

said, "All right, come along! You are registered." It is.

So many times it will happen to you people. But it took about ten minutes for me to convince her that you just try again. But I must say still she was not so adamant. She was thinking, "If Mother is saying I may get it. If Mother is saying, it will work out!"

But if you supposing say, "All right, Mother, you are saying, I'm just going to register," — finished! Then what happens, even if you do not get registered it doesn't matter, that's not important, [but] your brain improves. That's important, that your brain improves, it becomes more sensitive. It's not important that the work should be done, that's not important. What is important is that, in you brain you must get this idea that, "Let me be enlightened fully!"

All right?

This is what one has to understand, in a very subtle way, that we all are very sensitive instruments made by God and all our energies are not yet working. So we have to supply energy to all our nerves and that's only possible if we remove our blockages created by our ego and by our conditioning.

If you can remove the blockages, all our nerves will become very sensitive. And that's why, tell your mind that, "Now, any further, you better put Mother down there!"

Now it is also expressed through the way you talk. You see, you jabber, jab, jab, jab, jab, jab, and nothing! I see you jabbering and I say, "All right, now what to do?" There is nothing to talk about! There's nothing to say about it. It's just there. And if it is just there, then it is better to be done and to be executed, and it will work out. Because if you know how to talk too much then it's difficult, going to be difficult, because you'll not suck in anything within yourself, and you'll always give explanations, you'll always say, "Oh, maybe." "I thought, maybe this, maybe."

A simple example: Say for example if I say, "I think I brought..." I mean something with it. I said, "I have brought my chappals with me." The other person says, "No, I think..." finished then! [It] may not be true. I may not be true at all when I'm saying that. I may be saying it just to test you. And to say, "May be." Then, "Yes, all right." Try! Once or twice you say, that whatever you know so far...you say, "Must be! If Mother says so, must be!" Just try to train your mind that way. I try these tricks and I find mostly they fail, then I give up. Mostly they fail. And they just can't understand how these things happen, and how, what Mother says comes true and how that thing works out this way and...But now understand that, I am just playing tricks with you, just to make you understand that: put your mind absolutely at rest and let the Big Ahamkara, the Mahat Ahamkara take over, the Mahat Ego, the Great Ego of God, take over and do the ego.

All right?

May God bless you.

It's better now. I think brain activity has stopped quite a lot.

So now what should we do? Now what is the theme as you asked me? Now, I don't know what is this. (laughter and Mother smiles)

You see, by washing my feet, what you are doing is that you are awakening the Spirit in the water, first of all. All right?

And when you decorate my feet what you do is that you decorate the powers that are there, just the powers. And when you put these red things on them, what you do is to...this red is something that is just decorative, and you decorate the power, so the power also feels happy about it, you see. That's how it is. Would be a good idea.

So now what is the theme? You tell me! (smiling)

Warren: I told him your message Mother.

Shri Mataji: Now. I would say...what did I say?

Warren: You said, "Call it the place where the Adi has been laid down."

Shri Mataji: (laughing) Ya. 'Adi' 'laid'. Laid can mean two things. Also can be 'laid down', you see, and 'laid up'! (laughing) English language can be very...

Actually 'Adi' 'L'. 'L' is Lalita. So the Primordial Lalita. And Lalita is left-sided. So if it is to be taken from Adi-la-da —Adelaide. This comes from four words: 'Adi' then 'Adi' 'la' 'da'. All right? 'La' means Lalita, and 'da' means 'the one giver'. Giver of the Adi Lalita is Adelaide. All right? It has a big name if you try to really see through it. But I don't know how they gave this name to this place, why, but maybe Unconscious has done it.

All right.

Yogi: Mother, I think everybody here has washed your feet one way or another.

Shri Mataji: All right. So would you like, all of you, again to wash my feet?

Yogi: Very much!

Shri Mataji: Good idea! May God bless you!

Yogi: So should we begin with Ganesh mantra and Adi Shakti?

Shri Mataji: Yes, you should. So all of you should try to wash my feet one by one. We are few people, it's good for you.

In England (India?), they invited me to launch one ship. And another, they called it 'naming the ship' but that was also another launching, in one day. Now, they were told that they have to make a swastika on the ship. So the first ship, they made a swastika with a stencil like that, and on the other ship they turned it around and made the other way the swastika.

As first ship I launched and the second ship I saw, I said, "This swastika is not all right, it's the other way around. And they got such a fright they said, "It is inauspicious. Is it inauspicious?" And they were so worried. I said, "Doesn't matter! Now change it over." So they removed all that, painted it up and just put another swastika like that. They were so much worried, I was amazed. You see, these shipping people are very sensitive people. They understand because they deal with the [ocean] so they know that there is something like God's power and it should not be unhappy and it should be a fortunate thing that you travel with a person who is good. All these things are in their head, you see if there is a good lady travelling then they think it's a good weather for them. It's true, also it happens like that. So they know that the ocean acts according to the goodness and badness of a person. They were so worried. And C.P. said, "Look at these people, what has happened? They have gone bizarre!" I said, "You see, they depend on such a little thing as that." But, I said, "Once you have done it (fixed it) now it's all right. It's nothing wrong with it, it's all right, nothing inauspicious, just a play." Then they settled down. Then they settled down. I said, "The ceremony has not started, why worry about it? It's just a play, so nothing to worry about anything."

But this is what it is because, I tell you, these sailors are so sensitive to nature and to the moods of the sea, and if there's a funny man on the ship they just unload him on the way. They think, "Because of this fellow we are hanging about." They just unload him, just throw him away. Like this professor Adarkar, when he was with us, they said, "It's better to unload him completely!" because he used to trouble me quite a lot. They said, "He's seems to be troubling Mataji, better unload him!" I said, "Now you

don't do all that unloading!" And nobody can ask any question if somebody is unloaded because they can just say that he just fell over. "He was drinking and he fell over." (laughing) Oh they are very sensitive on good and bad points, I must say; very sensitive.

## 1983-0305, Why are we seekers and what are we seeking?

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5 March 1983

Why Are We Seekers And What Are We Seeking?

Public Program

Adelaide (Australia)

Talk Language: English | Transcript (English) – Draft

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I bow to all seekers of truth.

These are the special times when so many seekers are born all over the world. We are not aware as to the nature of this time, when we get so much worried, anxious and upset with so many things happening around us and we do not find any answer to it. Sometimes if you read some of the books which give all the datas about what is expected of human beings many people have now, I think, accepted the ultimate doom and they think that after all the doom has to come so why worry. Even Mohammad Sahib has talked about the doomsday but much more than that he has talked about the days of resurrection. They all have talked about the future, the day of judgement, the day of resurrection. When is this going to happen and how it is going to happen? We have to first of all know that why are we seekers and what are we seeking? When I said that you are the seekers of truth we have to find out first of all what is the truth, and for that finding out we have to just use some logic, we have to come to some logical conclusion.

Now the first thing one must know that we have become human beings from amoeba stage. We have come to this stage with a purpose, it is not purposeless. But why have we become a human being? There must be some purpose and if this purpose has to be served it will be served not by some sort of an outward happening but something inward has to happen to our awareness. Like animals do not have any awareness of cleanliness, of beauty, but human beings have. In the same way when we become a higher personality we have to have something happening, happening again I say, to our awareness. And for this I would say Jung has done lot of work, Jung who opposed Freud very much and he said that if man has to evolve little higher than what he is he will achieve his own goal and according to him also the goal of man is to become collectively conscious. So even the scientists, the psychologists have prepared the stage for our ascent. Even Darwin who did not believe in God but he did say that, " If man has come so far he has to go still further somewhere at his destination." Even he would not accept a situation or a proposition in which one has to say that there is no purpose of nature in creating human beings.

The second conclusion we have to come to very logically, understandingly, is that the process of evolution has been done by the living force of life. It's not done by something which is dead. Like supposing we read the book it's all dead work or if we stand on our heads or do any such things we don't create anything. Living thing can be understood from, living process can be understood from a living thing. Like if you have got a seed and it looks like a dead thing but you put it in the mother earth then it starts sprouting by itself, spontaneously. How it happens, why it happens we can't explain, but it does. You see for yourself that it happens and that kind of a living force has worked out your evolution without your knowledge but now in your knowledge it has to happen. That's the only difference between the evolutionary process so far and further, and because it has to be in your knowledge you are given complete freedom to choose either the ascent or the descent.

And when you come to this right conclusion that it has to be done through some living process then you must understand another point that you cannot pay for it, not a single pi. Because this is something very difficult for human beings to understand that you can get something without paying but you are getting something. You get the sun's rays without paying for it. Everything, this pay business and all, this economic activity has been started by human beings alone. It's not done by God and perhaps God never understands money at all but is all done by human beings and also they want to bring in God into the same pattern and say that you can sell God. You cannot organise God and you cannot sell God. So another conclusion we have to

reach that we cannot purchase God or His Divine Power, this has to be brought to us spontaneously. Means that we cannot sort of work it out ourselves, it's some sort of a grace or we can say a force that has to work it and when that grace works it out we can become a higher personality as we have become higher personality so far.

Now this grace about which people have talked that there is an all-pervading power everywhere and this all-pervading power is doing every living work. Like again I say when the living process where we see a flower becoming a fruit, thousands and thousands flowers we see are becoming fruits. How do they become? They become spontaneously, but how? A flower just becomes a fruit, we take it for granted. Now the thing is, this all-pervading power is everywhere, is everywhere, and that pervading power does this living job everywhere. Not only that it makes a flower into a fruit but also it decides which flower has to become what fruit. It decides, it co-ordinates, it arranges, it organises and it loves. So this power we have to feel. We never feel it, we see only nothing but the breeze blowing but we don't see any power being existing in this atmosphere. The reason is this power is subtler for our feelings, we cannot feel it, is the frequency of this power we cannot feel. "So how are we to feel this power?" is the first question should come logically into our head. There must be something more must happen to us we have to become subtler personality to feel that power.

Now this becoming is the knowledge of the roots, is not the knowledge of the tree. Whatever we have achieved through our mental projections or all discoveries and everything we have done about nature, is we have put them in the books and all that is nothing but the knowledge of the tree. But this tree is sustained by the roots and these roots are sustaining this great tree which is growing, but if this tree doesn't look after its roots a day will come that it is going to be destroyed. And that's why people are frightened that this creation is going to be destroyed now, it's just on the verge of destruction. Even the human beings who are the epitome of great evolution have done nothing in totality if you see the science has advanced more towards destruction than towards construction. It has constructed few things, all right, but in a whole way supposing you construct the whole house very beautifully, make everything beautifully and decorate it nicely and then you put a big bomb underneath it. That's what we have done out of science. We have created all these nice things and then we have got this hydrogen bomb, this bomb, that bomb, planted on all the sites that if a button is pressed the whole thing can collapse whatever we have created with such difficulty. So look at the stupidity of our endeavour, our enterprise, the way we have worked it out that in totality we are just facing our own destruction through our own mental projection.

So the other thing that has to happen to us in our realization is that we find out a method by which we understand the constructive side of life. Anything done without the Spirit in it, without God's grace in it, leads you to destruction. Even the elements can get upset with such a society and can start destroying such societies but if the elements do not take over it is only the same societies which are trying to elevate a society to higher level themselves turn back upon themselves and start destroying it. Because there are no moorings for us, there are no roots, because this kite which is flying has lost its attachments. The attachment has to be to the Spirit.

Shri Krishna has said that "Yogakshema (spelling ? sounds like - na me hum u hum) that you get your 'yoga', means 'union with the Divine'. Once you get union with the Divine then I look after, "I look after yogashema" means, "I look after your well-being", is said by Shri Krishna. But he doesn't say that first I will look after yogakshema and then you get your yoga it's the other way round, you have to take to your yoga. Now the right conclusion about yoga we should find out what is yoga. Now many people think that doing hatha yoga, which is just a little bit of standing on your head business, is yoga. It is not. It is very commonly said, "I am doing my yoga". I mean you can't 'do' yoga you have to be 'in' yoga. 'Yoga' means 'union with the Divine' and this happens to you, it just happens to you by which you become connected with your Spirit, what Christ has said is the rebirth, we are to be born again. But human beings are so much deceptive to themselves, they deceive themselves so much that I have known people that when I went to America I told them that you have to be born again and all that. After that some of them started an organisation called as Born Again and they just self-certified themselves that, "We are born again." But I mean how can you certify yourself as born again when you haven't got the qualities, the capacities and the powers of a twice-born personality?

Now we have to understand also that if it is going to be a new birth, a transformation must take place within us. We must have a transformation. But you'll find that all efforts people have put it in of conditioning, giving puritanical ideas and doing all sorts of things it has not been able to give people transformation. It has not led to any transformation. On the contrary, their addictions to

all kinds of habits, addiction to all kinds of thoughts and also enslavement to all sorts of conditioning has not at all vanished. In some way or other if they are communists, they become capitalists, if they are capitalists they become communist. You see from one to another you are going into some sort of an ism, ism, ism, ism.

But in Sahaja Yoga there is nothing like this because you are only human beings, only human beings in the eyes of God. He has created variety he has created one variety of say, Australians, then in Australia also he has created so many varieties as you have so many flowers we have so many human beings. But inside every flower flows this vital force of God's love and that vital force is to be understood through going into the roots not from outside through your mental projection. Actually through your mental projection how far can you go? Because it's a limited brain that you are using to understand a problem but you have to go to the unlimited. If it is so, something has to trigger it, your ascent, into that space where it is unlimited and that's why we have to know that through only logical conclusion we can come up to the door but afterwards you have to enter through this door through that triggering otherwise you cannot enter into it.

Now whatever he has told you all about these chakras you need not believe as Dr Warren has told you. There's no need to believe into it because even if you have blind faith it's not going to help us. But as a scientist you must keep your mind open and you must accept this as a hypothesis placed before you. Now this hypothesis if it is proved right you have to accept it as a law, the Divine law. Now this hypothesis is that you have got all these seven centers within you and you have got the power called as the Kundalini placed in the triangular bone.

Now one may say that this is a Sanskrit word and Sanskrit is not for only Indians it is for all of us. As English language is for all of us, in the same way Sanskrit is also for all of us. But only thing I would say, that as the west was more busy, and you though you are on the east but still I call it the west, busy with the advancement outside, there were people who were busy with the advancement down. And these people are the seers who have seen that there is a power which is settled down in the triangular bone called as sacrum. Now this is a Greek word. It is very interesting to know that sacrum means sacred. And I asked the Greeks when I went to Greece I asked them, "Why do you call it sacrum?" They said that, "Most of these words have come to us because we have had a very long rapport with the Indo-Aryan groups." "So when was that?" They said, "It was much before Alexander went to India." So we knew about India long time back and the Indians told us that this is a sacred bone. Even doctors know that when the whole body burns this bone does not burn. It takes lot of temperature, very high temperature to burn this bone and when you put it in the cremation this thing and all that, that has to brought to a very high temperature so that this bone should burn but with other temperatures, lower temperatures, the whole body may burn but this bone will remain still unburned. So the reason is there is this power which is protecting it.

Now this power is called as Kundalini because it has got three and a half coils within it. You might have read some of you, being seekers, you must have read books about Kundalini and everywhere I go people tell me that, "Mother we have heard that this is a very dangerous thing to have the Kundalini awakened and it's very, very wrong to touch it." Now this is something absurd. First of all this is the only way you are going to get your realisation. Is the primule, is the germ within you, the germinating power within you which is going to give you the ascent and how can that be a thing that will be dangerous for you. There must be something wrong. For example, I don't understand about this instrument or about electricity. I'll put my both the fingers in the plug and I get a shock and I say, "Oh, it's the most dangerous thing that you can have," that means I don't know how to handle it.

But Kundalini when She is said to be troubling people it is never the Kundalini but this first centre of innocence which gets into annoyance and when it gets into annoyance it sends lot of heat in the body and that heat is felt in the body by so many people. When people who have no authority from God Almighty, we can say, those who are not holy people, those who are making money in the name of God, those who are people with very bad characters who have no possibility of even taking the name of God such people when they try these tricks it happens to you that you feel that tremendous heat in the body. One must know that heat is not a sign of spirituality. Everywhere, whether is in Sanskrit or any language, they have said that it's a cooling, it cools you down. Even a person you say, "He's cool minded", means he's not violent. Now in science if you try to cool down the helium gas they, you'll find that when it is not cooled down, it is heated up, all molecules fight each other. They become so violent that they hit each other. They form certain groups hit each other, and then these groups also again hit each other. But when helium gas is cooled down they all become collective and they start behaving in a manner that is very collective.

So the idea is people who say that with Kundalini you get tremendous heat, you start jumping, and people told me that they start jumping like a frog. One gentleman sitting before me had put both his legs on the ground he was sitting. So they said, "You can't put these feet towards Mother". So I asked him, I called him, "What's the problem?" You see, Indians understand how to respect a saint. So I said, "What's the problem? Why are you putting your legs towards me?" He said, "Mother, if I sit with folded feet I start jumping like a frog". So I said, "Are you going to become a frog now? Just think about it! You are not going to become a frog or a bird. You are going to become a higher personality. Who has told you that you are becoming a frog?" He said, "My Kundalini is awakened by a guru and he has given me this book and in that book it was written", (actually I saw it with my own eyes, what a misleading thing!), "that he is a person who gets his Kundalini awakened starts jumping like a frog."

Now all these absurd things must be understood that all abnormalities are dropped out after you become the Spirit because that's the most beautiful thing you have. Spirit is the reflection of God Almighty and when the Kundalini rises and pierces through your fontanelle bone area where you actually get your baptism that time you become a beautiful person, a decent person, a sweet person, a nice person and you forget all your violence. Not only that but you feel the love for others and not violence. Your ego drops out, your superego drops out, means your conditioning drops out. If these transformations don't take place what's the serve of becoming the Spirit? So the ideas people have that you start jumping.

I know of so many people now who have been to fake gurus. And this point I must bring to you because everywhere I went the newspaper people ask me about the fake gurus. The other day a American lady asked me in an interview of radio at Perth that, "How do you explain that the people who are seekers, the young people, they go to India and they end up penniless and sometimes they get epilepsy or they take to drugs? Or they become jobless, useless, they live like cabbages and they have nothing to contribute to the society or to themselves. How do we explain that?" She says I've got the datas to show you. I said, "I agreed". I do feel ashamed that these gurus who are not only fake but they are criminals they go into another country to make money. I agree. I accept.

But also I would blame the people who go to them. They are naïve, simple people. They are the ones who are earnestly seeking but you must come to some logical conclusion about everything. That is important, because you are here to get to your Spirit and not to get to a guru. That's one thing one must know that we have to be the Spirit and not be attached or be sort of enslaved by any guru whatsoever. The guru resides within you in your heart and your Spirit is your heart. Only thing somebody has to trigger it just to become that. But the amount of enslavement and all these things people undergo for nothing at all. You cannot pay for it. Anybody who takes money from you is a parasite, you must know, whether he may be calling himself anything, by any name. Don't listen to such a person. Now I've been telling all the people for the last fourteen years. I was the one fourteen years back, in a very big hall, at least five, six times bigger than this, called as Jehangi Hall in Bombay, I spoke so loudly about all of them. I told their names I told them what they were, how devilish they are. Keep out from them. But nobody would listen to me. Even when I went to America, in the beginning, nobody would listen to me. I told them that, "Be careful. These fake gurus are out, they are going to loot you. Be careful about them.!" But nobody would listen to me on this point because they were so enamoured.

On the contrary, they were teaching me some wisdom. "Mother, you must take some money otherwise Americans won't understand. If, unless and until they pay for it they are not going to understand". I said, "How do you underestimate them?" They said, "It's true". And I tell you I ended up with some disciples there or some people who got realisation, but I was so frustrated. I asked one great saint of India to go down to New York about two years back, and he ran away. He ran away. He said, "I can't manage these Americans. Their whole thinking is just the other way round, about God, about everything".

Now there were people who were teaching that you can approach God through sex. I mean absurd things, it's obtuse, absolutely it is opposite of what God is. Not that in Sahaja Yoga we disregard sex, sex is a part of life. But sex does not play any part in the ascent you can see because the first centre here Mooladhara is for your excretion and for your sex. So we do not in any way condemn it, but it has its own sanctity and its own channelising. If you become sort of perverted about it you develop diseases, there are problems and anything that is divine cannot give you a disease. So another conclusion they should have reached, I think, that if you are sick, your head is going, reeling, if you are feeling unhappy, sickly and you don't know what to do then why

should you stick onto that guru? Because just you have paid for it? It's like if you go to a drama and it's boring, you don't like it but you said, "Now we've paid for it so go through it". That's all right because drama doesn't make you mad, you see, but this kind of thing which is so dangerous even if you have paid, finish with it. Now we started that we have had enough of this man. Now they are buying Rolls Royces, they are buying aeroplanes. Look at where is their attention. They're more bothered about gathering money to themselves and having other people's money as they call them opium and live on that and thrive on that and why don't you use your brains to understand that how can you pay for your realisation? It's one of your mistakes, I think, not to understand that anyone who is interested in your purse is not interested in your Spirit.

Then apart from that there are so many other mistakes people have committed in pursuit of God. One has to know that when you get your Spirit you get your own powers. I may say I'm as these people have said that, "She's the greatest saint". All right. If they have said it I say, "All right, because all the saints in India say so about Me, so all right, I agree". But I need not say that. Even if I say, "I'm the greatest", why should you believe in it? What have you got? What powers have you got out of it? What have you achieved out of it is the point. It should be absolutely clear cut to you that unless and until you get your realisation you should not (sounds like pujout) and you should not accept Sahaja Yoga is the ultimate. You must try to get your realisation, you must get the mastery over it. Unless and until you have done it what's the use of all Sahaja Yoga done to you. After all it is to transform you into a new life. Transform you, what is your own, is all your own property, I would say. Everything is like a trust. I sometimes say I'm like a banker. Now you put your money in the bank and I'm just a banker who has to give your money. I'm little a very gracious banker so I may give double, four times, five times, ten times, that's a different point.

But you are seekers so you are 'men of God' as described by another very great saint of England, William Blake. He says he has described all these things to us very clearly that at this time men of God will be born and they will become prophets and they will have powers to make others prophet. He has said so clear, everything is so clear-cut, you can't imagine. If you read him you will be amazed that he has even mentioned where the ashram for Sahaja Yoga will be, where I will be staying, into all details he has mentioned and you must have heard the story of Jerusalem that England will become chaste. I mean if you are (inaudible) what they have been doing about hundred years back in India nobody could have believed the stories that he said, but he could see that the same land which is so aggressive today will become the land of peace, harmony and of spiritualism.

Australia especially I have tremendous respect for Australia as a land because it plays a very important role in Sahaja Yoga. This first centre is the Mooladhara, is Australia. Australia is the Mooladhara of the whole universe and I find every Australian when I meet them there's a kind of an innocence in him which is still showing now. Of course, innocence can never be destroyed, it can be covered but it can never be destroyed. I have seen that in Australians there is a kind of an innocence which shows very sweetly and that's where it works out very fast.

Now Dr Warren he first came to me, and his friend, and in the beginning they were very volatile people, extremely angry, hot tempered and all that, you see. And they came to me when I was on my way to Pune so I said, "All right, you come along with me, I haven't got time". I think they came to My house and they touched their realisation but still they were so volatile and so angry. So I said, "All right, you come along with Me to Pune". And you see in Sahaja Yoga we don't take any money. Naturally, you see, we haven't got very good arrangements for you. If you want you can stay in a hotel, if you want, but as far as we are concerned whatever Sahaja Yogis had arranged in those days, so we arranged for them to stay in a (what was that?) a, some place, all right, and there there was a doctor from England and these two persons and there was only one mattress for three of them, you see. There was troubling, pushing each other. In the morning, you see, they got up and they got into the rickshaw, saying, all their luggage there. I said, "Why?" "We slept on the cement", you see. I said, "How?" "We slept on the cement", thrice+. They went on. I said, "What's the matter?" I said, "How did you sleep on the cement? They didn't give you any mattress?" "No, nothing. That fellow from England he was snatching our mattress all the time and we could not sleep and we slept on the cement." And in that I felt the sweetness of it, how sweetly they were telling Me their problems. It's such a simple problem to sleep on the cement but sleeping on the cement helps a lot, (they did not know at that time), which helps quite a lot that the Mother Earth sucks your problems. So it was all arranged perhaps that they should be on the cement. But the way they were angry so sweetly and everybody enjoyed that anger so much in Pune and then they got their realisation and I knew that something good has to happen.

Once an Australian gets their realisation it will work out very fast. That's what exactly what happened in their case and should happen everywhere. I'm very happy on my tour last time in Sydney we did very well. And then we had also this time some program at Perth for the first time. Many people, about three hundred people, got realisation and it was wonderful and the whole thing worked out in such a beautiful way that I am so much encouraged to be here to be with all of you and to do this job, because this is the job I am here for. For this you don't have to do anything. First I have to work and then you have to work for others. There are so many who are lost, so many who are seekers all over the world it's not in Australia only, everywhere. They have taken to drugs out of seeking, they have taken to these gurus also out of their seeking, all these problems have come to these seekers. Even too, I've seen people who were quite of my age group they told me they have been to some guru in America and who wanted to cut their tongues. All sorts of things they have been trying. You don't have to do anything like that. You have to be quite intact but only thing that light within you which is the Spirit has to shine into your attention.

Tomorrow I'll tell you what is self realisation. Tomorrow I'll tell you exactly what is self realisation and also I'll tell you about the chakras. In any case they have given you the books which are of course just the beginning of the whole thing is, you can see and read it and understand what are these chakras and what do they do. There's nothing to be afraid of, nothing to be worried, it's your own, it has to happen spontaneously, it happens absolutely without any trouble or torture to you. It may happen to all of you, it may happen to some of you and whatever it is we have come here for this purpose only and I'll work out till my last breath to see that you get what you deserve.

May God bless you.

(I think this part could be deleted -

They want to tell that there is no program tomorrow but we want to have a workshop because in a workshop, just now we'll give you realisation as well, but in a workshop, tomorrow, I'll also see if there are people who have diseases and troubles and things like that, because Sahaja Yoga first thing it does is to cure you of your troubles: physical, mental and emotional side, then your social problems it solves. It solves so many problems, I mean it is the answer to all of our problems of today. And if you really feel that seeking it is because this problem has to be solved that all human race has to be emancipated, that you have to save all of them, not only that, but enter into the kingdom of God which is promised to you. So tomorrow we are going to have a workshop, what time? 10 o'clock? From ten o'clock onwards. But we are in a place which is not so big. We have taken this on hire. Maybe we might go to a riverside if there are many people, if there are very few then we can do it here. So after realisation those who want to come to workshop please let us know who want to come to the workshop and that's how then we'll arrange the place.)

All right, so now is there any question? Because at the first meeting we must answer questions, is very important. Please ask me questions but don't ask about these gurus, you see, because it's a controversial thing. Just forget it. Whatever has happened has happened. Don't ask about them, "What do you think about this guru?" because I don't want to say all these things but you yourself should be able to judge it. If you have not yet judged it better judge it now, but, you see, I am not going to talk to you about these things. If they have not given you realisation better forget it. They should have given you realisation, if they have not given realisation then they are good for nothing. Just forget it. So please ask me questions which are more of constructive thing because you are seekers, I am here to give you realisation, that's all, that's the only relationship we have, of a mother who wants that the children should be reborn again, nothing more or nothing less. So one should not exceed in this and try to ask me questions which are irrelevant for nothing at all. So may God bless you all.

Dr Warren: Any question?

(Delete long discussion of where to meet for program on the following day.)

Shri Mataji: ...from all these various places I have taken a little place on hire and that's how we have started the program. But now if you people get realisation you can start a centre. It's a very simple, don't have to pay for anything, it's a very simple way of

doing it. You must master Sahaja Yoga, we'll get some people from there who will come down and settle down here to help you. So nobody has to pay anything for it, nothing of the kind, it's just that you should get together and understand it and master it.

Dr Warren: Any questions?

Seeker: I would like to ask Mother a question. Is schizophrenia an evolutionary process?

Shri Mataji: No, no, no, no, no, no, no, by no chance. You see, that I will tell you tomorrow, what happens, how you get these diseases. All right? It's not at all evolutionary. You become the sanest personality. No. But how it comes, how it works out and why it enters into our being that I'll tell you tomorrow, everything, all right tomorrow lecture. I'll cover it up with why do we get schizophrenia? Why do we get cancer? Why do we get other diseases which are not curable? All psychosomatic problems, everything I will explain to you tomorrow, on these chakras, and on the centres. It's not at all evolutionary at all, absolutely not. On the contrary it is against.

That's what it is you see, one of the gurus had a lecture and one of our Sahaja Yogi had gone to that lecture. He is a doctor and he was amazed that the fellow was talking that when you see a person doing that particular type of a mantra and you see the brain then what you find in the brain is the theta wave. Now theta waves are only found in a person who is epileptic. So he got up, he said, "Oh God, that makes you become epileptic, is that so?" So they said, "No, no. It's not epilepsy, it's another type of theta wave." I mean, if you have to diagnose, you see, I have also done medicine. These gurus have no knowledge of any kind, they have no science knowledge, nothing, you see. They take some scientist, "All right, you come to our group and speak to them", and now they become identified with them and take all the credit with them. An ego-orientated people, you see. You tell somebody, "Oh, you are a great scientist. You come and speak to our people", and they say, "This is what we are teaching." Imagine! This one was shocked and he said, "How is it theta wave? Because when you have to find out about a patient whether he is suffering from any trouble if you find theta wave that means the person is epileptic. So how the diagnosis is?" So you see, they started saying, "It's another kind of thing" or "We'll meet you again", and then they contacted the doctor. They said, "Why don't you come and see us, have lunch with us", they offered him money, this and that. Can you imagine?

But how people have closed their eyes! The other day one doctor came to see Me in Perth. He's a very good man, and he's an Indian doctor. More surprising is that some of the doctors have give up their jobs and they have become like cabbages. They can't also see a (Delete-what you call?) garlic. This is their situation and all blame should come to India and Indian Government. I said, "But what can Indian government do about it?" You see, nobody can do anything. There are people who are really penniless, you can't do anything about it.

There was a lady, a granddaughter of a Duke, you see, she went to an organisation like that. Actually they were running a, she was a director of a flying academy in Scotland and they had huge properties and everything and they became absolutely penniless because the students who came ate in their place where they were. Sort of they never had any contact financially and the whole money was taken away and they became absolutely penniless. This woman got epilepsy, her daughter got epilepsy, the husband got epilepsy. And then they came to me. I had to put them in My own house because where do you keep them, such people you can't keep them with other sane Sahaja Yogis, you see. They got cured, they're all right but the husband because he became bankrupt he had to go back to South Africa. And the wife and the child are both of them are there but they have lost everything. Now through Sahaja Yoga they are working out something and we'll try to help her to resettle her life. She had such a lot of (sounds like - rich) she was the granddaughter of a Duke.

But I asked her, "How did you go about it, you see, you were getting epilepsy?" She used to scream for three hours. I haven't seen this kind of a case that she was and she used to get her neck back like that and she used to scream for three hours. And when they told this gentleman, their guru, that, you see, "This was happening to me", he said that, you see, "Go and see some psychiatrist". They take no responsibility, no responsibility at all. So I mean I asked her, "How is it", (she is a very well-educated lady), I said, "How is it with all your education and everything you jumped to this kind of a nonsense?" And she said, "You see, it was like walking under the blanket. We did not know. They said, "You pay three hundred pounds we'll give you this mantra." We paid 300 pound and the mantra they gave any Indian who is here will know was 'tinga'. Imagine! That means showing like this is

tinga, and they were told this is a secret. Inga, pinga all sorts of names they gave and this is a secret. You are not to tell anyone.

And this guru used to actually giggle at them all the time, he used to giggle at the stupidity of these people. This minted money. There's an article that he's got 60,000 caroles of rupees. Caroles means, ah means 35 million dollars in Indian money, Indian. We don't know how much he has got with the bank in Switzerland. Like this is only one. Another one who was giving realisation with a peacock feather or something like that, he died in America, he has got, you'll be amazed now if you go now and enquire, you'll be amazed that sixty thousand caroles of diamonds he has got. Sixty thousand caroles of diamonds he left and both the disciples are now fighting. Then another one has got now 36 Rolls Royces and three aeroplanes. Just imagine. The another one has 58 and he told the disciples in England that if you give me the fifty ninth I'll come down. And these simple people, you know, already suffering so much, they are having so much trouble, some of them are gone mad, you see they starved themselves, ate only potatoes and all that in one whole year and then they called this fellow and gave him that Rolls Royce that's why he came to give them a darshan. Can you imagine? How you are responsible, I would say, in a way, to be that much stupid to believe anyone like that. You have got nothing. Nothing you have got. It's a very sad thing, I know, but you find everything they have to find they can't surpass you, they cannot win over you, they cannot be victorious, they do not know the powers of God, but give them up completely, you have to fight them, we'll fight it out. No doubt there's so many people now coming back and understanding.

Question from seeker (inaudible)

Shri Mataji: We have to be the true seekers of truth

## 1983-0305, Workshop in the Park, Mother Are You The Holy Ghost?

View [online](#).

5 March 1983

Workshop

Adelaide (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Workshop in the Park, Adelaide, Australia, March 5th, 1983.

Shri Mataji: This centre what we call as "left Vishuddhi". Now have you told them about left Vishuddhi?

Sahaja Yogi: No, not the specific sides, just the general things of it.

Shri Mataji: All right.

Now, this left Vishuddhi comes to you if you have said mantras wrongly. You see, the mantras are to be said only when there is a realised soul who knows what mantras are to be said. And if you do not know about it, you accept the mantras. Anybody who tells you, "Say this mantra", you just start saying it, without understanding, whether it is given by an authority or not. Also you don't know whether it is meant for you or not. Maybe it is not required for some. Any particular mantra may not be required. And some of the mantras are absolutely absurd things. So mantras also, it's a very big science. And just now I am feeling the left Vishuddhi. Also one feels it, even if you have not taken mantras, if you have been feeling guilty. Like, you see, if you are used to confessions and things like that, if you are used to a situation where you feel that "I'm guilty for this". You know, the norms of today's modern life are so funny, that even for small thing you have to feel guilty. For example if you put the fork in a wrong way, you feel guilty: "Oh God, I should not have done this." Like that, the life is so complicated, but very, very small things can also make you feel guilty. So if you are feeling guilty also you feel this centre very much.

Now, this centre is very important, because if this centre is not all right, then Kundalini doesn't rise. She pulls this, at this point. Half of it is pulled out. And there is a blockage. And so Kundalini does not rise. Now, one should not feel guilty about anything, whatsoever! There is nothing to feel guilty or to going for confessions and all the time saying, "I am such a sinner" and I should not have done this and I should not have done that. Because, as I told you yesterday, God is the ocean of love, He is the ocean of compassion and He is the ocean of forgiveness. So we should not unnecessarily condemn ourselves. Moreover you are the temple of God. And if you condemn yourself like that, that "I'm good for nothing, I am useless", then you are condemning that temple which is created by God. You have not created yourself. So you have no right to condemn yourself. Now little mistakes if you have done doesn't matter. Because I am talking of the ocean. So little mistakes here and there can always be corrected. So one should not feel guilty.

Now see, are you feeling the vibrations in hands? Let's see.

Sahaja Yogi: Can I ask, can you hear Mother, over there?

Shri Mataji: Come along, if you can't hear, come along here.

Sahaja Yogi: Can you come? There is some nice space over, just around here, if there is anybody at the back who can't hear. It's a little difficult with the traffic noises. Mother is talking about this centre which is represented on this finger here. And saying that it can catch if, if there are mantras spoken which are inappropriate. If the mantras being spoken or chanted are wrong, are inappropriate or there is not an authority to use those mantras, then the left Vishuddhi is out. And at the moment Mother is feeling that left Vishuddhi here. Also another reason for that is a sense of guilt. If you feel a sense of guilt, guilt for anything that you've done. And Mother is pointing out that... that guilt, I mean, what have we done? Little, little things, whatever sins that we have committed. How can we feel guilty when God is all compassion, all love, all forgiveness? So it's forgiving others and forgiving ourselves and also stopping unauthorized mantras, which can clear that catch, on this, which is represented on this left finger here, the left Vishuddhi.

Shri Mataji: That means you have to be cheerful people. When you are entering into the kingdom of God you have to be cheerful people. Now, so many people who have a heart trouble are very much affected by this blockage. If there is, this blockage is there, it's difficult to cure the heart of a person. So first of all we should say that, "We are not guilty at all." Believe Me, you are not guilty. If you believe Me, it will work out.

It's better now? (towards the Yogi sitting in front)

Sahaja Yogi: The same.

Shri Mataji: Same? Not feeling anything. ? Put it up. It will help you. Better now. Are you feeling guilty?

Sahaja Yogini: I'm not feeling anything.

Shri Mataji: But are you feeling guilty?

Sahaja Yogini: I try not to.

Shri Mataji: Yes, you are,

Sahaja Yogi: She tries not to. [Laughter]

Shri Mataji: But why? Just say, "I'm not guilty." Can you say that: "Mother, I am not guilty." Say it within yourself. Just say it honestly, say you are not guilty, that's all.

Better now, working out.

Just say one little thing, "Mother I am not guilty". This is a mantra to overcome this center. [Shri Mataji laughs] It is a simple mantra to say that.

Sahaja Yogi: "Mother I am not guilty" it's the mantra for the left Vishuddhi.

Shri Mataji: Just put your hands straight.

From Hamsa.

Are you alright?

Sahaja Yogi: Yes.

Shri Mataji: [Hindi/Marathi]

What about you people, you are feeling it? Good.

(to the one in front) Are you still not feeling?

Sahaja Yogi: Little warm.

Shri Mataji: Warm, all right, doesn't matter, warm will be alright.

Now first of all let us correct that there should be a feeling already starting; it may be that it is little warm, alright.

Now this one, this finger (little finger) is a little bit touching. Now this is a very important finger because this represents the heart, the organ, the heart. That means that you have to accept that you are the Spirit, because the Spirit resides in your heart. So you have to accept that you are the heart and Spirit cannot commit any mistakes also. So both things walk hands in hands. You have to accept that you are the Spirit. So you can again put your right hand on your.

Sahaja Yogi: This finger here which is the left heart which is the source of the Spirit.

Shri Mataji: No, is the-

Sahaja Yogi: is the Spirit.

Shri Mataji: So you have to say: "I'm the Spirit." Say with full confidence: "I'm the Spirit." Spirit means the "atma" and not the Spirit that we know of the spirits [Shri Mataji laughs] which about I am going to tell you tonight.

Shri Mataji: Better now? [Towards the Yogi sitting in front]

Sahaja Yogi: [inaudible]

Shri Mataji: It can't even cross Hamsa.

Are you feeling better by saying that? Are you feeling the cool breeze?

Sahaja Yogini: [inaudible]

Shri Mataji: You had some guru or someone?

Sahaja Yogini: No.

Shri Mataji: No one. [Shri Mataji makes a bandhan]

Shri Mataji: Don't worry, it'll work out. [To the Yogi sitting in front]

I'm going to see everyone individually. Alright? But let us see how far it goes we can do it.

Oh better, it's improving.

Mother earth is very nice.

[Shri Mataji touches the ground and put her fingers on her forehead]

I have to bow to Australia, this land, to suck in your problems.

Started sucking.

So now it's cooled down.

All right? You came today or you have come yesterday. Yesterday or today? Now, if you are feeling hot, very hot, the thing, if it is, the sensation is hot that means first of all, you must be having a liver problem. If not, you could have been to some guru and that's why there is an opposition. So now, what you do, is to put your right hand on your liver. I'm sorry, left hand on your liver. Left hand on your liver.

Hum, ok. Is it still hot? Better now?

Better.

Just put it comfortable on your laps.

All the skin troubles come from liver. Allergies come from lethargic liver. And those who have other troubles of the liver, like sometimes you feel like vomiting, nauseating, your attention is not all right, all that comes from bad liver.

So for that we have to understand that, carbohydrates are required to compensate for the over-activity that you are doing. Now, if you get tonight some sugar and salt, all of you, I will vibrate it for you and you can use it. That will solve your problem of the liver. It's better now, just put it like that straight. Are you feeling better?

Sahaja Yogini: It's cold.

Shri Mataji: See, it cooled down. Now don't doubt, it is cool. I mean, cool and hot, even a child can say. So there is nothing to doubt.

Sahaja Yogi: The meeting Mother is tomorrow night

Shri Mataji: I'm sorry, tomorrow night. The meeting is tomorrow night.

Sahaja Yogi: So for those who didn't hear what Mother said rice and sugar and salt, you bring in to the program on Monday night and She will vibrate it. You put it with your household supply and then it will be vibrated and will clear these problems which we are speaking about. So bring a small quantity, maybe half a kilo, something like that.

Shri Mataji: Also water, if you have got spring water, you can bring spring water because this water is very troublesome.

Sahaja Yogi: Yes spring water is better.

Shri Mataji: [Shri Mataji laughs] Thanks to floods.

Sit down.

How are you today, alright good morning!

It's better.

Now one has to know that the sprouting of the seed has taken place. But to make it grow more you have to work on other people. You have to give it to others. If you don't learn to share it, then it doesn't grow. It will again subside. And it will be, you will feel that you have lost your vibrations. So the best thing would be that you must learn how to give it to others.

Now who is feeling cool breeze among you can come and now try on this gentleman. Let's see, one or two persons, let's try how it works out. Anybody would like to try? Alright.

Sahaja Yogi: Mother's going to show you how to work it out in a kind of a show. Go forward, if you're feeling the cool breeze.

Shri Mataji: One or two persons, now come along. Now come along. You sit down here. Come along. Sit down like this, all right?

So all of you can see them. Now, can you come to work Warren?

Warren: Yes.

Shri Mataji: As it is now you are putting both the hands towards Me. All right? First of all. Now when I'm not there, you can use My photograph because photograph also has got vibrations. Till you feel all right you can use it, the photograph.

She's very pale and liver is very bad.

Sahaja Yogi: I think she's... You've been to this divine light business?

Lady: oh I don't know it. I just don't know it.

Sahaja Yogi: She has been a disciple of the guru Maharaji

Lady: No, I haven't got knowledge, I've just been going to the meetings.

Sahaja Yogi: Going to the meetings, that's the same.

Shri Mataji: Knowledge, never have God knowledge.

Sahaja Yogi: You'll never get it anyway.

Shri Mataji: All right, now, yes, all right, now put your hand. You never get the knowledge, you get the mesmerism. Alright, put it on that. Let's see, now, let's see now.

[To a standing Yogi] You just tell Me. Please put your left hand towards me, the right hand on top [of the head of the sitting man] and tell Me what you feel on your fingers.

Sahaja Yogi: I get heat on that one [left hand].

Shri Mataji: That's all right,

You have been to some guru also. Have you not been?

You see, if it is catching on the left hand side that means either you have some emotional problem or you have been to a wrong guru. All right? That's it

She too has the same problem. Alright?

Sahaja Yogi: Same thing, heat on the left side.

Shri Mataji: Now, what you do you put your hand down there and you have to say that "Mother, I'm my own guru!" Just say that. Establish your guru principle, that's all.

Sahaja Yogi: Say it in your heart now.

Shri Mataji: "I'm my own master". "I'm my own guru".

You all can do it, those who have been to guru, you all can do it. Please, put your-as they have put left hand towards me and right hand here [left Nabhi].

Sahaja Yogi: Come over and do it here. One of you come over here and do it.

Shri Mataji: Better?

Sahaja Yogi: So you can feel it

Shri Mataji: See. Go on saying that. Just close your eyes and say that. Just close your eyes and say "Mother, I am my own guru." Just say that.

Things will improve, you'll see that.

Sahaja Yogi: It starts to cool down on the left hand.

Shri Mataji: Now better, see.

Sahaja Yogi: Yes it is.

Shri Mataji: See it is.

Better now.

[To a standing Yogi] Alright.

[to a man sitting] Alright? Good. All right now? All right.

Now this is your mantra for the time being. Is to say: "Mother I am my own guru", use my photograph and you have to say that and it will be corrected. See now, it's better. Can you see in your finger? See your fingers; you see how fingers are, there is enlightenment in this part (end of finger) but this part is not so good, alright?

Now this kind of a hand if you see, yellowish colour,

Sahaja Yogi: it's liver.

Shri Mataji: It means liver. This is a liver patient, definitely a liver patient, this one. Now, for such a hand, what should you do, is to take the water that I've given you and boil it with radish leaves. And take radish leaves and sugar with it. That water you have to take for some time. Specially when you have this flood water. After that you should be careful, because people can get jaundice. You see, this flood is not such a disaster. The after effects of floods are. This water is not good, you should not take any other water but spring water. Spring water you should drink and as far as possible be careful about jaundice. If jaundice sets in, the only solution is that you should take radish leaves, eat lot of radish and boil it in that water that I give you today and put some sugar in it and just take that water, nothing else.

Because that's one thing one has to be careful when such a flood comes in the after effects of the floods can be felt. All right? So we have to save the Realised souls. They are very precious to God. And you must know how to save yourself from all these problems. So you are – you should go when you drink the water today you also radish leaves, you should take. Boil them. All right? It doesn't taste very well, put the sugar in it. And you take that water for some time and not any other water, as far as possible, say 2 days or 3 days. Immediately you will find, this will go away and you will feel better. Now, it's better now. It's the colour is much better, can you see that? It's much better colour now?

Sahaja Yogi: The red is coming back.

Shri Mataji: The red is coming now, see? It's much better, see, but it has to be done in such a way that it's established. See now her hand. See now, her hand is better, you see? Sahaja Yogi: This is normal colour, that redness, alright?

Shri Mataji: (looking at the other right hand) Still yellow,

Lady: Yes

Shri Mataji: Still yellow, still yellow, but not that much. It's very yellow thing, all right?

Jaundice. Do you get jaundice in this country?

Sahaja Yogi: Yes, very much.

Shri Mataji: So one should know how to treat jaundice and look after yourself. Jaundice is really, could be fatal and it's very dangerous, because it spoils your liver very badly. So, to be on the safe side, eat lot of radish and also take that water as I told you, for your jaundice. Are you all right now? Now let us see two other people.

Sahaja Yogi: All right, come. Couple of other people come forward.

Shri Mataji: Now you come here. Both of you. Let's start. Now, who will try? [Hindi/Marathi] One more person who would like to work. Anyone who wants to work out?

You see, they are here. Why don't you come?

Come here, that's it.

You have been to some gurus?

Man: Yes.

Shri Mataji: Which one?

Man: None specifically.

Shri Mataji: Hum?

Man: None specifically.

Shri Mataji: To everyone.

Man: No, I just moved around.

Shri Mataji: You are a seeker. All right, doesn't matter! So for you the best is, first of all to put this hand down there. And you have to say, that "Mother, I'm my own guru." Is she getting cool breeze on her head?

Sahaja Yogi: Cool. You work on here.

Shri Mataji: Here, you just work on him. He's a difficult...

Is it cool on her head?

Sahaja Yogi: Yes.

Shri Mataji: It's all right. Are you feeling all right, My child?

Sahaja Yogi: Put your left hand to Mother, and your right hand and left hand. You tell Her what you feel.

Shri Mataji: Give him a bandhan [To the Indian seeker who is working on a man].

