Spirit) who is sitting in your heart. And that you experience this contentment, experience it and keep submerging in its bliss, that is my only wish.

Today everyone was very joyful, and they were very happy that they saw you. How you all came together in unison, danced with love and praised the glory with joy.

Now, these people were earlier, were ruling over our country. Then they did not value us. Today they have come to your feet, to meet you, to love you, to give you happiness, to recognise you and they feel you are so great. That you are from the great land of Bharat (India), from the great land of Maharashtra, the "yogabhoomi" (land of yoga), the land of saints, you are born here. They have come to honour you.

This is such a big thing. Now that they have honoured you, given you prestige, and they respect you, you must rise up to that

prestige. That is the manner in which we must behave.

In all, everything today turned out very beautifully. The boys, the girls and everyone else celebrated with joy and enthusiasm. Seeing that, anyone would say that, "Is this "Nandanvan" (Eden or paradise), descended here?" This is the feeling that would arise.

May God keep you safe and happy. And I am coming back here next year. Before that Sahaja Yoga will be spread here to a great extent. And remove all the wrong thoughts from your heads. And slowly, whatever evil habits that you have, of drinking and tobacco, they should have been eliminated. And after that, whatever is beautiful and good, that should come within you. Only then can man progress in every direction.

These are very special days. In these days, a special work will take place, that each and everyone will receive God Almighty's blessings, the infinite blessings of God Almighty. And it is bestowed to such an extent, that you will be surprised.

That you may be ordinary looking children today, but you are going to receive a lot of abundances. And you are going to receive so many days of joy.

Now isn't everyone getting the cool, cool breeze?

Children: Yes.

Shri Mataji: You danced before me today. That is why you are getting the cool breeze. Just stay happy like this. And when I come back next year, I should see, that you give the awakening to other children and also to adults.

Children can awaken (the Kundalini) very quickly.

So, there were some people among you who had come last time, they had some problems, and I had told them what treatments to take. Also, there is a centre here, the centre has started. We have given you the photographs and anything else you need, please ask for that and practice Sahaja Yoga.

Sahaja Yoga means seeing our Atma (Spirit), attaining our Atma. It is said, "Tuzha ahe tuz pashi" (what you have is within you). You should attain that.

Once you attain what you have, there will be no limits to your happiness. Because Atma is a source of joy. And that joy is such that you cannot contain yourself within it. What else is left to say?

That is why, this maternal home of joy, this "Pandhari" (Pandharpur/considered abode of salvation in Maharashtra), is what you should attain. It is in your heart. When you attain it, you will be surprised to find how great you are, how magnificent.

About that Dyaneshwar has said, that you are the "arnav" (ocean) of "Kalpataru" (wish fulfilling tree). Arnav means as vast as a jungle. Today there was a such a jungle walking. You saw that you are all oceans of Kalpataru.

Each and every person a Kalpataru. Any "icchha" (desire) to be fulfilled, you will say "acchha" (all right), and it will happen. Just say "Tathastu" (so be it). You can also try it. Instead of saying, "Will this happen", say it and see.

Even though you have received the kingdom and are sitting on the throne, still, you keep forgetting that you are sitting on the throne. Sitting on the throne, you should behave like a king. You do not act like that.

Say "tathastu". Now we have become the yogis. Yogis have shakti (power). What we say will happen. Whatever we say "tathastu", that will happen. That is what you are.

And further he has said that you are, what is it, the "bolte piyushache arnav". "Bolte" means those who talk, "piyushache" means "amruta" (nectar) and that too "sagar" (ocean). This is you, this is how you will go all over the world.

You just experience what you are. Even now, you have not recognised yourself.

The way this small instrument is (the microphone), it had no meaning until it was connected, you also did not have any meaning. But now you do, and whatever you want to achieve, do it with full conviction. And what you want, say it with full conviction.

Whatever you desire, that desire will be fulfilled. What you want you will all get, and what you say for anyone, it will be attained, it has to be attained.

Parameshwar (God Almighty) is standing by you as witness, all the "Chiranjeev" (Immortal Beings) are standing with you, Hanumana and Bhairava are standing beside you, Ganpati is with you, Brahma, Vishnu and Mahesh are with you, they are granting you the "Devdoot" (angels), this you have to experience. Unless you experience it, you will not realize what Shri Mataji is telling you.

Whether you have really become a yogi or not, you must try to experience that. Yogis means those living in jungles, are not wanted. Tukaram was not living in a jungle. But a "vimaan" (heavenly winged chariot) had come to take him. Similarly, Dyaneshwara was not living in a jungle. There is no need to leave anything.

Despite living as householders, you are yogis, you are that type of special yogis. And you are Sahaja Yogis because you know, how to awaken (Kundalini) of others, how to give self-realisation, you must learn that.

Now if you have this inclination from childhood, you will be experts. You will become great "yogiraj" (rulers of yogis). I want to be able to witness this.

My infinite blessings to all. I am very happy this time. I feel that in this atmosphere of Vaitarna, great work is going to take place. My infinite blessings to all. (Applause).

Now, everyone sits with your hands (towards Shri Mataji) and close your eyes.

Almost everyone here has self-realisation. If you do not feel vibrations in any hand, where you do not feel the cool breeze, extend that hand towards me. If it is not in both hands, then both the hands. And close your eyes.

Now when you close your eyes, there are no thoughts. No thoughts are coming, see. Close your eyes. And put your attention onto the Sahasrara. Sahasrara means on the "talū" (fontanelle bone area).

(In English): Please pay attention to your Sahasrara.

(In Marathi): Now, with your attention on the Sahasrara, say, "Shri Mataji, please sustain my yoga. Please increase my yoga shakti. And, please let the light of my spirit come into my attention." Three things.

It means, upholding yoga, that is, (Sahaja) Yoga, means there is a connection, and this should be sustained.

(In English): You have to ask, "Please sustain my connection." Then, "Please increase my yoga shakti". And lastly, "Please allow my spirit to spread its light in my attention. Mother, please give me the boon of your grace."

(In Marathi): Now see everyone, look at me, are there any thoughts coming. The cool breeze; see if you can feel the cool breeze on your head. Touch (the head) and see.

(In English): Please see if the cool (breeze) is flowing out or not. Just press it a little bit. Because, just now you have been jumping too much, your heart is catching.

(In Marathi): That is why place your hand on your heart. Keep your hand on your heart.

(In English): Please keep your hand on your heart. If the heart is catching, you do feel the pressure on your Sahasrara. The reason is, this is the place of the heart chakra. Fontanelle bone area is the place of the heart chakra. That is why put it.

Now just say, with full assertion, "Mother, I am the Spirit."

(In Marathi): Say it. Say, "I am the Spirit". Say it in your heart. Not aloud. Within yourself.

(In English): Say it twelve times.

(In Marathi): Twelve times.

(In English): But not mechanically.

(In Marathi): Hmm. Did you see? Is it better? Get it? Nice. Ha. Nice. Getting it now?

(In English): (To a Sahaja Yogi), Are you all right? Give it a bandhan and raise your Kundalini, I think.

(In Marathi): You know how to give a bandhan. Give it now.

(In English): They are all Sahaja Yogis here, sitting. The whole village becomes a Sahaja Yogi. So sweetly, ah. Now raise it. How they do it.

(In Marathi): Up. Right to the top. Tie a knot. Raise it again. Tie a knot. Two. Again. One. Again. Two. Again. Three. Now see. Now see your hands. Is it there?

(Children): Yes.

(In Marathi): What about you?

(In English): All right? Done? Like Maharashtrians, they say "yes" like this (nodding head from side to side, generally implied as "no" anywhere else). (Laughter). They do not do that way. But I think, good for Vishuddhi. Both the sides gives a balance. (Laughter). It is done.

(In Marathi): Nice. It is coming very strongly. Excellent. And now, there is a Puja. First, everyone must have dinner, and after that, come to the Puja. Everyone has to attend the Puja. The Puja will be for one or two hours, that is it, then there will be a Havan. And then these people (touring Sahaja Yogis) will leave tomorrow. So, will you come to the Puja?

Children: Yes.

(In Marathi): Do come. First, will you all have your dinner? Where are you eating?

To Sahaja Yogi: Where will they have their dinner?

Sahaja Yogi: [Inaudible]..home.

Shri Mataji: (In Marathi): Their home is far away? Are their homes nearby?

Sahaja Yogis and Locals: Yes, they are close by.

Shri Mataji: All right. Then you eat at home and return. Come back quickly after dinner. Have you had dinner?

Child: Where should we come for Puja?

Shri Mataji: For the Puja, come to the bungalow.

Sahaja Yogi: The new bungalow.

Shri Mataji: The new bungalow. Everyone should come. Because you are all Sahaja Yogis now. So everyone should come. Yes.

Children (in chorus again): Shri Mataji Nirmala Devi Ki Jai. (Applause).

[More chants by everyone in the glory of Shri Mataji. The excitement of the children is still unabated. Video concludes with the start of Puja.]

1984-0219, Public Program

View [online](#).

19 February 1984

Public Program

Govt. School (Z.P), Anjaneri (India)

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

[Missing part]

Shri Mataji: Shri Hanumana had attained it. Just as Anjani Devi (Mother of Shri Hanumana) had attained it. Like Anjani Devi and Hanumana, if we can see the Spirit residing in our heart, if we get our Self-Realization, then there will be no question standing before us. All pain, wretchedness, poverty can go far away. We have many principles within us. They are still in the dormant state. They should get awakened. Unless they get awakened, there is no meaning of our lives. Our connection with God Almighty has not been established until now. Till our relationship with God Almighty is not established, how we will enter then into His Kingdom? And how we will get the boons that He wants to bestow upon us. That's why our relationship with God Almighty has to be established and has to be everlasting. This is the main thing, that it has to be ever-lasting.

If meaninglessly we repeatedly call Vitthala and if He comes and stands before you, how will you recognize Him? Thus, the Apra Bhakti which exists and which is done without seeing, without knowing God Almighty, its fruit is today our Sahaja Yoga. To Ganesha we say, that, "Spontaneously we dived into the current so at the time of salvation, You protect us". The time of salvation has arrived today. It must be preserved and we should stay forever in it. For that there is no need to give money. God doesn't know what to do with money. This many people may not know that to God money is unknown. Now we went to rural places and told them, "See, you should not give us money or anything like that." So they said, "Instead of 10 paisa should we give 20?" Does God understand money? When Shri Rama has come here, did He know what for are the money?

Otherwise, there is an example of Hanumana, that Sitaji gave Him a big necklace of gold, and He was breaking every jewel seeing into it. They said, "Why are You breaking these golden balls?" He said, "I'm seeing if there is Shri Rama in it or not? In none of it is Shri Rama." The whole gold He thought was useless and He threw it away. Because Shri Rama was not there the gold was useless. This is what Hanumana showed you. Hence, Shri Ram who is residing within us, has to be attained by us. And after travelling in Shri Rama's kingdom, all our sorrows will end. This we know. And that happens.

I want to tell you of a recent miracle. It doesn't mean that you should believe in it, but, it can happen, and has happened and similarly all of you should get your wellbeing and all of you should be happy. That's why God has made this plan, that "My devotees who are living in India, who have kept so much faith in God Almighty, should verily get this. They should verily get this. They should be blessed, that your benevolence should manifest. You should attain God. I'll tell you an experience. There is a small village called as Kalwa. A householder by the name Rajaram Patil stays there. He was very humbly placed in life, his situation was very humble. And he used to attend My program and would bring along his son and other fellows. So he used to bring his family and friends from Kalwa, and would bring garlands and things for Me. I said, "Rajaram Patil, at least allow Me to pay for your conveyance, it's too much for you. You feel like meeting Me is alright but how do you manage this?" He said, "God arranged everything for me, Mother." I asked him, "What happened?" He said, "I had a small uncultivated plot of land. There, I do meditation in the morning. One day a man came and said, "Your land has some special properties. Using this soil, someone told me that the bricks become like stones. That's why we have come here to see it. And this soil we shall buy in units of share (measuring unit). That land which he thought was barren and has abandoned, it got transformed into gold.

This golden Dwarika, God can establish for you, if you attain God. His principle is extremely great. Many people just do not accept. Educated people do not accept that there is some Power of God. Now, just see around, all these trees that we see where do they come from? Who made them green? Who produces mangoes in a mango tree? Why does it not bear any other fruit? All this is being done by the Divine Power. And you are going to witness today if this Divine Power exists or not. And when that

Divine Power of God will come in you then the dormant, extremely deep type of principles, even the principle of Lakshmi itself, will get awakened and your life will change tremendously. People got many benefits out of Sahaja Yoga.

First and foremost is that people have attained physical well being. Physical illnesses get cured. Because of that plenty of our money and troubles get saved. Then, many people who have mental problems get cured. Then, many who have intellectual problems are saved from them. You are luckily not so highly educated, having less intellectual problems. Highly educated people have plenty of intellectual problems. So, lacking those problems is a good thing. And, after that those people who have Lakshmi problems (financial problems), that also gets solved. This way, many problems which we are in fear of, get destroyed, and we enter into the Kingdom of God and there we live in peace and joy.

This is Sahaja Yoga, and no matter how much is told about it, it's still too less. I mean I'm constantly, daily, giving one lecture. And at every place, I speak so much and still people say that I have said something new. So, there is no end to it. If you have any question, please ask Me now.

[Aside] He was Pawan Putra (Son of Wind God), isn't it? So the wind is blowing.

Ha, if there are any questions, you should ask. Are there no questions? Some questions should be asked, isn't it? O.k. Now I'll tell you one question. One question which should be asked is, "Mataji how does this all happen? How does it take place?" Shouldn't we ask such a question? Just because somebody says something, we should not believe it. You should ask, "How can it be like this? You say so, all these big stories are true or not?"

So within us there is one such power, which is known as Kundalini. She resides at the base of our spine in the triangular bone, coiled like a serpent. She is stationed as a power in the shape of three and a half coils. This power is called as Kundalini. And since immemorial times She has been described by Dattatreya and so on. It is described in many books. Markandeya existed 1400 years back. Even he has described Kundalini. In the Devi Mahatmyam and Devi Puran that he has written he has described the Kundalini. This power is in a dormant state within us, because this power is our pure desire, our true desire. Now we think that our true desire means that today if we have a house is enough, It is not so. If you get the house then you want to have a vehicle. After the vehicle you want to have children. After children you want something else. So which is the pure, true desire? She is a power within us. Pure desire is that our relationship with God Almighty should be established, that we should meet God Almighty, that our connection (Yoga) with God Almighty should be established. This is the pure desire and it has not yet been awakened. She is the Kundalini power which resides in our triangular bone. If She gets awakened then this work manifests.

And many times She will also be visible to your eyes. In the triangular bone She is working like a heart, because She pulsates. And if that Kundalini power gets awakened, the cool breeze of the divine power starts flowing in our hands. and you experience chaitanya which spreads in all four directions. This Divine Power which is working in all four directions which does all the Divine work, is first and foremost experienced. And how to do it? That in short words, I am thinking to do it now. But if you have questions better ask. Ask, ask because otherwise your attention remains there, I've seen. Ask, ask. Ask. A question or so should be asked.

Question: (Inaudible)

Shri Mataji: [unclear]

Question: The road going to and from the Hanuman Temple and vehicle - these issues raised by the Trust; will this pure desire get fulfilled?

Shri Mataji: It will happen. But it is not such a big issue. Road for going to Hanumana will be made. You do not know, many things will come to this country, but with that your satisfaction will not be gained. This is the main thing to be told. The road will be built, everything will happen, maybe here one of our ashrams will also be built. Something will happen, quite a lot will happen. but still it will not bring any satisfaction. Satisfaction will come after attaining God. Means what? What will happen? The biggest thing is

that all your addictions will drop off. For attaining Hanumana the addictions should be dropped, shouldn't they? If we have all the addictions how will Hanumana be pleased with us?

And if you want to go to the temple, go there, get your legs broken, and finally what will you get? Then I will ask one question on behalf of God. First your addictions should go away, shouldn't they? To get the blessings of God, should we not be capable of receiving them? As I said, first you get that capability. That's Mother's work, so I'll do it. Hanumana's mother did everything she could. Now, let your Mother do what She wants to do. That capability you should attain and then everything will happen. Then whatever you say will happen. But first shall we not enter into the Kingdom of God?

Now ask the second question. The question was too good. I'm a Mother after all. so there is no problem in asking Me any question. Mother is all ours. We ask her all the questions, don't we? If we don't ask Mother, then whom shall we ask? Yes ask some more.

Question: What should be done for raising the Kundalini?

Shri Mataji: That's the right question. That I will do. I'll tell you about, but otherwise? Right. He asked the right question. This is a seeker's question. This is the right question. For that very little has to be done. She rises spontaneously. As if there is some seed. If we want to sprout it, what do we do? You will say, "Plant it in the Mother Earth". It's just like that. This is the work of the Mother Earth. It happens spontaneously. "Saha-ja", "Saha" means: born with you. This Kundalini is born with you. And the connection that you get with Her, is your right, it's your birth right. Getting the connection established is your birth right. That you should take. Once you get enlightened, just like a lamp enlightens another one, similarly you can enlighten others also. Just a little bit of it you should know. Small children can also do it. Everyone can do it. Now ask one more question and then we will do it.

Question: Provision for water also?

Shri Mataji: Yes, everything. Everything that you have asked for, is material. Provision for water should be made, there's so much poverty, there's so much distress. If I'm to speak, the village from where my father hailed, I'd been to that village...

Question: What is this Sahaja Yoga?

Shri Mataji: What did she say? What do you want, tell Me. What did she say? Her language is different.

Question: How should a person get rid of Tamo guna? How can we establish oneness and affection with others? The Tamo-guna that exists in a person, how can it be reduced? And, how can a person experience oneness with others.

Shri Mataji: That's right. That's a very nice question. His question is related to dharma, that how can we get the feeling of love for others. Because of Tamo-guna we don't feel love for others; also because of Rajo-guna when people become bumptious. Then how does this happen? Now, these people are here from 14 countries. They have love for you. They came here to meet you. But you people lack oneness. What's the reason for that? Now see this finger of Mine; if it gets hurt, I don't need to tell anyone, because if I get hurt, then I will soothe it and relieve it Myself. Isn't it? Because it's My own finger. Similarly, you are part and parcel of the Viratha Purusha. All of you are! But still the awareness is missing, the awareness that we are part and parcel of Almighty God This awareness is missing. The moment this Realization takes place, the cool breeze comes in your hands, and a new awareness gets awakened.

Now, we have various awarenesses. Compared to animals we are much more evolved. Evolution has taken place. Suppose an animal is told, "You walk across this filth", it will walk across. But, if you tell a human being, he won't be able to. But, when you realize your Self then, the first and foremost awareness that you get is, that we all are part and parcel of the same Being. On your fingers you will know what problems a person is having. What problems does a person have? His stomach is paining. You'll be sitting and you'll say, "Do you have a headache?", "How do you know?". Means, "I know it through my fingers". Your fingers will start speaking and you will know that he has that problem, that his one chakra or another is catching. That means that the

collective consciousness gets awakened. Who is the other? It is told to Me, "Mataji, You have done lot of favors", but who is the other? If everyone is part and parcel of our being, then who is the other? If you are having any pain I'll also get the pain. If I remove my own pain then what favor have I bestowed upon you? So, this awareness is not yet awakened in us. Once it gets awakened, we'll give our life for each other because as our nose, eyes, mouth is all ours, similarly all these people are also ours; this awareness comes into us. This is an awareness and it comes within us. This is the transition from the state of "human" to "super-human". When a human becomes a super-human then we realize what are the troubles of others.

This awareness has to be awakened. And that will happen. Then there will be love among us. Jealously, hatred, all will go. Because we are all one, we should help each other. Because we are one, one and the same being. But because this awareness is not yet awakened, due to the ignorance, this knowledge has to be awakened within, we should feel it on our central nervous system. On your fingers you should feel it. It should be felt. Jaaniv, is a very good Marathi word. You should know it, not with your brain, like saying "we are brothers and sisters" and then start quarrelling. We should feel it from within. This will happen in the whole universe. All right? Very nice question. Such thought should exist that there should be oneness between all of us. We are all one, but due to the ignorance, blind people always feel that we are all different.

But once we get the vision then we are all one, then there is no difference. As they say Avya(Spirit) has no caste. The one who becomes a Yogi, to him caste and so on. has no meaning. It's all the same. O.k. now, what has to be done for it? First of all I'm a Mother, so no need of wearing a cap in front of Me. You sit straight as you sit in front of your mother. Sit as you sit in front of your mother, absolutely simple and sober. There should be no difficulty in it. Sit in a very simple posture. How do we sit in front of our mother? Think of it while sitting in front of Me. You should have the same kind of love that you have for your mother. All our work is that of love. So we should sit in complete love. Now, just place both the hands like this on your lap, slowly. Place them like this slowly. Quietly. And now we should close our eyes. Everybody should close the eyes. No giggling. See, it's not going to work out like this. Be quiet, we are doing Divine work, aren't we? Close your eyes. Close your eyes and sit down. What's there to giggle in closing your eyes? Because of this in our villages, that's why it doesn't work out in villages.

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1984-0222, Public Program

View [online](#).

22 February 1984

Public Program

Rahuri (India)

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

Sarvajanic Karyakram Date : 22nd February 1984 Place Rahuri

Hon'ble Chairman of Rahuri Factory Mr. Sarjerao Patil, as well as the directors of the Mitra Sangh Sanstha, all the Rahurikars and backward class people who have gathered here, I do not feel comfortable saying so. Because they all are my children. Hello everyone! I had a sudden meeting with Dadasaheb once and I realized then that this man really cares for people. He who does not have compassion for others should not become a social leader.

Those who have not done social work should not enter into politics. Those who have done social work, if they come into politics, they will have compassion for the people. But most of the people do social work so that they come into politics and earn money. I know it all. I have seen the condition of our country since childhood. I am probably the oldest among you all. My father is also very religious, a very high class social worker, national worker and again very friendly, very friendly with Dr. Ambedkar! It was a close friendship. He always visiting to our house. I know him (Dr. Ambedkar) since childhood.

I used to call him uncle. So the relationship with them is very close. And he was very bright and generous. My father was a Gandhian and this was a bit against Gandhiji. Then they used to argue. Despite the conflict, there was great friendship between them. Very friendly! When my father went to jail, he used to come our house to ask how things are going, ok or not. My childhood is spent with all such great people. I also grew up in the Gandhi Ashram and it was from his struggle that I drew a conclusion.

Jyotiba Phule or any other social workers, Agarkars, Tilaks, all of them, the anger that was in them & the struggle they do is true. Casteism is the worst in our country. It means like a cancer. Let's say that the leprosy can be better than this! But we have to remove this evil of casteism, and the cause of this casteism- is the people who are selfish. Now let us think that when caste came, what did you become a Mahar by birth, or did you become this from birth. How is this possible?

If you think like this, who wrote the Gita? Gita was written by Vyasa. My thinking is that- I ask those who made caste. Who was Vyasa? The son of a concubine. One who has no father. Orphan, that Vyas! He wrote the Gita. How you impose racism by reading it! What? The word 'caste' which emerged, was later used by people to establish their own hegemony. There was no such caste in our country.

It was going according to karma. Four castes were considered. The first caste, one who seeks Brahma is a Brahmin. Who was Valmiki? A fisher again. Today they use this Ramayana and does casteism, so I don't understand. Can you tell me how to correlate this? So this is something to dominate yourself. People get caste by birth, but first caste was done according to karma.

The castes that the God put were internal, not external. Now suppose there is a species of tree. Mangoes are growing, he should get mangoes. A man who knows the Brahma, is absorbed in the Brahma, is a Brahmin. How many Brahmins are there, come before me! The one day I asked this question, they came and started doing this and that in front of me. Said, 'What happened to you? Becoming a big Brahmin. Why is this so and so? You know Brahma!' Mataji, you are Shakti, therefore we are shaking.

These neighbors shaking. go and ask who are they? He went and inquired. It came to know that they have recovered from the mental hospital in Thane. Then you and they are one and the same. What is more in you? So if one thinks of himself as something decent and says, I have attained the Brahma and I am a Brahmin, then such a certificate, a self-certificate, will do nothing. This happened and happens in all religions. And let me tell you now, that there was a gentleman we know in the

schedule cast. They were of good caste, say Marathas, Rajputs. But it came as a scheduled cast itself. I said, how come, how did you cast the schedule? If I am in IAS now, then the cast will be schedule cast. So now another caste has been introduced.

So this struggle continues. These things will not be good. Another thing, caste was not there in our country. Those who accepted Brahmakarya are Brahmins. Kshatriyas who tried to find the God in war. So those who have money, i.e. those who are Marwaris, are Vaishyas. Because they found God in money and those who thought that no matter what it takes to make money... and those people, those people who force us to do something bad to them... done. Those who do agriculture, that is the greatest work. Agricultural production, agricultural work, is the highest. But whoever is an IAS, a collector, is highly regarded in our country. He is a government servant.

Does he even know? he is a servant. We salute him as a collector. An agriculturist who toils in the land is in fact engaged in a high task. Then it's all a trick of the mind. People's minds are magic. The people of this country are very good at running something in the minds of others, how to get into people's heads and it is still going on. It will continue somewhere. I have great respect for Ambedkar. My father was also a member of the Constituent Assembly.

He made the constitution. .They used to come to our house and there would be arguments. Then my father said, 'Let us do this among ourselves, that those who call us of very high status,' because my father was a simple man, 'we will make them monks. It means that the Lakshmi principle will be awakened in them and they will help everyone. Like what happened to Sarjerao Patil now. Ambedkar's saying that you should not get involved in these matters. These people are very evil and liars. Those who become these great brahmins will not give us anything. They should That was what he was saying. Later Alladdi Krishnaswamy Iyer was its Chairman.

Alladdi Krishnaswamy Iyer, the most learned man in the constitution- we don't know, tells you very firmly a Sanyashi. A man living on two dhotis. I am telling you because I have seen it all. I have seen such people. Now you see it differently because your luck is not good. But our luck is good. We have seen very selfless people at that time. If I you tell about them specially, you will think, what kind of things mothers do? And those who were in it were rushing behind the Brahmins.

Brahmin himself. And want to cut off everyone's heads tail. The awareness that they had at that time, the anger that they felt then, everyone felt the anger, didn't Agarkar feel it, Tilak didn't feel it, Gandhi didn't feel it, but everyone presented things in their own way. 'Mother, this is Buddha's.' This is correct. Buddha said for the first time, 'Buddham Sharanam Gachchami!' means he didn't just talk. Did you become Buddha first? What is Buddha? One does not become a Buddha by displaying boards. What is it, just because we are engrafted as Christians, we are engrafted as Buddha, we do not become Buddhas. Should become a Buddha. This Buddha is sitting in front of you. He who knows Brahma is Buddha, he who is enlightened, he who realizes is Buddha. We are doing that work now Sahajayoga! Become a Buddha first.

Second he said 'Dhammam Sharanam Gachami'. That means religion should be awakened. When told not to drink alcohol then will drink it for sure. I see it. Even as a child I was been watching since then. Do not do what is said. This is human tendency. Rebellion. Then if religion is awakened in him, everything will be solved automatically. So religion should be awakened. 'Dhammam Sharanam Gachami'. But last of all, what is Buddha said about 'Sangham Sharanam Gachchami' should be understood . You cannot descend into the sangha without becoming a Buddha. What is Sangh? That is what we call collective consciousness. Is this finger or this finger different among all these body parts? Built into a team. Also we are all a part of this virat.

It just needs to be awakened. If you are awoken, then you join the Sangha, so what? Then this caste and that caste! What's different about your hand and finger? Does your nose feel different? If we help this finger, who do we serve? So it should be done from within. I used to think that we were fighting on the tree since childhood. All these people are sitting on the tree and fighting among themselves, talking and thinking. Now he said that nothing special could happen. So the reason is that basically go! Everything must be principled, and the main principle in that principle is that your soul pervades the universe. Get that universal form. This is our straightforward Sahaja Yoga. Then they will say who is a Brahmin and who is petty! When all the Yogis become, when they descend into the kingdom of the Lord, where will caste be?

This is all human filth. This man is bound to get dirty here and there. You go and see now. In a forest, not a single dirt will be seen. As they started coming to the village, there was a smell from outside that there were people. Animals live, snakes live, all kinds of people live, but you don't see so much dirt. When he came to the village, he knew that the village had started! It is a human habit. He has a so strong mind, that somehow, he wants to make something bad out of good. Has Buddha done anything good? I look at people who follow the path of Buddha and I wonder what to do with Buddha?

The Mahavir of the Jains, what has been done to them! Those contemporaries were doing the same thing. Kept them well. Kept Christ's plight. All our sadhus and saints have done what they have taught. Now be awake yourself. I have decided to make everyone a Buddha. True Buddhism is Sahaja Yoga. Because in this you were Buddha yourself. You understand. Your fingers sense and you know, what is wrong with you, what is wrong with others, how to correct yourself. And once you take this Buddha Dharma which is within, yours is all. Everyone has Kundalini. Kundalini has nothing to do with caste. is there Is there any caste in your soul?

Just connecting Kundalini and Atman. This is a task. If that happens then the principle of Lakshmi is also awakened. Now I will say what is wrong with the backward people? Know that even their suffering has a principle. I say, as a mother. It must be said. I mean ghosts and all these things, occultism, necromancy, we have destroyed ourselves by doing these things, backward caste. You should leave it all. Witches, hey, they do a lot. The other day I met a backward cast person. They asked me, Mother, if the God is the same everywhere, why are we still so backward?

Hey, go to the God's kingdom first. You are sitting in Indirabai's empire. Go and ask them this question. But if you ask me, first go to the God's kingdom and then see how poverty remains. Because once this crisis is over, this kind of sorcery and the business that is going on and more Brahmins are added to it. That is, all these people go there and say, 'We will do your best. Give us four rings. Give us two rupees.' If you leave all this, poverty will eliminated! Because wherever this is, Lakshmi runs like this. Well, back to the next story! Because I have traveled all over the country. Even if caste is gone, there will be no equality. Remember this. The word equality is different. What is it now, that in a place where there is no caste, in a foreign country, what people are happy there?

You ask me what is the problem there! Not only in England, but in the city of London alone, two children kill by their parents every week. Speak now! There is no caste. Ah, when could not able to kill others, now they started killing their own children. That means something is wrong within the mind! Something is broken. No one would believe it, but it is there in the statistics, that in London the city, two children kill by their parents. I saw with my own eyes. Children who were born so small (infant), used to sleep in another room. Dogs and cats used to sleep in their room. Have you seen any where? even if those children will die that can be tolerated. You will not believe, there are so many wicked people! Shots fired from the gun. This is how it works in America. So much theft that you will be surprised now we walk at night here. No one is stopping, nothing. There is no such facility for walking in night. nowhere

If you carry a purse in your hand even during the day, they will drag it from you. Even to London. Don't even ask America. Saheb told me to remove all the ornaments if I go. Said, 'Look, I don't want that. Because this is the work of the goddess and all these ornaments belong to her. I can't figure anything out. I see who steals. But you don't say that. I can't figure it out. These belong to Devi. I have to wear that ornament. As long as it's work.' So that's the situation there. you don't know What are the problems of people there! Can't sleep through the night. crazy 65% of people are crazy. speak now There is no ethnicity. so what Man's nature is such that if he, a group or a society is not allowed to oppress, he starts oppressing at home. Will do somewhere. That is nature. What is the cure for it? The cure for it is that if you awaken the Kundalini, the Kundalini will pull your ego on the agya chakra. Right, then you give work to these children in this hostel.

Realized these little guys. As Patil Saheb give realization to the children in his school. So you get through. This is a true blessing. Now what we have said is that money cannot be boasted. Admittedly. But we can do with money. Learn to make it worth for money. A simple story tells us that in our Sahaja yoga a village man, how can he be called backward, is my son.

You say backward people, they are of their caste, what can I do to him? One such man used to come to us. They are Patil. A very decent man and very poor. Well, there is no practice of charity in Sahaja Yoga. We have not kept the custom. In a sense, it is a donation. So the man came to us, I said, 'What are you doing, Patil? Everyday also brings a garland of flowers. somehow I said to someone, 'At least pay for garland.'

Here comes so many garland and why you spend your money. So he said, "Mother, my problem is solved." "How?" " I don't have any problem with money now." What happened?' I have some land outside there I sit for meditation and do a little shatpavali in the morning and in the evening there." A Sindhi community man came to me and said, 'Give even a little bit of soil from this land,' which means it has become a virtuous land! So 'our bricks turned out like stone' so he weighed them with scales. This Lakshmi principle was awakened. Now you will be surprised that this man's son study in JJ School of Art, where my daughter studied, thousands of people studying there, but now he is studying there after getting a scholarship because he got first class first. Because this principle of Lakshmi was first awakened. I admit, you put it in school. Give education, but they must get realization at least once. Buddha should do. Secondly, you should remove all the people who do totak and things from your village. These are against God. You should eliminate all these people who are doing things to make money, witchcraft, cremation, Bhanamati and so on, then the Lakshmi Tattva will be awakened. And some of this demons have penetrated into the heads of our politicians also.

These are ghostly people. So it happens. I don't think these are normal people as from their spoken language. Let's bring them into Sahaja Yoga first to normalize them. It is good if everyone becomes a yogi. Now to say that if we want to do the welfare of our society, the welfare of the country, the welfare of the whole world, we must have integrity. Samagra means to bind everyone's front with one rope. That rope is the Kundalini of the Universe. Once you were bound in that rope, that is what kind of caste and that kind of cast after all of them have become part and parcel in the body of the Lord! This is our job. Then there is no point in attaching the leaves on the outside tree. Basically it should be penetrated.

Therefore, the most important thing to say is that what we will do if there is a hostel, there not to say that anyone is backward. No one wants to say anything. How it got stigma! These are forced occupations. In our country they are of this scale, there are of other scale. Again we feel that if money comes to us, affluence comes, then we will be very well. That's not the case! These people have so much money, I said the that Switzerland, Norway and Sweden these three countries have the more money and the most people commit suicide there. Speak now! They had thoughts of suicide.

What to say! Young boys and girls came there. In their hands I felt like, the state of a corpse. What do you say young people? The face having no charm, so dry, like dead. Said, what happened to you? Saying 'No', 'We sit and think, how can we commit suicide?' There is nothing to eat, drink or give. His intention is to commit suicide. So what happened? what do you do You have nothing to eat or drink. You have no car, no education. Everything is there. Then, saying nothing gives us joy.

Because we have not found joy in anything, so now we turn to happiness. Buddha is an example! Despite everything, why did he go in search of God? Thus they are committing suicide in search of God. Then why do you go to such lengths, commit suicide and then attain God? Get it now! Why such a long path? First, those people used to take drugs, then they walked around like hippies, screamed, did everything. It's over. Now it's

In Sahaja Yoga and I said, what is the need for such a long path? They are sitting right here in the heart. Your soul resides in your heart. Let us take it and see b His power! Is there any poverty? Nothing, It will be destroyed. Krishna has said, Yogkshem vahamyaham! It is said, Yogakshem Vahamyaham! You will feel better after yoga, but do yoga first. Until then, if it is not connected, what is the use of it? I tell everyone to do yoga first. Then let's see next. But after doing yoga, when the bud sprouted, he sat aside. Do a little hard work for a month or more, I mean look at your hostel. All this Rahuri will have a new form. This is our hard work.

Its our parental place. And even though they were very rich, even though they had everything at home, even after sacrificing

everything, they could not find a satisfaction that nothing good had happened to our country. Worked so hard, went to jail. they sacrificed children, everything. Everything has been done but still nothing good has happened to our country. But our father was very ascetic. He told me that, 'the task for which you have come is very big. This is Mahayoga. So you find out that everyone will be accommodated. How, right work? If you find it, then my life is worth living.