Sahaja Yogi: We do this to protect the-

Shri Mataji: [Hindi/Marathi]

See his hands are shaking on the right. [Hindi/Marathi]

Sahaja Yogi: Still shaking.

Shri Mataji: Shaking. [Hindi/Marathi] [Hindi/Marathi; the Indian seeker leaves]

Sahaja Yogi: Somebody else come on here.

Shri Mataji: I'll just tell you what is to be done. Now, if your right hand shakes before the photograph. You see, there are so many permutations and combinations, but some of the major ones, I'll tell you. If the right hand shakes means you work very hard, first of all, you think too much of the future, you are using too much of your right side energy, which I will show. [Hindi/Marathi] No time for the family! [Hindi/Marathi]

Under these, under these circumstances you have to put your right hand towards the photograph or towards Me just now and put your left hand – if your right hand is shaking. Is it shaking now? See for yourself.

Sahaja Yogi: In front of photo, if your right hand is shaking, you put your right hand to Mother-

Shri Mataji: And the other on the Mother Earth!

Sahaja Yogi: If your right hand is hot or shaking put your right hand to the Mother and your left hand on the earth. Just for those people only.

Hot or more hot on the left or shaking.

Shri Mataji: Centre heart.

Sahaja Yogi: Put it towards Mother and the other hand on the earth.

Shri Mataji: You get asthma?

Sahaja Yogi: What you're doing is you are acting as a transmitter or the battery, and cool.

Shri Mataji: Now, is he all right?

Sahaja Yogi: Is he getting cooler?

Shri Mataji: Now, will you say that "Mother, I am my own teacher", "I am my own Guru" We don't have to search any gurus. Is somebody getting the right hand shaking? Just see. Sit down.

Sahaja Yogi: Check it now. Everybody just check it, to see how the right hand is.

Shri Mataji: [Hindi/Marathi]

Sahaja Yogi: Work on this. It's a little blocked. It's really hot here, Mother, on when she's feeling.

Shri Mataji: All right? Press it hard.

Sahaja Yogi: She's feeling a severe heat there.

Shri Mataji: Press it hard. He must have taken some drugs also Left Nabhi is here.

Did you take some drugs?

Sahaja Yogi: Not so much.

Shri Mataji: But you did sometimes. Because you see, everything has an effect.

A little bit. Now, let's see, is better?

Are you married?

Man: No.

Shri Mataji: So you will be marrying. You've not decided not to marry, have you?

Man: That's right!

Shri Mataji: You will marry in case,?

Man: I will.

Sahaja Yogi: You're quite happy to get married, are you?

Man: Yes.

Shri Mataji: Yes, all right.

Now see, better?

Sahaja yogi: Are you feeling less heat on left?

Lady: Heat is less. It's not completely gone, but it's less.

Sahaja Yogi: Less. OK, that's clear then.

Shri Mataji: See how you are feeling. You see, you are yourself feeling now. Yesterday you got your Realization, today you are feeling it!

Now tell them how to raise the Kundalini! All of you can see how to raise the Kundalini of other people. Can you see them? Tell them how to do it! There you are.

[Shri Mataji speaks with 2 other people while a Sahaja Yogi explains the raising of Kundalini]

Sahaja Yogi standing: Put your hand down at the bottom of the lowest chakra. And you work in this fashion. Put your attention here.

Shri Mataji: This is left Swadishthana. Means you have been to some guru also before.

Lady: Christianity

Shri Mataji: Hum?

Sahaja Yogi: Christianity

Shri Mataji: Christianity.

Sahaja Yogi standing: Keeping your eyes closed at first to keep your attention inside, then turn it about seven times and knot it once. Bring it down like that. And again same. Keep your attention inside.

Shri Mataji: Now tell them also.

Hum, all right, better now.

Sahaja Yogi: Turn it

Shri Mataji: Even you see, Christianity that we follow is not actual, you see, because they don't give you actually the baptism. It's all artificial stuff going on in Christianity. All right? And I'll better see. Better now? Yes. [Inaudible]

Sahaja Yogi standing: Three times and bring it down. Now check the vibrations and you'll find that there might be a slight increase in the vibrations.

Keep your eyes closed.

Shri Mataji: Tremendous you are, really! He is getting vibratory sensation.

Sahaja Yogi standing: Don't let your attention go at the moment, just while you're checking the vibrations and keep your attention inside.

Shri Mataji: You've been a catholic?

Lady: Yes.

Shri Mataji: That's why. Catholicism has given guilt, that's how, they put you down.

Lady: I was converted to Catholicism. I was converted.

Sahaja Yogi: A convert, Mother, she's saying she was a convert.

Shri Mataji: Of –

Sahaja Yogi: She wasn't born a Catholic.

Shri Mataji: Oh, I see. That was a mistake. But don't think of the mistake. It's all right. You can feel it. Now better?

Sahaja Yogi standing: And the other you can balance it out.

Sahaja Yogi [to the lady]: Christ is the essence of Christianity, but not necessarily what has happened since.

Shri Mataji: She understands that.

Better now? Much better? Isn't she better now?

Sahaja Yogi: Yes.

Shri Mataji: Yes. Now this lady was a convert, say of Catholicism. She went to Catholicism. And you know that Christianity that is practised is not true Christianity, in the sense, they do not give you the actual baptism, is artificial. Now in Sahaja Yoga you get the actual baptism: you start feeling it on your head. And in her seeking she went out.

Shri Mataji to the Indian seeker: Tikke? [Alright?]

Shri Mataji to the lady: Are better. So now, it's better now?

Sahaja Yogi to a seeker: You are feeling it balanced on both hands?

Shri Mataji to a Sahaja Yogi: Just come here. Tell her to ask Me the question of Holy Ghost. Come here, you'll feel better. Come, come here.

Shri Mataji to the lady: He'll tell you something.

Shri Mataji to a seeker: Are you better? Did you feel cool breeze?

Seeker: I didn't feel any sensations.

Sahaja Yogi He didn't feel any in the hands.

Shri Mataji: Just work on him. Robert, come along, work on him.

Shri Mataji to a seeker: Go, go down there, they'll work out.

Sahaja Yogi to the lady: Now ask the question three times in you. Do you get the vibrations? The vibrations being the truth, all right?

Shri Mataji [giving vibrations to the lady's Agnya]: It's nice. All right? It's great!

May God bless you. Enjoy yourself! Close your eyes. But you have a little bit disturbance. Turn around, I would like to put your [unclear].

Sahaja Yogi: Just turn around.

Shri Mataji: Turn around. Come back, can I open your zip a little.

Now, hold your breath for a minute.

[Shri Mataji is working on the heart center of the lady]

Leave it.

Shri Mataji: All right? Feeling better now?

Lady: I'm free.

Sahaja Yogi: I'm free.

[Shri Mataji laughs]: Oh, oh, oh.

All right? Good. May God bless you!

Shri Mataji: Now let's have two other people, if they could come. [Hindi/Marathi]

Sahaja Yogi: Come on. Now that was the two of them.

Shri Mataji: They're husband and wife, you see, that's Indian style.

Sahaja Yogi: Can you sit to one side, so the camera can record it. That's it.

[Shri Mataji speaks in Hindi to the Indian seeker.]

Sahaja Yogi: Couple more people that aren't feeling it. Come on, you come and feel it and then you can come next time. Come on

Shri Mataji: Now, come along, two people should feel it and two people should sit down and see for themselves.

Sahaja Yogi: Please stand here. Left hand to Mother, right hand gives vibrations.

[Shri Mataji speaks in Hindi to the Indian seeker.]

Sahaja Yogi: Give a description of what you're feeling on your hand, on your left hand.

So, what do you feel on your right hand or on your left hand?

First on your right hand. Heat?

Are you feeling cool or- heat here or cool here? Hot or cold here?

Seeker standing: Here is cold.

Sahaja Yogi: And here?

Shri Mataji: That is hot, no doubt Now, this is a professor of mathematics, and he works very hard. See doubly problematic. So he works very hard, he uses right side too much so he has to be raised from the left to the right, all right?

Now, better?

Seeker standing: This case cold.

Shri Mataji: Cooler?

Sahaja Yogi: Is it becoming more cool?

Seeker standing: Yes.

Shri Mataji: Yes, that's it. See just by giving balance, it's becoming more cool.

Seeker standing: More, more, yes.

Shri Mataji: Isn't it? More and more. That's true.

Just see, this is still hot.

Seeker standing: Yes.

Shri Mataji: Is it all right?

Sahaja Yogi working on the child: [Unclear] my left hand...

Shri Mataji: Left side?

[Shri Mataji speaks in Hindi to the Indian seeker.]

Sahaja Yogi: It's cool! Comes up very strong. We can feel it coming up from the head.

Sahaja Yogi to the standing seeker: Let's sort it out like that, we'll fix it.

[Shri Mataji has a conversation in Hindi with the Indian seeker and his wife.]

Sahaja Yogi: It's very cool now Mother. He [the standing seeker] felt it was

Shri Mataji: He's all right. He's all right. He's all right now.

[Shri Mataji talking about the benefits of SY to the Indian seeker.]

Shri Mataji: Now, all right? Good.

Sahaja Yogi: This gentleman is feeling more on his right and not very much on his left at all. Left hand not getting very much sensations.

Shri Mataji: Yours? Yourself. All right, we'll see you.

[Shri Mataji speaks in Hindi to the Indian seeker.]

Certified!

Sahaja Yogi: Just sit down and Mother will work on you. Come right forward now. Come in two.

Shri Mataji: Now, who else? Now who would like to feel?

Sahaja Yogi: Could you come?

Shri Mataji: Yes, yes, let her come. Come along. But the wife should not treat the husband. It's not a very good idea.

Sahaja Yogi: So you work on this man.

Shri Mataji: Yes, you work on this man.

Sahaja Yogi: She can work on this one.

Shri Mataji: Let's see why the left side is in pains. Now you've been to some gurus or something?

Seeker: Yes

Shri Mataji: Which one? Any number.

Seeker: Several.

Shri Mataji: All right. Now put your right hand down down. All right?

[To the seekers standing]: Now see now. What's happening? Can you feel it hot on the left?

[To the seekers sitting]: And you have to say that, "Mother, I am my own guru." Just say it loudly.

Seeker: Mother, I am my own guru.

Shri Mataji: Again. You have to say 10 times, all right?

Seeker: Mother, I am my own guru.[x10]

Shri Mataji: Void. Cool?

Seeker standing: Yes.

Sahaja Yogi: I think it's void.

Shri Mataji: It's cooling down. All right? Better now?

Stomach is very much caught up.

Seeker: Since I was a child I think I had tension here.

Shri Mataji: All right, doesn't matter.

Sahaja Yogi to a seeker: Just keep still, we're working on you, you see. Keep looking at Mother. Just look at Her, all right?

Shri Mataji: Yesterday you felt the thing there, is it?

You see, going to these Gurus is very dangerous because there are ten centres in the stomach. There are ten petals on that Nabhi chakra, as you call. Nabhi means the solar plexus. Now what happens, that if you go to these gurus, this blockage takes place and it works out here, what we call as Ekadasha. And when it starts working out here cancer can be set in, anything can be then set in. So these gurus can be very dangerous. One should never take them seriously. Horrible people they are.

Sahaja Yogi: Mother is just pointing out that we, in this area, in the green area there are ten gurus.

Shri Mataji: Would you like to come on My feet and it'll work it out better, all right? Let's see it. Now put your both the hands under My feet just like this. Now put down your head a bit. Now you can see the Kundalini. If you want to see the Kundalini, you can see his.

Sahaja Yogi: Bring your knees further forward and stretch them. Bring just your knees. Yes, that's it.

Shri Mataji: As long as you're comfortable like, you go back.

Sahaja Yogi: Yes, it is there.

Shri Mataji: Do you want to see it?

Sahaja Yogi: Stretch the cloth down little bit.

[Shri Mataji does three knots to the head of the seeker.]

Shri Mataji: Now better?

Sahaja Yogi: When you go to false guru it damages because it's here but it also reflects here, that's called the Ekadasha Rudra. And once that goes out, then things like cancer also can settle. So it's extremely dangerous.

Shri Mataji: I mean you are vulnerable to such diseases there. A vulnerable situation comes in. Now just see, are you feeling any cool?

Just see, one hand towards Me.

Just see yourself. Just turn around to raise the Kundalini.

You raise it.

Sahaja Yogi: Like this, like this. Come on, bring it up.

Shri Mataji: See, normally these gurus don't work at all. They take money from you, make you work, while I have to go and clear.

Ah, ah, ah, got up.

Alright, it will be better.

Sahaja Yogi: It comes up to heart now.

Shri Mataji: Ah.

Sahaja Yogi: It's coming.

Shri Mataji: Like that. Still you fix his Vishuddhi.

You are all right.

All right? Feeling better now?

Seeker: Yes.

Sahaja Yogi: Hold your hands.

Shri Mataji: All right? Better? May God bless you.

I think he'll just put this right [Vishuddhi], because sensitivity will increase.

Seeker: Yes

Sahaja Yogi: Come and sit here.

Shri Mataji: Yes, just you go that side.

Shri Mataji: Are you alright? How are you feeling?

Sahaja Yogi: He said his hands started to colour little more too, Mother. The other it started going a little [inaudible]

Shri Mataji: Hum, hum.

I think, put his left hand on the Mother Earth. All right? Just like that.

Press it on the Mother Earth.

Tell him to put it on the Mother Earth.

Sahaja Yogi: On the ground?

Shri Mataji: On the ground. Touch it

Other Sahaja Yogi: No need to lock up

Shri Mataji: Now. [Shri Mataji takes his right hand and put it towards Her.]

Don't, don't lock up your-thing thing you see.

Sahaja Yogi: He said, he feels it more comfortable.

Shri Mataji: Is it? Ok.

Better?

He is better now?

Sahaja Yogini: I cannot feel it much.

Shri Mataji: You didn't feel it much, alright, come along, let's try.

Sahaja Yogi: Someone here to work on this lady?

Shri Mataji: Just this lady here.

Now come along. I would like to work on you.

It's better now? Is it cooling down?

Seeker: [Inaudible]

Shri Mataji: What he is saying?

Sahaja Yogi: You have pain in your back?

Shri Mataji: All the time?

Sahaja Yogi: Always?

Seeker: Sometimes I wake, sometime I [unclear].

Sahaja Yogi: So most of the time, nearly all the time.

Where about is it? This is the point? It's in the heart, the heart area, there. Not down below?

Seeker: Yes.

Sahaja Yogi: Where are?... Not down below? Oh, both at the bottom hand... Both at Swadishthan and at Atma.

Very warm hand.

Other Sahaja Yogi: Physical sort of work out.

Sahaja Yogi: Swadishthan is felt.

Shri Mataji: It is [inaudible]

You just go on saying, "Mother, I'm my own guru". And "I'm my own master". All right?

Seeker: I am master.

Shri Mataji: You are your own master.

Sahaja Yogi: "I am my own master".

Shri Mataji: You never felt anything yesterday?

Lady: No.

Shri Mataji: Nothing?

Sahaja Yogi: Just say that now in your heart. Just quietly in your heart you say.

Another Sahaja Yogi: Tu parles le francais? [Do you speak French ?]

Seeker : No.

I am my own master.

Another Sahaja Yogi: I am my own master.

Shri Mataji: What work you do?

Lady: House work.

Sahaja Yogi: House work.

Shri Mataji: House work? Work very hard.

Lady: Yes.

Shri Mataji: You are doing everything. Expert.

Sahaja Yogi: Is it getting cool?

Shri Mataji: Is she hot? [Shri Mataji is rising the Kundalini of the lady.]

Sahaja Yogi: [To the seeker] Better? Go back and you just sit on the ground with that hand like this. Like same position.

Shri Mataji: Ne [means no]. Any position that you want to take. Let him take another position. I think it will be better off, because-

Sahaja Yogi: No, I mean with the left hand to You and the right on the ground.

Shri Mataji: Yes, yes correct. Sitting down, you can sit the other way round.

Sahaja Yogi: Sit more correctly. Ok, come with me.

Shri Mataji: Whichever way you want to sit.

Let him stand up, else.

Sahaja Yogi: Maybe if you stand. Stand like this.

[Shri Mataji is rising the Kundalini of the lady.]

Shri Mataji: Better now? Is it cooler? Are you feeling?

Lady: No.

Shri Mataji: Plan too much of housewife's job, do you? [Shri Mataji is putting Her Agnya finger on the forehead of the lady and keeps pressing.]

Lady: Ah. [Laughing]

Shri Mataji: [Laughing] I know all your keys, eh?

The mother has to know, isn't it? All right? Is better now? See, there's a screw here that gets loose if you plan too much.

[Sahaja Yogi laughing]

I want to fix up the screw. You try to plan too much. How can you plan? You see, in a housewife's job I don't think you can plan,

but whatever is available in the market that's all you can cook, you see. How can you plan before hand? If you plan and if it is not there, then it's headache. All right? Better? Are you feeling anything? Close your eyes.

Do you feel anything?

Sahaja Yogini: Yes.

Shri Mataji: Sahasrara.

Better?

Now, are you feeling anything in the hand? Let Me see. All right. Now, you forgive. Forgive everyone. Just forgive, your husband, everyone! And yourself also. Try to forgive. Better still. [unclear-All the time it's getting cooler.] Better. It's much cooler. Now put your left hand towards Me and right hand on the Mother Earth, just touching touching the Mother Earth, there. All right. Better? Are you feeling anything or not? Nothing? Little bit? Just don't think and forgive. Forgive. Forgive. Forgive. Forgive. Forgive. Forgive. Just forgive. Forgive. Better? Feeling more? That means you are not forgiving, that's why you are not feeling so much. Now go on forgiving. All right? Better. Sit down and say "I forgive everyone". Just sit down and say. May God bless you! Now, you can come forward now. Let's see. You try on her. - You? - That's her husband, Mother. Oh, I see, your husband. Now, then you come. Now, let's... Is he all right? I don't think I'm very sensitive. Not yet? Not feeling anything? Sometimes I used to feel a burning sensation here. - It will work out. - Pardon? It will work out. Say more. What work you do? Housewife? Unemployed. But you must be a housewife? A clerk. Works in... clerical work, Mother. Warm. You've been to some gurus? Have you been? - Yogiji. - Who's Yogiji? In Dharamsala school. Yogi Mahajan. Yogi Mahajan? Oh, I see! He never corrected your Nabhi, yes? All right. Come forward. And I have to correct your Nabhi. Is very hot! All right. Just come forward! It's too much on the Nabhi. Just left hand. Is it possible? Can we remove this part? Let her put her hand on the Mother Earth. Now it's all right. Now, what about these people? I think I feel burning just here. Just here. All right! Can somebody help her? Anybody coming down? Now, you see, the thing is we have... Is it to be?... It doesn't relay, does it? No, it doesn't, Mother, I'm afraid. We are now like travellers, come down here, you see, with all our caravan. And we'll be going away... But it would be good for you to start a centre in Perth, you see. -In Adelaide. - I'm sorry, I mean Adelaide! Perth was last couple of days ago. I've been talking too much. So in Adelaide. In Adelaide... maybe that some people would like to come down here, and take a place on hire, to begin with. And if some of you could join them also, to stay with them, you can build up a nucleus to begin with. Then gradually, as you grow more, then you can establish your own proper thing. To begin with, I think best thing would be to take some place on hire and some of them can come down here. And some of you who are alone can also stay there and pay for your rents together, I don't want anything. All right? Look after yourselves and also look after this place. This is what we are planning to do. But all those who belong to Adelaide should help this thing, to work out. All right? So, if you know of any place which is spacious enough, please let us know and not so much rent, because everybody doesn't have so much money. And also, if some of you would like to stay with other Sahaja Yogis, so that you can all learn, there could be a regular place for you where you can go and meet. Because it's quite a lot to be learned and enjoyed in Sahaja Yoga. Better? I was just talking about here in Adelaide we are trying to open a centre here and if anybody has any ideas, where there might be a large and appropriate house for renting, then it would be a good idea to let us know. Better now? Is she? Are you feeling better? He suffered from stomach? -...to Adelaide here perhaps to help from other centres to get it set up and those people who might like to join and live with the, for a time perhaps, with the Sahaja Yogis, join in, paying rent, living with the other Sahaja Yogis living with one another, starting to help spread, starting to talk to other people This is the way Sahaja Yoga has grown in other centres in Australia. And there's about, I suppose about sixty people, who live together in Sydney in various places, Sahaja Yogis who share a life together there. And same in Melbourne. And now, it's now as we start a centre here, so if anybody has any ideas where this might be established, this might be got please let us know. Do you feel better? Is she better now? Feeling the cool breeze? ...getting to know what Sahaja Yoga is all about and going to know each other. Now, how are you? Gets trouble. I've got schizophrenia. And how? I'm on medication. What schizophrenia? You don't have any. Who told you that? Doctor. What do you do for that? In what way? What is the symptom you have? Feeling [to my hands these days] sort of powers, [unclear] powers. Powers? What powers? -Devils' powers.- Really? Not anymore, because of medication it's got really better. Powers of the devils? Yes. In my left side. In my left side. Up and down in my left side. And now in hands [unclear] responsible to... So they used to overpower you. Or you used to become violent? I don't know what I [unclear] a violent, terrible, aggressive mood. She is still violent, she gives me this black eye. And you don't know what you are doing? I don't know. I just now, I need to be cured, that's all. Now where did you? Did you go to any guru or anyone? I've taken drugs. LSD, and now I'm [unclear]. And what else? You went to some guru? Yes. A psychic healer, he said I had [gangalinie] I had snakes above my head [unclear]. Now, but

any other Indian guru you have been to? No. How did you sleep last night? Not very well. I woke up few times, very tensed. Feels tensed. No, let her sit down there. Put her left hand towards Me and right hand on the Mother Earth. All right? That left side towards Me. Now yesterday they told Me that some Lang gentleman has written a book that you have to become schizophrenic to become a higher personality. It's absurd, absolutely absurd. I don't know. This fellow is the same I hope of that Dr. Lang. Is it the same of the... R D Lang. [unclear] From London? Horrible fellow! You read him, is it? Did you read him? Yea, I did. I thought enlightenment means skizophrenia. She thought it was enlightenment to be a skizophrenic. Put your left hand. It's absurd. You see, these are all demons, I tell you. These ideas they give to ruin all human beings and all the seekers. -Because they sound so plausible, Mother.- How? Sometimes they sound so plausible. But how? Then use your brains! God will make you mad? Before giving you the highest? I tell you how what must have happened. St. Paul, he's responsible. Who is, Mother? The St. Paul in the Bible, you read. Yes is this horrible gentleman. He was... I don't know how he is there in the Bible. First of all, because he is the one who was just killing all the Christians, he was doing all kind of things, suddenly he saw a cross. According to Sahaja Yoga it's a supraconscious activity. Supraconscious. And in this supraconscious activity you see, you start seeing cross, you can see even Christ, you can see anything. Seeing is not the point. Becoming is the point, you see? And then suddenly he took over to organize Christianity. And then the way he organized, were all absolutely devilish. Because what he said, he wrote these acts, acts, about the disciples of Christ. He had never met them, he had never seen them. On his own he wrote, saying that they became mad and the Holy Ghost came into them, they were talking like mad and all those things and.. Mother, I went to an... what they call... Speaking in tongues. Charismatic. Charismatic? - Yes, I went to that way.- That's what they are doing. I mean, they don't use their brains you see. Excuse me, Mother. What is this they are "speaking in tongues"? So then, what happened, that this gentleman wrote there the Acts. Is one of the chapters in Bible, in which he described these people, the disciples of Christ getting Holy Ghost into them. Holy Ghost making them mad. And they were talking all kinds of languages, talking all sorts of things and that is how the Holy Ghost came in. Imagine. Is this the way She is going to come? That She makes you mad? And how can it be? Who wants such a Holy Ghost? You must understand, it is God, who is kind, who is gentle, who is our benefactor. He's beneficent. How can He make us mad? And all the christians believe that part of Bible. Is all wrong, absolutely! You must have seen, when people get posessed, they start talking all kinds of languages. Even, you must have seen a film on this artist... What was it? Van Gogh, Van Gogh! The one who became mad and died. Van Gogh. They showed Van Gogh coming into some person and drawing the whole thing just like him, and also painting the same way, the way... You know Van Gogh's paintings are. There's very strong lines of different colours. Same style he did, in a free hand he did it. And he said that "Van Gogh has come into my body." So, this is not what you have to get from God. It's something so great and so important! Not these cheap things, like talking in another language... Now take out your rings, all right? Please. Take out all of them. It's not proper to wear rings too many. That's what my mum says. Your mum gave it. All right. You put them in the water for the time being. All right? Take out all of them. Take out. Oh, better, he's all right! Are you all right? It should be logical, you know? Everything. This particular.... -It's wedding ring.- Wedding it's all right. Put your right hand like this. Do their drunkenness.... I beg your pardon? Drunkenness, Mother, he's asking about. It is absolutely cleared out, in no time. Like drugs. You bring some water for Me, today? Bring water. I'll vibrate it. You take that. Put it in your alcohols. Whenever you feel like drinking, you see, just think of Me. Mother, Australian society expects the male to go out and drink with the boys fifteen pints every day and is part of being a man in Australian culture. That's the image that they expect of a man. And because he doesn't do it, he thinks for that, you know, "Am I a gay or am I a poof, or something like that?" Because he doesn't do that, you know? Because he doesn't go out drinking. You see what happens, that...- He has to drink every day.- No, but after Realization, means now you have your second birth, So you are not born in Australia, you are born in the Kingdom of God. All right? So you are no more an Australian, you are a yogi. The whole thing that you get out of your birth is finished now. No more, you are a Yogi! All over the world there are so many like that. They are all Yogis! So these images may be for people who are not reborn. But people who are reborn, are born in the Kingdom of God. They are governed by the God's wishes and God's laws, all right? Take out your rings also, please. Is he better? Not feeling anything? Did you feel before? Now put your left hand on the liver. All right? Better now? Where is he catching? Left Vishuddhi. I have a left Vishuddhi and little bit Swadishthan. As a punishment for feeling guilty! Keep your eyes open here. This is a punishment for feeling guilty, all right? Better. What's it? It stopped shaking. Put your right on the Mother Earth. Let her put her right on the Mother Earth. Right on the Mother Earth. And hold this hand up to Mother. Better? All right? This punishment helps! Better now? Not yet? Still on the heart. All right. Better ask the question of Holy Ghost. "Are you the Holy Ghost?" Cold. Yes, I feel there cool. That's the answer. All right? Good! Now let him also ask the same question. "Mother, are You the Holy Ghost?" Shri Mataji: Again! "Mother, are you the Holy Ghost?" "Mother, are you the Holy Ghost?" "Mother are you the Holy Ghost?" I feel cool! Cool means truth, right? Good. Same, you too ask the question. "Mother, are You the Holy Ghost? Mother, are You the Holy Ghost?" "Mother,

are you the Holy Ghost?" All right? It's better! All right? All right now? Nothing? All right, we have to see you. Good! Forget about everything now! Past is past, finished! You are a new born person. May God bless you! Better now? Thank you, Mother! May God bless you! Now you have to progress further and give up all your drugs and everything, after some time. You will be perfectly all right. Good. Tie it up yourself there, on top. Tie it up and knot it. We'll do it again. Twice. Bandhans Mother, as well? Good. We'll tell him. Now. Let us see two other people. -This lady.- This gentleman also, we should see. Still here. Come along forward little bit. You come along, here. Come forward little bit. Come forward [unclear]. I remember. After lifting the energy, after lifting the Kundalini like this, you start feeling [unclear]. And there is the bandhan, which is [unclear]. Better? Still here. Very tough. Around you is like a protective shield. Seven. Seven is a good auspicious number. Herbert? Can you, can you light this for Me, please? Bandhan is very useful, any time, any time you need. So, how did you feel? - Cooler.- Cooler, yes, (-Cool breeze-), all right, let's see. What about this lady? Is she Australian? Also half Indian? No Mother, half Mediteranean, not Australian. Half-Mediterranean, Mother. Egypt. Egyptian. Egypt? Egypt is very good. So. Good? Better? You have a liver problem, sir. A very bad one. Sure? You have. All right. Now you sit down there and put your right hand towards Me and left hand on the Mother Earth. You too! You have a bad liver. Do you know that? All right. You put your right hand towards Me and left hand on the Mother Earth. Right hand towards Me, like this and left hand on the Mother Earth. He's all right. Y: Just put your two hands towards Mother. Are you feeling the cool breeze? A little cooler. Little cooler. Close your eyes! Let's see. Still shaking, Mother. The Hamsa. Better? You put your left hand on the earth and right hand towards Me. Have you sun tanned yourself or what? You don't do that, not good! Very bad for your liver, very bad for your skin. And in the long run it's very, very bad. It can create very serious problem. All right? There's no need! You look nice without it, isn't it? I'm surprised, that they talk of racialism and they don't like people who are black. And here they are making themselves black. How do you explain this? Isn't it absurd? It is very absurd this discrimination against black people. Everybody trying to be black, then, why? Either you have this or that. Don't think about too much. Just, just feel it, just. It's a little bit warm there, that's what he's saying, it's a little bit warm there but it's cool there. So if you feel the difference, means [unclear]. Is she that tensed? Is it not all right? I think he is all right. This one is all right. Better now? [unclear] How is she? I think she is all right. She's all right. You look after her. It's better. Now you sit down. Now better? This gentleman, left to the right, just put it. Are you better now? Sit down properly. Sit down. The same way as you have been sitting. How is she? I'm just anxious. And yesterday you felt the cool breeze? I was feeling a lot of heat in the hands. A lot of heat in the right hand and a bit of shaking on the right, Mother. Now put your left hand on the [Mother Earth]. Yes, outside, yes. What work do you do? Teacher. Better ask the question. She's a teacher. "Mother, are You the teacher of the teachers?" Just ask the question, "Are You the teacher of all the teachers?" "Mother, are You the teacher of all the teachers?" Put your hand there, on the Mother Earth. It's important. Ask the question? "Are You the teacher of all the teachers?" Again. "Mother..." "Mother, are You the teacher of all the teachers?" "Are You the teacher of all the teachers?" Getting? This is [unclear] impossible, Mother. Is there? Now ask ten times, so that it's clearer. "Mother, are You the teacher of all the teachers?" "Mother, are You the teacher of all the teachers?" All right? That's the answer. Ask. It's all right. It's done, it's flowing. Close your eyes! Forgive. Forgive all the students, first of all. That's what I'm caring for. Just forgive them! They are good. I have a knot in my stomach yet. Yes, I know. They can be horrible nuisance. Now you see, because parents don't look after their children, no training, no discipline, they just know how to laugh and mock at the teachers. Not in India. In India is not so. But otherwise... - Thank you! - May God bless you! Now you know how important is this work, you see? We have to also transform the children, so they become good, happy children, secured, feeling the love of God. See, they will improve a lot. All right? May God bless you! This lady, how is she? Just see! Come along! This one is all right? He's good! He's really good. You didn't go to any guru, anyone? No, not really, no. I've done some reading. Shri Mataji: Reading only. Y: No, not seeing, not visiting any ashrams. Thank God. Otherwise I have to clear everyone... Now, you've been to someone? He's been to Yogi Mahajan too. Yes? And who else? - Nobody else is.- Only Yogi Mahajan?! Yogi Mahajan is giving Me problem. He did all kinds of things, Yogi, to begin with. Now, you can... He did all kinds of other things. When did you go to Yogi Mahajan? Before or after he got his Realization? When did you go to him? About two years ago, Mother. Did he talk of Sahaja Yoga at that time? Background is Egyptian. Background is Egyptian, Mother. About half and half. How is it? Now which guru you have been to? Somebody, did you go? No one. The Egyptians believe in the mummies and all that. I'm Jewish by religion, Jewish. That's it! For Jews you have to ask one question, all right, if you don't mind. Say "Mother, was Christ the son of God?" Touché. All right, just ask Me! In asking there is no harm! All right? If I am the truth you will know it. All right? Let's have it's answer. "Mother, was Christ the son of God?" All right, just put it up. Again! "Mother, was Christ the son of God?" "Mother, was Christ the son of God?" All right. Got it. All right? Feeling the cool in the hands? I say what does it matter. Is it coming in the hand? I don't know what I'm supposed to feel. Are you feeling cool breeze in the hands? No, I'm feeling a concentration of heat in the centre of both the palms. Very sharp concentration. You have to believe in Christ. He was! You can't help it! You can't deny the truth. He was! See, Jews said,

didn't deny him because they believed that "we must suffer", alright? So they did suffer. Now at least, believe in Him! I believe in suffering. Still? Then you'll have another Hitler. You want another Hitler to come in? I think every Jew is his own Hitler. That's it. So what? Don't be against yourself. God has made you to be happy, not to suffer. Wrong ideas about God. Absolutely wrong ideas. It's very, very wrong ideas you have. How can God make you suffer? I don't know how these ideas came to you. It's like it's burning! [unclear]. Now you want to suffer, so the burning is there. Now just say: "I don't want to suffer Mother, anymore!" I don't want to suffer anymore. Again, Say that. "I don't want to suffer anymore." "Mother, I don't want to suffer anymore." "Mother, I don't want to suffer anymore." Better, you see? Is cooler now? Better? This one is very, very hot. Just see. You can see clear, the truth, before yourself. See, that you should feel such heat. This is anti-God activity to ask for suffering. Supposing you have a mother or you are a mother and if your child says: "Oh, I want to suffer." It's too much for a mother to see the child suffering. Greater suffering than the child has. It's some sort of a sadism, I think, to torture God. Isn't it? Why should you suffer? It's absurd! God will never like you to suffer. Why will He? He was not created you on this earth to suffer. Did you suffer to become human beings? No, I did not, at all. Then why should you suffer now? It's all mental activity. Something you must find out to hit yourself, isn't it? All right. Better. Have faith in yourself. The whole of Bible, if you read, I don't find anywhere written, that you must suffer. You feel like cool in hand now? Oh, it's there. What about the Son? "Thou art my shepherd." That's in the Bible. "The Lord is my shepherd." That's in the Tora. Then how? What did David say? Did he say "I want to suffer"? From where did these Jews get this idea? It's very bad! Makes God suffer much more. All right? -It's quite a lot of Vishuddhi here, Mother.- Too much. - Especially on the left.- Now don't feel guilty, for asking for suffering. Now don't feel guilty. All right. How are you? Are you also a Jew? [unclear] Now, we have many Jews who are yogis, you see? We have many Jews who are yogis. They've lost all that. And then what happened later on, see, they suffered. But the suffering did not transform the Jews. Just see that! If after all that exodus and all those problems they had they became more cruel people. How they behave now? Recently you saw them? Where they killed. There's no transformation. This suffering has given them a condition which is very volatile and extremely violent. And the reaction. Instead of making them peaceful people, kind people, compassionate people, isn't it? How they behaved? There's no transformation through this suffering. On the contrary, it's very dangerous to suffer. Those who suffer become reactionaries. And bitter. Ah, better. - It's good!- Come forward! Now, are you a Jew? So what are you? - Nothing. - Nothing. How do you all get these claws? - Because of the machines.- Now, better. Close your eyes! 10% in this country, Mother. And rising, somebody says. Your forefathers have worked for you. This kind for you I think. How is she? There's a little Nabhi, it shows. Little yellow on the hands as well. What work you do? - I'm a teacher.- Let her put left hand on her stomach. Ask her. "Mother, are you the teacher of the teachers?" Yes? "Mother, are you the teacher of the teachers?" "Mother, are you the teacher of the teachers?" Say it again! Say, ten times you have to say! "Mother, are you the teacher of the teachers?" All right? Better. Do you [unclear]? Little in the hand? To the right? Twice try it. Put your left hand. It's all right? Forgive, just forgive. Warren? Just see this gentleman!

## 1983-0307, I have come here to give you

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7 March 1983

I Have Come Here To Give You

Public Program

Adelaide (Australia)

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Public Program Day 2, Adelaide, Australia 1983-03-07

1983-0307 Public Program Day 2, Adelaide, Australia.

We have to be the true seekers of truth, which is a rare quality people think, but I have found out that in this world there are many seekers who are honestly and earnestly seeking. They are seeking the truth; they are trying to find out what is within them. They are trying to find out what is being prophesized about them. It has been prophesized that the Day of Judgement will come. This is the Day of Judgement when you are going to be judged. You are not going to be put into any scales or there is no other measure by which you are going to be judged, but by knowing how far truthful you are about your seeking and how far you can gain something about it. Today I had a chance to be with some media people, and yesterday also. I feel some of them just want to bring some controversy, to make it more interesting perhaps. Whatever it is, as a Mother I have to tell you that I have to take nothing from you. I have come here to give you. If you're identified with any organisation, or you think you can fight for an organisation, it would be very much better that you should not disturb us who are the people who are real seekers sitting down here. It would be very civil of you to be away from us because we are not identified with any organisation but with our own Self. We have no organisation you know in Sahaja Yoga and every type of a person is allowed to come in Sahaja Yoga so that he gets the full advantage of his destiny.

In My own experiences I have found out that people in the west are rather difficult to get realisation to begin with. In India there can be six thousand people and just in a split of a second their Kundalini rises and they get their realisation, it's a fact. But even when they get realisation they are not so seriously adhering to it and they don't try to learn about the technique of the laws of God's love. But in the west on the contrary though the first motion is very slow, some people get it and lose it, but they are very great seekers, they get completely transformed. I've seen people who have been drunkards, alcoholics, who have been taking drugs, and who have been homosexuals, who led a very wretched life, did all kinds of nonsensical things to ruin themselves, once they get realisation they really become so aware of themselves, their self-esteem rises and they take to Sahaja Yoga in a very proper, auspicious way. It's something surprising that those who can get realisation very fast are not so good for giving realisations to others. They do not seem to understand that it has to be given to other people. While those who take more time, those who have suffered so much, those who have had a miserable life before, those who people could be condemned as the worst people on this earth, become so beautiful. Not only that but they take it upon themselves that this great joy of God's love must be given to others.

But of course, despite all that we do have some funny people in every group sometimes, who are like 'dog in the [a] manger', they don't get their realisation nor do they allow others to get it. Is a (sounds like- self) feeling it's very frivolous and flippant people who are harmed very badly, still they don't want to have the blessings of God and try to create problems for us. It is a sad thing that it should happen in a country where there are so many seekers who are already lost. So many people who are God's own people are lost. One must have some civil sense in understanding that those who are lost are the people of God. As William Blake has said that, "The men of God will become prophets, and those who will become prophets will make other prophets." This is the first thing that happens to you that you become a prophet, in the sense that you become a saint, in the sense that the energy of God which is All Pervading, which is doing all the living work starts flowing through you. And when it starts flowing through you, you can use that power, not only to correct yourself and improve yourself, but give this the blessing of peace and bliss to God.

(Please be seated properly, if you can't sit, [just] please sit on a chair, [all right].)

Now for us it is important to understand that I'm here talking about something that is extremely Holy and auspicious. It has not worked out before. This is the first time in the history of spirituality so many people are taking their realisation. As I said, "This is the time of last judgement." This is the time of resurrection, which Mohammed Sahib has described that, "At that time your hands will be speaking." How can hands speak? Anybody can say that, "How can hands speak?" But the Muslims don't think about it, they just say, "Let us do Namaz all the time morning till evening, do the exercise of Namaz and we'll get realisation." Christians think that they will get their realisation if they take their baptism. It's not so. All these religions were established much before just to keep you in balance, to live a life of moderation. On the contrary human beings have gone to the extremes. But I must tell you that the Divine is so generous, is so kind, is working so fast that despite all these things that you have done to yourself and to your society, and as human beings, the way you have erred or whatever you have done, It just forgets and forgives, because you are the children of God, because He is your Father. He's the Father who is love, who is truth, who is joy and He's anxious that His children should enter into His kingdom and enjoy all the blissful things that He has to give. Now if you want to see how you are made you'll be surprised. We must have self-esteem, we must understand that God has created us with very great care, with very great love to become human beings and we should not for anything whatsoever, whosoever it may be, the guru, or the cult, or the religion or anything, should neglect ourselves. Then you will be responsible for your own neglect and not God Almighty or any one of these prophets they have said that, "You can be saved."

Now as you see, within us lies these subtle centres. These subtle centres are the ones which, whose represent within us a different stage of evolution. First of all if you see the first centre is the Mooladhara. Now this centre is very important because for us Australians I should say, because in the universe this centre is Australia. Australia [is] the place where this centre we can consider as manifesting the powers of Mooladhara chakra. It is the most powerful centre in the whole being, because it is the power of innocence in a human being. The innocence that is the matter, matter is innocent, animals are innocent because they haven't developed their ego so far, neither they have got those conditionings by which we are supposed to be sinners. A dog or a horse or a camel, none of them think that they are sinners, it's only we think that we are sinners and we have done something wrong. The reason for this is that God has given us freedom, so whatever we have done in that freedom we feel responsible for it and we start condemning ourselves as sinners and all [those things] this. But who feels that he's a sinner is the ego and not the Spirit. The Spirit does not commit any sin, is the purest of pure. Nothing can contaminate it, nothing can destroy it, nothing can make it absolutely invisible. It is all the time there within our heart watching what we are doing, as described in Gita it's called as (sounds like-chetruhra) the one who knows the feel, who watches the feel, who is the witness of the feel, which resides in our heart. All these things whatever I've said has to happen to us otherwise it just becomes all a mental activity.

I've nothing to bring in anything that is controversial everybody has brought out some sort of a thing and said that, "This is this and this is this." But one must know that once you get your self-realisation it must work. That's the point people do not understand. That if you go to a guru, did it work out your own powers? Maybe they might be paying you for doing some work, doesn't matter, that's another enterprise. But did it give you the reality? Did it give you absolute meaning? It has given you purpose or not? Has it finished your seeking or not? You must ask these questions to yourself and be truthful about it. If not then you better get it. Now to say that I'm the only person doing this all comes out of these people asking funny questions to you. Now the thing is, she asked Me a question, "Are You the only person doing it?" I said, "I don't know of any other." I mean you can twist it the way you like. But so far I haven't met anyone who is giving mass realisation. I've not met anyone and if I meet I'll be very happy to retire. Even if the SahajaYogis who come up to that level can give mass realisation just like that, it will be a nice idea to retire because I'm going to be sixty years of age and I think I deserve retirement after the hard work of fourteen years.

This one is the first centre as I told you, is this great country of Ganesha, Australia. The symbol of this is already expressed in the place called as Ayers Rock. Ayers Rock if you go and see has the symbol, which is embody the great Deity that resides on this. That has the same colour if you see there, and it has the same Deity sitting down there, which is called as Shri Ganesha in the Sanskrit language. Now this Deity, innocent Deity or the one, which is representing innocence, incarnated on this earth for our save, for our salvation as our Lord Jesus Christ. He incarnated and He is bestowed upon that centre of Agnya, which you see

there, which is actually the body is made of the sun, that's why most of the Christians are sun worshippers. This great personality came on this earth with a very great work, because all others also you can see, but today I would like to speak about Him. I was told in Adelaide there are lots of churches, but every human being is a church of God and temple of God. In that resides Christ at this point which is the gate you can see very clearly, in that gate He resides and that is the cross which He has carried, on which He was crucified because this cross was too tight and something had to pass through it. His resurrection is the message to all the Christians that the way He resurrected you are going to be resurrected by God Almighty. He came on this earth suffered for you and He died on the cross just to give you this special privilege of having this great Agnya chakra there, which He adorns. This is the Agnya chakra within us.

Now the mistake lies in one thing, that when we say of baptism it is not an artificial process. This is a living process. Christ could not have talked of something artificial or ritualistic. What he said, "Baptism was that the Kundalini should be awakened and it should penetrate through this fontanel bone area and should give you the experience of the Holy Ghost." Now this, what I'm saying is also written in an Indian book about our Lord Jesus Christ and we do not read the right books in Sanskrit because they are not translated. What we are reading are the so called pseudo people who came about from fifty years back and tried to preach about Hinduism or some sort of a "ism." But about Christ nobody told, when they came from other countries to visit India nobody told that He is the Mahavishnu because no body knew about it, they could not relate it. They could not relate, they could not tell that He was the incarnation of the Mahavishnu, and Mahavishnu is the one if you read in the Devi Mahatmayam everything tallies exactly with the character of Shri Jesus Christ. If you read it you'll be amazed how clearly he's described, even it is described that first He was an egg and out of the egg, half egg was Shri Ganesha and the half egg became Shri Jesus Christ. And then that's why on Easter day if you know we always give eggs, meaning we human beings are eggs at this time as human beings but we have to become the bird.

He came on this earth specially for creating a very special type of device and an awareness within us, because this is the gate as I told you to the kingdom of God, which is the limbic area within us. Whatever is in the subtle is in the gross, so this limbic area was to be achieved through piercing through one gate that is our Lord Jesus Christ. Now how to pierce it was a problem because if anybody tried to pierce it he may just go on the sides and become something else but a super conscious man. So it was Jesus Christ who is the embodiment of the Rhu, the All Pervading Power, the Chaitanya, the Omkara, He came on this earth and He did that job for us because He resides there. Now what He said by the second birth or by baptism was, that this Kundalini which is lying at the triangular bone there, has to rise. Rise and penetrate through this centre, awaken Jesus Christ there. Now the what great miraculous thing He has done, that once you awaken this centre within us these two institutions on the left and the right, one is the ego another is the superego. One is the ego which gives us all ideas about ourselves which are not really self esteem but something false, and superego is the condition in which we human beings become conditioned in which we accept conditions, "I am this, I am this, I am this". Both the things are sucked in by the awakening of the Kundalini of this great incarnation on this earth. Once it is sucked in what you find, that on top of your head where you reach this place, you find that it has become an open space now and suddenly you find the Kundalini's rising and you can feel the breeze of the Holy Ghost.

In the Bible about Holy Ghost very little is written but for that you have to go to Indian scriptures where it [she] is described as the power of God Almighty as Adi Shakti. It is not proper to bind yourself like a horse and see whatever is available but open yourself out and see the references that are given about the great happening of the advent of Shri Jesus Christ. Now what relations he has with Shri Krishna, with Shri Rama, with other deities and other prophets is to be seen later on when you come to Sahaja Yoga, gradually you'll realize that they are all relative to each other. And Christ has openly said that, "Those who are not against, are with Me." The three people who went to see Jesus when He was born were Brahma, Vishnu, Mahesha. Is described, were the three great people who went to see Jesus He was born was Shri Krishna as Vishnu, and Mahesha is Shiva and Bhrama as Brahamadeva. All these people went to worship, nobody knew from where they came who they were, they were called as the three wise men. Now whatever I'm saying has to be first experienced, because if I say something need not be true. As I would say that it is not essential that you should believe every word I say, on the contrary blind faith is against Sahaja Yoga. It should happen to you first, once it happens then you will be amazed that you yourself is a very great miraculous instrument of God. You'll be amazed how this instrument works. Even the people who come to Me say, "Mother we are gone cases we are good for nothing we led a very bad life, we are inauspicious, every sort of thing. I said now, "Let it be, you don't judge yourself, let the Divine judge you, let's see what happens to you. Why are you after yourself? Forget it." First of all you did mistakes doesn't

matter but now you are using that again to harm yourself. So please forget all the mistakes everything that has been done, all wrong things you think you have done. Only you get what you have, I'm here just to give that what you have.