You figure it out.' I could not do it till their time, but before my mother left, she asked, 'Is it done? I Said, 'Yes. yes done Found out.' She died happily. Then what we had seen before, the great people, many great people. You can become very great than them. Just awaken your soul. It is very easy task. It doesn't cost money. No building required. It will happen wherever you are. Take this first. The thing is straightforward. Get it once, so see how smooth and orderly your work is. This is one defect in us, that we have not yet entered the kingdom of God. How to give his blessings. A tree that has not been watered will wither. So the connection should be done. Become connected. This is the straightforward path of our SahajaYoga.

The rest of these children are also very generous. These outsiders are very generous. Already we just went to (indistinct) there. There was some arrangement for children, school etc. So they say to me, Mother, we will make each child our heir. They say they will do it, but it is not a big policy of mine. will be I mean get paid, learned, ah, I've seen so many learned people behave like donkeys. No wisdom comes from learning! Even become more stupid. And these politicians have not learned anything! They have no heart.

There is no heart to see that this man of your neighbor is dying and what are you doing and expecting bribe! That heart has to be awakened and for that our Sahaja Yoga program is running. We are doing and will do whatever we can for everyone. Whatever troubles you have, just speak out. Many are cured. It can happen just by listening. But let us come to the kingdom of God, otherwise we will not be able to do it. Our hand will work when it comes to the kingdom of God

Take that blessing. Come and sit in the God's kingdom and get yours. 'Tuj hai tujpashi', take it. Then who was happy and who was angry. Ah, when the lamp is lit, the lamp itself gives light. It is time to light the lamp. Until then, we ask you to add oil to it, fix the lamp, fix its wick. Give more light. Don't need to do anything now. I fix your lamp and lit it. You should keep it warm, that's it! You will be the giver. Just do it. Get the principle of what is true once. This is very important. Did you see all the others got? What they can done for the enlighten others . So if you really want to light the lamp, you must get what is genuine. Don't go for fakes.

I make such a sincere request to you! i am mother If I have said anything to you, should not feel bad about it. She is working for your well being. I don't want anything beyond your best interests. I have come to give you all that is in me. Take it . So I will be free. Everyone called me here, performed Bhoomipujan on behalf of all of us, we are ready to give whatever you ask for. You should let me know especially when I don't understand it. I mean, what is ours, what is their system as it is a global organization, everything happens through them. I don't know one letter of money. Then write down what they will have, what your needs will be.

Then from there we will do what we need to do. But it doesn't matter to me. What matters to me is how many of you become enlightened and how many become sahaja yogis? So now I have come. So as a blessing, everyone would sit with hands like this. at ease stop thinking. Now if you are a politician. Whatever you are. But now you sit as mother's children. And take what you have with you. Take whatever about your soul. Sit with your hands like this. It doesn't need caste, it doesn't need anything. The soul resides within you. You get it. What a sumantrao! Is your name Sumant? Do you know who was Sumant? do you know Rama's secretary. You have taken a very big name.

Your Mother must have thought of something and kept the name. Then something should be done. Sit with your hands like this, Hey, that Rama ate Bhillini's Half eaten jujube. I say, Bhillini's Half eaten jujube , but this donkey will not even eat food from her hand! Yes, the thing is true! I say because I am! Even if they eat the Bhillini's Half eaten jujube, there is no light in their minds, how will it light up! That must be of soul . Without that it doesn't cure. It has been shown by doing everything. Krishna has eaten food at Vidura's house. But still the light did not shine in people's heads. From whose hand did he write such a large book of Gita? So they didn't get anyone else. He found the Vays. fisher.

Ramayana was written by Valmiki. The God has not failed. He is giving you lessons again and again. But human being will not understand it. No matter how many shocks. So get realization now. You become a Buddha now, that's it! Then I don't have to say anything. Did you know? Now keep your hands like this. Simple as

It was simple to sit with hands like this. Now look at your fontanel, do you feel cold? Look at this hand. The head should be cool. Take off your hats. No one sits with a hat on a mother. Remove the caps. Why hats in front of the mother. How do we come to mother? Look, is it coming up, cool on the head. The cold should come from the fontanel bone. You will know how holy the land on which you are sitting! Are you coming? what's up. Now do the right hand towards me. It is very hot. Everyone gets hot. Then diseases occur. The head is very hot. Put your right hand towards me and forgive everyone now. First forgive all politicians.

ey work in ignorance. And also forgive those who spread racism. They are fools. Some are donkeys, some are fools. what to do? We should forgive everyone sensibly. Now look, is it coming through the head. what? Look, it should be cold. forgive them, forgive . Close eyes and forgive others. People can't forgive and say, 'Mother, how to forgive?' But hey, if you don't forgive, you're hurting yourself. Others do not. forgive Say 'I forgive'. I mean with heart, with whole heart. Are you getting? It has to come out of your own head. Look a little closer. It is subtle. is subtle. We are in gross. Did you come? Look, it's subtle. Your own. See it's yours. Is it cold? Now it will feel cold everywhere. Now raise your hands like this. And ask, is this Brahma Shakti?

Is this the power of God mother? ask to me. Ask, is this God's power? Ask sincerely. I answer this. This is. Look at this power. It comes in your hands. We do not see the living work that the God is doing at all our surrounding. Got a cold in hand. Now you will feel calm. Now after this, see, the understanding will come slowly. What. Now to say 'Buddha Sharan Gachhami'. Otherwise the mantra has no meaning. not awaken. Now the more the names are taken, the more it is revealed. All are realized. But at that time there was no facility to do this thing.

Does it come in hand? It's getting cold. Something came! It feels good, calm! So now I say goodbye to everyone. By God's grace, all your work will be well organized. Send me the addresses of the children. send photo These people want to adopt the children here. Will arrange them. Love will give them. That's how these people will do it. You should send addresses and photos of children. Pass them too. His health will be fine. They will be all right. I am very grateful for your invitation. And on behalf of all the righteous I thank you.

1984-0222, Visiting Shingwe Village, Arts and Crafts Project

View [online](#).

22 February 1984

Visit, Arts and Crafts Project

Shingwe (India)

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

[5:15]

Shri Mataji: He was in the military as a commander; he is retired now.

Here we're going to do what Shri Mataji?

Sahaja Yogi: Shri Mataji, which project is this one?

Shri Mataji: This is the [unclear].

Sahaja Yogi: Twenty-one.

Shri Mataji: Up to the [unclear].

Sahaja Yogi: And what is the purpose of it?

Shri Mataji: It is for arts and craft.

Sahaja Yogi: Arts and craft.

Shri Mataji: All this, we own this land.

Sahaja Yogi: What about the young people in the villages? Do they live here?

Shri Mataji: And next to the river, when we came, all that strip, for two acres, it's for that small [unclear] for a house.

[Cut in the video.]

[One Sahaja Yogi speaks in Marathi with a mike]

[Cut in the video.]

Shri Mataji: This could be for all, mostly for the Western people, there also, it could be for Indians. [Unclear]

[Marathi]

[15:23]

Gavin: Here we are going to do what Shri Mataji?

Shri Mataji: See, this one is an area which we can reserve for an agricultural development for the villagers, you see, for their training and all that, this one.

Sahaja Yogi: For local people.

Gavin: For the local people, for other people also, for their - you can say, for their understanding of good agriculture, you see, and all that, that we can have. This is a big area. We can even have a small type of animal husbandry, husbandry at the site, to teach these people here. But the main thing is, on the twenty-two acres of land, we are going to have all the foreigners put there. On the twenty-two acres of land, that side, we are going to have this organization where we'll be teaching people how to learn Indian craft, you see, all this, all kinds of crafts.

Gavin: Arts.

Shri Mataji: Arts and crafts, as well as music, you see.

Gavin: Wonderful.

Shri Mataji: So that's the place where we are going to have you, a little far away from the madding crowd.

You see here, they will be taught how to look after their agriculture.

Gavin:: And improvement.

Shri Mataji: Improvement, everything, so that center will be here. And at Nangaon, we are going to have the small-scale industries.

Gavin: Very picturesque over here.

Shri Mataji: Very picturesque.

Gavin: Very beautiful.

Shri Mataji: So this is my ideas.

Sahaja Yogi: That's where the foreigners...

Gavin: The foreigners are going to stay here. They are going to occupy this area and establish arts and crafts, centres where they can learn such crafts as goldsmiths, silversmiths and so on. They are going to learn art and they are going to learn Indian music. This is the whole purpose of Mother establishing a centre for us, to come from abroad, to learn these eternal crafts in India. It's a very peaceful place. It's a very beautiful place. And in the monsoon season, this whole river is washed with water. It's very, very beautiful. The land is quite rich here too. But unfortunately, the village itself is very poverty stricken, and that's going to be transformed by Sahaja Yoga. You can see the barrenness of the river now. Wait till you see it in flood time.

Shri Mataji: That money can be used for this and that one. So, that how the money is generated. [Hindi] And you should see the other land also.

[Cut in the video.]

Shri Mataji: It's better to have this, because once we develop it, then you will be able to show the difference between what we have done.

[19:05. End of English conversation]

1984-0224, Public Program

View [online](#).

24 February 1984

Public Program

Sangamner (India)

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

[Shri Mataji speaks in English at 37 mn]

Please put your hand on your neck, on the Vishuddhi chakra and say sixteen times, "Mother, I 'm not guilty".

[At 38 mn] Please hold your hand on top of your forehead, across.

1984-0226, Devi Puja: Achieve the power of Spirit within

View [online](#).

26 February 1984

Achieve The Power Of Spirit Within

Devi Puja

Mula Dam, Rahuri (India)

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

Puja at Mula Dam, "Achieve the power of Spirit within". Rahuri (India) 26 February 1984 .

[English Transcript]

I hope your journey has been comfortable so far and will be comfortable later on, as the source of comfort is your Spirit. And more you see to the comfort of your Spirit the problems of outside comforts drop off. You are not bothered as to where you live, where you sleep, what you eat, what you do. So allow these gross sensitivities to drop down so that the inner, subtler sensitivities grow. That's why you are here, to get over your time, conditionings...I mean it is a rat-race, and the rat race has to be somehow or other stopped, once and for all, "without". So here we can do it "without", and once you start meditating, that "within" can also be achieved and you can achieve that peace which all human beings should have, if we have to save this world from complete destruction.

As you must have realized that now the Sahaja Yoga is growing much faster, and is taking a good speed. And we all have to keep ourselves equipped to be able to be part and parcel of this great evolutionary and revolutionary process which is going to stir up the whole world.

For that, it is important also to see that we take ourselves to task and don't get into mediocre living and mediocre thinking. We are people of very great potential. Not only that, but we are blessed by God's Divine Power. Try to use that power within yourself and try to be one with it. A little bit, you have to see that you beat up your body, beat up your mind, beat up your ego, and chisel it out so that it is beautifully made, in such a way that you grow into that image for which you are made.

Regarding other things, like my tours in your countries; I think, the greatest good is done to you when you come to 'this' country; as if you belong to this country and you were uprooted in some other country. And, when you come here you prosper so well ! And in that country I try so hard, I work so hard, do all kinds of things, all the time I spend with you, I do everything, day and night, all the time—I find it's impossible to achieve much, that I see happening to you here. As if here you take absolutely with great ease the divinity of this place. And I think this uprootedness has to be given up. I think as if you had immigrated into those countries and now you are back in your own! You are not found out by immigration laws, I think!

Now, under these circumstances we should change our tactics and start to establish our ashrams here, and our own projects here, so that you people should come down 'here' and achieve more. You can earn your living there. But you should come here and spend some time for two or three months 'continuously' and establish yourself and grow. Because I don't think it can be achieved there that good. Because we've tried everything. So this is the ultimate outcome of our trips all over.

Despite all kinds of hazardous routes and hazardous life here, we are doing very well. I must say when I see you I find you are all very good and you are very much better and it's all improved. 'Like watches, you see, when you have to make them immuned, you put them under absurd conditions and they get alright. Like that, now you are immuned ! They are put into troughs which are shaken very thoroughly as yesterday you were shaken in the buses. Then they are made to pass through water which is running very fast on them. And all this we are trying here; and I think your immunity is growing very fast to outward things, and you are becoming really solid eternal time pieces, the way you are created here, and I'm so very happy to see the development.-That's the main point which we have achieved here.

So the attention should be. out-away from money; first of all. That is one of the biggest problems. Actually nobody can believe that affluent countries are much more money-minded than Indians are, 'though they are so developed. You see, the developed countries are 'much more' money minded, than the Indians are-its very surprising! When you see the way they count their pennies it is impossible to believe that these are really developed people. They are worse than beggars sometimes. So that is what you should get out of-the money part. Money is horrible stuff that people count. I mean-it is better to count the names of God than count the money-horrible coins .

Then we have other things like gross attachment to comfort. I don't think it's a very comfortable life there. Because here you can move in the night, anytime. You won't meet anybody who will snatch your purse or snatch your bangles. You can move about the way you like and nobody's going to bother. You won't meet 2 or 3 drunkards beating each other-nothing of the kind. So it's a very pure life here. That's a very big achievement.

And the comforts that you want you can create later on, if you want to have them. At least I personally think that too much modernisation won't suit this place. So you should not give them these useless ideas which makes your body slaves to your own comforts and ideas of enslavement.

In any case personal cleanliness is very good here, but the general cleanliness has to be taught to these people. All this giving and taking process will work out very well, I'm sure. And the way things are moving within yourself, I have great hopes that you will really grow much faster if you come to this country and stay here for some time, in a settled way, and then go back to your countries. That would be much better than to have a visit to your countries, which I feel sometimes is just bombarded by negativity.

The other point which I wanted to tell you is that you must learn to understand that you have come here to gain something. Nobody is going to gain anything out of you. So you have to gain something here. You are students and so you have to learn something, and try to develop a sense of discipline. Like a disciple who receives all that is around-"What's that? How is it? This is the house, that's nice", you see, like that. But if you go on seeing the thing which is of no importance and loose talking about things that do not matter with you. All these have to be given up. Because you have so much time there that people sit down and jabber; talk, loose talks, ugly talks, useless talks. That's not needed at all. On the contrary it's better to be quiet, and assimilate more within yourself. Because here the people don't have time, so they can't talk, they have to work. But while you have time there to talk, also here, so we start like that; and that's a 'very' wrong thing.

Another talking is done with yourself also, quite a lot. like you start analysing, criticising and finding faults and all the time thinking "Oh, this could have been better-I've harmed very much here...that has happened", all those things come into your heads. So this kind of a inner talk also should be stopped; they are called as "murmuring souls" by Christ, who said "Beware of murmuring souls". But these murmuring souls exist within us. So beware of them and don't listen to all nonsensical talks, and try to keep a good eye on that and be alert, so it will help you. On the whole, I must say that this trip and the last trip, I am overjoyed and I am ,very' happy that it has brought forth 'so many' possibilities before me and your potential. I am very happy about it, that somehow, in this year, we have achieved a new type of atmosphere among all of you, which is humble, which is quiet, which is peaceful, which is absorbing the Divine, which is a very, very great, joyous thing for me.

So I thank you very much for all that. I hope you keep up your progress this way.

May God bless you all.

[Translation from Marathi]

Now I thank the Sahaj yogis of India on behalf of everyone that they did all the work peacefully, not infighting with each other, not landing anyone in the soup, not causing anyone embarrassment, not showing any anger, and doing everything sensibly and

setting a good example in front of them (foreigners). They think that you are very great men, devotees of God, wise, having a nice and balanced life, and are extremely moral. This means in short everyone thinks you are Shivaji Maharaj, and to such Shivaji Maharajas, you all, I bow to you.

Now I have to tell you that in us sometimes it so happens that words and deeds do not match, because we have so many ideals here that hypocrisy enters into a man. We put up a pretence of being very nice, which these people cannot see through, as they are straightforward people. They have nothing concealed in them, which goes to such an extent that we will say they are shameless, but in them whatever is there, it is visible to everyone. They don't keep any malice in their hearts, but in us this art is very advanced. So we show ourselves as very great to others, but inside we have many defects. So, we will be harmed in this case. When we talk to people, we say such things that people will feel God Almighty has himself descended on this earth, but if we look closely at their character or their life, then we feel that there is no bigger demon than them. And demons like these have gone abroad and swindled these people (foreigners). These people outwardly talk very sweetly, very nicely and act as if they are extremely innocent and loving, and after going abroad they have fleeced all their (foreigners') money, made them hungry, destroyed their state, and they got respect and honour abroad. Then we all have a little bit of this quality that we can manage being outwardly very nice and be different inside.

These people (foreigners) cannot do this even if they want to. They even ask Me, "But he says he is so nice. So how can it be? I mean, if someone is a bad person among us then he will state clearly, 'I am a bad man. I am cruel'." So I said, "We don't do this. If we say this we will get a beating. So we do not tell. Instead, they say, 'I am extremely good.' Even if he is an extremely cruel demon he will say, 'I am extremely nice and a great man,' but what he is inside, he will not say. I mean, we do not feel the responsibility to admit what we are inside."

But in Sahaja yogis, outside and inside there is no difference. We should be the same outside and inside. The man who becomes the same outside and inside, ander baaher ek hi Janu, who has no difference in his thoughts and deeds, is a true saint. Outside and inside. If I tell you not to drink and I Myself sit drinking, then what will you say? This is a simple example, but if I am an Indian then I will drink in secrecy and tell everyone not to drink, and I will drink in secrecy. This is the Indian style. And the English style is telling you that drinking alcohol means you are going towards God. I am drinking, so you also drink. This is the style of the English or foreigners' style. But both the styles are wrong. In their style even if we say everything is exposed, still it is foolishness, and even if we conceal everything nicely, we are really not as nice as we seem. We should keep this in mind. If we are surrendered to God, God helps us. He blesses us with innocence by which we cannot put up fake pretences. Where is the wisdom in pretending to ourselves? There is no meaning in it. By the fear of society or for the sake of show, we show we are ideals and we are nice. This gives one the impression that in society evil does not spread much, but by that egoistic behaviour and hypocrisy we are never going to benefit. So why don't we benefit ourselves? We should think like this, that by doing goodness and good deeds they will benefit us.

Now people of old times used to say that saints always had trouble, and they always had grief. What happiness did they get from God? They faced so many crises, and the rest of the people lived in happiness. But in a way if we look at it, no one was happy. So, let's look around. We see lots of people who seem happy, people who are rich, people in power, people who have huge empires, but if you look closely, no one is unhappier than them. They are in deep misery. If I tell you their grief, it is as big as mountains, and they are crushed under it. They are as good as mad. They don't understand what to do. They do an injustice and then they feel bad about it. It must be so! If someone hurts anyone, then it returns back to him. The torturing hand also suffers. So they are in great grief. If they are cruel to anyone, then that cruelty affects them also.

We went to see those people who think they are very rich and very prosperous to their home. The day before yesterday I was in Pune. There is a gentleman who is very rich. He invited me to his house. About two or three years back, his wife and his son were very big alcoholics, and his daughter-in-law was on the verge of having tuberculosis. They were facing such a big calamity, but her husband was a drunkard and they had lots of money. The woman could not give up alcohol, come what may. She was like big-time alcoholics, and they were so prosperous that you cannot even imagine. So he told Me, "Mataji, I will give you lots of money. Please cure my wife." I said, "I don't need any money. I will cure your wife." And you will be surprised to know that the day before yesterday both the son and his mother came. They had quit drinking completely and were completely normal. The rich

man said, "Mother, I do not want this money. Due only to this money all the grief and penury has come into my house. All this trouble has only come from money. This is the true penury in the sense that I have so much money with me but I have no support from my wife and my son, and my daughter-in-law was falling ill. So this is true penury that I had. So I do not want this money. You put this money anywhere. Put this to good use. I don't want this money."

Other rich people whom I saw, some were caught up with false gurus, some were caught somewhere else, and there were misery and illness in their homes. Someone started running after money. So he went to the races where he lost everything, blah, blah. He ditched his wife and children and he kept women, began drinking and all this happens. This means that if we look at someone and say, "See how successful he is," tomorrow if he falls from grace he will be lying on the road for days and no one will look at him. People say to him, "When you were in power you behaved like this. So now we do not care for you." His aura of power is also gone. I mean, now there is also no meaning in his power. In this way, whatever we say makes a person successful, but when a person gets it, he is not happy. Have you ever seen a drunkard being garlanded after his death? We never hear, "He was such a big drunkard. Let's build his statue," or "This person was very cruel. He ill-treated everyone, but he was in power. Let's build his statue." Have you seen this anywhere? There is no statue of Hitler anywhere, one who was very well-regarded at one time and did so much cruelty. There is no statue of him anywhere. This means that the person who lives a bad life will never get recognition ever. So, superficially we may feel that he became so big and successful for the time being, but if we look with foresight, that man never gets peace.

So, after this we must understand that true prosperity is in attaining your spirit. But now this Mahayoga that is started, at the time of this Mahayoga we are going to get true prosperity in every way, as this time all the seven chakras have come on Sahasrara. As all the seven chakras have joined on Sahasrara, due to their integration we get the Laxmi principle. Similarly, we get the principle of Bhramadev, meaning all kinds of creativity will come to you, and you will start writing poetry. Also, if we are afraid of something or we are facing some loss or someone is attacking us, then all that attack is negated, and if someone still attacks us then he is destroyed. Such a situation will come. You should try to attain this level.

After that, at the level of Vishuddhi is the place of Shri Krishna. There you will get complete Kshema (wellbeing). As Krishna has said, "I will give you Kshema. If you get your yoga, I will give you Kshema." All kinds of Kshema means beginning with good physique and a glow on the face. The whole life of the person blooms like a lotus. He gets the witness state, peace and mastery like Shri Krishna. He can do with people as he pleases and put them on the right track. He gets a kind of authority and sovereignty.

After that, on coming to Agnya chakra he gets a reservoir of forgiveness. He is not hurt by anyone or anything. He forgives everyone. Nothing sticks to him. Whatever anyone says to him or if anyone hurts him, he forgives. And this forgiveness has so many powers, it's as if forgiveness forms a big mace and goes and puts that man in his place who had hurt him. I mean, either that man is corrected or he is destroyed. I mean, you have so big a blessing of Agnya chakra. Also on Agnya chakra are Ekadasha rudra, meaning that those people who have ill-treated you or troubled you, their Ekadasha gets caught up and they are destroyed. This means on one side you are nurtured, and you get love, growth and protection, while on the other side those who try to hamper your growth are completely destroyed. This is the magic of Sahaja Yoga today. This means it is the work of the seven chakras.

Then, Sahasrara being My place, those who reach Sahasrara and establish themselves, once their Sahasrara opens up, are blessed with Mother's love in all ways, and whatever is sweet and fruitful in it, they get all the kinds of its tastes. Man feels truly blessed. He becomes aware that he is completely secure and he swims in the ocean of joy. His powers increase tremendously, and people give him recognition. A lot of people who have never spoken publicly become big and famous speakers. They develop oratory skills and they give realization to lots of people. In this way, the world is getting a new leadership which was predicted fourteen thousand years ago. So, this is the time to make true the fourteen-thousand-year-old prediction, and whatever has to be done is to be done only by your hands. You will be such big people that you have a place on My Sahasrara, you are sitting in My Sahasrara, and a lot of work will be done by your hands. And to do the work we need capabilities. We need to give up pretences, quit being hypocrites, stick to truth, be straightforward. We should ignore small things and look at the bigger picture. We should not get upset with each other, nor get angry or distressed with each other, and one must be humble and shine

in one's own glory. Even if only this is done, it is a lot. Everything is in your own hands, everything is near you, everything is given to you by God Almighty. So, it's not like something special has to happen. It is a very simple thing to happen, and it is already predicted that it will manifest. You only need to stand in this holy Ganges. Keeping your legs close to each other, nicely you need to stand your ground. If you manage this a little, everything can be done. In this way once Sahaja Yoga spreads, everyone is going to be blessed by it.

So I bless you that you get those benefits and you bloom in it. My infinite blessings to you.

May God bless you all.

May God bless you all.

1984-0226, Havan After Puja

View [online](#).

26 February 1984

Havan

Rahuri (India)

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

Transcript and Translation Havan, Rahuri, India – 1984-0226

[First minutes. Sahaja Yogis are getting ready for Havan. Mother is guiding Sahaja Yogis, instructing on seating arrangements, mantras and other Havan protocols].

Shri Mataji: Sit, sit. Come on. [INAUDIBLE, Side conversations and preparations for Havan in the background]. Come, the Havan has to be done. (Preparations continue).

Shri Mataji: Those who came for the Puja in the morning, all Indians.

The people who had come for Puja in the morning, come forward. Men and women.

I am in no state to speak. I am at a position from where I do not know what I am.

Now come this way. You can sit across all four sides. Sit across the four sides. Now the ladies have to sit in such a way that you are mindful about the logs (in the Havan). Now in the middle. You do this, sit here, on this side.

Now, some of you the foreigners should come also. Some ladies and some gents. Say, about seven people.

Now first do this, spread some "pushpa" (flower arrangement) down (on the ground). And say the stotra while laying the flowers.

Sahaja Yogi: One lady from America.

Shri Mataji: Yes, and who are the boys from America? Sit down. Sit on one side.

Moreshwar, seat them like this.

It is all right.

I am not sitting with my back to them. My back is not to them.

It is all right. Come along. Now you come to this side. Just, also sit here. Yes, you sit there.

Moreshwar, seat the boys this side.

Let the little boys come to this side.

Come here, let the children sit here. The adults can sit there. Let the children sit here.

To the children: You sit here. In front. Sit here like this. Sit there in front. Like this.

To Sahaja Yogis: Shift a little, please. Get up. Let the children sit here. Go and sit that side. Because we did not include the foreigners in the morning and they must also complete the worship. If some of the adults can move out, it is all right. Some of you can move out, it is all right. Let the children sit here. Children come here. Make some space in the middle and you sit. Sit here.

Make some space for the foreigners. Look here, mister, you come here. Those who are chanting the mantras, it is all right if they sit outside. Sit.

Can you go further? Now, you come along, come along. Further, further. You come closer to that. Is it very cold? I do not think so. Now. Is it done?

Ladies? Let the ladies come in.

Sahaja Yogi: There should be one more lady from the West.

Shri Mataji: Is there anyone? Those who have not done the Puja should come. Those who have done, Darryl and all these people have done it. Somebody who has not done so far should come. Those who have not done this before.

Sahaja Yogi: Maria?

Shri Mataji: Who has not attended this before. You have attended? In London? Did not attend this function? All right. Anybody else? Three of you. One more. Just, come along. That will do.

Sahaja Yogi: Is that sufficient, Mother?.

Sahaja Yogi: Maria is here from Germany [INAUDIBLE].

Shri Mataji: All right. Come along this side. Just come here.

You can shift here. Let them sit.

Just a minute. Just a minute.

You shift here, and the girls need not come in the middle. Keep the girls at the back. What was done in "Dhyan" (meditation) was also done in "Pujan" (worship), but these children are not required for the Puja? We have to give (an opportunity) to these people (foreign Sahaja Yogis). Come. Come. Here, a little of this (flowers).

Now, everyone should take this in their hand. Give this to everyone to hold in their hands.

Take this in your hand first of all. This. No, No. Have you given the flowers to everyone?

Now, just while telling the first mantra you have to put the flowers there.

These children.

Give them also flowers.

A few (flowers). They can stand up and offer. Give some to the girls also. A few. Come. Put some there. No, there are more, keep offering a few more. The children will put it correctly. Give them all the organisational work.

Now, Moreshwar is also a boy, is it not? Or has he grown up?

Moreshwar: We are all children.

Shri Mataji: Are there more (flowers)? Now get up and put the flowers. Now, children, you must put the flowers in it, like this.

Now, get up. Then everyone will put. Are the girls here? Then the girls will offer.

But no touching with your feet. Now, go ahead. Now say.

Sahaja Yogis: Om, Twameva Sakshat Shri Ganesh Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namoh Namah.

Shri Mataji (while a mantra is being chanted): Put (the flowers). Let his right hand be down. Hold it down. Continuous. You keep offering.

Sahaja Yogis chant the 3 Mahamantras: Om, Twameva Sakshat Shri Mahalaxmi, Mahasaraswati, Mahakali Trigunatmika, Kundalini Sakshat, Shri Adishakti Mataji, Shri Nirmala Devi Namoh Namah.

Om, Twameva Sakshat Shri Kalki Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namoh Namah.

Om, Twameva Sakshat Shri Kalki Sakshat Shri Sahasrara Swamini, Mokshapradayini, Mataji Shri Nirmala Devi Namoh Namah.

[Children start offering flowers into the Havan kund. Mother instructs on spreading the flowers correctly in the Havan.]

Shri Mataji: Ladies must pay attention. Moreshwar, you see after it.

Shri Mataji: Now add the "govari" (cow dung cake, specially made for Havan) in the middle. Add the govari in the middle. Add ghee on it. You keep the ghee with yourself, Vijay Patil. Keep the ghee with Vijay Patil. Now add the ghee in the middle. Now?

[Sahaja Yogi chants stotra (hymn of praise) of Shri Vishnu].

Om Shānt'ākāram Bhujaga-shayanam

(Om, You are forever peaceful, dwelling on the great serpent Shri Shesha).

Padma-nābham Suresham

(O greatest of gods, from Your Nabhi, arises the lotus of creation.)

Vishw'ādhāram Gagana-sadusham

(You are the support of the universe, magnificent like the sky).

Megha-varnam Shubh'āgam

(Your skin is dark like a rain-cloud, Your limbs are auspicious).

Lakshmī kāntam Kamala-nayanam

(O consort of Shri Lakshmi, with eyes like a lotus).

Yogibhir Dhyāna-gamyam

(Yogis may know You only through meditation).

Vande Vishnum Bhava-bhaya-haram

(We pray to Shri Vishnu, who destroys the fears of the world).

Sarva-lokaika-nātham

(You alone are the master of all the universe).

Shri Mataji: See, add the "bhath" (cooked rice) on all four sides. Add it. On all four sides. Add it.

Sahaja Yogi (to all): Now, I will repeat one mantra. And you have to say "Namah" (Please accept my salutations) "Swaha" (Please receive this offering).

Shri Mataji: Please wait. Before that, say one stotra of Shri Vishnu. The preparations are underway.

You spread it (the rice) yourself, Maharaj. On all four sides.

[Sahaja Yogi recites from Vishu Sukatam (Vedic hymn).]

Ato' devā a'vantu no yato viu'rvicakrame

Pthivyā saptadhāma'bhi

Ida viurvica'krame tredhā nida'dhe padam

Samū'hamasya pāg sure

Trīi' padā vica'krame viu'rgopā adā"bhya

Tato dharmā'i dhārayan'

Vio karmā'i paśyata yato" vratāni' paspśe

Indra'sya yujya sakhā"

Tadvio" parama padag sadā' paśyanti sūraya'

Divīva cakurāta'tam

tadviprā'so vipanyavo' jāgvāg sassami'ndhate

vioryatpa'rama padam

[The following lines are chanted in conclusion. These were not found in any reference of Vishnu Stotra or Vishnu Suktam, transcribed below as faithfully as possible.]

Om devasya twam twa yashito presume shidorbahubyham pushno hastam dhyam

Agneya tejasa suryasyate varchase indrina vishinchani bhalaya shriyeyase nadhyaya

Om Bhurva Swaha, amrutabhisheko sum

[Shri Mataji explains the meaning of the recital when the chant is complete.]

Shri Mataji: Does this have the meaning (of the stotra)? Is the meaning there?

Sahaja Yogi: Not in this.

Shri Mataji: Is there an interpretation of this in any other (book)?

Done? See here, now the logs have to be arranged in foursquare. Ladies should do this work. Kulkarni, you come here. Women should arrange the logs. Mind the logs.

Sahaja Yogi: I found the meaning. I will explain.

Shri Mataji: You explain this in Hindi and I will do it in English.

Sahaja Yogi is explaining the stotra description line by line in Marathi and Shri Mataji is translating into English.

Shri Mataji: Now, he is describing here, the Virata. The One, who is the Primordial Being. The Akbar. See, I have divided now, God's aspects in three forms, as you know. The first is the Void and the liver is Brahmadeva, where he creates. Shiva, where he resides as a desire. And the brain where he becomes the Virata. That is, Vishnu becomes the Virata in the brain. So the Virata is the brain. Now, he is describing the Virata.

Shri Mataji to Sahaja Yogi: Tell it from the beginning.

Shri Mataji: From his arms. Who?

Sahaja Yogi: Ashwini Dev (Gods).

Shri Mataji: Ashwinis are the ones who are doctors. Actually, the divine doctors are created through his hands. As you know, we have to treat patients, then we have to use our hands. You are the doctors created by Virata. And from the hand, the Surya, the sun.

For he has got the brilliance of the fire, and the power of the sun and he has got all the organs, which are like Indra's very powerful organs. Has to be, otherwise, how can you bear the vibrations.

By remembering Him at this time, you get the fruit of your worshipping and you get the "Shri". "Shri" is the beauty, the divine beauty, and also you get the success and you get the "Yagna", means that everything that is wrong in you, bad in you gets burnt

up.

These flowers we have put should be like ambrosia, and that the body should be peaceful, the mind should be peaceful, so the atmosphere is peaceful.

[Translation is complete. Shri Mataji expands further on the meaning of the stotra.]

Shri Mataji: This is the description of the Virata. So now we are doing this special Yagna today here because it relates to Shri Vishnu. Shri Vishnu is our evolutionary state. So that is why we have to pray to him that he should evolve us to be higher personalities. It is through him our brain evolves into the human level. And later on, through the Sushumna, when the Kundalini rises, then ultimately, that the Shiva Tattva shines in the brain and you become entitled to be, the Yogis.

So that, the attention gets enlightened by the Shiva Tattva, your brain gets enlightened by the Shiva Tattva and that is how the Shiva Tattva starts flowing through your awareness.

Sahaja Yogi: Now I will repeat the name and you have to say "Namah Swaha" by taking your hand like this and throwing it (the offering into the Havan).

[The offering has to be held over the Sahasrara and moved in a circular motion one or more times and then put into the Havan. Some Sahaja Yogis are moving the offering clockwise over the Sahasrara and some others do it anti-clockwise.]

Shri Mataji: Om Twameva Sakshat has to be said.

Sahaja Yogi: Om Twameva Sakshat.

Shri Mataji: Yes. And keep your right hand down. Then it will come all right. Now, it is a lot better.

Sahaja Yogi: [INAUDIBLE, probably asking Mother to accept the offering.]

Shri Mataji: Why me? You are offering to me. I do not want it. Put in the middle. Not to me.

Sahaja Yogi: Camphor?

Shri Mataji: So much camphor all at once?

Sahaja Yogi: Just put two to three pieces.

Shri Mataji: You do not pay attention there, Mister. Whatever is there, is enough. You need not to pay attention there.

[Sahaja Yogis recite 108 names of Shri Krishna from Shri Krishna Stotra].

[Shri Mataji is guiding Sahaja Yogis on Havan offerings as chants fill the air.]

Shri Mataji: Keep adding the logs on it or it will simply get wasted. Put it on top.

You keep chanting.

Hold the logs over it. The ladies also have to see it to it. Come on.

Add some ghee over it. Add it from both sides. Keep some ghee here.

Enough. Now do not add more wood to the fire. Add ghee.

Now add some logs to the side. On all four sides. On the sides. Do not add in the middle.

Give it to him.

Chavan, you sit.

Chavan? Where is he? Is he not here?

Now add the rice grains from the side. With a spoon.

(To Chavan?) Sit.

Come forward.

Shift a bit here.