Now this great happening takes place in such a smooth way in people who are normal people, but not in all people I would say. Some people do not feel it because they have some abnormalities in their different centres, which are placed within you. These are the subtle centres expressed outside as the gross centres. They're all the time there but the deities within them are not yet enlightened. They only get enlightened when the Kundalini rises and pierces through the fontanel bone area. Now the Spirit resides in the heart. Spirit is the reflection of God Almighty and Holy Ghost is the power of God, the Shakti of God, which manifests everything else. You'll be amazed how in the gross these things can be seen, absolutely in the grosses thing. My son-in-law is a great photographer and he was working on Himalaya. Ultimately I said, "You take it from some old books and find out about it." So I gave him an idea that you go and see near (sounds like-Munisarhora.) There's a place called (Sounds like-Munisarhora) where also you find the Sada Shiva is kept, just like a human being, human face. Twelve miles of area you can see that it's just a human being, a face of human being, which is called as (sounds like -Dukshanamurti) which is looking towards the south. And this one is just a [there], not melted at all, nothing, is all the time there. And if you see the face there are two other aspects of Him are shown on His head. But I told him that in Munisarhora, if you go that is the superego. Munisar, munisar means the emotional mind you see, English language is rather funny. But I'll tell you (sounds like-Munisarhor) the emotional mind. There is this emotional mind represented as Munisarhora and after that I told him that there must be another one. He said, "Yes there is another one which is called as (sounds like -Rakshistar)." Rakshasar you know, the word rakshasar means a devil. Rakshistar and now that Rakshistar is so turbulent despite the fact they're close to each other and between them is placed this Sada Shiva's image. But this Rakshistar is so turbulent that one can't believe that the same, at the same place these two are having a different type of nature. And those people who went with him would not even touch that water of that Rakshistar because it represented the ego, less they become ego-oriented. So they would not touch it.

So this was nothing, you see there were [are] so many things in the gross you can make it out whatever is described in the old times is there existing, it is there. In the same way human beings are in the intermediary state and if you go even subtler you'll find all these centres (inaudible are here?) Now how can you prove through Kundalini that what I'm saying is true? That we have to see for oneself. Because in the west I have to go on convincing people, convincing people, pleading them for their realisation. Just for getting realisation I have to put all, put forward all kinds of explanations, all kinds of suggestions that they should believe that they can get self realisation. There are people also who say, "How can you get it so easily?" But if I say you can why not try, what's the harm? It is so difficult to convince a mind, which is all the time thinking about it. You can't think about it. You can't think about a sprouting of the seed it just works out. If you put a seed in the Mother Earth it just works out, you don't have to think. If you start thinking about it will it sprout? It will not. It is the capacity of the Mother Earth that does the job, but that time we take it for granted.

In the same way if I say you can get your self-realisation people start being doubtful about it.

Another thing is that it is the other way round, it is you who has to take something, not that I have to take anything from you. You cannot give Me anything; it's you who has to benefit by it, not Me. So why there should be a question when I'm not selling anything, when I not acquiring anything out of you, when there is no possibility of you being exploited or plundered by Me or used by Me, why should you get this doubt in your mind? Is it also that you feel doubtful about yourself? But that is to be decided by the Divine and not by you. So please first of all try to know that you are the Spirit, and that you have to become the Spirit, and that once you become the Spirit you become collectively conscious. Today only when I went for this interview for the ABC, the gentleman was, of course interviewed Me, when I came out there was a lady, when I told the lady that, "You have got liver trouble." She asked me, "How do you know, did he tell you?" I said, "Nobody told me but I know because I know." So that's what happens to you, that you become collectively conscious, you can feel it on your hands what's wrong with others and with yourself.

Now when we come to this point of realisation we have to know that the problems of this world are due to one fact, that we have not achieved our absolute. Some people think by doing alternate work we'll be happier. Supposing somebody is a capitalist he become a communist, then if he's communist he become a socialist. These are all manufactures of this brain. But actually if you

ask, I am a complete capitalist because I have all the powers and I a complete communist because I can't live without giving it to you. So how the communism and capitalism, which is so artificial outside, becomes a reality with you, that you become empowered with your real powers and not unreal powers, because possessions and things are unreal. They are not real powers and once you get these real powers, you want to share it with others; you want to give it to others, you want to work it out for others. And under these modern circumstances where we think we are very frustrated, and we are unhappy that's why we are going to God is a wrong statement. You are coming to God because you have been seekers of ages, [you]we have been seeking long time back and this is the time the fruit of it is coming. I have met so many children even in Australia who are born realized. Great saints are taking their birth today, just to do this God's work, and you will find that you are one of them who has been seeking.

In (inaudible ) Koran which was written I think sixteen thousand years back it is mentioned that this Nala got very angry with Kali, Kali is the one who governs this modern times and he said, "I'm going to kill you because you create confusion in the minds of people. You create complete confusion of values and you make them destroy themselves, so I better destroy you once for all, so there is no problem for human beings." So Kali said, "All right you can destroy me but I have some good points, you must know also the importance of my being there." He said, "What is your importance?" He said, "The importance is that when I will come on this earth to rule that time these people who are now wandering in the Himalayas, wandering in the hills and dales all over the world, who are seeking outside the cities, outside the houses will find the answer. They will find the God Almighty; they will find their Spirit." He said it about sixteen thousand years back and that is today has started. The point where we have to be really sure is that this is the time, because the signs and symptoms are like that.

You can't imagine so many people seeking anywhere in the world, anytime, when even Christ came it was so difficult to carry this [these] twelve people with Him. Nobody was seeking at the time. He of course gave sermons, He talked about it, that is the last we can say who was such a great incarnation on this earth but nobody listened to Him. After that Mohammad came when he lived how people treated him. They tried to poison him, they tried to torture him and he had such a miserable life that the Muslims today when they behave in the same manner it is most surprising that whatever he has suffered the people have to suffer at the hands of these Muslims. There are other also ideas people have got, like we must suffer for our emancipation, or we must cleanse ourselves. Already somebody has suffered for us, there is no need for you to suffer and do all these things. As I said that, Jews believed in it and they denied Christ. Then they suffered. Really they suffered. But after that suffering was there any transformation? On the contrary, they were so embittered the way they behaved while killing these PLO people you will be amazed, the same people who suffered so badly forgot all that and became such cruel people, and they killed so many people.

So this kind of a suffering doesn't bring any kind of transformation within you. Transformation has to take place, this is a condition of your Self [yourself]. If the Self is manifesting, it is not that you believe in this and I believe in that. It is. It's no question of believing, it is. That is what it is, nothing to believed into blindly or to be professed into or to accept something, but it is there within you and that is an absolute truth. Even if there are ten small children sitting and they're realized souls and if you ask them, "What is the condition of this gentleman?" they will all raise one finger, this means only one thing, because they can feel it on their fingers something burning, maybe something numb, maybe something heavy. All of them even if you tie their eyes will say the same thing because truth is the same. As all of us are sitting here we know it's night, and that the colour of this thing is creamish or whatever it is. In the same way when you get your realisation the feeling, the awareness comes in you feeling, and this feeling tells you exactly where you are and what you have to do.

It is a remarkable thing that you are a human being. Is the greatest work of God, the greatest creation of God is human beings. Of course you may think they're ugly and you should have nothing to do with them. There are some people who just believe that human beings are the ugliest things, but they're not. Only thing they've not been put to the mains, this is yoga, is the union with the Divine. Unless and until an instrument is put to the mains, to its source, it has no meaning. In the same way unless and until you are put to the mains you will have no meaning. So the best thing is for you to be convinced that you have to have your realisation, and it can work out in a split of a second, and let it work out. Just work it out, is the best for you that anyone can suggest that you become the Self.

Now about the self I have talked many a times, I told people that, "Self is the one that is residing in your heart." But the seat of the

Self is here, the Sada Shiva, it stands here and when the Kundalini rises and touches that, the seat sends message to the heart and then the heart starts feeling, throwing those vibrations. Actually it is not the Spirit that does, but it is the Kundalini after enlightenment starts pulsating. Is so clear-cut you can't imagine, it is so beautiful you can't imagine.

Now the result of this self-realisation, in this short time I have to cover many points and that's why I'm trying to cover it up [now], is first of all you get your physical fitness. People ask me, "How could you cure physically?" If you are doctors here you will understand that doctors do not know anything about parasympathetic nervous system. That is the expression of the central path within us called as the Sushumna Nadi. This parasympathetic nervous system gives us the balance, the sustenance. For example if you are running fast your heart beat increases, but it is slowed down by the action of parasympathetic nervous system. When the Kundalini's awakened this parasympathetic nervous system becomes evident in our awareness. First time the Spirit starts becoming one with our attention, our attention itself becomes enlightened. Now when this Kundalini rises this parasympathetic nervous system start manifesting itself, and whatever centre is exhausted, by which an imbalance is created within us, in our physical body, or in our emotional body, or in our mental body, or in our spiritual body, it starts absolutely behaving in a manner as if we have reached our total blessings. It just disappears, it just disappears and it is so surprising that people don't want to believe it because they have seen a person behaving this manner and that manner and suddenly next day overnight they find the person who's a alcoholic becomes a free bird, they find a drug addict becoming a free bird, they can't believe it. It is fantastic.

Everything that God does is fantastic. All His work we have taken for granted. At least this living work of God you can understand, that it works within you. It is beyond all your dogmas, all your philosophies all your complications because it is unlimited. While your brain is limited, your intelligence is limited and if you want to understand God you cannot understand it by this limited thing, which is your brain. Of course logically you can come to conclusion. You have to come to conclusion logically, understanding that you cannot pay for it, you cannot work it out, it has to be spontaneous and you cannot do it yourself. Everything you can do it yourself but realisation has to be worked out by somebody who's an enlightened person. For example if I work it out for any one of you that person can work it out for others. This is so simple as that and I think it is high time that we should go in for realisation. We have so many people and I won't be able attend to you if I continue with the speech. Is it all right for you to have the realisation now? (Delete- Open any windows -talk of air conditioning and windows) If you do not treat yourself with respect nobody can treat you with respect, so be respectful about it and try to get the blessings of realisation that would be a nice idea.

By the way we have now been able to get some people to work in Adelaide for you to go further with your realisation and understanding of what it is, to learn the technique of it. And once you learn the technique you will find it will help you a lot to help others and if you are intelligent enough you can do it and very well.

Will you please all put your hands towards Me like this. Just like this. Those who don't want to do it should please go away and leave us alone. I would request you those who don't want to do meditation should go away and don't disturb others because it spoils the vibrations of people. So those who don't want to do it please go away.

You don't want to do it? No,no,no, no questions,

Seeker: Can I ask a question.

Shri Mataji: No,no,no, no questions today. I have had enough of questions this morning. Will you please go. No, you can write. All right. You can write to Me. You see the questions I have had too many and I want to attend to everyone. You remember last time how much I had to work and I couldn't attend to everyone. So it's better not to attend to anybody's personal questions. It's not proper because I want to give attention to you all. You see if you have any questions you may write to Me and I will get to it.

Please put your hands towards Me. All of you should do it. Those who do not want to do it I way very nicely, please be civil and kind, and go away as proper people. And don't try to disturb others. Please put your hands towards Me.

You may write your questions and come and see Me tomorrow morning, all right, if you have any questions I will give you special time. You have also questions? All right so can you go out now and write down. Why not. You cannot force yourself to be here. This is very wrong. You want to force? Why? No I'm not going to waste any time with you. But it's very unkind of you to force us like that. We never come to your meetings. Why should you come to our meetings and disturb us? It's not proper.

Argument from person in hall.

Shri Mataji: It's all right, forget it now. We have had – I have nothing to talk. No, no don't disturb us. Please. Please will you behave yourself, or I'll ask you to get out.

Argument from person in hall. You call yourself God.

All right forget it just now. You aren't God. What good have you done to anyone that you are here to abuse Me? Have you done any good to anyone so far? Not even to yourself.

Inaudible.

Shri Mataji; Then why don't you allow Me to do good to others? All right. Now don't talk. Keep your hands like this.

I could see the way he is. I could see that. Immediately I found it out. All right keep yourself shut. You don't know how to talk. You have a big mouth. That's all. Nothing more.

Please close your eyes. Please close your eyes.

Keep both hands towards Me. You just close your eyes. And don't worry about others. Just think of yourself just now that you have to have this experience. 01.01.43

So many people had experienced in the last meeting and you all should have it. Even if you are thinking it does not matter. Let loose your attention. Don't put any pressure on your attention. Just let loose your attention.

Now as I told you the left hand is the power of your desire and the right side is the power of your action. So with your left hand on your lap in a very relaxed manner, you raise your right hand to your heart. To your heart and ask a question within yourself, not loudly, "Mother, am I the Spirit?" Just put your hand right, on your heart. Left hand towards Me. Just ask a question, "Mother am I the Spirit?"

Now put this right hand on the stomach on the left-hand side which is the centre of your guru. The primordial master. As you are the master of yourself you just say, "Mother I am the master." Am I the master", you asked the other day. Today you say Mother I am my own guru. I am my own master. With full confidence you should say. You should understand it fully within yourself that unless and until you become a master you cannot make out who is true, who is not true. You cannot make it out, so first of all you become the Master. Put your right hand on your stomach on the left hand side and ask a question if you have come today for the first time. But those who got realization the other day must say, "Mother I am the master. I am the guru". You don't need any guru because your spirit is the guru. Just awaken your spirit.

Now then raise your hand higher on the heart and say, Mother I am the spirit. Just say that. Now put this right hand on the left side of your neck which is another centre of visshuddhi. You are yourself raising your own kundalini. At this centre you have to say, "Mother I am not guilty". Say it again. Not to feel guilty for anything that you think you have done wrong. Just say, "Mother I am not guilty". Because the instrument that you are has to be cured by the Divine, because you have to do God's work. This is God's work. Unless and until you feel completely relieved of your guilt how can you work out what's safe. If you have said mantras or something in an unauthorized way also you develop this trouble of the left side. This is a very dangerous thing to

develop and thus you develop a heart trouble and can be at a very early age you might suffer from heart trouble. So better say Mother I am not guilty. If you are the Spirit then how can you be guilty?. There's another danger that lies by saying all these mantras that one can develop diseases like cancer, osteomyelitis and all these by saying wrong mantras by guided by some wrong guru. So if you have done anything like that you have to say, Mother I am not guilty. It can have very serious effects. Very serious effects. Especially the muscular part can be absolutely paralyzed on the left side.

Now put your right hand across the forehead and say, "Mother I forgive everyone". This you have to say with full heart and full understanding. Because the other day you remember that when you said it immediately you got your realization. Before that it was all blocked up in the blockage. You have to forgive. Forgive others. If you have self-esteem then you will respect others also. Otherwise you cannot have respect. If you do not respect yourself you do not respect others. The first thing you must say is, "I forgive everyone". Not to get upset by what has happened or what somebody does to you but just to say, "I forgive everyone". Some people say it is difficult to forgive but I think it is a myth because when you forgive what do you do? You just are forgiving yourself because you are not anymore suffering from the embitterment from others.

Now put the same hand on top of your head. Press on top of your Sahasrara. Now you have to see, it has to work. It has to work out, It's not just talking but it has to work out. Now see for yourself, raise your hand a little higher. At this stage you have to ask for realization because I cannot cross your freedom, Say "Mother, please give us realization at this point. Just put your hand parallel to your fontanel bone area. Now put the other hand and see if there's a cool breeze coming out. Put your right hand towards Me. Just put your right hand towards Me. Whether you are sick or anything you just work it out.

It's there. You have to convince yourself. Nobody can convince you. It is you who has to convince yourself. You have to feel it yourself. If you are not feeling it then there's something wrong with you. Doesn't matter. We'll work it out. It should work out. If you are not feeling it then it's not correct. Now you can also change again the hand and say that, find for yourself and ask a question, "Is this the cool breeze of the Holy Ghost?". Ask the question. Now the chord is established just see for yourself.

See now how you are feeling cooler. It's just the same thing. It's because you have become yourself an air conditioner. That's why you all are feeling cooler. Otherwise you are feeling so hot. Just see the proof. If there is too much heat that means that you are either a liver patient or some disease that is to be attended. See for yourself. Even if you are paid by some guru better get your realization because they can give you money which you cannot pay. Better take your realization. To be wise and sensible. Be good children. Take your realization. This is a chance of lives. Now put your both hands like that and ask the question in your heart, "Is this the breeze of the Holy Ghost you are feeling? You will start feeling the cool breeze in your hands. A sensation falling down your hands. All right? Now put your hands towards Me. I will also teach you how to give realization. I will try to teach you how to give yourself realization. Which is a very simple matter of maintaining your realization apart from that there are going to be some Sahaja Yogis here who are going to help you to progress further.

This hand is to be placed in front of your kundalini like this. This the sixth time that I say the fixed movement. This right hand is to be taken round like this. Higher in front. Everything should be intelligible. You should understand why this is. See clockwise is better to raise the kundalini. It'd not just you chant some mantras to someone and you jump like a frog. Really it should happen in a way that is happening. Now put your hands like that. Now take it down. Again we have to give a knot up there. It's the raising of the kundalini. Just do again. The truth is so obvious that to deny it is dishonest, completely dishonest. One more. Now bring it up. Now tie yourself up, one, two, three. Now see for yourself. All right? You feel very peaceful.

The other day I had a lady who came that She could not believe that she is so much changed. She said, "I've become a free person now". All right? Good. Thank you very much and if you have any other problems of some disease or anything you can come and see Me now.

## 1983-0308, Press Conference and Interview

View [online](#).

8 March 1983

Interview

Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Press Interview, Melbourne, Australia. 8 March 1983.

Sahaja Yogi: And Her family members and Herself were the victims of considerable oppression and even jailed, at the time when ... prior to British withdrawal. Two thousand years ago?

Shri Mataji: So that was the calendar they started.

Sahaja Yogi: That was when it started.

Shri Mataji: It's very ancient, even at the time of Shri Krishna.

Sahaja Yogi: It's a most ancient lineage. She's doing this spiritual work since 1970. The work She's doing is granting en-masse Self-realization to seekers of truth. There is no organization, there is no money paid. We call ourselves Sahaja Yogis. We're professional people, we're business people, we're ordinary members of the public who just conduct their lives in a perfectly normal way. And She is, I think, well known for being an outspoken critic of many of the false gurus that are purveying their ways in the marketplace today. So, She'll tell you anything you wish to know about Her message and the work that She's doing. Basically, it's to put you in touch with your spirit so that you become a master of your own Self. You don't depend upon a guru, you don't depend slavishly upon any other external influence, but you become master of your Self. So without any further introduction I'd like you to meet Mataji Nirmala Devi.

Shri Mataji: Now, I think, we should have questions first.

Journalist: What is Self-realization and how do You grant it?

Shri Mataji: Self-realization is the epitome of our evolutionary process, which is a living process through which you achieve your higher Self. Even Darwin, who was an atheist, did say that as human beings have come so far they will achieve their absolute. So, to achieve your absolute means to get Self-realization. The purpose of our life, the meaning of our life is only achieved when we will get connected with the divine Power, which is all-pervading. Now, one need not believe in the divine Power, but you can see the manifestation of this living divine Power when you see a flower becoming a fruit. All living work is done by this divine Power. But we are not aware of it. At this human stage we are not aware of it. But once this happening takes place in your awareness ... it's not just suggesting that you become something great or on ... on mental level, but actualization of this experience is felt in your awareness, on your central nervous system. You can feel that you have become — again I say, you have become, not told or brainwashed, but you have become — collectively conscious. Is a state where you can feel your Self inside and others' too.

Now, the knowledge of this is the knowledge of the roots. Whatever we have achieved is the knowledge of the tree. But if the tree outgrows itself from its root, then it may die. So it is time that we should find out about the roots. And to know about that, we have to become a subtler being. At this human awareness you cannot. But sometimes it challenges the ego of people. They think, "Why not? I am such and such, why shouldn't I know?" But you cannot. As you have to have a microscope to see things deeply, in the same way you have to have this new awareness within you, this dynamic awareness. Of course, the nature of Self is that it is collectively conscious, that it is the source of peace and bliss, that it is the truth and love. That's the nature. And you become that. You become. It's not only mental, but you really become. Because whatever is mental is artificial, man-made.

Journalist: And do You perceive this ... this collective unconscious or this collective consciousness mentally?

Shri Mataji: Yes. The unconscious becomes conscious, means it comes into your central nervous system. It is within you. Everyone has said it: Christ has said it, Mohammed has said it, Buddha has said it, Mahavira has said it. Everyone has said the same thing. Like Lao-Tze, then, say, Zen system — everything has said that you are to be born again, there has to be some transformation within you. They didn't tell us lies. But the trouble is people can use this for their own purpose and mislead others. That's a different point. But logically, the disciples or the seekers also must know that you must feel your own powers, you must feel your Self. Otherwise what's the use of just following somebody where you achieve nothing of your own? What did you achieve is the main point you should see.

Journalist: And how do You grant this Self-realization en masse?

Shri Mataji: Yes. That's the only thing is new today, is that it can be done on mass level. That's why in India it is called as Maha Yoga. Formerly it was done for one or two persons, but now on very mass level you can do it. We had once — they were there — six thousand people in a village called Khudus. All of them got realization. In India is very easy because they are not so complicated. But Indians take it for granted. They know what Sahaja Yoga is, they know what realization is. I mean, they are trained that way, or I should say they are conditioned that way, that they understand it faster. But when the Western people get it ... they are sometimes difficult, but once they get it they are very deep and they think this is the solution, the only solution for all the calamities. So they work it out very seriously, and really, they are doing very good work.

Journalist: Is it harder to grant Self-realization to Westerners?

Shri Mataji: I used to think so, but the other day, in Adelaide, I was amazed that they got it without any difficulty. So many of them, there must be about three hundred people in that hall, it was all packed — and they all got it. So all My ideas about that also are now changing, that suddenly I'm meeting the right type of people, I think.

Journalist: But how is it that You actually give them this mass level of consciousness?

Sahaja Yogi: How do You do it, Mother?

Shri Mataji: How do I do it. As I said, it's spontaneous. A seed, if you put it in the Mother Earth, it sprouts by itself. You cannot say how you do it. But ... because you are just ready for it. It's like one enlightened light can enlighten another light. Even if you put your hands towards Me like this, you can get it. It's so simple. And then you can give it to others. Once you get it, you can give it to others.

Journalist: And with due respect, we get a lot of Eastern visitors to Australia now, with different prayer or different types of religion. But who do we know is leading us, and who do we know is misleading us?

Shri Mataji: You see, you must use your brains. For everything. God has given you a very good brain and logic. And logically, you must reach proper conclusion about your realization. First of all, you must truly find out whether you want your realization or not. Because if some people want to fly in the air, then I can't give that. If some people want to have diamonds — that I can't do, some sort of funny miracles that they do, all these tricks. So you have to be honest, first of all, about it. Secondly, you must know that this is Love of God and you cannot sell it in the market. You cannot purchase ...(unclear) That's one of a very important things one should know. Because they pamper your ego in a way that you are purchasing your guru, that he is in your pocket. That's what one feels. But you cannot pocket the guru, guru has to be higher than you. Then you have to find out the lifestyle of such a guru. How is he? How he lives? Is he an honest man? Is he a righteous person? Or is he... You must find out the credibility of such a person. Apart from that, you must find out the credibility of the followers also, what are they doing. There are so many gurus who have got followers for eighteen years, sixteen years — and they are epileptic! If the guru can't even look after their health,

then what's the use of having such a guru for yourself? But human beings are very competitive in certain things, it seems.

Journalist: Sorry, really?

They are very competitive, amusingly. Like, they see a person coming out of the pub, falling in the gutters, and they enter into the same pub. Sort of thing, you see. It's sort of a competition that they get into. And they think, "Why, this man has gone to this guru, so I'll go." It's a fashion! People talk, "Who is your guru?" And the other says, "This is my guru." It's ... really, I can't understand how people can do that.

Journalist: Yes, but, You see, it's sprung up like that.

Shri Mataji: Yes. What I'm saying, this is a special time, a time of your resurrection, the time of your judgment. So, there is a need. There is a need. But people are so vulnerable and so naive, I would say, very naive, not to understand who is right and who is wrong. It's very simple. People come out of the jail, wear a funny dress and go to America, sit in a square and start singing something funny. Everybody will: "Oh, look at him, what a very great..." Moreover, a kind of a inferiority complex, I think, people have who are householders. They think they are very selfish, they are rearing their children and looking after their household. It is not. It is one of the greatest jobs, is to be properly married and to have nice children. But if you see somebody wearing that dress — he "has given up everything in the world", you see — you feel so enamored. It's superficially you cannot judge it.

Journalist: Do You believe Yourself to be the (unclear)?

Shri Mataji: Beg your pardon?

Journalist: I asked that, do You believe Yourself to be the only true Guru or are there other organizations that offer enlightenment as well?

Sahaja Yogi: Do You believe that You are the only true guru and are there other organizations who offer enlightenment?

Shri Mataji: There are many true gurus also in India, it's not true that I'm the only true guru. But I'm the only Mother, I should say. Because these true gurus, who are living in Himalayas and other places on the hills, don't want to come down. They don't want to mix with people. I sent one fellow with great coaxing and persuasion to America. He ran away within three days from there. He said, "They can't understand, they are just the other way round people. They can't understand God. They understand dollars." So there are many gurus. And they recognize Me quite all right. That's why when they say that "She is the ... what did you say ... greatest saint" or anything, is all said by these gurus, only have told them.

Journalist: What about in the West, do You think that they are — gurus or not gurus — but do You think that they are of religious organizations.

Shri Mataji: Yes, yes, some people have taken oaths, you see. It's a good enterprise to make big money, you see. Now imagine, one guru has made six thousand crores of rupees. Now, crore is hundred and then ... hundred and then ... thousand...

Sahaja Yogi: Sixty.

Shri Mataji: Thousand and then...

Sahaja Yogi: Multi-billion.

Shri Mataji: Hundred thousand and then hundred of that is one crore. So six thousand crores of rupees he has made in India alone, God knows how much in the Swiss Bank. Another one has got fifty-nine Rolls-Royces. Another one who has run away from India has purchased three aeroplanes and thirty-five Rolls-Royces. They have a special liking for Rolls-Royce, I think. Seems so.

One must understand that it's a very big enterprise. Even Oberoi [owner of Oberoi Hotels] cannot afford it.

Journalist: You could say it's got good knowledge of the marketplace.

Sahaja Yogi: Yes.

Shri Mataji: Yes, they know, you see, they're very clever. Not only, they have employed people to tell them about it. You see, they have employment of, also, publicity department. They have every sort of department. I mean, it's a big enterprise.

Journalist: For being a guru.

Shri Mataji: Beg your pardon?

Journalist: Being a guru is a big enterprise.

Sahaja Yogi: Being a guru is a big enterprise.

Shri Mataji: Very big enterprise if you can venture it, really. I mean, some English people have tried it. They have been successful, but not so much as Indians. I think Indians are clever to do that job.

Sahaja Yogi: I've missed the point you were asking.

Journalist: Yes, I think...

Sahaja Yogi: But she asked are there any enlightened gurus in the West.

Shri Mataji: Did you?

Journalist: Yeah. Are there genuine spiritual leaders in the West?

Shri Mataji: Yes, yes, yes, I said so, there are many. Yes, there are many. All over the world they are, not only in India.

Journalist: Do You consider some of the Western religious organizations to be genuine?

Shri Mataji: They are all genuine because they believe so, but they don't create genuine effects. That's the point is. You may believe something is genuine in ignorance, see? For example, you may believe that a particular diamond is a real diamond, because they're ignorant about jewellery. But when you want to sell it in the market, you find out that it's not so. That's what is happening to our religions now. The thing is, all religions have to seek within themselves and get their Self-realization. Which they are not doing. They're, too, having buildings. They, too, are having organizations. They're, too, having ... what you call ... big market places. All that is ... all coming to economics again, or to politics at the most, but not to God.

Journalist: How is it that the, er, there are gurus in the world that won't come into the West? Why do You come to the West?

Shri Mataji: Me?

Sahaja Yogi: The ones that ... there are many that won't come to the West. Why have You come to the West?

Shri Mataji: You see, because I'm the only venturesome person, I think.

Journalist: Sorry, what did You say?

Shri Mataji: I said I'm the only venturesome person. But apart from that, I must tell you, it was so arranged that My husband got elected to this job in England, elected by 134 nations, four times unanimously.

Journalist: What do You think ... how long have You lived in the West now?

Shri Mataji: No, I don't live here much, you see, I go to India also. I've been traveling quite a lot. I've been to India, I've been to all the places, and I have to go about with My husband also. I've been to Russia, I've been to China, all over the places, Argentina, every place.

Journalist: Apart from the material circumstances of life, what do You think is different between the West and the East? Just forgetting the material circumstances, You know, what do You think is different about us?

Shri Mataji: Western people?

Journalist: Yeah, and the Eastern people.

Shri Mataji: They are very...

Sahaja Yogi: Other than material aspects.

Journalist: Yeah.

Shri Mataji: No, they are very honest people, very honest.

Journalist: Western?

Shri Mataji: Very honest, they are very honest people. Really, they are honest, no doubt of it. And about themselves also they are very honest. I have tremendous regard for them. You see, the Indian real gurus, as you may call them, are even frightened of Indians, leave alone the Westerners, you see. They think they'll be crucified or their throats will be cut. They have been tortured also, I must say. One fellow cannot walk because his legs were broken and hands were broken. Because, you see, there is a big struggle between the reality and unreal things. Because these people are having a business proposition. You understand that. It's a very big business organization. So, if anybody says anything against it, then they can pay people to get after you, they can kill you, they can do anything they like. It's a mafia. It's not easy, to face these horrible people. They are all multimillionaires.

Journalist: Have You suffered similar experiences and people try to kill You or...

Shri Mataji: They try, but doesn't succeed. Yesterday only we had a meeting and there were two boys from this TM, I think paid by TM, whatever it is. They tried to be very funny. And I'd say the whole public got after them; they ran away. They said, "Now you can't have it, dog-in-the-manger policy you have got. Now you can't have it, so let us have it at least." So they went away. They try. It's all right. I mean, I expect all that.

Journalist: Can You just tell us something if the ... Your ... Your yoga school is developed from...

Sahaja Yogi: It's not a yoga school.

Journalist: No, it's...

Sahaja Yogi: You get your realization, and you then become a person who becomes a realized person. And you just...

Journalist: But it has started from ... through the influence of...

Sahaja Yogi: Yes. Not influence. I got my realization when I went to India. I've been looking. I've been to all these false gurus, all these places where I saw some shocking things happening, and I ... absolutely shocked and disillusioned. I was about to come home, but somebody had given me Mataji's telephone number. She was in India at that time from England. And I went to Her and I thought, "My goodness, this is all so very different." I was starting to feel incredibly peaceful and joyful, and amazing things were happening inside me, which were very ... very wonderful, and it all seemed so normal. And yet so...

Shri Mataji: And healthwise. First of all he improved healthwise.

Journalist: What was your trade...

Sahaja Yogi: I'm a doctor. I mean, I was very skeptical...

Journalist: General practitioner?

Sahaja Yogi: No, I've trained as such, but I've been practicing in natural health because I'm a bit disillusioned with the medical side. And many of my patients had been going to India on these spiritual pilgrimages — and coming back worse. And I wondered why. Because I was reading all these books that were saying these great gurus and they were speaking about Christ, and Mohammed, and Krishna, and all these things. And they were coming back in a worsened condition. So I thought the two things were a disparity. On the one hand, they seemed to be those spiritual masters. On the other hand, these people were coming back. But they had a very good rationalization, they'd say they were purifying themselves, or they were cleansing themselves, or they were going through some karmas, or something like that. So I couldn't sort it all out. So I went to India. I stayed there a few months. And finally I met Mother. And it seemed so logical, and so sensible, and so scientific. I mean, it agrees with all the medical science. It underpins medical science, in fact.

Shri Mataji: I've also studied medicine.

Sahaja Yogi: It was quite incredible. And now it just seems so easy.

Journalist: So you do some yoga practice as part of your daily routine day?

Sahaja Yogi: Meditation in a very simplified form. When you feel this cool vibration on your hand, and above your head, and over your body, you know that you are in meditation.

Shri Mataji: You are in meditation.

Sahaja Yogi: That's it. That's it.

Journalist: Do you do any sort of asanas or you just...

Sahaja Yogi: Not many. Just a few if you got a specific problem.

Shri Mataji: You see, it depends on. It's very scientific. It depends on where you have a problem. Say, for example, you have a problem in your stomach. Now, you have to do certain exercise for that, for a short time, till you get rid of it. Or may be that you have to say certain mantras for that, to excite, or to awaken, that part within you into liveliness. That's how ... it is very scientific. But gradually you'll know it, so easy it becomes, the whole thing becomes so easy. Because when you are expanding towards the periphery, the whole thing becomes complex. But when you integrate towards the center, then everything is very simple, you have

to deal with simple principles. And once you know how to manage that... for example, balance. Balance in a person is very important. Balance in a person is not dealt with in, say ... in medical science. While we have one medical science, then we have psychologists, we have this and that. We have one doctor for one eye and another doctor for another eye. Here, it's one person, who is the one who cures you, he diagnoses you, he gives you realization — is everything. The laboratory, the complete instrument is human being. And this is created by God within you beautifully, it's all there. Just to be connected to the mains, that's all. It's all ready there. I mean, nothing fantastic for Me, because I know it is there. But once you get it, you are amazed how you have started working it out. Because we are not aware of ourselves. Every one of you can get it. Every one of you.

Journalist: How did You develop the Self-realization, were You born with it or...

Shri Mataji: I was born with it.

Journalist: So, from the day You were born You knew it?

Shri Mataji: Yes. Yes.

Journalist: When did You know it that You have been born with it? When did You discover it?

Shri Mataji: You see, it is like if I ask you a question when did you discover you are a human being. You won't be able to say. It's as simple as that, you see. I was quite aware of it.

Journalist: When You say Self-realization— I mean, I know I'm a human being. I mean, what do You mean by Self-realization here?

Shri Mataji: You can, everyone can get it. As long as you are a human being, you get it, that's all.

Sahaja Yogi: It's a higher level of awareness than human awareness. You're not using your thinking brain. You're not using your emotional brain. You're using what is basically the all-pervading Power of God, the unconscious, about which Jung...

Shri Mataji: That is reflected within you.

Sahaja Yogi: Jung spoke about it.

Shri Mataji: You see, it is reflected within you as Kundalini, we call it. In Sanskrit language it is called as Kundalini. But this also word is so terrifying to people, those who have read about Kundalini; they get a fright. She is your Mother, the one who has to give you the rebirth. Now, there are people who have written so many such big books, without knowing where the Kundalini lies. Imagine. Absolutely vain. Now, you can see it in some people, pulsation of the Kundalini. We have got also on videotapes some of these things when we saw on some people, where there was obstruction, the pulsation goes out. The pulsation, you can see sometimes this triangular bone, sacrum, just pulsating.

But imagine, this thing was called as sacrum, means sacred. And I asked the Greek people; I said, "Why did you call it sacrum?" They said, "We had a rapport with the Indo-Aryan group, much before Alexander went to India, and they told us that this bone is the sacred bone."

Sahaja Yogi: If you burn the bone, the bone is so ossified that it's the last one to burn.

Shri Mataji: Yes, you need a very high temperature to burn that bone.

Journalist: I'll ask: You worked with Gandhi, didn't You? What were Your impressions of Gandhi?

Shri Mataji: What are My impressions?

Journalist: Yeah.

Shri Mataji: Oh, he was a very great man, very much needed at that time. And if he had survived, he would have supported Sahaja Yoga out and out, no doubt about it. Journalist: Sorry?

Shri Mataji: If he had survived, he would have supported Sahaja Yoga out and out.

Journalist: How much contact did you have with Gandhi?

Shri Mataji: It's quite a lot. As a child I was very close to him, and he used to call Me Nepali. Because according to My features were more Nepali, My complexion was Nepali, he used to call Me Nepali. And very affectionate towards children. Very affectionate. Otherwise he was a hard-task master himself, towards himself and towards others, but very kind gentleman as far as the children were concerned. And you could even overrule him by sweetness. I mean, supposing he says, "I don't want to have any juice just now." You can say, "Bapu, have a little bit, otherwise we won't have," or something. He would just melt away. So sweet inside.

Journalist: Have You seen the film version of him?

Shri Mataji: Yes, I've seen it.

Journalist: What do You think of it?

Shri Mataji: Film is very good, I must say. It's very good.

Journalist: Is it accurate?

Shri Mataji: Yes, very. It is very accurate, but in some ways, you see, I would say that ... for example, Gandhiji, you see, was an Indian. And the Indian style of talking is rather different from what you people talk. Because you are very intelligent people and you're sharp-witted, you see; you know words, I mean, you are very well read, so you say few things in a very sharp way, immediately you answer in a way that is ... very, I should say, acute, absolutely. But he was an Indian, so the Indian, you see, doesn't say such a ... such ... sudden ... he just springs with such a sudden intelligent remarks, you see. They are gentler people, I think. They speak in a gentler way, in a little roundabout way.

Sahaja Yogi: He couldn't sit on the floor properly.

Shri Mataji: That also you could find out that he couldn't sit properly on the floor. That's why— but that's not so important. What I felt was the only thing...

Journalist: He did in the film. I'm not a critic, he did in the film.

Shri Mataji: That's one thing about him, and the essence of it is, you see, that whatever was — which was such a short time to bring forth such a deep thing — I think he has done full justice. Except for one point that Gandhiji never wanted to provoke. He never used these sinister methods of provoking others. He was a very genuine person, you see. And I think that is little bit lacking. He didn't do it to ... just to, you see ... with a mind that would provoke others. No, he wouldn't think of such a thing. It was just he thought that if he ... has no other way out. Because you don't know what times we had. I mean, in this picture he couldn't show anything. It was very oppressive time. For three hundred years, can you believe? So to talk of anything was impossible.

My father himself went to jail many a times. My mother went five times to jail. Of course, later on he was Member of the

Constituent Assembly, Parliament, everything. My brother is also a Minister of Steel now in India, in the Cabinet. But that time, it was so difficult, very difficult. They used to torture people much more than is shown there. Individually. They used to hound out.

Journalist: Do You know Mrs. Gandhi?

Shri Mataji: Oh, yes, I like her.

Journalist: Do You ever met her personally?

Shri Mataji: Yes, I've met her once or twice. But I wonder if she remembers Me now. You see, she is a very busy person. I mean, she is a solution just now for us, we can say.

Journalist: What do You think are the immediate problems facing India at the moment?

Shri Mataji: If they take to Sahaja Yoga, they can be all solved because it also gives you material freedom. It also gives you material blessings. You see, we have too much black magic and all that in our country. It's very heavy (...). And once you get into those things, you get the poverty.

Journalist: Just on that point, Mother, a couple of years ago in an interview You were more talking about Self-realization and less inclined to talk about so-called group miracle cures and so on. I noticed in the press release there's quite a heavy accent on cures. Have You done that specifically, to perhaps reinforce Your message or get Your message across?

Shri Mataji: Which one?

Sahaja Yogi: He is saying that there seems to be an emphasis in the press release on curing.

Shri Mataji: No, no, I did not. Did you feel that way? Oh God, I'm not doing that. Really.

Sahaja Yogi: "Has Your emphasis changed?" is his question.

Journalist: What I'm saying is that I gather that two years ago that You weren't emphasizing it...

Shri Mataji: No, no, no. No, never, never, never.

Journalist: ... but the press release that supports Your trip here indicates the more ... other side of it, which, of course, has opened a little more skepticism.

Shri Mataji: Curing, it is a by-product. Curing is a by-product of Self-realization. You see, Self-realization is most important. You see, God is not interested in curing every Dick, Tom and Harry. Say, for example, Hitler wants to get cured. Should we cure him? It's better cure for him to go to hell, at least for one lifetime, and then come back, to see what people have suffered. So, it's never ... accent is never on curing at all, and I, out of compassion — you see, because it works — I work out. But this isn't important. I don't know why you felt that way. I don't know what they have given you. I have no idea as to what they have given you and what is accentuated, but as far as I am concerned, for Me Self-realization is the main thing. That's My job.

Sahaja Yogi: In fact, Mother takes emphasis away from curing at the public programs.

Shri Mataji: I tell them not to cure anyone. I said, if they want to cure, let them work on My photograph. Let the photograph take all the load. You don't take any load of curing. Journalist: Perhaps then You better talk over the situation with your public relations people.

Sahaja Yogi: We don't have any.

Shri Mataji: Any. We don't have any publicity, nothing. They do it on their own, spontaneously. They will realize if they have made mistake, then put it right next time. I don't know what's happening and all that. I don't know anything. They are doing on their own. Let them learn. They gradually learn, you see. Better ways of healing and all that. Let them learn. They'll all learn.

Journalist: Can we just clarify that: do You claim that You can heal or cure?

Shri Mataji: I do not claim, I do it. No question of claiming, you see. I do it. I've done it. You can do it also. Everyone can do it. This Doctor Warren has done. He's cured so many people.

Journalist: You've just said it could be done through photograph. Could You explain that?

Shri Mataji: Yes, it is surprising, you know. Myself I was surprised, as you are, that My photograph has also got vibrations and people get cured with photographs. In your country only when I came, the press was very kind to Me. The reason was there was a lady who was sick with coma. And they said she had got blood...

Sahaja Yogi: Cerebral aneurism.

Shri Mataji: Aneurism. And one another disciple of Mine took My photograph, put it under her head. And she started getting all right, in the sense that she started opening her eyes. So the doctors got frightened. They said, "Even if she gets all right, she will be damaged. She won't be able to walk." But today she's perfectly all right. Not only that, but she is very hard-working

Sahaja Yogini. So it's all right.

Journalist: How does it work? When you (...) the photograph.

Sahaja Yogi: How does it work? How does it work from the photograph?

Shri Mataji: From the photograph? The photograph is a real image of Myself, you see. And this My body has got a coefficient which emits vibrations. Same happens with the photograph. That, too, has the same coefficient. Of course, it hasn't got the other dimension, but it also emits the vibrations because of the coefficient being the same. Say, even if you take Christ's photograph — it's not real, because it's all come out of the unconscious, all right, but there's a lot of imagination put into. Any photograph if you take of any person, it is like that. But there are so many things I've seen which are ... which have come out of the Mother Earth. They emit vibrations. Like, Stonehenge in England has vibrations. So many places like that have vibrations, but not so strong as Mine, because I am a living person.

Journalist: What is Your idea of God? What is God?

Shri Mataji: My idea? It's not only idea, but it's the truth that I feel about God. God ... is ... difficult to put Him in words, isn't it? Is the witness of the play of His Power. He is separated from His Power, and He's just witnessing the play of His Power. And the Power is creating, is protecting, nourishing the creation, and evolving it. Till this play is up to the animal stage, everything is under the control. But to give it a greater freedom, they have to give first freedom to human beings at this level. So this freedom was granted. So that you learn what is your mistake, what is your right thing; you decide. You develop yourself with that. You create a balance within yourself. And then you ascent to the spirit, by which you know God's power flowing through you. This is all the game is. In short I'm telling you. So this God is the witness of this play. He is the Father, we can say, and His power is the Holy Ghost. And He sends His Son on this Earth to redeem people. He plays a very important part, Christ, in our lives. And all other Incarnations. All of them have a meaning — and a place within ourself. Christ also has a special place within us, which is the gate of the limbic area.

Journalist: So You are a Christian, as well as being an Indian?

Shri Mataji: Oh, I'm not a Christian, in the sense that I don't belong to any Church. Neither I'm a real Hindu, Christian, everything. Because they are all based on the same principle of God. See, these are all flowers who were ... on the same tree of life. But people plucked it, saying, "This is mine. I am that. I am that." And then the flowers became ugly — and dead. That's why people think Christianity has failed you, Hinduism has failed you, Islam has failed you. It's not the Prophets. It's not the Incarnations. It's we — by possessing them. We cannot possess God. We cannot possess religion, we are in religion. Means religion is our valency. Just like carbon has valency of four, we have valency of ten. That is in this part of our being, where the attention is. And if we are balanced people, if we live with moderation, the ascending was fast. But even the extremists of extremists have got realization. So the grace is flowing very generously, I should say, to achieve that. Even alcoholics, you see, who come to Me — in alcoholic state — become overnight wonderful people.

Journalist: Overnight?

Shri Mataji: Overnight, you'll be surp— overnight. There are druggists and chemists and smokers.

Journalist: (...).

Journalist: Can You cure me of smoking?

Shri Mataji: Beg your pardon?

Journalist: Can You cure me from nicotine?

Shri Mataji: Yes, yes.

Journalist: Do You consider Yourself to be a saint or a prophet?

Shri Mataji: What is the relevance of this question?

Journalist: Well...

Shri Mataji: I just don't understand. Everyone of them are asking, "Do you consider?" If I was not considering Myself, why would I work like this? Do I think I'm a thief? Or what I think of Myself? You see, it's a funny question, isn't it? You just tell Me. I don't understand the relevance. Because everyone of them are asking these questions to Me: "Do you think?" It's a— what is it? I must be thinking something about it, I must be aware of Myself, otherwise I won't take up this work. See now: I have a husband who loves Me very much, I have a very comfortable house of My own, I have My own children and grandchildren. I don't get anything out of this for Me, except that I have a satisfaction that I'm sharing My joy with all of you. All right? Now, unless and until I'm aware of Myself, do you think I will do such a thing? Anyone of you will do this thing without getting anything out of it? Can anyone in this world can do such a thing? Tell Me. Without any purpose?

Journalist: Well, I think somebody's just called You the greatest living saint and...

Shri Mataji: Yes. I mean, they can call Me anything, you see. But what I'm saying — that, you see ... asking this question ... supposing I said, "Yes, I think so." Then you'll say, "She is very ego-oriented." All right. If I say, "I don't think so," then suggest, "She's diffident." You see, it's a very funny thing, you know. So it's like a ... this is a question that is irrelevant. Unless and until I am aware of it, why will I do this work?

Journalist: I suppose, in the West we think of saints with halos around their head, you see.

Shri Mataji: Yes, you can see that also if you become realized souls. You do. You will see that. Many see that. I will show you one photograph. Have you got that? Let us see it.

Sahaja Yogini: This is a nice one.

Sahaja Yogi: Ah, there. That one.

Shri Mataji: Just see this photograph. Can you explain?

Journalist: Sorry?

Shri Mataji: This photograph. I'm sitting in a village, outside. And this ... seven times this light fell on Me. Have you seen Christ pray in that garden?

Journalist: Oh yes, yes.

Shri Mataji: And this is the photograph. See now. There are many other things people have seen in My photographs. There's one photograph where they have seen lights coming out of My fingers, My toes. They have got these photographs. So for you...

Journalist: Couldn't that just be a reflection from a glass or something like that?

Shri Mataji: No, no. This has happened seven times and when I put down My head. None of them could see at that time. It's not through a reflection. Ask the photographer if she can explain.

Sahaja Yogi: We had the expertation.

Shri Mataji: All artificial gurus would try this trick, you see.