[The Havan fire starts crackling nicely, halfway through the 108 names].

Keep adding the rice.

That is it, enough.

Actually, these are names of Shri Krishna.

Keep adding ghee.

Keep adding the rice. The one from the side. Keep adding the rice from the side.

With a spoon.

No, only a little is left.

Sahaja Yogis:

Om Twameva Sakshat Shri Krishnaya (Dark-Complexioned Lord) Namah Swaha!

Om Twameva Sakshat Shri Kamalanathaya (Consort of Goddess Lakshmi) Namah Swaha!

Om Twameva Sakshat Shri Vasudevaya (Son of Vasudev) Namah Swaha!

Om Twameva Sakshat Shri Sanatanaya (The Eternal One) Namah Swaha!

Om Twameva Sakshat Shri Vasudevatmajaya (Son of Vasudev) Namah Swaha!

Om Twameva Sakshat Shri Punyaya (Supremely Pure) Namah Swaha!

Om Twameva Sakshat Shri Lilamanusha Vighraya (Assuming Human Form To Perform Pastimes) Namah Swaha!

Om Twameva Sakshat Shri Shrivatsakaustubhadharaya (Wearing Shri Vatsa And Kausthubha Gem) Namah Swaha!

Om Twameva Sakshat Shri Yashodavatsalaya (Mother Yashoda's Loving Child) Namah Swaha!

Om Twameva Sakshat Shri Hariye (The Lord of Nature) Namah Swaha!

Om Twameva Sakshat Shri Chaturbhujattachakrasigada (Four Armed One Carrying Weapons of Disc, Club, Conch) Namah Swaha!

Om Twameva Sakshat Shri Sankhambujayudayujaya (One Who Holds The Sudarshana-Cakra, A Sword, Mace, Conch-Shell, Lotus Flower, And Various Weapons) Namah Swaha!

Om Twameva Sakshat Shri Devakinandanaya (Son of Mother Devaki) Namah Swaha!

Om Twameva Sakshat Shri Shrishaya (Abode of Shri Lakshmi) Namah Swaha!

Om Twameva Sakshat Shri Nandagopapriyatmajaya (Nanda Gopa's Loving Child) Namah Swaha!

Om Twameva Sakshat Shri Yamunavegasamharine (Destroyer of Speed of River Yamuna) Namah Swaha!

Om Twameva Sakshat Shri Balabhadrapriyanujaya (Balram's Younger Brother) Namah Swaha!

Om Twameva Sakshat Shri Putanajivitaharaya (The One Who Took The Life of Demoness Putana) Namah Swaha!

Om Twameva Sakshat Shri Shakatasurabhanjanaya (Destroyer of Demon Shakatasur) Namah Swaha!

Om Twameva Sakshat Shri Nandavrajajanandaya (The One Who Is Bringing Joy To Nand And People of Braj) Namah Swaha!

Om Twameva Sakshat Shri Sachchidanandavighraya (Embodiment of Existence, Awareness And Bliss) Namah Swaha!

Om Twameva Sakshat Shri Navanitaviliptangaya (Lord Whose Body Is Smeared With Butter) Namah Swaha!

Om Twameva Sakshat Shri Navanitanatanaya (The One Who Dances For Butter) Namah Swaha!

Om Twameva Sakshat Shri Muchukundaprasadakaya (The Lord Who Graced Muchukunda) Namah Swaha!

Om Twameva Sakshat Shri Shodashastrisahasreshaya (The Lord of 16,000 Women) Namah Swaha!

Om Twameva Sakshat Shri Tribhagine (The One Who Has Threefold Bending Form) Namah Swaha!

Om Twameva Sakshat Shri Madhurakritaye (Charming Form) Namah Swaha!

Om Twameva Sakshat Shri Shukavagamritabindave (Ocean of Nectar According To Sukadeva (Shuka)) Namah Swaha!

Om Twameva Sakshat Shri Govindaya (One Who Pleases The Cows, The Land And The Entire Nature) Namah Swaha!

Om Twameva Sakshat Shri Yoginampataye (Lord of The Yogis) Namah Swaha!

Om Twameva Sakshat Shri Vatsavaticcharaya (The One Who Goes About Caring For Calves) Namah Swaha!

Om Twameva Sakshat Shri Anantaya (The Endless Lord) Namah Swaha!

Om Twameva Sakshat Shri Dhenukasurabhanjanaya (The Lord Who Beat Up The Ass-Demon Dhenukasura) Namah Swaha!

Om Twameva Sakshat Shri Trinikrita Trinavartaya (Lord Who Killed Trnavarta, The Whirlwind Demon) Namah Swaha!

Om Twameva Sakshat Shri Yamalarjunabhanjanaya (The Lord Who Broke The Two Arjuna Trees) Namah Swaha!

Om Twameva Sakshat Shri Uttalottalabhetre (The Lord Who Broke All The Big, Tala Trees (Killing Dhenuka)) Namah Swaha!

Om Twameva Sakshat Shri Tamalashyamalakritiye (Lord Who Is Blackish Like A Tamala Tree) Namah Swaha!

Om Twameva Sakshat Shri Gopagopishwaraya (Lord of The Gopas And Gopis) Namah Swaha!

Om Twameva Sakshat Shri Yogine (The Supreme Master) Namah Swaha!

Om Twameva Sakshat Shri Kotisuryasamaprabhaya (One Who Is As Lustrous As A Million Suns) Namah Swaha!

Om Twameva Sakshat Shri Ilapataye (The One Who Is The Master of Knowledge) Namah Swaha!

Om Twameva Sakshat Shri Paramjyotishe (One With A Supreme Light) Namah Swaha!

Om Twameva Sakshat Shri Yadavendraya (Lord of Yadav Clan) Namah Swaha!

Om Twameva Sakshat Shri Yadudvahaya (Leader of Yadus) Namah Swaha!

Om Twameva Sakshat Shri Vanamaline (One Wearing A Sylven Garland) Namah Swaha!

Om Twameva Sakshat Shri Pitavasane (One Wearing Yellow Robes) Namah Swaha!

Om Twameva Sakshat Shri Parijatapaharakaya (One Who Removes Parijath Flower) Namah Swaha!

Om Twameva Sakshat Shri Govarthanchalodhartreya (Lifter of Govardhan Hill) Namah Swaha!

Om Twameva Sakshat Shri Gopalaya (Protector of Cows) Namah Swaha!

Om Twameva Sakshat Shri Sarvapalakaya (Protector of All Beings) Namah Swaha!

Om Twameva Sakshat Shri Ajaya (The Conqueror of Life And Death) Namah Swaha!

Om Twameva Sakshat Shri Niranjana (The Unblemished Lord) Namah Swaha!

Om Twameva Sakshat Shri Kamajanakaya (One Generating Desires In Worldly Mind) Namah Swaha!

Om Twameva Sakshat Shri Kanjalochanaya (One With Beautiful Eyes) Namah Swaha!

Om Twameva Sakshat Shri Madhughne (Slayer of Demon Madhu) Namah Swaha!

Om Twameva Sakshat Shri Mathuranathaya (Lord of Mathura) Namah Swaha!

Om Twameva Sakshat Shri Dwarakanayakaya (The Hero of Dvaraka) Namah Swaha!

Om Twameva Sakshat Shri Baline (The Lord of Strength) Namah Swaha!

Om Twameva Sakshat Shri Brindavananta Sancharine (One Who Loiters About The Outskirts of Vrindavana) Namah Swaha!

Om Twameva Sakshat Shri Tulasidama Bhushanaya (One Who Wears A Tulasi Garland) Namah Swaha!

Om Twameva Sakshat Shri Syamantakamarnernhartre (Who Appropriated The Sysmantaka Jewel) Namah Swaha!

Om Twameva Sakshat Shri Naranarayanatmakaya (The Selfsame Nara-Narayana) Namah Swaha!

Om Twameva Sakshat Shri Kubja Krishnambaradharaya (One Who Applied Ointment By Kubja The Hunchbacked) Namah Swaha!

Om Twameva Sakshat Shri Mayine (Magician, Lord of Maya) Namah Swaha!

Om Twameva Sakshat Shri Paramapurushaya (The supreme one) Namah Swaha!

Om Twameva Sakshat Shri Mushtikasura Chanura Mallayuddha Visharadaya (One Who Expertly Fought The Wrestlers Mushtika And Chanura) Namah Swaha!

Om Twameva Sakshat Shri Sansaravairine (Enemy of Material Existence) Namah Swaha!

Om Twameva Sakshat Shri Kamsaraye (Enemy of King Kamsa) Namah Swaha!

Om Twameva Sakshat Shri Muraraye (Enemy of Demon Mura) Namah Swaha!

Om Twameva Sakshat Shri Narakantakaya (Destroyer of Demon Naraka) Namah Swaha!

Om Twameva Sakshat Shri Anadi Brahmacharine (Beginning Less Absolute) Namah Swaha!

Om Twameva Sakshat Shri Krishnavyasana Karshakaya (Remover of Draupadi's Distress) Namah Swaha!

Om Twameva Sakshat Shri Shishupalashirashchhetre (Remover of Shishupal's Head) Namah Swaha!

Om Twameva Sakshat Shri Duryodhanakulantakaya (Destroyer of Duryodhana's Dynasty) Namah Swaha!

Om Twameva Sakshat Shri Vidurakrura Varadaya (Destroyer of Demon Naraka) Namah Swaha!

Om Twameva Sakshat Shri Vishvarupapradarshakaya (Revealer of Vishwasrupa (Universal Form)) Namah Swaha!

Om Twameva Sakshat Shri Satyavache (Speaker of Truth) Namah Swaha!

Om Twameva Sakshat Shri Satya Sankalpaya (Lord of True Resolve) Namah Swaha!

Om Twameva Sakshat Shri Satyabhamarataya (Lover of Satyabhama) Namah Swaha!

Om Twameva Sakshat Shri Jayine (The Ever Victorious Lord) Namah Swaha!

Om Twameva Sakshat Shri Subhadra Purvajaya (Brother of Subhadra) Namah Swaha!

Om Twameva Sakshat Shri Vishnave (Lord Vishnu) Namah Swaha!

Om Twameva Sakshat Shri Bhishmamukti Pradayakaya (One Who Bestowed Salvation To Bhishma) Namah Swaha!

Om Twameva Sakshat Shri Jagadgurave (Preceptor of The Universe) Namah Swaha!

Om Twameva Sakshat Shri Jagannathaya (Lord of The Universe) Namah Swaha!

Om Twameva Sakshat Shri Venunada Visharadaya (One Expert In Playing of Flute Music) Namah Swaha!

Om Twameva Sakshat Shri Vrishabhasura Vidhvansine (Destroyer of Demon Vrishbasura) Namah Swaha!

Om Twameva Sakshat Shri Banasura Karantakaya (The Lord Who Vanquished Banasura's Arms) Namah Swaha!

Om Twameva Sakshat Shri Yudhishtira Pratishthatre (One Who Established Yudhistira As A King) Namah Swaha!

Om Twameva Sakshat Shri Barhibarhavatamsakaya (One Who Adorns Peacock Feathers) Namah Swaha!

Om Twameva Sakshat Shri Parthasarathaye (Chariot Driver of Arjuna) Namah Swaha!

Om Twameva Sakshat Shri Avyakta (The Unmanifested) Namah Swaha!

Om Twameva Sakshat Shri Gitamrita Mahodadhaye (An Ocean Containing Nectar of Bhagwad Gita) Namah Swaha!

Om Twameva Sakshat Shri Kaliya Phanimanikya Ranjita Shri Padambujaya (The Lord Whose Lotus Feet Adorn Gems From Hood of Kaliya Serpent) Namah Swaha!

Om Twameva Sakshat Shri Damodaraya (One Tied Up With A Rope At The Waist) Namah Swaha!

Om Twameva Sakshat Shri Yajñabhoktre (One Who Consumes Sacrificial Offerings) Namah Swaha!

Om Twameva Sakshat Shri Danavendra Vinashakaya (Destroyer of Lord of Asuras) Namah Swaha!

Om Twameva Sakshat Shri Narayanaya (The One Who Is Lord Vishnu) Namah Swaha!

Om Twameva Sakshat Shri Parabrahmane (The Supreme Brahmana) Namah Swaha!

Om Twameva Sakshat Shri Pannagashana Vahanaya (Whose Carrier (Garuda) Devours Snakes) Namah Swaha!

Om Twameva Sakshat Shri Jalakrida Samasakta Gopivastrapaharakaya (Lord Who Hid Gopi's Clothes While They Were Playing in River Yamuna) Namah Swaha!

Om Twameva Sakshat Shri Punya Shlokaya (Lord Whose Praise Bestows Meritorious) Namah Swaha!

Om Twameva Sakshat Shri Tirthapadaya (Creator of Holy Places) Namah Swaha!

Om Twameva Sakshat Shri Vedavedyaya (Source of Vedas) Namah Swaha!

Om Twameva Sakshat Shri Dayanidhaye (One Who Is Treasure of Compassion) Namah Swaha!

Om Twameva Sakshat Shri Sarvabhutatmakaya (Soul of Elements) Namah Swaha!

Om Twameva Sakshat Shri Sarvagraha Rupine (To All-Formed One) Namah Swaha!

Om Twameva Sakshat Shri Paratparaya (Greater Than the Greatest) Namah Swaha!

Shri Mataji: What has happened is, these are all Shri Krishna's names. Shri Krishna. Are there different ones for Shri Vishnu?

Sahaja Yogi: "Sahasrara Namavali" (1,000 names).

Shri Mataji: Sahasrara Namavali. It is good that Shri Krishna's names were covered, because Shri Krishna's is never done, and it has been benevolent for everyone's Vishuddhi.

Shri Mataji: It is good for Vishuddhi.

Shri Mataji: Everyone's Vishuddhi is caught up.

It is good. All Krishna's.

Take 108 (names of Shri Vishnu). Start with "Ka" (letter K pronunciations). Count 108 names from "Ka". Or take the ones from "Uh", "Aa", (letter A pronunciations)) "E", "Ee" (letter E pronunciations). These are all of Vishuddhi.

Sahaja Yogi: "Kritagnya, Krita, Atmavaya, Suresha".

Shri Mataji: OK, start with "Na" (letter N pronunciations). Count 108.

Sahaja Yogi: "Niyamaya", "Yamaya", "Vedyaya". Take it from there.

Shri Mataji: Yes. Because we have said the names of Krishna. If we had chanted from "Uh", "Aa", "E", "Ee" the beej (seed) mantras are there. But it is done. So now you start with "Na". Count 108 names from "Na".

What number? What number is this?

Sahaja Yogi: We will start from 161 and go on till 268.

Shri Mataji: OK.

Sahaja Yogis:

Om Twameva Sakshat Shri Niyama (The Restraints of Dharma) Namah Swaha!

Om Twameva Sakshat Shri Yamaya (Restrained, the God of Death) Namah Swaha!

Om Twameva Sakshat Shri Vedyā (That which is to be Known) Namah Swaha!

Om Twameva Sakshat Shri Vaidyaya (Scholarly) Namah Swaha!

Om Twameva Sakshat Shri Sadā-yogīne (Always Connected with the Supreme) Namah Swaha!

Om Twameva Sakshat Shri Vīra-hākte (Destroying Mighty Foes) Namah Swaha!

Om Twameva Sakshat Shri Mādhavaya (The Lord of Knowledge) Namah Swaha!

Om Twameva Sakshat Shri Madhave (Sweet Natured) Namah Swaha!

Om Twameva Sakshat Shri Atīndriyaya (Beyond the Senses) Namah Swaha!

Om Twameva Sakshat Shri Mahā-māyaya (The Supreme Illusion) Namah Swaha!

Om Twameva Sakshat Shri Mah'otsāhaya (The Great Enthusiast) Namah Swaha!

Om Twameva Sakshat Shri Mahā-balaya (Supreme Strength) Namah Swaha!

Om Twameva Sakshat Shri Mahā-buddhiye (Supreme Intelligence) Namah Swaha!

Om Twameva Sakshat Shri Mahā-vīryaya (The Supreme Essence) Namah Swaha!

Om Twameva Sakshat Shri Mahā-śaktiye (All-Powerful) Namah Swaha!

Om Twameva Sakshat Shri Mahā-dyutiye (Greatly Luminous) Namah Swaha!

Om Twameva Sakshat Shri Anirdeśhya-vapuye (of Indescribable Form) Namah Swaha!

Om Twameva Sakshat Shri Śhrīmān (Always Courted by Glories) Namah Swaha!

Om Twameva Sakshat Shri Amey'ātmā (of Immeasurable Spirit) Namah Swaha!

Om Twameva Sakshat Shri Mahādri-dhite (Supporting the Great Mountain) Namah Swaha!

Om Twameva Sakshat Shri Maheśhvāsaya (Wielding the bow Shārnga) Namah Swaha!

Om Twameva Sakshat Shri Mahī-bhartāye (The Lord of the Earth) Namah Swaha!

Om Twameva Sakshat Shri Śhrī-nivāsaya (The Abode of Śhrī Lakshmī) Namah Swaha!

Om Twameva Sakshat Shri Satā-gatiye (The Goal for the Virtuous) Namah Swaha!

Om Twameva Sakshat Shri Aniruddhaya (Un-obstructed) Namah Swaha!

Om Twameva Sakshat Shri Sur'ānandaya (The Joy of the Gods) Namah Swaha!

Om Twameva Sakshat Shri Govindaya (The Rescuer of the world) Namah Swaha!

Om Twameva Sakshat Shri Govidām-patiye (The Lord of the wise) Namah Swaha!

Om Twameva Sakshat Shri Marīchiye (The Great Sage, as Lord of Creatures) Namah Swaha!

Om Twameva Sakshat Shri Damanaya (Self-controlled) Namah Swaha!

Om Twameva Sakshat Shri Hasaya (The Swan-like Sage) Namah Swaha!

Om Twameva Sakshat Shri Suparnaya (The Beautiful-Winged Garuda) Namah Swaha!

Om Twameva Sakshat Shri Bhujag'ottamadaya (Shrī Shesha, the Best of Snakes) Namah Swaha!

Om Twameva Sakshat Shri Hiraya-nābhaya (Having a Golden Navel) Namah Swaha!

Om Twameva Sakshat Shri Su-tapāye (Performing Great Austerities) Namah Swaha!

Om Twameva Sakshat Shri Padma-nābhaya (Lotus-navelled) Namah Swaha!

Om Twameva Sakshat Shri Prajāpatiye (The Lord of all Creatures) Namah Swaha!

Om Twameva Sakshat Shri Amityuve (Beyond Death) Namah Swaha!

Om Twameva Sakshat Shri Sarva-dikye (The Seer of Everything) Namah Swaha!

Om Twameva Sakshat Shri Sihaya (The Lion) Namah Swaha!

Om Twameva Sakshat Shri Sadhātāye (The Regulator) Namah Swaha!

Om Twameva Sakshat Shri Sadhimānte (Abiding in peace) Namah Swaha!

Om Twameva Sakshat Shri Sthiraya (Steady) Namah Swaha!

Om Twameva Sakshat Shri Ajaya (Unborn) Namah Swaha!

Om Twameva Sakshat Shri Dur-marhaaya (Not to be Controlled) Namah Swaha!

Om Twameva Sakshat Shri Śhāstāye (Ruling over the Universe) Namah Swaha!

Om Twameva Sakshat Shri Viśhrut'ātmānye (The Self-described in the scriptures) Namah Swaha!

Om Twameva Sakshat Shri Surāri-hānye (Destroying the Enemies of the Devas) Namah Swaha!

Om Twameva Sakshat Shri Guruve (The Teacher) Namah Swaha!

Om Twameva Sakshat Shri Guru-tamaya (The Greatest Teacher) Namah Swaha!

Om Twameva Sakshat Shri Dhāmaye (The Supreme Abode) Namah Swaha!

Om Twameva Sakshat Shri Satyaya (The Truth) Namah Swaha!

Om Twameva Sakshat Shri Satya-parākramaya (Courageous for the Truth) Namah Swaha!

Om Twameva Sakshat Shri Nimihaya (Having a twinkle in the eye) Namah Swaha!

Om Twameva Sakshat Shri Animihaya (Unwinking and Ever Awake) Namah Swaha!

Om Twameva Sakshat Shri Sragvīne (Wearing a Garland) Namah Swaha!

Om Twameva Sakshat Shri Vāchas-patir--udāra-dhīye (Whose Navel gives rise to Shri Brahma) Namah Swaha!

Om Twameva Sakshat Shri Agraniye (Guiding us to the Highest Peak) Namah Swaha!

Om Twameva Sakshat Shri Grāmanīye (Leading the Flock) Namah Swaha!

Om Twameva Sakshat Shri Śhrīmāntyē (The Possessor of Effulgence and Glory) Namah Swaha!

Om Twameva Sakshat Shri Nyāyaya (Justice) Namah Swaha!

Om Twameva Sakshat Shri Netāye (The Leader) Namah Swaha!

Om Twameva Sakshat Shri Samīranaye (Administering all Living Creatures) Namah Swaha!

Om Twameva Sakshat Shri Sahasra-mūrdhāye (Having a Thousand Heads) Namah Swaha!

Om Twameva Sakshat Shri Viśhv'ātmāne (The Soul of the Universe) Namah Swaha!

Om Twameva Sakshat Shri Sahasr'ākhaya (Having Thousands of Eyes) Namah Swaha!

Om Twameva Sakshat Shri Sahasra-pātye (Thousand-Footed) Namah Swaha!

Om Twameva Sakshat Shri Āvartanaya (The Unseen Dynamism) Namah Swaha!

Om Twameva Sakshat Shri Nivit'ātmāye (The Soul released from the bonds of matter) Namah Swaha!

Om Twameva Sakshat Shri Samvitaye (Veiled from those in ignorance) Namah Swaha!

Om Twameva Sakshat Shri Sam-pramardanaya (Tormenting Evil Men) Namah Swaha!

Om Twameva Sakshat Shri Ahas-samvartakaya (Regulating the Day) Namah Swaha!

Om Twameva Sakshat Shri Vahniye (Fire) Namah Swaha!

Om Twameva Sakshat Shri Anilaya (The Air and the Wind) Namah Swaha!

Om Twameva Sakshat Shri Dharanī-dharaya (Supporting the Earth) Namah Swaha!

Om Twameva Sakshat Shri Su-prasādaya (Fully Satisfied) Namah Swaha!

Om Twameva Sakshat Shri Prasann'ātmāye (Ever Pure and All-Blissful Self) Namah Swaha!

Om Twameva Sakshat Shri Viśhva-dhikye (Overlord of the Universe) Namah Swaha!

Om Twameva Sakshat Shri Viśhva-bhuje (Enjoying all Experiences) Namah Swaha!

Om Twameva Sakshat Shri Vibhuve (Manifesting in Endless Forms) Namah Swaha!

Om Twameva Sakshat Shri Sat-kartāye (Honouring Good and Wise People) Namah Swaha!

Om Twameva Sakshat Shri Sat-kitaya (Adored by all Good People) Namah Swaha!

Om Twameva Sakshat Shri Sādhuve (Living by Righteous Codes) Namah Swaha!

Om Twameva Sakshat Shri Jahnuve (The Leader of Men) Namah Swaha!

Om Twameva Sakshat Shri Nārāyananaya (The Refuge of men, reclining on the waters) Namah Swaha!

Om Twameva Sakshat Shri Naraya (The Guide) Namah Swaha!

Om Twameva Sakshat Shri Asakhyeya (Having Numberless Names and Forms) Namah Swaha!

Om Twameva Sakshat Shri Apramey'ātmāte (Unlimited Soul) Namah Swaha!

Om Twameva Sakshat Shri Viśhihaya (Transcending all in Your Glory) Namah Swaha!

Om Twameva Sakshat Shri Śhiha-kite (The Law-Maker) Namah Swaha!

Om Twameva Sakshat Shri Śhuchiye (Pure) Namah Swaha!

Om Twameva Sakshat Shri Siddh'ārhaya (Attaining all success) Namah Swaha!

Om Twameva Sakshat Shri Siddha-sakalpaya (Fulfilling all wishes) Namah Swaha!

Om Twameva Sakshat Shri Siddhidaya (The Giver of Benedictions) Namah Swaha!

Om Twameva Sakshat Shri Siddhi-sāadhanaya (The Fulfiller of Self-realisation) Namah Swaha!

Om Twameva Sakshat Shri Vihāhīde (Controlling all Actions) Namah Swaha!

Om Twameva Sakshat Shri Viha-bhaya (Showering all Dharmas) Namah Swaha!

Om Twameva Sakshat Shri Vihuve (Long-Striding) Namah Swaha!

Om Twameva Sakshat Shri Viha-parvāne (The Ladder Leading to Dharma) Namah Swaha!

Om Twameva Sakshat Shri Vih'odaraya (From Whose Belly Life Showers Forth) Namah Swaha!

Om Twameva Sakshat Shri Vardhanaya (The Nurturer and Nourisher) Namah Swaha!

Om Twameva Sakshat Shri Vardhamānaya (Expanding as the Universe) Namah Swaha!

Om Twameva Sakshat Shri Viviktaya (Solitary) Namah Swaha!

Om Twameva Sakshat Shri Śhruti-sāgaraya (The Ocean of all Scripture) Namah Swaha!

Om Twameva Sakshat Shri Subhujaya (Having Graceful Arms) Namah Swaha!

Om Twameva Sakshat Shri Dur-dharaya (Unbearable, as the Bearer of everything) Namah Swaha!

Om Twameva Sakshat Shri Vāgmīde (Eloquent in Speech) Namah Swaha!

[107 names are completed, 161 to 267].

Sahaja Yogi: This is the last one (referring to the 1,000th name).

Shri Mataji: How many are done?

Sahaja Yogi: 107.

Shri Mataji: Say and complete it.

Sahaja Yogis:

Om Twameva Sakshat Shri Sarva-prahara'--āyudha (Having all the Weapons of Destruction) Namah Swaha!

Sahaja Yogi: 108.

Shri Mataji: Now remove badhas, everyone. Now, whatever badhas are there in Nagar district (Ahmednagar where the town of Rahuri is located), remove them first. Now badhas in Nagar, first and foremost, the badhas that are coming in the way of Sahaja Yoga work, do them. Say them.

[A Sahaja Yogi leads the description of the badha, and everyone repeats Swaha in chorus.]

Sahaja Yogi: For all the initiatives of Sahaja Yoga, Sahaja Yoga ashrams, work programs and overall progress of Sahaja Yoga, all the badhas in Nagar that are obstructing the way, Swaha!

Shri Mataji: The badhas from those who are drinking alcohol. Alcohol makers and those who consume alcohol.

Sahaja Yogi: In Ahmednagar district, those making alcohol, those consuming it and the immoral disturbances caused by alcohol, all those badhas, Swaha!

Shri Mataji: Then, all the badhas in Indira Nagar (another town in Ahmednagar), Swaha!

Sahaja Yogi: In Ahmednagar, and Indira Nagar within, the badhas and people that are spreading political agendas and immoral

ways, Swaha!

Shri Mataji: Now, cigarette and tobacco. Tobacco, especially.

Sahaja Yogi: In the district of Ahmednagar, especially, within Sahaja Yogis, badhas of secretly smoking cigarette and tobacco, Swaha!

Shri Mataji: They should burn like this, "kadhak" (referring to the robust Havan flames consuming the wood).

Not only this but the badhas of those selling tobacco and those growing tobacco, they should also be destroyed.

Sahaja Yogi: In the district of Ahmednagar, the badhas of all those who distribute tobacco and in the district of Ahmednagar, all those who grow tobacco, Swaha!

After coming to Sahaja Yoga and indulging in such nonsensical addictions, bringing sternness in their talk, obstructing the work of Sahaja Yoga, all such badhas of Sahaja Yogis, Swaha!

Shri Mataji: Then, the leaders in Sahaja Yoga, the sternness in their talk, the badhas of that, Swaha. All the leaders who are there.

Sahaja Yogi: Those who consider themselves leaders in Sahaja Yoga, all over the world, in reality, they are not, but those who think no end of themselves, their badhas of harsh talk, rigidity and ego, Swaha!

Shri Mataji: The badhas of speaking out in anger, extreme rage.

Sahaja Yogi: The badhas of considering themselves all-knowing.

Shri Mataji: Extreme rage. Of angry temperament.

Sahaja Yogi: Badhas of extreme rage, speaking down to someone, Swaha.

Shri Mataji: This was very important. Now for the rest of the world.

Sahaja Yogi: One thing is left.

Shri Mataji: Yes, please speak.

Sahaja Yogi: The badhas of Sahaja Yogis "sansar" (family life), Swaha!

Shri Mataji: Next, of "bhaubandhki" (brotherhood).

Sahaja Yogi: The badhas of brotherhood and politics in Sahaja Yoga, Swaha!

Shri Mataji: The "matsar" (envy) about each other.

Sahaja Yogi: The badhas of brotherhood and the envy arising from that, Swaha!

The badhas of "gruhinis" (housewives) of Sahaja Yogis, Swaha!

The badhas of children of Sahaja Yogis, Swaha!

Shri Mataji: The attention of Sahaja Yogis into useless things. Meaning, paying too much attention to (their) wives, paying too much attention to men, Swaha!

Sahaja Yogi: Paying attention to irrelevant things, forgetting and taking attention away from the path of Parameshwara, whatever badhas still have a hold over Sahaja Yogis despite being in Sahaja Yoga for so many years, all these badhas of Sahaja Yogis, Swaha.

Shri Mataji: Then, the caste system.

Sahaja Yogi: Whatever ideas of caste are still entrenched more than required, within Sahaja Yogis, all those badhas, Swaha!

Shri Mataji: In (their) heads.

Shri Mataji: Then, those who look at Sahaja Yoga with "khulepana" (simple, or in this context superficial). Meaning, "(Shri Mataji) has to come to my house", "has to eat at my house", "has to have a cup of tea at my house", these types of "khule" feelings.

Sahaja Yogi: Despite coming to Sahaja Yoga, looking at Shri Mataji, in Her human form, and not recognising Her true form with inner attention, all those badhas, Swaha!

Shri Mataji (correcting): The "khulepana", the feeling (revering Mother in her human form only), "thillarpana karne" (behaving frivolously).

Sahaja Yogi: Despite coming to Sahaja Yoga, the feeling of "khulepana", being possessive or trying to establish familial proximity to Mother, feelings of these kinds, even the badhas of such (narrow-minded) feelings, Swaha!

Shri Mataji: Similarly, asking for material or transactional welfare and not asking for the Spirit, the badhas arising from that, Swaha!

Sahaja Yogi: Despite coming to Sahaja Yoga, in spite of coming into the Kingdom of God, expecting that "my material wealth will improve with Sahaja Yoga", "my family will be helped", "everything else can stay aside", tendencies of these kinds, the badhas of these tendencies, Swaha!

Shri Mataji: My son, my daughter, my wife. This "Me"ness, this should also go.

Sahaja Yogi: One's own daughter, own son, own wife, focusing only on one's family, ignoring our foreign brothers and sisters who have travelled here, forgetting or failing to recognise that they are our brothers and sisters, not attaining the feeling that these are our real brothers and sisters, this is our Sahaja Yoga community, all those badhas, Swaha!

Shri Mataji: In the whole world, all our brothers and sisters are our flesh and blood, they have taken birth from the womb of the same Mother. The behaviour that goes against that (reality), the "nishtha" (loyalty) that does not develop, the feelings that do not develop within us, that badhas that obstruct these feelings, Swaha!

All Sahaja Yogis: Swaha!

Sahaja Yogi: After coming to Sahaja Yoga and despite developing these global relationships, having foolish [INAUDIBLE] notions, with respect to the work, and the divisions which are being created knowingly or unknowingly, in people's thoughts and speech; in spite of being in Sahaja Yoga, they do not forget people's nationality, also about ashrams and centres. This centre, that centre. This has to happen with this centre only.

Shri Mataji: Means "khoti buddhi" (narrow/divisive).

Sahaja Yogi: "Kothepana". They are English. They are American. They are Indian. This attitude, this mentality is a kind of stupidity. That this is only one world for Sahaja Yoga, the badhas that obstruct this feeling taking root in the mind, Swaha!

Shri Mataji: Now, let the foreigners say what they want to say. They (the Indian Sahaja Yogis) have said all the badhas that come in the establishment of one Universal Kingdom of God. All the badhas. See, one should not think you are an Englishman or Australian. You are all one in the Kingdom of God. So this what they have said it. Now you have to say something about it.

All the conditionings of the Western minds.

Sahaja Yogi: First of all, all the ego of the Western mind, Swaha!

Shri Mataji (in Marathi, to Indian Sahaja Yogis): You did not say what ego we have over here. They (foreign Sahaja Yogis) are saying they have it. We are very egoistical people.

Sahaja Yogi (in Marathi): We have ego here, as well.

Sahaja Yogi: All the arrogance of the Western mentality that thinks it is better than anybody else, Om Swaha!

Shri Mataji (in Marathi, to Indian Sahaja Yogis): They blame themselves.

Sahaja Yogi: All the conditionings which make us slaves to our superego, Om Swaha!

All the badhas in the West that make us divided from people who have to give us something in the East, Om Swaha!

All the badhas which stop us from becoming one complete Universal Being in our Mother, Om Swaha!

All the badhas which make us separate in any way, as brothers and sisters, as relations as spiritual beings together, Swaha!

Shri Mataji: The planning temperament. See, still, there is planning, thinking, analysing, criticising.

Sahaja Yogi: All the badhas against spontaneity, all the badhas of planning too much, thinking too much, the badhas of analysing too much, projecting too much, Om Swaha!

Shri Mataji: No, against surrendering.

Sahaja Yogi: All the badhas against surrender to our Mother, Om Swaha!

All the badhas which think that we are doing the job, when in fact, we leave it at the holy feet of our Mother, Om Swaha!

Shri Mataji: And all the badhas in the ascent.

Sahaja Yogi: All the badhas which prevent.

Shri Mataji: In the fast ascent.

Sahaja Yogi: All the badhas which prevent our rapid and fast ascent into the Kingdom of God, Om Swaha!

All the badhas which hold us back and try to interrupt our progress by dividing us and by torturing us from time to time, Om Swaha!

Shri Mataji: And wrong attention on negative people.

Sahaja Yogis: All the badhas within us which put our attention to the negativity in others and the negative people who receive our attention, Om Swaha!

Shri Mataji: Now the centres, you can say. All the centres. All the centres of the world.

Sahaja Yogi: Just as one, Mother? Or through the lot.

Shri Mataji: You say all of them. It will be better.

Sahaja Yogi: [INAUDIBLE].

Shri Mataji: No, you say yours and he will say [INDAUDIBLE].

In Marathi: Put it now. Touch it and see, the vibrations will start now. The smoke will go.

Sahaja Yogi: All the Australian centres, Om Swaha!

All Austrian centres, Om Swaha!

Shri Mataji: Badhas.

Sahaja Yogi: All the badhas of the Austrian and Australian centres, Om Swaha!

All the badhas of the German centres, Om Swaha!

All the badhas of the Swiss centres, Om Swaha!

All the badhas of the French centres, Om Swaha!

All the badhas of the Spanish centres, Om Swaha!

All the badhas of the Portuguese centres, Om Swaha!

All the badhas of the Austrian centres, Om Swaha!

All the badhas of the New Zealand centres, Om Swaha!

All the badhas of the Singapore centre, Om Swaha!

All the badhas of the Malaysian centre, Om Swaha!

All the badhas of the Italian centres, Om Swaha!

Shri Mataji: Holland.

Sahaja Yogi: All the badhas of the Holland centres, Om Swaha!

All the badhas of United States of America centres, Om Swaha!

All the badhas of the Canadian centres, Om Swaha!

Shri Mataji: Belgium.

Sahaja Yogi: All the badhas of Belgium centres, Om Swaha!

Shri Mataji: Portugal.

Sahaja Yogi: All the badhas of the Portuguese centres, Om Swaha!

All the badhas of Saudi Arabian centre, Om Swaha!

Shri Mataji: East Africa.

Sahaja Yogi: All the badhas of East African countries, Om Swaha!

All the badhas of West African countries, Om Swaha!

All the badhas of Hong Kong centres, Om Swaha!

All the badhas of Latin American centres, Om Swaha!

Shri Mataji: Malaysia.

Sahaja Yogi: All the badhas of Malaysia, Om Swaha!

All the badhas of United Kingdom centres, Om Swaha!

Shri Mataji: What about Spain?

Sahaja Yogi: I have already said that. Let us say it again.

All the badhas of the Spanish centres, Om Swaha!

All the badhas of Iranian centre, Om Swaha!

Shri Mataji: All the badhas of "United Bhoots (ghosts) Centres" (laughs).

Sahaja Yogis: International.

Sahaja Yogi: To the badhas which are the unity of bhoots, Om Swaha!

Shri Mataji: Fraternity (laughing).

Now done? Now we will do.

Sahaja Yogi: All the badhas which prevent us from being absolutely loving to our brothers and sisters, Om Swaha!

All the badhas which prevent us from being totally devoted to our Divine Mother, Om Swaha!

Shri Mataji: Now take the ones here in India.

Sahaja Yogi: After coming to Sahaja Yoga, doing sadhana for more than ten years, Mataji who is Sakshat Parabrahma, knowingly or unknowingly, that recognition still does not come. And even after having the recognition, knowingly or unknowingly, we keep doing human planning, ignoring Mother's planning. That Mother is an Avatar, we forget this truth easily, we keep seeing the human form only. Even in speaking with Mother, knowingly or unknowingly, we assume we are the ones responsible for doing the work. This type of ego, ignorance and knowingly or unknowingly, the stupidity (underlying it), all those badhas, Swaha!

Shri Mataji: These are of "Andhalepan" (blindness). Andhalepan. Your brains recognise but not the heart. The heart should recognise. Of the heart. The heart should get the eyes (to see). Next.

Now, say the badhas of all the Sahaja Yoga centres in India. Say it as one country.

Sahaja Yogi: Sahaja Yoga is functioning by the "Sankalp" (intention) of Shri Mataji, and by Shri Mataji's "sanket" (guidance), each and every minute is pre-determined. Regarding Sahaja Yogis. Where Sahaja Yogis should live, what they should eat and drink, where they should go, Shri Mataji decides that. What has to be done today, what program has to be conducted today, Parameshwar has decided this. Not recognising this truth is a type of ignorance. This is a major badha of ignorance which has come and is residing in Sahaja Yoga, the badhas of this type of blindness, Swaha!

Shri Mataji: Second thing, someone going and telling Mataji something, saying this person said this of Mataji, he said this against you, or someone else said, so you need to go and tell Mataji, this illusionary idea that you have, it is a very big badha. I know everything, I know everything about everyone, no need to tell Me and no one can tell Me. So it must be understood that your Mother, within Her, in Her head, Sakshat Virata is there. So you need not tell me anything. So whatever badhas you have of such illusionary ideas, say Swaha to all of them.

Sahaja Yogis: Swaha!

Sahaja Yogis: Illusionary concepts.

Sahaja Yogi: In this Universe and in every atom, Shri Mataji has her existence. Shri Mataji is Sakshat Parameshwar (Verily, God Almighty), not accepting this truth in our innermost Self, it is assumed that Shri Mataji does not come to know of anything. Shri Mataji sees with infinite eyes.

Shri Mataji: She is simple, she does not understand anything.

Sahaja Yogi: Shri Mataji sees with infinite eyes and through time immemorial, she hears everything, sees everything and is established in every photo. Not only that, we cannot hide our innermost thoughts, good or evil from Shri Mataji. Being ignorant of this also means completely falling behind in the Kingdom of God. This ignorance, these illusionary ideas, thinking oneself to be too clever, all these types of badhas, which will damage (progress) to God Almighty, Swaha!

Shri Mataji: Now, all the badhas of all centres of Hindustan (India).

Sahaja Yogi: Every person coming to Sahaja Yoga, every person that Shri Mataji has accepted unto Her feet, is special to the

work of Sahaja Yoga in some way or other. Instead of accepting this feeling, Shri Mataji (he) did this or that, - every person coming to Shri Mataji is "punyavaan" (meritorious with good deeds). No one can be higher or lower than the other. That person is superior, punyavaan has come to the feet of Shri Adi Shakti due to their "sanchit" (accumulated good karma). Forgetting this feeling, easily forgetting this feeling, considering oneself to be great, this egoistic feeling, the badhas created by the ego, Swaha!

Shri Mataji: Now badhas of all centres Swaha. Badhas of all centres in India, Swaha!

Sahaja Yogis: All kinds of badhas of all centres in India, Swaha!

The badhas created knowingly or unknowingly, any badhas of all centres overlooked in our mention by mistake, Swaha!

Shri Mataji: Of the politics in India.

Sahaja Yogi: The badhas of the political class in India, Swaha!

Shri Mataji: Now, badhas the scientists.

Sahaja Yogi: All types of badhas of the scientific class in India, Swaha!

Shri Mataji: And the intellectual fools (or pseudo-intellectuals).

Sahaja Yogi: All types of badhas of the education sector and pseudo-intellectuals, Swaha!

Shri Mataji: And social.

Sahaja Yogi: All types of badhas of leaders of society, politicians in India indulging in anti-social activities, Swaha.

Shri Mataji: And those lowering the moral level.

Sahaja Yogi: The badhas of those lowering morality in India to the depths, Swaha!

Shri Mataji: The badhas of not being straight-forward, playing games of cunning, Swaha!

Sahaja Yogi: During (Sahaja Yoga) work, despite coming face to face with the Truth, attaining prosperity and self-realization, we make an about-turn, when it is time to face the Truth. The badhas of such "running away", Swaha!

Shri Mataji: Now, all badhas coming into the collectivity, Swaha!

Sahaja Yogi: The "sangha" of collectivity, forming a global relationship, the badhas which obstruct the collectivity, Swaha!

Shri Mataji: Now, the badhas of people not coming to the centre, Swaha! Regularly.

Sahaja Yogi: Considering one's own house to be their "castle" and making innumerable excuses for not coming to the centre, all these types of badhas, Swaha!

Sahaja Yogi: Remaining, for the projects.

Shri Mataji: The projects that we are going to initiate, the badhas coming in the way, Swaha!

Sahaja Yogi: Jaganmata Shri Mataji Nirmala Devi has initiated many projects for the progress of Sahaja Yoga. The badhas that

come in the way of these projects, Swaha!

Shri Mataji: Financial and legal.

Sahaja Yogi: The political, financial and bureaucracy badhas of all types, Swaha!

Shri Mataji: So is everyone done? Against collectivity. Sitting at home, one who thinks, we have done it. No, you have to go to the centre of religiously. Take responsibility. The badhas of irresponsible behaviour, all Swaha!

Sahaja Yogis: Swaha!

Sahaja Yogi: After coming to Sahaja Yoga, behaving irresponsibility and undermining the progress of Sahaja Yoga, the badhas of such tendencies, Swaha!

Shri Mataji: All the badhas of not understanding that one is a very great yogi.

Sahaja Yogis: Swaha!

Sahaja Yogi: Mother, even at this age of 61, is striving for us day and night. She barely gets four hours of rest in a day. Despite understanding this, interrupting into her rest period with some family issues, the badhas of these tendencies, Swaha!

Shri Mataji: (Laughs) Mother has to be troubled, otherwise how is one to manage? Done? Now, do the "purnavati" (the final offering to complete the Havan).

Sahaja Yogi: The badhas created by the ignorance Sahaja Yogis, knowingly or unknowingly, Swaha!

Shri Mataji: Everyone is forgiven. Forget what has happened. But correct the path ahead. Going forward, we will dedicate ourselves to the work of Sahaja Yoga. There is nothing more important than that. The first priority is Sahaja Yoga, everything else is secondary. In that, we will bind our minds completely and get fully involved in the work of Sahaja Yoga. We will help in every way. Make this firm resolve in your minds and with this, you must complete this yagna.

Now come, take it in your hand. Is it there, the "bael" fruit?

Sahaja Yogi: Yes, the bael fruit is here.

Shri Mataji: Take it. Give it in their hands. Are there some ghee? Put it in the container of ghee. And anything else that is still remaining, take it in the hand as well. Now, what is remaining? Whatever is remaining, place it right in the middle. Come. He will say it. "Purnavidhan" (the first verse in a purnavati).

Sahaja Yogi: We have to stand up, is it not?

Shri Mataji: What?

Sahaja Yogi: Stand up for the purnavati.

Shri Mataji: Stand up. See, it is found.

[Sahaja Yogis are looking for the purnavati text to recite. Someone finds an "aarti" text].

Shri Mataji: "Purnavidham, purnavidya..", that is how it is.

Sahaja Yogi: This is for "aarti".

Shri Mataji: Aarti after that. It (the text) must be in the "vidhi" (ritual book). It may be at the end of the Vishnu Sahasranaam. Look at the end of the Vishnu Sahasranama.

[Sahaja Yogis are looking for the text].

Shri Mataji: It is from last time. It should be memorised. It is quite short.

Sahaja Yogis (to each other): Is it not in the index?

[Still no luck].

Shri Mataji: Let it be. I will say it. Say after me..add it.. is it there? Say it. Add it. Come On.

Sahaja Yogi: It could not be found, please You say.

Shri Mataji: Purnavidham, purnavidhyat..I have also forgotten. Just add whatever is there.

Sahaja Yogis: Om Swaha!

Shri Mataji: Now you all recite everything, so I do not have it (memorised) by heart. Next time, I will memorise it.

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai!

Adishakti Shri Nirmala Devi Ki Jai!

Mahamaya Shri Nirmala Devi Ki Jai!

Shri Mataji: Now you say the aarti. Now we will all complete the aarti. Add everything in it. Fruits and everything. The fruits at the side, everything, the ghee and anything else.

Sahaja Yoginis: Who will hold the aarti?

Shri Mataji: Give it to the women. Call Chavan. Please come. Warren, come along.

Warren: Yes, Shri Mataji.

Shri Mataji: Come forward.

Shri Mataji: Sab Ko Dua Dena.

[Sahaja Yogis are standing in front of Shri Mataji, holding the aarti to offer to Mother.

Sahaja Yogis recite Mahamantras.]

Om Twameva Sakshat Shri Mahalaxmi, Mahasaraswati, Mahakali, Trigunatmika, Sakshat Shri Adishakti Mataji Shri Nirmala Devi
Namo Namah.

Om Twameva Sakshat Shri Kalki, Sakshat Shri Adishakti Mataji, Shri Nirmala Devi Namoh Namah.

Om Twameva Sakshat Shri Kalki, Sakshat Shri Sahasraraswamini Mokshapradayini, Mataji Shri Nirmala Devi Namoh Namah.

[Sahaja Yogis sing "Sab Ko Dua Dena", followed by the three Mahamantras one more time].

Om Twameva Sakshat Shri Mahalaxmi, Mahasaraswati, Mahakali, Trigunatmika, Sakshat Shri Adishakti Mataji Shri Nirmala Devi Namoh Namah.

Om Twameva Sakshat Shri Kalki, Sakshat Shri Adishakti Mataji, Shri Nirmala Devi Namoh Namah.

Om Twameva Sakshat Shri Kalki, Sakshat Shri Sahasraraswamini Mokshapradayini, Mataji Shri Nirmala Devi Namoh Namah.

Shri Nirmala Devi Namoh Namah!

Shri Nirmala Devi Namoh Namah!

Shri Nirmala Devi Namoh Namah!

Bolo Jaganmata Shri Nirmala Devi Ki Jai!

Adishakti, Shri Nirmala Devi Ki Jai!

Sahajayogadayini, Shri Nirmala Devi Ki Jai!

Shri Mataji: Everyone takes a collective bandhan. Properly.

Ask something for one's progress. Ask for progress.

[Mother is asking everyone to prostrate down and come forward].

Come forward on your knees, the way they (Sahaja Yogis in front) have come. On your knees, everyone. Come on your knees, everyone. I should be able to see your Kundalinis.

[Sahaja Yogis have prostrated down].

My Infinite Blessing to all of you. May Goddess Bless you all. May God Bless you all.

Everyone's Kundalinis are "chaan" (in good shape).

Now, those who want photographs, they should declare their names here.

Sahaja Yogi: There are so many little ones of these, Mother (photographs?)

Sahaja Yogi: The luggage of some of our foreign Sahaja Yogis which was stolen, let us give a bandhan so that it is found.

[Photos are being distributed. Mother is instructing main centres in the district be called out and photos of Mother are handed out. Mother is personally asking for each centre by name and choosing photographs to be given. All recipients hold up the

photos they have received amidst applause.]

Shri Mataji: Give photos to main centres. Come forward. Give photos for each centre, including the "padma charan" (lotus feet). Someone wanted for a school. Give it. Give the photos of the charan.

Shri Mataji: Has everyone received the photos of the charan?

Sahaja Yogi: We have plenty of them. We can give lots of them. We are bringing some more photos, Mother. We were keeping them for Mahashivaratri. More are coming.

Shri Mataji: Where are they?

Sahaja Yogi: They are coming. In two-three minutes.

[[Most of the centre leaders from Ahmednagar district Sangamner, Ambika Nagar, Nandgaon, Sone-Brahmni, Fatebaz etc. have received the photos. Distribution continues. Mother hands out photos as requested.]

Shri Mataji: Now, give (the remaining) to a centre each.

[Photo distribution is over. A spontaneous musical program has started. There are no musical instruments, only vocals. Sahaja Yogis are singing traditional Marathi songs and Sahaja Yoga songs in Marathi accompanied by "taal" (small handheld cymbals) and clapping hands. The singing is similar to bhajan programs common to village temples in Maharashtra].

[Song 1: The group sings, Jai Jai Jai Adishakti Hi Nirmal Naam Smarare (Glory to the Adishakti, Sing the Name Nirmal).

Song 2: A Sahaja Yogi sings a bhajan of Saint Tukaram solo.

Song 3: A Sahaja Yogi sings (an original composition or unknown origin) "Brahma, Vishnu, Panduranga", set to a popular Hindi tune, solo.

Song 4: A Sahaja Yogini sings Payasdaan from "Geet Ramayan", a contemporary Marathi musical recital of the story of Ramayana released in the eighties. It was extremely popular in Maharashtra at the time and still is.]

Shri Mataji: Voice has improved. From Sahaja Yoga.

[Song has ended].

Shri Mataji: Now sing something about Sahaja Yoga. Come, sit here. Come here (to the female singer), sing along with them, come.

[Sahaja Yogis are discussing which song to take up next. A Sahaja Yogi says he plans to write his own compositions on Sahaja Yoga, others jocularly mention he plans to be a poet].

Shri Mataji: Sahaja Yoga has to be understood, then write about it.

Sahaja Yogi: No, Shri Mataji. In this (probably an existing song), I had an idea and I will make the changes as per that.

[Song 5: The Sahaja Yogi sings a composition "Dhanya Sharada, Brahma, Vinayaka". Mother corrects some of the wordings].

Shri Mataji: Sing Amhi Bigadhalo (after the earlier song).

Shri Mataji: Nice. He has talent.

Sahaja Yogi: And his voice is also good.

Shri Mataji: Voice is good. And he sings in tune.

[Song 6: Sahaja Yogis with the female lead sing "Nirmala Mauli Tujha Navachi Ga Sahuli" (Mother Nirmala, the comfortable shade of Your Name).

Song 7: Sahaja Yogis sing "Charan Dharare, Aaiche He Charan Dharare" (Fall at the feet of Mother). Very catchy and in simple clapping rhythm.

Song 8: Sahaja Yogini sings "Mogara Phulala" (The jasmine flower has blossomed). A very famous composition by Sant Gyaneshwar.]

Song 9: Sahaja Yogis sing "Ughad Sahasrara Mate" (Open the Sahasrara, Mother).

Song 10: Sahaja Yogis sing concluding song in Hindi. "Jai Jagdambe, Jai Jagdambe, Jai Ganeshji Ki Maa Ambe", (Glory to Jagadamba, Mother of Shri Ganesha).]

Sahaja Yogis: Jaganmata Shri Nirmala Devi Ki Jai!

[End of Video.]

1984-0229, Mahashivaratri Puja: Detachment & Enlightenment of Brain

View [online](#).

29 February 1984

Detachment & Enlightenment Of Brain

Mahashivaratri Puja

Pandharpur (India)

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

“Detachment & Enlightenment of Brain,” Mahashivaratri Puja, Pandharpur (India), February 29th, 1984

So now, we all have arrived, it's all right.

Now, this place has been chosen because they said that there are lot of horrible people the other way round. Still, we are having their problems. [Laughter]

All right. You see, you must know these are modern times, and modern times have lots of complications.

(Translation from Marathi: “Has everyone arrived? I will first speak in English, then in Marathi. As these people can't understand anything otherwise, and that won't be proper”.)

In these modern times, a place which is supposed to be a holy place becomes the most unholy place. It's such a topsy-turvy condition these days. And when we are trying to establish something very fundamental, it's like a little seedling that has to come out of the stones, you see. It has to fight lots of things, so we have to keep our brains intact and be sensible about everything, and try to see what we can achieve through our patience and understanding - is very important.

Today, I think is a very great day for all of us because this place is the place of Viraat, of Shri Vitthala. Is the place where Shri Vitthala appeared to a devoted son and when he asked Him that, “You better stand on a brick”, He stood there. And they say that He stood there waiting. Some people say that the statue that we see came out of the Mother Earth on this sand and that's what Pundarikaksh carried saying that, “These are the ones who came to see me and my parents; and I was busy with them, so they are standing on the same brick which I threw.”

Now the whole story has to be taken in a very sensible way, with the common-sense in it. That God Himself is capable of all kinds of miracles. We, who are created by God, are doing some things which look miraculous. Say, if you take about hundred-year-old situation of this world, we can say that today we are seeing many things which could be miraculous. Hundred years back, nobody could have thought that they could have all these arrangements done here, in such a far-fetched places. But all these miracles come from the power of God. So we are the creator of that wee bit, very wee bit of that miracle. So all the miracles of God cannot be explained and should not be explained. They are beyond our minds, and, to make people feel the presence of God, God can do anything.

He can move into all the three dimensions and also in the fourth dimension. He can do whatever He feels like. That's what you have seen now in your every day-to-day life, how many miracles take place to all of you, and you can't understand how it works out.

Even it works out on things which are not living, and people are quite amazed how these things happen. So we have to believe, now, after seeing all this ourselves, that He is God, and He can do anything that He feels like. And we are nothing. We are nothing. There should be no rationality about it - of understanding God's miracles. “How can it be? How could it be?” You can't explain. Only when you achieve that state of mind where you believe, through your experiences, that God is all-powerful. It's very difficult. This concept is very difficult because we are limited people, we have limited powers, and we cannot understand how

God could be all-powerful because we, we haven't got the capacity. So, this God who is our Creator, who is our Preserver, the One who desired that we should exist, who is our existence itself, is an all-powerful God, all-powerful. He can do whatever He likes with you. He can create another world, He can destroy this world. It's only if He has to desire.

My idea of coming to Pandharpur for Shiva Puja was this: that Shiva represents the Spirit, and the Spirit is residing in all of you in your hearts. The seat of Sadashiva is on top of your head, but is reflected in your heart.

Now, your brain is the Vitthala. So to bring Spirit to your brain means enlightenment of your brain. Enlightenment of your brain means the limited capacity of your brain has to become unlimited, in its capacity to realise God. I will not use the word 'understand' – but 'to realise God' - how powerful He is, how miraculous He is, how great He is. The another is that the brain of man can create - of course, out of the dead; but when the Spirit comes into brain, then you create living things, living work of Kundalini. Even the dead start behaving like living because you touch the Spirit in the dead.

Like the nucleus inside every atom or a molecule has the Spirit of that molecule. And if you become your Spirit. We can say the brain of a molecule or an atom is like the nucleus, body of the nucleus. But the one that controls the nucleus is the Spirit that resides within the nucleus. So now you have got the attention, or the body - the whole body of the atom - then the nucleus, and inside the nucleus is the Spirit. In the same way - we have this body, the attention of the body. And then we have the... we have the nucleus - is the brain. And the Spirit is in the heart. So the brain is controlled through the Spirit. How?

That around the heart there are seven auras which can be multiplied into any number, seven raised to power sixteen hundred, which are the ones which watch the seven chakras, raised to power sixteen hundred - sixteen thousand (716000), sorry. Now this Spirit is watching through this aura; watching – I am again saying "watching"-through this aura.

(To the cameraman: Can you sit down? Can you sit down? I think, would be better. There's no need to bother, once you have put it up.)

This aura is watching the behaviour of your seven centres in your brain. Is also watching all the nerves that are working in the brain - "watching", again. But when you bring the Spirit into your brain, then you go two steps ahead, because when your Kundalini rises, She touches the Sadashiva and Sadashiva informs the Spirit. Informs in the sense - reflects in the Spirit. So that's the first state where the watching auras start communicating through your different chakras in the brain and integrating it.

But when you bring your Spirit to your brain - this is the second state - then you really become self-realised, in the full way, in the full way because then your Self, that is the Spirit, becomes your brain. Action is very dynamic, it opens then the fifth dimension in the human being. First, when you become Realised, collectively conscious, and start raising the Kundalini, you are in, you cross the fourth dimension. But when your Spirit comes into your brain, then you become the fifth dimension - means, you become the doer. Our brain, now, for example, says, "All right, lift this thing up". So you touch it with your hand, you lift it up. You are the doer. But when the brain becomes the Spirit, the Spirit is the doer, and when Spirit is the doer, then you become a complete Shiva - self-realised.

In that state, if you get angry, you are not attached. You are not an attached person to anything whatsoever. If you possess anything, you are not attached. You cannot attach because Spirit is detachment, is complete detachment. You don't bother about any attachments whatsoever. Even for a second, you are not attached.

Now, I would say, to understand the detachment of Spirit, we should study ourselves very well, clearly: "How are we attached?"

We are attached, firstly, by our brain, mostly by our brain because all our conditionings are in our brain, and all our ego is also in our brain. So all emotional attachments are through our brain, and all our egoistical attachments, also, are through our brain. That's why it is said that after Realisation one must try to practice the Shiva Tattwa by practicing detachment.

(Translation from Marathi: "Please, give me the shawl. It's so cold because of Shri Shiva")

Now, how do you practice this detachment?

(Translation from Marathi: "All of you can understand English a little bit, isn't it?")

Because we get attached to something, of course, through our brain, but through our attention. So we try to do what we call Chitta Nirodh, is to control your attention: where is it going? In the practice of Sahaja Yoga, if you have to rise higher, you have to improve your own instrument, and not the instrument of others. This is one thing one should know, for definite.

Now you just watch your attention, where is it going. Watch yourself. As soon as you'll start watching yourself, your attention, you'll become more identified with your Spirit. Because if you have to watch your attention, you have to be your Spirit, otherwise how will you watch it? So, now, see where is your attention going. First, the attachment is, in all gross ways, to your body.

So we see Shiva – He has no attachment to His body. He sleeps anywhere. He goes to the cemeteries and He sleeps there because He's not attached. He can never be caught up by any bhoots or anything, nothing of the kind. You see, He is detached.

The detachment is to be watched and seen through your own attachments. Now, because you are Realised souls, not yet the Spirit, has not come into your brain, of course, but still you are Realised souls. So, what you can do is at least to watch your attention, you can do that. You can watch your attention very clearly, by seeing where your attention is going. And then, controlling your attention also you can do. Very simple: to control your attention you have to just remove your attention from this to that. Try to change your priorities. All this has to be done now, after Realisation - a complete detachment.

So the body demands comfort, try to make body uncomfortable a little bit. Try. What you think it to be comfortable, try to make it little uncomfortable. That's why people went to Himalayas. You see, coming to this place itself has caused us lot of problems (Shri Mataji laughs). But going to Himalayas - you can imagine.

So after Realisation, they used to take their body to Himalayas, "All right, go through all this. Let's see how you act". So what you call the penance side starts now in a way. It's a penance which you can do very easily because now you are Realised souls. With enjoyment, little try to make this body. For Shiva, it doesn't matter whether He is in a cemetery or in His own Kailasha or anywhere.

Where is your attention is, you see. That your human attention is hopelessly bad. Very entangled nonsense it is. "We did this because of this". There's an explanation. Or others have to give an explanation. No explanation is needed to be given, or to be accepted, or to be asked for. No explanation. To exist without explanation is the best way.

In a simple Hindi language, "Jaise rakhahu taise hi rahu": "Whichever way you keep me, I'll remain in that state, and I'll enjoy". Further, in this poem, Kabira says, "If you make me go on an elephant" - means the royal conveyance - "I'll go. If you make me walk, I'll walk". "Jaise rakhahu taise hi rahu". So no reaction on that point, no reaction. First no explanation, no reaction.

Now, second is about food. But that's the first seeking human beings had as animals. No attention on food! Whether you have salt or not, whether you have this or that - no attention on food. Actually, you should not remember what you ate this morning. But we think as to what we are going to eat tomorrow. We consume food not for running this body, but for sort of a more satisfaction of tongue pleasures. Once you start understanding that pleasure is a sign of gross attention - any kind of pleasure is a very gross sensationalisation - sensations. Very gross it is.

But when I say, "No pleasures", means, doesn't mean that you should become serious people and people of, sort of, as if somebody is dead in your family! (Laughter, Shri Mataji laughs) But you should be like Shiva. So detached. He came on a bull, which was running very fast, to get married. He was sitting on a bull with His two feet like this, you see, and the bull is running fast and He is holding the bull. The feet like this! (Shri Mataji laughs) And He's coming for His wedding. And with Him are coming

people with one eye, without noses, all kinds of funny people coming with Him. And His wife feeling quite embarrassed at the nonsensical (Shri Mataji laughs) things people are talking about Shiva. He is not bothered what's His reputation would be, this thing. But that doesn't mean that you become hippies. You see, this is the problem is: that once you start thinking like that, you become hippies.

Many people believe that if you try to behave like Shiva, you become Shiva. Many believe that way: that if you take ganja, you become Shiva because Shiva used to take ganja. Because He used, He was consuming all that to finish off from this world. For Him what does it matter whether it's a ganja or anything? Give Him anything, He'll never get drunk, no question. He is consuming all that. Or they think if they live like Shiva, the way He was detached about things, least bothered about His appearances. What appearance Shiva needs is that, whatever He appears as His beauty. He doesn't need anything to be done.

So, attachment to anything is ugliness. Is ugliness, is nonsense. But you can dress up whatever way you like, or even if you are in the most ordinary dress, you will look the most magnificent person. But it's not that if you, if you say that, "All right, so under these circumstances, let us go about on a one sheet wrapped around". The beauty that has evolved within you through Spirit, gives you that power that you can wear whatever you feel like - makes no difference to your beauty, your beauty is there all the time.

But have you achieved that state? And that state only you achieve when your Spirit enters into your brain. With ego-oriented people is more difficult, and that's why they cannot enjoy things. At the slightest pretext, they topple down. And Spirit, which is the source of joy, just doesn't come in, doesn't show. The joy is beauty. The joy itself is beauty. But that is a state one has to achieve.

Attachments come by various methods. If you go little ahead with it, then you have attachments of your family, "What will happen to my child? What will happen to my husband? What will happen to my mother, to my wife?", this, that nonsense. Who is your father and who is your mother? Who is your husband and who is your wife?

For Shiva, He doesn't know all these things. To Him, He and His Power are inseparable things. So He stands as singular personality. There is no dual... duality. When there is duality, then only you say, "my wife." You go on saying, "my nose, my ears, my hands, my, my, my, my." Go, go, go deep down. Till you say "my", there is some duality. But when I say, "I, the nose", then there is no duality. Shiva the Shakti, Shakti the Shiva. There's no duality. But we live throughout on our duality, and because of that, there is an attachment.

If there's no duality, what is the attachment, you see? If you are the light and you are the lamp, then where is the duality? If you are the moon and you are the moonlight, then where is the duality? If you are the sun and you are the sunlight, you are the word and you are the meaning, then where is the duality?

But when there is this separation, there is duality, and because of this separation, you feel attached. Because if you are that, how will you be attached? Do you see that point? Because there is a difference and a distance between you and yours, that's why you get attached to it. But it's me, who is the other? This whole universe is me, who is the other? Everything is me, who is the other? But it's not that, it's a brainwave or a ego brain wave.

(Translation from Marathi: "Sit down, sit down. I will ask if I need something. It's disturbing others. Sit down. We are talking about a very important topic. I won't need anything at this moment. Even if I sit for nine hours I won't need anything. Please sit without worrying. You should not disturb. Sit, please")

So who is the other? Nobody!

That's only possible when your Spirit comes into your brain, and you become part and parcel of Viraat Itself. Viraat is the brain, as I told you. Then everything that you do - when you show your temper, when you show your affection, when you show your compassion, anything - is the Spirit that is expressing, because brain has lost its identity. The so-called limited brain - it has

become the unlimited Spirit.

I do not know, I really do not know how to give an analogy to a thing like that. But what we can do is to understand it, that if a colour is dropped in the ocean, the ocean becomes colourful - is not possible. But - try to understand, if a little colour, limited colour, is dropped into the ocean, the colour loses its identity completely. Think of the other way round. If the ocean is coloured, and is poured into atmosphere or onto any part, any - any little wee bit, or onto any spot, onto any atom or anything, it all becomes colourful.

So the Spirit is like the ocean, which has the light in it. And when this ocean pours into the little cup of our brain, the cup loses its identity, and everything becomes spiritual. Everything. You can make everything spiritual, everything. You touch anything, is spiritual: this sand becomes spiritual, the land becomes spiritual, atmosphere becomes spiritual, celestial bodies become spiritual. Everything becomes spiritual.

So is the ocean that is the Spirit, while your brain is limited. So the detachment from your limited brain has to be brought in. All limitations of brain should be broken, so that when this ocean fills that brain, it should break that little cup, and every bit of that cup should become colourful. The whole atmosphere, everything, whatever you locate, should be colourful. Colour of the Spirit is the light of the Spirit; and this light of the Spirit acts, works, thinks, coordinates, does everything.

This is the reason today I decided to bring Shiva Tattwa to the brain. The first procedure is to take your brain towards the Shiva Tattwa by telling it, "See, where are you going, Mr. Brain? You're putting attention to this, you're putting attention to that, getting involved - now detach, become the brain yourself, only the brain. Detach! Detach!"

And then, take this detached brain, completely filled with the colour of the Spirit. It will automatically happen. As long as you'll have these limitations to your attention, it will not happen. So one has to really, deliberately do this tapasya, every individual.

I'm with you; so you don't need any puja that way. But that state has to be achieved, and for achieving that state, you need the puja. I hope so many of you'll become the Shiva tattwas in my lifetime. But don't think I'm asking you to suffer. There is no suffering in this kind of an ascent. If you understand that this is the complete joyous state, that is the time when you become Nirananda. That's the joy named in the Sahasrara, the name of the joy is Nirananda, and you know your Mother's name is Nira. So you become Nirananda.

So today's worship of Shiva has a special meaning. I hope whatever we do in the outward way, in a gross way, happens also in the subtler way. I'm trying to push your Spirits into your brains, but I find it rather, sometimes, difficult because your attention is still involved.

Try to detach yourself. Temper, lust, greed - everything. Try to reduce. Like in food I told today Warren, "Ask them to eat less, not like gluttonous people". You see, once in a while, on a day of a big banquet or anything, you eat more, but you can't eat every time like that. It's not a sign of a sahaja yogi. Try to control. Try to control your speech. Whether you express temper in your speech or you express your compassion or you are artificially compassionate - try to control. I know, some of you may not do much. It's all right. I'll try to tell you many-a-times. I'll try to help you. But most of you can do it, and you should try that.

So, on a deeper level, from today we start our Sahaja Yoga, where some of you may not attain. But most of you should try to go deeper. Everyone. For that, you don't need persons who are very well educated or well placed in life. No, not at all. But people who meditate, dedicate, go deeper, because they are like the first roots, which have to reach for others much deeper, so that others can follow.

Now for today's Puja, we'll have a very short Ganesh Atharva Sheersha. Just a - not washing my feet or anything much on it, but is a saying of Atharva Sheersha, and you can put...

(Translation from Marathi: "That is during Shiva puja there is no need to wash my feet, as it's already pure")

Shiva is all the time clean, pure, immaculate. So what are you going to wash the Immaculate? One may say that, "Mother, when You wash Your Feet, we get Your vibrations in the water". But so detached that there's no need to wash, at a state where you get completely washed, completely cleaned out.

Then we'll have a Devi Pujan because Gauri, who is Virgin, is to be worshipped. So we'll say the hundred-and-eight names of the Virgin, then we'll do the Shiva Puja.

I'm sorry, I cannot tell you everything in one short speech all about this, but detachment must start expressing itself in your Realisation. Detachment. What is surrendering? Is nothing because when you are detached, you are surrendered, automatically. When you are holding onto other things you are not surrendered, that's all. What is there to surrender? I am such a detached person, I don't understand all that. I mean, what am I to get out of you? I am so detached. Nothing.

So today, I hope we all pray that, "Oh Lord, give us strength and that source of attraction by which we give up all other attractions of all the pleasures, of joy of ego, of everything that we think of, but we should fall into the pure joy form of the Shiva Tattwa. Absolutely."

I hope I've been able to explain to you why I am here today, and why today is a very big day. You all who are here, are specially very lucky people, who should think that God has been kind to you, that He has chosen you today to be here to listen to this.

And then, once you get detached, you'll start feeling responsible – abhiyukt - responsible. But a responsibility, not giving ego, but responsibility which is executing by itself, which is expressing by itself, manifesting by itself.

May God bless you all.

(Shri Mataji concludes with a few sentences in Marathi)

(Yogis recite Ganesha Atharva Sheersha. Afterwards the "Argala Stotram" is recited in Sanskrit, while ladies make the decoration of the Devi. At the end Shri Mataji says:)

Shri Mataji: As Bhavani, as the consort of Shiva, She doesn't wear anything very ornamental. As if the oneness with Shiva sucks in all that is manifesting outside. So not much ornaments or anything are to be used. Again this is to make you understand – on rational level it's difficult.

But all this manifestation is when you are not one with Sadashiva. But once you become one with Him, then your identity is lost, no duality anymore remains. So the question of "me and my power" does not arise, "me and my power" become one.

Sahaja Yogi: Shiva Shakti Swarupini.

Shri Mataji: Shiva Shakti.

Sahaja Yogis: Om twameva Sakshat Shri Shiva Shakti Swarupini Sakshat Shri Adi Shakti Mataji Shri Nirmala Devyai Namoh Namaha.

(Brief conversation with a yogi in marathi)

Sahaja Yogi: Havan?

Shri Mataji: Now the Havana will start.

Sahaja Yogi: ... Shiva Sahasranama?

Shri Mataji: Shiva Sahasranama.

(Marathi)

(Shri Mataji is looking at the book probably containing the Names of Shri Shiva) "She is the one who is the Mediator". So first you have to adjust to the Goddess that is, who resides in the heart of Shri Shiva, and then you have to describe Shiva in a short form. And when this is going on, you people should start coming here and working it out (Marathi).

Let's have some ladies and gents to sit here. Come along, some married people, one or - two couples from you, basaa (sit). Two couples.

New couples... (Marathi). Basaa.

And now some foreigners. Married couples. (Marathi).