Journalist: I understand You began teaching Self-realization of people in 1970? Is that right or...

Shri Mataji: No, not Self-realization. I had "human-realization".

Journalist: Right.

Shri Mataji: I understood human beings at that time. They are very complicated, I must say. So many permutations and combinations. And I had to study them thoroughly. Because My father himself was a realized soul and he told Me that "No use talking about God, saying anything about Him — it will become another Bible, another Gita. You have to find out a mass realization method. It has to work on masses." And also you have seen any discovery which is not used for masses is wasted. And he said, "Otherwise, same thing will happen. You will be crucified or they'll kill you. You'll be finished." Then I knew I had come for this work, to achieve that. So I had to study, work it out, the method by which en-masse evolution could be achieved. And when I did it, I would say it was My human-realization, in the sense that I found an opportune time to start.

Journalist: Will You continue to do this travel around the world until You die or...

Shri Mataji: What is it?

Sahaja Yogi: Will You continue to travel around the world doing this work until You die?

Shri Mataji: It's very futuristic. I don't think of My death so far. As long as I can do, I'll do it, but ... I mean, if some ... these people are realized, then, I think, they'll give Me some rest sometime, isn't it? I must also have some rest. Now I am sixty years of age. How long do you want Me to live? It's for you to decide. If you take over, then I need not live.

Journalist: You spend more ... most of the time in London now, do You?

Shri Mataji: Yes. Because My husband is there, My family... And he is a very busy man himself, you see, he is a...

Journalist: Where did You come from originally in India?

Shri Mataji: Beg your pardon?

Journalist: Where did You live originally in India?

Shri Mataji: Originally, near Ahmednagar. It's the where the ... our dynasty...

Journalist: I mean, of big cities where ... is that near a big city?

Shri Mataji: It's a ... it's a ... district place, it's not a very big city, Ahmednagar. It's very near...

Journalist: What is the biggest city it's near? Or...

Shri Mataji: I lived in ... with My husband in Delhi because he was with the former prime minister Lal Bahadur Shastri. He was his secretary.

Journalist: Ahh.

Shri Mataji: Yes. And then I lived ... he went to Tashkent also with him. He was throughout with him. And then I lived in Bombay because he was Chairman of Shipping Corporation of India. For years together I lived in cities. I studied in Lucknow, in Lahore, in Medical College. That's how I lived in cities. But originally, My family, all of them come from this place, Ahmednagar. I was born in a small little hill station, which is on the tropic of Cancer.

Journalist: Mother, what about reincarnation? Is that part of Your philosophy?

Sahaja Yogi: Is reincarnation part of Your philosophy? Reincarnation.

Shri Mataji: Of whom?

Journalist: Of everybody. When we physically pass away, do we return (...)?

Shri Mataji: Yes. Are you mean ... you mean human beings?

Journalist: Yes.

Shri Mataji: Of course, of course, of course. Of course.

Journalist: Perhaps then You could look at another situation, one of the mysteries of life. There are many people who appear to be honest, sincere and work hard, who suffer enormous tragedy and so on. And there are people — I could name a couple but I

won't — who seem to flow through, but they're not necessarily liked by their mate, You know, by their fellow human beings. Is there a reason for that, perhaps attached spirits or something like that?

Shri Mataji: Going to false gurus is very dangerous, is extremely dangerous. It's not so superficially to be treated. You see, money I don't mind. Because if they are thugs, all right, there are so many thugs. We have mafia, we have all kind of things. It doesn't matter, let them be thugs. But it's not so simple as we think. It's very deep. You see, they can bring forth all the diseases which are incurable within us. Say, myelitis ... what you call ... osteomyelitis, cancer, heart attacks — all kinds of diseases which are absolutely incurable, beyond our control. Then depressions, and then stresses within us... also they can bring ... quite a lot of them give epilepsy to people, abnormal behavior. Even in the plane if I am sitting, you see, I find some people are just doing like this, like that. And most of them have been to this TM. They have paid thousands and thousands of pounds to achieve that kind of a funny thing, burning this center, by which their necks come out like that and they are all the time twitching themselves or jumping.

Sahaja Yogi: He asked about spiritual possession too, Mother. He asked about spiritual possessions.

Shri Mataji: Of course, this is spiritual possession. Yes it is spiritual possessions. They become...

Journalist: And did You have a method of driving away that spirit?

Shri Mataji: Yes, yes, I do. I do try. You see, even...

Journalist: So that's the key to solving many of these diseases.

Shri Mataji: Yes, yes, of course, of course. Because, you see, the cabbages are better sometimes than these people. Poor things! You know, they are so suppressed that even if you show them a garlic, they are frightened and they tremble like this. Garlic, can you imagine? They are afraid of garlicks and afraid of onions. I mean, what are their myths? Some are just sex-points, without any sex activity. Horrible things they are! They are neither human beings nor animals. Terribly possessed, no doubt. They can be cured, absolutely. We have cured so many like that. You can meet so many ... you won't believe them that they have been like that. There's one gentleman here, standing, you can see him...

Sahaja Yogi: He was a flyer in TM.

Journalist: What's a flyer?

Sahaja Yogi: Who can levitate.

Shri Mataji: You see, all they levitate, so-called. Sitting on the floor you have to jump, you see. And then you think that you are flying. And then you get possessed. And they just start ... sitting down they just come out of their seats, you see, as if somebody had ejected them out. This is supposed to be flying.

Journalist: Do You (...)?

Shri Mataji: Beg your pardon?

Journalist: You ruined his theory, didn't You?

Shri Mataji: Oh, horrible things they do. In one of our ashrams, one fellow came because he went to a barbershop and he was having a ... so he had to spend some time waiting outside. So he saw one magazine there, where it was written about Sahaja Yoga, in a magazine called Yoga Today. They are not supposed to read anything else, you see. They are banned. Everything is secret. It's all mafia style. So poor man, you see, hesitatingly took that thing, and he took that Yoga Today to read. And there was

My picture which said that "If you feel cool breeze on this picture, then know that you are a realized soul." So he tried to put the hands, and in the barbershop hall he went into contortions. So he got such a fright that he telephoned to our ashram, and the gentleman who was on the phone was also ... not a TM but another type; and he asked him, "Are you feeling hot?" He said, "I'm boiling this side." He said, "Have you done TM?" He said, "Yes. But how do you know?" He said, "We know." Then he came down. But when he came down there ... and these people just took My name, and the fellow went into such a contortion and started barking like a dog that all the Sahaja Yogis got a fright, and they sent Me a SOS that "Mother, please come to our help!" And I was going to have big ... lots of people for dinner. I said, "What's it happening?" He said, "There's a fellow who came here, he's behaving like this, and we are all frightened of him." Then I told them what is to be done to pacify him. But this fellow today is a very big Sahaja Yogi in London. He was a manager of a very big estate company. He lost his job, lost his money. He became penniless doing this TM.

But now I am told this Rajneesh is coming to your Australia to bless you all. This fellow Rajneesh, who is ousted from America...

Sahaja Yogi: The orange people, they're called.

Shri Mataji: The orange people. He is trying to come here, so be careful.

Sahaja Yogi: The government's already typing up its regulations now.

Shri Mataji: He's bought only thirty-six Rolls-Royces and three aeroplanes. I don't know what his ambitions are out of Australians.

Sahaja Yogi: He's been thrown out of India. Now that he got a dep -

Shri Mataji: Not thrown out, he ran away.

Sahaja Yogi: He'd run away, sorry. He had a deportation order in America now. We hear this coming through.

Journalist: What's his name?

Sahaja Yogi: Rajneesh.

Shri Mataji: These orange people, you see.

Journalist: What is bad about Rajneesh?

Shri Mataji: Horrible.

Journalist: But why?

Shri Mataji: You see, what he does: he makes you into a sex-point. He has mass sex. Mass sex, you see. Horrible things.

Journalist: Some people think that's all right.

Shri Mataji: Yes, those who like it go there and become mad, that's all. That's all. You pay for it. We have a film. I think we have a film. We can show you. See, somebody has taken secretly the film of his work.

Sahaja Yogi: One of them, who is disenchanted.

Shri Mataji: One of them. He took a secret film of what they do inside. And that was released in London, called as "God Who Ran Away". And in that they showed this mass thing and all that. So what he does: he makes people absolutely impotent. They

become impotent by his method. Possesses them at the sex point. And talks about sex all the time. So they are so restless that they become mad. And they give him money as much as he wants, you see. He has told so many women that he was their husband in his previous lives. So they gave all their ornaments to him. One Indian lady gave all her jewellery to him, very expensive jewellery. So his brother and his ... her ... she was a widow. Her brother and brother-in-law came to Me with her, that "Please, Mother, cure her." I asked her, "Why did you give?" She said, "He was my husband in his previous life." I said, "Who told you?" She said, "He told me." I said, "But why do you believe?" She said, "I also feel the same way." I said, "But what about the husband whom you married, from whom you have children, who has given you all this jewellery? And why should you give it to this man, whom you never married?" "No, I believe what he said." She was absolutely in complete possession of him. And no one knows where she is now. No one knows.

Journalist: There is ... sorry ... there are some other cults in Australia, and (...) would probably including the Moonies and the Hare Krishnas. What are Your opinions on them?

Shri Mataji: Now, Moonies, of course, you know all very well. I need not tell about them. Journalist: You don't approve the Moonies?

Shri Mataji: Of course not. You see, when you become a Sahaja Yogi, you start loving your parents, loving your children, loving everyone. You solve your problems. You don't hate anyone. You don't run away from anyone. On the contrary, if these things happen, this is anti-God activity, absolutely anti-God activity, that you get out of your families completely, you have nothing to do with anyone. This is absolutely anti-God.

The another sect is our great, what you call them, Hare Ramas. And the first basic mistake they make is to say that vegetarianism is just way to God. Taking Krishna's name, specially. Because Shri Krishna, in Gita, the first chapter — is very outset — He told Arjuna that "You have to kill." Human beings, leave alone animals. Then he said, "How can I kill! Because there are my gurus and there are my relations!" So He said, "You have to kill them. To achieve a higher goal, you have to give up your lower goals." This is what exactly He told. Then later on it was introduced, in the Gita, that vegetarianism leads you to God. I don't know how. Because they said that the people who are left-sided, emotional people, eat more meat, which is scientifically not true. Those who are morbid people, those who are left-sided — means who have got ... what you can say ... conditioned people — they seldom eat meat. The people who eat meat are the rajasic people, are the people who are more aggressive, more active. So the inactive people eat less meat because protein acts as an activity. So it's scientifically also. But they don't understand science or anything, you see. These people are told that "You must not eat meat." Finished. That's the end of a way. Now, in India, out of poverty, so many people are not eating meat. By not eating meat if you go to God, then everybody else was wrong — because Krishna Himself used to eat and Rama Himself ate. Even Buddha ate it, because He died ... because He died ...

Journalist: Buddha ate meat?

Shri Mataji: Beg your pardon?

Journalist: Ate ... ate meat?

Shri Mataji: Yes, He ate. And He died because He ate a raw — by mistake — a raw meat of a ... pig. Or a wild boar, just wild boar. Of a wild boar. So, He was eating. And in India only the so-called Brahmins don't eat, so-called Brahmins. Because they thought this is the best way of befooling people. But not that I am for eating meat or eating vegetables. It depends on your temperament, what sort of a temperament you have. Supposing you are very aggressive — it's better to eat vegetables.

Journalist: Carrots.

Shri Mataji: Yes. Grass. But if you are non-aggressive and you get conditioned very easily, suppressed type, then you better eat meat.

Sahaja Yogi: I'm afraid we're going to have to finish it there. Those that want to, you can see Mother privately and ... for an interview if you want to. That can be arranged later. So, can we wind it up? Are there any...

Shri Mataji: On one point I'll say about them that what these people are doing in India is something so shocking. I went to many places, in the district places, and the people like you, the newspaper people, came and said, "Mother, why are You carrying these people in the villages here? We have had enough of them." I said, "Why? What happened?" They said, "We have so many beggars now let loose. These people are now walking in the villages, you see, and begging. And they are torturing everyone there. Because our villages don't have so much money to look after them. In the beginning, of course, they tried." And they all bombard Me with questions that "Why do you carry these people? They'll also come here as beggars." I said, "No, they are all employed people. They are not beggars, don't be worried." They can't believe it. They said, "Now, first they came as aggressors and now they are coming as beggars and troubling us. And a person is begging at your house."

Journalist: Is that the hippies?

Shri Mataji: Yes. The hippies and these, also these Hare Ramas. This is their special job. And you said that ... you see, they say they are saints. So they said, "We can't even eat our food properly, because they are standing at your doorstep asking for alms, you see. Whatever we have we give them: 'Baba, save us from your problems!'"

Journalist: It's like they play reverse (...), isn't it?

Shri Mataji: Yes. Imagine! And they think they are leading a very sane life, you know. For only eating vegetarian food, they think they are very sane people. God's people are never beggars. They must have self-esteem and self-respect. If they feel insulted, then they should give up this profession.

Sahaja Yogi: OK, those that want to see Mother further, see Ian, he's at the back there. And we'll take it step further then. Thank you very much.

Journalist: Thanks very much for Your time.

Shri Mataji: Thank you very much all of you. Thank you very much. I hope you convey the message so that many people get their realization and you don't have any more diseases, anything left in this country.

Sahaja Yogi: Let them know that Mother is speaking tonight and tomorrow night and Thursday night at the exhibition hall, exhibition buildings in Melbourne. And She gives the experience at the program.

Shri Mataji: It acts. The main thing is it acts.

Sahaja Yogi: She actually gives the experience of Self-realization at the program.

Shri Mataji: Yes, I will, I will, there. It has to act. That's the difference between others and Me, at least. That much one can see clearly. It immediately changes you. Yesterday we had one cancer patient of liver. We should follow it, that case up. Now, doctors have told him, "Within one month you are going to die," you see. And I told him, "All right." I made him sit with his left hand towards Me and right hand outside. He started feeling much better. And healthier. And if he is cured, that's a proof.

Sahaja Yogi: And it's happened many times, under medical supervision.

Shri Mataji: I've also cured our president, Mr. Sanjiva Reddy. If you want, you can write to him and find out. He is cured of his cancer.

Journalist: Where is that person that had cancer that you saw in Australia?

Shri Mataji: Here in Adelaide. He came only yesterday, and he felt very much better after that. So many people felt better. Some people had stomach trouble, and some people had frozen arms... Everybody felt better. Their arms opened out, automatically.

Journalist: When You claim cures like that, do You get flak from the medical profession and...: When You claim cures like that, do the medical profession oppose You?

Shri Mataji: No, I have many doctors who are My disciples now. Many doctors. You see, there are so many things still left to the doctors to do. I'm not interested in patients. But if they come to My program, they get all right. I'm not (...), I don't go to hospitals.

Sahaja Yogi: It challenges too much, challenges too much within our fabric of knowledge.

Shri Mataji: No, but they won't be angry with Me, I'm sure, because they are overloaded with patients. They won't be so angry, I can assure you. They won't be so angry. Journalist: That's very true.

Shri Mataji: You see, I'm not interested in curing, but they take ... if they get cured, what should I do? Automatically they get cured.

Sahaja Yogi: Certainly the people that develop their realization get better. That's not ... there's no question about.

Here ends the official press conference Shri Mataji works on the journalist.

Journalist: As you did so we can just get the. We got the camera here, you see. This is what people have to do?

Shri Mataji: Yes, just that's all.

Journalist: Hold their hand there, mother.

Shri Mataji: Up to their both feet like this.

Journalist: And feet like that, hold out their hands. That's the way to do it.

Shri Mataji: Yes, it might work out.

Journalist: All right. We're just getting the shots, you see. All right, but you spread fingers, or fingers together?

Shri Mataji: Just like... relaxed. as if asking for something.

Journalist: Yes.

?: Raise your hand

Journalist: Yes, we are just getting there.

Shri Mataji: You yourself will start feeling it. You are shaking a little. That means you work very hard.

Journalist: Yes, too hard.

Shri Mataji: On your nerves. Now they'll sooth down. See, that shake is coming from too much strain on the nerves. Specially the

right side is shaking.

Journalist: Coming from the left side of the brain.

Shri Mataji: You have to forgive, you have to forgive, forgive, forgive everyone. Just forgive, just forgive, it will work out. You feel ? Still shaking. This shaking has to go, then it will work out. I'm giving you balance, raising your left side, the emotional side, the right side of your action, you see being fulfilled. Can I touch your forehead? Close your eyes. Are you feeling peaceful now?

Journalist: Hm. are my hands stopped shaking?

Shri Mataji: Yes, it has, little bit still, it stopped. This hand up, so it will cool down. Better now. We overdo things sometimes, isn't it, which we should not. Now better, see, it's better, it stopped.

Journalist: And how long do I need to sit here like this?

Shri Mataji: Just to assure... are you feeling the cool breeze in the hand? Are you feeling anything cool?

Journalist: I feel relaxed, calm.

Shri Mataji: Relaxed. No cool in the hand? And see, you can see pulsation is here, now, in the center of your head. It just breaks here. It takes hardly any time. Still you are shaking, you see. All right, just say, "Mother, give me my realization".

Journalist: Give me my realization.

Shri Mataji: Again.

Journalist: Give me my realization.

Shri Mataji: Once more, once more.

Journalist: Give me my realization, give me my realization. Give me my realization.

Shri Mataji: Better.

Journalist: Give me my realization.

Shri Mataji: Are you feeling the relaxation? Light, you feel light within yourself, feel lighter? Shri Mataji: Hands will clear. You have to forgive, it's too much work. How many years you have worked like this? Days in and days out, worrying, for what? Everything is done by God. He does all the work, now seems better. Are you feeling cool?

Journalist: Ah, I feel a tingling in my hand.

Shri Mataji: Tingling is not a perfect sign, but it means it has started. It is smoothy all right, this is all right. Is it all right? This one is all right, this is still tingling. But it stopped shaking now. Better? Better now? All right? It works. it works. it works. Now you can't think, just watch me. You can't think.

Journalist: Oh, I can think. Shri Mataji: About thinking, when you want you can think.

Journalist: Oh, yes.

Shri Mataji: But now you can be beyond thinking also.

Journalist: Oh really? What?

Shri Mataji: So that's it. So no worries. All right ?

Journalist: Now, all right.

Shri Mataji: Feeling the cool?

Journalist: Let's do the interview and then see if I relax afterwards.

Shri Mataji: Oh yes, yes. You will. You will relax much more.

Journalist: Whenever you like Chris. All right. Mother, this is for people watching now. What can it be in this for them?

Shri Mataji: What is?

Journalist: So what have you to say to the people who are watching this on television at the moment?

Shri Mataji: Those who are watching at this time, they have to just spread their hands like this towards the television set and see if they feel any cool breeze in their hands. If they feel it, they should know that this is the power of God's love, is the all pervading Power about which everybody has talked. The time has come for all of us to achieve it. This is the epitome of our evolution by which we find out ourselves, our absolute, our meaning, our purpose of life. The first time you feel the all pervading Power, which is doing all sorts of living work, like transforming a flower into a fruit. All this is done by God. What we do is the dead work. Is transforming dead to the dead. But God does all the living work, and first time you start feeling this power, and then you have to learn how to use it for doing living work on this earth.

Journalist: And the people who extend their hands towards You now on the television set, can they expect Self-realization?

Shri Mataji: Yes, of course.

Journalist: And from that, is a by-product health?

Shri Mataji: Yes, health, of course. They can...

Journalist: Healing?

Shri Mataji: Yes, of course. But they have to see which hand is heavier, which hand is not heavier. They might get, all of them, spontaneously realization, but they have to come to Me to know how to maintain it, how to understand it, how to give it to others. Because God is only interested in those people who are going to work as lights. And we do not keep enlightened lights under the table. So such people will get their realization very fast if they desire it. Desire is very important.

Journalist: So there are some people watching at this very moment who are receiving that.

Shri Mataji: Yes, of course. It's all over, it's all pervading. It's like your ether, through which they are seeing the television now. In the same way God's power is everywhere. You can feel it.

Journalist: And it doesn't have to be that these people will be with You. They can do this by extending their hands towards the

television set or the photograph.

Shri Mataji: Yes, My photograph is there. That's sufficient to work it out. That's sufficient to work it out. But they have to come to Me to decode it, what it is, how to feel it, what's the problem is. Because at the very first outset, I've seen, it rushes out and the whole thing you can feel very fast. But then it goes back to the problems that you have. So it is better to see that you learn all about it. And you don't have to pay anything, nothing of the kind. It's very easy. It's nothing difficult or complicated.

Journalist: All right. Thank you very much. I was happy with that. And how we are doing? We got enough? Or I should... Do one more shot. There will be one more shot and then we.

Shri Mataji: One minute. It was probably more than that.

Journalist: Yes, it was a bit more. or later. Now we better check my hands. So they are both back shaking again.

Shri Mataji: Still shaking? See what you are doing to yourself. You must learn to relax. Journalist: Working too much.

Shri Mataji: Yes, too much, working too hard, you can see, clearly you see. Why should they shake? You are a young man, I'm an old woman.

Journalist: Yes.

Shri Mataji: See even now how much they are shaking. Just see. This is not good.

Journalist: I best learn to relax a little.

Shri Mataji: Now you have to use My photograph. That's the best way to relax. Put My photograph in front, put a light before it, put your hands towards the photograph. put both your feet in the water and little salt. The whole thing will go in the water, you'll flush it out that water. You find everything is all right. He's got it, I think. On the top of his head, he's got it, but his hand are vague. Firstly, you have to talk to all kinds of people also, you see. You catch from them as well. Do you smoke?

Journalist: No.

Shri Mataji: Then it should not happen. That's only nervousness. Better, you are feeling it. Good.

Journalist: Yes.

Shri Mataji: Yes, it's there.

Journalist: But I mean.

Shri Mataji: It's there. Little balance I am giving you. Too much working with your brain and very futuristic, and a speedy person. All right? Now, better.

Journalist: Yeah. Well, thank you very much for talking with me. I hope you enjoyed it.

Shri Mataji: I hope you'll communicate to the people. Let the Australians get this. This is their right to have it.

Sahaja Yogi: Let them know that She is appearing tonight and tomorrow night.

Journalist: Yes, I have the details for. there.

Sahaja Yogi: Thank you.

Journalist: All right. Thank you very much.

## 1983-0308, Tantrism is a system in which people do anti-God activity

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8 March 1983

Tantrism Is A System In Which People Do Anti-god Activity

Public Program

Royal Exhibition Building, Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

First Public Program Day 1. Melbourne (Australia), 8 March 1983.

Bill: Mother is one being on this earth who can actually give that Self-realization, who can actually give you that enlightenment. No sitting in little rooms doing strange positions for months on end, to purify yourself and get yourself to some higher plain, no sitting down, repeating mantras endlessly on the hope that maybe one day you will reach some other state of consciousness, or some other higher stage of development, evolution. Mataji can give you that realization this evening. The only prerequisite is the desire for it and humility within yourself to be able to ask Her for it. I'll explain a little bit about this picture.

As you'll see there are one, two, three, four, five, six, seven different major centers marked in the diagram. They represent what we call chakras, which are energy centers within the spinal column. Now they are not things that you can carve open a spine and see within them, they are subtle energy centers, in the same way that you can't pull a television set apart and see the picture. They're there, they exist, they affect our behaviour, our behaviour affects them, too, just as importantly. They have been with us all the time, they are part of our absolute, inner structure, they are part of our absolute being.

When a person is in the presence of a Realized soul, such as Mataji Nirmala Devi, a process can occur, whereby the Kundalini, which is, if you like it's that tiny first energy that is created, and is placed within each living entity. And the Kundalini resides, in that triangular area there, which is in us, the sacrum, the coccyx, that bone right at the bottom of the spine, that is where that energy resides. I don't know if you are aware of it, but the actual word itself, sacrum, means, is from the same root structure as the word sacred, it's I mean, the very fact that, that is the word we call it, means that somewhere back in our in our history, we knew that there was something very special about that particular bone. The Kundalini energy resides in there and another thing about that bone is, if a person say is burned, that is the bone that remains right until the last, it's the last bone to burn. It's just a quality about it, that it's very special.

The Kundalini resides there and that is the energy which when awakened travels up through the different centers, all the way up through the spinal column itself and eventually when what we call enlightenment occurs, that energy actually comes out through the top of our heads. It might sound a little strange but you can feel that energy, and hopefully you'll all be able to feel it this evening. And you can feel it as a cool breeze. Now, you know, some people actually feel it like there's a little fan sitting on top of their head blowing a little jet of cool air out there. It happens. You can't explain it in physical terms, it's an actual event, it actually occurs. You can also feel this coolness across your palms.

You may have heard of the breath of the Holy Spirit. That is what the cool breeze is. The Indians have a word for it, called 'chaitanya', which again is a cool breeze. The Middle Eastern people have a word for it, it's called the 'ruh', it is the cool breeze. It's a thing that unfortunately we in the West haven't heard all that much about because our pursuits over the last couple of thousands years have been basically material, whereas in a lot of other cultures, in a lot of other countries, the thing behind people's lives isn't what material things they may own or may acquire or what intellectual pursuits they may follow. It is whether or not they are or can be connected with that primordial energy and that total energy which some people call God, some people call the Spirit, whatever name you want to call it. Some cultures in the world are for years being trying to get themselves aligned with that Spirit, aligned with that energy.

We, in the West, have steered ourselves way away from there. However, obviously, there's plenty of people here, who want to

know a little more about it and want if they can to be reconnected, cause it's what we all came for in the first place, with that energy. Now the way that Kundalini works is that first, it has to be awakened by the energies first in that, a little red four petaled chakra, at the base there; it gives permission to the Kundalini or gives, gives notice to the Kundalini, that now is the time for it to be awakened. It stirs and passes up through... The first chakra by the way, is called the Mooladhara chakra. Mooladhara means the root, the support of the root, all right? It's the actual thing that holds it, all the whole thing rests on, the whole thing has to grow out from. I'll explain right from the beginning too, that another thing that occurs as the Kundalini awakens is you can actually, if you have a problem within yourself you can find out where it is and do something about it because as you can see the colours correspond with colours we have drawn on the hands. You'll have to forgive us, in that all of the colours in the diagram aren't the correct ones for the actual chakras themselves, for the energy centers themselves.

They've, we've - the chart was done in a little ignorance. We've since learned out how to correct it but we haven't quite finished doing it at the moment. However you get the correspondance from the colours and as you can see this spot here, on the hand, is the same colour as that spot at the base of the spine which is the Mooladhara and if you hold your hands out, to Mataji for instance, you may feel a numbness or a tingling or something in the base of your palm, which means that there is some problem in that particular chakra within your own subtle body and you can, if you have some problem, you can proceed to do something about it and get rid of them. The Kundalini does the work for you. It gets rid of the problems. You just have to have it awakened and it starts to take care of you. It is as it were your own mother, it has loved you since the beginning of creation and we'll take, you know, now that you have the chance for it to be awakened within you it will, it will quite, you will notice, right from the beginning that it will start to look after you, that there is this energy there that can take care of you on many, many, many levels.

The Kundalini energy awakens, from the Mooladhara it goes up to that green center in the middle there first, which we call the Nabhi chakra. Nabhi means navel. It is the chakra that is behind the navel in the body. It has to do with... They, they all have different qualities, all the chakras. This, the particular quality of the Nabhi chakra is to do with our sustenance, to do with our, what we could call our dharma, the way we live. I mean it's, say for instance, a man drinks very heavily, gambles a lot, goes out with a lot of different women, indulges in different drugs perhaps. Any, any of those things, they are not things that are going to destroy you but they are things that they are going to make it harder for you to live a balanced life within yourself. And that has to do with this center here, with the Nabhi, with the dharma of the person.

As the Kundalini awakens, it goes to that center and as it gets enlightened, those qualities of dharma - the Indian word "dharma", we can call it right living, I think we might have heard of that term - whatever term we use, that is the quality that comes from there and as the Kundalini passes through there and awakens that center, those qualities can start to come out in our own life. Then it drops back down to the orange coloured center there which we call the Swadishthan. It has to do with creativity ... as an artistic activity, and it also as you can see is the beginning of that yellow line, all right?

Now that yellow line is one we use to denote what is called the right hand sympathetic nervous system. All right? Now we all have heard about the sympathetic nervous system. We have, on the diagram there, you'll see the yellow line, the white line and the blue line. The yellow line, is the right side sympathetic nervous system. It has to do with activity, with the future, with planning, with the ego eventually. As you can see it passes all the way through, right up until it actually crosses over this center here, and ends up on this section of the head here, which is where what we call ego resides. It's a thing we've all got, it's a thing that's been necessary to us to have, to get to the stage of development that we have reached, internally. I mean we have been involved in a growth process, in a, in an evolutionary process, that's finally brought us to the stage we are now: Mental capacities have grown, we have our physical capacities evolved, you know, we slowly evolved to the point we are now. We are at the purple coloured center there which we call the Sahasrara, which is when the human being is evolved that stage, it is possible for that chakra to be opened.

And it is at that point that the connection with the All Pervading occurs, with the Divine, the connection with the Divine occurs. It happens at that center and to get there we have to go all the way through all of the chakras, right? So we go from the Swadishthan, the active principle there, the creative side, and from the Swadishthan, we pass across that large green area, which is the Void, we could call it the ocean of illusion, if you like. It's all of the things that are around us all the time, and trying to distract us, all the things that are taking our attention away from what we really are, what we are really seeking, all of those

things. And as we evolve, as we sort of discard, all of the different diversions, you know, you may follow one path for years and years and years and finally after getting an extremely bitter taste in your mouth, eventually you think, "All right. I've had enough of that one. It hasn't reached me what I wanted, I'm going to try something else". Now we do that not just for one or two years but we do that for lifetime, after lifetime, after lifetime, to the point where we finally sort ourselves out and to the point where we finally get to where you are now which is coming to a meeting hopefully to find something out about Kundalini hopefully, to gain enlightenment, which is the thing that we are all seeking, it's the thing we have all - that has been driving us right from the beginning of creation that's what it's about, you know.

In the same way, that the destiny of a tree is to flower, bear fruit, and keep on growing. Our destiny is to flower, bear fruit and keep on growing into Spiritual human beings which is, when Jesus spoke of the kingdom of heaven on earth, that's what in fact He was talking about, it's when, not in some strange after life, but when we actually dwelled with God, if you call it God, on earth. Now that's something that is possible, it is something that is promised. I mean not just one culture but you know, culture after culture, after culture, guru after guru, after guru, teacher after teacher, has promised that at some stage in the human development, it would be possible for that connection with the Spirit to occur, that it would be possible to live with the Divine on earth. It was the promise of Jesus Christ, Mohammed spoke of it, Buddha spoke of it. Buddha didn't speak of the Divine. He spoke of the One, He spoke of, you know, freedom from all of the toils and troubles but it's the same process. Buddha we actually find - is the ruler of that yellow section in the top of the head, of the ego. He grew to show us that development. Jesus Christ by the way resides in the center, in what we call the Agnya chakra.

I'll go back down to the large green, or where we have the three green dots in the center there, that is the Heart chakra, where the heart is, Anahat, as some people call it, cause of the sound Anahat is like the sound of the heart. That is where the Spirit resides - within the heart. I mean we can't feel joy, we can't feel love, we can't, you know, they are all qualities of the heart. And eventually the thing we have to realize and eventually the thing we discover is that God is love and that that love is what is behind absolutely everything, absolutely it is the, it is the thing out of which the whole of creation has grown, is that love, and we all have a tiny bit of that within us, actually it resides in our heart. If the heart stops, the life stops. It's where it is.

Now what happens, is as the Kundalini rises it awakens that center again we have the next center, the Vishuddhi chakra. That has to do with communication, with our self esteem, with - it's sort of where we finally get to be human too in a lot of ways. It's this center here and that chakra was opened at the stage when the human being grew from the ape, who had his head bowed, to the man who had his head raised. It's a very, very important stage in our evolution, it's you know, it may seem only a little thing on one level but to actually it's the break from being an animal to being a human occurs at that point. And it is that point that we start to communicate where we have words, where we have gestures, where we have facial expressions, all of those things actually start to operate from this chakra here, the Vishuddhi chakra.

And the Kundalini passes through there, and to the - what's called the Agnya chakra. Some people might call it the 'third eye'. It is a third eye in a sense but it's an inward looking eye, that's not one that you look out through. It is where Jesus Christ resides. When we have the words of Christ, that "You must pass through Me to get to My Father", that is precisely what He is talking about. You have to pass through that center. You have to get as it were the "o.k." from Jesus that you may pass, that the Kundalini energy may pass through there and may pass into the Sahasrara, where, this center, the crown, will open and connect you with the Divine. The quality of that chakra, one we tend to forget in the so-called christian countries, is the quality of forgiveness. I don't think we can have any greater lesson than that of Jesus, the Lord Himself, as He was being crucified, saying, "Forgive them, Father, for they know not what they do". I mean, there He was, was the most powerful being in creation who could have, who could have destroyed everyone and everything. He was there, begging His Father that His murderers be forgiven, and it's an incredible thing.

It's, you know, I mean, a human being can only ever aspire to that wisdom and to that absolute love, cause that's what it came from when He said that. And that is the quality of the Agnya chakra. People may find, they get headaches a lot, that they worry a lot, that there's a whole lot of mental activity. Anything to do with this center here, tends to pass, if somewhere within yourself you can find out who it is that you haven't forgiven. Might be yourself, you know, you might be incredibly hard on yourself. One of the hardest things to do is to forgive yourself, for all of the things that you feel you may or may not have done. Is to turn around

and say, "o.k., you are forgiven" , you know ... end of it. And as that quality of forgiveness starts to come into our own lives, the Agnya chakra itself, begins to work more fully and to give its blessings to us.

At the Sahasrara, what is called the thousand petalled lotus in Indian religious teaching, is where all of the qualities of all of the chakras are merged into one, and our balance starts. There actually, each particular center as it were, has its seats on the actual head itself and they all move up to actually like, not like the United Nations but they all converge in the one area and can govern your life from there, with peace and freedom. You'll see, I've spoken about the yellow side, the right hand side -

Ah, here is Mother, Mother, Mataji now. She will speak with us. So, go ahead. I'll speak after. I was just about to speak about the left-hand side. It is the side of the past, of our memories, of our conditioning, of why we look back at all the things that we used to do and think about, "Why can't we be like that now?" all of those things. They are things, qualities, on the left hand side. Now, we can disappear right out in the left hand side, into what's called the subconscious, into what's called the collective subconscious.

We are not only dealing with our past, we are dealing with the past of many, many, many people. And we can get very lost in that area. In the same way that when we go too far on the other side, on the right hand side, into the future. We get into the areas where again we lose control, where we, we don't know who we are, where we get joined in with all of the egos and all of the futures of many, many, many other people, aside from ourselves, and we can what we call the supraconscious, the collective supraconscious, we can get lost into that area also. However, as you can see there is that pure line up through the center, which is the central nervous system, the parasympathetic nervous system, which is where the Kundalini will pass, and where that energy can bring us back towards the center, bring us back towards the point, where finally it will pass through all the chakras and through the Sahasrar, giving us enlightenment and giving us the union with the Divine, which is what we are seeking, Mother.

Warren: Ladies and gentlemen, I have great pleasure in introducing to you, Shri Mataji Nirmala Devi. She has come to Melbourne, and I think probably the most important thing that, at a material level that She's managed to bring for all of us is this beautiful rain. As She drove in from the airport today, somebody said to Her: "Mother we need rain", so She just put Her attention to it and the heaven seemed to have opened tonight. But at the much more subtle level, She's able to give us far more as Bill has been saying. She's able to give us the experience of Self-realization.

We've come to that point in our evolution where we have to make that final ascent and become a higher being, a being which becomes one with God, a being which becomes a subtler being, which not only responds to those things, which we traditionally call our ego or our superego, which is really our subconscious, but we respond to the nature of the Spirit, which is eternal, but which is sleeping within us.

After Self-realization, this energy of Kundalini rises and with the Spirit, puts you in touch with the all pervading Spirit of God. And at that moment when, it passes through the Sahasrar, this chakra at the top of the head, you become one with God. You become a realized soul, you become a "pir", as it refers to in the Muslim scriptures. You become [pa] as it's said in the Hindu scriptures. It's there and it happens, it's an experience. And yet, one might ask why is it so easy and how do such a large number of people get it. I've seen six thousand people get it in a meeting in India. There are very few people here tonight but at some of the meetings, which Shri Mataji conducts, even in recently last night and the night before in Adelaide, three and four hundred at a time get their Self-realization.

It happens enmass because the grace of God is overflowing now. And here on the earth is somebody who gives an enlightened light, who can give it freely, to everyone. Just in Her presence the Kundalini awakens, just by merely stretching your hands out towards Her. That subtlety that lies within you is awakened and all your seeking, over your many, many lives is rewarded at this moment. You've been drawn here in a very, very, extraordinary way. It's no accident that all of you are here tonight. It's the reward of your seeking as I said. So, in a very humble way, but remaining scientific to the extent that you keep an open mind about it, I suggest that you listen to what Mataji has to say but more than that you, allow yourself to experience the cool vibrations, that were refer to in the Christian scriptures as the cool wind of the Holy Spirit, which Mohammed said would be flowing in the hands. In fact he said, at this time of resurection, your hands will speak.

The Hindu scriptures, many, many of them have said it, Adi Shankaracharya in the sixth century, spoke very, very eloquently about the chaitanya, which again is this cool vibrations, which we feel on the hands, and which we feel coming from the top of the head. So, as Bill has explained, the subtle centers within us, as he's explained the left side and the right side of our subtle body, in other words as he's explained the mechanism that lies within, now, really all that has to happen is, you have to get it. And as you get it, you can give it to others. This is the great joy of Self-realization, since the advent of Shri Mataji. So when you get it, you should develop it, when you develop it you'll find that all your physical and emotional and mental problems will dissolve. But that's only a by-product. And then of course you have to give it to others. Because as you get the blessings of God, so too, those blessings must be given to others. Sahaja Yoga is not a club, it's not a cult, it's not an organization and you certainly you can't pay any money for it. And yet, quietly but very encouragingly it is growing throughout the world. I have just arrived in Australia with Shri Mataji as part of a world tour that She is conducting this year, throughout England, the whole of Europe, South East Asia. She's been through India along with about sixty of us, us - meaning the Australians, English, French, German, Italian, American, Canadian, all sort of nations have been with Her watching the miracle of Sahaja Yoga, spreading throughout India.

But we are watching its spread towards the West, and it's catching on like wild fire. Catching on meaning, people are getting their Self-realization and developing it, and becoming complete beings, getting their inner satisfaction, their inner joy, and knowing that they reached the goal that they've been seeking over their many lives. Mataji is the wife of an eminent diplomat, he's the Secretary General of the United Nations Organizations, United Nations Organization, International Maritime Organization. She's a housewife, She's a mother, She's a grandmother. She's well-known as the daughter of the Salve family in India, who were freedom fighters of the time of Gandhi and that period when the British rule came to an end. She's the sister of the Cabinet Minister in the Indira Gandhi government. So She's very well-known at the international level but that level She plays down, that level She's not really so interested in. That which She is interested in is the Spirit. In Her very warm, in Her very loving, in Her very tender way, Her devotees, those people who gained their Self-realization, are those to whom She devotes Her greatest attention. So, whether you know Her in person, in the physical sense, or whether you gain your Self-realization even from Her photograph, doesn't matter. Her blessings pour towards you and through you, and slowly you start to feel that bliss and that joy that have been spoken of so eloquently and so widely in all the scriptures. It sounds too good to be true. I must admit it sounds too good to be true.

So again I say, be open minded, even be scientific, keep it as a hypothesis at first. See that you feel the cool wind. Don't mistake it for the air conditioning. It's a quite different coefficient. You feel the cool vibrations over and through, and almost as if flowing through the body. You feel it in a very, very subtle way. Your ego will say, "Is it the wind that's blowing from the air conditioner?" It's not like that at all. We've been in rooms which have been absolutely without air conditioning. We've been in halls like this which are completely sealed. It makes no difference. But you have to feel those cool vibrations. But if you don't feel it, don't be too dissatisfied, because Shri Mataji will probably work on the centers a little, help to clear the centers a little, explain to you what might be the problem, and generally assist you, in the experience of Self-realization. So without any further introduction from me, it gives me great pleasure to again introduce to you, in Melbourne, Her Holiness Shri Mataji Nirmala Devi.

Shri Mataji: I bow to all the seekers of truth.

We have to understand that God has created us as human beings with a purpose. But in those modern times, when we don't even believe in God, or on a, in a Creator, or any such energy that exists, it's very hard to talk of God and to introduce Him to be the One who has made us human beings. But even Darwin said that if man has come so far he will have to go a little further to understand himself. I would suggest that one has to only understand one point, that whatever we have so far known has been the knowledge of the tree. But we have to have the knowledge of the roots. To get the knowledge of the roots, we have to become subtler than what we are.

This awareness, this human awareness, cannot take us that side. For example, you are all listening to Me very intensely, but if I say ?Please take your attention inside?, you'll say ?How? Mother it's impossible." 'How do we take our attention inside?? It's only possible when something happens within you that your attention is drawn inside, then only you will come to know that you are a

beautiful instrument made through ages.

All these centres that are shown here represent your evolutionary process, one by one, how you evolved, through ages to this stage of evolution. And now after evolving up to the human stage, what do we have to do?

So we come to right conclusions about ourselves first of all, that we have to become something more, something has to happen to us. Now so far in our evolution whatever has happened, has happened in our awareness, in Sanskrit called 'cheytana'; means, a horse can go through a dirty lane, a dog can go through a dirty lane, but a human being cannot, he just can't bear it. He'll vomit, he'll refuse, he'll not accept at any cost to pass through something very filthy. So our awareness towards dirt, filth, towards beauty, has definitely got a new dimension. And this new dimension that we have got is not sufficient enough because still we have not understood why are we here, why all this has been done to create us into such a beautiful personality, what is the purpose of this creation. And in this confusion only, we really fall into the traps of not understanding that there must be some power that does it.

It is very easy to deny the power of God because who is there to challenge it? Or who is going to say that "How dare you deny?" Supposing you have a policeman, he is elected by you, so you cannot overthrow him, or you have to listen to him. But God is not elected by you, He is appointed by Himself. So as He is there you can always say whatever you like about Him. But the same thing is to understand that actually human beings don't do any work which is living.

We cannot transform one flower into a fruit. Even one. What we do is to take some dead things, make buildings, make beautiful furniture, make these carpets, all manmade, every sort of thing, and then we start thinking, "Oh, we are great?". Even the science can only find whatever is available or can be seen through these eyes or felt through these senses. It cannot go beyond it, and even if it sometimes goes, like the auras and all that they see, they cannot explain it. For example if, if there is any doctor they will understand that doctors are honest on this point, that acetylene and adrenaline, acetylcholine and adrenaline, two chemicals - which are chemicals, just chemicals - react differently in the body, and they say that the mode of action of these two, we cannot explain - why it is augmentation or why it is relaxation. They admit it. So many things we have not been able to explain. Now, if I say this is a beautiful instrument, and it is fantastic to believe that we are great, I would just give another simple example, that if you have to come to this room and there is no light, I just tell you, "All right, push that button and you will get lights everywhere". Now it happens! It becomes a fantastic thing for a person who has never seen electricity, who has never known anything, who has no knowledge of electricity, that only you press one button and you get it. But behind all this organism, behind all this working, all that is done, there is a big history. There are lots of people who have worked to achieve this. People have sacrificed so much to achieve this, but we are taking the benefit of that as today we are enjoying electricity. How many people must have died discovering it? How many people must have sacrificed their life for discovering the use of it for the masses? In the same way we must understand that maybe that we are something fantastic, reach a conclusion that we have to just feel it. And unless and until you feel that greatness within you, you should not just deny that you can achieve it. You have to achieve it! Actually, if you do not achieve it you will fall short of your evolution.

Today in the world if you see, everywhere I go there are so many seekers, so many seekers! Such a time was never there before, say about fifty years back we did not know the word 'seekers'. People did not believe that there are seekers, but today you find so many seekers all over the world. They have gone to all kinds of other alternative things, they have tried to find out if they can find truth by altering their lives, by doing this or by doing that. The reason is, they are not at all satisfied with what they see. They are intelligent enough to see that it's not the end of our lives and we don't live just for insurances. Now, then one starts thinking that if these are the seekers in this world, why so many have come on this earth? This is a special time, already predicted thousands and thousands of years back. In every kind of prediction they have talked about it. There was a book called 'Nadi Granth', written you can't say how many years back, but was revised only three hundred years back by another person called Bhujander. Now this Nadi Granth is written by a person who is actually the starting point of astrology in India, the one who started. The whole astrology has been started from India and this is the man, Bhrigu, who did it. And he wrote this Nadi Granth in which he has described - according to him, he said it in Sanskrit language but was again translated and brought to up to date level, that in 1970 something will happen, a personality will come on this earth who will give realization to thousands of people by a sahaja method. It's clearly written down, you'll be amazed to know that it is so, because we have a book, in that book all these

prophecies are written. And what will happen? The Kundalini will rise and people will get their realization.

To Indians, Kundalini is not a new knowledge. Of course, there are some people who went from other countries and tried to study about Kundalini. Now when such people come to India they do not reach the roots at all. They are just caught up by people who want to make money out of them or to mislead them. It's a big market there for all such things. And now when these people also came, specially the Germans, when they came to India, they were caught up into such mess and they were given books which were nothing but just the opposite of what Kundalini is. It's about the people who are doing tantrism. And tantrism is a system in which people do anti-God activity. With anti-God activity you get all kinds of horrible experiences of God and the Kundalini, and they have described all of them, as if they are the real effects of Kundalini. It's like the knowledge of a naive villager coming and putting his hand into the holes of a plug and saying that electricity gives you a big shock.

So, it is even worse than that because Kundalini never gives you trouble. She is your mother. She is settled down here in the triangular bone, as you see, is called as 'sacrum'. Now this sacrum bone is - sacrum means sacred. And when I ask people, that how is it that this bone is called as sacred in Greek? When I went to Greece I asked the people, "Why do you call this a sacrum?" Then they told Me that they had a report long time back, before Alexander went to India, and there was a report between Indo-Aryan groups and they told that this bone should be called as 'sacrum'. Now imagine that this bone specially should be called as sacrum and no other bone. So this bone has got this three and a half coiled energy, settled down inside there.

Now, some of these books that I've read, such big books written on Kundalini - some of them say the Kundalini is here, somebody says in the nose, somebody says somewhere else - means they are just, just using the ignorance of people to print something, write something, and just mislead them, to make some money out of these books. So far I've not written any book. I am sorry, I've not yet done any of that work so far. But anything can be written in the book. Whatever is written in the book is not the truth and you should not accept it. How much does it take to print a book?