Come here. Come closer. Your wife, where is she?

Sahaja Yogi: She is coming now.

Shri Mataji: Ah. Sit here. Alright. Sit facing that. There. Ah. Or you sit that side and she'd better sit this side.

Oh. Now. When he is saying all these, you see, you'll have to put the flowers there. On that. You'll have to spread it, the flowers. Come along, go ahead, closer. Just be closer. Closer. Still there are - come closer to each other. (Marathi)

Just go that side a little bit. Move it (Marathi).

Sit on one side. (Marathi)

Please clear one foot, and don't make a complete this thing, like this will be better.

All right, now, at this time when he is putting his... (Shri Mataji speaks in Marathi, then says: "Bull" in English) it's a very fast one. So what you have to do it's a fast number, Shiva is a fast number (laughter), that's why you've to be prepared very fast on the point, you see. No, no, no, no (Marathi).

First you have to put the flowers, and then you have to put the - the ladies should arrange this, they, they are better. See, put the... (Marathi).

First the flowers (Marathi), first the flowers and then (Marathi... "fast number" ...).

Now first of all they'll put the flowers and then arrange the whole thing, and by the time it is done then we'll start the...

Sahaja Yogi: Sahasranama. (Conversation in Marathi).

Mr. Warren, Mr. Dhumal, Mr. Modi.

Please come.

Shri Mataji: Those who have come without their wives.

Sahaja Yogi: All those who have come without their ...

Shri Mataji: ... wives, who are leaders also.

Sahaja Yogi: ... and who are leaders.

Shri Mataji: Not with wives. Those who have come with wives should not come.

(Conversation in Marathi, which seems to be about Dhumal) Is alright (Shri Mataji laughs). Without wives should... (indistinct) (Marathi).

Sahaja Yogi: Pradhan.

Shri Mataji: Pradhan. Yes, yes. (Marathi).

You all have to come here.

You move that side, married people with wives. Come along, round. These are sannyasis. (Marathi)

Come along, all of you. (Marathi)

Come along, all of you should be here (Marathi) Come along. Rajesh? (Marathi) Come along, all of you. (Marathi) Come along.

(The havan begins with the recitation of the Names of Shri Shiva. During the ceremony, while the sahaja yogis make the offerings to the fire, the leaders around Shri Mataji offer leaves on Her feet).

Warren...? All of you should come this side.

(After recitation of the Names, a praise of Shri Shiva is sung)

Sahaja Yogis: Om Twameva Sakshat Shri Shiva Parvati Sakshat Shri Adi Shakti Mataji Shri Nirmala Devyai Namoh Namaha.

(The singing of the praise to Shri Shiva continues)

Sahaja Yogis: Om Twameva Sakshat Shri Shiva Parvati Sakshat Shri Adi Shakti Mataji Shri Nirmala Devyai Namoh Namaha.

(Indistinct conversation in Marathi, then Shri Mataji says: "Rajesh? ... The havan..." and spreads ashes on Her forehead).

Shri Mataji: Should go into meditation for five minutes. You can – you can bow before me, but go into meditation.

(Marathi. A garland is offered on Shri Mataji's Feet. A liquid which looks like milk is offered on Her hands. Then She takes a cup of tea; conversation with yogis in Marathi)

What silence.

(Marathi, yogis take away the leaves decorations from the Feet of Shri Mataji. For this Shri Mataji then sits with legs apart)

Shivaji's special pose... (Marathi) See, is a special pose of Shiva.

(Shri Mataji stands up, goes near the havan fire and puts Her hand towards the fire and acts as sending, shaking vibrations from the hands into the fire.)

Shri Mataji: You all should all put your hands here, and then come, go back: all of you.

Now. Symbolically, the fire represents the Vishnu Tattwa. And the cold represents the Shiva Tattwa.

Today as we have asked the Shiva Tattwa to enter into the Vishnu Viraata, you should all come and put your hands here and try to put symbolically your vibrations into the fire, as I have done now. You can come one by one, but I'll make a move now.

May God bless you all.

Oh, that's the best. Dhuni should be there.

It should be the fire. Not the fire, but more the smoke. That's important.

May God bless you.

1984-0301, Talk to Sahaja Yogis

View [online](#).

1 March 1984

Talk to Sahaja Yogis

Pune (India)

Talk Language: English, Marathi | Transcript (English) – Draft | Translation (Marathi to English) - NEEDED Talk to Sahaja Yogis, Pune, India, 01-03-1984

Shri Mataji:

It's very warm and by the time you arrive there it will be so hot that you will get sick before going home.

Sahaja Yogi Audience:

laughter

Shri Mataji:

That's why I am very very anxious that you should leave early and that's why we came last night just to leave early and we should not miss the point [UNCLEAR disappoint]. So here it is we have to leave and I am here to say goodbye to a [UNCLEAR]. At the time of parking words do not come to express yourself except for the tears. It was putrid and I enjoyed your company very much and all the people enjoyed you very much. I hope next year again we will venture again to have a trip. I hope all of you have gained something, as soon as you go back write down your experiences and small small things that interest you - all of you. It is a duty to you. Then send it over, one copy to London, so that I can see all of them - with your photographs. I don't know how to say that we are parting because we are not, I am much closer to you than I was ever. May god bless you. Now who are the people going to UK? Raise your hand. When are you leaving?

Sahaja Yogi Audience:

responds

Shri Mataji:

Tomorrow evening. So you will be staying in some place and I will send you one box of mine so see to it that it gets deposited [UNCLEAR] and tell him that I hope to talk to him today on the phone by [something] as they are and getting better and all and good. Otherwise tell him I am alright, don't tell him about my sickness or anything. I am coming on the sixth morning. Alright? May god bless you. [UNCLEAR]. You all can have. [UNCLEAR]. Shri Mataji laughs.

You have to thank them that I will be moving out and you should thank them and see how loving they are and how kind and how nice. I hope you will get them some specific number of photographs that only they want. They have already given you. But [UNCLEAR].

Enjoy your self and have a nice cool bath. It's very nice. I haven't seen the way of how people live there but it's a nice place otherwise for a picnic. [another language].

You all should take one. [UNCLEAR].

Rest of speech:

[UNCLEAR DISCUSSIONS]

1984-0301, End of Talk

View [online](#).

1 March 1984

Talk to Sahaja Yogis

Pune (India)

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

Waiting for Sahaja Yogis, March 1st, 1984, India.

[1:00]

May God bless you.

Now let them come, all of them.

[Conversation in Marathi]

[A Sahaja Yogi is fixing the mike and checking the sound]

Every year, in no time.

[Conversation in Marathi]

Shri Mataji: Warren, has he come?

Warren: No, he just arrived... He come in five minutes.

Shri Mataji: All right, all right.

Was that too much to walk for you?

Sahaja Yogi: We came by bus, Shri Mataji.

Shri Mataji: This bus, hum.

Some of them were walking on the road.

Sahaja Yogi: Yes.

Shri Mataji: Did you get them, into the buses?

What's that?

Sahaja Yogi: May I take this to copy it.

Shri Mataji: Some were, some of them were walking on the-

Sahaja Yogi: They are still walking, Shri Mataji. They are in three minutes off the road.

Shri Mataji: Oh, I see. I wanted to send them- Warren? You see, they had to come earlier, the Indians had to come earlier to arrange all this. So they came down.

Sahaja Yogi: Yes.

Shri Mataji: So, there was no need for you to walk. We could have sent the buses again.

Sahaja Yogi: But I just wanted to be here in time.

Shri Mataji: Oh, I see.

Sahaja Yogi: But it's all right. They've come.

Shri Mataji: They thought we were all angry with them.

Sahaja Yogi: You see, mister Pradam [unsure] gave me absolutely strict instructions. He said, "Under no circumstances, [unclear] Indians come on the bus. Arun Pradam. He said, "Under no circumstances, without your permission. And the bus was full. So, I thought it was practical to walk. That's all.

Shri Mataji: But you see, these people had to come to arrange things. They had to come to arrange our things.

Sahaja Yogi: That's so kind. That's what I've said. "So, let's walk". That's why I said it. "So, let's walk".

Shri Mataji: That we rent everything too [unsure], at least.

Sahaja Yogi: It was just that, I was wondering to save-

Shri Mataji: Arun Pradam, he is here?

Sahaja Yogi: He made it very strict with me. He said, "Under no circumstances, should Indians travel without the express permission of Shri Mataji.

[End of audio]

1984-0305, Public Program

View [online](#).

5 March 1984

Public Program

Kolhapur (India)

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

Public Program. Sadoli in the Kolapur area of Maharashtra (India). 5 March 1984.

1984-0307, Public Program

View [online](#).

7 March 1984

Public Program

Sri Ram Mandir, Phaltan (India)

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

Public Program in the Shri Ram Temple (Marathi), Phaltan near Satara, Maharashtra (India). 7 March 1984.

1984-0310, Public Program

View [online](#).

10 March 1984

Public Program

Public Program

New Delhi (India)

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

Our greetings to all the true seekers of God! Today, you have heard two types of songs. In the first song, a devotee calls out to God in separation. This is called inferior devotion, and when one finds God, as Kabir did, it is called superior devotion. Both are forms of devotion. Krishna called it 'Ananya Bhakti' - where there is no one else, where the Supreme God is present directly in front of oneself, at that time, what our devotion looks like to us, they called it superior devotion - Ananya Bhakti. However, when we remember God, when we recall them, then it becomes a habit for us. When a person becomes habituated to this thing, it takes a long time for them to break free from that habit. They are not ready to believe that their practice is about to end. And for this reason, devotees also did not recognize perspectives, saints, and ascetics. You know, throughout history, saints have always had to endure so many troubles. It's not that everyone troubled them, but those who did were not stopped or taught that these are saints, these are ascetics. Now in our society, especially in cities, there are people with various beliefs. Some have faith in God in such a way that, like going to a temple and offering prayers, they believe that's enough. Some say, "No, one should practice devotion to God (vaguely) and sing their auspicious songs. They should always worship them, so they are always remembered." Some people say that God and such are all false notions, it's a hoax, and there is no such thing as the name of God. The right to think in all ways has been given to humans by God; this gift of thinking is given by God to humans who are independent, who can think whatever they want. But we should think in all three situations till today, whether whatever we did, whether we believed in God, worshipped them, or gave lectures on them, or read books about them; whatever effort we made, or we did not believe in them, we said whether they exist or not, we (Unclear) and said let's see where God is. In all these situations, we should think about what is good for us, what we gained; what new nature has come within us, because of which whatever we did is all right. Our forefathers also did the same, and their forefathers also did the same, and for thousands of years, this same thing has been going on.

In Sahaja Yoga, we focus on the two nadis, Ida and Pingala. Even in this, the Ida nadi is conducive to devotion; people become absorbed in devotion on the Ida nadi; they overflow with emotions and, being absorbed in God, sing their praises.

In our Maharashtra, which I believe is a very large region in Hindustan, because here traditional people are religious, and the revered deity here is Krishna Vithala, people go singing every month with a cymbal in their hands, "Vithala, Vithala, Vithala," with tobacco in their mouths. Now, tobacco is against Krishna, it's totally against Him. Because in the Vishuddhi Chakra resides Lord Krishna, and they are calling out Vithal Vithal, taking the name of Lord Krishna, and yet they keep the contradiction within their mouths. Such people, many people I have seen, come to me and say, "Mother, we have been worshipping Vithal all our lives. Every time we go there on foot, and every month we make efforts." Many educated people also do such deeds - "But we haven't found God." There was a Muslim gentleman who was very earnestly seeking the Divine. In the end, he became Hindu. His argument was that by being a Muslim, one doesn't attain God, so let's become Hindu and find Him, so he became Hindu, and being Hindu, he continued chanting "Vithal Vithal" in the same manner. So he said, "First, I used to pray, and my knees would ache, then I would perform the pilgrimage, and my shoulders would ache, and amidst all this, I realized that I haven't found God." Those who stand before Vithal are not near God, and those who go there are also not near God." We are constantly either reciting a continuous scripture or remembering God. In this way, we keep remembering God in our consciousness. From this, one thing is certain: God resides in our consciousness. Namdev has said that if a boy is flying a kite and the kite is going up into the sky, and all the children are playing with him. He is also talking and joking, and even while doing so, his mind is fixated on the same sky where his kite is, towards it. In this way, for a realized person, his entire consciousness is directed towards that. But a person who is not realized, if he has not yet attained self-realization, then it is appropriate for him to remember God. But if despite doing all this, God is remembered and still not found - as you said, these disturbed people are searching, and if they don't find God -

then necessarily the person may say, "Yes, there is no such thing as the name of God." But because we haven't experienced it, we haven't realized it, therefore completely denying that thing, in my opinion, is unscientific. It's a kind of escapism to say it doesn't exist without knowing it, without realizing it. Whether you accept it or not, God exists. I told you, who creates these flowers? Who turns these flowers into fruits? Who creates us like our parents? Who operates our hearts within us? There are many behaviors within us that even medical science cannot fully explain, how they occur. That's why humans delve into devotion and remember God. When we come to the Pingala Nadi, there, humans thought that since God has created this creation, we should know about the five elements, the panchmahabhutas, present in this creation. We should understand their dominance. So they started rituals like yajnas, composed Vedas, etc. But it's also written at the very beginning of the Vedas that if one doesn't attain knowledge from the Vedas, if it does not impart realization doesn't, and then the entire Vedas are useless. This is a great glory of India, a very grand glory. No matter how great a scholar, a pundit, or a Veda Vyasa may be people don't bow down before them. But if someone is a saint, a faqir, even if they carry a begging bowl, and they are recognized as a saint, then people bow down before them, whether they are kings or whatever they may be. This is a great glory of our country. You won't find this anywhere else. This happens only in this country because this country has its own special virtue. Here, there have been great virtuous souls, saints, and sages. The biggest question that has arisen from our external-focused perspective is how to turn everyone's vision inward. And foremost, people should know that all this knowledge is stored only in this country, this great country. Now, whatever I'm telling you, consider it in the same way as when a scientist is presented with a hypothesis. If you look at it from that perspective, you'll understand that what I'm saying should be observed and understood first. Then, after experiencing it, you should examine whether it is true or not; whether there is God or not. But first, you have to make the assumption. You have to assume that there are such things. You should listen to it. If you're stuck on that point, you can't move forward. First, you need to embrace it, try to understand what I'm saying. I had briefly explained to you about these three nadis. Today, I want to tell you about different chakras. There are seven main chakras within you. It's not that there are only seven chakras; seven are considered the primary ones. This knowledge is the essence of our country's heritage. You won't find this in books; it was discovered by various sages and ascetics, and there are some books on it too. However, they are quite advanced, and secondly, they are also not readily available. These seven chakras are intricately woven within us, much like steps built for our ascension. Since the time we were carbon, gradually, as we began to rise, with each ascension achieved, like a milestone... It's said that first came carbon, the initial manifestation within us; that is the first chakra, known as the 'Muladhara Chakra'. There are many misconceptions about this chakra as well. When it comes to Kundalini, just observing it starts to evoke words. I have also read books where after reading, one would say, "There's no need to go near Kundalini." Someone wrote that when their Kundalini awakened, lightning started flashing inside them. Someone else wrote that sores appeared on them. Someone said they started jumping like frogs. Not just in Hindi, but also in English, such books have been published extensively. In actuality Kundalini is your mother. She is the mother of every individual. She is your personal mother. And this mother gives you your second birth. This mother, this special goddess mother, will she give you any trouble? Try to understand. When you were born, did your mother give you trouble, or did she bear all the pains herself? Then, this mother, this special goddess mother, will she trouble you? Or will she bother you? One should also use wisdom. Those who speak such things either are not capable of handling Kundalini at all. They may not be religious, they may be irreligious. Their character may not be good; they may be making money, cheating people. There could be all sorts of flaws in them. They may not have any knowledge about it. It's possible that someone might have tried some occult practices on them and caused them harm. Anything is possible. But thousands of people have experienced Kundalini awakening through Sahaja Yoga, and we haven't seen people facing such problems or difficulties. Kundalini itself has intelligence. Complete intelligence is within Kundalini. And just like there's a tape recorder, similarly, your entire history is written within these three-and-a-half coils. Since you were carbon, your entire history until now. It knows what mistakes you've made, what wrong paths you've taken, what misbehave you've had with yourself, with others, what actions you've done that can be obstacles in the path of God. She knows everything. She has a complete account of it. But she's your mother. A mother doesn't think about how guilty her son is. She thinks about how to give her son whatever wealth she has. How to protect him. A mother doesn't think about it - imagine if someone's child is drowning, the mother doesn't think about what wrongs the child has committed to her, how much trouble he caused. She thinks, "Whatever happens, let this child be saved." Right now, the focus is on saving this child. Similarly, this mother thinks about how to save you in any way possible. But for this mother, what is found in your childhood is a place of unawareness, which we call innocence, it is located at the Muladhara Chakra. This Kundalini, which is above, and the chakra below. Kundalini itself is seated in Muladhara. 'Muladhara,' which is called 'the foundation of the root.' If the root is Kundalini, then its foundation means its home, your home, which is your triangular bone, and below it is the Ganesh element that resides within you. These days, being cunning, showing cleverness, behaving rudely, or,

shall we say, constantly embarrassing oneself with one's character has become a kind of big trait. People think they have achieved a lot in this. Deceiving with one's integrity, always attaching some title or the other to oneself, our big concern is how to do what in what way. This chakra within us is very important. However, in this country, this chakra is very strong because, no matter what, people here know the meaning of integrity. People do wrong things, but they know it's wrong. In these foreign lands, I have seen that they do wrong deeds, speak such strange things that it's hard to understand if they are human or animals, and they think they have made a big gains, they have achieved complete freedom. They have gained so much by doing such dirty deeds. Sri Ganesha, especially the way he is made, his form is such that he has the head of an elephant. The reason is that an elephant is an animal, and animals never gather ego. That's why there is no sense of ego within it; it remains forever innocent. And Ganesha Ji is forever innocent. But within him, there are weapons, and the special arrangements he has, all those arrangements control the human's pelvic plexus. But they are so powerful that if you attempt to harm Kundalini in any way, or the man who is irreligious, who lacks character, tries to awaken Kundalini, they become so angry; Ganesh sits at the lowest level, but along with that, the Ida Nadi is awakened above it. When their anger rises on this Ida Nadi, blisters can occur in the person's body from here to here. Such a person can suffer in the heat, he can be in pain. This element of Ganesh, as delightful as it is, is equally provocative. It is extremely angry. In this Bharatvarsha, you know the eight Ashta Vinayakas of Ganesh, they are awakened, and they have emerged from the elements of the earth... (Unclear) But what is this awakened element? Do we know what this awakened element is? Is there any truth that there is a place for such an awakened element? Such a place exists. Because the earth element itself is directly awakened. Now you will be surprised, I went to a small village, named 'Musalwari,' there people told me that this is an awakened place, and no walls could be built there. Who said, "This place belongs to the Mother, leave it." When we went there and saw from within, waves of consciousness were coming, cool and soothing; it's perceptible (unclear), but only a Fauquier or some saint or a yogi can explain this. One who hasn't experienced it cannot say what is true and what is false. Whether it is true or false. For this, you need a high level of awareness, what we call collective consciousness, you have to be awakened in it. Again I would say you have to be awakened. Even until you attain it, until the recognition of it doesn't come within you, until you don't have the 'knowledge' of it, there will always be a difference between you and those who are realized. The specialty of this chakra is that when the Kundalini awakens - it's good if you sit with your hands open towards me. Work can be done even during speech, you are sitting with your hands in this way towards me, and then these five fingers of yours, the ends, are in these way seven chakras on the left side and seven chakras on the right side. Now, these seven chakras that are in our left and right, as I explained, merge with each other, and the Sushumna Nadi lies between them. Now, when you sit with your hands towards me, slowly, gradually, the consciousness begins to flow from it. When the consciousness starts flowing, it goes and informs Lord Ganesha that now an authorized person is standing in front. This authority is not obtained from schools, colleges, or from anyone through reading; this authority belongs only to the enlightened person. When such a person who is knowledgeable, you extend your hands in this way before them, then Lord Ganesha first receives and extends the invitation to the Kundalini, requesting to ascend. This work cannot be done without Lord Ganesha. Now, if someone were to say to a doctor that Lord Ganesha looks after your prostate gland, takes care of it, and nurtures it, they would say, "What are you talking about, Mother? What does Lord Ganesha have to do with medical science?" Medical science is up there. But if Lord Ganesha is sitting at its root, then for a moment, one should ask with their intellect, "If this can somehow solve our questions, then why not understand what Lord Ganesha is and how important it is for him to be awakened within us?" There was a gentleman who came to us and started saying, "Mother, I have a problem with my prostate, the doctors say I need surgery." He was a great Sahaja Yogi, another devotee of Lord Ganesha. I said, "You are a devotee of Ganesha, if Lord Ganesha is displeased with you, I don't understand." He started saying, "I am such a devotee of Lord Ganesha." I said, "Alright. So, Bhai! Eat these chickpeas. Why what's the hitch?" I said, "Why this nervousness?"

They started saying, "Today is Sankashti, I observe fast on Sankashti." I said, "Today our offering is chickpeas, so have chickpeas." So they started looking around. I said, "Today our offering is chickpeas, so have chickpeas." So they started looking around. I said, "That's the reason. On the day of Lord Ganesha's birth, you are observing a fast? Who told you that on the day of birth, you should fast?" Now, see how many faults are there in religion; many people say, "We are very religious, we are so religious, mother," and yet they face difficulties. Now, look a little carefully, when Lord Rama is born, then we will fast. When Lord Krishna is born, then we will fast. And on Narak Chaturdashi, the day when the gates of hell open, people will sit and have a feast in the morning. All opposite things. Absolutely opposite. I don't know who taught this. On the day your son is born, what fasting will you observe? Look, on the day Dattatreya was born, there is fasting. See, on the day someone is born, they fast. What's the need to fast on that day? I don't understand. I said, why do you fast on such a big Ganesh? When did he say to fast? You have to

do, what you have to do. If you want to fast, do it; otherwise, it's not necessary. Secondly, I don't understand fasting in the name of God. In this country, we make so many mistakes, and completely out of ignorance, as someone said. Due to issues like women's conduct, Brahmin conduct, so many faults have come into our religion. The situation is the same for Muslims, the same for Christians, the same for Sikhs. Everyone has the same issue that we don't understand what to do at what time. Now I told them to eat. You won't believe it, I said, "Stop your nonsense now." From today, you promise that on the day of Sankashti, you will make and eat modak, because they are His likes. So when they make and eat modak, they said, "Mother, I promise you that I will eat modak." You will be surprised to know that their prostate problem disappeared. They reached Pune and sent a letter saying, "Mother, my prostate is gone - its problem is gone." In the same way, in religion, we commit numerous mistakes. And that's why when we say, "We have embraced religion," we do what we do, Mother! Why then it happens this way?" Now, see how many faults are there in religion. As people say, when Kundalini awakening happens, there is intense heat, and it's like that. It's all false. Absolutely false. There is nothing like that. Do not believe it at all. These people, who are just trying to make money, scare you into believing that they are very influential people. And this leads you astray, and you start wondering, "Bhai, our Kundalini awakening happened, but our condition worsened. We ended up in the asylum." It's bound to happen. Because instead of Kundalini awakening, there is over activity in your Central sympathetic nervous system, which can make you go lunatic. Now, I told you about Lord Ganesha, then there is the Swadhisthana chakra, which I have already told you about. Above that chakra is the second chakra, which is called the Nabhi chakra. Because from this chakra, the Swadhisthana chakra emerges outward, like a lotus, and revolves around all sides— the space that is created in the middle, which is called the 'Bhavasagar', the space of your abdomen, which is called Viscera, it provides power to all the senses, organs, and everything within it. I've already told you that problems in this chakra can lead to diseases like diabetes. But today, I will tell you about its root element, which is the Nabhi chakra. The Nabhi chakra is the chakra of Vishnu, the chakra of Narayana. Now, someone might say, "Mother, you're only talking about Hinduism." But many other people, many others, are also excluded from this. Even Jesus Christ also said that those who are not against me should be with me. Christian people will not find out who else is there. They have said that there is no one except Jesus. Islam has made it that there is no one except Mohammad. In this way, they have separated everyone meticulously, like a man hanging somewhere. Everyone is interconnected. Only we are calling them by their names. Look around this chakra and you'll see that this part of the abdomen contains the elements of ten gurus. From the beginning, from 'Adi Nath' to various other gurus like Socrates, Lao-Tse, they all come within this. Moses, Abraham Moses, Abraham, King Janak in his country, Nanak, Mohammad Sahab, Zoroaster (Zarathustra), and finally, the recent one, Shri Sainath 'Shirdi'. These are the ten main incarnations of these. There have been many gurus in the world, but these are the ten main ones. Now, the people who consider and accept any guru are under a big misconception. A guru is the one who connects you with the Master. The one who connects you with the Supreme Being, that is the guru. But here, we have all kinds of gurus emerging. And you know, we have become so distracted, so deluded, that any person who is released from jail and sits down wearing saffron robes; people start touching his feet. Firstly, what is our relationship with saffron robes? We are householders. Household members should have no connection with saffron robes. You know, if you have read Valmiki's Ramayana, Sita Ji has spoken extensively about these ascetics in a whole chapter, saying that ascetics should not even come to the city. They should not come to any village; many guidelines were given for them. It was said that they should stay outside the village in huts and should not accept any hospitality from householders. Yes, however, those who have taken renunciation are forbidden to do all this. But here, see that we householders are engaged in performing sacrifices, taking care of our children. We live by rules, and it is our responsibility to support those ascetics; they are dependent on householders. But, our children don't grow, and on top of that, these ascetics in their saffron robes sit adorned from morning till evening. It's a simple fact that no one can reach the Supreme Being by taking renunciation. That's an external thing. 'Renunciation' is an inner feeling. It's not external. You know that King Janaka was called Videha and his daughter was called Vaidehi because she was born from Videha. He was himself a king. He lived like a king, adorned like a king, and in front of him were great sages, saints, seers, bowing their heads because that was his state, because he himself was the incarnation of Lord Dattatreya. They were incarnations of the original Guru. But nowadays, in our country, awareness of this is diminishing. People have become very confused, and superficially someone appears to be showing something from above. If a spectacle-maker arrives, people rush to his feet first. Some know how to do the spectacle, running after any spectacle is in our nature. If a spectacle-maker arrives, we run after him. Then, 'thousands of people will follow him,' people say, and then spread false rumors about him, that he cured this person, he got better, they found peace, such misconceptions. Many people say that they went to that guru, they found peace. I said, what kind of peace you found, maybe you found peace in the cremation ground. Now you can't even move, you must be in unrest. The unrest has become like a solid rock. Now you can't move, such arrangements have been made. Because the way these people work, the way they do this business, you know, we are quite old

and we all knew about it. Now you are all from the younger generation, maybe you don't even know about witchcraft, astrology, necromancy. Occult knowledge is abundant in our country. At this time, I feel that the minds of the people in Delhi have distracted from tantric, otherwise, wherever you go, there was a tantric sitting in every alley. In your capital city. You have become deluded by these tantric and have gotten stuck in it. People who chase after such trivial things, how will they attain the Supreme Being? And if must you seek, then you should ask for something supreme. And in the Supreme, everything is found—because Lord Krishna said, "Yog Chem Vahamyamum" "I preserve what you have and carry what you lack." When there is yoga, then your well-being will be complete. Some people say, "Mother, improve my health." Many wrestlers come to me, saying, "Mother, we have no peace." Someone says, "Mother, I have no money." Another rich man comes and says, "There is no one in the world unhappy than me." This means that the whole world is unhappy. And if you think that someone else has something in this unhappy world, then they are happy, this is a misconception. Believe that the person you consider happy may actually be deeply unhappy. But you don't know. Therefore, whatever you are asking for will not bring you happiness. What you are asking for, ask for it, but it is more and beyond that. And that ultimate essence is within you. That which you need to attain. There is no need to go anywhere for it, no need to give anything to anyone. There is no vanity in it, it's a very simple and straightforward thing.

Just as you can sprout a seed if you put it in the womb of Mother Earth, similarly, this task can be accomplished. But even being straightforward and simple for a human becomes difficult. Because he doesn't know how to eat directly anymore. He ends up eating by twisting his hand. Doing any work straightforwardly is beyond his intellect; his intellect has become so complex. Over thinking has damaged his mind. Due to this guru, diseases like cancer occur. Bowing your head in front of the wrong guru. Therefore, someone has said, "Don't bow your head in front of everyone." Even when you go to temples, any person can put a mark on your forehead. Getting a 'Tilak' on your forehead from every person is a big flaw. Who has the right to touch your forehead? You know, you said that it takes 9-10 years to meet. I say that for thousands of years, the Divine has been creating you, and now you bow your head in front of anyone? Bending your head in front of anyone has always been discouraged. Only the realized person knows in whose presence one should bow their head. We say that there is no need for anyone to touch our feet. And it's better if they don't. Until you transcend, until consciousness comes into your hands, for you, we are just like others, just as when you go to temples, we sitting here, what's the benefit of you touching us? The benefit of coming to the feet can only be if that connection has started within you. If we are talking in front of a microphone and there is no connection, what's the use of talking? That's why going to anyone's feet or taking some one on yours, both should be considered a fault. People will now force a lot. If you tell someone not to touch your feet, they feel as if you've cursed them. I say, son, why are you touching? What have I given you? Why are you touching my feet? Until I have introduced you to self realization, why are you touching my feet? I could also be a fraud, I could also be wrong. What is the reason for you to touch my feet? Habit. And because of this habit, our eleven Rudras, which are positioned on the most important Chakra on our forehead, where Rudra sits. Rudra, as you know, is the force of destruction. If you consider someone else as a guru in this way, then your Rudra is caught on the right side. And as soon as it gets caught, cancer is the first disease that occurs. If a person is understood to be a politician in front of someone, it is understood that he bows a lot in front of someone. That could also happen. If a person is an economist or a businessman, and if he bows excessively in front of someone, more than necessary, for his business... If any person bows excessively in front of someone, more than necessary, then he may get cancer.

"It is completely forbidden for a human to bow down in front of everyone, as all the five, out of five Rudras of this side are affected. But to be arrogant is also a vice. Saying, 'I am the guru,' 'I am God,' 'I am everything,' 'I do everything,' who is there to tell me? There are also those who say, 'You are the guru, and you should search for it, don't let others search.' You are everything. This is also wrong."

"Because you are not an enlightened one. Until a lamp is lit, it cannot ignite itself; only a lit lamp can ignite it. But there is no give-and-take involved in that. There is no selfishness involved in it. There is no kind of favor involved. If your lamp is not lit and you touch a lit one, you get enlightened. There is no such thing where you can say completely that you are like this. I have seen many people like that. In Spain, there are 50,000 people who are so submissive to a guru that they have gone crazy. Once the Queen of Spain met me." She was saying, "You send such charlatans from your country here, what should we do with them? It's incomprehensible. Fifty thousand young people here have gone completely crazy. They have sent all kinds of people out here. You haven't got anything else for export in this country; rather, they have sent these people out in droves, so much so that

everyone has earned a bad name for us. And if you say anything about them, people say, 'Mother, you are very intolerant.' So should we honor such people with garlands? Should we place them on thrones? In ancient times, demons were killed. Their complete extermination was carried out after killing them." But at least now they can be called "demons and ogres." Why do you people get so troubled by it? Are you also in cahoots with them? Where is the righteousness in plundering, looting, extorting money from others, diverting them into other paths, especially as Indians, what right do they have? This is a strange kind of hidden aggression. And it is so pervasive that you will be surprised that a gentleman comes there, to London; and he says, "If you give me a Rolls Royce, I will come." Now, all the boys ate only potatoes for a year, saved money; and they cannot even lit a lamp. They gave him a Rolls Royce, and a Lama gentleman arrived there - when these people came and told me, I was greatly surprised. The Lama, who usually becomes a great ascetic monk, when he arrived there, he said, "We don't want anything except a marble floor." It's almost as if their personality has extinguished. And you just see that marble is very expensive there, in Sweden. So the poor people of Sweden, staying hungry, made a marble floor for them, and then they arrived there. And after they arrived, the thing is, whenever you go before them, you bow a thousand and one times before them. I'm telling you all these things because in every such situation, there are always some of you involved. Ten people came in the morning. Nine of them were in that situation. I asked them what they got, whether they went to get a diamond. Now, your mother is there, she has a heart trouble, you go to them and they say, "Mother, we don't understand, we didn't make a mistake." I said, "What did you go searching for, tell me." One who speaks of the Supreme and one who gives the Supreme, one should go to their feet and take refuge in them; everything else is useless, these things, when spoken are nothing but words and, can disturb a person's mind. You must have heard many people talk about the Vedas. Vedas, Vedic scholar, this and that. There's a gentleman in Bombay, a much esteemed Vedic scholar. Despite his age being younger than ours, he's not older. But when he speaks, it feels like he's bewitched. The one, who keeps talking, they keep talking in such a way that no one wants to stand near him for five minutes. Now they don't understand why people run away from them? They are so arrogant and what to say to them, an ascetic, such a hot temperament individual, that whoever sits with them says, "Wow, a storm has come." And they get so angry that if someone doesn't understand them, they say, "You are so wicked, you are so bad," and they start hitting. Now tell me, despite being such Vedic scholars and having all these all of it has just remained on the surface. Nothing has gone into their hearts. Neither compassion, nor empathy, nor anything, they just keep rambling morning and evening. I have seen many like this in France. They just keep rambling while riding the bus. I asked what happened, and they started saying that these were revered Father. I said, "Wow brother, this is the condition of the Father." They were revered Father, so we didn't say anything to them, we just kept listening to their ramblings from morning till evening. There are many like this in France. In my opinion, it should be like this there. People have studied a lot. So there should be such gurus who only engage in discussions. They will tell you to recite fifty parayanas. Recite the Dattatreya parayana. Recite the guru parayana. After reciting fifty parayanas, what did you achieve? A gentleman came to us and started saying, "Mother, I have been practicing austerity for fourteen years." I said, "Okay, and?" "He just told me to recite parayanas and kept washing the Shivji temple." "And what happened next?" He said, "Kundalini awakening happened in a minute." So I said, "Bhai! One should think about this. If God is attained by reciting parayanas, then how many people in our country cannot even read? Does that mean they won't attain God? Will only educated people attain Him? What about the Vedic scholars? How many people can read the Vedas, how many know Sanskrit? I say, how many people read the Quran Sharif? Or the Bible? Does it mean those who don't read are useless? How can that be? The Supreme Creator, who loves everyone equally, will He ever do such a thing?" Therefore, beware of the defects in the guru principle and stay away from it. And this guru principle puts a limit, a kind of boundary within you in every way. "That we will show by doing this." God is not attained through all these things. Sahaja, simple. Sahaja meditation is required. Sahaja. It went simply. Anything that is not Sahaja, that is unnatural, cannot be of God. Think about it straightforwardly, what efforts did you make to become human? What did you do, that you stood up on your feet? What struggles did you endure, did you cut your tail? How did you become what you are? To become a human, you naturally become simple. Similarly, to reach a higher state, there should be a feeling of 'naturalness', and until that Sahaja feeling arises, whatever artificial things you do will harm you. There will be difficulties, entanglements, you will be troubled - whether they are physical, mental, or intellectual. But you will get stuck in trouble, so I already said, sit in a Sahaja state of mind and said, "Sing Kabir." Because Kabir sang in a natural state, he had already achieved union, so he sang in that union. Now, regarding your chakra, at one point, you accepted anyone as your guru, a mere pretender, or someone who says to accept anyone as a guru. You accepted the wrong person as your guru. You bowed your head to wrong things. Then there are others who don't accept anyone, they don't even accept God. "I am everyone's guru." The five Rudras on their left side grab them. These are the two types of people in nature. Now, those who don't accept anyone, who are heavily into Vedic studies, I have already described to you what kind of people they are. And they, who possess such abundance, are so richly arrogant, and that

one might even think this person could have God, but no one believes it. Even God could pass by them, no one would believe it. The Supreme Being is an ocean of love, joy, abundance, and compassion, an ocean of forgiveness. A person who is so filled with anger, so filled with greed for everything, can never truly be a person of God. Now, I would definitely like to tell you about the essence of Vishnu, which is amidst this ocean of existence. Because wherever I go in my country, people say to me, "Mother, what will happen to our poverty?" As for those who might have alleviated some poverty, those who ask me what will happen to our poverty. The same thing happened. "Krishna said, 'Yog Kshem Vahamyaham,' meaning first attain yoga, then I will ensure your well-being." Wherever we went, those who attained yoga had all their problems solved. How? Firstly, all their bad habits disappeared; righteousness awakened. All the habits that had bound a person were simultaneously released. You know, during the tour, there were 200 people from abroad traveling with us. We didn't know how many of these people were taking drugs, how many were alcoholics, or what other habits they had. We did not heed anything. Who so ever came, let him first get realized; and after realization the righteousness prevailed. One gentleman, who used to drink a lot, became spiritually awakened after crossing the threshold. The day after experiencing spiritual awakening, his alcohol addiction disappeared. Once, when we went to Germany, he said, "Let's see what happens." He used to enjoy a particular brand of alcohol. After drinking it, he started vomiting uncontrollably, and there was such a foul smell emanating from it! So we asked, "Are they drinking molasses or Scotch? We can't even understand what they are drinking!" It was so much vomiting that it became disgusting. We didn't do anything; we were just sitting there in London. But after your Kundalini chakras awakened and you had your realization, after your own dirty habits vanished, your perspective started to shift towards where your Lakshmi element is. Like one gentleman — it might be a bit hard for you to believe, but let me tell you — someone we knew, he told us, "Ever since I started Sahaja Yoga, a big miracle happened." I said, "What was that? The soil here has become so good that a man came to me and said, 'Brother, a faqir came and told us that if you take a little soil from here and make bricks out of it, they will become as strong as stones.' So he came to us and took soil from here on weight basis." But first, there should be awakening, the awakening of the Lakshmi principle. Without the awakening of the Lakshmi principle, if you want Lakshmi to come within you, she won't. Money may come, but Lakshmi won't. And how is Lakshmi? She is the giver with one hand. Their refuge is in one hand, and in that hand are two beautiful lotus flowers, which are symbols of their love. And not only that, there is also a Bumble bee with so many thorns on it, but it shelters them all within itself. Such 'Lakshmi Pati' can be those who stand in such balance in resolution. They stand so simply, with so much dignity, on the lotus. Nowadays, I often see that those who have money have no dignity. It is not visible within them that they have any respect. They degrade themselves in such an undignified way that it is incomprehensible why they need to be so sycophantic when they have the grace of Lakshmi. But it's not the grace of Lakshmi, its just money. If you put a banknote on a donkey, will it become a Laxmi Pati? That's how those who have money are. They were the kind of wealthy people who didn't flaunt their wealth in front of anyone, whose life came in their 'pride'. Today, you cannot see them in abroad. Our father himself was like this. He had such a generous nature that he used to distribute things every Sunday morning. One day he would give blankets, another day something else. And his eyes always remained downcast, and he kept giving. He kept giving. And if you question him "What are you doing to that wealth and money?" And two or three blankets are being taken for one person, why are your eyes downcast?" He said, "Bhai, I am not giving, someone else is giving. That's why I feel ashamed. Everyone says you are giving." They were indeed very independent and brave, but they felt ashamed in this matter because people were telling them, "I feel great embarrassment when people say to me, 'You're giving.'" They started saying while giving, "The giver knows what to do, what's my role? I'm just standing in between." Such people were there before in this India, now I don't know, nothing seems visible anymore. For the wealthy, it has come to mean being very arrogant, very cruel, not caring about their parents, siblings, thinking they are everything. These are the signs of the wealthy. Not caring about anyone in the world. Now that the spirit of money has possessed us here, our societal structure will completely collapse because of this spirit. As for women, it has now become that money is more important than the husband, more important than the children. In every aspect where money becomes paramount and love becomes negligible, there the form of Lakshmi disappears. The embodiment of Lakshmi vanishes altogether, and in that place, life becomes completely dominated by money, which is evident today abroad. Even those who go from here to foreign lands, don't know what happens to them; breaking all traditions, they recklessly chase after money. I am astonished to see those people, who are from my country, behaving in such a manner. When we set ourselves on the wrong path like this, we face severe consequences. Those with such wealth often have to face very bad days. Their children, who turn out to be worthless, run amok here and there and engage in wrongdoing. There is no blessing for such wealthy individuals. Go and see, they don't sleep all night. They are troubled. So, obtain the money that is the form of Lakshmi, acquire that wealth which is the gift of Lakshmi. And therefore, the poverty of this country will be eliminated on the day when there is yoga here. It cannot happen before that; try if you can. I went. There, in Rahuri, I saw that many huts had been built, they said these huts were constructed. I

said, "Alright." A city was built, I said, "What kind of city?" I don't know. As we were going from there, there was a road ahead, from that side people were coming after drinking alcohol and stumbling. One person fell in front of our car. And not just one, not just two, but quite a few people were coming out from there. I asked, "What kind of city is this? What is this?" They said, "Yes, this is a city of huts, only alcohol runs here." They said, "Yes, this is how it is." If you give a hut, they start selling alcohol in it, and if you give 100 rupees, they start consuming alcohol. This is not a sign of removing poverty. Poverty will not be eliminated this way. Alcohol has become so prevalent that 50 percent of the poor will die from it, so poverty will itself be eliminated. Treatment is happening in such a way that people are not even willing to live. They were falling so badly on the road, there was no strength in them, they became weak and feeble. How can you remove their poverty? Giving them money, result; they drank alcohol, engaged in illicit activities, and ruined themselves completely. Now, another question arises about removing poverty: when we practice such black magic and impure knowledge, Goddess Lakshmi leaves from the other door. In a household where black magic begins, Goddess Lakshmi leaves from the other door. Today, I am especially talking about religion because it is very important to know how many mistakes are there in our religion. People who celebrate Diwali in their homes, lighting lamps everywhere at night, because it's the darkest night. At that time, it should not happen that Goddess Lakshmi returns somewhere. They do not like darkness. And with as much impure knowledge, as much occultism, ghost knowledge, cemetery knowledge, and this evil circle of gurus, the false gurus who are running this circle, because of all these circles, this country has become completely dark, it has become completely dark. And because of this black darkness, this country cannot rise. Until you don't drown these people in the ocean, until you don't remove them from your heart, and won't cleans your society of such things, your society's poverty won't go away because Goddess Lakshmi does not reside in such places. The third reason why Lakshmi is not in our country is because "where women are revered, there the gods dwell," which means that where a person worships and respects women, there the presence of the gods is felt. But women should also be respectable; there should be such women who are worthy of worship, who are pure, who come into the world with noble thoughts. Who lovingly take care of their home, relatives, and everyone with affection. Such a woman, who is revered, her husband should respect her, her family should respect her. The respect of women, of children, of daughters, of mothers, where there is respect, there the gods dwell. Otherwise, the dance of ghosts begins. Now you are hearing about the situation of women in our country, I would still say that the Indian woman is a special kind of woman who has endured a lot. The Indian woman endures much more than men, and no one else can endure it. And the social fabric has become such that today we speak shamelessly about this matter. Some say, "Sir, give lakhs of rupees in dowry, otherwise you won't be allowed to enter our doors." Those people don't even feel ashamed in this matter, speaking in such a manner, and such things are becoming so prevalent in our society today. The more these things increase, the more poverty will come to your country. If you accumulate money by selling off a boy or in the name of a girl, you will never achieve success in it. Try and see, if a person takes lakhs of rupees in this way, he will incur some loss sooner or later, there will be some great ruin, and eventually he will reach a state where he won't be able to recover. Someone will get stuck in such a disease or someone will get stuck in such uselessness; something will happen to them that they will regret. Because disrespecting any virtuous woman, any woman of any caste, is a disrespect of Goddess Shakti. If that woman is such that she is useless and not respectable, I am not talking about her. But today, in our India, I will say that the women here are very respectable. Even now, women here don't believe in glamour and such things. There are some crazy ones, leave them aside. But most women live with simplicity, taking care of their character. In a country where people like Padmavati committed self-immolation, no one doubts it. If I go abroad and say that in our country, women committed self-immolation for the sake of chastity, what would you say? They would say that this cannot be possible. I would say, what do you understand? You don't know about those lofty ideals. You don't know those ideals. Don't try to go in that direction. If today we compromise those ideals and start running after these mad people, then I'm telling you that poverty, which was not supposed to come, will come. And what less poverty is there in these people? Do you think they are wealthy? I think no one is poorer than them. If you go to their homes and they offer a cup of tea, their hearts will sink. If a cup of tea is spent from their home, their hearts will sink. And we are generous. Even if there is poverty, someone comes to our house. So we offer them tea, water, if there is nothing else, then at least jaggery, not just food. We were traveling in the villages with some people, they were surprised! That people live in huts but their hearts are like kings'. And these people live in palaces and they are absolutely beggars. I see the daily experiences in London, that all the foreign people are in big positions, they are all in big positions. No matter how many presents you give them, no matter what you do, not a penny will come out of them. Our boss's secretary, she tells the boss, "Your grand children are coming, aren't you worried? They will surely make your entire house dirty." He asked, "Who is this house for, is it for me?" "No, it's for those who are my children." Her point was that she used to say, "As long as our grand mother didn't take a penny from us, she wouldn't let us make a phone call." And in that same city of London, you would be surprised to know that two children are killed

every week. So may God save such a country's affluence. If you wish, you can go and see for yourself. Whatever it is, by looking at the solution and focusing on the divine, awaken your principle of prosperity. The principle of prosperity of this country can be fully awakened, with integrity and understanding its glory. If we do not understand it and try in vain, wishing to accumulate wealth, then the principle of prosperity within us can never be awakened. This is the practical approach for our country, to be awakened in our religion. This is the only way for our country. That's it, but when this happens - and it will, why wouldn't it? - At that time, all the countries of the world will bow at your feet and realize that the real kingdom lies in this country. Even now, when people see, their eyes open wide and they say, "So many poor people came with a clean pot, filled with milk in it, to give to us." These people cannot believe that such big-hearted people live in these villages. So, we must not lose that essence. And such is the time that we are losing it. Our children are going astray, and we are heading in that direction. At this time, it is very important to establish cooperation and restrain our children. Awaken the principle of prosperity within them and fill them with this pride. You should know why our country is poor? And its poverty won't be resolved by just giving money to the poor; try giving them hope instead. You don't need to push any poor person to run a hundred horses of wisdom; just give them some money. Otherwise, where will they go if they don't go to the liquor dens? There's no goodness in that. Therefore, understand that the element of prosperity is necessary even to endure money. Similarly, wealthy people should also consider that the money they have is given to us by the divine. We are just intermediaries, and it's given for charity. Whatever actions can be taken in this regard should be done without any special consideration. Until we receive its blessings, everything is futile. There is no grace in it. If you go to such places, your legs start to break. "You don't need to push any poor person to run a hundred horses of wisdom; just give them some money, and just see, where will they go if they don't go to the liquor dens? There's no goodness in that. Therefore, understand that the element of prosperity is necessary even to endure money. Similarly, wealthy people should also consider that the money they have is given to us by the divine. We are just intermediaries, and it's given for charity. Whatever actions can be taken in this regard should be done without any special consideration. Until we receive its blessings, everything is futile. There is no grace in it. If you go to such places, your legs give way." They think there's nothing in our house, that we'll go hungry. Don't take food from such people's homes. People should understand that the divine has placed the seat of Lakshmi within us. She resides within us. We just need to awaken her. And for that awakening, I spoke to you specifically today about the principle of Lakshmi, because it's very important. This work can only be done once the Kundalini is awakened. So why not do it? And it is absolutely essential to do it. And the time for this has come. A special thing is that the special time has come, and you are present at this special time. Make full use of this and awaken your Lakshmi element first. Blessings!

1984-0312, Tremendous Moral Crisis

View [online](#).

12 March 1984

Tremendous Moral Crisis

Public Program

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

1984-03-12; Public Program Delhi India

Sahaja Yogi: Her Holiness Mataji Nirmala Devi, and my dear brothers and sisters, on behalf of the spiritual seekers of Delhi, I extend a very loving welcome to our Divine Mother who is the very embodiment of auspiciousness. I extend a very heartfelt welcome to the honourable minister for home affairs (his name), who has agreed to participate in today's inaugural function, but has been delayed due to the exigencies of his high office by half an hour, and he'll be joining us shortly.

I extend to you a very affectionate and cordial welcome to all the brothers and sisters assembled here, who have come to receive the blessings and grace of our Divine Mother. What does Sahaja Yoga and its founder Mataji Nirmala Devi (unclear), what does our Divine Mother have to offer to the individual and to mankind? Mataji has said Sahaja Yoga is the union of the individual with the Divinity within himself by the most spontaneous and natural method, by the grace and the divine love of Mother. The greatest sorrow of life is that you are not united with the beloved Divinity within you. The greatest joy of life is the union of the beloved Divine within you. These are the two important things most human beings are not aware [of]. The most important, the most exciting, the entire romance of life is your union with the Beloved within you, because this union will last in this birth and all births to come. This union, this union in love, love which grows and is beloved within you will always give you bliss. This is the holiest of the holy unions.

Mataji wants us, wants to perform this holy union of you and the Beloved within you. This is the holiest of holy tasks, for which she has come here to perform. Mataji has often said [that] the true transformation can take place at the individual level and at the level of mankind only in case that a spiritual awakening, that a spiritual transformation, when the divine Shakti which is sleeping in the Mooladhara Chakra is taken up to Sahasrara Chakra. When you feel the Divinity within you, when you feel the love and compassion which the Divinity is, when you act from that level only then your actions become sat karmas. Only such actions which bring from the heart where the Divinity resides, those actions alone will bring integration and all the blessings, all these, the whole of humanity, all the nations, all the religions, all races can be united, can be integrated only at the spiritual level. Only in case all of us realise that we are the children of the One God, and that the integrating and cementing factor is the Divinity. And only when experienced the Divinity within you and when you perform actions from that level, where the heart and the intellect are merged in divinity, only then there can be peace on Earth. There is no solution to the individual problems or the problems facing mankind unless the laws of the divine kingdom are going to be observed. Unless you are going to be established in the Divinity within you, the practice of moral values or spiritual virtues is an impossibility. But once you're established in God, in the Divinity within you then, the fact is of moral value, then spiritual virtue is become spontaneous where the only motivating action for all is love and compassion for mankind.

Though Mataji has come amidst us to perform this great task, she can not only give individual awakening but awakening on a mass scale. The only condition is, the persons to come to Mataji must be true spiritual seekers. Let us all dedicate to Mataji's ideal, let us all cooperate with her in this holy endeavour of bringing the Kingdom of God on Earth. Thank you.

Shri Mataji: I bow to all the seekers of truth.

When today, in these modern times, you look around anywhere in any country you feel that the human beings are really confused. They are in a very confused state. Whether it is politics, economics or social life, it seems nobody knows which is the

right direction one has to follow. It was said that it was to happen in this (in Hindi) Kali Yuga that people are going to become (in Hindi). It has to happen. But today's problem, if you come to the essence of the problem, is that we are passing through a tremendous moral crisis. Tremendous moral crisis within ourselves and without. Actually the human beings, the way they make this world, they see the world, they create the world, they live in that world. The confusion has come from human beings and not from the Divine.

At this junction when science thinks no end of itself, when ritualism has taken roots so deep, when people have become so fanatically attached to the so-called truths they believe in it's a hard task to talk about the Divine that is the truth and that is the reality. On one side one has to face the scientists; the people who believe that there is no God. It's very nice to believe that there is no God. When you are darkness then it's nice to believe that there cannot be any light. The others are – who are well-versed or who are educated in religion are lost in the words. As Shri Adi Shankaracharya has said (in Hindi). Those who are fanatics are lost in the fanaticism, the clutches of fanaticism, which leads you to violence. So one starts wondering if this is God, if this is Divinity, if this is religion why one has to face all these horrible manifestations of that Divine which is supposed to be compassion, love and above all peace.

At this time one should understand that this country of ours, this Yoga Bhumi is specially blessed because we have had a heritage. Heritage of ancient times where people have talked that one has to get his self-realisation. The complete motivating force in an Indian life is how to get your self-realisation. Of course now we have become westernised, we despise our own sciences, we despise our culture, we despise what is written in our ancient books. But if you ever talk to any Indian who has some Indianness left in him, he will say that our country has a promise of Yoga, of self-realisation, of union with the Divine. This is the promise of this country. That's why today you find so many people from the West come to this country to seek that way.

Now when we think about knowledge, I call it avidya, the knowledge of the tree – we know the knowledge of the tree. When we have to treat the tree, we cannot treat one leaf here and there, we have to go to the roots of it. In the West, or into the – we can say the scientific approach towards this solving of human problems, has been the knowledge of the tree. Not of the roots. The knowledge of the roots is in this country. This is the greatness of our country, that we are the sustaining force of all the world. But in our ignorance, in our slavish nature we are following the West blindfolded, without knowing where they are going. They are going in a ditch, absolute in a ditch of (in Hindi). There is a tremendous moral crisis in the social life in the West. You cannot go in New York safe in the evening time. Anybody can snatch your purse, anybody can hit you, you can't wear any ornaments, you cannot wear even an expensive watch in that country. You go to England, the same thing. [To] Russia if you go, it's full of fear. People have so much fear that out of fear when they get out I see they are much more abandoned than any other Westerner.

So either it is the fear or it's the abandonment under which these countries are prospering. As a result of that they have become so much conditioned that they do not know how to get out of those conditionings, of the abandonment. They have no (in Hindi), they have no freedom, because freedom can only come from your self-realisation. What they have is abandonment and that has come because they believe that individualism is important. The individuality must improve. One must develop the individuality. But this is not the way to develop an individual. If you see the life metaphor, the best metaphor is a tree. How a tree grows – that first you get the roots and then you get the shoot. Then when it grows it develops its whole manifestation into – first into leaves, then into flowers and ultimately into fruits. So the maturity that has to come then gives you the individual identity. Not before that. Unless and until you are mature you should – you cannot be an individual. That's like a madman running amok. That's what is happening in the West now, that you feel that these people are really crazy, mad or something has gone definitely wrong with their brains that they cannot locate their moorings, where they are.

Now the individuality, so-called, of the West is nothing but is like a cancer, it's malignancy. Because if you are on your own and [have] no relationship established with the Whole, then you can really damage the whole world. (unclear) can also become like that. Today we are sitting tied here, thinking any day a switch can be put by America or Russia and we all can be finished for nothing at all. This is what we have achieved through our great advancement of science. That we are sitting in a complete fear of that germ we have created out of your scientific researches.

I do not condemn science at all but I say we have lost the purpose of science. The purpose of science is for the availability of the

Divine. Supposing I didn't have this microphone, I could not have talked. So it is, everything has to work for divinity, if it cannot work for divinity it will be devastatingly dangerous and it is a very destructive use you are putting them into. Scientists must realise that once they forget about God and separate themselves from God they are separating themselves from the Whole, as in a malignant cell when it becomes seceded, separated from the Whole it becomes so much ego-oriented that it starts overpowering other cells and creates a malignant situation in the society. This is exactly what is happening today in the Western society.

Now in the East, where we are in this country of ours, the Yoga Bhumi, we have lost our heritage, we have lost faith in our own tradition. I mean we must understand that what these people have achieved, how [they are], you won't find many Westerners who even have a steady look. They can't keep their eyes still. Their mouth is twitching, their nose is twitching, their eyes are twitching, they are looking this side that side, they cannot have a steady look for any kind of an observation. Why is it that attention has become so much disturbed? Because there are so many things created to distract their attention. All the time it is attracted, their advertisement, their newspapers, all the stuff they are loaded with, the whole attention gets completely distracted and finished.

Now we are going towards that. We think they are affluent, they are very happy people, they are very well to do and we should follow their path and jump into the same sea as they are. Now you know about three countries which are the most affluent. It's Sweden, Norway and Switzerland. There's a competition going on among the young because I have moved there, I have lived there, I have talked to the young and I know the essence of the whole problem is that, that they are so fed up with their affluence now and they are so much disgusted that they have not been able to find even a trace of joy in the affluence that they had that now they are all competing in committing suicide. If you ask an educated, intellectual from any one of these countries, he will very seriously in a very melancholy tone he will say that "by the way, which is the best way to commit suicide?" In India people ask me questions, "Mother, how will I help my father?" "What about my job?" "What will – how will I get my money?" I mean we are still progressing [to] that side you see. But in the West people ask me a question, "How to commit suicide?" "How to run away?" "Where to run away?" "Have you got a place in India where we can come and run away from this mad race?"

So now what should we do? If they have gone into the ditch, what should we do now? We should go back into our own heritage and find out what do we have there, what can we get out of it and be natural and spontaneous about it. No use following their pattern. They have gone wrong, we know thank God, we didn't do that fast. But now let us find out what are our problems and how we can cure them. Only one way is that you have to get your self-realisation. There's no way out. This is what I said, that your attention should be controlled, nirodha, so that you get your realisation. You should be dharmic so that you get your realisation. You should be in bhakti so that you get your realisation. You should do your yagya because – vedas, veda itself the word means to know. To have the experience (unclear). If you cannot get it, all this reading is (in Hindi), it's just (in Hindi). So to go beyond it, what should we do? How are we to attain that subtler being within ourselves which is the Spirit so that we enter into the roots?

Now, luckily I must say that it was not possible to achieve that for many many thousands [of] years. People could not achieve it en-masse. It could be done for one or two persons, only a few persons could get realisation. But today the time has come. It has been indicated long time back in a book called Narigrantha, fourteen thousand years back. It has been stated that from 1970 such and such thing will start, and the people will get the awakening of their Kundalini and will get their realisation, sahaj. And the intellectuals today in our country, I have not met many who know the word even of Kundalini. This is our great intellect. By reading these Western books, where are we going to reach? Why not exploit the property that we have? Why not try on the heritage that we have, than to just intellectualise everything, analyse everything and go mad like them?

Now what do we have in our heritage? It is said that within us lies, in this triangular bone, a power which is called as Kundalini, which is in three and a half coils. It's an ancient science, I can tell you this. Of course we have lost all of our great (unclear). It has nothing to do with any Hindu religion, Christian religion or any religion which is outside. It is the essence of all the religions. Given by great drasthas and the great munis of those times. For a muni and a drastha there is no religion. They have no religion. As they say in Hindi (saying). They were the real people who could see the Kundalini, this power within you which could rise, and when it rises it penetrates through the six subtle centres which controls your plexuses as well as your nadhis, that is your autonomous nervous system. Now the trouble is that if there is something like that, if there is some science like that within us, if

there is the science of the Divine, as a scientist why not open your mind to that? Instead of keeping a barrier to it, why not open to it? And see for yourself that there is this power resident.

I went to Greece once and there I was surprised that the word “atha” – Atha in Sanskrit means the Primordial – and Athens we went to, and there I went to see this goddess Athena. This Athena had a serpent in her hand and the coils were seven coils in her hand, showing absolutely clearly that she is representing the Adhi Kundalini, the Primordial Kundalini. And when I went to see the Persepolis which is the place where Athena resides, see this Kundalini they said she was a virgin. And outside that temple of Athena they said you cannot go in because she is a virgin. Kundalini is a virgin, she is the Gauri. She has not yet met Shiva so she is the Gauri. And that’s how they said she is inside, you cannot. I was amazed, I saw some cool vibrations coming out, outside the temple, and I looked at it and it was there. Who? It was Shri Ganesh. Exactly, Shri Ganesh was sitting. And I asked the lady who was interpreting, I said what do you see here? She said it’s a small baby elephant I can see. But this is the Child God who protects the Mother. I asked the curator of that place how do you know these things? From where does this knowledge come from? They told us your country is the one which gave us this knowledge. Thousands of years back. Much before Alexander came here, they told us that their one Power, Mother Power, from her the three powers coming, and these three powers manifest.

But what has happened to all that? Where are they? Where are they lost? I said they’ve all become now Anglicised, Westernised. That’s all I could answer. Because all the intellectuals of this country have taken to a kind of shabdajala. A kind of a funny attitude towards religion. Just to impress others, write books on Kundalini, write books about say dharma, read books, “I have read this, I have read that”. And that’s why sometimes I feel, when Kabir has said very clearly (in Hindi). First I didn’t understand when I was a child, what did they mean by this, how can they become (in Hindi). In the book it will be written (in Hindi). But they will go on reading that. They will go on repeating, thousand and one times. They’ll be saying it again and again. And then (in Hindi). You have to know yourself, know thyself, everybody has said that, what about that? They’ll go on reading [the] Bible, know thyself, know thyself. Everybody is reading it. But who’s going to do the job of knowing yourself?

To know yourself is also spontaneous. As you have grown in your evolution, from the stage of amoeba to this stage, to go for the – has to be done by the same Force which has made you into a human being. We take everything for granted. Why shouldn’t we ask ourselves, why God has made a human being? Why [don’t] the scientists ask a simple question to themselves, why are we human beings? They don’t ask questions which they can’t answer. They’re honest people. But there must be a reason, supposing I’m making this instrument, I must have made it with a purpose. What is the purpose? I have to first connect it to the mains, otherwise you won’t know the purpose. You have to be connected to the mains, but once you’ve connected to the mains you’ll be surprised. You are dynamic. You are tremendous. Because God has made you like that. But have faith in yourself. Know that you are that. Like great Dnyaneshwara has described (unclear), [it] is a description of today’s Sahaja Yogi. He said you will achieve Brahma (in Hindi). You will become the Brahma, you will feel the Brahma, you’ll feel the Chaitanya, you’ll feel the cool breeze of the Holy Ghost in your hands. That’s what he said clearly. But he goes further. He says (in Hindi). You’ll become the (in Hindi), means the forest, you become the forests of (in Hindi) you will be. (in Hindi), meaning the talking seas, oceans of Amruta. That’s what you are. You are going to become that, it is said by Dnyaneshwara. And I don’t think he told us lies.

That day has come today, for you to become that. Kundalini awakening is the simplest thing. Has to be done by the simplest person. If you are [an] extraordinary person, rather difficult. The ordinary has the extraordinary absolutely intact. The extraordinary person has wasted all his extraordinary into ordinary. While the ordinary villager has got that whole – the whole of that extraordinary within himself. No [hang-ups], no barriers, matter of fact. Balanced. Such a person is the one who gets realisation. But I must say it is doing wonders. I’ve seen thousands of people in the villages getting realisation. Once they get realisation, of course health gets cured, you get alright, automatically, because it is the sutra. It’s the thread of Kundalini that goes through, passes through all these centres and awakens them, which get vitalised and once it pierces through this Brahmarandra, [it] is the fontanelle bone area, then you become one with that Divine Force which is all-pervading.

We know this power exists. We see these flowers. How did they come? We cannot create one. We cannot create fruits out of flowers. How [are they] here? We see them here, we take them for granted as we have taken ourselves for granted. Now this happens through some power which is a living power of the living God. And this living power is the Brahma, which you have to

touch, you have to feel. And that is the (unclear). That's how you have to know. That's the (in Hindi), that we have to experience. You cannot talk about it. It's another world you enter into and you are amazed that Brahma is the only truth, the rest is all nonsense.

Everything works out according to the desire of God. But human beings have been given freedom. If they want they can go to Hell. If they want they can go to Heaven, into the Kingdom of God. The whole arrangement is so beautifully made within yourself. Now the mistake, I think, some of the Western philosophers did – not Socrates of course – but later on Jung who got his realisation, who opposed Freud completely, he made a big mistake in describing a human being. He said that at the lowest point is the unconscious, which never manifests, then the unconscious that manifests. On top of that he said is the subconscious. And on top of it is the conscious mind, on top of it is the Ego. Now this is the biggest mistake to say, that you have to pass through the subconscious to go to the unconscious is absurd. Because God is the greatest organiser. Now see, you are sitting here, you can see there are passages made for you. You don't sit in the passages, people don't have to climb your heads to come down here. It cannot be layers like this it is, you see, it's a (unclear). There's a beautiful sushumna path kept ready for the ascent of Kundalini.

There's nothing needed to be done, except that when I said you have exhausted your extraordinary so it has to be a little bit nourished, and then it works out. It has to work out, it has to work out, the time has come. Because [the] Divine itself is anxious, the Rittambhara Pragnya itself is anxious that today, at this time, when the whole thing has to reach its epitome. The Creation can be destroyed because you are the ones who represent the fullness of this creation. You are on the stage. The whole stage is created for human beings.

I wonder how many of us realise what God has gone through to create us. It is easy to discard God. It's easy to say there is no God, it's very simple. But that doesn't help anyone, does it? Why not see if there is one, why not have a look at it and find out if there is? Now there is no amount of talking, no amount of discussion, no amount of holding big, big conferences and big, big organisations, you can achieve it. It is within yourself, this power is residing – it is your own, it just has to rise and give you self-realisation. But once you become realised, what Einstein has said, the macrocosm and the microcosm – because Einstein himself was a realised soul – you are the microcosm which is in the pattern of the macrocosm, the Virat, and you become the conscious part of that when you get realisation. When you are conscious who is the other? Like this finger of mine is paining, I just rub it. It's mine. The whole thing is mine, is part and parcel of me. So you become, again I say, you become, it is not a shouting or screaming that we are all brothers and sisters, but it really becomes. It becomes within you, on your central nervous system you can feel another personality and you can feel yourself.

Now the only difference I would say, which is little intriguing for people that did think oh it was so difficult, people had to go to Himalayas, stand on their heads, do all these kind of things, and gurus used to make them [do] all kinds of penances. You have done everything now in previous lives, so forget it. Maybe something with me also. It could be so. Somebody who knows how to do the job. And it can work out so why not do it? Why not have it?

This kind of a negative attitude will not help you. You have to be positive. You have to think that you are going to get it, you are the one and you will have it and you'll enjoy it. This attitude helps a lot. But if you have a negative attitude the Kundalini refuses to rise. I can't help it. You may argue, you may fight, you may even try to beat me, I can't help it. You cannot force me to do it. It has to work out spontaneously. It's a very delicate work, but a very forceful work. Like a seed has to sprout, you cannot force it down, you cannot read mantras over it, you cannot do anything, it has to go to the Mother Earth. And the Mother Earth has got the capacity to sprout it. In the same way it works out.

So to come to Sahaja Yoga, first of all you must have a mind which is receptive like a scientist. And humble like a bhakta. You must have only bhakti in yourself. Self-respect and self-confidence should be there. One should not criticise oneself, that I'm such a sinner and all that. That is not allowed in Sahaja Yoga. You have to feel that you are the temple and the light has to come within you. It is a simple thing. But once it happens to you, you can do it to others and you can transform others also.

Now as we are going to have altogether four lectures more, I will be gradually telling you about the Kundalini, its chakras and all

the other things in the subsequent lectures. But today for the introduction I think that should be alright. Now I would like to have some questions from you. But not some questions that disturb everyone. This is a meditative thing. And for [a] meditative thing everybody has [the] right to have a quiet – a quiet place and nobody should try to overpower others or try to say things which will disturb their right to get their realisation. So I would request you to be rather gentle about it and you can ask many questions, if you want you can write and let me know, I would like to answer those questions, if there are any sensible questions.

Thank you very much. May God bless you all.

(Shri Mataji speaks in Hindi.)

If you have any questions, please ask me.

Seeker: Patanjali has written about (unclear)

Shri Mataji: Who? Of course, he has. No doubt. Patanjali is to be seen. You see, at the time when Patanjali wrote about Yoga Sutra, you see, that was a different time. We had [a] very different style of life. Very different style. That time we had four ashramas. And people lived with the guru, who was a realised soul, and he had boys and girls who were leading a complete celibate life. Absolute celibate life in a forest. Living in a very, very spartan way in a forest. And according to the gurus we have got our gotras. Now gotras we cannot marry, because a person studying in one university is like the family, just like brothers and sisters you can't marry. Can you think of such a celibate university in these modern times?

Then, this is only the one part of it. But the second part of it if you read Patanjali, the first thing he has emphasized is (? Ishwara). Establishment of God within you. That is self-realisation to begin with. But he has not written how he does it. Because that was the job of the realised souls, the gurus. And after that, the rest of the things where other ashtangas are there, which means (in Hindi), all these are according to the rising of the Kundalini. For example in Sahaja Yoga also we do the same. If the Kundalini stops at one point, say at Nabhi Chakra, there is a kind of (in Hindi) you have to do, whatever is to be done, we do that much. We don't take all the medicine bottles you see, directly. The modern yoga system is so funny that I don't understand, that every type of a person whether he is a tamoguni, he is a rajoguni, or a sattwaguni, does every sort of exercise indiscriminately. Absolutely indiscriminately. And it's very dangerous. It's extremely dangerous, I've got so many patients coming from – suffering from this kind of indiscriminate use of Yoga and [it] brings bad name to Yoga itself. So it is a wee part of it, where you have to do an exercise, it clears a physical obstruction.

Then the niyama are there. What you have to live, how – these things are there. But before starting, the Kundalini – like before starting our car from my house – if I had turned my wheel on one side or this side it would not have worked out. I have to see where I'm blocked. Where I have to stop. See for myself. Go for it. Without raising the Kundalini you just cannot know where the problem is. It is very indiscriminate and it has worked very well with people, because if you put in physical exercises too much you thin down. And these days you see, the ideal is a mosquito character for human beings. They want to become like mosquitoes. I don't know. All the beauty – things I have seen in the West, I was shocked, I mean the women were six eight, weight is a hundred and fifty, you see with high heels. I mean you can't see the body anywhere, it just moves like a mosquito here and there. And that is what is today the criteria of glamour.

See, and that's how the people took to it because any physical exercise would do. Why yoga? You'd do anything. You'd do jogging, run, this that. You thin down. And this thinning down has become the end of everything. It's not necessary to thin down to that extent. And it's not proper, because such a man can become absolutely devoid of all emotions. First thing that will happen is a divorce in the family. So many problems come up with this kind of an extreme behaviour. But nobody knows, in this (? indiscriminate) doing, because they run after glamour. Our country never believed in glamour. Never. It believed in traditions. A married lady has to wear – a Devi has to wear certain things, it's tradition. But no glamour. Glamour is so superficial and nonsensical. How can we take to glamour, we the Indians who are so deep-rooted in the reality? These are all modern ideas I tell you, which have come. It's not Patanjali's.

Seeker: A large number of preachers show a large number of different paths. How a seeker may opt for the right way?

Shri Mataji: Those who say this is the path, that is the path – we should say only one path is that who makes you meet the Divine. Now, what do you feel when you get realisation? (in Hindi), you feel the cool breeze. It's described. You see, if you read – nobody reads Shri Adi Shankaracharya, who reads that? I went to Kerala and the (unclear), I was surprised, all these newspaper people, they said we are communist, we don't believe in him, he's a hocus-pocus. Can you imagine such a thing, happening in this country? This pseudo-intellectualism, I don't know where we are going to end up.

Then the description of what realisation means. Becomes – you become collectively conscious. Even Jung has said it clearly, that you become collectively conscious. But somebody says that this is the path, that is the path.