You people are living in such an advanced country. You know it hardly takes anything to write a book about anything, especially about God and His work. Because even, you'll be amazed that Hitler used to talk about God, Napoleon used to talk about God. All these horrible people used to talk about God, and sometimes they believed that God was in their favour because they thought they were rather successful. Now, these books or whatever they have told you, is not true. This is the truth, that the Kundalini lies in your sacred bone, called sacrum. You can see the pulsation of the Kundalini at the time when the Kundalini is raised. Not in everyone, if you have got a blockage in that another center that is there, or the upper, this centre, then this Kundalini - because this is the pure desire of becoming one with God. This is the purest desire which you have and when it is awakened it makes an effort, a tremendous effort. But I have seen some people have Kundalinis which are just hurt, like a beaten up snake, you see, it just tosses. It tosses itself on all the sides and tries to get out but it cannot because the gentleman or the seeker who has got this Kundalini within himself, his own mother, has hurt Her so much that She cannot raise her head, she is very tired and she wants the supply of pure energy to rise.

So when people are here I have to tell you one thing, that it's nice that you have come for realization, you should take it. But you can't demand it, you can't demand it. For today I found one gentleman was just shaking before Me like this. All the time. So he said, "Why am I shaking before You?" I said, "Because your nerves are out. You are a nervous person. That's why you are shaking. All your nerves are out, I have to steady them, otherwise the Kundalini won't rise and you won't feel the cool breeze, because Kundalini is now attending to those nerve centers which are absolutely overdone. They are absolutely fagged out and tired." He is a young man, about twenty five years, I am an old woman, but I said, "Look at my hands, are not shaking. Why should your hands shake like an old man of eighty years all the time? You must think about it." Why should they think it should happen? So this is what it is, that some people get it. Most of them get it. But some cannot get it. Now the attitude should be little different from what you have towards anybody else. Here you have to get something out of Me. You have to make use of Me. Not that I have to use you for any purpose whatsoever.

It should be clear cut that you are asking for something. You deserve it, no doubt! It's like you go to the bank, all right, there's a banker sitting there. If you have some money in the bank, you can go and talk to him but you can't be rude with the banker. You have to say, "All right, I have got this money with you, please may I have?" Now the Grace of God is so gracious, that it gives you

manifold much more than what you have really reserved in the bank. I can see that working out so well. So we have to understand that we are made in our own glory, God has made us a fantastic thing, we are a great instrument that has to receive it's blessings. And as this instrument is put to the mains, once you put to your mains, you will be surprised how fantastic you are. It's amazing how people are not aware of themselves. It is amazing how people do not know, how precious they are to the Divine. Human beings are the epitome of this creation. Forget the moon, forget the sun, forget this earth, everything is nothing, it's at your feet. You are the highest that God has created and the way we fritter away our life for nothing at all, for superficial things, is something very, very surprising. We are not at all aware that how much the nature has worked for us, to make us human beings. And once you realize that you are the Spirit - realize doesn't mean that you just realize it through a mental process, it is a happening within you, which takes place. You become that! And once you become that, you'll be amazed that your becoming will prove that you are really the epitome, you are the meaning, you are everything and without you, the creation has no meaning at all. It's like a tree which has now the flowers, and they have to become the fruits, otherwise the tree has no meaning at all. But whatever we do mentally is artificial. Because it has no roots attached to it, it has no moorings to it. Now your, say your politics or your economics, all is artificial. But in that also you can find a lot of truth. For example, economics says that wants in general are not satiable. Individual wants can be satisfied, but wants in general are not satiable, means this matter cannot give us satisfaction. If it could then we would have been satisfied with one thing, but we buy one thing, then we buy, want to buy another thing and then we want to buy another thing and still we are the most dissatisfied souls ever living on this earth.

Now economics another, then politics we can see, is that people talk of say, communism, they talk of socialism, they talk of democracy, of capitalism. It's also artificial to Me, it's just a play of human beings. Because when you say you are a capitalist - what is your capital? This you can't take with you. It's of no use. You don't want to share it. What's the use of such a capital? While I would say I am a capitalist because I have all the powers within Myself. And I am the greatest communist because I can't live without sharing it. I just can't help it. You see, people can't understand Me. They think, "You are a nicely married lady, your husband is such a nice person, is such a nice gentleman, he loves you so much, he cares for you so much. You are a grandmother, you are a mother and why are You doing all this and running about everywhere, talking to people? They can't understand this communism which is so important to Me that I cannot get My joy without sharing it with others. It's something which people have to gradually take in and once they take in, they become themselves.

It's my job that I have to give you what you have. It's your own. I do not do anything about it, it's your own. All you are built in that way. Only thing what I do, like a candle which is enlightened can enlighten any other candle, which is ready. But some people will escape saying, ?I'm not ready?. Now, you let Me find out if you are ready or not. That's another side of it. ?Mother, we are sinners, we are not ready.? Now you let Me do the job for you. I may be able to put the candle right. Why do you condemn yourself? This is the other side of it. Sometimes people get into ego moods and sometimes they get into such a superego mood that they say, ?Mother, oh we are no good, we are sinners, we have done this, we have done that.? Now forget it! If I don't know the job then I better not do it. But I think I know it, I have done it. So let Me do it, and let us see if I can give what you have. Because that is supposed to be God's promise, that you have to get your resurrection, that you have to become self-realized, that you are to be born again and all this has been done within you with this aim and is not to be wasted. I don't know how many in Melbourne are going to get it. How many are going to get it in Sydney, that's besides the point. It depends on how much you care for yourself. But wherever I go I will try my level best to do it. Now, how I cure people and what happens - actually curing is not at all My job, it's just a by-product by which you get cured completely. Because once you get your absolute and you get to the source which is all pervading, which starts flowing through you, then your problem is solved. You never get exhausted, you never get upset. It's all solved. The whole energy works it out. So the compassion that people talk of that we are very compassionate and we are very peace loving and all that, is so superficial. This is the compassion that it works. It works, it doesn't talk, it just works. This is the peace that exists, that you feel is expressed within you and without. A person of that calibre if he stays with other people who are turbulent, who are volcanic, who are violent, they become peaceful. It works. That's what it is. You must know that whatever people are saying to you, it must work.

Like going to other gurus, to other people, you should know that it has not given you any power of your own. Leave alone whatever they have to say about Me, I am this, I am that, I am that. Forget it. What I am saying, what are you? You have to receive your own significance. You have to understand your own meaning and if it works in you then it's all right. That's what you should ask anyone if you go to and say that ?Can you give me my own powers, not your powers?? You may be very great and you might

be doing something. But people are so ridiculously superficial, so ridiculously superficial that a person if he buys fifty-eight Rolls Royce out of the money of loots that they have, out of these people who go to them, we think "Oh, he has fifty-eight Rolls Royce." He, such a man can impress these English who could not be impressed by anything else, if he has a big cavalcade or a big procession of these fifty-eight looted Rolls Royce on the road, then people say, "Oh! what a guru he is, he's got fifty-eight Rolls Royce." Yes, you won't believe, and he wanted to have the fifty-ninth one. And he went away to America. And he wrote a letter saying that "If you give me the fifty-ninth I'll come". The poor boys, you see, they suffered, they ate only potatoes, they starved themselves. They have - they are fifty thousand still in U.K., absolutely cabbages, lost people, absolutely lost. You can't talk to them. They shake when you go before them. They can't understand, it is all finished there, nothing, they are all lost people. And if you go and tell them "How can you get a Rolls Royce for a sadhu? He's a sanyasi, he says. How can you give him a Rolls Royce?" So they say, "We have got the Spirit", means some spirit has possessed them, you see, "We have got the Spirit and we have to give just metal. What is in Rolls Royce? Is metal." But why don't they think, why does the guru think that this metal is precious? You see, we don't use our brains at all when you go to gurus, surprisingly.

If he says, "I will make you fly". All right, at least you should ask the guru to fly. Why not make him fly and see if he can fly or not. At least minimum of minimum that he should do, isn't it? But that also we never do, we just accept it. Because he has a big organisation and he has a big publicity, because you can pass through seven rooms to reach him and all that. He creates a feeling, and then you think "Oh, it's great to fly". And if somebody says that, "Go and ask that guru to fly", people don't like it. They don't want to hear anything about it. And then you pay thousands and thousands of pounds to them. You end up as penniless people, as epileptic people, and you can't understand what wrong it was. You didn't use your brains! You didn't use your brains I would say. I know, I must condemn all these devilish people who have ruined so many seekers because they are seeking truth. They are my children, they're my own, I know. I feel very sorry for them. You don't know how much I want to work, that I should save all of them, but I also should tell you that this is your mistake, you misunderstand. You don't know that you can't pay for your realization, you can't pay for God. Christ was bought for 30 rupees. It's a very good example to understand. He was bought to be killed. Another example is that when people were selling some things in the temple, He took a big whip and whipped them, absolutely in a great temper. Who said on the cross, that "Please God forgive them for they do not know what they are doing." But now it is so sad that if you do like that you won't be able to forgive yourself. Christ maybe, but you may not be able to forgive yourself for doing all these mistakes and committing such horrible injuries upon yourself and troubling your Kundalini to that extent.

This Self-realization you have been seeking for ages, many lives. You have been seekers for many lives and the time has come, this great time of resurrection, the great time of your judgement. At this time you should take it, take it up that you have to be self-realized! Only this is my message to you. I hope you will understand it. May God bless you. I would like you to ask Me some questions because today is the first day. But ask relevant questions. Some people, you see, just ask questions just to show off. Then I would say they should take another hall to give a lecture there. But normally - yes, some people start giving another lecture to Me, you see, and instead of My lecture, I have to listen to their lecture, which has no relevance to it, you see. So I would request you not to waste others' time. Be civil to them, and ask questions which are relevant to the subject. Thank you very much. Right.

Warren: Any questions? Each night Mataji is going to be speaking here.

Shri Mataji: Keep the cane on one side.

Warren: Each night Mataji is going to be speaking here. She'll be talking tomorrow night about the centers that lie up to the heart, and the next night the centers that lie to the Sahasrara, in particular the chakra of the Sahasrara. So, any particular questions about the individual centers within us.

We can ask tomorrow.

Warren: She'll be explaining on a day-by-day basis. So any questions thus far?

Seeker: I'd like to know if having a vertebrae in the spine out of place interferes with the rising of the Kundalini?

Does having a vertebrae out of place in the spine interfere with the rising of Kundalini?

Shri Mataji: It does to some extent, it does. Definitely it does, but we can put it right. The vertebrae can be put right and the Kundalini can be brought in. It does. So many things do happen, if you have - you are a person over read; if you have read too many books and the books are in your head, I have to empty that also.

Warren: I actually do this work as a profession and I find that if the subtle center is fixed, the spinal problems just disappear. I used to have three and four adjustments a week, to correct my spine and now I have none at all. So first fix the subtle within us and then the gross part, the spinal misalignments and so on, will just get better.

Warren: Any others?

Seeker: May I ask another question? Yes. Do you feel that there can be a difference between, in marriage, that people can be married on earth, in a seemingly holiness, that there is really a difference in a marriage of souls, than there is in many marriages, so-called marriages. [...]

Warren: I'm not too sure, but, earthly marriages which seem to be ok, but - did you saying a mismarriage of souls? Perhaps, but maybe there is some sort of mismarriage in some way of souls of those same people. Can there be a perfectly ?normal? - as we call it, earthly marriage, and perhaps a mismarriage of souls, in a heavenly sense?

Shri Mataji: You see the Spirit in every being is perfect. Everybody's Spirit is perfect. There's no imperfection with it. But some people have a more reflection of the Spirit in their character, and some people don't have. They have more darkness and more we can say, outward look or materialistic you can call them, or you can call them, they are over-romantic type, any sort of thing which is outside. But doesn't matter. We have seen people who have been married before, they said they are mal-adjusted. I would say ninety percent such marriages are now doing well. But maybe, there could be terrible difference also between the two persons, as you say. It's possible. But that is to be seen. Just now you should not worry about it. If there is any mal-adjustment, it might be put right. If it doesn't work out then you have to work out the correction as far as possible. See it is said 'Karmanye vadhikaraste', is that with which we can do the work. We can work it out as far as possible. But if it doesn't work, forget it. That's it.

But once you are a realised soul, you become so congenial, so tolerant, so understanding. Actually your being itself corrects the other person. But maybe some people can be such gone cases, that whatever you may try they may not come back. So it's not important to worry about those things. We'll see later on how the thing is and how it has to be worked out, all right?

Seeker: Could You please explain more about the realization process when it comes out of the top of your head.

Warren: Could You explain Self-realization, and in particular how it manifests on your hands and how it comes out of the top of your head.

Shri Mataji: It just comes out. You see, how will you explain how does a primule or the germ of a seed comes out? It's like that, it's a living process as I said. The Kundalini rises and when She enlightens all other centers She passes through them and then when She comes up here, at this point, this point is very important in human beings, is bestowed or, we can say the - it is governed by the deity of Lord Jesus Christ. And He sucks in these two institutions called ego and super-ego. By that there's an opening made and the Kundalini just jets out and you can feel it coming out of your head. This is the actualisation of baptism. It's not something artificial, that you take water and put it on somebody's head and say that "you are baptised" and hear the child is screaming with that baptism. So it's an actualisation, it's a living process, how it works. But while rising of course lots of things happen, like the chakras go into various moods, they try to sustain the Kundalini, they try to keep it there. All these things happen.

These happen when the Kundalini is awakened, not before that. That's why, like somebody talks of Raja Yoga, that you cut your tongue, push it back and do the 'kechari' and by that you can raise your Kundalini. And it is absurd, you see. Like the car has not started, so you move the wheels and the car will start. But when the Kundalini is rising, this tongue is little bit pulled inside no doubt, automatically. You don't feel it also. Slightly it is pulled inside and is released again. But by cutting this tongue and putting it back do you think the Kundalini will rise? It's so superficial, it's so artificial. And that's how they have done all these things. Even now, for example Hatha Yoga that we do, is -of course Hatha Yoga is ashtanga, it is not only one that we call as yoga, is standing on your head, It's not the only thing. It is ashtanga. There are eight things and in that also, 'Ishvara pranidhana', means the establishment of God, is the first thing. Because before the Kundalini has started if you start doing any exercises, you may be harming yourself. Because you don't know where is the problem. Supposing you have a problem in the stomach and you are doing the exercises of the nose, what's the use? You will spoil the nose as well as the stomach is already bad. So it's very indiscriminate. It's very scientific. The mantras are the same thing. Where to say which mantras, what chakras are catching, which deity is to be awakened, we must know all the science behind it. And everybody knows, there is no secret about it.

There is not the thing you come here inside, and you will pay Me three hundred pounds and I'll give you a mantra. All right, that mantra you are not to tell anybody, because that mantra means nothing, you see. There was a fellow who paid three hundred pounds, and I asked him what was the mantra. He said ?tinga?. Now if you tell an Indian he will just laugh, if he hears what it means, it means this. Can you imagine such nonsense? And don't tell anybody! It's a big Mafia. Don't tell anybody, just keep quiet. If you tell anybody, then - because you have found out. So you cannot give one mantra. Is another funny idea people have that you just give one mantra to somebody. Of course, I mean if you have a problem at a particular point one can say that, "At this time you say this mantra to clear out". But then later on you don't go on with it. Then you do the one which where you need, require. Isn't it? It's simple as that. Supposing you are suffering from some trouble, we take medicine for that particular thing. And then, when we are suffering from another trouble we take another medicine for that particular thing. We don't go on taking the same medicine, whether it is anything. So it is a very scientific knowledge, which you will pick up in no time. Eight days are sufficient to learn the whole of Sahaja Yoga. Once you get your realisation, that's the main point is. Excuse me.

Seeker: Does meat eating interfere with all this?

Shri Mataji: What is it?

Warren: Does meat eating interfere with this process?

Shri Mataji: No, not at all, not at all. But you see, you have to understand, what sort of a personality you are. If you are the right sided personality then you should not eat meat, you should take to something milder, you can, I call them grass eating, you can do. But if you have say, you are a left sided person, then you have to take meat. You see, I would say in general that Australians should not eat so much meat as they eat. They eat meat too much. They should take more vegetables. But Indians should eat some meat because otherwise they'll become cowards. So it is what sort of a personality it is. I don't know from where this idea has come, that vegetarianism is going to take to God. In India most of the people are vegetarians because they can't afford it, you see.

Seeker: No, no, no, I don't care about that vegetarianism to take to God... Now, yes, but it is not important for everyone. What I'm saying, as it is, we have to understand, we have to be discreet, we have to understand who needs what. Everybody need not take vegetarian food. Everybody need not take non-vegetarian food. It's the 'prakriti' they call it, nature of a person. You must find out what is the nature of the person is. If he, supposing he is suffering from high blood pressure, and other things like that, he has to take to food which is, which will control his, I mean which will give him another side; means he should stop eating meats and things like that. All right? So he, he balances himself, to balance himself. The whole food theory is to be understood through the understanding of your being first of all, what sort of a being you are, and what is lacking in you is to be supplemented.

So we just can't say that, now so many people now, and doctors if you go to them they'll say, ?Cut down your sugar?, general. But

it's absurd. Sugar is very important for liver. If you don't take sugar I don't know what will happen to you, you will become like sticks, you see, absolutely like sticks. If those people who are right-sided, if they don't take sugar at all, I don't know what's going to happen to them. They'll be very irritable, hot-tempered, absolutely stick-like people. They'll hit you like a stick, you know. So that's something, a general statement like that, is very dangerous, just not to have. But what is the science behind it? Carbohydrates are very important for the body, especially if you are thinking too much, if you are a futuristic person, if you are right sided, it's absolutely essential that you must have sufficient carbohydrates. We have treated so many liver patients with sugar. So this kind of a general statement even - sorry for, I must say that doctors should not feel hurt, but is a very general statement doctors also make. No doubt about it, without going into it to find it, it's very easy to say, "Now you all should stop sugars." Why? Our forefathers ate sugars. They were healthier people than us, I tell you. All of us are sick now, this way or the other. If physically you are all right, mentally we are out. If we are mentally out, then we think that physically we are all right. So we have a satisfaction but I think both are just the same. So we have to be discreet in anything that we do. It cannot be a fad, it cannot be an -ism, it cannot be a hard and fast line. It's all made for you. God has made everything for you. You must understand what we should eat, what will suit us. That is to be found out on a person, what sort of a personality he is. In our Sahaja Yoga many people take to vegetables, and many people have to take to meat eating. And by that they have improved their health very much. He is one who was suffering from high blood pressure, God knows how many things. He just dropped it like that. And he keeps low on meats I think.

Seeker: Do You find that today many people are more sicker, not to think of they look older, seeking the health than fifty years ago and...

Warren: Do you find that more people today are sicker, in general, than they were fifty years ago?

Shri Mataji: No doubt.

Seeker: Why?

Shri Mataji: Because a time has come, to see. This is the time you are born for this. Many children are born realised these days, so many children. Now we have in our ashram about nine children, very beautiful ones, all born realised, absolutely they are. You can talk to them better than you can talk to, even a very well educated person. When I talk to them I just find I am just one with them. So this is the time, the resurrection time, this is the time that is the Last Judgement, and that's why so many have taken birth for their judgement, all right? No I didn't ask this kind of seeking. I asked seeking the health, malaj. Physically sickening.

Warren: She's asking whether more people are sicker today than they were fifty years ago. But I fear if the question is obvious. so I think medical science and statistics have proven this, so I don't think there's any question there.

Shri Mataji: No, no, but what's she saying physically?

Warren: You want to know why, she wants to know why Because you think they are physically sick, is it? Your judgement, no. You see they are physically sick because they have lost their roots. They have gone to extremes and imbalances. We cannot go to imbalance, you see. Religion is to keep yourself in balance. There are ten religions in the human being, like ten valencies. As carbon has four valencies, we have ten valencies. about which all the primordial masters who came on this earth have taught. Like Lao Tze, like Socrates, we can say Abraham, Moses and many in India also. They came and told us that we should keep the balance, balance our life, keep in the center for the ascent. If you are not balanced you cannot ascend. But people have gone to extremes. They are faddists. Whatever you tell them, if you tell them that see, "now you are not well, so you do something." They will do it so much that they'll outwit everything, you see. They always go to the extreme of everything. So, that's how the problems are there. But doesn't matter. But moreover we are sick because we are seeking, because we are not satisfied. We feel unhappy, we can't sleep, we don't know why we are living. Is the other way round. We are not seeking because we are sick, but we are sick because we are seeking.

Seeker: Why is the Kundalini identified with female form?

Shri Mataji: What?

Warren: Why is Kundalini identified as a female form?

Shri Mataji: Because it is the Power of God, and God is regarded as "He", and the Kundalini as the Mother. He as the Father, and the Holy Ghost as the Mother. She's the Holy Ghost. So because He's the Father, we have to have a lady with Him. So we call Her the Mother. And one should not feel bad about it, men should not feel bad at all because you all had a mother. You could not have come on this earth without a mother. You just can't help it, that's how the nature is. You have to accept the fact. Mother is a surety, isn't it? Yes, please. Just first he and then you.

Seeker: Does Mother have a guru and what point did She gained Self-realization?

Warren: Do you have a guru and at what stage did You receive Self-realization?

Shri Mataji: I neither have a guru nor I want you to have a guru. You better become your own gurus. Secondly I've been born like that, I never got any realization or anything. I just got realization, I should say human realization when I understood what was the problem with human beings. I worked on the all permutations and combinations of human beings, because I wanted to have an en-masse media, by which I could give realization to thousands of people. Because any discovery which is made and is not brought to that level it is absolutely detrimental to the growth. For example, you see, Jesus was crucified. Why? Because He was alone! Only for His mother, nobody knew what He was. At that time He could not achieve this, because you all were not there at the time. And also other people - you know how the saints have suffered, how every prophet has suffered because they could not create a mass understanding of it. So at a certain point it has to become a mass thing. In the tree of life there are only three or four flowers in the beginning, but when it grows, when the blossom time comes, then so many flowers are there and they become the fruits. So I, I just saw that this is the time I have to do this job. So you would call it My "human" realization when I understood human beings. Of course even now sometimes I get shocked the way they behave, I mean, I just don't understand, but I think now I understand them.

Warren: So those people who can't quite understand that answer, don't think about it too much.

Shri Mataji: There's another gentlemen who was asking a question.

Warren: Mother has to be somebody special, but find out for yourself. That's the best way.

Shri Mataji: You don't worry about Me, you worry about yourself. I must be someone, all right. Even if I'm not, doesn't matter. If you are going to get it, why not have it? Who? The gentlemen there. Yes, please.

Seeker: Is that phase that You've given today, tomorrow, next day, I think on the [unclear] to call wholly or it just continues, or it stops like this.

Warren: No, tonight She just gave an introductory lecture. Tomorrow night and the next night She will cover completely the subtle body.

Seeker: All right.

Warren: The whole system.

Shri Mataji: But You shouldn't come late tomorrow.

Seeker: What if we can't get the three days?

Shri Mataji: What is she saying?

Warren: If you can't get the three days and you seriously want to settle into it, the film is being taken. They'll be showing it.

Shri Mataji: But why are you worried? Let us see for the present. Why should be in the future? You will get it. Why not? Why makes you, what makes you think, if you don't get it, you are not going to miss it. We have people here, we have luckily an ashram, a beautiful place, you'll like it, you can go there, they will give it to you. Listen, may I ask a question please? Yes.

seeker: What is the first step to Self-realization? What is the first step to Self-realization?

Shri Mataji: There is nothing like first, second. It's not a course, you see. The Kundalini, it's an awakening within us which takes place, which is like a living process. All right? So the Kundalini rises and shoots off here. Now, some people feel the Kundalini wobbling down there, down below. Some people feel it in the stomach. Some people feel it here; some people feel it here; but most of them feel it here only, jetting out like cool breeze. So you just can't say what is the first step, depends on how it rises. So, everybody doesn't feel the same way, So I can't say that this is the first stage. All right? Of course first you feel thoughtlessly aware. You become thoughtlessly aware, first thing that should happen to you when the Kundalini crosses this center. When it comes out of it, you start feeling the cool breeze here, and you start feeling the cool breeze in your hands, and you start feeling the cool breeze around. That's the second stage where it can go but some people really are so great that they become absolutely doubtlessly aware, what we call as Nirvikalpa. They achieve that. Some of them are really, they are just there. They are so beautifully made that they just become that. There's no question left in their mind but they become so powerful. I'm amazed sometimes how they become so solid, really understanding themselves. So there are some people, I've known, who are very, very great and they just start emitting vibrations, they start giving realization, they start curing people. They can do it! So don't condemn yourself in any way. That's first condition in Sahaja Yoga. So should we now have realization? Those people are sitting very much behind should come in line with others, will be better idea. Yes, just move in, as much as possible, nearer.

Warren: If you just slip your shoes off it helps you to...

Shri Mataji: Yes, it is much better, because this Mother Earth helps you. Better to take out your shoes, will help. If some people want to sit on the ground, also it's all right, but you should not be very far away because it's better to attend to them. All right? If there are chairs here, yes.

Warren: There are plenty there.

Shri Mataji: Good.

Warren: There are plenty of chairs here.

Shri Mataji: The children can come here, come along, come and sit here. There's a lot of room for the children. Children are the best. I'm very happy to see them here. All right, come along, sit down, sit down. Please come along. Look at their confidence! Sit down. Oh, great.

Warren: Just slip your shoes off.

Shri Mataji: Just slip out your shoes, all right? Great people. You too, you too. Yes, please take out his shoes. Just help him. You see, look at him, how he is alert. There are so many children as I told you, are realised souls. And we have to understand them. All right. So now, you have to just put your hands towards Me like this. Simple. Put your both the feet on the ground. Touch the Mother Earth with your feet, just. And be relaxed. You are not to do anything that will make you tense, means if you have anything

tight here, or tight there just loosen it. Do not tighten your body also too much, don't push back your head, or push forward, just be in a relaxed way, sit straight. Put your hands towards Me like this. And as I said the first condition is, to say that "Mother I am not guilty", at least sixteen times. Is a punishment for people who feel that way. Before we start, let us tell ourselves that we are not guilty, because I am talking of God Almighty. He is the source of all joy, but He is the ocean of love, He's the ocean of forgiveness, He's the ocean of compassion. And what mistakes can we commit? So don't start with your guilt at all. You are all God's people, you must get your realization. So, just tell yourself, closing your eyes, in your heart, "Mother I am not guilty". You say it sixteen times, is the best way, because there are sixteen petals here, and this is the center gets blocked if you feel guilty. Please close your eyes, and don't open your eyes till I tell you. Now, just close your eyes, see. Do you feel the cool breeze in your hand? The children? Yes, that's it. The children are already feeling it, all born-realised. Just imagine.

Look at that. You should, you should have brought our children also, so sweet they are.

Are you feeling? Good. You are all realised souls, that's why you've come here. Now, the left hand, as I said, is the power of desire, so you put it towards Me, left side. That means you have to desire your realization. Keep it comfortably on your lap, it's all right. Now, the right hand represents the power of action, so we have to use right hand to symbolically suggest our desire through this action. First of all put your right hand - don't open your eyes, please don't open your eyes at any cost, that's important. Because if you open your eyes, the Kundalini won't rise above Agnya Chakra. Now put your right hand on your heart. Don't worry about anything, whether you are going to get it or not, but just put it - put little - sit little straight, you should not slouch down, yes. Put your - please put it on your heart. And now say in your heart that "Mother, am I the Spirit"? Ask a question. Because Spirit resides in the heart. Just ask a question, "Mother, am I the Spirit"? Ask three times. It's cool.

Now put down your right hand on your stomach, on the left-hand side. Now this is your guru principle, is your master principle, which has to be awakened. So you say, ten times, "Mother, I am my own guru, I am my own master." Just assert it, it's there. You just have to say it before Me. "I am my own master." If you have been to some gurus or anything, it will be all neutralised with it. So just say "Mother, I am my own master." Because these gurus, actually kill that Spirit in you, kill that principle in you. Please say it ten times. Now again raise your right hand to your heart. And now with full confidence in yourself, because as you know, you are the temple of God, say that "Mother, I am the Spirit." Say it twelve times, "Mother I am the Spirit." It's on the Void. You put your hand. All right. You can use the light behind Me. You put that. Now, raise the same hand higher, onto the forehead. We have missed one center where you had to say "Mother I'm not guilty". Because the Spirit cannot be guilty. It is sinless. But here at this point you have to say "Mother, I forgive everyone." Now some of them said that "Mother it is difficult to forgive." But it is a myth that you are not forgiving. It's absolutely myth. You are doing nothing to that person who has harmed you, or to those persons who have harmed you. You are just harming yourself. So just put your hand across, hold it tight and say "Mother, I forgive everyone." Hold it, just press it a little bit from both the sides. Hold it properly and just press it. Squeeze in, I think, towards the center, so that all extremes will disappear in the center. Now put this hand on top of your head, near the fontanelle bone area, where you had a very soft bone as a child. Try to press it with your palm. Try to press it with your palm. It's quite heavy still. At this point I can't cross your freedom. So you have to say, "Mother, I want realization, please give me realization." You have to ask for it, otherwise I cannot force it into you. Say it seven times please. It's there.

Warren: Still some Void.

Shri Mataji: Void and Agnya.

Now you raise the same hand for a while, on top of your head, and see if there's a cool breeze coming in. Just move it forward, backwards. See if there's a cool breeze coming out. Good? All right. You can change over now. Don't open your eyes, but change over. See from the other hand. Put the right hand towards Me, and put the left hand on top of your head, and see if there's a cool breeze coming in. First you will feel it on top of your head and then in your hands.

(Shri Mataji blows twice)

You can always change your hand and see. Once this hand, once that hand. But don't open your eyes. But put the other hand

towards Me.

Warren: It's very cool.

Shri Mataji: (blows four times) Now, if you have felt on your head just try to put your hands towards Me, and see that, if you are feeling it in your hands. Further, you are seeing at the back, now see it in front. Now in the hands you might feel it, just try in your hands. You may raise your hands high, up like this. You can open your eyes and raise your hands like this. And ask a question, that, ?Is this the power of God? Is this the power of Holy Ghost? Is this the cool breeze of the Holy Ghost?? Just ask the question. Are you feeling it? Something happening in the fingers, You'll feel very relaxed, first of all. Extremely relaxed. All right? Now just see if it is happening. In your hands. Just see in your hands. Put them back. All right? Is there now? Not yet? How many of you are feeling the cool breeze in the head? Please raise your hands. It's good? And in the hands? Only in the hands. All right, it will work out. Now keep your eyes open. I'll tell you another way, how you can raise your own Kundalini. You just watch Me and you do the same. You put your left hand, near towards your Kundalini like this, while sitting down. Let's see. Now, sit little erect, all right? Now. And then, this right hand is to be used like this, you put the right hand across, front, below, back, up. Like that. You move the right hand like this. Just start moving it. Now bring it higher, over your head, put it high, and just turn it, give it a twist and tie it up. Try again please. Put this hand in front like this, with the right hand you start moving in this manner, which is a clockwise manner. Just start moving, move it properly, that's very important. Keep one hand steadily moving. Now give it a twist again and one other knot. There are three powers, so for the third power we give three knots, not putting down our hands. Now let's do again. Now put it up. Tie it up once, you don't put down the hands. Again, give it a twist, knot, another one, nicely. Now see if you are feeling the cool breeze. Feeling? You can open your eyes. Now more people must be feeling cool breeze in their heads. It's so high as that, some people are feeling, yes, too. You can feel it higher, lower, anywhere. Just see. If you don't feel it you have to say, ?Please give me realisation Mother?, that's all. You have to ask for it, that's all, with your full heart. It's there. All right? Good. Just ask for it. Just for the asking, because that's your own right. All right? All the children have got it; beautifully. So may God bless you all. I'll be here tomorrow again, and I'll tell you about the imbalances we have, how we create them, how to get over them. In two lectures I hope I'll be able to cover lot of things. But as you know, knowledge is like an ocean, and I don't know how many lectures so far I have given, thousands, and so many are on the tape, and you can listen to them, about various dimensions of our Spirituality. What is the Spirit, how it manifests, what is the creation, everything is there. You can come to our ashram, which is a very beautiful place, and can listen to it, you can borrow from them and enjoy it for yourself. Tomorrow I hope to see you again, and day after, so I establish this realization with you. I would request you to bring some salt, sugar and water tomorrow, which I can vibrate for you, which will be a good thing to take. Just bring little bit not much is needed, just to vibrate. Thank you very much.

Warren: I think tonight we'll let Mother go home. She's had a long day...

(Shri Mataji laughs)

Warren: And take the chance of meeting Her tomorrow night...

Shri Mataji: I'll meet everyone, individually, tomorrow, because today they fixed Me up with everything, television, radio, this, that. I was rushing everywhere, you see, and, I came in the morning by plane and you know what it is like. So if you could excuse Me today, tomorrow I'll be definitely here for a longer period, and I'll meet all of you individually. And also if you have any questions, it's better that you write them down in a paper and bring it here. Another thing I would suggest, that you must take the books, if you got the books.

Warren: Yes.

Shri Mataji: Books, but don't read them tonight because again your head will be off. But you can take the photograph, and you can put your hands towards the photograph with a light before it. Because photograph has got vibrations. It has the same coefficient, it gives vibrations. Luckily, you see, very good. So if you put your left hand toward the photograph, first, with a light, you will start gradually feeling the cool breeze, right hand outside like that, you see like an outlet given. The whole thing that's

wrong there, passes out of this hand. Then you put your right hand towards the photograph, and the left hand outside. At this time, before sleeping if you do it, you can have a little basin of water, in which you can put some salt, and put your feet in it so the water sucks in problems within you. It's very interesting to use all the five elements. We are using light, we can use the water, every sort of thing is to be used, just to give us proper balance. So, I hope you take the photograph and do the needful tonight. And don't discuss about it, talk about it, because you cannot understand it with this limited brain. It's an unlimited space where you have gone. Thank you very much. May God bless you.

Warren: As you leave tonight, for those people who would like to follow it up we are very happy to let you know, where we meet each week, so that you could learn about Kundalini, about the chakras and develop your realization. So give to the person standing at the back your address and your telephone number. Why don't you tell them address now? No harm.

Warren: No, certainly.

Shri Mataji: And the telephone number it's better if you write it down. Also give your name, but also...

Sahaja Yogi: We have the ashram, the center is at 1267 Burke Road Kew.

Shri Mataji: Again.

Sahaja Yogi: 1267 Burke Road Kew. Is it very easy to get to the road, there's two tram stop practically on the doorstep. However, that address is written or it's stamped on the bottom of a sheet that is enclosed in the little booklet that we have at the back of the hall. Our phone number also is there. It's 801696. You're very welcome to come and see us. On Sunday as at the moment we're planning to have a workshop, where you are all welcome to come and spend time with Mother, and She will be able to talk to you more closely and show you in more practical ways how Sahaja Yoga, how this Kundalini awakening can work within you. When Mother said "bring salt sugar and water", it's to bring a small quantity of those particular substances because they can act upon our subtle body because they embody some of the essences that we have within ourselves. Just a small quantity in an opened packet, you know, so that it's easy, easy to reach, ok?

Shri Mataji: Plastic bag or something.

Warren: Take the addresses then.

Sahaja Yogi: Oh, yes...

And just for your own sake as much as anything, what often happens is, you know, it's quite hard to even comprehend what's gone on this evening, ok. You've come along, you've been given realization and you know it's way beyond our own comprehension as to what's really happened and it's so easy to go away and think, "Oh, no, no. They were telling me stories. It couldn't possibly be true." It is true, believe it. We can help you find that out, and establish it within yourself and just to help you, if you can give us your names and addresses. I'm certainly not forcing you to do it or anything like that but if you can do that, then we can keep in touch with you and help you establish it further.

...

Shri Mataji: One instant God. I mean afterall, you must know that sometimes it may take little time. Of course, it works instantly, but if something wrong inside then it takes time. So give more time to yourself, little patience with yourself, as I have patience with you. You must have some patience with yourself and just try to understand that this has to work out. That's very important. If it has not worked out, it will have to be worked out.

May God bless you

## 1983-0309, Devi Puja: Dedication is so Joy-giving

View [online](#).

9 March 1983

Dedication Is So Joy-giving

Devi Puja

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Dedication is so Joy-giving, puja at Ashram, Melbourne (Australia), 9 March 1983.

I congratulate all the Sahaja Yogis of Melbourne for doing such a wonderful job of this ashram and working it out with such dedication.

Dedication is a very great, rewarding effort. Nothing can be more rewarding than dedication. It's so [much a] joy-giving and peace-giving and satisfying effort or work you can call it. When it comes from the heart, with love, when you try to do something, it works out beautifully, and it shows its aesthetics, expresses. And anyone who sees that can see that it is done out of dedication.

Example of dedication is Ajanta and Ellora Caves. These were the people who were worshippers of Buddha. Of course they were not realised-souls as you are. They were just worshippers of Buddha and they wanted to have their moksha, nirvana — or what you have got already. But they worked in that cave with such attention and such love that, even when they were not in yoga, when they were not in union with God, they were so much blessed that in those dark caves, where we cannot see with our normal eyes — we can't even see those things with ordinary lights: you have to use very strong lights to see that — in those days it worked out, in those dark caves, such beautiful murals, paintings, reliefs, statues, every sort of thing, that it is surprising how they could do it. When we walk in, we have to use very strong lights and because of these strong lights, that is fading now. But we can see the dedication that they had to God — they did not believe in God, but to Lord Buddha — so that they can get their moksha, their Self-realisation. Maybe, so many of them are born again today to get their realisation. And they might be some of the Sahaja yogis that we are meeting in Maharashtra: those who worked for Lord Buddha to express their love and dedication for him.

So dedication takes away all the vestige interests: like how much money we are going to get, what is our certificate, whether it's going to be used in the worldwide range or not. All these things are finished off. You just do it for doing's sake, and you don't feel at all, at all, any pinch or any, what you can call the, screwing up of your energies. But you just float into it. This is what dedication is. And this dedication comes when you realise that you are a Spirit.

It's much better, because that is the place where Shri Krishna has said, ananya bhakti — when there is not the other, [only] you and your God. In between there is nobody else, ananya, nobody else. You and your God are one. And that is the best time when the dedication works. That is the bhakti. That's what He said that, "If you give me flower, if you give me water, or if you give me leaves, I accept everything." But when it comes to His giving, He said we should get ananya bhakti. This is the blessing of God.

There's one of the sayings about the Goddess is that, "Ya Devi Sarva bhuteshu, bhakti rupena samsthita." The one who gives us that dedication, that sense of dedication. "You are the one who resides in everyone with that sense of dedication." And it is such a joy that cannot be expressed, what this is, that one you feel when you are dedicated. Since morning, you all got up, you were all ready; all the children are happily dressed, everything was done. I saw everyone busy getting everything ready and working it out so beautifully. It's something so loving. As if the Mother Earth gives flowers for the worship of your Mother. You, yourself, in your dedication look like flowers, yourself like lotuses. It's so great to see this work being done, with such attention, with such care, with such love.

Melbourne I think is a word called from mal-born, we can say born out of mala (). And that is the name of the lotus, that it is

born out of the dirt and the filth. Mala is the dirt or impurities. So this beautiful thing has come out of that. And you can see that this place was inhabited by people who were really in a mess (2). And out of that mess you have created such a beautiful thing like this ashram. And it's so much, so much, one with the name of Melbourne, that this is a place is created by you people like a lotus comes out of the pond which is full of dirt and filth. And then this lotus fills the whole atmosphere with such fragrance that everyone forgets about the mala, they just think of the Nirmala which is [what] this flower is.

And this is what I felt about your ashram, the way you have done it with understanding, with such a lot of beautiful things. And admirable it is really, to see how your dedication has done.

Warren: There's a lotus for you there, Mother.

Shri Mataji: Hmmmm. I have seen that in the morning also, beautiful.

Now it's started [emitting fragrance]. I told her that it will have fragrance.

I can see so many lotuses sitting before me. It's so beautiful. So this is all in dedication you see. This comes out of that mala just for the worship of God.

And this ka-mala () (lotus), ka-mala: out of the mala. It is got ka-mala. The name is 'kamala'. It's called as kamala: means the one which is created out of mala.

Same is the name of Melbourne I think, the way it is said. I don't know how this name has come — Melbourne (1). But you can say Mel-born, can be mala born, could be kamala like that. And it is really this place has become like that. Let anybody else come and see this and they will be amazed how the whole thing is so beautiful, so comforting, so vibrating and so assuring.

Now, we have already started doing such good work in Australia, and I am sure you are going to get lots of people for your ashram to stay here. And also you might get [a] lot of people also to work on them. But you have to be rather careful when you admit them here. You must see first of all how they work it out. You first work them out outside: see how their chakras are, how they are, how their behaviour is, and how they are attached to things. Once you find them all right, then you can have them inside. But be careful. You better send me their photographs; let me see for myself if they are all right. Because you might get some very good people, if you are lucky enough, you will get. As you have seen some very good have come already: such nice, solid people. I was so amazed to see these new people here that you can't believe that they have been in Sahaja Yoga only for such a short time. And they are so good and so beautifully placed here. I hope you will get more like this, many more like this of the same value, same quality, and something good will come out of all their entry into your ashram.

I bless you for getting all the best people of Melbourne to be in your contact. Of very high level spirituality and seeking and purity and simplicity.

I find the people in Melbourne are very simple people, are extremely simple and very expressive. The simpler you are, you are much more expressive. The more complicated you are, the worse it becomes. And for your Mother it's difficult to understand someone who is complicated [because] She can't go round and round and round! So I like when it is a very simple expression of their love and joy [so] that I can perceive it so clearly, and it gives me a great love. Like the ripples of the shores, they return back, in the same way from my heart also; joy is rebounding again towards you.

It's a kind of a beautiful rapport where nobody gains, nobody loses, everybody elevates oneself that's all, sort of a thing. It's something so different that it cannot be explained in any analogy.

Dedication to Sahaja Yoga, to your purity about it, without asking for any gains, [or] asking for any advantage, just working it out. Because now you are the gurus. You don't have to ask anything, you have to just give. The more you give, the more you will get.

I don't mean that you have to give any money or anything, but you have to give more love. The more love you give the more love you will get. And that is how it is going to work out for all of you.

I am sure a day will come when we will become extremely powerful in every place in Australia. Now we have chosen only four centres, and we have to work it out in a proper way without going into quarrels, fighting, backbiting, all these small things, and selfishness. Especially with children it happens, "It's my child! It's my child!" like that. Try to share. Try to understand others also.

If you bring sweets for one child, it should be for all of them. And also with food, also, don't try to keep back anything, because children will also learn these bad habits, you see. Nothing to be kept back. Tell them how to share, that's something one must learn, to teach the children, that they must know how to share, how to be gentle, how to be kind, how to be adjustable and not to be fussy. If some child is fussy, try to treat the child, because it's a disease which must be got rid of.

So all these petty things if you just now to look after, then you will find your children are great, because they are born-realised. And it's such a blessing to have born-realised children; because God's attention is specially on you, because they are born-realised children.

So you must have full idea as to what is to be done with them, how to look after them, how to give them full nourishment of spirituality. You yourself should be so good that they should see you as a foundation and they should try to follow you.

It is not so much the precept of Sahaja Yoga which is important, one must know: it's the practice. Because precepts are great, you know I am there. But the children are going to see you, not me so much. So it's better that you also practice Sahaja Yoga in your everyday life.

And one simple word one has to remember is that you love your Mother and your Mother loves you. In the same way, you must love others. But there's one thing that gives you the real idea of love — is discretion. Spoiling somebody is not love. Ruining somebody is not love. Love is that which elevates you, takes you higher. False sympathies, identifications, always spoil the lives of people.

But discreet love: and love is the thing that gives you the power, love itself gives you that wisdom to be discreet. Love itself teaches you how to be discreet. In a beautiful way you have to be discreet: not to be harsh, angry [or] in a temper. But in a proper, artistic way you must know how discreetly you emit your spirituality to your children, to your friends, to your surroundings, to Sahaja yogis and to the whole world.

But first step: your attachment should be with Sahaja yogis.

Never try to find faults with Sahaja yogis, as far as possible. But if one person becomes too much, then all of you should oppose him and see to it that he is out of this place. But there could be a few mishaps like that. Maybe some people, one person like that may go out. Then whosoever it may be, if he is harmful to Sahaja Yoga by any chance, and if you find there's something going wrong, you should see that that person goes out of the circulation of Sahaja Yoga. He goes out of Melbourne is the best. Such a person should get out of this place and should go to another centre where he should be tried. That's how you can shift people who are little funny and misbehaving.

For example, now as you told me about some other centre: send that person to Sydney or some other place to get corrected. If it doesn't work out in these four centres, then that person should get out of Sahaja Yoga. That's the only way for the time being: get out of it, stay out. Or maybe from one centre to another centre when you send that person ask him to get out of Sahaja Yoga, go and stay somewhere else, get lost. Maybe [then] that person will be all right. Because the negative forces are mostly entering through the people who are weak, who are low level or who are attacked by possessions or things like that. Because you know the water always goes towards the low level. In the same way negativity always flows to the low level people. And these low level people try to drag other people who have gone higher because they feel jealous of them.

If you find any such thing, then best thing is to ask such a person to get out of the ashrams, to go and stay somewhere else or go away from the city for some time and then return back, so they realise what it is without Sahaja Yoga and what it is in Sahaja Yoga; so they get full idea as to what they are doing.

Sometimes, you know, Sahaja Yoga can be very much taken for granted, because you get every blessing. You get yoga and kshema (welfare) too: you get children, you get beautiful houses, you get all the food, everything is organised for you. God does that. But then you take it for granted, and then you start thinking, "Oh, why this? Why that?" That time one should know that it's not true. You must know it is God who is helping you in every way. You should be grateful to God for all that. But supposing if such a thing enters into anybody's mind, then such a person should not get to those ideas and try to distribute them to others. It's like a disease again. Such a person should get out of the ashram [and] go and see for oneself what is it outside, what is it without Sahaja Yoga, how you meet people, how they treat you, what's your situation there. Then you will realise what Sahaja Yoga is, how great it is, how much it has helped you and how God is kind to you specially. Because those who are outside do not know these advantages of Sahaja Yoga, these blessings of Sahaja Yoga.

So, as you go out you will see them how they are, how funny they are, how absurd they are, and then when you come back you will realise the value of Sahaja Yoga. So one should not accept all these ideas because it takes then a very long time for a person to come back, very long time. Once he goes out of the circulation, he goes out. As I have told before, many a times, that we have two types of forces working: a centrifugal, and centripetal one. By [the] centripetal force you are taken inside the Sahaja Yoga, you are brought in with your Mother's love. But there's another force which is always equally working is the centrifugal, which makes you get out of the circulation of Sahaja Yoga and you go at a tangent. You see, when you are moving something, say a stone or something, fixed with a thread or with a rope and you are moving it, suddenly you find the same thing which you are controlling from the centre just gets out in a tangent.

In the same way, it happens in Sahaja Yoga. And once you go out it's very difficult to be picked back and to put back into circulation. And such people are always suspected and never trusted and it's a very difficult thing. It doesn't work out for months together, sometimes years together. It's a difficult thing.

So, I would suggest that even if you have certain doubts, you'd better keep them away. Try to fix your nails higher and higher and try to cling on to them and cling on to them. Because Sahaja Yoga is something so miraculous and so great! The whole thing is so great that it is not possible for human beings to conceive what they have achieved. You have really entered into the Kingdom of God. But you cannot conceive this, still, with your brain, what you have got. So, you must know that the greatest of greatest has happened to you. And to keep it up, you must try to achieve higher levels and higher levels of spirituality, and forget all that, forget other things. Just try to go higher and higher with your dedication to yourself and to Sahaja Yoga.