First of all, to nullify them you see two things. First is, does it take any money for anything like that? In the name of God. Ninety-nine-point-nine percent will drop out. It cannot take money because, you see God doesn't understand money, I mean you cannot value (? it) to money. Absolutely absurd. It's an insult. To sell God. Whether it is in the churches, temples or by some guru or anybody, anybody who takes money in the name of God is a hypocrite. It's alright. If you want to build an ashram, alright you build it. Finished, it's for the ashram. But the guru has nothing to do with it.

Secondly you must see, when they talk so much, (? big), what are their disciples? Like if half of them are going to [a] lunatic asylum, better you not go there. But human beings are such, they take up challenges. I was coming in a village and I saw so many people coming out of one big place and falling on the street. I said what's this, they said this is a kind of a pub, village pub. I said but those people are going inside, can't they see these people are falling down, and finishing off like this? No, they said these are taking challenge, that will drink and will not fall. That's what human beings are. If you tell them don't do anything they'll do it. So under these circumstances they see if somebody has gone to guru is gone mad, he says I'm something above it. I'll go there and I'll not get mad. With such people what can you talk? Let them have a challenge. And have it.

What have they got? Is the point. Do they manifest any powers? Do they have collective consciousness? I would tell you that even an ordinary bullock car driver who drove me down, because in a village you can't go in a car, I have to go in a little car, he was talking like Kabira. He was talking like Nanaka. I said where did you get all this knowledge, (his name)? He said Mother I don't know, it's all within me. It's all coming since I got my realisation. He has cured many people of diseases, he said I'm not curing, it's this power that's flowing. You become a third person, you talk like a third person.

The shishyas are dabbling into all kinds of illegal things. Drinking, having all kinds of vices, and they have a guru. Then there is a guru who – with whom you go and he gives you a heart attack. You are sick. He can't even look after you, what's the use of such a guru? Why do you retain such a man on your head? Who can't even look after your health.

There are so many things, if you use your brains you can find out that who is real and who is not. You have to use your brains. In religion people keep brains hanging in the air. No, no, use your brains. See what the disciples are like. Judge it properly and then do it.

Seeker: Please compare Sahaja Yoga with (? Kapila Sanket) Yoga.

Shri Mataji: (in Hindi). How should I compare? Adi Shankaracharya has done it. Only through the Mother's grace you will get this. (? Sanket) is nothing but a philosophical treatise, which I do not want to indulge into. It's a headache, what's the use? Why to compare it? What is the need? This – these intellectual feats and ego-oriented trips you better give up. You have had enough ego trips. If you've read (? Sanket) throw him in the river Ganges. I tell you that's the place it should go to.

Seeker: Should a seeker discard tamasic food?

Shri Mataji: Don't worry about food so much. You will yourself know what is tamasic, what is non-tamasic. It is – you have to see

for yourself, because when you get your realisation you feel the vibrations in your hand. And if you are eating a wrong type of food, even a food which is supposed to be sattvic and is given to you by a person who is not sattvic can be very harmful. So it is the vibrations, the totality of that will tell you whether you should have a sattvic food or whether you should have a tamasic food, because the food that is good for your vibrations should be eaten. You are now – once you become realised you become absolute. You have got absolute values and you have to judge everything on absolute values. And that's what should happen to you, where you don't have to ask questions, you just know this [does] not do, that [does] not do. You know that this is bad, this is right. Here you get your eyes, like when you have the light you see everything clearly.

Seeker: Self-realisation, shall it help (in Hindi) when the masses are uneducated?

Shri Mataji: Of course. Educated are the hopeless cases. I really shudder to come to educated people. They are loaded with so much of ignorance. The uneducated are the ones who are going to be sukhina. And they are. Not the educated, difficult. And the so-called English educated. Look at this English language in which I have to speak. There is one word, spirit, for the bhoot spirit, for the alcohol, and spirit for Atma. What a language.

I'm only worried about the so-called Westernised intellectuals. Not about villagers. Not about the Indians. They are all going to be that. No doubt, they are already getting it because health is improved, their financial conditions have improved because of Lakshmi Tattva. They have become very satisfied people. They have developed aesthetics. So much has happened to them. It's nice to go to see them in the villages, but it's rather difficult for the city dwellers to go down there, because I've tried to get some Sahaja Yogis from different cities and they were – they just could do some relay race with me. I was doing marathon and they were just doing some relay race. It was too much for them. But if you could come and see you'd be amazed how things are happening in the villages. Be careful about your cities only. I'm not worried about them.

[Question and answer in Hindi, Hindi to English translation missing]

Sahaja Yogi: May I request the honourable minister to say a few words.

Shri Mataji: He can't hear me at all, so.

1984-0313, The construction of our being within ourselves

View [online](#).

13 March 1984

The Construction Of Our Being Within Ourselves

Public Program

Constitution Club of India, New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2, Constitution Club of India, New Delhi (India)

I bow to all the seekers of truth.

Yesterday, I told you, in short, what is Sahaja Yoga. Sahaja. Saha means with, ja means born. Yog means, union with the Divine, in simple words. Saha is with, ja is born. Is born with you. Something that is born with you, is the right to achieve the union with the Divine. This is Sahaja Yoga. How it happens? Why it happens? Is, to be seen. Howsoever, I may try to explain to it, explain it to you, it may be that, you may not, believe in it. But as I requested you yesterday, like, as a scientist, you have to keep your mind open, with pure scientific attitude. And see for yourself, if this hypnosis, I put before you, is true or not. But if you put a barrier in your mind. Like a student going to a medical college, has a barrier in his mind about medicine, cannot receive anything. In the same way, if you put a barrier in your head, against knowing about the roots, roots that nourishes this great tree of creation, you can never understand, what I'm talking about.

Whatever I'm telling you today, has been written in our scriptures in this great land, of Yoga Bhoomi. This country, which we had taken for granted. As we have taken our, our human existence for granted. The greatest of greatest country, is India. Because spirituality, if spirit is the highest, this is the country which is going to deliver goods, to all the nations around.

In this Yoga Bhomi whatever I'm telling you today, has been discovered at least 16,000 years back. People were practicing this. Not, in way we are doing today in a hall. Individually, not a-mass. But today the time has come, to get this knowledge. The knowledge of experience, of [SANSKRIT WORD Prachit]. Everyone, can have the experience of one's own spirit. But please don't put your barriers against it, as I told you.

Also I told you, that in the west, they talk of individuality. As a result of that, we think that they have achieved a lot. But individuality, cannot come to human beings unless and until they are matured enough. So the maturity, has to be first seen through. And then the manifestation of the individuality can be sensible, otherwise, people will go [UNCLEAR amak] and that's exactly what is happening in the west today. And we are following them, into the same problems.

So now today, as I told you that I'll be telling you, about the construction of our being within ourselves. Yesterday I told you what mistake, Jung made, who was the disciple of Freud, in describing a human being. In describing a human being, he said that, human being is made of the unconscious first. He's described him in layers. Like, first the unconscious, then the unconscious that is going to manifest, then the subconscious. And then the conscious mind, and on top of that he said is the ego. This is typically, a western Yogi talking. Because he didn't have the heritage of our wealth.

But you can see here clearly, how we are built. We are not built, one on top of another that way. But it's a parallel thing, built beautifully, by a very great organizer. And the central path of our ascent, is kept absolutely clean, and open for us to ascend.

Because, any ordinary organizer can also see, that if you have to go somewhere, the passage must be kept clean. Then the one who is the organizer, of all the organizations, such a person, why will he keep us like this? That we have through the subconscious to achieve the unconscious? And that is why, all these gurus and all these people, are telling you that you have to go to the unconscious, through the subconscious strata, so you have to become like mad people. Even people say, that when

Kundalini is awakened, you have to behave like a mad person. You start jumping and doing all kinds of things.

Actually, those who are unauthorized, can create problem. And this is the reason why, so many people in the world, are literally frightened to have their ascent. These books which are published, I mean anybody can write about Kundalini, there is no authority to stop it. There is no law to stop it. They can write whatever they feel like on their individual basis. And people buy those books, and get frightened. I think it's a very negative approach. Because without the ascent of human beings, to that level of a spirit, you cannot solve the problems of this universe. You try anything.

So far whatever we have tried through our mental projections, has a linear movement, which comes back and recoils upon you, as I told you yesterday. The scientific, the political, the economic. But the only approach, that can spread all over, comes only when you become the spirit. And it is important, that we all have to become the spirit. Specially the Indians. Because we have our heritage, and it's very easy for an Indian to get an ascent. But he doesn't settle down so well as a westerner can. Because for him it is too precious and for us it is not. Like our independence I think, we do not treat our freedom of our soul. In the same way we just do not bother about the sustenance of it. But I hope, this august gathering, will give some heat to their own, self emancipation. And with self-confidence, they will achieve it.

Now here we have, as you see, in the chart, 3 types of channels. First we'll be dealing with the Nadhis. There are 3 types of channels within us. These of course, in the medical terminology, can be called, as left and right sympathetic nervous system, and the parasympathetic. But in the Sahaja Yoga science, these 3 channels, are expression, gross expression of the subtle Nadhis, one is called as Ida on the left side, Pingala on the right side and Sushumna on the center.

Kabira has said [Hindi]. He, they have all talked about in poetry. Nobody tried to find out what they have been saying, what they mean by this. These 3 Nadhis exist within us and express themselves in the gross as left, right sympathetic nervous system and parasympathetic nervous system. Now, as far as the medical science is concerned, the doctors do not know how to control the parasympathetic. Sympathetic is controllable. If you run fast, the heart beat faster. But it comes back to its normal, through parasympathetic. Now this central path of Sushumna, which expresses, the parasympathetic nervous system in the gross, is the path of our ascent.

Accordingly, we have, 3 types of people and permutations of combinations of these 3 types. The first one, is the type, which is a left sided. The left sided people, are the people who are emotional people. Because it caters to our emotional side of it. With science you cannot explain emotions, love, attachments. Science is a very limited field. With medical science you cannot explain. But with psyche, so called psychological science which I think is, compared to our knowledge, in this country is not even a little dwarfy child.

Now this psyche, or the left side, is also catering to our past. Whatever is built in within us, since our creation, exists in this area, which is called as the collective subconscious. The other day in London I saw one television show by people who are doing research in cancer. And they admitted, that the triggering of the cancer takes place from the area which is built within us, which is built within us since our creation. And they say there are proteins, they call them as proteins. They say these are proteins 58, protein 53, whatever name you may give, they admit, that this, this kind of area exists within us. And from this area, this are, the attack comes for cancer. This much is admitted.

Now on the right hand side, we have another Nadhi called, Pingala Nadhi, which is very strong in Delhi. This is the Nadhi which create Rajo Gunis. The first one creates the Tamo Gunis, the second creates the Rajo Gunis, which acts for our physical, and our mental activities of the future. For example, we are planning. Morning till evening we are thinking. Those who are futuristic people, indulge into this creation, and they develop an institution, on top of the head, like a balloon, called ego. While those who indulge into the left side activities, create an institution, which is called as superego or all the conditionings within us.

Now these 2 things definitely exist within us, even according to Jung. When, we grow, these two, develop into a calcified formation of the fontanelle area, and we get closed down. So we develop an identity, a name, a personality, and you separate yourself from others. That's how you get your freedom from the whole. In Sanskrit language we call animals as Pashu. Means

they are in Pasha. Means, they are not free. They are under the Pash of God's realm. That they are not free to decide for themselves what should they do. But we have a right, to decide. We can decide. We have that freedom, to decide, whether to go to God, or to go to hell. You can say, whether to be benevolent or to be cruel. We have all the freedom to decide whatever we want to do. And this power of decision within us gives us that, gives us that, special, position in the whole kingdom of animals, that we can decide. We have a power to decide.

Now in this decision making, if we emphasize on individuality, we do not cater or care for our maturity. If you are not matured enough, and you start deciding, what you have to do, then you have no relationship with the whole. And you become a person who is like an abandoned personality. Same thing happens in the cancer. When a cell, losses its connection with the whole, becomes malignant, it becomes ego oriented, it start overpowering others and eating up and developing itself with no proportional understanding of the whole. And this is what is happening today, to all the ego oriented society where they think they should develop. The way they have developed, now they don't know what to do.

Now this conscious mind, when it develops, I mean, this effort of the ego when it develops in such a way, it hampers your conscious effort. It doesn't allow you to, use your conscious mind fully well. Like hitler you become, like Khomeini you become. You become so ego oriented, a barrier is so much created in your mind, that, you cannot connect yourself with others and people say it's thick-headedness. And this this thick-headedness is nothing but a man who is very ego oriented. According to our Indian philosophy, a man who's ahankari, is a stupid fellow. He ultimately ends up into many stupidities which we cannot explain. I've seen the countries which are ego oriented, you just don't understand why they do these stupid things. Because they are only ego oriented, they believe in individuality, but they have no maturity of any kind. And they do such immature thing that, you are surprised the way they are handling very serious situations. So this ego develops within us, and now I find that all these, ego oriented people are also quiet frightened of it. Absolutely frightened of it. They think that, they are doing harm to others, aggressing others and they don't want to do it, but they have no control over it you see.

Now as I told you the left side is the person who is emotional, who is very loving, who is very kind. As I told you, that I heard that in England, every week, 2 children are killed by parents. I mean I can't think of such a thing in India. But here, the other way around. They will do anything for their children. This is going to another extreme of superego, where, to you, your child is the most important. So you, one has to come in the center and the center is the Sushumna Nadhi. Which is Sattvo Guni as they call it. Because it is a balance. You have to have a balance. And to create a balance within ourselves, we have got this void, which is, which is our religion.

Now, this religion has nothing to do with the outside religions we are talking about. But fundamentally, we have got 10 valencies. As carbon has got 4 valencies, human beings have 10 valencies. You know that, all the matter has got only 8 valencies, while human beings have 10 valencies and these are 10 commandments or you can tell the 10 dharmas, that exist within us. When we try to go out of that dharma and into imbalances, then we develop problems of stomach, of various nature that even doctors cannot make out how they develop it and how to work it out.

Now this has got 10 chakras built in on your head, here. 5 on this side and 5 on the other side. This we, in the Sanskrit language we call as Ekadasha Rudra. They are 11 Rudras because the center one is the, one of the primordial being, what we call the Virat, is Akbar. These 11 chakras, when they set in motion, our destruction starts. They are responsible for destroying us. Because if we do not construct, we go towards destruction. So these 11 Rudras, are very important and in modern times I find they are extremely active. God knows, how human beings are going to be destroyed, whether from within or from without, the fear is everywhere. But the only solution is, that you become your Spirit.

Spirit resides in the heart. And Spirit, is the source of all the joy. The truth. The truth that is absolute. For example, a person who is spiritually developed, the one who has got spiritual power, will say the same thing as the other person will say. There is no duality in it. There's no fight. So, to develop it, you have to have the ascent of your Kundalini. When the Kundalini rises, then only, the Spirit can be awakened within you. There's no other way around. People say that there can be another way, this can be done, that can be done. There can be no other way for a seed to be sprouted. You have to put it into Mother Earth, because She is the only one who has capacity to sprout the seed. In the same way, your Kundalini which is residing into triangular bone, has to rise.

Now what is this Kundalini? Kundalini is the true desire. Is the true desire, or what we call the Shudha Icha. Pure desire. All other desires of human beings are impure. As we say in the economics that, the wants are satiable, only partially in the sense that in general they are not satiable. In general, they are not satiable. That means if you want something, supposing you want to have a house. When you have a house, you want to have a car. Want to have car, then you want to have a garden. The desire which you have desired for, doesn't give you the satisfaction that you asked for. So you go on asking for more and more. That proves that the desire you had, or you always had, whatever desires you had, are not true desires. If they were so, when they were quenched, you should have got the satisfaction. So the true desire, the power of true desire and the pure desire, is the Kundalini, the 3 and a half coiled energy within us which resides in the triangular bone.

Now this resides there. It is there, has been described for, thousands of years in our country. But we are so westernized, that we don't want to see, what exists within us. You can see in course of your Sahaja Yoga treatment and all that, those people who have obstruction in the second or the third centers, the Kundalini pulsates just like a heart, this triangular bone pulsates just like a heart. And you can even see the movement of the Kundalini. Even you can feel on top of your head, the throbbing, LOP DOB, the hearts, throbbing on your head, as Kabira has said [Hindi]. When it breaks, then you start feeling the cool breeze which is called as the cool breeze of the Holy Ghost. In the Bible, they have described Holy ghost, which is very ambiguous thing, nobody knows about it. Because they don't want to anything else but Bible. But, it is the Adi Shakti, the Adi Kundalini, the one who is the Primordial Kundalini, which is the Holy Ghost, which is reflected within you, as your own Kundalini, your own Mother. And She is the Mother of every individual. Just waiting, for someone who is authorized by Divinity, to be able to give you your second birth. But there are many people, who are self-certified second birth, they are born-again and this and that.

But as a result of awakening of the Kundalini, as I told you yesterday, you must become, again I say, you have to become, collectively conscious. Means you should feel, on your fingertips, the sympathetic nervous system of others, and your own. You should feel the difference of your chakras. And you should find out, what's wrong with yourself and what's wrong with [UNCLEAR others].

Now the modern Sahaja Yoga has done only one, great thing is that, that it enlightens thousands of people. Because without enlightenment, if you tell somebody "don't do this, this will spoil your balance". People will do it again. But, if Kundalini is awakened, then the Dharma gets enlightened within you, and I don't have to tell anybody don't do. You just don't do it. It just happens automatically. And that's why first, let the light come. Maybe it is very faint, maybe it is [UNCLEAR slight] there, maybe that, you do not feel much. But you start feeling the problems that you have. And because you separate yourself from yourself, and you can witness yourself, you can very easily, locate your problems and if you know how to cure them, you can get cured. You yourselves try to cure.

There are many people, who come and tell me, that Mother my Agnya is catching. In English ordinary language it means Mother I'm suffering from terrible ego. But if you have to tell somebody you are suffering from ego, you better run away after them. But this is what happens to you. You start facing yourself. So clearly, so boldly. And when you know the knowledge that, this is wrong with me, you'll just start correcting. And with others also, you start correcting them. Not telling them what's wrong with them, but talking on their chakras, so they don't understand, and they can also be cured.

It's not only the physical cure I'm talking about. Of course physical is the minimum that can happen to you. Let's see only one point how we can cure cancer with Sahaja Yoga. Now as I told you there are subtle centers within us, which look after, cater our plexuses. Now say one of the plexuses, is made like this. With the left and the right, sympathetic nervous system, and in the center you have the chakras of the center, the subtle center. Now the left and the right sympathetic is passing through this, creating the center, and in the center is the Sushumna Nadhi. If you see the shape of my hand, is also something like your [UNCLEAR vertebral].

Now what happens, that if the energy is very much [UNCLEAR spent], say a person is very ego oriented, he works very hard, he does this he does that, all kinds of things. Then what happens, that the energy is pulled out of this place very much. At that time

if there is an attack from the left, then, this, pushed out. And once it is pushed out, the connection with the whole is lost. And the cells, start moving on their own. And once they start moving on their own, they become malignant.

Now how do we, or Sahaja Yogis can manage to help such a person? Is a very simple thing because a Sahaja Yogi is connected to the mains as this one is, and through him, is the vital energy, which is emotional, which is physical, which is mental and which is also evolutionary. Is all combined together, is passing through him. Which we call as Chaitanya. When this Chaitanya is given to that point, that, takes up all that is necessary and again joins back to the same point and that's how we cure cancer.

There's nothing special about it, but when you say that, I know that this time I had a very tough time, with organizations run by doctors. They got very angry with me and they throw a challenge and all that. Now to be very frank, I'm in no way want to harm any doctors. On the contrary as I told you, that this is the science of the roots while they have the science of the tree. Only patients who are gone cases, whom doctors cannot treat, I would like to help. And the poor people of our country who cannot reach doctors. These are the only areas I touched, and the rest of the rich people are available to them. I do not have to, in any way disturb you on that point.

Now, this left side, is also very important. Right side is when I told you, you get extremely futuristic. That is very important in a place like Delhi. That people are extremely futuristic. They have no time. They have no time for themselves. They have no time for their family, they have no time for their children. They are busy. They are busy running the rat race. Now as a result of that, what happens? There is one Swadistana Chakra, on the center, which caters, which I do not know if doctors will agree, but it does, caters, to a very important function. Is to transform the fat of the stomach, for the use of the brain. Because you know the brain is made of fat cells. Now this function, is one of the most important, for this particular Swadistana Chakra. which of course in the gross, looks after the Aortic plexus.

Now, when you overuse this center, for only this purpose, all the rest of its functions become subsidiary and sometimes become [UNCLEAR]. Under these circumstances such a person must suffer, either from diabetes, because it caters to liver, to pancreas, to spleen, to kidneys, and to the ovaries, and some parts of the uterus in the ladies. Now when a man, starts using too much of this center, then he can have any one of these problems. For example, he could be a liver patient, and doctors don't discover liver trouble, till one gets cirrhosis. He might develop a diabetes; he may develop, a very serious disease called as leukemia because of spleen trouble. He may develop intestinal troubles, and also kidney. So the kidney trouble of high blood pressure and all that. So when you reduce it to its roots, it comes to one side, that the gentleman is suffering from the right side. If you can cure the right side, you can cure the person of all these diseases. But if he goes too far, and escapes all these things maybe, he gets a heart attack. Heart attack, due to over activity. Over activity, one can get a heart attack.

Now the left sided people are mostly people, who do not take sufficient proteins, have lethargic organs, lethargic organs by which, you can say, you develop angina on the heart, you can develop, liver can give you all kinds of skin troubles, like allergies and all that. Other problems of lethargic spleen and lethargic pancreas can develop if a person doesn't take sufficient proteins in life or if he is too much left side is, emotional, always thinking of the past as we Indians are more glorious in the past, and future is all in the dark. Such people, do develop, a problem on the left side. Now, if you reduce it to the left side problem, and if you know how to cure the left side, and nourish it, we can solve the left side problem as well.

Now the worst problem that comes, is the wrong, attachment to wrong type of people who talk of God. Who indulge into anti-God activities. Those who indulge into anti-God activities and become gurus, can give very serious troubles, mostly on the left side, and some on the right side. One can get a heart attack, one can get a cancer, one can get leukemia. All kinds of left sided problems can come from these gurus because they mesmerize you, and in mesmerism, they put some sort of a thing, the same protein which doctors have described into you, by which you might get into trouble. People develop all kinds of nervous troubles which cannot be cured, and also, they develop a nervous skin, nervous stomach. All this nervousness comes from that kind of a, unknown attack about which we have made no enquiries and found out nothing about.

I'm not only dealing here with you about the mental or the emotional things. I'm not only dealing with people who are having physical problems. Now we have got, as I, we discussed yesterday, about the Yoga. I told you that, Ashtanga is 8 fold. It's not

only 1, that you start doing some exercises. It is not at all that, it's wee bit of it. And one must know the science of that also, that unless and until Kundalini rises, which is describes as Ishwara Pranidhana, means establishment of Ishwara within you, unless and until the Kundalini rises, any exercise you do is absolutely indiscriminate. For example, people who are left sided should not do any exercise forward bending, those who are right sided should never do any exercise that is backward bending. But there is no discrimination in this so called Yoga, that they teach today.

So, anybody who wants, can dabble, into all this sciences, because we have not paid any attention to understand that it is so well organized. The science of God's power, are so well organized, they are so accurate, and so absolute, that there is no change. Like you cannot get theories of Einstein flouted by another one. Then theories of somebody flouted by another one. Einstein of course was realized soul. And he did talk of a Macrocosm and a Microcosm which is very close to Sahaj Yoga, that once you get your realization, the Microcosm, the cell, becomes the whole. And that is what exactly happens. To you when you get your self-realization.

Now we have got these 6 chakras on top of the, Mooladhar. Mooladhar is the first chakra, which is a very important Chakra, and is the center of innocence. I wonder how many people understand the value of innocence. In the west specially I was shocked. The way they are playing about with their chastity, they have no sense of chastity left in them. They don't know what they are playing [UNCLEAR]. They are playing with fire. And that's why now they have developed horrible diseases, incurable diseases. And I don't know what kind of a, eruption is going to take from within. The people who fall into parapsychology and all that, will die just like that. Without understanding how we are dying. All these things must be understood, properly. What these sciences are. What these Preta Vidyas, Spashana Vidyas and all these cults are, and these occults are, and how they harm us. Unless and until we know about it, we cannot administer human beings properly. We will not wonder what pressure they are working in, and how to cure them. The only solution I find is that we all should receive our self-realization, which is a collective, consciousness within ourselves. We become collectively conscious when we become the spirit. Then we understand others, we understand ourselves.

Now these 6 chakras, I will be telling you tomorrow about, in very clear words I'll explain to you what these chakras are, how they are responsible. I have told you about the Mooladhara today and about the Swadistana. But about the Nabhi, and all others, I will be explaining to you tomorrow. Thank you very much.

If you have any questions, I would like to have, for about 5 minutes.

[Hindi]

At this point, I would like to thank, our governor, for allotting us a plot of land. It is very kind of him to arrange that.

[Yogi]: Her Holiness Mataji Nirmala Devi, [Indian Name] [UNCLEAR] governor of Delhi, and my dear brothers and sisters. Today's program, is [Hindi]. The purpose of human life, is evolution from the human to the Divine, and experience of the God within you. The purpose of music, is to sing the praise of the Lord, His attributes, and the beauties of His creation. The purpose of dance, is to express devotion through body, mind and soul. So todays program, of [Hindi], is fully oriented, to that Divine purpose for which God created music and dance. Today's program of [Hindi], is choreographed by [Indian Name], the well-known, renewed, dedicated and innovative dancer and dance teacher of Delhi. This program is being dedicated, to Her Holiness Mataji Nirmala Devi, who has got the power, to awaken the Divinity within us, and experience true devotion to God. True devotion to God cannot be experienced, unless, the Kundalini [UNCLEAR is] awakened and, in the lotus of your heart, you feel the Divinity within you. This program of [Hindi] is a thanks offering to our [UNCLEAR] governor, our beloved [Indian Name]. who is not only an able, and, administrator. But also a person with a large heart. A person overflowing with love and compassion. A person whose life is based upon dedication and service to the people. He functions, from the level of the heart. I remember how, so willingly, so spontaneously, he agreed to give us a beautiful, valuable piece of land in south Delhi, for, our [UNCLEAR]. The only question asked me was whether it is for the cause of Dharma. I told him it is so. I told him our Divine Mother, is doing great work throughout the world, and we want to establish a beautiful Ashram. So I often think, if there are 100 administrators like [Indian Name] through the country, with his heart and head, the country will be a different place. Now, in a short while from now, the

culture program will start. Before that, I will request the [Indian Name] to say a few words.

[Indian person]: Her Holiness Mataji, Mr. [Indian Name], distinguished guests, ladies and gentlemen. It is my privilege to be with you this evening. I am doubly privileged by the fact that, Mataji is here. we all know, that cities [UNCLEAR are the spiritual work after] the nations. Delhi, has a special role to play in molding the Indian society. The worth of the city is not to be measured in its building or its boulevards, or its parks and green vistas, but, by the spirit that it nurtures. You have had the most illuminating lecture I believe. And I'm sure, the establishment of the Ashram in this part of the country, that is Delhi, will help in making our city, spiritually beautiful. And from this Ashram, grace will travel all over the country. As I said the cities are the spiritual [UNCLEAR workshop] of the nation. I would not like to, say anything more in the, such a distinguished gathering, and I'm told that there, there are series of lecture and when the Ashram is established then, I'm sure Delhi is going to have every many talks about this subject and this will help the cities into Delhi, in improving their caliber in the spiritual sense. Not in the material sense. I wish you the best of luck, best of time. Being a very noble cause, I will extent all my support and assistance. Both as individual and as an officer. My distinguished friend Mr. [Indian Name] was referring to the allotment of the land. But I think he is so persuasive, hardly anybody can refuse him. So I once again and, congratulate you for starting this venture in Delhi. Mr. [Indian Name] and all his friends and colleagues. And I'm sure our city is going to have a great landmark, spiritual landmark, and I again wish you the best of luck, best of time. Thank you very much.

Shri Mataji: I just wanted to say that tomorrow we are not having any program, and day after tomorrow, we are going to have 3 programs, one after another. And I will again, try the [UNCLEAR Pra Yoga] of, self-realization. Because today there is a program like this, so we have made it rather short. But, from tomorrow onwards, means day after tomorrow, we start this experiment of Sahaja Yoga. I hope you'd make it convenient to come again and again. Thank you very much.

Thank you very much all of you. We'll have another program, day after tomorrow here.

Yogi: on the 15th.

Shri Mataji: On the 15th. Then I'll give realization. 15, 16 and 17.

Yogi: Continuously we have program.

Yogi: Mataji Nirmala Devi Ki! Jai!!!

1984-0314, The deeper movement is extremely essential

View [online](#).

14 March 1984

The Deeper Movement Is Extremely Essential

Public Program

Friends Colony House, New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Public Program. Delhi (India), 14 March 1984.

There you should meet some people in a closer way because when we have programs is very difficult to have contacts so closely as that. Now today we have people here from abroad representing many countries; then we have people from the Government and we have other friends who are interested in yoga work.

[INDIAN NAME?], can you hear Me?

Sahaja Yogi: Yes.

Shri Mataji: All right.

Sahaja yogi: Mother.... (Transcriber's Note: people are talking in the background.)

Now, this kind of a group is very good to have an intimate knowledge about Sahaja Yoga. But the problem I face today is this: that there are people who are at different levels of Sahaj. Then people start receiving vibrations feeling the Cool Breeze in the hand, feeling the Cool Breeze coming out of their heads which is described by Adi Shankaracharya as the Chaitanya,- Saleelam, saleelam - the Cool Breeze, the Cool Breeze of the Holy Ghost. Then it is just an experience of achieving what is Vaid has said, Vid, that you know on your central nervous system that something is happening to you. But that's just the beginning. It's just started that you have started feeling it around you, coming out of your heads and then unless and until you develop a greater sensitivity of understanding how it works, how we have to maneuver it, how we have to work it out on ourselves and on others; the deeper movement is extremely essential.

Now there are people here who are very deep, extremely deep. And there are people who have just joined Sahaja Yoga sort of thing. So, I'll try to make it easier for all of you to understand that this is just the knowledge of the roots. Whatever knowledge we have outside even about religion is the knowledge of the tree which is apparent shows Shabd Jaalam and all those things are outside. But this is the knowledge where you have to grow deep into your roots. And for that you have to become a subtler being. Unless and until you become a subtler being you cannot go back. Now if your attention is so diverted with outside things and you are so much worried about these outside so-called worries, how to take your attention inside is the problem. And those who are more involved with this are rather difficult but some of them who are very much more involved are the easiest because they are fed up; they are tired; they want to stop their disease; they think that it's time that they should pay some attention to themselves. At that juncture is easier. So most of the western people are from that lot where they got just fed up.

While the eastern people also, who have their traditional understanding that the only think that is going to help us is the manifestation of the Spirit within us, also they try to see, they try to find out through reading, through doing all kinds of other things. But the only way it can work out is the ascent of the Kundalini. It's a living process of the ascent of the Kundalini. Like a sprouting of the seed is done only by one. If you give a lecture to the seed, if you stand on top of your head it's not going to sprout. It's the Mother Earth has the capacity to sprout it and that's what one should see.

In their seeking people get misled. Sometimes they feel that "We have to seek the peace." Sometimes they feel they have to seek,

sometimes they think that it should give you money; it should give you other things that we think important. Or some people say that "So I have to have a promotion in life." or say, "I have to have a job." And all sorts of things people come for - good health, all sorts of things people ask for. So as Krishna has said, "Whatever is your akars kamatiesor any way, it can be fulfilled. But the first thing is for anything: you have to enter into the Kingdom of God. Supposing I am a member of or I am the citizen of India. Then I am entitled to all the privileges of an Indian citizen. In the same way, when you become the citizen of God's Kingdom then only you are entitled to His blessings. That's why Krishna has said that, "Yogakshem Vahamyaham " - "First Yoga and then change."

Now here where we, our country has failed completely that we do not understand that our heritage is this: that we have to have our Self Realization. This is what we have to have, all of us. As Indians all our traditional behavior has been towards that. If you read any saint anywhere you'll be surprised that they all were Realized Souls; they had no problems, they were not to be told, "Don't do this. Don't do that." Whatever they did was absolutely correct. You didn't have to tell them, "Don't take this temptation. Don't serve here or don't behave in this manner." Whatever they did was absolutely correct, one with God. Why? Because they're one with their Spirit which guided... (Transcriber's Note: Recording interrupted.)

So this is what is our heritage as Indians. And we have the knowledge of those roots in our country. The western people have to learn from us. They don't have this knowledge. While our people who are educated or so-called intellectuals, you see, they're trying to follow the western. Now what have the West got, you just see the complete picture of the West because I've lived there, I know what it is. It's nothing but they are going steadily towards a shock of descent, absolutely. One must understand despite the fact they have been telling us story that they are very affluent, this, that. What is there is no sense of chastity. They have no sense of chastity. They have lost completely the sense of chastity. Their women are just glamorous and nonsensical things; there is no sense of tradition. They have... the quality of human beings is wretched, absolutely wretched. They might be affluent - agreed; they might be people who might be doing well as far as the outside is concerned, but the tree that overgrows so much that it loses its relationship with the roots is going to be destroyed. And that's what I can see clearly, what's happening in the West. If you go and study the young people in the West, you see, you are just disgusted and frustrated with the kind of a development they have had. They are saying that "We are just trying to find a way and method how to commit suicide." They are all thinking in the books, and books, and books; how to commit suicide, which is the best way to commit suicide, which are the best spots to commit suicide. You can imagine where their mind is going after all these affluence and everything.

Now we are the one who can provide solutions for the emancipation of the humanity. But while we, one side we are trying to follow these people into the disaster where they are; the other side we are trying to talk of idealism. It's not talk of idealism or ritualism or of big, big shastras but it is get into it, what we call the Kruta. Now the Kali Yuga is ending up, actually Kruta Yuga has already evolved through it where this All-Pervading Power that you feel is activated; is acting and is working out. And it is such a wonderful thing to see how It works. It works in every walk of life, in every thing that you do and It is for you to see how It works. But first of all you should be solid members of the citizen of God. Otherwise if you are not that, you are nothing. You will have no blessings, nothing; you'll be always in a mess and then you'll say, "Mother when we came to You we got Realization still nothing has happened." How far have you gone? Have you established yourself as Sahaja Yogis? Have you really established yourself or you are just having a little, sort of a past time with Sahaja Yoga? You cannot. You have to take it up seriously and work it out then you'll be amazed the amount of miraculous life, the fantastic life, the all powerful life you'll enjoy and the righteousness and the virtuousness that is within you will glorify you. It will never make you depressed or disgusted but it will glorify you and you will find the whole thing, such a meaningful thing. Actually this is the greatest Swarth, 'Swa' 'arth' means where you find the meaning of Swa. But if our brains are built with the idea of so-called development, so-called this and so-called that, then it is better that people should go and see the developed countries and learn from them what they have got. But if you just go to the cities you won't find. You'll be quite surprised the way they have much more cars going like this making much more noise than they are doing here. And you can be very much surprised the way they are developed. But the way they are developed, there have become absolutely [inaudible/ mad?]. It's nothing inside; it's hollowness inside, absurd.

Now the...yesterday as I was telling to them the reason why the western society has gone back far is because their accent is on individuality. Everybody's an individual, you see; even a garbage cleaner will argue out with somebody. It's a ... everybody is an individual. "What's wrong?" What's wrong is their mantra. And there everybody is an individual you see, going. But they don't bother about the maturity. That's what I said, "That a tree must have a proper maturity to bear first of all the flowers and then the

fruits. And when the fruit ripens then only it becomes an individual in the nature. But while here a little child becomes an individual starts going on an individualistic life. So this is the reason why they are so abandoned and people are amok.