I bless you again and again for a higher ascent in your being, and a deeper enjoyment in life.

May God bless you.

How beautifully they have done everything! So beautiful it is!

Let them relax! Let them relax! You see, children would relax now because it's so much in the vibrations. Let them relax! Don't you worry. Let them relax! Let them do what they like. That's all right. And whatever they are, they are angels. They're all angels. Really they are angels, you don't know.

Warren: Shall we worship You as Shri Ganesh first Mother and then as the Devi?

Shri Mataji: Yes, yes. It would be a good idea. This is such a nice idea I tell you. It has never struck Indians [to use marble]. We have so much of marble in our country. (Shri Mataji refers to a raised marble footstool) It's a wonderful idea I tell you.

Shri Mataji: Can I have my watch?

Warren: Yes, Mother. Yes.

Shri Mataji: So let's have it! It never starts before eleven, somehow. It's always at five!, Today the sari was not ready for me to wear. I didn't know what to do.

Warren: Who would you like to worship you first?

Shri Mataji: Oh, anything! I mean, first I wanted the children to do the job.

He wants to come also! Let him come.

Come here! This side is all of you. All right, we'll do one [thing]. First the small children, then the bigger children. And let's have four of them, three who are small now. One, two, three are small, all right? You three are big, so let's have you three and the little one to wash my feet. All the punjabi dress people! (Laughter)

(Puja starts)

[1] the city of Melbourne was named after the British Prime Minister, William Lamb, 2nd Viscount Melbourne, who took his title from the Lamb family home, Melbourne Hall in Derbyshire, England.

[2] the building housing the ashram had previously been a nursing home.

## 1983-0309, The sensitivity to reality

View [online](#).

9 March 1983

The Sensitivity To Reality

Public Program

Royal Exhibition Building, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Second Public Program. Melbourne (Australia), 9 March 1983.

I bow to all the seekers of truth. May God give you wisdom and understanding about the truth and about Himself.

Doctor Warren just now brought out a point that if somebody is doing this work in a split of a second, even on the television when it was only one minute, if it works out, then there has to be somebody special. All this kind of talk is not necessary in India, because Indians are well educated in spiritual matters. They know what is the Shakti is, what is Kundalini is. They know the chakras. They are very well equipped. They have got the names of the Shakti in which it is said so. So to them it is not to be told and requested. But in the West, though such great saints have been born, such seekers are born, they have forgotten the knowledge that they had, perhaps, of the power of God. And that's why I find the sensitivity of people is not towards understanding the reality, but more they take to artificial things.

Perhaps the more we are in contact with machine, we become more akin or close to machine. We try to understand everything in a machine-like manner, but not in that sensitive way, that people had once upon a time. Even at the time of Christ, except for few Jews who didn't like Him because they wanted to have their own money-making propositions, they crucified Him. Even the judge who judged Him, his wife could understand that He was a saint. And the people around Him, who were simple people, all of them knew that He was something saintly. Even at the time of Shri Krishna and Shri Rama, it has happened. I agree that many saints have been crucified, have been tortured, but not by the general public, by general people. It has been done by people who were in power, or who were prophesying some sort of a religion, who thought that their religion is in danger because they were making money out of that religion. These are the people who did all these atrocities and they brought forth this kind of calamity or this kind of torture to the great saints who lived.

But today is just the other way round. The public is not sensitive enough. That's a very hard thing to feel that the public itself is not understanding what is the truth and how to come to the truth. Yesterday in short I told you, first of all we have to be honest people if you want to find the truth. Is a simple proposition that we have to be honest about it, that we should know that we cannot purchase the truth. Secondly, the truth is what it is. Whatever are your own conceptions about truth is not the truth. Is your own idea, your mental projection.

Truth is what it is. It will be for ever and ever. And truth cannot compromise for you. You have to compromise for the truth. It is the other way round thing, that you have to compromise for the truth. You have to understand that so far those concepts you had, relatively if they are not near the truth, then you have to give them out. It's a very strange thing that you great people who are seekers, are born in various countries, in so many countries, I find. And then at this juncture, when it is not because there is so much sickness and all that. But is a special time also. Is a time of resurrection. Is the time of your last judgment. At this great times, that people should lose their sensitivity to reality. It is amazing how people take to artificial things. So many things people have done just because they could not see through. That's why I requested you yesterday, you must come to some logical conclusion. You must use your brains and understand that reality, if it lies within you and if it is a living process of your evolution, then it has to be done in a way that is not done by human beings, because no living work is done by human beings. It cannot be done. We cannot transform one flower into a fruit, leave alone a human being into a spirit. So, it has to be done by the same process which has made us human beings, and the same process that is living force of God's love, of living God's love, should do the job.

So it has to be spontaneous. You cannot achieve it through your efforts. Actually, those who tell you like that, that "You have to achieve it through your efforts," or, "You have got your karmas. You have got to suffer," and all that, are just giving excuses. They don't know how to achieve it. They are just giving excuses. You must understand that if you have got that power within you, it has to manifest spontaneously. For example, some people may not get realization. May be little bit, very little bit percentage, I hope, may not get it. But that is nothing wrong with Sahaja Yoga. There must be something wrong within you, physically, mentally, emotionally. There must be something wrong. So we have to correct it and we have to see that you get your realization in a proper way and that it is achieved through your own understanding, in your own glory. That you should know that you have got your realization.

This is the only difference between the evolutionary process so far from animal to this stage, that human beings will be aware of their realization. They will know all about it because now they have become masters, that they are not doing things automatically. They will know that this power is flowing through them and they will also know how to handle it, which can be decoded through Sahaja Yoga. And you have to learn the technique of operating God's laws, which are tremendous and wonderful. You believe it or not: God exists. His loving power is all-pervading. We have never felt it before. I agree there, you have never felt that His all-pervading power is everywhere. You have felt the ether, through which we receive the television and other communications, but you have not felt that subtle power, which is all-pervading, not only but that, but is the subtle of all these gross that you see. But the time has come, very precious time, that you have to get it. So all your other identifications, I am sorry, you have to drop them. You have to just become your self. Whatever you have gathered in life time, all kinds of concepts, and precepts and all that, forget it. Just think that you are a human being and you have to get your realization. That's the most important thing. All the rest of things are of no use.

So I would request you first of all, in all honesty, try to be the spirit. And if you become the spirit, try to understand the path of progress in your spiritual ascent. Now to come to the point of this subtle instrument already created within us, to come to this point we have to understand, as I told you yesterday that this is the knowledge of the roots. Whatever you have so far, is the knowledge of the tree. But you don't have any knowledge of the roots. Many people have told me, "Mother, what Christianity has failed. That religion has failed. This religion has failed. How can it be? If there is God, how can it be?" I mean, there are communists also in this world who deny God completely. But is not that the religions have failed; not the prophets have failed; not the incarnations have failed. It's the people who represented them, wanted to make something of their own, of their own concept, of their ideas, and the whole thing has become such a market place, that I just don't understand. How can you sell God? How can you sell His ideas? There is no business about God.

Now this one is the great instrument that you have within yourself. Yesterday I told you that you need not accept Me as a sort of a conditioning on your mind. But as a scientist, keep an open mind. And this is the hypothesis I put before you, and when it works out, you have to see if it is all right or not. Now some of you who might be doubting about it, or thinking that, "Oh, it's all another story," or things like that. They can go ahead with it because Divine is not interested in such people. Divine is only interested in people who are honestly seeking the truth.

So this center that you see the first of all, is a very important center. I don't know what he has told you about it, but is called as the Mooladhara. It's the center of Mooladhara, center of Mooladhara. Mooladhara itself is that triangular bone, which is a very small triangle. You cannot see it clearly. We should have expanded it to show you, which contains in itself the power of Kundalini. Is the power of that energy, which I told you yesterday, is the pure desire to become one with God. All other desires are not satiable. That's why this is the only desire that has to manifest. Otherwise, you are not going to be satisfied with your life. Now, this pure desire exists in that triangular bone, and you could see it also when you raise the Kundalini, is pulsating there just like a heart. But not on every person. Not on every seeker. Only those who have a problem with the other two centers, you can see with your naked eye, the pulsation of the Kundalini. When there is such a pulsation of the Kundalini, we have to know that these two centers are in problem in human beings. And these two centers are, the higher one is called as the Nabhi Chakra, which means the center, the subtler center of the navel. And this center manifests outside, what we call the solar plexus. In the medical terminology is called as solar plexus. But that's the gross thing. This is the subtle center which is in the medulla

oblongata in the spinal cord.

Now this is a very, very important center within us again, which was created since long, when we were seeking. First, as animals we were seeking food. Then also we were seeking our evolution. Because animals also sought their ascent from a one-unicellular animal to a multi-cellular animal, like all the quadrupeds are or the mammals are. How they arrived it, is no one can say. because the power that worked for it, lies in the central path of this central Nadi called as Sushumna Nadi.

So first we were seeking the food. Then we were seeking the shelter, as you go by in the history. Then as we evolved more and more, we started seeking our joy in, say, economics, in possessions, then in politics, in power. Then we evolved much more and we thought there is no joy in all these things. We have had enough of it. Specially the affluence helped you a lot. Because affluent people get fed-up of materialism, and the plastic mountains that they have created. And they just want to have something simple in life. At this stage then they start thinking of their spirit. They think, "How is it that we are not yet satisfied? How is it we are so restless? What are we seeking?" Some of them know what they are seeking. Some of them don't know what they are seeking, but even if they know what they are seeking, they don't know how it will happen, and what should we expect. That's a very important thing where I find Indian people are better equipped.

But you have another great equipment, that your desire to seek is very strong, is extremely strong, and you go like a bull at it. I have seen people who got realization, and they were running so fast towards it that even after getting realization they would not accept that they have sought it. They would not stop, you see. Like a bull is running very fast, you see, even if you offer him something to eat he won't be able to stop at that point. He goes little ahead then he looks back, "Yes, that's it." So he comes back. It has happened with so many people who have done a kind of a guru-shopping, I would call it, it's a habit. They take a bag in the hand with little money, go round in the shop, "Now which guru is available?" So they go to one guru, "All right, no good, hopeless." Then he goes to another guru, third one. And Sahaja Yoga is a temple somewhere away from that market. So that habit is also formed in human beings of seeking that even being introduced to Sahaja Yoga and even after becoming the spirit feeling the all-pervading power, still they don't want to stop, because the inertia is too much. And it's still they are going on. But after some time, they reverse back. I've seen many things like that happening in Sahaja Yoga in every place I went to. Specially in England is very common that in first shot they just can't believe it, "How can it be? It's not so simple." Because then their ego is finished. They have found it, "How can it be? We can't do it by ourselves." So they forget about Sahaja Yoga for a while. Then the Kundalini comes and tickles them all over. Again She comes and clears them all over. Then they start thinking, "What's happening to me?" And then they come back to Me and say, "Mother, I must say there was something that had happened. But I, just I was too fast. I was too speedy and I just didn't get the glimpse of it." All right, settle down now. So that's one thing is always common and it's all right. It's excusable; this doesn't matter. You take your own time. I am not in a hurry. But Divine is. Divine is in a very great hurry, and the work has to be done in a very great speed now. It is very important that we have to move in a very tremendous speed.

So this seeking within us is surrounded by this ocean of illusion, within ourselves. This ocean of illusion comes to us because of our ignorance. We see things which do not exist. For example, there is a gentleman who comes to us. He is very sweet to talk to. And after sometime we find that we are missing our purse. It's gone. He was very nice, very well-dressed. Then how is it he's vanished? Most of the bank robbers are very well-dressed people. And the way they do it, it's surprising, how they befool. Very intelligent people also, by their dress, by their methods, and the way they perfect themselves.

So what happens that you cannot make out reality, and this illusion is in everything we have, and in that illusion, all the time we are lost. We feel that, "This is the house I have made. What a nice thing I have done. Such a great thing!" But if you look at it, after all, this is all dead from to the dead. You make a chair; then you think, "Oh, I've made a big chair." Now this chair is all right, but tomorrow you won't be able to seat on the ground, if you are sitting on the chair.

So like many illusions we have about things, material things also. Say now, if I have, say, a beautiful carpet, like this one. It's not mine, thank God. But supposing it, I possessed it, then I have to go to insurance company. I have to look after it. I should bother now, "Have you given it back to me or not?" But if it is somebody else's, I am enjoying it very well and without worrying about it. But the idea of possessions also come in. Then there is an idea of relationships also. All these are such great illusions. They just

open out, absolutely open out, as soon as you find the light of spirit in your attention. Like in this room when you enter in, you find it's dark. You catch hold of a chair. You will say, "The chair is the room." Somebody will say, "This pillar is the room." Somebody will say something else. But supposing you just push a button, the light comes in. Then you understand what is this room, what is the relationship with each other. The whole integrated knowledge about this room comes to you, when there is light. And this is what one should understand out of enlightenment. But the illusion is, people think, that when they are deluded, they are rising.

The other day somebody asked Me a very funny question that, "Is schizophrenia, is it a step to enlightenment?" Now can you imagine? But then I heard that there is a very big book written about this by some gentleman who says that, "You have to become mad to become a Self or a Spirit." Can you imagine such a stupid thing? It has not happened in any evolution of ours and why should it happen now that we are human beings, so beautifully created, that we have to become mad to become something higher? I have not heard of any mad person who becomes higher by becoming mad, so far. But this kind of a theory is going on. So you can imagine, how there are delusions and how there are illusions and there are sources of these negative forces which are giving you all the time the waves and waves of this illusion that you live in this illusion. So is doubly crowded, is doubly blackened, and that's how if people cannot find the truth, I am not surprised about it.

Now this place is called as Bhavasagara – is the ocean of illusion in which we live and we are seekers. So this one is bestowed upon by ten valencies that are within us, because we must keep our valencies all right. Even if you are in the, say, ocean, our ship should be seaworthy. Then any kind of illusion is not going to deter us, if we are seaworthy. But seaworthy means, we must know if there is a fog, how to move in right direction. We should know how to overcome all the hazards of all kinds of storms and all knowledge should be built-in within us. And that built-in knowledge is, this dharma, as they call it, is a religion within you; not without, but within you, which are ten valencies. As the carbon has four valencies, it has ten valencies.

So we have within us already a built-in system which gives us this guideline. But the illusion is such that in that illusion we develop another problem, and that is we never listen to right people. The right people are the ten Primordial Masters who came on this earth. They have had many other masters also, not that they were not right. But major ten Primordial Masters came on this earth and they gave us complete knowledge as to how to balance ourselves and keep to ourselves as human beings. But then the question can be asked : "Why this balance? For what? Why should we have this balance?" First of all, to keep a good health. Secondly, to have a very good nature. Thirdly, to live like a human being with others and not like donkeys or like lions. It is a balancing thing which gives you a proper balance to have a proper society, a proper kind of life, in which you lead a normal life. And you are not on your own, by which you are in relation with the whole.

Now you see the relationship is from there [Void] to the whole. But last of all, this balance is important that you should achieve your ascent. Any aeroplane which has got only one wheel will not fly. Though it has to fly in the air but it has to have two wheels; it has to have a balance. An imbalanced thing cannot fly out. That's why we have to have the balance. And that is why these Prophets have taught us the methods of how to balance, balance ourselves, keep ourselves in balance and don't go to extremes.

But whatever they might try, whatever they may say, we just go in the opposite direction of what they have told us. And we really go into an extreme condition of fanaticism or some sort of a torture to ourselves, or some sort of a great harm to our being. That's human nature. That I cannot explain. Why so? Why they are anxious to ruin themselves, this is beyond Me to understand, because God has tried His level best to make you happy. He has tried to give you everything, but if you are bent upon ruining yourself, what can you do? You see the sun is shining, and is giving the sunshine to everyone, but if some leaves want to get inside the mud, what can the sun do? I mean, it is like, "Come, bull, and hit me," sort of a process people take to. I don't know why they take it. This you may be able to explain better, but to My simple mind, I just don't understand.

So these things happen to us by which we try to ruin ourselves. Now the first of all, as they said about the curing part of it, which I must talk to you about, because it is not such an important thing in Sahaja Yoga, there is no, no accent on curing. I mean, we don't say that, "We cure this and cure that." I mean, it's not a hospital going on here, nothing of the kind. It's just that if you get your realization, as a bi-product you get well. That's it. But you see suddenly people ask you questions, "Can you cure this? Can you?" I don't say, "I cure it." You are going to cure yourself through your own ascent. It can work out through Sahaja Yoga. And then it becomes a headline for everyone, "She can cure this disease, She can..." It was surprising that even in the television they

had put Me as a healer and I was amazed to look at Myself. What is this they have put it? So they make out of you whatever they like. In Sahaja Yoga, it is not the healing that is important, it is becoming is important. That you become the Spirit is important. You have to become the Spirit.

Now, for example, I'll tell you one small thing here, how imbalance causes so many troubles to us. There is another center here down below, if you see, is called as the center of Swadishthana, which gives aortic plexus as the gross manifestation of itself. Now when this center goes into imbalance, it goes round and round this ocean. Also it can retract. It can go further. What happens? Now this is a center for our future and for our creativity when it comes to the right. And when it moves to the left because it has got a step, like a lotus it moves. And if it comes to the left, it acts for something what we call unauthorized, anti-god activity. So another one also is unauthorized, because when we say that, "I am doing that," then it is ego, is created in you and which passes into that pouch there in the head, like a balloon, and you form a big institution of ego in your head. On the other side is this one, where it comes to the left or any conditioning that takes place, that people say, "Don't do that, and don't do that," and all kinds of conditionings through any kind of teachings, that creates another institution called as superego.

Now when we go to the extremes of anything, how problems are caused? Example of that I will try to give of one center, because there is no time for Me to cover all the centers. Take this Swadishthana Chakra. It has a very important work to do, is to transform the fat cells of the stomach for the use of the cells of the brain. Brain also is made of fat cells. And when a person thinks, this special Swadishthana Chakra converts the fat cells for the use of the brain. Now, when you think too much for the future, you think, think, think. I mean, people are mad with thinking. Some of them did tell Me: "Mother, you cut my throat, do what You like, but stop my thinking." [Laughs] It has become another inertia sort of thing, they just go on thinking and they just can't stop thinking, whatever they may try.

So when this process starts of thinking, then what happens that this Swadishthana, poor thing, goes into a great speedy process of transforming the fat cells.

Now it has some other work to be done. Now this is going to the extreme, to think about everything. Sitting down they will think that now they have become the Prime Minister of Australia, so what should they do to correct. I mean, there's nothing like an election, nothing has happened, but they are already thinking for the Prime Minister. If they are driving on the street, they are thinking for all the Police Department. If they are building one house, they'll try to find faults with another house so that he should not have done, while the house they are going to make might collapse.

But all the time the idea is to see and think about everything else that doesn't concern you. So this heavy load on your head makes it a big ego there. Apart from that ego, which is a horrid thing, which can make you absolutely stupid, but apart from that, it makes this poor Swadishthana Chakra work so hard that you neglect other important things in your body, the organs like your liver. Such people have very bad livers, those who think all the time, plan all the time. They will plan. Even the ladies will plan all the cooking. Imagine, ladies planning all the cooking. It's absurd! Because you go to the market, you have planned for the fish and there is no fish in the market, and you are upset because you can't cook fish. But why did you plan? Whatever you get, you will bring it home and cook it. That's the best way. So this planning business also goes on too far. When we go to the extremes it so happens, that we make this work too hard and we get a liver trouble. Then we get also the pancreas out of gear, because pancreas has to work, has to be worked through this Swadishthana Chakra. When it is out of gear, the disease you get is diabetes. The simple thing as diabetes. Now in India if you go and see the villagers in India, they take at least five spoons of sugar, otherwise, they don't think it's a tea. For tea, they must have five spoons of sugar, and they never, never suffer from diabetes. But in the cities, where the people even just touch the sugar, they get it back in their urine. So something wrong with the city people. And what is wrong with them is, that they are using this Swadishthana Chakra all the time for thinking and thinking and thinking.

Now another disease that one gets out of it, is the disease of the spleen, which is a very serious thing. Spleen produces red blood corpuscles according to the necessity of the person. Now, any emergency arises, it starts producing more RBCs. Our life is such that we are always in emergencies. Everyone is. Whether he is a shop keeper or he is a minister, everybody seems to be very busy. Now, in the morning first of all to read newspapers, is another curse. Because you read newspapers, you hear, "This is

burnt. That is finished. So many died. Somebody in the aeroplane finished off," maybe our relations are there - so you get a real pain there in the stomach. That's done by this poor spleen. It goes into a big process, into a very big mechanical production of RBC starts. Now when that happens to you then you don't know that you better keep the spleen now at least little rested for other things. But just then you will ask for a breakfast. You will get into the car, with a breakfast in your hand eating that. And there is a jam in the way, and then you are screaming at, because you are late. All sorts of things happen to us like that and we go on creating emergencies for ourselves. For what? What are we going to gain out of it? With this hurry and scurry what have we achieved? So this spleen goes out of order. It does not understand the crazy person. It becomes crazy itself. And it starts producing red blood corpuscles, this thing, that thing. Now you become vulnerable to a horrible disease called as leukemia. Of course, it is triggered by something else, about which I may be able to tell you, today or tomorrow. But you are just vulnerable for a disease called leukemia where just doctors will say you may die within one month or two months. That's all they can say about leukemia.

Now such a person doesn't realize that, "I have brought this disease upon myself by being like this." We are human beings. We cannot rattle like tins. We have to live like human beings. The way we rattle ourselves morning till evening is so dangerous for our being that we must have a balance in our lives. We must learn how to rest. And rest is also another problem. Then they will go to the sea, burn themselves up, completely extreme. I don't know why this fashion has started from where. Must be somebody must have put this into the ideas. You see, this is a very recent one. About twenty years back nobody bothered about sun-bathing. Nobody knew about it. When, you see, I just don't understand also the psychology of the West when they don't like black people - they are immigration problem - why do they want to become black themselves? They tan themselves. There are tanning companies, this, that, all kinds of things have started and that's how they, you know, you get the disease called cancer of the skin, which is a very serious disease. And this beauty fashion is also for whom? I mean, I just don't understand that in India people think that you are very good-looking people because you are fair, and here you think Indians are better because they have got darker skins. So whatever we have, we are not satisfied with it. But it's not so important that we should kill ourselves with this sun-tanning to that extreme.

So that sort of an extreme you do it with this Swadishthana Chakra, and you have problems of this kind. But also your tension can rise if you use too much of this Swadishthana Chakra because your kidneys also become poor things. They don't know how to adjust to your madness. They way you lead your life, you don't think you are a human being. You think you are a supersonic aeroplane. Then poor kidneys don't know how to work you out. I mean, you are made by God, not by human beings who have made super-sonic aeroplanes, this, that. And the super-sonic aeroplane doesn't think. First of all it saves its energy because it doesn't think. First of all when you think, you are spending most of your energy, and actually the way you spend your energy with an extreme way, you develop all these horrible diseases.

Now what happens actually when you start doing too much to the right or to the left? Now, the right side is a thing where people become extremely fanatic, very disciplined. All military people, you see, hot-tempered. You can't just go near them. If you go near them you will get nothing but heat coming out of them. They are very hot-tempered people, angry people. They lose their temper. You just can't talk to them because if you say a word, they will box your nose. This type of people are so many in this world, you can't imagine. So many of them are, I have seen. I am amazed how they exist with themselves. Why don't they box themselves sometimes? They might be. They are full of anger, frustration and all kinds of bad feelings about others and about themselves. All these people, all this kind of people, come up when you become very austere. You say, "Oh, I will have no indulgences. I am absolutely living on a shoe-string and eating just two leaves per day." Such people will thin out and they will look like mosquitoes. But I don't mind their looks, but the way they bite you, is the worst part. And they are sometimes regarded as the beauties. Then God save us from the beauties, because if they become the world beauties or whatever beauty contest, you see, so, models, this, that, then they are lost people, absolutely lost to any senses. They become really stupid.

Now this kind of extremity comes to the right side. The left side comes when you indulge into something like drugs. Now people might say, "What's wrong in drugs?" It does such a damage to you. It does. People may not believe it, but it does. It does finish you off on your left side. As the alcohol may finish off your liver, the left side is completely jammed by the drugs you take, because you move more towards the left. And the more you move, you go from your subconscious to the collective subconscious, and then you are attacked by negative forces, and that's why it attacks your brain also. Such people can just

become gradually into a state of just like cabbages and they would not even realize how it is happening. So all these things are harmful to us. Indulgences into anything can make you left-sided. Eating too much, there is one person eating two leaves, another is eating so much. See, all these extreme behaviors, as I said, create a very big problem.

Now how cancer can be caused, we have to see. Then I will move to other things. That, supposing this is the center, and this center has got left side and right side. At every emergency, both the sympathetic nervous systems which are expressed by these two Nadis go into action, and when too much action starts, what happens, the relationship is broken. And the deities, who are controlling these, go off to sleep. And when the relationship with the whole is broken, when it is broken, then you have no control from the main, you can say, from the whole, and the cells become on their own. When they become on their own, so individualistic, they become malignant. For example, if it happens in the stomach, you will find the liver will become so big. Or if it happened in the mouth or nose, the nose will become so big. The rest of has no chance. It's a very ego-oriented stuff. It goes increasing, increasing. And also if you live with an ego-oriented man, you can become also ego-oriented. Hitler is one of the examples of that, how he made people ego-oriented and so stupid. Actually so horrible by his own great ego that he developed.

So these cells also become like that and they make other cells also malignant and that's how the cancer is settled. Now to such a patient, what have we to do? You have to try to raise his Kundalini. By giving some power there at that point, you can pacify. You can give some additional, as you call the petrol, to the exhausted one. And gradually when it is done, it comes back to its normal [UNCLEAR : could be - 'ways' OR 'phase']. Then you put the Kundalini through it. So it makes an ascent and keeps it in place. It awakens the deity in that center and that center looks after the gross side of life. That is how cancer can be cured. It's true that Sahaja Yoga has cured cancer of so many people and some people in ten minutes have got rid of their cancer. Ten minutes, is a fact. But that doesn't mean that I am going to cure everybody's cancer, by any chance. It is not so. You see, the trouble with people is, they say, "Do you claim you can cure cancer?" I say, "I don't claim. But Sahaja Yoga can do it." "Then you must cure this cancer." I said, "Why? Why should I cure? Are you paying Me something? Have you called Me here? I have come My own. If I want I will; otherwise, I will not." You see, it is like a aggression of this kind on a person that, "You must show how you can cure." Why should I show? I don't want to show it.

Like I had a very big lecture in the medical college, medical institute in India, and of course the Vice Chancellor was very much impressed. But some of the doctors they came and they said, "Mother, we will give you four patients of cancer and you cure them." I said, "I have no time. I am very busy. You better ask them to come to Sahaja Yoga, get their realization and cure themselves. I have no time for that. I am sorry. I am busy with other work." So, then they said, "All right. Do you have any file of the patients you've cured?" I said, "I have none. I have no time for filing." It just flows. It just works. What am I to write down everywhere? This is it. I have cured this x, y, z, for what? I have no clientele. I do not have to cash it. So why should I do it? It's just flowing. Those who want to have it, can have it and can work it out. But you cannot force Me that, "You must write down and ...", for what? What is the purpose? I am not running a hospital. I don't have to have a credibility on that, if I cure or not. For that doctors have to get their realization first. If they don't get their realization, I am not bothered. If they are really bothered about cancer, or any other disease, why don't they take their realization and help their patients? They can.

But the patients who are not interested in God, God is also not interested in those patients. It's common sense. God has the greatest common sense. The lights which are never going to work out, which are absolutely useless, you are not going to repair them, will you? No human being is going to do that. What's the use of repairing a light which is never going to work out? So God is also like that. He has such a lot of common sense. He is not going to waste His energy for these things.

The most important thing today is not to cure people but to give them realization; to redeem them, to evolve them, is the main part. You can be counseled, you can be told, everything explained, you can be brought to logically conclusion. But the aim is to get your realization and not to worry about your illness. Illness will disappear gradually. It has happened with so many people and it should happen with you. But it should not be a condition, that you come to Sahaja Yoga as an obligation on us that, "We have come to Sahaja Yoga, you better now." That's not so, because, as you know, we have no organization. There is no organization that we have. You have to come humbly to it, and it works out.

God is the ocean of compassion, ocean of love. He is the one who is so anxious that you all should enter into His kingdom to

occupy your great seats as His children. He is the Father of the Fathers. He is the most loving Father you could think of. Then when we challenge Him like this, He doesn't like it. We have to enter into His kingdom in a humble way, and He will definitely bestow His blessings on all of you, because He is the one who is so anxious. I Myself amazed at the way He is blessing people. Imagine six thousand people before Me, they just get realization. Can you imagine such a thing happening? I have seen Myself. It's happening. So many things are happening today that is evident that God is very gracious, as well as He is wrathful. He is a wrathful God for people who do not take to Him. He is wrathful. And that's why one has to be careful. If you lead a life on your own - "What's wrong?" "What's wrong" is one of the philosophies people have - then you have to pay for it, this way or that way.

So as a Mother I have to tell you that, "Why not?" When you have got everything. You have got the spirit within you. Is the power is within you. Everything is there. Why not get your realization? Why succumb to this useless ego which is not yourself? You are not your ego. You are your self. You are your spirit. And that spirit, when it comes to your attention, you become such a wonderful person. The whole thing is lost. Like a lotus rising out of the mud, it covers the whole of that pond and its fragrance fills the atmosphere with such beauty. That's what happens to you when you get it. So why not have that? This is your own, within your self, and the Divine is so anxious. I don't know what is the missing point.

Today, I am sorry they have today called Me after this program for a radio, and I am going there. I don't know how many people are going to attack Me on the phone. You see, all kinds of things they say on the phone. But I told them I will not receive the phone. You better receive the phone and let Me know. Because all these things are subject to, I find that people use it for just call sometimes, for not expressing anything good but for expressing something that's inside them anti-God, absolutely anti-God thing. I hope today they will behave themselves and it will be a good time for them that they should enjoy the bliss of God. I must thank for people who rang Me up to say that they received their vibrations on the television. And that they telephoned to Me and they found out My phone number, because My phone number was not available. And it should happen to all of you today, that you should get your realization. So the first intense feeling should be that we should get our realization, somehow we get it, and then we will talk about the rest of the things.

Yesterday I gave a lot of time for questions. And today I think we have very little time. But still I can allow you to ask two-three questions and then we should go ahead with the procedure of realization. But too many questions are not needed. What you need is your realization. Actually, if you ask too many questions, sometimes the realization doesn't work out. Not to frighten you but I tell you, because your mind starts working. You have to, you see, take it beyond your mind.

Tomorrow I'll tell you about that great chakra of Agnya, which is bestowed upon the deity of Jesus Christ. That how, when the Kundalini rises through it, how He sucks in these two horrible things called ego and superego, and how you become thoughtlessly aware and you come in the present. And you become, when it comes out of your fontanel bone area, the real baptism takes place and you get connected. You get connected with the whole and you become collectively conscious. You become. Again I say, it is actualization. It is not just talking that, "We are all brothers and sisters," but you just become it, comes in your awareness. And you start feeling the other person on your fingertips, yourself, on your fingertips. As Mohammed has said, "At the time of resurrection, your hands will speak." He has spoken more about this time than about the doomsday. But all the Muslims are talking about the doomsday only. I don't know why they are waiting for that before this.

So first the resurrection time has to come because in all graciousness and kindness and compassion of God, He is going to give us a full chance to achieve ourselves, because this is His creation. He is anxious to do it. He doesn't want His creation to be destroyed. So, may God bless you.

## 1983-0310, Your own guru within yourself – is your Spirit

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Your Own Guru Within Yourself – Is Your Spirit

Public Program

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Introduction by Dr. Warren:

Again, it gives me great pleasure to introduce to you again Mataji Nirmala Devi. For those of you who have been coming regularly to the series these last two nights and tonight, I think many of you will have experienced Self-realization. For those of you who haven't, don't despair, because it can be worked out in everyone. Not everyone keeps that gift of Self-realization, because, very foolishly, when we touch it, we let it go, we squander it, or perhaps we don't develop it in a way in which that seeking that lies within us would desire.

But whatever it is, most of us who get this experience of Self-realization come to a point where logically they reach the conclusion that there must be something that has happened within me, which has taken me into this new dimension of awareness. In my own case, when I experienced Self-realization ... it was a very remarkable experience because I gained my experience from Mataji, in Her presence, in India. But the events that led up to that were quite interesting. Because, as practicing professional in health care, looking after lots of patients, I was able to watch a lot of those patients who were going to India, going to America, going to various places of Spiritual pilgrimage all over the world. And many of them were coming back – quite curiously to me at that time – quite damaged and quite in a state of mental and physical disarray. I had done a lot of reading about seeking, I had read a lot about Eastern religion, I had read, of course, the Christian scriptures, I'd also read extensively the Koran. But I was watching what was happening to my patients, to these people who were coming back with physical problems and especially psychological problems, and psychosexual problems, which were far worse than when they went away.

But having done the reading, having read about these so-called masters that are granting Self-realization – so-called – or the experience, or the promise, or some such thing, I was curious to find out why it was that these people seemed to be a lot worse off. Worse off, not better. And this was from a purely rational point of view: at that stage I hadn't gained my Self-realization. So I was given to believe that many of them who had these experiences were actually purifying themselves. That was one explanation. Other explanations were that it was a process of growth in which you have to re-experience so many of, for example, your childhood experiences, or repressions, or whatever it was. And this seemed to be, I suppose, to a rational mind that wanted explanations for things, reasonably sensible. But I still couldn't come to terms with why these people were really – if I could use the word – quite freakish when they came back from these so-called pilgrimages.

So I went myself. I went to the ashrams of these so-called sat gurus, I went to the places where hundreds of my own fellow countrymen and dozens of my own patients actually reside, where they live, where they have regarded it as their Spiritual home. And they live a most remarkable life. They live a life which is, to my way of thinking – from a purely Western, but perhaps a more universal point of view – a very sick life. I watched the depraved things that go on in the ashrams. I watched the mental sickness which was manifesting everywhere. I watched them using sexual and other, rather bizarre techniques for the so-called awakening of Kundalini. Because I knew that Kundalini had to be awakened. That much I knew. I was also very worried about this whole notion of Kundalini because all the books that I'd read were ... somewhat ... scary because they had suggested that Kundalini is a dangerous energy that you mustn't play with, and that when it's awakened it can lead to all sorts of mental and physical disorders, and so on and so forth.

So, I had all these sorts of conditionings. But what I saw in fact in these places was nothing but a nonsense. Watching them dancing to this subliminal music, which, in fact, damages the brain cells; using strobe lights, which damage the cells of the back of the eye; using tantric techniques of so-called sexual kind that are “awakening” the Kundalini; people going into contortions; but worse than anything, people getting mesmerized. This was the most frightening part. Watching an hour-long “technique” — and that was what it was — whereby the “guru” mesmerized his audience, it reminded me, in fact, of much of what I’d read of Hitler, and it really disturbed me. I went from one to the other. I don’t mind naming them: I went to Rajneesh, I went to Muktananda, I went to all of these different places. I went to Sai Baba’s ashram. I, thank God, was never initiated by them, nor did I see any sign of them. They were in America, living their luxurious life. But the disciples were there. And they were in a horrible state. Many of my patients were there, and they were very very damaged. So from one to the other I went, forming increasingly a view which ranged from disillusionment to total disgust. If this was Spiritual seeking, then I just wanted to forget it. So I virtually abandoned the idea of finding out in India because it seemed to me to be a just one big joke, a very sick joke. People like Rajneesh were practicing nothing but sexual pranks and pseudo-psychology as the means of awakening this energy, which of course it doesn’t do.

In fact, what happens is the very deities that William Doble has just spoken of recede from those centers in a very very angry way, and you feel fire and burning and all sorts of negative experiences at the hands of these “gurus”. I came to the conclusion very clearly that I wandered away from this situation. In fact, I very quickly came to the conclusion that these must be, in fact, the antichrists. Because the very thing that I had been seeking, that very beautiful experience of Self-realization, was at best no more than a promise, and at worst was, in fact, absolute damage to either the psyche or the physical body. And so, I was about to come home, I had my flight booked back, and I also had the telephone number of Shri Mataji. I telephoned to Her. Something in me said, “Give one more a chance,” and this precisely what I did. I went to Her. In fact, I gave Her a telephone call, and at the other end was a very warm, loving voice, who simply invited me to come over and to meet Her. And this I did, in Bombay. And after a very beautiful hour or so in which there were grandchildren scrambling all over Her, in which there were all sorts of very very normal things happening around Her, She invited me to come to the Sahaja Yoga center in Bombay and to experience the Realization that I’d been seeking.

By that time I was feeling very relaxed, I was feeling calm, and I certainly wanted to experience what She had to offer. I hope you bear with me in telling this story because it’s a story which lies behind the pain and the agony which so many people have suffered in their seeking, in their disillusionment with their seeking, and it reflects just one such person who — but for the grace of God, but for the grace of the Mother — would perhaps have been lost in this round of human existence. We’re at a crisis point. All the great incarnations have spoken of the great time of confusion, of the time when there would be these antichrists on the earth. They are here — to seduce the seekers. These are very strong words, but they are here to seduce the seekers. They’re here to mesmerize, they’re here to confuse. And we have every evidence of it. From Pune, there has been one gentleman — if we can call him that — who has had to run away. The BBC did a documentary on the subject called “The god who ran away”. And they call him Bhagwan. And he’s now settled down in Oregon, in America. And the American government don’t want him either: they’ve given him a deportation order. He might come here. You people should take a responsible stand. There is another one who claims to be the incarnation of the Lord Jesus Christ. He was a little fat boy who, at the age of sixteen, started a mission.

First, he married his secretary who was nineteen, then he had a squabble with his mother and his brother, and they wrangled for the position of power. And finally he settled down in Denver City and in Florida, and he has literally thousands and thousands and thousands of people who are awaiting so-called knowledge, whatever that might be. There are so many. There is one “guru” who lives in Bangalore, who plucks diamonds out of the air and offers them to American tourists. He calls himself the incarnation of Kalki. He’s a man known to have certain sexual deviations, which have been written up extensively by many people who’ve been there. There’s a man who died recently called Muktananda, who died of a massive heart attack. What great saint would die of a massive heart attack? What great saint would need a bypass valving his heart for the last fifteen years? What man who called himself a saint would have a dirty disease? I ask us all to be very rational about this, to use our brains and to openly oppose these false gurus.

Take a stand on the subject because they are the ones who are going to damage these young people who are coming up in the

world today. Many of us — I'm forty-seven years of age — many of us at this age, all right, we've made our mistakes. With the grace of Mother, those mistakes are going to be repaired. The effects are going to be neutralized, the damage is going to be fixed up. Not so much from these false gurus, not so much from them, because we missed out, thank God, but many of the young people today are part and parcel of this whole mesmeric nightmare that's going on against our evolution. And we owe it to the young people, who are in their twenties, in their teens, and the young children, who could be very seriously damaged. Mataji, as you know, speaks openly against these fake gurus. She has done, since Her message began in 1970, She has named them, She has said who they were in their previous births. She has warned the sort of diseases that they cause in the seekers, many of which She has had to cure.

So, in contrast to that beautiful optimistic potential, which we all have, and which Mother has granted to most of us, so many of the people who miss out and do not get their realization, contrary to our possibilities, so many people are going to be lost. And I urge each and every one of you people who get your realization, who develop their realization, to take a stand, to speak out against these people. When you hear them come to your city to lecture, when you hear people conversing about them, when you hear people defending them, take a stand. How many people sitting in this audience may have been someone in the crowd at the time of the Lord Jesus Christ and did not have the courage that even Peter may have had? How many of us can sit comfortably in the chair and say that "I will take a stand when it comes to this nonsense that's going on in the society, when it's anti-God in its nature and its effect"? As I said, I'm a professional person. All Sahaja Yogis are professional people or, in some sense, working people, in a very very normal way. And we don't believe in stupid attitudes and practices such as sannyas, wearing clothes that are specially designed for the guru, giving him Rolls-Royces, a hundred other, rather ridiculous tactics that are employed. We reject this nonsense.

And in its place we have Mother. Mother, who is the one who Christ spoke about as the one who would come as the Counsellor, the Comforter, the Holy Spirit who would teach us all things. She's the one who can do the job, in a very very simple way, as I said last night. You feel this manifestation of the cool wind of the Holy Spirit you feel it on your central nervous system, consciously. You begin to have the manifestation which all the great teachers who came on this earth said we had to look for. Mohammed said it is the Ruh that has to be looked for. And Bill has spoken of all the others. "At this resurrection time our hands have to speak" — all of these things. We have so many Muslims, Hindus, Christian, Buddhist — people who belong to Sahaja Yoga and who now have finally been liberated from that limitation of any one sect, or denomination, or group. This is the long-awaited experience, which you've all been waiting for. As I said, so many of you have probably been a Christian, a Jew, a Hindu; you've probably stood in the crowd — silently, knowing the truth — in those incarnations where you've been seeking. Now you've come to this point in your evolution where all you have to do is, by the grace of God, by the grace of God, get it. In the form of the Mother, that grace has come. That grace flows on your hands, it flows from the top of your head. It neutralizes negativity, it dissolves all those things in us which are against our evolution, and it gives us the bliss, that is the Spirit. Ladies and gentlemen, again I introduce to you Her Holiness Shri Mataji Nirmala Devi.

[Shri Mataji Nirmala Devi's talk]

To all the seekers of truth, I bow. Dr. Reeves has spoken rather strongly today. I think he is a very great Australian to have that kind of a wisdom to see through the nonsense and the mockery that people were inflicting on simple naive seekers from abroad. It requires a great intelligence and common sense to see through that. But the greatest of all is the desire to do good to others, to be touched by the agonies of others, to be upset what others are suffering. This is the biggest thing, that really brings you to the right point of understanding. What he said is absolute truth. I've been to all these gurus to find out what they have been up to. And they have been telling everyone that "She was my disciple." Another said, "She was my disciple." I just wanted to find out what are they doing to these people, how are they grabbing them, and what are they managing. I knew the divine path, I knew the holy path, the pure path, but I didn't know the path of the crooks, of the antichrist, and actually I had to find it out Myself.

And that's how I went to all these people in a garb that "I have come to learn" — they never recognized Me. What you do and all those things. And that's how I have been able to find out methods, in the permutation, combinations of your barriers, how to achieve en masse realization. In the beginning of My life, I started with normal, common people, intelligent people, educated people in all walks of life. I had to go through various types of phases, in which I met all types of people, and I could, through My

subtle methods, find out what are the barriers. But the worst of all, which concerned Me the most of all, was that the great seekers of the ancient times have gone into such mesmerism, into such ego-pampering processes that how will they retreat back? It was a big concern to Me.

I have tried — after getting so many normal people first to Sahaja Yoga, then to these combinations — I must confess that it is not easy to give realization to people who have been to those gurus. Day in and day out I have to work out the permutations and combinations of barriers, of terrible barriers within them. It's not an easy thing, but, thank God, I have achieved it by My own love and concern. Still I must tell you: those who belong to some guru are very difficult people for realization. Last year in Melbourne we had about, I think, fifty people like that, and it was impossible to give them realization; and they even tried their level best — they found it difficult to get it, while a drunkard could get it in no time, an alcoholic could get it in no time, a prostitute could get it in no time. Can you imagine? What harm is done within yourself that it is not easy to give them realization! And even if they get realization — because they are so ego-oriented — they fall back. They mock, that's the only thing they can do. They are least bothered about their own realization. They are not bothered. They are identified with that idea that they belong to some sort of a cult, and they always try to be with them.

Even in Perth we went, then in Adelaide, I found these, some of them, are paid by gurus to come and disturb us. To that extent these people, who are seekers of God, are going down. They have no eyes, no sensitivity to feel what is the truth. And they are not bothered about their own well-being. This is the worst thing that is happening to them. It's a thing of concern. Every time I have an interview anywhere — in Australia, America, anywhere — they ask Me such questions that "Why not your government stops these things? Why not your government do something about these people? They have amassed so much of money." This Muktananda now, we have learnt, officially, he has got sixty thousand rupees worth of diamonds, and both the disciples are fighting for it. Still, you see, it is impossible for people to accept that "Whatever has happened has happened, it's a naiveness we went into. Let us get to the real thing." They just can't think of it. And anything that guru says, they listen to it, not even logically think about it. Moreover, if you talk to them, they don't know anything about reality.

Now, as you have seen Warren, then you have seen William, there are all these Sahaja Yogis who are equipped with complete knowledge about Kundalini, how to give realization and how to cure people, what are the problems. I mean, William, I had never told him anything about it as such. But he has given realization to so many people in your Melbourne. So you start manifesting your own powers, and you don't live on some sort of an ego that you belong to some cult or anything, but you belong to yourself. Every individual becomes a beautiful flower. That's what we have to expect within ourselves. That's what really you are seeking. Not to be called into this guru or that guru but your own guru within yourself — is your Spirit, is the Shiva's Spirit within you. Today, of course, he has already told you about these three centers which I would like to deal with you.

The first center that I dealt and the second and third are very important, but these higher centers are playing a very vital role in our being. The one which is the Heart center is looking after the security of God's children. When a person sees something horrible, this center starts pulsating fast. Till the age of twelve years, the sternum bone, which is placed in the ribs here, as you know, creates antibodies to fight any invasion within, whether mental, emotional, or physical. These antibodies get distributed, till the age of twelve years, throughout your body. And when this sternum gets the message, it starts shaking, and it conveys, communicates, through no ... nerves or arteries or veins — any connection known so far — to these antibodies that they should all fight. They fight the disease, they fight also the things what you call possessions. They also fight your own mistakes. That's why this is a very important center within us.

If a lady is an insecure woman, if she feels insecure, then this center is always in a pulsating mood. And that's how it makes all the antibodies very tired, because they are all the time in a state of emergency. Also these cults have used this method of putting people onto emergency: give them exercises where they jump, jump, jump, or something like that. Now, you can ask any doctor, this kind of jumping without any support can create impotency in a personality. Now, this is very physically used method by these people, to make them nervous by making this center go very fast. Now, when these antibodies are tired, they become absolutely numbed down, and they cannot find any strength to fight any aggression. Now, in everyday life also, if some lady, as I told you, is nervous, and she has problem, and she's always afraid, then what happens — that this system starts exerting itself too much; ultimately it gets sick, and then she can develop a disease called the breast cancer.

This breast cancer is very common nowadays among women in the West. Because the motherhood of the lady is challenged. This center is bestowed upon by the deity of Mother of the Universe. And when the lady finds that her motherhood is challenged, then she starts feeling very nervous, this center goes into over-activity, and then she developed this cancer of the breast, troubles of the breast, all kinds of such troubles. Because the antibodies have become now very weak. On the left-hand side of this center is the center what we call as the left Heart center. But beyond that is residing the Spirit, in your heart, in the organ, separated from everyone. The Spirit is the reflection of God Almighty within yourself. And the Kundalini is the Holy Ghost, which is the Power of God, which is the Primordial Mother, expressed within you as the Kundalini. So we have got within us that power, shakti, and the Shiva, sitting in your heart. So this Kundalini has to rise to give you realization. The baptism, the real baptism. Not an artificial one.

Now, how it can happen in a person is a problem. It used to happen. What knowledge I am telling you is not the knowledge of today. Is the knowledge of very very ancient times. Fourteen thousand years back, Markandeya, a great poet in India, has written about it. After that there were many other poets who wrote about it, till, in the sixth century, Adi Shankaracharya very clearly wrote about the Kundalini and its awakening. Nobody has said so far, from those ancient writers, that Kundalini gives you any problems, or she makes you dance, jump and all that — is all modern nonsense. Traditionally, nobody has said so. Sixth century is the time when Adi Shankaracharya incarnated on this earth. Buddha got His realization without doing any dancing or anything. You know for definite.

So, this new idea of all these happenings come by a generation of these horrible people in the last fifty years. I would say there has been a Holy Trinity as well as a Unholy Trinity. These people preceded the others who were to come, to execute what they wanted to do. These antichrists had two type of things, because ... how to neutralize also the writings of the ancient times. Like Freud — was one of them. There are some more. They came down like this and wrote some things to uproot human beings completely, first of all, from reality. And then another lot came in for using that as a written thing for them — because writing is something great — and then preaching what these people have preached, using that as a base to express themselves.

You see, all hand-in-gloves knowledge. But if you read any ancient book — which many are not translated... Because nobody's interested in that! They diverted all our attention from the sublime to absolutely wretched life. And this uprooting has taken place because these are antichrist activities; they are all joined together, they never talk against each other, that's one thing great about them. And Christ has said that Satan is not going to talk against his own house. They praise each other, meet each other, I've seen them behaving like that. Give them presents, this one gives presents to another — big fraternity exists between them. Great fraternity, no problem between them. But the real saints in India, who are living in the forest and Himalayas, into the hills and dales, I should say, hidden away from ... you people, are just quite aware that these are antichrist.

The first thing that happened when these people started manifesting themselves — India is very good at astrology, so, as soon as their birth date came in, they just cast their... horoscope and said, "Now let's see what's in their horoscope." So, most of them changed their birth dates also. Nothing consistent! And when you ask them, "Why are you not consistent?" they said change is the way the life is. But that is life. You are talking of something eternal. How can eternal change? It's very difficult to make people take to eternal life than to make them take to just mundane life. You know that. Now, see, there's a show on today. How many cars there are! And how many people there are to see that! But to take to real life, it takes time, otherwise why is it all the great saints and all the great prophets and incarnations were tortured by human beings? Why did they torture them? So this is one of the things one has to realize — that the Spirit resides in your heart. Which is the Sat-chit-ananda, as they say — is the one which is the truth, which is the attention, and which is the joy.

Now, first of all, we must understand what is attention. What is "God who is an attention", what does that mean. "God who is the attention" means God knows about everything that's happening. He is aware of what is happening in this world. He's the only spectator of the drama of life, which is created by His Power, the Primordial Mother. He knows each and everything about us; whatever He wants to know, He can find out, there is no problem about it. So He is the knower, and He is the knowledge too. So, when we become realized, we have to know through our awareness: we have to become collectively conscious. And this is a very

important point which we must remember. It's not very difficult to understand that you have to become something more. Only by wearing some dress or putting something in your neck what do you become?

Some people tell Me, "We lead a very good life, Mother, so it should be all right." But "good life" is according to your concept. Even according to the divine concept, if it is a good life — for what? Everybody will ask, "For what? Why do you want to lead such a religious life, for what? What is the need to have such a life?" One should ask oneself, "Why to lead such a life which is so conditioned?" The answer is, you have to have balance to ascend. If you do not ascend, what's the use of building up this balance within you? The purpose is to ascend. If you cannot transcend, then this is just a binding, your mental projection that you should lead this kind of life and that kind of life. It's just your mental process.

But when the Spirit ascends, then all the religions are born within you. They get enlightenment. You just don't do things which are wrong. Just don't do it, you just don't like it. As we have told you that there are people who gave up their drugs and things overnight. Is a fact! Because, as soon as this happens, the enlightenment brings forth complete new awareness which refuses to have anything that is not good for this body. You just have the things that are good for your body, for your life. You don't have to fight with yourself that "Oh God, how will I give up?" In the morning you say, "I will not drink in the night," but in the night you drink. So, in the beginning there is no need in Sahaja Yoga today to say that "Don't do this and don't do that." There's no need at all. Once it is enlightened within you, you just look after yourself. But when the Spirit starts coming in your attention, you become collectively conscious, and you know. You know, again.

It's not mental projection. You know about yourself. You know what centers are catching, on your fingers you can tell. Fingertips, you can say. You know on your fingertips. And you know about others also. And also, if you really learn the complete technique — which is very easy to learn, within a week you can learn it — you can help another and yourself very well to rise above this level to a higher level. People have all kinds of fears these days. It's a very abnormal situation. They don't have any joy. Only fear. They live with fear. They were telling Me there's a person who cannot live out in the space, then there's fear of even building bad oxygen, then they have fear of germ touching them, and all those things are there. They have lost confidence in life.

By awakening of this center within you, you become absolutely a normal person. You have no fears. Because nothing that is wrong can attack you. You are well prepared for it. There's a strength within you which really makes you very confident. That's why this center is very important for us to know that this center gives us that strength, that confidence. The other day — every program — they asked Me another question: "What do You think about Australians?" Which is a very very common question, I've found. I said that they are great people, very nice people. But they lack only one thing — is complete confidence in themselves. They haven't got that confidence that they should have. They are not aggressive people, they are not worried about aggressing other territories or anything. But a kind of a diffidence is still in them which they should get rid of it. Completely. You are the people who belong to God.

And why should you have any diffidence about it? But this diffidence is completely finished when you get this center awakened within you. To get this center awakened, you have to do nothing. The Kundalini herself rises, and if you have any problem in that center, she comes back; again she rises with a greater force and hits there, opens it out and awakens the deity of that center, so that you feel very confident. Today, if you see, Dr. Warren so confident. I must tell you, he was not, he was quite diffident. He thought you all are going to beat him when he tells you all these things. But today he's a changed man.

Now, we have on the right-hand side of this, is another part of the center, which we call as right Heart. This center is the father's center, and the left Heart is the mother's center. So, if your fatherhood is challenged in any way — or, also, husband-wise, we can say it like that — if a husband is not loyal to his wife and is playing tricks with her, he gets this into trouble. But physically, he feels it very much because he gets asthma. Asthma one develops, but this is more a center of the father.

If the fatherhood of a person is not all right, for example, if a girl has lost her father and she has never seen him, she might develop asthma. If the grandfather had the asthma, the grandchild might develop the asthma. It comes from the father's side. Anybody who has asthma problem should know that there's something wrong in the fatherhood side. Maybe the father is sick and you are worried, maybe you are a good father, but the son is not all right, so you are suffering — anything like that, you see,

could be responsible for this asthma. But if the deity here is awakened, you can be all right, and you can get rid of your asthma, quite all right. On the left-hand side is the center of your mother. If the mother has died very early, such a person is a nervous person, and such a person also doesn't trust anyone. He can become secretive by nature, sulking type. He may not open his heart to anyone, because he doesn't trust anyone.

Some people who have no mother, whom they have not known, can become extremely cautious by nature because they think they have to look after themselves. Extremely cautious. But with Sahaja Yoga, you can awaken this center, and you become a complete personality, without any fear, without any nervousness, and without any malice to your parents. Actually, after Sahaja Yoga, I've found, many people who have just forgotten their parents, had been very angry with their parents, given them up, could not forgive them — went back to their parents. We had a French girl in England who had not seen her mother for eighteen years, and the mother was alone, a widow lady. But after the realization, she has a tremendous feeling; she went back and looked after her mother, and also started doing Sahaja Yoga there.

It's not ... it's a very very common thing that you start expanding your heart to others. You start loving other people, you start understanding them. I know of a man in America — I gave him realization — and he said, "Most surprising, I went to the race this time. I said this would be the last I go to the race. And there I find my uncle, and I wished him; and he was amazed, he started looking at me, because I had not wished him all these years at all. He just started, he was quite amazed at my attitude. And now he has become a great friend of mine." So the friendship — which is a pure friendship, not this homosexual and all nonsense — but a pure friendship based on pure relationship develops. And then you don't feel insecure.

In a society where even a mother's love is challenged, one would feel extremely insecure in a thing like that. If a mother has to love the child, she has to think, "I hope there is no bad feeling in my mind." In America it happened: there was a little boy of eight years, just a little boy of eight years. And her mother said that she has started taking lot of drugs and things, and these drugs have created a problem for this little boy of eight years, can you imagine?

So I couldn't bear it, I just took the boy to My heart, and I kissed him. He said, "Mother, this is never done to me by my mother." So I asked the lady, "Why didn't you do this to your child? He's only eight years of age, doesn't he love your care, and your expression of your love?" So she said, "Mother, I feel guilty." I said, "How?" — "Freud has said..." Freud was a perverted useless fellow! He died of cancer, look at his life! These psychologists, when they come in contact with others, people who are suffering from pathological troubles — they are pathological cases — and when they deal with pathological cases, they don't know how to protect them. Jung has said about it. Then they catch those diseases among themselves, and they start generalizing this for everyone. They have generalized, it's an absurd thing! In Rome, there was a girl who came to Me, she said, "Ah, psychologists, horrid, horrid, horrid!" I said, "What happened?" — "They are telling me I have bad eyes towards my father. I felt like beating them!" It's all absurd things, you see, to create — this is anti-Christ — to create a feeling of enmity, that everything is perverted, polluted. It's so pure!

In India, nobody can understand this. Thank God this Freud and all these people just touched the periphery of India, and it's like an elephant: so nobody is there, and it's just gone ... nobody believes in it. So, I have to tell you this, that there is no such thing as polluted relationship or bad relationship. It's all pure relationships. We must understand we are not animals. Even animals have got sense, so do you think we won't have the sense of purity within us and holiness within us? So all these ideas also drop out completely, and you develop a personality. You live with others: in the ashram now we have many girls, boys, this — they're all are like brothers and sisters. There is no problem on that.

Now, we have the other centre, which we call as the Vishuddhi Chakra. This is a very very important center which is bestowed upon by Shri Krishna Himself. The right Heart by Shri Rama, and left Heart by Uma, or we can call Her the wife of Shiva; while the centre Heart is bestowed upon by the Mother, called Jagadamba, who is the one who helps people to cross this ocean of illusion, and to protect them. This is the Divine Mother. The other day you were asking Me about Divine Mother — this is one of the glimpse of Her.

So now the other center which we have here is very important center, called as the Vishuddhi Chakra. This is the center

Vi-shuddha. One is “shuddha”, means “pure”, but “vishuddha” means “absolutely pure”. This has got sixteen petals, as we have got the cervical plexus expressed in the gross, which has also got sixteen sub-plexuses. It tallies with medical science completely. Now, this Vishuddhi Chakra is bestowed upon by the deity of Shri Krishna. Shri Krishna is the one which is the evolution of the Vishnu Tattwa [Vishnu Principle] from there upward to the state of Primordial Being. He is the one who resides as the Primordial Being, as the Whole, as the Akbar. When Mohammed Sahib talked of Akbar, he talked of Shri Krishna. This is the finger which represents this center, and He said: “Put these into your ears and say ‘Allah hu Akbar’ — you get in connection with the Virat.”

Now, what Sahaja Yoga does is to make you in contact with the whole. It makes you in contact with the whole. It's not that it limits you, but it makes you one with the whole. So one must understand that what you have to achieve in your realization is just not talk of Shri Krishna, just thinking, singing about — which is absurd! People don't understand! That in Oxford Street we find people with all these nonsensical things going on; begging, asking for alms... I feel it's such an insult to Shri Krishna that people in His name are begging. But it's done in all religious movements that people beg in the name of God. There is no need to beg. First you equip yourself with the blessings of God that there is no need for you to beg at all. And begging is against God's realization, against Self-realization.

You must have self-esteem. That's one thing very important. If you do not have self-esteem, you cannot get realization. Why should you go on the streets and beg? It's absolutely absurd, it's a showing-off thing, which is of no use to yourself. By doing this, you are really corrupting the name of Shri Krishna. But if you take to the right path, if this center is awakened, your hands become connected with the Primordial Being, and you become, your hands become collectively conscious. Medically, they accept that the extremities have got something to do with the sympathetic nervous system. That far, no more than that.

But in Sahaja Yoga, you'll be amazed that the vibration starts flowing through your hand when you take the name of Shri Krishna. And these vibrations, when you want to find out what are these, then you'll be amazed they relate to your centers within yourself. Even if you get ten children who are realized souls, and tie their eyes, and ask them about a person who is sitting before them what's wrong with him, they will say one finger, or this finger, or this finger, or two fingers. Because you can feel the charring, you can feel sometimes a kind of a heat. Sometimes you may feel the numbness. If you feel the numbness on your fingers, then you must know that the person has to die. So many things you can know, all the permutations of these seven centers and this one: one, five, and ... six and seven. So we have seven centers.

To understand about the centers, first you must get your realization, that is important. In the beginning you'll find the vibrations are coming, going, coming, going. It is not steady. First you must steady yourself. Then you can find out, from your hands, what are the centers catching. Because these vibrations are nothing but the Power of God is flowing through you. They understand, these vibrations, they co-ordinate. They are life's force. They are the one who create all these living things like ... they are the one who sprout a seed, they are the one who transform the flower into a fruit. All living work is done by these vibrations, which is called as Chaitanya, Aum, Ruh, cool breeze of the Holy Ghost, and all-pervading Power of God. That starts flowing through you, first time you feel them.

Yesterday, many people felt it, and people were very happy that so many felt it, because that's a sign that here many people are going to get Realization. You don't have to go to anybody, you have to just practice a little bit and find out. You'll become such an expert! One person in India who got realization has so far given realization to at least ten thousand people. In a village. Many villages. He's a very ordinary man. We wanted him to come, but there was a kind of a visa problem, so he could not come. He's a very simple farmer, and he got his Realization, and he knows so much about Sahaja Yoga that you'll be amazed; he has not been to any university, to any college or anything, but he's so knowledgeable. Because once you have these vibrations they guide you. So the Spirit sitting in your heart guides you and tells you what is right and what is wrong. If you have to ask a question: “Mother, is there God?” — if you ask this question, immediately there will be a tremendous flow saying that it is there.

Now, how to understand that these are the vibrations of God, also this question can come. We can judge them relatively. For example, in one of the programs in Pune, people invited Me to speak in a place which was owned by brahmins, and they opposed it. They said, “She's not a brahmin, so we will not have her here.” So they said, “All right, we'll publish in the newspaper — because

Her name has gone in the newspaper — we'll tell them that these people are so 'brahminic' that they don't want to have Her." Of course, they didn't want to have that bad name, so they said, "All right, let's have her." These people never told Me what had happened. Suddenly I said, "Those who think who are brahmins, come down." So four-five of them came and sat before Me. These are brahmins without knowing the Brahma! So I said, "All right, put your hands before Me." And they just started shaking like this, going back. I said, "What's happening to you?" So they said, "Mother, you are Shakti, that's why it is happening to me, to us," but I said, "What about others? It's not happening to others." So they turned round and said, "Look at these, they are also doing like this." I said, "Ask them from where do they come." They went and asked them; they said, "We are coming from the lunatic asylum of Thane."

So these fanatics, who believed that they were brahmins, were reacting the same way as these lunatics. And they believed that they were brahmins, they were not supposed to touch anybody, they were "untouchables" people, and they were ... the one who gave them realization was from so-called untouchable, a shoemaker. Now he's become their guru, of all these brahmins, and he's teaching them about God. So this center gives you the power to be one with the whole. It has many powers, but the main power it gives you is the power to be one with the whole and to have all the powers of that deity within you awakened, so that you can become aware and make others also aware of it. Those people who talk too much catch on the right Vishuddhi, those who do not talk at all catch on the left. Those who feel guilty catch on the left, those who think they are all right and aggressive, they catch on the right. It's like that. So this has to be understood in right perspective: that if you misuse this center, what happens to you, so how you should give yourself a balance to improve that.

But the best part of Sahaja Yoga is this: that when you get them realization, they are separated from themselves. They'll come and tell Me, "Mother, my Agnya Chakra is catching." So, if you ask them, "Really?" — "Yes, Mother, very much." That means they are suffering from too much ego. But can you imagine anybody saying, "Mother, I'm suffering from too much ego"? Because you are separated from yourself, you see your ego, the big balloon-like thing, and you say, "Mother, please remove my ego." That is how people talk to Me. They will tell Me: "Mother, I talk too much, that's why my right Vishuddhi is catching. You better cure it, I must stop my talking too much." So you start correcting yourself because you get separated from yourself, you become the Spirit; and the rest you see. Like I see My sari: if there's a spot, I would like to clean it, I'm not identified with the spot. So, that's how it happens; you are no more identified with yourself, and you start seeing the faults in you, and you try to correct it. That's how you become a beautiful person — by your own attention, not by anybody else, it is you who has to do it.

Now, we have a very important center here called as Agnya Chakra. This is bestowed upon by the great incarnation of Lord Jesus Christ. We have no idea as to how this incarnation has come on this earth. Because if you just read Bible, it is a little bit of Christ we see. They allowed Him to live only for about four years to talk to people; within four years He was killed. So He had no time to tell you all about it. But He did the job what He was supposed to do and which He achieved in His lifetime. But if you read some books, in other scriptures like Devi Mahatmyam, where the Goddess was the one who created Him — and how She created, and what She did to Him, and everything is given in detail — and in every detail, you'll be surprised, is the life of Christ. Only thing, there He is called as Mahavishnu and not as Christ. But even the name of Christ comes to Him from the same heritage which I was telling you: that His name was Yeshu, not Jesus, because, in the Bible, I get Myself confused when I read that Anna was not Anna, it was Hannah, John was Johann — every name has been corrupted in the English Bible.

In the same way, they have corrupted Christ's name, Yeshu, into Jesus. Actually, they call Him — some people, of course — call Him Jesu. This is the name given to Him by Shri Radhaji, the one who was the power of Shri Krishna. She's the one who gave Him this name because She was very much indebted to the foster mother of Shri Krishna, who was Yeshoda, and that's why She called Him Yeshu. "Yeshu" is the word in Hebrew language, and we call Yeshoda as Yeshu; also some people, in a ... what you call ... in a country language, also call the same thing as Jesu. You know that Y and J is always sort of brought together in that way: like Yugoslavia, we call it — they call it Jugoslavia. So His name Yeshu came from that, and that's how He was created a special one. In the Devi Mahatmyam it is said that Krishna has said that "You will become the support of the universe."

Now, in India, people and seers were waiting for Mahavishnu to come and tell them that, Mahavishnu has been born. But the people who went to India, they had Bible in one hand and the pistol in another hand, or a big gun, or maybe a huge big cannon. And that's how they entered India, and they said that "You must get converted." Now, what is a "conversion" God only knows. You

can take a donkey and put a thing on that [Shri Mataji indicates across forehead] "You are a Christian" — you don't become a Christian. That's how they spread Christianity throughout India, which was all absurd type of Christianity. I was also born in one of the Protestant Christian families. My father was a realized soul, My mother was another, they were very learned people. And My father told Me, "God, look at this now, what are these Christians doing to Christ!" And he was the one who fought for Independence, he went to jail, My mother went to jail, and he was member of our constituent assembly, parliament and all that, but Christians only started recognizing him when he became a member of something or a mayor of a place. They had no other idea of a person, that somebody has Spiritual endowment or any sort of a Spiritual powers. Now, in our family, we were very much with Gandhiji, all of us; we had sacrificed a lot for the country, and My father decided to marry us all out of community, not among Christians, because he thought these Christians are so much worshipping these missionaries: they would even pray for their health, the health of their dog, and health of their umbrellas. It was such a wretched condition of these Christians in those days; I mean, they were so dedicated to these missionaries. The missionaries were only busy converting people.

Now, this Mahavishnu Tattwa — the one who was born as Christ — was never understood, never told, they never read anything about it they never found out. So, Indians believed that so far Mahavishnu is not born, and so it continued with the idea that we have to still go on. Because in the principle Mahavishnu it was written that "Not only You will be the support of the universe, but You will have such purity within You," — because He is the Omkara, He's the Chaitanya, He's the vibrations, that's why He could walk, that's why He was resurrected — that it was said that when His Advent will come, He will cross this path — this is the cross, the resurrection part — and, by His advancement, He will be able to suck in the ego and superego within you, the karmas, the conditionings, the ego in you, by which people will get their realization. So Indians continued with the idea that "We have to still pay for our karmas, Mahavishnu has not come." Because of misrepresentation.

Once, I told them that Christ was Mahavishnu, you see, thousands are getting realization because they believe in Mahavishnu, they of course respect Christ very much, but they did not know that He was Mahavishnu; if He's Mahavishnu, it's perfect! And that's how He was enlightened, and He got - the people got their realization in no time. Because they are educated in it, they know what it is. You see, these missionaries just read some Bible in some schools and all that and came down. But they did not know how to correlate the whole thing. You see, it cannot be truth just in Bible, it has to be everywhere. And that is what happened when they came down and they told us something which was not Christ.

Now, this thing happens to us also: that when Kundalini rises, Christ is born within you here, He's awakened within you. And when He is awakened, the ego and superego both are sucked in, and you get a space here; and when you get that space here, the Kundalini shoots off, and that's how you feel the cool breeze on your head. I have given at least seven lectures continuously on Christ in a church called as Unity Church. It was, again, the unity and fraternity of all the horrible people. They were preaching about Rajneesh, preaching about ... at least Rajneesh is antichrist, anybody can see. When Christ has said: "Thou shalt not have adulterous eyes" — to that extent His purity has gone — how can you accept Rajneesh as a guru for any Spirituality? But they had books from all kinds of horrible people. They had no books which were ancient books with them, nothing, no knowledge of any kind! Indians don't depend — the real Indians, I mean, not the westernized pseudo-Indians who have been to Cambridge and Oxford — but those who are real Indians don't depend on these books: they think it's all trash that has come and will go away, it has no meaning. And they had all these books put there to destroy. Really the unity within us lies — when you become collectively conscious. All this work has been done in the ancient times.

As Mohammed was one of the Prophets who came, out of the ten Prophets: Moses, Abraham, Lao Tse ... then we had also people like other Prophets ... Socrates... Recently, we had in India the last one, is the Sai Nath — not the "Satya" one, but the Sai Nath — who lived ... who was representing this great principle of Primordial Master.

So this is the story of your evolution. The last is the most important center, is the Sahasrara, which is open today, open from 1970, 5 May, that we can feel the Sahasrara opening out. About this center also, if you go to My center, you'll find many, many tapes which will explain to you this center. The only thing is that all the seats of all the subtle centers within us lie along the line like this. And all the centers are within us. This is the Agnya Chakra. And that's how it moves: this is the Vishuddhi Chakra, this is the Heart, this is the Nabhi, what you call the solar plexus; then we have got, in the center here, is the Mooladhara, and around it is what you call the Swadishthana. That's why when Swadishthana goes out or you get diabetes, you get blindness. Blindness is

due to the fact that your Swadishthana is not all right. Many people get blind when their eyes open — can be cured by Sahaja Yoga. In Geneva I cured a lady in ten minutes time. It's all due to possessions that you get here. Coming to the Agnya Chakra, one has to say that all these chakras have movement on both the sides: one moves to the collective subconscious, another moves to the collective supraconscious.

Now, if at the Agnya Chakra you start moving like that, in the collective subconscious you start seeing all the dead things: like great deities, or you can also start think ... past, we can say. If you move to the right, then you start seeing colors, and also you start seeing lights and all those things. With LSD also you can do it. If you take LSD ... many people who used to take LSD and were suffering from coma just came to Me, and they just never saw Me, they just saw the lights. So, that is not the right thing to see Me as light or as some previous deity — is to see Me as I am, is the present. So we have to be in the present. Sahaja Yoga brings you to the present moment, by which you enjoy every moment of life in its all dynamics, and that's how you become a dynamic, loving, affectionate, relaxed personality. May God bless you all!

Thank you very much, three days have been very good. I would expect you also to come on Sunday morning — not at seven o'clock as he said but at ten o'clock — Sunday morning to our ashram, which he will tell you the address. Please come along, and you can also have your lunch with us. I hope we'll be able to cook something for all of you. Because this is your Mother's house, and in a mother's house you must at least eat your food. That's what it is. It's very personal, it's very intimate, it's not like the guru sitting on the seventh storey and all everybody bowing to him, it's not like that. It's absolutely personal, individual, and everybody is given full, proper attention and respect in Sahaja Yoga. May God bless you!

Today we'll not have any questions, because we have had too many of them before and wasted lot of time. Let us have it without questions; without asking anything you can get your realization. So tell your mind to ask questions later on. Once you have got realization, you won't ask, so just tell your mind, which is working all the time and giving you some ideas, tell it to wait. Because by thinking you have achieved nothing so far, by mental conception you have not achieved anything. Because, after all, this mind is a limited thing, and you have to be triggered into unlimited space, and for that, if you think, you cannot reach there.

So, actually, first thing that happens to you — that your thought stops when the Kundalini crosses Agnya. And when you feel this cool breeze, you absolutely get calmed down and relaxed. Yesterday was a great experience for people. I'm sure today also it will work out the same way. You have to do exactly as I tell you, which is a very simple thing, you don't have to do anything great, just take out your shoes because this Mother Earth helps us. Just take out your shoes.

Just take out your shoes, sit comfortably; if you have anything tight on your body, just remove it, but keep yourself comfortable. Put your hands on your laps. One thing is, you have to be comfortable, so that during the process you don't feel any uncomfortable feeling. So, please just put your right hands ... both the hands towards Me first of all, just hands like this. Now you have to close your eyes. Please don't open your eyes. Because if you open your eyes, the Kundalini won't cross the Agnya Chakra. So please don't open your eyes till I tell you. It's nothing is going to happen, there's nothing to have any fear, everything is going to be all right. But I must warn: some people have a habit of showing off, and they start going into a funny ... contortions and this — that is not needed at all here. It's something that happens inside, antar-yoga. Nothing happens outside, it happens inside, so be sensible and wise. Take your realization — is the best thing that you can do to yourself and to anybody else.

So put your both the hands towards Me and just close your eyes. Just close your eyes, all of you should close your eyes. Even if you have spectacles, you can remove because it also improves your eyesight; so remove your spectacles. Sit very comfortably. Don't worry about others, just now you have to think about yourself. Now, left hand, as he said, is the power of desire, so put it ... left hand on your lap towards Me. That is not to be removed. Only use your right hand to raise your Kundalini on different chakras on the left-hand side throughout. So we put our right hand on the heart. With full confidence! Now, as I have said, you have to have confidence! On the heart. If there is anything in your pocket, you better take out, and if it's a coat or anything, put it inside. Put it on your heart, press it a little bit and say with full confidence, "Mother, I am the Spirit." Feel no hesitation in saying that — you are the Spirit! You are not the body, mind, and this ego, you are the Spirit.

Close your eyes, all of you, keep your eyes shut. Even if they're not shutting, try to press them a little, they'll shut down. They must

relax. Don't say mechanically. With full confidence, I said, please say, "Mother, I am the Spirit." Now put down this hand on the left-hand side, on the left-hand side of your stomach. Now, this is very good for you because the principle of guru resides in the stomach area.

So you put your right hand on the stomach on the left-hand side and press it a little bit with your fingers, fingertips. At this point you have to say ten times, "Mother, I am my own guru." Again, with great confidence and understanding and respect for yourself, with all your self-esteem: "Mother, I am my own guru." Please put your left hand straight towards Me. Both the legs should be straight on the ground, little apart from each other. Little apart from each other. It's good. Now. You raise your right hand now upward, again to your heart position, put it on your heart again. And now twelve times you have to say, "Mother, I am the Spirit."

Now put the same hand on the left-hand side of your neck. Why don't you do, is a good chance. Just try, just try, it will work out. Close your eyes. Be a little attentive, be little attentive. It will work out, it's very simple. Right hand on the left-hand side of your neck, on the left Vishuddhi, as we call it. At this point, sixteen times you have to say, "Mother, I am not guilty," because you have been feeling guilty for nothing at all. Sixteen times, there are sixteen sub-plexuses. You have to say sixteen times, with full confidence: "Mother, I am not guilty." All right.

Now raise this right hand onto your forehead, after saying sixteen times. At this point, you have to say, "Mother, I forgive everyone." Because you know this is the center of Christ, and Lord Jesus Christ has given us a prayer which is the mantra, which is the chanting of this center is, so you have to say, "Mother, I forgive everyone." Because if we do not forgive others, God is not going to forgive us. Without feeling guilty, you have to say, "God, forgive us because we forgive all those who have done harm to us."

Without feeling guilty, again I'm saying, without feeling guilty, with all confidence. The guilt is too much in you people. What is the guilt for, you see, what are you guilty of? As I have said yesterday, God is the ocean of love, ocean of forgiveness, ocean of compassion. Trust Him. Not to feel guilty, and say that "Mother, I forgive everyone." Now put this hand on top of your head. On top of your head where it's a fontanelle bone area, which was a soft bone in your childhood — and try to press it. You'll find a little heat coming out. Now raise the hand little higher, about four inches, and see if there's a cool breeze coming out. If not, change the hand: put your right hand towards Me and left hand on top of your head. Otherwise also you can do it. Again change over, again and again, and see if there's a cool breeze coming out.

At this point, you have to ask for your realization. I cannot cross your freedom, so you have to say, "Mother, I want my realization." "Mother, I want my realization", "Please give me my realization" — anything like that. It's all right.

Now you may open your eyes and put your hands like this, just like this. All of you put your hands and ask a question in your heart: "Mother, is this the cool breeze of the Holy Ghost? Is this the Brahma Shakti? Is this the all-pervading Power of God?" Great. The breeze you are feeling is not the breeze from any air conditioner or anything, is the breeze. Now put down your hands and see for yourself. Again I'll tell you how to raise your own Kundalini. Please follow me. This will take about two minutes more, but it will help you to establish yourself. We have left hand in front of the Kundalini, like this, and you have to move the right hand up, forward, lower, backward, like that, you have to move. Now, start it off. Keep your eyes open, start moving your Kundalini. Other way round, other way round. Other way round. Just see how I'm doing it.

Now, take it up on your head. Take it up on your head, stretch your hands up there and give it a twist, a nice twist, and give a knot to your Kundalini. Because your hands are now powerful, you are working through your hands. Now again start it. Do it again, but do it properly; you should do it this way, as I am saying it to you, not the other way round. Now take your hand up there, give it a twist again, and give it one knot. For the third time, you have to give three knots because of three powers. Let's do it again please. Do it with full understanding that your hands are powerful, there is power flowing through your hands. Only thing that you want — that it should be established. Now, one ... it's two ... it's three. Now see in your hands how do you feel. All right? Those who came for the last two days definitely are feeling. Even the people who came yesterday might be feeling, most of them. Those who have come for the first time may not be, but doesn't matter, it is going to work out. You are all going to come and see Me on Sunday. I'll be very happy to meet all of you.

Now, if you have any personal problems, you can come and see Me just now. Thank you very much. But not for a long time. It's already nine o'clock, so for about half an hour I'll be here. Thank you very much. But when you come on Sunday, please bring some sugar, salt, and oil with you. And water. Not too much, little bit. But not so little also, bring at least half a kilo, or a quarter of a kilo.

Just come along. You got it?

May God bless you!

Seeker: Thank You very much! I love You!

Shri Mataji: That's your own! That's your own, what is there to thank Me. It's your own, it's your own. Come along. Yes.

## 1983-0310, Radio Interview 3DB

View [online](#).

10 March 1983

Interview

Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Radio Interview 3DB, Melbourne (Australia), 10 March 1983.

Q: ... Right now. Actually to be more specific, She's in the studio with me right now ... Shri Mataji and we're going to talk to her. Good morning.

Shri Mataji: Good morning.

Q: How do I address you, do I call you.

Shri Mataji: Mother, you can call it, it is better to call Me Mother.

Q: All right thank you, Mother. Mother, now you are India's living saint, do I stand or do I sit, or ...

Shri Mataji: Yes that's what they say

Q: India's greatest living saint, and founder of the worldwide Sahaja Yoga. Mostly when we think of spiritual leaders, we think of men, but, quite obviously you're a woman.

Shri Mataji: Yes I am. I think this work can only be done by the Motherly love and compassion and patience, and men can't have that much patience. I think a Mother was more needed at this time.

Q: Men don't have patience, Shri Mataji?

Shri Mataji: I think so, women have more patience, specially Indian women are known for their patience. I don't know about the women here. If they are copying men then they may not be also having equal patience.

Q: What makes Indian women so special where patience is concerned?

Shri Mataji: They are brought up that way. They are told that you have to be the bearing power, you have to be like the Mother Earth, so they develop that from their very childhood.

Q: To be referred to as India's greatest living saint, that's certainly an honour. How did that come about?

Shri Mataji: You see there are so many living saints in India, and they have told Sahaja Yogis about it, that She's the highest of all. But I've nothing to claim, nothing to ask for because it makes no difference to Me.

Q: You're travelling the world and You're here in Australia at the moment to bring your message to people in our country. What is the message that You want to pass on to us?

Shri Mataji: I have to say that within us lies the power by which we can become ourselves, that is we become the Spirit. That's what we have to achieve in our evolutionary process. And this is the epitome of our evolution. Unless and until we become that, we are not going to be people who are satisfied, people who are secure, people who are emancipated. We cannot solve any

problem on this world without becoming the spirit. Because human beings are still in an awareness which is, is transitory. It has to be somehow or other transcended. Once you transcend it, then you will find that you are all one and belong to the same great primordial being. That's the thing that should happen to all of us; to feel that we are part and parcel of the whole.

Q: Well it sounds all very simple. How do we do that?

Shri Mataji: It's very simple again, as the living process is, every living process is simple. That everything is built within you and once you just get your awakening through any enlightened soul you can understand this very well. Some enlightened soul has to give you enlightenment. Like a light which is enlightened can enlighten any light and that enlightened light can enlighten other lights.

Q: Yes and I understand that, but isn't that what all other religions have as their message too?

Shri Mataji: Yes, I am here for every religion. They are all one, there's no difference at all in them. They were just flowers on one tree of life which were plucked by different people, and they're saying, "This is mine, this is mine" and that is how they have made them ugly and dead. They all belong to the same truth. I am here to prove them. Each one of them.

Q: You have been doing your work and spreading the message for a long while haven't you?

Shri Mataji: Yes please.

Q: In fact, since you were a child when you were recognised as a special person by Ghandi in fact.

Shri Mataji: Yes, I think he did.

Q: How did he come to recognize?

Shri Mataji: You see my father had taken all of us to see him, and he suddenly picked me up and he said, "I would like to keep the child with me". That's how I stayed with him when I was a child and then I grew up and whenever I had time, a chance, I used to go and see him. Even before his death, one day before that I went to see him and I had a daughter of mine, a little girl and he was very happy to see that.

Q: How old were you when you first met Gandhi?

Shri Mataji: Seven years of age

Q: Seven years?

Shri Mataji: Yes

Q: So you were recognised as a great child at that time?

Shri Mataji: Yes.

Q: You, ah, have you, have you seen the movie "Ghandi" by the way?

Shri Mataji: Yes, I have seen it. Yes.

Q: Did you enjoy seeing the movie?

Shri Mataji: Very much. Very much. I mean it brings Me back all the memories.

Q: So it must be a fairly accurate recreation.

Shri Mataji: Yes, quite, quite.

Q: Of Ghandi? It is said that over the years, Shri Mataji, you have in fact caused some miracles to happen.

Shri Mataji: Yes, for human beings it is a miracle but not to Me. Yes it is, it is. It looks like miracles also.

Q: Well, what are some of the things that we would think were miracles that have happened?

Shri Mataji: Like I have cured many people of their diseases and all that in a very short time. Or else, once it happened in London, it has happened many a times in India, but once in London a boy fell down from a bridge and he saw Me coming down and curing him and then he told the newspaper people about it and they couldn't believe it, but they published it in the newspaper and next day he saw My photograph and he said, "This is the lady who came and cured me". And at that time when all this accident took place I was Myself addressing a meeting of about five hundred people in the town hall.

Q: What actually did you cure him of, if he fell off a bridge?

Shri Mataji: You see, he fell down; he had all fractures and things; he was unconscious.

Q: And how did you cure him? Did you touch him or...

Shri Mataji: Just, I touched him because in the unconscious you see if it is a universal truth, in the unconscious you can move about. Unconscious is like the ether you have.

Q: You talk about Sahaja Yoga. Can you explain that to us?

Shri Mataji: Sahaja, "Saha" means with, "Ja" means born. It is born with you. Yoga means union with the Divine. It doesn't mean those acrobatic things we do. It really means union with the Divine; and also Yoga has another meaning, that, the deftness, the technique. So, first you have to get your Yoga, to be one with the Divine, to feel the all-pervading power of God's love and then to learn the technique. How to work it out for others and for yourself.

Q: There are meetings that, um, your organisation, and the people that have brought you to Australia, have organised and, oh here that are. You will be at the Exhibition Buildings tonight in Melbourne at seven p.m?

Shri Mataji: Yes please.

Q: And you invite people to come along and see you and listen to what you have to say?

Shri Mataji: Yes please.

Q: What do you do at these meetings?

Shri Mataji: I first bring them to logical conclusions, as to what to expect for Self-realization, then I explain to them the knowledge of the roots, the knowledge of this force that is within us. And then I also ask them to put their hands towards Me and by that they can feel cool breeze in their hands. Yesterday there were three hundred to four hundred people, most of them felt cool breeze around them through their fingers and it was a great experience.

Q: And that will happen again tonight, at the Exhibition Buildings?

Shri Mataji: Yes, please.

Q: And also on Sunday at ten o'clock at the centre, Warren what is the centre's name?

Warren: It's the Sahaja Yoga centre.

Q: The Sahaja Yoga centre at 1267 Burke Road in Kew. And that's on Sunday morning at 7 o'clock. But tonight the big public meeting which everyone is invited to go along to is at the Exhibition Buildings at seven pm. Shri Mataji. thank you for being with us this morning.

Shri Mataji: Thank you very much.

Q: And for explaining to us why you're here in Australia, and I hope your time in Australia is very enjoyable for you and certainly worthwhile.

Shri Mataji: Thank you very much, very kind of you.

## 1983-0310, Talkback Radio Interview 3UZ

View [online](#).

10 March 1983

Interview

Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Talkback Radio Interview 3UZ, Melbourne (Australia), 10 March 1983.

3UZ TALKBACK RADIO with Barry Everingham (first quarter of an hour was not recorded)

BE: Thank you George. Joan? Is Joan on the line. J: Yes.

BE: Now you want to speak to the Mataji about the curing of alopecia?

J: Yes I do.

BE: We'll, we'd better explain to the listeners what it is: it's the falling out of hair in clumps. It's not baldness.

J: Well yes that's...

BE: Is that right?

J: It's areas of baldness.

BE: Areas of baldness? In men and women? J: Yes.

BE: Are you a sufferer of it?

J: Yes I am.

BE: Well here's the Mataji now Joan.

Shri Mataji: Hello. See there was one gentleman from Australia who had the same problem. He was cured. And you can come along and get your realisation. After realisation it will all work out. All right?

J: What do I have to do?

Shri Mataji: Nothing. You just come along and see me.

J: Do I have to bring something along or come?

Shri Mataji: Just come and see Me.

J: Where was it again?

BE: Now tomorrow night Joan, it's at the Exhibition Building, do you know that, in Nicholson Street, Carlton. J: Yes. BE: At 7 o'clock.

J: It's a very big building. BE: Well whereabouts is the...

Shri Mataji: It's the main hall.

BE: It's the main hall. J: The main hall? BE: Yes. J: Yes. BE: That's at seven o'clock tomorrow night. J: And there was a Sunday one? BE: Yes that's at 1267... J: 1267 BE: Burke Road in Kew J: Burke Road BE: The Mataji is telling me that you're welcome to stay for lunch. J: Thank you. BE: All right? J: Yes, thank you. BE: Well I hope you'll come along and meet Her. J: Thank you.

Shri Mataji: May God bless you.

J: Thank you. BE: Thank you and goodbye. J: Goodbye. BE: 347 3477 our telephone number here at 3UZ forum. Les is our next caller. BE: Hello, Les you want the Mataji?  
L: Yes I'd like to, thanks very much. BE: Well here She is.

Shri Mataji: Hello

L: Hello

Shri Mataji: Yes?

L: Is this, would this be a form of yoga?

Shri Mataji: Yes. You see it is Yoga in the sense that it is spiritual yoga, by which you really get the union of your chitta, or what you call the of your attention, with the Divine.

L: Oh, I see.

Shri Mataji: with the spirit. Is not the physical yoga, and the way we practice physical yoga today...

L: Is spiritual yoga is it?

Shri Mataji: Yes, you become one with the Divine.

L: Oh I see.

Shri Mataji: All right?

L: Thanks, and what time is the meeting on Sunday?

Shri Mataji: It's at seven o'clock.

BE: Oh, Sunday morning is at ten o'clock.

L: Ten o'clock?

Shri Mataji: Yes and another one is at seven o'clock tomorrow evening.

L: Do we, would we, would I have to bring anything?

Shri Mataji: Nothing, but I think it would be nice if you were to come tomorrow at seven o'clock.

L: Tomorrow? BE: That's at the Exhibition Building in Nicholson St. L: Yeah, that's the top end of town. BE: Okay? Good. Thanks Les. Goodnight. We'll just.. L: Thank you.

Shri Mataji: Goodnight.

BE: take a commercial break here on 3UZ. BE: It's ...to 11 on 3 talkback radio (327)  
BE: Good evening Helen? H: Good evening. BE: You want the Mataji? H: Yes please.  
BE: Here She is.

Shri Mataji: Hello.

H: Hello.

Shri Mataji: Hello.

H: Hello.

Shri Mataji: Yes?

H: Mataji, I've read in the Bible, in John's gospel, where Jesus said that, "These things I have spoken to you while I am still with you, but the Counsellor, the Holy Spirit, whom the Father will send in My name, will teach you all things." Mataji, I'm wondering if You're that person?

Shri Mataji: I must be. Isn't it? Don't you reach, reach a conclusion at that point?

H: Yes.

Shri Mataji: All right, thank you for this. Thank you very much.

H: Thank you. BE: Our telephone number is 347 3477. BE: Mataji, we're getting a lot of calls from people who want to know how you can cure them. They want to speak to you and say, look I have T.B. or I'm an alcoholic, or I have diabetes; I smoke; I'm a homosexual; they're saying all these things - now can you cure ME? Now I gather you don't want to speak about the method.

Shri Mataji: No, you see it's a simple method as I said, that you have to become your Spirit. That's all it is, and I'll explain to them tomorrow morning how you achieve your Spirit and once you achieve your Spirit you get cured, that's the point.

BE: Of whatever is wrong?

Shri Mataji: You can't say that everyone will be realised, everyone will receive the thing; but most of the diseases get cured, so far I've seen most of the disease got cured. But there's no guarantee about anything.

BE: Right, well now until we're ready to take a few more calls let's go back to the Hare Krishna's because a lot of people in Melbourne witness them in the streets and in their communes. What basically do you find the matter with them?

Shri Mataji: Basically, they're nowhere. You see because by singing the songs like that of Shri Rama they spoil one centre of Shri Krishna. They spoil the centre which belongs to Krishna himself is Vishuddhi Chakra. He resides in that centre. They don't know the centre they are ruining, by all the time saying his name. First of all, you must be connected with him. Krishna has also said Yoga kshema vanmyam - first you get your yoga, unless and until you get yoga there's no use. Because if you are not, say, connected with the telephone, if you use your telephone are you going to achieve anything? We are nowhere if we go on using that telephone. On the contrary, you spoil the telephone. In the same way they are spoiling their telephone which is to be connected with Shri Krishna. So, first they must get their yoga. Even about bhakti, about devotion, Krishna has said these things are like flowers, leaves and water, if you give me I take. But while giving He said, "I want ananyabhakti." Now this is a very diplomatic word, because Krishna knew that people are mediocre, so he played a little diplomacy with them because they, you cannot handle them straightforward. So he said, "Do ananyabhakti," means when there is not the other. Means when you have united yourself with Shri Krishna Himself.

BE: Are the Hare Krishnas a force to be reckoned with in India? Are there many Hare Krishnas in India?

Shri Mataji: You see they are all imported people. People ask me all funny questions about them. They said that now our rich people used to give some sugar to the ants but now because we are producing a lot of ants in Maharashtra, there are lots of sugar in Maharashtra, there are no ants left, so now they have imported these ants from outside. That's all right let the rich look after them, but they are penetrating into the villages.

BE: It's the same as the Hare Krishnas?

Shri Mataji: Yes they are the same.

BE: We have a call from Mary. Good evening. M: Good evening, how are you tonight?

BE: Fine, thank you. You want to speak to the Mataji? M: Yes I heard you just say a few minutes ago that alcoholism can be cured. BE: Well yes Mataji claims that.

M: Well, I don't think it can. I'm a recovering alcoholic and I think you can only arrest it a day at a time. You can't cure it. BE: Did you hear that? M: What did. BE: The lady said that she is a recovering alcoholic.

Shri Mataji: Oh, she can be completely cured.

BE: But she says her program is cure a day at a time.

Shri Mataji: No, no, no. It is overnight sometimes.

BE: Did you hear that Mary? M: Yes but I find that very hard to believe.

Shri Mataji: It's really fantastic, I must say. Do come over.

BE: Do you want to go to one of Mataji's meetings? M: I wouldn't be able to get to them to be honest. BE: What about Sunday?

Shri Mataji: Sunday morning.

M: Yes I know where it's at, Yes. BE: You've got the address? M: Ah, I've have the address.

BE: Well I hope..00h I'm sorry here's ma...

Shri Mataji: I'm just saying this is the address of our ashram.

BE: Yes.

Shri Mataji: So they can always come there.

BE: You can go that address any time and be given help. M: Yes, but I still think, you know you can only arrest it a day at a time, sort of. BE: Well perhaps Mataji would like to expand on that. Mary says she believes it can only be helped one day at a time...

Shri Mataji: She has to believe in herself little bit more.

BE: Do you believe in yourself Mary? M: Yes.

Shri Mataji:: Well it's all right.

M: I believe in AA too. BE: In Alcoholics Anonymous. Right well if they're doing good well stick with them. Goodnight. M: OK then.

BE: Ah Sue, good evening. S: Hello.

BE: You want the Mataji? S: Yes BE: Can you hear this lady Mataji?

Shri Mataji: Yes.

BE: Can you speak up please? S: I was wondering if you can do anything to help handicapped children?

Shri Mataji: They can be helped, they take some time that's all. But you have got this address of My ashram?

BE: She has a centre at 1267 Burke Road Kew.

Shri Mataji: Where you can come and they can help you. It takes little time but they can help you.

BE: Are you there Sue? S: Yes. BE: Can you explain to the caller why it takes a little time?

Shri Mataji: You see, because they are handicapped from childhood and it's a second nature with them, so it takes a little time.

BE: But they can be cured.

Shri Mataji: They can. We have cured so many of them like that. They have to have patience a little bit with them.

BE: Do you have a handicapped child Sue? S: Yes. BE: Yes, well perhaps you should.