If you go in England I tell you, you can't walk alone anywhere. You'll be....somebody will take away your purse, they'll take away our bangles, you can't walk you have to go in the car. Of course in New York you can't do it at all. If you go to Russia you'll be amazed people just look as if their eyes are popping out with fear. So it is only out of fear if somebody's good, it is not goodness. Neither because they're abandoned and this thing they had they think they have achieved something, it's not also goodness. So it is both ways I think, both the people who experimented with so-called abandonment and fear have failed completely in their achievements.

As Indians I think it is our duty to see that what we can really substantially give to the whole world is this, not other things that we are thinking about. Is the quality of life within and that we have and we should be able to imbibe those things into those people because they are the people who are aghast, all right? But what they need is the source of joy, the source of peace and the source of knowledge. And the knowledge is not what brain tells you, is not. It's a limited knowledge here; is all avidya. Soordas (Surdas) after writing Susagar says: "Soordas ki sabhi avidya door karo nandlal", this is all avidya. Vidya is only one where you know God's laws. Then you actually become the absolute and you know His laws how they work and you know the methods by which, you work it out, is the Shuddha Vidya. If you do not have the Shuddha Vidya all other vidya are useless.

We can show you by example how it works. I mean it's something people can't believe. But I'll give you an example now. Recently I was traveling in Maharashtra and the belt of the car broke. So the gentleman said, "Now we can't move because there's no belt." I said, "Just you start the car let it move." And we went like this for eighteen miles and after eighteen miles [UNCLEAR] he saw one some sort of a garage or something where he went in. So the garage fellow said "How have you been driving, we can't believe it." But we moved very well, climbed up a cart and reached the place all right.

So even in the matter you can work out these vibrations, the Power of God. As you know that in every atom there are vibrations which can be controlled if you know how to control yourself within. If you cannot control yourself you cannot control anything. And this happens; I mean so many things have happened. Warren can tell you that when he went from India there was a strike and no petrol was available. And it so happened that he wanted to do My work there and he said, "Now Mother what to do? We have no petrol." Very little petrol was there. And he says that twenty one days the strike was on he used the car and he went to the petrol pump. The petrol pump said that, "Why do you want petrol it's all full."

All these things can happen, no doubt about it. All miraculous things can happen, but the greatest of greatest miracle is this, that a man becomes transformed. A man gets his transformation. The Kundalini transforms him completely. This is the biggest thing that can happen, that people become Self Realized, means they become saints. So they cannot do anything wrong. They become people who become one with the Divine. They start using the Divine Power, understanding It. And for the first time now we can balance the ecological imbalance by giving back what we have taken out of this Mother Earth, from the sky, everything...we can give it back. And this is what we have experimented and it is working wonders; in so many universities they're trying, in the agricultural university also.

But we must open our eyes. You should not be so much scientifically or hypnotized that we cannot see to the truth that can be underlined. So many things cannot be answered by science. The other day I met one of my class fellow in the medical college and as I used to be quite a good student you see, he was surprised that I gave up medical studies. Then I told him what I was doing. He was so happy, he said, "I would like to join this and I would like to find out." Because he is a man who is very anxious. He says that, "There are so many things which are not answered in the medical science like the parasympathetic." And because we were medical students I could talk to him about so many things and he was really amazed. He said, "If the medical people could get rid of their so-called intellectual rationing for five minutes they can see there's something much more existing." And from that level when you handle situations then you'll be surprised, every sort, political, economic, every situation can be handled from that point because you become collectively conscious.

And then I would say what great poet Dnyaneshwara has said of today which he calls that [sounds like - posider]. [sounds like -

Posi] is this one when you will get the milk of human kindness flowing. That's [sounds like - posider]. It's a wonderful poetry but in that he says that, "At that time when it will happen whatever you will desire that you will get, the Realized Soul." And that he said that, "It will be one with the Brahma which is surrounding". You will become, so many will become one with the Brahma, is the All-Pervading Power. But the biggest thing that he said describing the Sahaja Yogis or the Yogis in such a way he said that, "tsala kalpa tarun se aarav," meaning they will become Kalpa Tarus. I hope you understand the meaning of Kalpa Tarus. Aarav means forest. There will be forests of Kalpa Tarus. Even ordinary people who are supposed to be not so good for other worldly things have the all, the extraordinary so much beautifully preserved within them. While we completely exhaust the extra-ordinary and we become really ordinary. And that's what it is he says, "Tsala kalpa tarun se aarav." So that you become the trees of Kalpa, means whatever you desire. And then the second one he says, "Dhonatte piyu shanse aarnav. There will be the talking oceans; arnava is oceans, of amruta, of amruts. Imagine that's what he is describing, they will be like this. And you can see an ordinary Sahaja Yogi who is an ordinary person is doing miracles, doing such wonderful things. There's a gentleman in Rahuri who is just an ordinary village man and he's having his farm house and he is the one who has transformed over ten thousands people. So a person can do a lot if he takes to Sahaja Yoga in a proper way and proper understanding.

Thank you very much for all of you and I would like to have some questions from you and then we can have some dinner because you all must be very hungry also. Some questions. (Transcriber's Note - background sounds are heard) Any questions?

Question: What is the Kundalini? What is understood by the word Kundalini? And what are the benefits for?

Shri Mataji: I'm speaking on that tomorrow and day after and day after but I'll tell you in short what is Kundalini. It is a Power within us in the triangular bone which is the Power of pure desire. As you know in economics that in particular a want can be satiable but in generally it cannot be satiable. That means the want that you have or a desire you have for a particular thing, once you have it then you don't feel satisfied. You want to have another, you want to have another so the desire you had was not a pure desire. If it was a pure desire then you would have been a satisfied person. But you are not. But when the Kundalini rises then you feel absolutely satisfied. Of course, some people go up and down but some of them just shoot off and become that in such a manner that they don't need anything, they are so happy and they think, "Now we have to give." Now these things when happen that shows that this Power is the power that we have been desiring for. And this Power is the one that makes you one with the Divine. Now what is the benefit? Of course we should think that why should...? First of all it is the epitome of our evolution. We are human beings; we are in human awareness, all right?

Now see a dog. If you ask a dog to pass through a dirty lane he can pass. A horse can pass but a human being cannot. He cannot bear the smell of that place. Now when you become a Realized Soul the dharma, your valences which are ten which we call as dharma, gets awoken within you. Then we don't have to tell you, you just become a righteous person, a virtuous person, absolutely. You see all your problems we can resolve. A person becomes virtuous, finished. Just automatically he becomes virtuous; he drops all his bad habits ninety nine percent. I would say one percent may just go up and down. But some people do, specially with the villagers because they have their extraordinary thing quite intact while we have wasted ourselves quite a lot so we just go up and down. But these people...now in the villages you'll be surprised there are I don't know how many thousands who have given up all their bad habits. Thousands have given up bad habits.

So what happens that when this thing takes place first of all your dharma is established. Of course because parasympathetic is under your control your health improves. Cancer all these diseases get cured automatically, you don't have to worry about it. But if the Kundalini is not awakened but somebody who has got the Kundalini awakened can just cure that person, it's not difficult. Now like this lady who was sitting in the program yesterday. She couldn't move she was bed-ridden. Just listening to Me, because yesterday I didn't give Realization or anything, for half an hour I spoke and she felt so much better that she could come to Me. So it happens, one health, then mental health improves because people who are mentally disturbed you see, mad people, schizophrenic and all this, is a big problem in the West, also get completely cured. Apart from that you feel extremely peaceful and you feel joyous and you become the witness of the whole play. You start seeing the whole play as a witness. Of course externally your skin improves, your face improves, you loose about ten years of age at least minimum. Like that it works out but that's just a by-product. All these are by-products.

The main thing is that you become collectively conscious. You become. That means you can know what's wrong with another person on his centers and you can also know what's wrong with you. So you start cleansing yourself if you know the method how to cleanse yourself. But the problem is that when the light comes into you the people do not accept it is that way and they don't try to cleanse themselves. If they try they can do it and they can be very well fast there where one has to be. But you have to little bit cooperate and work it out raising of your Kundalini, cleansing yourself. There are so many advantages of that that it is impossible to describe in this little lecture. But I mean most of our problems can be solved by raising your Kundalini, getting yourself cleansed.

Question: How many people who have come in touch with You in the past years have attained Kundalini religion, who have been able to get rid of desires?

Shri Mataji: See, there are thousands and thousands; I've not made a list. I'm not interested in that way, you see? It is their own luck if they come and get it. It's not Me to want counting them how many there are; I've not kept a file or anything. You see is like a river flowing. Those Ganges doesn't sit down and write how many come and take bath in Her, do they? In the same way I don't write; I have no idea. If you even ask Me how many centers there are in Delhi I would not know. I don't know how many centers there are in Australia, I don't know. How many countries? I have no idea. So for this you should consult some other people there. I have no idea of numbering. That's not the attitude at all. But what is the need? What is the need?

Question: No, I ...my question's that: Has anybody been able to get rid of their desires?

Shri Mataji: Yes. Desire doesn't mean that.

(Transcriber's Note: the person that asked the question continued but is inaudible.)

Shri Mataji: You see the desire is...desire becomes one with God you start feeling that you must achieve God. Your so-called desires melt into one desire, all right? All of them have got that desire now.

Question: Mataji how do You explain the phenomena of supernatural and miracle on scientific bases?

Shri Mataji: How can you blame?

Question: How can You explain the super-natural and the miracle on scientific bases?

Shri Mataji: Of course you can, it is very simple. I'm not talking of super-natural because it's a funny word, you know? Super-natural means all - bhoota-Vidya, prēt-Vidya, Pashan-Vidya. I'm not meaning that, but the Spirit. You see it is very simple to understand. That you see you have got parasympathetic nervous system within you. Are you a medical student?

Answer: No.

Shri Mataji: Then I can't explain I'm sorry. But if you were a medical student I would have told you very simply that whatever you do medically you see is just outside. You are treating the leaves but not the roots. While we are treating the roots and the connection can be established. If you were a medical student I would have explained better.

Question: ...You were just talking about the matter and we'd like to know of the miracle happen with the matter like the carbon or even neutrons? with some improvement and all that. So how do You explain this scientifically?

(Transcriber's Note - Shri Mataji is asking something to someone)

Sahaja Yogi: You had given an example that in Maharashtra when You were in a car the fan belt broke and the car kept moving.

How would You explain that?

Shri Mataji: You see you cannot bring the ocean in a cup, can you? No. That's all science is just a little wee bit. You see, science just deals with one type of a power which is on the right hand-side; is just the power of the five elements, that's all. It doesn't deal with your mind in the sense it doesn't deal with the emotional side. Now, can you explain love with science? Can you explain?

Answer: No, that's why I'm asking You that...

That's what I am saying. So you see science is just a wee bit of it. It is an integrated power of emotions, emotional or you can say the power of desire, the power of action, the power of evolution and ultimately the Power Divine. So you see how to explain it in scientific terminology you cannot. Science is something very little. It cannot explain. It is not possible because it analyses, science goes on analyzing. You see, you'll have one doctor for one eye, another doctor for another eye. But this does not analyze, this synthesizes. You cannot synthesize with science, that's why. You cannot explain but it works out, you can see for yourself. But I know how it works out. You see, you can control if you know how to control the elements, you can work it out. But scientific people do not know how to control the elements, they can only use it. But they don't know how to control the elements. But supposing by chance, if you know how to control the elements you can work it out. All right?

How are you baby? All right? Now you may say that how to control our journalists. You cannot, you see? It's impossible. If they are off their heads, what can you do? Journalists. But you can transform them if they accept. If they are off their heads you cannot tell them you see. They have to ask for it. You cannot force Sahaja Yoga on them. And you say how to control our politics. You cannot. Politicians are politicians; they're just off their heads you just can't control them. Or the government servants, you just can't control them, they are one track people, you just can't control them. You just can't do anything about it. Because they cannot stop, you see, they are just moving speed wise that side. They won't look here and there, they're just moving this way. But if they can stop for a while then you can manage them.

End of first CD

(Sounds like - and a investment/adjustment too. They all have one track mind.

It is a thing where you reach to the point from where you see all the tracks. It's an integration of all. But you can control matter; you can but not human beings because they have freedom. If they want they can go to hell also. If they want they can go to God. It is their choice. You cannot force them. That freedom has to be respected. Freedom has to be respected because if you have to go to the higher freedom, freedom has to be respected. You cannot force it on him. Not at all, you have to ask for it and ask for it and ask for it. Otherwise doesn't work. It's like any Vidya you cannot go and, an new a professor will come and touch hold of your neck and say that "You'd better study." A father and mother may do it at an early stage but a professor won't do that.

Any other question? [UNKNOWN INDIAN WORDS]. (Transcriber's Note: Shri Mataji speaks in either Hindi or Marathi. Small laughter from the audience can be heard.)

Question: At our level of total understanding Is it possible for us to understand why was this world created?

Shri Mataji: I think you leave it to God. That is His whim. You see, there are...He is above us and we cannot ask questions to Him, isn't it? It is His whim, He wanted to create. He's created. He created it to create you people, to see His own image in you. He wanted to have His own children entering into His Kingdom. That was His sweet desire; any father has the same desire that he creates the kingdom for his own children and he wants them to enjoy. Have you gone and ask your father "Why did you create us?" He just wants you to enjoy His blessing, all His powers. [UNKNOWN INDIAN WORDS].

Question: Does Sahaja Yoga believe in theory of karma?

Shri Mataji: What is it?

Sahaja Yogi: Does Sahaja Yoga believe in theory of karma.

Shri Mataji: Yes, but karmas act in your ego because you are egoistical. That's why you feel that you have done karmas. But once the ego disappears there is no karma, it's shakti. When the Agnya chakra is enlightened then your karmas and your conditionings both are sucked. That's how it opens out you. Then you are no more there, you go into akarma.

Question: [INAUDIBLE]

Question: Even the yogis have Ego?

Shri Mataji: They may have for the time being but it disappears gradually. To begin with, they may feel it but it disappears.

Question: Even the people who have achieved that highest still might have ego. Why?

Shri Mataji: Not, have you met some?

Answer: I've not met any who is not got it.

Shri Mataji: So that's how you see, it is better to see for yourself. It is not a hear say, but see how the ego disappears. You start seeing your own ego. You don't know, you start seeing it and people really are frightened. Like somebody came and asked Me "Mother You tell me if I was Napoleon in my last life." I said, "What makes you think that?" He said "I'm quite frightened that my ego, the way I have ego and I'm very good at drawings. So Napoleon was also very good at drawings and has such a big ego so I think I must be that." But he could see it, he start seeing it and now it is reducing.

By fighting it you cannot. Then your ego dissolves in the ego of God. Actually He's the real person Who has the real ego. He's the one Who is the doer. Like a person now, I'll tell you an example, who is going by a plane, he's told that "You should take less weight because the plane cannot carry too much weight". So he sits in the plane and puts the luggage on his head, thinking "I'm carrying the luggage." But when he realizes that "It's the plane that's carrying me and my load" he drops it down. Is like that. Those who think they are Girdhari jis holding all the world's worries on their heads, you see, should know that even if they remove the finger it will not fall on their heads.

Question: Mataji the point that I have reached I keep saying it now is when the original Hindu philosophy said that, "One should learn to live by the virtues described in Veda.

Shri Mataji: Yes.

Question: That is the theory of karma. (Transcriber's Note: the person that asked the question continued his phrase)

Shri Mataji: At the first verse of Veda it is that, "If you have not known the reality, if it is not Vida to you, the whole Vedas are useless." Whole thing has worked out only to know the reality. That point everybody misses. Without knowing yourself you cannot know anything. That's the point they said throughout. The whole Upanishads are that but people miss it. You see, now like before coming to Delhi if I start just imagining that I'm in Delhi, I am going to friend's colony , I don't go, isn't it? In the imaginary world no use running about in the Shabd Jaalam. The person who really gave a proper shape to Hindu philosophy is Adi Shankaracharya. He is the one who said that, "This Shabd Jaalam must be given up." All the people talk, talk, talk, talk so much but nothing in their lives, no transformation, nothing. They get no powers, nothing. What's the use of just talking, talking? Philosophy is not talking it is something achieving, to be. That's what is the real philosophy of Vedas it's not just talking. Actually nobody has right even to do a Havana unless and until he is not a Realized Soul. All this Bhur Bhuvah Swaha whatever is said is all the seven chakras. Nobody has right to touch that fire because you cannot enlighten the fire. When you get Realization you

will be surprised fire gets enlightened and you put your hands towards the fire you might get a black soot coming out of you. It's all artificial. Whatever people are doing they're nothing but mental feats you see? Yawning and going mad. And all such people I've seen when they get old they just talk, talk, talk, talk and give headaches, that's all. There's nothing that happens to them. I've seen so many like that, mad. [UNKNOWN INDIAN WORDS]. They'll sit in a bus, they are talking; they are getting down they are talking. You ask them "What's the problem?" they are praying to the Gods. [UNKNOWN INDIAN WORDS]. Mental feats, just Shabd Jaalam. [UNKNOWN INDIAN WORDS]. How can they be so hot-tempered if they are reading Gita or if they are reading Vedas? Extremely hot-tempered., All right as far as we are concerned I've seen such people give such heat. Tremendous heat, they... and they get heart-attacks, all kinds of problems, mad. They are really mad in old age if you see, sit next to them you'll find Oh, God. Sometimes start wondering why did they read Gita or Vedas? [UNKNOWN INDIAN WORDS]. They cannot smile, they cannot laugh, they are very serious people. The symptoms are like this, you see? There's one fellow I met, the one who is a great follower in Vedas. Harish Chandra his name is. I tell you if you can sit with him for half an hour I can give you hundred rupees, You cannot. Just treat you off. There's nothing sense he talks, he just goes on jabbering. And he's hardly sixty years of age. If this is his case at sixty years what he will be at seventy years? God alone knows. Absurd, absurd people. Very quarrelsome, fanatical, how many [UNCLEAR- SIDES], how many things? He is the master of all the Shastras, the Shariatas. Now he's such a stupid fool he doesn't understand that shariat you see, they don't even see the right thing. Like the shariat was written by, in the beginning of the second chapter of the Bible, sharia that you should kill a person who behaves like that because when Moses came down He found that the people were so corrupt and so much degraded that He started the shariats. And He put down "This should be done; that should be..." in the Bible. But the Christians don't follow it, the Muslims follow it. Imagine the stupidity of people. In the Quran there is no shariat just imagine, all these horrible things of cutting hands, cutting neck and all that is in the shariat in the second chapter of the Bible.

That is the Torah, is the Jews. You see, Jews started these five books. [UNCLEAR], they call it. And the Jews should follow that, is the Muslims who are following. Mohammad Saab gave Quran [UNCLEAR]. But they have following the Shariats of the second chapter of the [UNCLEAR] as they call it. Torah. They call it [UNCLEAR] Torah or the Bible according to the religion they follow. Because these five books are the basics. Then somebody took to Mohammad Saab, somebody took to Jesus Christ and somebody took to Moses. Shabd Jaal

Old age is dangerous with such Christians. How many is eighty years, God save everyone. As they grow old they become hotter and hotter, terrible people, hard-boiled eggs. You can't touch them. Even if you have to wake them you have to use a barge pole. [UNKNOWN INDIAN WORDS]

Delete - ([Shri Mataji is talking about Ramdas Swami]. [UNKNOWN INDIAN WORDS]. (Transcriber's Note: Indian gentleman is saying something in Hindi/ Marathi and Shri Mataji replies in Hindi/ Marathi. This happens twice.)

[Shri Mataji is talking about her book "Advent". There's a very good chapter on Taantris. [UNKNOWN INDIAN WORDS].)

So is there any question from the Sahaja Yogis?

Sahaja Yogi: Shri Mataji, should we use any technique to train our attention?

Shri Mataji: He's asking Me a question. Should we use any technique to put our attention? Yes, there are many techniques as you know in Sahaja Yoga. As Naam Deva has said that, "A boy is flying a kite in the sky and he is talking to everyone; he's listening to everyone; he's playing with his friends around but his attention is on the kite." Try to put your attention to your Spirit, simple. In everything if you try to just put your attention to your Spirit now you can do it because you have gone inside, your attention has gone inside. It will work . Ha.

Delete ((Transcriber's Note: Seems that Shri Mataji is talking to someone.) vibrations? Now put not like this, like that. Aa.)

Your attention is much better but they are all worried when they go back to these advertising companies what will happen. Like their countries are real nothing but advertisement, this, that, that, that. Just see to the Mother Earth. To control your attention is

the best is to see the Mother Earth. Sahaja Yoga techniques are very simple, and spontaneous and living techniques. It is not something very difficult.

[UNKNOWN INDIAN WORDS]. (Transcriber's Note: Seems that Shri Mataji is saying something to someone. Background noise.)

Question: How can we become deeper?

Shri Mataji: [UNKNOWN INDIAN WORDS].

1984-0314, Evening Program

View [online](#).

14 March 1984

Cultural Event

Friends Colony House, New Delhi (India)

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

1984-0316, Heart and Vishuddhi Chakras

View [online](#).

16 March 1984

Heart And Vishuddhi Chakras

Public Program

Mavalankar Auditorium, New Delhi (India)

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

1984-03-16 Public Program at Mavalankar Auditorium: Heart and Vishuddhi Chakras, Delhi

I bow to all the seeker who are searching truth. I told you about our Nabhi chakra which is inside us gives maximum strength. We get Chema from it. As Krishna has said yoga chema bahamyaham. First there should have yoga. Then only Chema will occur. I had told that is why our country had no chema. There should be yoga first then chyam. We did not search for yoga first that is why Chema did not happen in our Country. I had told about Chema.

To think that a country which is civilized and has more money is peaceful , they are more happy than us but that is a big misconception. I had gone to one place, Baarana nagar in Maharastra. There is one Corre Saheb. He had worked very hard and brought civilization there. There is big big departmental stores like in London, there are stores for the family, everything is found there. There is all thing to be praised adorned, for women beauty material and aids etc . While going there You feel as if you are in some big district of England. Corre saheb a very good religious peaceful pure simple seeker truthful person.

He fell down on my feet and started crying .

He said, "Mother, I did all this. But I have become so much disturbed and is at un peace.. I said, why, what's the matter? Due to you there is so much achievement is here you have got lot..Everyone's happiness came here . He said, I did not know one thing.

He said I didn't know the civilization will spoil people.

People who are here have gone to such bad they trouble others. The wine has started to run so much here. Children have gone bad. Nobody listens to anyone here. Women have started weighing the in money. Seeing this I questions what I did this. Nobody will listen to me as the day gas gone My body has become old..But you are a saint. If you say they may listen and change the way. They have taken wrong. They sleep till late Divorce started here..Their children started running away and smoke tobacco ganja etc. The management is not at all peaceful. They are not like their own family members relatives . So you cannot sat this is ideal family.

I had told you yesterday this Nabhi chakra and around that is inhabited inside me, or that this navel circle was inside us, that is Lakshmi tatwa has to be activated. You can earn money. Look at the situation of Punjab. So they earn lakhs of money, had thought now there is no difference between us and the sky. That time to take name of God also in Punjab was difficult. The situations of Punjab now is such that people think what has happened. Same situation is in Haryana. People went on giving self importance but they did not think of root. Same situation is of Portugal and in England. Every type of low thing started. Same situation is in our country. What is the reason of it.?

Wherever you go there is all types of trouble and poverty started slowly . Same condition is our. What is the reason for this . The people are behind money. Money is the trouble causing thing. Getting more money without Lakshmi tatwa is a no other sorrowful thing than that . Now let us go to main thing. Many people think they can purchase God also with money. People think they can buy God also by money.

Due to this people go to temple make offer , make big big temple Gurudwara and do all sorts of things there . All kind of food and

drink go over there. Some also think if we give money to Guru we can buy him also. You cannot buy God. You can buy world but not Paramatma. Money does not have power that you get peace inside. It does not have power to give you mental pleasure, it can not take you high state but you will fall down so much you will wonder where were we and now where we have come. So it is very important for us the kundalini inside us must be awakened. The element of Lakshmi status should be awakened inside us. And the element of Lakshmi is awakened by Kundalini.

From Nabhi chakra it is spread all over, because it is the place of Guru that the intelligence balance to you.

that in countries where civilization has happened and has become very money-oriented, people will turn away from us. Subhata Civilization does not says people are peaceful, here they are not at all peaceful. Is brought The way there are very unhappy creatures in London. The condition of the same Punjab that people do not understand what is going to happen. It is difficult to take the name of God in Punjab. There is no peace. The same situation is in Haryana in England. People are getting poverty. All types of distress have started. Same is in our country.

What is is reason due to what man became bad. The reason is that Lakshmi tatwa is not awakened in man. Those who say they are Hindustani must have their tatwa awakened. Till you become righteous whatever you do from here to there it is not going to improve.

This is very sad thing due to which so much money is spend. Let us see the main thing .

Now you listened the song and got cleared. Those who sang the song had seen the power of God so they had so much improvement in their song and they were cleared. There is unworldly good feeling and love to God in such songs. The song of Bharat is made from Om . Many foreign people listen this music with so much enjoyment, when they listen the raag like Shri and Marva in classical music they are just absorbed in it. Such melodies which we even did not hear they enjoy. There should be love to soul to enjoy such song. It increases vibration in fingers of hand and that gives immense peace. To sing classical music in front of our people is so different. what Is this matter , we have been so much in our ways, our way of living, our food, our custom, our conversation. What is the reason for this? The reason that the brain has gone bad? The one and only thing is that the classical songs were so high, but now a days even the singer have started drinking alcohol. Because they sing such a cheap song just to earn money neither they heard nor they know about God. what is the use of such singer. To know it also you need to know about your soul . So many foreign people are with us they listen the classical music so nicely . When asked what you heard they don't do any discussion. These songs are of soul and the vibration of our fingers in the hand give us joy and peace. The classical music of those days nowadays are not heard in this country but they sing such song there is no smell of God. How people are accepting such music now a days. in Hindustan ? Previously such music were heard by dirty Kings, emperor, Navab. The meaning of democracy is taken every one become bad. The democracy became so dirty involving only money, they think people with money may come to us. I call such democracy as demonocracy. Everybody started to become demon. In such democracy which person has the ideal that can stand and say no one can touch me, no one can buy me.? They just do Rajkaran gossip. People will come to them and spit on them but their Rajkaran gossip continues. We are standing on religion . Till we bring the Rajkaran gossiping of Shri Rama Chandra, of Socrates our country cannot move forward. The blood the soul of this country is different as it stands on religion. We need to have people like Mahatma Gandhi for whom people say this man fought for the freedom of the country, he is pure and was standing on religion and remembering God all the time. In this country if we don't stand on religion no one can be accepted. If you do not remember God and do not stand on religion you can never achieve anything. People will come and spit on them and say this person has killed this nation in the history. Such high is our country. Anyone who has to work for the country has to stand on religion first . We were going to village there was so much respect for saints. In another village whomever you see he start Rajkaran gossiping. I went to one village I asked brother what do you do, he said I do Rajkaran gossiping. I asked is this a work? I am going to tell you about the chakra today. The kingdom of Rama should come in the world . First it has to come in Hindustan, who for the country , for the opinion of pupil sacrificed and left his wife, though she was Aadishakti and knew no one can harm her . How much sacrifice he did how much religious and how much full of kindness was Sri Ram. We should have example in front of us like him. we should have such hero in front of us whom we admire and say I like to follow him. Today the leaders we see in cinema who drinks alcohol who does all kind of crime , killings and who does all kinds of bad things, such will be the leaders of English, because they had no one . Who will be Rama Chandra in their

country? one king cut throat of 7 wives. Person who killed his 7 wife is sitting on throne and ruling the country. The king there are alcohol drinker, meat eater and does all sorts of bad work. There also people know till we are not righteous our kingdom will not last. Though there was no ideal body in front of them to follow. In front of us there was Shivaji, Rana Pratap who was mother's devotee and brave. Our history is full of the story of Rana Pratap. I had gone to Lajpat nagar I meet people like LaLa Lajpat Roy and similarly others when my father was as congress leader. We cannot see such marvellous people now. I said unhappily my father should be borne again to bring Ram rajya ,kingdom of Sri Ram. Gandhiji fought for independence . If he was living he would have told to open the swa ka tantra is to be independent and swa ka tantra is kundalini awakening, Sahaja Yoga. From where such people came. Who has truth inside . Without tatwa whatever you do until people stand on religion, your country is not going to improve because demonocracy is increasing day by day. When we put new foundation in our country by including the ideals of saints then only the country will be getting independence. When we went to villages we found so much respect for saints. This has to happen and it will be. It was written in Nadi tantra 14000 years back. People will come here and ask this knowledge. But it will happen once you will be doing Sahaj yoga deeply. In Hridaya chakra there are three parts, one left, one right and one central. In right side there is Ram Chandra the king like what Socrates explained. Who thought nothing than the benevolence of people. whatever he did in this world was for benevolence of people. He walk bare footed to forests so that the mother earth becomes vibrated by his foot. Tolerated all trouble he had body that could tolerate all this, he played all to show what should be an ideal father ideal son. Understand if some one's right heart is caught his father's may have bad relation or he has bad relation with father or father is doing some inrighteous work. Catching right heart or getting asthma is the cause of problem of right heart. Look how the matter moved from where to where. One should do meditation on Sri Ram Chandra in such case. Left heart is the place of mother . If his mother does not believe in God, is doing wrong thing or made you bad by loving and pampering more, then she is also to be blamed.. One person used to come and say I dream repeatedly that my mother comes in my dream she is a witch. When asked how was your relationship with her he replied she loved me so much and spoiled me I am no use of anything. So it has come from your unconscious that she was like a demon to you, you be careful to your mother as she spoiled you..

One man used to come and said I see my son as a king and sitting on throne and I am always standing in front of him as if obeying everything and bending head. When I asked what was your relationship with him. He replied I have to get married. I don't care for him. Then I said your unconscious is saying you respect your son rather than troubling and blaming your son. That is why you were like this. The relationship between father mother and children are deep, some rear the children with the hope what will they do in future, others are not taking time to sacrifice them. Our parents took no time to sacrifice us. There are extreme of people's relationship. Some just say my daughter my my my, some sending son like Bhagat singh to be martyrs. Here also my son like this my daughter like this. People should be in balance in stead of these two extremes. Do not do too much with them and respect them and deal nicely. Both these chakra are with us. Many diseases come due to bad relation of mother and we are tired of treating such diseases.

The disease named TB comes to those who were not cared or did not get love of mother in childhood. In this country where mother is so respected then also so many got TB. It means mother has spoiled the child. It doesn't mean you go on scolding children all the time. Mother should keep such ideal in front of children that the children think look how is our mother and how are we her children and they motivation to be like mother. If you are busy all time to make you beautiful or quarrel with children then also your child is spoiled. A father who drinks alcohol does not care children or goes on telling different things to wife quarrels at home what kind of children he will have. The sanskar stays on us like the painting on pitcher is not dried that time it should be cared much. To love them is necessary but it doesn't happen. Either we give too much water or less and it dries similarly we should be in between. Then to tell the society has become bad so the children are, how it will happen your attention is not on them. No one can blame here. I foreign children do not live with parents after 18 years of age but you are reading children whole life. If you say others smoke so my child also smokes, others drink so he also does others go behind girl so he also does what can I do, if you think like this you are the enemy of your children. Because you are not doing your duty and keeping the child in pit. I have also heard saying I drink alcohol sitting with children, if your mind and intelligence is like this why do you become parents . Then also you spoil the children otherwise you have become so hard the children run away from home. So I tell bring your children in Sahaj yoga. Once you are cleared. First get yourself realized. Otherwise what is the use of bringing children. Children will say our father says like this and Mataji says like this.

After you get through yourself bring your children to Sahaja yoga. My granddaughter is a realised soul. She says grandmother this tiger must have done bad work in his past life, God says don't eat animals but their parents say eat then what will he do. In her mind it came that this tiger had done bad work in past life otherwise why he will be borne with such parents. This matter should come in our mind what work we had done in past life so we couldn't keep children well. When both these chakra become corrected your mother father will be alright and you will be alright. If mother. If you are a son, if daughter after these chakra will be ok you will be ok.

We have many disciplines in foreign. These parents what happened. Women marry there 4 time and man marry 6 times. What kind of bad work they did so that they got these parents. But when they came to sahajata, they improved. They married in sahaj hoga and tell great saints will be borne to us and how we behave with them. They made new thought how to remain in front of them. What ever has happened in sahaja yog is if Soul. Soul talks by these Chaitanya Lahari. From this only we know where are we.

The chakra which is in middle us of Devi. Devi Jagadamba protects her devotees. She killed many demons drank their blood, cluttered them killed them and protected the devotees.

Some says your Devi devata are non vegetarian, this that. I tell you if Devi does not eat these demons will you eat? If she does not kill will you kill them. If Krishna doesn't kill Kansa will you kill? If Rama doesn't kill Ravan will you kill? If you do not do bad behaviour if you keep them with you then you see what will happen? Jagadamba took many birth at least 1000 birth and she protected her devotees. When the Chakra of Jagadamba is activated then fear doubts will be vanished from you. No doubt of any kind remains. But When this chakra is caught, when there is danger in her motherhood then one gets disease, when the husband says what is there if children are what is there if wife is there I should get freedom. When there is danger of motherboard in women she gets the disease we call it cancer, specially when left heart is caught then she gets breast cancer. In America the matter is not like there in our place when there is one wife relationship. Why man gets trouble? When bad things adopted, not the natural things. Do you think when a man leaves his wife and demain with other will he be happy? Due to this reason our marriage society has a great meaning. One should think this women is the gruhalakshmi, she should be honoured. By troubling her we are giving trouble to our gruhalakshmi. I told you yesterday gruhalakshmi also should be able when we find being able also if the gruhalakshmi is troubled then slowly this home will be having trouble. When the chakra of Jagadamba is caught the person is always in fear. He says whom to lecture what to lecture I am already I can't do. When his this chakra is corrected he will have patience no arrogance remain. His language will be loving like that of a mother. Like Isha to those who put him on cross he said God please forgive them as they do not know what they are doing. He only once took a hunter in his hand and ran to beat those who were selling things in temple. What is the relationship of a saint and pross? In this also when people were throwing karne on press he went and stood in front of press and told them among you who have not done any sin throw stone on me. This courage this love is received by the grace of Devi. This is why the Shakti is worshipped. We do not think of shakti in ourself, Shri Ganesh is in such high position because he only accepts his mother and no one. He accepts his power as shakti. In world no one saint is there who do not worship shakti. We also accept shakti but do not know how much power she has. There are doubts on people. He was spoiled may be he did not get love from his mother. We need not go to any cause. We need not question like in psychology how is your father how is your brother whether your parents are alive. But as this chakra is awakened, man becomes like a tiger. Which person worship Durga?

Who have devotion

Once she is happy you need not fear any one in the world. After this the chakra which is above thus is called vishuddhi chakra and this is very important Chakra. This chakra is of Shri Krishna. In this chakra there are 16 kalas of Shri Krishna. The 16000 wife were his shakti whom he brought from the king who had kept them hiding. To understand the drama of Krishna you need to know Sahaja yoga, without this you cannot understand him. The meaning of Holi also needs to know from drama of Krishna. The water of river Yamuna got vibrated from the foot of Radha. He used to take this vibrated water put different hue in it and played in the back of those people. By this their kundalini used to be awakened. What ever drama he played in childhood was all Sahaja yoga, that time there was no hall like we have today. There were no people who seek for God. When Gopi used to fetch water in river and