Shri Mataji: You should try.

BE: Go to 1267 Burke Road Kew if you're inclined. S: Yes. BE: All right? S: Yes. Ta.

BE: Thanks a lot, Bye bye. BE: Next we have Kosa? Hello BE: Is that how you say your name? K: Kosa. BE: Kosa. You want to talk to the Mataji? K: Yes. BE: Hello, what do you want to say? K: I, I think you're way out. BE: She thinks you're way out.

Shri Mataji: Yes, I am.

BE: She says, She is way out.

Shri Mataji: Thank you for saying that. May God bless you.

BE: Are you still there, Kosa? No, she's gone. BE: Here is Bill. Bill? B: Yes, it's directed to the person who rang in a little while ago. BE: To Mary. B: about alcoholism, she said she found it very hard to believe that an alcoholic could be cured as Mataji said overnight. I am a Sahaja Yogi. I was an alcoholic for eight years. I used to drink at least a bottle of scotch a day for eight years, you know that was minimum, finished it completely, overnight. It just, the desire just left straight away.

Shri Mataji: Well I never knew. Yes it's true he's such a wonderful man. I never knew that he was an alcoholic.

B: And other people too. There's a woman here who was an ex-heroin addict. Again - those things can be cured and can be cured permanently. It's been three years since I've had a drink. There's just no desire for it there at all anymore. It's gone. You get something much greater when you have the connection with the Spirit. BE: Well, that's a wonderful story and thank you for telling us Bill. BE: I think I must say here at this point that the Mataji is here at 3UZ as our guest and Her views do not reflect the views of our station, or us. So if you just bear that in mind. I hope you don't mind me saying this.

Shri Mataji: Oh, no, no.

BE: Sometimes people think we have you here for some other interest in you. We'd just like to make this very clear.

Shri Mataji: Oh, yes, yes it's true.

BE: Oh I must share with you here, everybody who's listening, a picture that has been given to me. I've seen this before. It shows the Mataji sitting on a platform. It's taken in India, and it's a coloured picture and it's a very attractive picture, but the amazing thing about it is that She is sitting in a ray of light. Now, I was shown this picture at the weekend by somebody who is a photographer and they told me that it was sent to one of the photographic firms and they ran it through whatever scanners or whatever they have and there's no explanation for it. Now I'll just say again it's Mataji sitting in a ray of light, perhaps She can explain how it happened. Mataji, what's your explanation for this phenomena, phenomenon?

Shri Mataji: God is miraculous isn't He? How can we explain a transformation of a flower into a fruit? Like that when there is a Divine personality, many things can happen like this which cannot be explained at this level, but they are to be treated just like miracles, I think, for the time being. Later on we'll start understanding them gradually.

BE: And you understand that do you?

Shri Mataji: Yes, I knew all this was happening.

BE: But nobody else did?

Shri Mataji: No, and they just photographed it somehow. It was happening when I put My hand up and it stopped; also when some people photographed My feet there were flames coming out of My feet and hands and everything. There have been so many such photographs.

BE: Well it's extraordinary. We have another call. Ross. Hello Ross. Oh dear Ross is gone.

BE: Hello Kathleen, you said you'd ring back. K: Yes I did. BE: You want to speak to the Mataji? K: Yes I would, very much.

Shri Mataji: Yes what is it Kathleen?

K: Good evening to you.

Shri Mataji: Good evening.

K: I'd like to ask you what qualifications you've got.

Shri Mataji: What qualification I have?

K: Yes.

Shri Mataji: I have none. On the worldly level I have none I think.

K: Well then what can I talk to you about?

Shri Mataji: What kind of a doctor?

BE: No she said, what can she speak to you about...

Shri Mataji: About?

BE: Kathleen wants to know as you say you have no qualifications what she can talk to you about.

Shri Mataji: I am a Mother, that's all.

K: So am I.

Shri Mataji: Good. Then we are on the same point.

K: But what I'm asking about is, you know the qualifications. You know I've got qualifications. You've got qualifications haven't you?

Shri Mataji: Which qualifications you mean?

K: Well, what are you talking about then.

Shri Mataji: I've no qualification, I told you. I don't believe in human qualifications. There is no need to have human qualifications if you have qualifications from God. All right. What qualifications Christ had, can you answer me My question?

K: But wait a minute now what are you preaching to me about?

Shri Mataji: I would like to ask one question of you - what was the qualification of Christ?

K: Well, I'll tell you what the qualifications I've got. The qualifications is the people that I love.

Shri Mataji: The people..?

BE: The people that she loves are her qualifications.

Shri Mataji: Oh that way. Then I have many. You would be one day one of them.

K: In great respect to you: with respect to you, as my, my if I were sitting in your chair I think I'd do a better job than you, love, because I don't preach to God. Everyone belongs to God, we don't have to have someone sitting in a chair with you, love, and you know I don't know what you're talking about. BE: Well, Kathleen, I'll explain it to you at some other stage my dear. K: But now, now Barry... BE: I'm afraid we...K: Now wait a minute Barry. BE: Yes.

Shri Mataji: She's very aggressive. Your qualification - you're an aggressive person, that's what it is I think. You forget it. Forget it.

K: Forget what?

Shri Mataji: Forget this question because you are just in an aggressive mood.

K: No I'm not.

Shri Mataji: Yes you are. You don't want to listen to anything you see. What is your love doing? Is it working out something? I don't talk of love, but My compassion works. Does it work, your love? Does it?

K: I tell you what. I've the greatest love in this world that anyone can have. Don't you worry about that.

Shri Mataji: All right. Then let others say about you that. You don't give yourself a certificate.

BE: Thanks a lot Kathleen. BE: Now we have Ross. Hello Ross? R: Yes, I'd like to talk to this lady. BE: Yes, here she is.

Shri Mataji: Hello.

R: Hello. Look I can't come to any one of your places because I'm a paraplegic and I'm in a wheelchair.

Shri Mataji: You're in a wheelchair?

R: I can't get there.

Shri Mataji: You can't come to my ashram?

R: No, no, I don't go very far at all.

Shri Mataji: All right. In all...

R: I've got a disease called (Badgers?) disease.

Shri Mataji: All right. Now what we can do; you send us a letter with your address and I'll ask some people to come and see you all right?

R: All right, thank you.

Shri Mataji: Thank you very much.

BE: Now Ross do you know where to send the letter to? R: No, I don't really. BE: Have you got a pencil and paper handy? R: Yes. BE: Well you send... R: Just a moment. BE: Yes, while Ross is getting the...R: Yes I've got it. BE: Oh, you're right. You send a letter to 1267 Burke Road Kew and just mention in the letter you rang the forum for some information..

R: Yes. BE: and you were told to drop, write the letter and somebody would come and see you. R: Good. Thank you very much. BE: OK Ross, and thank you for your call. R: Goodnight. BE: Goodnight. We're due to go to a race but they're running late so... Anybody who wants to ring in to speak to the Mataji well you only have a few minutes as She's leaving us at eleven o'clock and we're having a race in the meantime. I'll just repeat that address again for you where Her centre is. It's 1267 Burke Road, Kew, and there's a meeting tomorrow night at seven o'clock at the Exhibition Building and also on Sunday at ten o'clock. Now let's get back to talking to Mataji, and I've got some wonderful pieces of paper here and I'm in a mess as usual because I got to be tidy and when I'm tidy I never know where I am. Now you knew Mahatma Ghandi as a child?

Shri Mataji: Yes I knew him all My life, till he lived, I mean till he died I knew him very well. The last time I met him just one day before his death...

BE: Oh, excuse me, just as it gets interesting we're going over to a race but we'll be back.

(race edited out) The forum continues now with Barry Everingham. Tonight's been one of those nights. First of all we talked about politics and I asked you not to while we had the Mataji here and then the Mataji had to go and we had to turn a lot of people away who wanted to speak to Her. But before, for any of you still listening I've been asked to tell you Her centre at 1267 Burke Road in Kew and there's no charge.

## 1983-0312, Sea Puja

View [online](#).

12 March 1983

Sea Puja

Devi Puja

Shoreham Beach, Melbourne (Australia)

Talk Language: English | Transcript (English) - Reviewed

[Much of this transcription is still unclear. Recording starts part way through puja. Yogi is reciting from the Dhyanam to Vishnu Sahasranam, but this transcriber has been unable to find exact translation being used.]

[unclear]...whose eyes are compared to the lotus petal, who has meditated and realised [unclear] yogis. Who removes the fear of rebirth. Who is the spouse of Lakshmi and who is the one master of all forms. By the Lord Vishnu who is [unclear], who is dressed in yellow silk, [unclear] whose shining form [unclear] whose elongated eyes have been compared to a lotus flower. [unclear]

Salutations to Vishnu, who is [unclear], who is the support of the earth [unclear] the Master and ruler of all. I bow down before Him, my head touching the ground. Oh, aham Vishnu, who has conch and discus in the hands, who is adorned with a diadem [unclear] who is clad in yellow clothes, who has lotus eyes [unclear/and whose chest bears a necklace of Kousthbha.]

Salutations to Him [unclear]

Salutations to him who is all-pervading

Salutations to Him who is referred to by the Ved Vyasa [unclear] Vedic sacrifices

Salutations to Him who is [unclear]

Salutations to the maker of all beings

Salutations to the maker of all beings

Salutations to Him who supports all beings

Salutations to Him who is pure existence

Salutations to Him who is the self of all being

Salutations to Him who causes the growth of being

Salutations to Him whose nature is purity

Salutations to Him who supports all beings

Salutations to Him who is pure existence

Salutations to Him who is the self of all being

Salutations to Him who causes the growth of being

Salutations to Him whose nature is purity

Salutations to Him who is the supreme self

Salutations to Him who is the highest of all of those who have attained [unclear]

Salutations to Him who is untainted

Salutations to Him who [unclear] granting their prayers  
Salutations to the direct witness of All

Salutations to the self growing in the body  
Salutations to the imperishable and all pervading One  
Salutations to Him who is realised through the union of the individual self and the Supreme self  
Salutations to Him who conducts the seekers of wealth and prosperity to their goal  
Salutations to Him who is the primal substance of the universe as well as the individual self and the ruler of these two

Salutations to Him who manifested himself in the man-lion body  
Salutations to Him who is inseparably united with Lakshmi  
Salutations to Him who has lovely hair  
Salutations to Him who is the most high among beings  
Salutations to the All, being the cause of All

Salutations to the destroyer of sins  
Salutations to the ever pure One, beyond the triple modes of nature  
Salutations to the unshakeably firm  
Salutations to Him who is comfortably accepted by the creatures  
Salutations to Him who is the inexhaustible treasure  
Salutations to Him who assumes divine forms to reaffirm the path of righteousness  
Salutations to Him who brings about [unclear] actions  
Salutations to Him who rules the universe, by offering Himself as its support of itself  
Salutations to Him, remover[unclear] elements for the universe to proceed  
Salutations to the all powerful  
Salutations to God, whose majesty [unclear]is unconditional

Salutations to [unclear]  
Salutations to the source of all auspiciousness  
Salutations to Him who dwells in the sun

Salutations to Him whose eyes are compared to the petals of the lotus flower

Salutations to Him whose worshipful voice is characterised as the holy word, the Veda  
Salutations to Him who is devoid of beginning and end  
Salutations to Him who nourishes the universe  
Salutations to Him who dispenses to the creatures and fruits of their actions  
Salutations to Him who is the highest substance from which all else is produced

Salutations to Him who is not the object of any of the means of [unclear] knowledge, Himself being the knowing witness  
Salutations to Him who is the ruler of the sense organs  
Salutations to Him in whose navel rests the world characterised as a lotus flower  
Salutations to the lord of the immortals  
Salutations to Him who possesses various powers capable of creating the manifold universe

Salutations to Him who is the true cognisor in all  
Salutations to Him who reduces everything to its source at the time of dissolution  
Salutations to Him who is the greatest  
Salutations to Him who is the oldest and the permanent

Salutations to Him who cannot be grasped by the organs of activity

Salutations to the Eternal

Salutations to Him who manifested Himself as Krishna, and whose nature is existence, knowledge and bliss

Salutations to Him whose eyes are a reddish hue

Salutations to Him who destroys all things at the final dissolution of the universe

Salutations to Him who is vastly rich in knowledge and other allied qualities

Salutations to Him whose abode is the upper, the middle and the lower regions of space

Salutations to Him who is the source and means of purity

Salutations to Him who is the highest good that confers merit and whose remembrance destroys evil

Salutations to the master of all created beings

Salutations to Him who animates and purifies all life

Salutations to Him who is the life-friend of all creatures

Salutations to Him who is the eldest, being the cause of all Salutations to Him who is superior to everything that exists

Salutations to Him who is the protector of all created beings

Salutations to Him who is the [unclear] spirit sustaining the created universe and seen as a golden being

Salutations to Him in whom the world exists as the [unclear/seed]

Salutations to Him who is realised through the means of silence, meditation and concentrated thought

Salutations to the slayer of the demon called Madhu

Salutations to the omnipotent Lord

Salutations to the conqueror of all

Salutations to Him who wielded Kodanda bow, when he manifested Himself as Shri Rama

Salutations to Him whose capacity for learning has no limit

Salutations to Him who placed the three worlds and whose vehicle is the bird Garuda

Salutations to Him who is the cause of sequence in the laws of nature

Salutations to Him higher than whom there is none

Salutations to Him who cannot be assailed by demons and the like

Salutations to Him who is aware of the rights and wrongs done by all beings

Salutations to Him who is the basis of volition and whose mark is volition

Salutations to Him who is established in his own majesty

Salutations to the king among the bestowers of the best gifts

Salutations to the remover of the distress of those who have taken refuge in Him

Salutations to Him whose nature is supreme joy

Salutations to Him who is the seed of the universe

Salutations to the generator of all races of men

Salutations to Him who strikes fear and reverence, and so cannot be grasped even as a snake is unapproachable

Salutations to Him who is the cognising intelligence

Salutations to Him who sees objects through all eyes

Salutations to Him who is not born

Salutations to Him who is the Lord of all Lords

Salutations to the eternally established One

Salutations to Him who is the unsurpassed intelligence  
Salutations to Him who is the beginning of all that exists  
Salutations to Him who never deviates from his own essential nature  
Salutations to Him who is righteousness, inferring the four human ends and who has manifested Himself as the whole  
Salutations to Him who cannot be measured out

Salutations to Him who is bereft of all relationships  
Salutations to Him in whom all creatures abide and who dwells in them  
Salutations to Him who has the noblest mind being free from all corruption  
Salutations to Him who is the Truth, the nature of which never changes  
Salutations to Him who is One and the same self in all  
Salutations to Him who is unlimited by all or any of the categories

Om twameva sakshat, Shri Varuna sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi Namoh Namaha x3

Om twameva sakshat Shri Savitrā [the god of the Sun] sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namaha x 3

Shri Mataji: What are you making here?

Yogi: Shivalinga

Shri Mataji: You make Shivalinga there, you can really make very complicated/ Ganesha, is really big, very complicated.

Yogi: Shivalinga here, Mother?

Shri Mataji: On the left hand side, move the whole thing as a Kundalini. If you make the Ganesha that side... no, at that corner, then the whole thing can be used.

That side. Make that. That side, that side, has to be that side, on top of the...rock [unclear discussion] This half is done, a [white/wide] thing would be better.

[16:40 – 27:54 – no proper sound, only white noise]

[unclear comment from Shri Mataji]

Yogi: We learned it from a recording, Mother which we had. It's a very cheerful...

[sound of children playing and talking for several minutes. Unclear conversation]

Shri Mataji: [to the children] Mm, take these flowers, and put them in the sea. Come along. Mm, good, good. That one was a really good one, very good. Did you take your photograph? Oops, did you fall down?

It's getting very clear. The sea has got vibrations, from that side. Can you see or not?

Yogi: No Mother.

Shri Mataji: I can see, very clearly. Yes, it's coming out.

Yogi: What does it look like, Mother?

Shri Mataji: From the sea it's rising, establishing, it's coming up; the whole thing, coming up like that. Can you see in the sky? You can't see? It's very light.

Yogi: It's very faint, it's like rays.

Shri Mataji: This is the [unclear] vibrations. You see that, straight lines coming out.

Yogi: Streaks,

Shri Mataji: Streaks, streaks. It should come out from all over. It started that side, you see, all of them started... You see, they look a little...blue and light, you see now. It's coming up now, can you see?

Yogi: A mixture of light and deep blue, yes.

Shri Mataji: All over they should come out.

Yogi: If you put your hand above your eyes like this, they can see it more strongly.

Shri Mataji: Maybe. I can see it [unclear/quite well], maybe for you people might be. Now, can you see it?

Yogi: Move back?

Shri Mataji: I think this side is the South perhaps... maybe. You see it's rising now again, and again...It starts from points and then goes up.

Yogini: I don't think it's close enough...

Shri Mataji: It's now this side if you see, it's moving now, it's moving this way, you see, it's coming over My head, you see. Just see this side, can you, this part, yeah?

Yogi: Yes, yes Mother, I can see it... That's going upwards, yes...

Shri Mataji: Just on My head it's coming.

Yogi: Yes, You see, I'm looking straight over Your head.

Shri Mataji: It's like that... It's coming from this side, see, you see... like that it's spreading.

Yogi: Yes.

Shri Mataji These lines are because of that, you know. These lines of clouds are... you see, the whole thing... spreading.

Yogi The sky's getting lighter and clearer too

Shri Mataji: Yes, that's becoming lighter, you see.

Yogi: [unclear] That blackness... is it...rain.

Shri Mataji: That will disappear more, it's becoming lighter, see now...you can see that it's going like that, spreading all over from that end. Like Shri Ram, towards Lord Shiva: towards the south.

Yogi: Mother, they seem to be coming down at an angle, that way, then that way. It seems as though they're directing their attention down there.

Shri Mataji: No, no, no they are going up here.

Yogi: Yes, straight, but over Your head, right over.

Shri Mataji: They are all coming, you see this is the central point, you see. The whole thing just now it's worked out. Clouds will be there.

Yogi: That's... well, that seems to be south...

Shri Mataji: But they all will go over.

Yogi: [unclear]

Shri Mataji: This one is here, see now, can you see this one?

Yogis: Yes, yes, yes...

Shri Mataji: Just from there, see, in front. It's just from there, you see, just see...

Yogi: Oh, look at the bird,

Shri Mataji: Just see the [unclear/beam] Can you see the [beam?]... Very clearly.

Yogini: We have some tea here, if You would like?

Shri Mataji: Beautiful, it's clearing out.

Yogis: Shall we sing Aarti to You...[unclear]

[Yogis sing Shri Ganesha Aarti and Shri Mataji's Aarti, Saba ko dua dena, followed by the three Great Mantras.]

Yogi: Mother, may we just sing the mantra of Nirmala Vidya for the whole of Australia?

7 x Om twameva sakshat, Shri Nirmala Vidya sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi Namah

[unclear conversation with yogi. Shri Mataji asking for the puja things to be vibrated, and about Saturday/Saturn being the day for oil. No clear sound again for the last 7 minutes, just white noise.]

[Further info regarding this event: In 1983 one of the yogis mentioned to Shri Mataji that it would be a great blessing if Australia could be drenched with a heavy rainfall as the whole country was suffering drought and as a consequence bushfires were causing havoc in many parts of Australia because of the heat and dryness. In answer to our prayers, it was decided to have a puja at the seaside the very next day. We were only about fifteen yogis at the time and we found a wonderful quiet beach where

we could see the city of Melbourne in the distance. Shri Mataji was seated on a flat rock — and we watched in awe — everything was silent. The sea began to react to the vibrations and started to rise and, with a wave of Her hand, She said, "Calm down, calm down. It's all right." And with that, the sea was still and calm. She then started drawing Shri Ganesha in the sand and slowly kept shaping His form over and over again for a very long time. Everything was peaceful and silent — just the gentle ocean lapping the sands. She offered Shri Ganesha flowers, kumkum, turmeric and rice and then the rejoicing words, "Now, after this puja, the whole of Australia will not suffer from drought anymore." We all bowed to Her Feet through the cool, salty seawater. It was absolute heavenly bliss.

At 4 am on the 20th March 1983, while we were preparing the garland for Her sixtieth birthday, suddenly the sky exploded with a crack of thunder and there it was — rain — torrents and torrents of it and it went on for days. During the puja She announced, "You see, your prayers are answered." The newspapers were headed with a full front page — "Miracle Rain." The whole of Australia, even Ayer's Rock [Uluru], was blessed with the heavenly rain.]

<https://sahaj-az-melb.blogspot.com/2008/06/sea-puja-at-shoreham-beach-1983.html>

## 1983-0313, Practice of Sahaja Yoga is more important than precept

View [online](#).

13 March 1983

Talk to Sahaja Yogis

Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Conversation with yogis. Melbourne (Australia), 13 March 1983.

Warren: They are just asking questions, Mother.

Shri Mataji: What kind?

Warren: Just practical.

Shri Mataji: Practical? That's good, practical questions are very good.

Warren: Would you like to talk to them for a while?

Shri Mataji: First I talk to them and then ask the questions.

I am overjoyed to see you all here. Actually the whole night I was working on Melbourne seekers, that they should come today and should establish their realisation very well.

Now we have to understand a few things about Sahaja Yoga very clearly and there is no compromise on these few things that we have to accept. Because, as I told you, Truth cannot compromise for you, you have to compromise for Truth.

So the first is that Sahaja Yoga is not just a precept, is not just a precept: it is practice. It is not just a mental idea. Now you got realisation, all right, but it is not sufficient. Even if you think that you got realisation so, now, you are all right, you become the Spirit, all right; but still, it is more a mental conception than a real identification.

So it is not that if you get your realisation, and you start the awakening of your Kundalini, starts very well. Still, it is to be understood that it is the practice of Sahaja Yoga which is more important than the precept of it.

There are many people in India who can't read or write, who don't have all these mental activities as you have and are not so complicated as you are [Shri Mataji is laughing]; some of them are aboriginal people, just living in the villages, very simple people. They get realisation, they feel the joy much faster than the complicated ones will and they just start working on it.

You have to work it out. This is not the compassion that speaks, talks, elaborates and advertises, but it works. Sahaja Yoga is a thing that works, the religion that works. And this is what we must understand first of all, that it is not the talking, it is not the precept that you are a great soul: you have to become.

Not that you are not, you are. But you have to be aware of it. More light has to flow into you.

Definitely, you must be something special to get it, no doubt. But you must allow your lamp to be cleared out, cleansed, so that more light is given. And it works wonders for people who honestly want to ascend in spirituality.

As I told you before also that it is a concept that many people have that Sahaja Yoga cures people. It is not true. It is just as a by-product it may cure you; just as a by-product.

So one must understand the blessing has come to you only because you are a seeker, you have done a lot of good in your past life and this life also and that God has chosen you to be in His Kingdom.

But it cannot be demanding, you cannot demand, you cannot demand anything from God, He has to give you because He knows what you deserve. And He gives you much much much more than what you deserve. I mean, I have seen people who have been in Sahaja Yoga that after one year they start asking, "Mother, what did we do to deserve all this?". They just can't believe it. I said, "Must be something, you must know there must be something that the blessings have come to you".

This is one thing that one has to understand that you cannot make Sahaja Yoga compromise for you, you have to understand all the techniques and things about Sahaja Yoga.

Now the thing could be that you may start doubting, you see, so that's what we have people who are doubting about it and doing all kinds of things; you see, in the beginning, they are rather slow movers. So we have to sort them out, to begin with, because the second stage of awareness is doubtless awareness: you are doubtless about yourself, doubtless about the working of Sahaja Yoga, doubtless about God's existence, doubtless about His Laws. You become absolutely doubtless, not mentally, it's a state, it's a state of your being by which you achieve lots of results and you really become powerful: you can see your compassion so powerful, so discrete, so understanding, so forbearing. And you are amazed of yourself, you really become a saint in the real sense of the word, that you become humble, flowering, beautifully, not taking anything aggressive upon yourself; and you are really in the Kingdom of God that you feel that you are looked after, protected, guided, blessed, every moment you walk along.

And that's the state everybody should aspire to reach this doubtless awareness; and unless and until you reach that state, we don't call you Sahaja Yogi, you may start calling yourself, but that's left to yourself. There are not sort of... we do not have sort of certification, or things going on; or we do not give any written certificates to people, nothing of the kind. It is you who have to certify yourself.

So gradually people grow up into beautiful beings. They start having their self esteem fully established, understanding themselves.

But practice of Sahaja Yoga must be done without thinking too much about it. First, you just try it, more trying – because if you start doubting, I tell you, your progress will be much less.

So first, just like a scientist, to try to accept one by... there is nothing that has to be done, you do not have to pay Me anything, of course, you do not have to do any acrobatics or anything.

But for example a small thing like my photograph, you see, many people say, "Why Your photograph?" So "Use your photograph," I say, if that works out, you see. It is something surprising: that's how people are challenging Me "Why Your photograph?". "Why don't you use yours? I will be very happy, use anybody's"... but doesn't work out, what to do now? It's My photograph that works out, but even if you do not like it, you have to use it – what can I do?

Is as simple like that, you see, but in that, I do not gain anything from you, I do not want anything from you, nothing material that you can give Me. But you will enjoy, you will enjoy My love, you will enjoy. It is all for your own enjoyment, everything is done.

And this is a special time we are born in, we have a special responsibility.

Today we had a lady who came, her husband came, and they were saying that "We had a son who was very well equipped and he went to one of the gurus and he got completely ruined."

And this particular guru we need to be rather careful about, it's this Rajaneesh fellow. His disciples are rather difficult. They come to Sahaja Yoga, all right, but they are a very extreme type of people. They come with a great force to Sahaja Yoga, again go back; so all those who have been to Rajaneesh and have taken his initiation, have to be extremely careful.

All of you who have been to gurus must know that they will be again and again attacked. So you need to be rather patient with yourselves as we are with you, and must know that you must assert your will power a little bit, to come up, and shed off all that was screwed into your head... and you paid for it, you see. Forget it. Some time people say that "We have paid for it, so better have it". That's not the way. You'd better through it away. It is horrible, you have bought a snake on your head, on your neck. So just through away all these things that they have put you on.

You all forget it and become your Self, first of all, and become your own guru. Ask your vibrations, develop your vibratory

awareness and grow with it.

Some people will find also that their vibrations are not showing very good results, some of you will find that kind of thing. And when you find that your vibrations are not working out in your hands and things, you should not get worried about it. Maybe your Vishuddhi chakra is not all right. There are ways and methods to improve your Vishuddhi chakra, by which you know the exact mantras to be said and how to improve it; and we also vibrated oil and all that, you can apply here. And also there are other methods by which you can improve your sinus. And if you have any problem with the Vishuddhi because of over-smoking or anything, there are so many ways which you can call the Grandmother's medicine, simple, simple things which will work it out, should try to clear out.

So whatever centre is not working out, you should get after that and don't worry about the centres that are good because those who are good are good. So we have to look after the centres which are in trouble and try to improve our centres and complete being has to be brought into balance.

Some people have some centres so badly off that, despite the fact they have all the centres all right, because of one centre, you see, they are in imbalance. So, the first thing in Sahaja Yoga is to establish a balance.

Now certain things about morality and all that, I do not want to talk to you; gradually your self will realise what is good for you and bad for you. But in Sahaja Yoga, you will be given a proper guidance as to what is to be done, how to lead a life and how to have a normal, good married life, how to have children, how to look after them, how to get to your parents.

So the social side also you can learn very well by which you really feel happy. But the main society that you have is that of Sahaja yogis. Of course, you do not have to cut off from anyone, you do not have to give up anyone. But you grow among Sahaja yogis, these are called sajñānas, you see. "Sa-jñāna", the people who are the followers of Truth.

So once you come together, it is a collective happening and it works out more collectively and it helps you much more. But if you say "Individually, Mother, I can do it", it does not work out. In Sahaja Yoga, I have seen, you do not go too far.

You all have to work it together, you have to meet. Luckily, you have a very good ashram here. You all can come and meditate and take a proper help from these people.

God has already blessed this place so much. And when I came to Melbourne, I stayed in a very small little house, with, I think, two bedrooms and some sort of a thing like that. And this time I find a big, huge thing given to you, and they may start here also a nice school for small children here. Your small children can go to that school where they can be looked after well, they won't have any complications. And everything can be done at a much better level than what you find in mundane life.

Everything has a meaning, spiritual meaning, everything in life has a meaning! So you should try to find out whatever is good for your ascent and for your nourishing of your spiritual being!

I hope next time when I come, all of you will be great Sahaja Yogis and will be great people! Individually everyone will be working out on many people, and we have to change the face of Melbourne completely!

May God Bless you all.

So if you have any questions, you ask Me. Now...

Warren: Mother, there was one gentleman - he asked me a question. He has got a son at home; he is mentally disturbed. He was asking how he can deal with that. Because he won't come. I suggested that first he and his wife should get it. This gentleman here, in the suit.

Shri Mataji: What's the problem exactly? What is it called?

Seeker: Well, schizophrenia. He was very religious once.

Shri Mataji: Where did he go? To what place?

Warren: What religious cult? What religious group?

Seeker: Well, he belongs to the Catholic religion as I am.

Shri Mataji: What is that?

Warren: Catholic religion Mother. He himself is a Catholic and he is a great believer in Christ. His son became ...

Seeker: Just a moment. He had a love affair which did not go right.

Shri Mataji: With a?

Warren: I am just, I am not interrupting, I am just passing on. She does not hear you too clearly. He had a love affair and it did not go right.

Shri Mataji: What is his age?

Seeker: Pardon?

Shri Mataji: What is his age?

Warren: Age.

Seeker: Twenty-four now.

Shri Mataji: Now I don't want to criticise Catholicism, because you see, as you are a believer of Christ, it is all right. But there are certain practices they have taken to, which are quite injurious to human beings.

Seeker: The thing is he is schizophrenic.

Shri Mataji: That can happen to any Catholic. Now, why? See, the reason I will tell you. Please be seated. If you listen to Me patiently, there are two things which they do very wrong. One is to build churches and then put all the dead bodies in it. It is absolutely absurd you see, to have a graveyard in the church. Absolutely. That is so dangerous.

Now I have had many Catholic people coming to Me. And they had very big problems with two centres. One is this back centre (Shri Mataji points to back Agyna) and another is this one (Shri Mataji shows left Vishuddhi). Of course, left Swadishthana is there because it is unauthorised. They are not realised souls and they cannot preach about God. They have no authority to preach about God. Or to baptise also.

No human being has got the authority to touch this precious place without being baptised. They themselves should be really baptised. Actualisation of baptism is needed. You think about it, logically. Anybody can become a priest you see, and you cannot elect them. It has to come from God, isn't it? So that is one thing that is wrong there. And another thing they are always caught up is the left Vishuddhi, is here.

When they do this confession business, you see - who are these priests to confess to? Actually, I have seen the priests also go

mad. So many priests have come to Me. Because the people have confessed to them. And in that confession, poor - the priests have gone off their heads. Because they couldn't bear it anymore you see. The kind of confessions people did, that - "I have murdered someone, I have done this and that". And they couldn't keep it you see; their conscience couldn't keep it in themselves.

So one has to face it clearly; anybody can get mad like that. I have known people who really got very mad. So one has to understand that you must get your realisation first of all.

Seeker: But Mother, when I pray, I know that - he really calms down.

Shri Mataji: He will. Of course, I agree.

Seeker: It has done him a lot of good. He cannot be cured, but it changes him.

Shri Mataji: Must be. Because if you pray to Christ, He will definitely help. But not through your church. What I am saying, must be...

Seeker: No, no, no [UNCLEAR]. I am a believer in Christ.

Shri Mataji: All right. That's all right. Then it's all right. But what I am saying, that, to get a complete connection with God or with Christ, you have to be born again, isn't it? So you must get your realisation.

Seeker: Yes.

Shri Mataji: And if you can get your realisation, you can help your son immensely, all right?

Seeker: That is what I want.

Shri Mataji: So you all must get realisation. All parents who are interested in their children; all children who are interested in their parents, must get their realisation.

Seeker: I want to tell you Mother, that since he became sick four years ago, I have turned to Christ more than ever. And I have found very great comfort. And I have found all the answers. That is why I want to help You.

Shri Mataji: Yes, but one thing must be ...

Seeker: I know that this life is a lie. The life we are leading is a lie. I know that.

Shri Mataji: So you must understand Christ and get your realisation in a better way, in a fuller way, in a real way, how He helps you. Otherwise, you cannot understand Him. Superficially how far can you go? He's been kind to you, but now you have to be more realistic about Him. All right?

Seeker: That is why I wanted to bring him to you.

Shri Mataji: No, don't bring your son. We can work it out. Have you got a photograph of his?

Seeker: I haven't got it, but I can bring it to you.

Shri Mataji: All right. You send Me the photograph. All right? I can work ....

Seeker: I can send you the photograph.

Shri Mataji: Yes, that's better. You send Me the photograph. To our Sydney address. When I will be going...

Seeker: You will be going. I will give it to one of [UNCLEAR].

Shri Mataji: No, no. You can give it to one of them. They will bring it along. All right? That's all. Now what else, My child?

Seeker: [UNCLEAR].

Warren: He is asking whether there are different degrees of Kundalini awakening because he has heard or read there - that can be very dangerous.

Shri Mataji: No, it's not. It is all people who are absolutely; you see, they - people as I told you the other day that a person comes from the village and puts his fingers into the holes of a plug and says it is the electricity gives you the shock and something like that.

But I, I can assure you that Kundalini is never, never dangerous. She is your mother. But, there is another centre down below which might sometimes give you a little heat or some sparking in the finger. Or maybe a little electrical discharge. For a while. Just for a while. If there is a problem. On that centre. A little bit, not much. But you can gradually feel that cool breeze after the tingling is over. In the beginning, you might feel a little tingling.

So far I have given realisation, I think, to so many people. The Sahaja Yoga has worked out so well. Nobody has suffered. Everybody has gained.

But if you have been to some guru. For example, take, say, people who have been to say, Mahesh Yogi. Now, about thirty people came to Me and only I could save eight of them. Because of the rest of them; they used to come, go back, come, go back. Like that, to that state. I could save only eight of them because they were so badly damaged you see. But even, they went back to the lunatic asylum, this, that - but still they were remembering Me. I don't know, they are still coming out, going in, like that. So they take time.

But it is not, never dangerous. It tries to improve you. Even when I go you will find it will gradually rise and tickle you here and there. It is a very kind, compassionate mother of yours who has been with you all your lives. And now she is anxious to establish your realisation. She is one who gives your second birth. So she cannot be unkind.

See, she is your pure mother. She has no interest in you but to give you your second birth. And she is your individual mother. Of course, some of you have harmed her very much. I have seen her very much upset. But doesn't matter. She looks after you. She is the one who does all this job. She is the one who cures you, she is one who gives you realisation, she is the one who gives you peace, she is the one who takes you to the Spirit.

All right? So nothing; don't have any fears. May God Bless You.

This is all funny people. You see, everybody has written about Kundalini. I am Myself, I am amazed. They had no fear of God, no fear of anything - all lies, they have written. And those who really suffered must be unauthorised, horrible people who must have tried.

You have to have a proper, holy life, isn't it? You have to be a holy person. Because Kundalini is a kanya, means a virgin. Now imagine, they call the sleeping serpent on this Ayers Rock you see - called the "kuniya". That is what it is - Kundalini is a virgin. Can you imagine how it is so much so here?

And if you see the photographs, it is all Ganesha's things. Absolutely the same colour, everything - just imagine. I told them a long time back when he met Me first, that your country is the country of Mooladhara. And then he sent Me this photograph from there. And I saw and I was amazed - even the trunk is there. Can you imagine? And the whole colour, everything is the same. You have such a blessing of God; why should you worry?

Your land is very holy. Is a holy land. Is written about this land. In the ancient books of India, where a saint was, had done something wrong. So God cursed him. And said, "You will go", is called Trishanku - your Southern Cross. That you will go to a land and you will create a heaven there for yourself. See, first, he was cursed to go in the Southern Hemisphere. And then it was told that you will create your own heaven. That is what it is.

Warren: They may have not heard of the word Southern Cross, Mother.

Shri Mataji: Southern Cross. You know the Southern Cross. It is called as Trishanku. It was hanging down, hanging upside down. And the curse was, a little bit concession given we can say. As a concession to him that, "No because you are a saint, you will create your own heaven". That's what it is, Australia.

"Aus" itself is, "terra" means the land and "aus" is "antariksha" (space) - antariskha means what?

Warren: There is a lady, blind lady up there who is asking questions.

Shri Mataji: What is she saying?

[UNCLEAR/seeker is speaking].

Warren: No.

[UNCLEAR/seeker continues speaking].

Warren: A Christian scientist, practitioner told her once there is no such thing as birth. Is that correct?

Shri Mataji: Do you believe him? What good has he done to the world? They can say anything. You must ask, "What good have they done to the world?". All right. What is the criteria, see, of a saint? Must find. Everybody can talk about God. Who is going to check them? Even Hitler talked on God, even Napoleon talked, I don't know. See, you must understand if they have any right to talk? Are they saintly people? All these Christian scientists, do you think they are saintly people? Have they done any saintly work?

Warren: He does healing work.

Shri Mataji: You see, you can also heal with spirits. With dead spirits. That's one thing you can do. Horrible. Keep away from them.

(To Warren): She doesn't know what she is talking about.

Warren: Any other question?

Shri Mataji: You see, anybody can say anything. I am not here answerable to them. There can be a lot of mad people, funny people, people who are anti-God, any sort. What I am talking is talking for myself. All right? What is she saying?

Warren: She brought some sugar and she would like Your vibrations.

Shri Mataji: All right. I will give you but what about your eyes?

Warren: She's got very poor vision.

Shri Mataji: All right. Now for that, we have to work out for you, all right? We will tell you what is to be done. Have you got somebody to be with you? Have you got someone with you, who lives with you?

Warren: We could show them.

Shri Mataji: All right. We can tell you what is to be done. That can be cured. All right? That thing can be done. So you have to come back again. And they will tell you precisely what is to be done. So work it out. You can get back your vision. All of you who have got poor vision also must know what is to be done about it. What is it?

Seeker: Hearing.

Shri Mataji: Healing? Yes, yes, hearing can also be done.

Warren: Hearing can also be done.

Seeker: Migraine?

Warren: Migraine.

Shri Mataji: Of course, migraine, headache can be worked out very easily, no doubt. Yes, of course, migraine is very simple.

Seeker: High blood pressure.

Warren: High blood pressure.

Shri Mataji: Of course. He is another; he had high blood pressure.

Seeker: What can you about healing my granddaughter?

Warren: She was born partially deaf; that may be a little more difficult.

Seeker: Yes, she's three years.

Shri Mataji: It is all right - still we will work it out. It is, what I am saying is, you don't have to pay for it, you don't have to do anything - if it works out, well and good. You should try. You should try everything, all right, but...

[UNCLEAR/Seeker is asking].

Warren: She brought her with her.

Shri Mataji: Good. Where is she?

Seeker: In the car. I will go and get her?

Shri Mataji: All right. We will see. Little later, little later, all right. Let's finish the whole thing. What else?

Seeker: Falling of the hair.

Shri Mataji: What's she....

Warren: Falling hair.

Shri Mataji: You have?

Warren: Falling hair. Alopecia.

Shri Mataji: You have the kind where you lose part, part...

Warren: Yes, clumps of hair goes.

Shri Mataji: That we have got cured now.

Warren: Where's [UNCLEAR].

Shri Mataji: He's much better.

[UNCLEAR/Seeker asking a question].

Shri Mataji: Who is it?

Warren: What's the question?

[UNCLEAR/Seeker explains].

Shri Mataji: We will work it out. You come for the first time. We will work it out.

Warren: How will we get Kundalini awakening, he says.

Shri Mataji: We will work it out. His Agyna is too much. What, are you Christian or...? Your centre of Christ is catching so badly. Just imagine. We will work it out. All right? Doesn't matter.

What Christ has said, "Humble down yourself in your heart". First of all, humble down yourself in your heart. Then it works out. Humble down. All right? Agyna. This centre is very important. It works out better, you see.

Don't take up responsibility upon yourself. God is doing everything for you. Don't worry.

Seeker: Earlier on, we heard that, that there is God in everyone. But some people are good and some are bad. But if God is in all people, who will decide if something is bad, God is bad?

Shri Mataji: What is he saying?

Warren: Earlier on, he heard it said there is God in all people. But if there are bad people, how is it that we can reach such a conclusion?

Shri Mataji: You see, you should not decide mentally who is good and who is bad. And you should not give up anyone as such; as

an absolutely wretched person. But on vibrations you can help quite a lot of people. Some of them you have to give up. But you just can't help it, you just can't help it. You can try.

Like people are getting drowned, all right?. They are overloaded with things. You can bring, in the West, say about forty per cent people. And twenty more with little effort or quite a great effort. And ten more with really great struggle with them. But such an ego-oriented society; it is difficult to reach them. Because the ego covers them completely.

But never discard anyone; just try. But don't try very difficult words just now. Try simple words. When we want to first learn a new language, we try simple words, you see. In the same way, first, try simple people. But don't discard anyone, but postpone. Till you become a master. Then you can try the most difficult ones also. But just now don't think of the difficult ones.

Normally what happens, people stick on to someone very difficult, like an ego challenge. "I must transform" - and then you go wrong. You don't have to transform anyone, God has to do it. But as you are a beginner, try with simple people. All right?

Warren: You spoke about Ayers Rock. What was it you were saying?

Shri Mataji: Ayers Rock is the first centre. Which shows. The deity of the first centre. It's very vibrated. You get tremendous vibrations from it. And the whole story about it they will let you later on. Because, actually I told him that the centre is, the first centre is - and then they sent Me the photograph of the Ayers Rock. It is true. It has vibrations. Such a great thing that has come out of the Mother Earth.

Seeker: What vibrations? Will it vibrate?

Shri Mataji: Holy vibrations.

Seeker: Evil?

Shri Mataji: Good.

Seeker: Holy vibrations?

Shri Mataji: Holy vibrations.

Seeker: Ayers Rock?

Warren: From primordial times. From way back.

Shri Mataji: It has come from Mother Earth. Which is told in the Bible. That you shall now worship anything that is created by Mother Earth. Now, what is created by Mother Earth? We should not reproduce and worship. But whatever is created by Mother Earth. And this is one of them. You have got such a great thing here.

It is tremendous. When you become aware of it, you will be amazed. It just emits vibrations all over. But people who are evil, who are following black magic, wrong practices - may call it an evil one. Because for them, you see, it is evil, isn't it? Because that destroys all black magic and all that.

Seeker: Something's gone wrong with my Kundalini. It has been burning at the bottom of my spine for years.

Shri Mataji: When was this? How many years back?

Seeker: Must have been four years.

Warren: Did you go to anybody?

Shri Mataji: Did you go to anyone?

Seeker: Maharishi.

Warren: Maharishi.

Shri Mataji: Oh! That's a difficult fellow. But I will work it out. You sit down on Mother Earth. Maharishi is one person; is horrid.

Warren: Take your shoes out.

Shri Mataji: Take it out.

Warren: This is a good example.

Shri Mataji: But despite all this you see, nobody has made a very joint effort. Why don't you write to our government or someone? You see, it can be done. Actually, when I talk to the government people - because I am quite highly connected. My brother himself is a government minister. I know the President and everyone there. What they said is that is it You only who says these things. I openly say. But nobody says anything you see; nobody has anything written against.

So if you people write from here, join together that they have taken so much money from us, they have ruined us, they have done this and that, isn't it? Then it will be better. Because they think that you are all very much satisfied with them. And it so happens that in the beginning, some people come, they get ruined; the others come. It's like a moving train, you see, that takes passengers ahead. And the passengers who have suffered are left behind without any combined effort.

But in Paris, they have started a thing like that now. Which is a very good thing. Which is trying to oppose this. But unless and until you write something, I don't know how to take up with the government.

(To a seeker): What's it?

Seeker: [UNCLEAR].

Shri Mataji (to Warren): This one is talking too much.

Warren: Look, you have asked quite a few questions. We will give this one to Mother and we will make it the last.

Seeker: [UNCLEAR/asks a question].

Warren: Doctor McDonald Baynes who was a writer on the spiritual who lived in the Himalayas says there is a celestial city near the Dandenong ranges which is nearby to Melbourne here. What are your views?

Shri Mataji: I haven't seen them as yet. But must be, must be celestial here, no doubt. Is it towards the sea, the Southern side?

Warren: In the mountains, towards the...what is it, the east? To the east.

Shri Mataji: I don't know this Baynes fellow, how much to depend on him also.

Warren: He's not realised.

Shri Mataji: I think so.

Warren: He has good vibrations, but not realised.

Shri Mataji: It's all right. Makes no difference, you see. You have to have vibrations. What is the use of having these ranges around? You better have them.

Now done, everyone?

How many of you did feel the cool breeze the other day? Raise your hands.

Warren: Put your both hands up so Mother can see.

A lot of them haven't been before.

Shri Mataji: If you all put your hands, let us see how many of you feel again.

Just sit down, comfortably, put your hands towards Me.

You can't sit like that. Can you get some chair for the lady? Just, there are some chairs. You get a chair. You are not supposed to sit with your feet towards Me. It is not regarded as good, all right? Better take chairs. I am sorry. I know why you feel...you can put the chair here on the sides. Come along.

Then you, that's what it is. Then you can't...hello, how are you? Put yourself like that or you can sit on the chair. Come along, it is all right. Just come here. If you have to sit on the chair, it is all right. Doesn't matter.

Warren: Sit on [UNCLEAR]. Any flat surface.

Shri Mataji: Anyway, anyway, but not towards Me, you see. You just can't put your feet like that. That's what it is supposed to be. Doesn't matter, after all, you are children. And I am the Mother. Doesn't matter what you do.

Some of them are great people over here.

Now, put your hands towards Me like this. I think, better close your eyes. Can you take out this a little? I will put My feet on the ground. Mother Earth.

Warren: Would you like me to pull the chair forward?

Shri Mataji: It's all right.

What's the matter with the lady? Are you shaking too much? You been to some clairvoyant person? That's the reason. All right. You come sit on the Mother grass, all right, would be better.

Warren: Sit on the grass.

Shri Mataji: Anyone shaking there? Anyone shaking in the body? Keep your eyes open and sit on the Mother Earth. She takes away the problem. If you have been to a clairvoyant or someone, you may.

Seeker: [UNCLEAR/asks a question].

Warren: That's all right.

Shri Mataji: If you are not shaking it's all right. Everyone doesn't get affected but some do, you see, it's those horrible things they do. Sit on the Mother Earth, it's better. What's she saying?

Warren: A bit giddy.

Shri Mataji: You have been to some clairvoyant person? No? Better sit on the Mother Earth. You have been to some clairvoyant person? Been to a guru? No?

(To Warren): Must be having a liver.

All right, come along here, let me see. She has a liver. Very bad liver you have. Did you feel giddy also before?

Seeker: I just had a serious operation.

Shri Mataji: What operation?

Seeker: Brain surgery.

Shri Mataji: What?

Warren: Brain surgery.

Shri Mataji: Keep your eyes open all right. Don't close them. Keep your eyes open. You had an accident? Doesn't matter.

Nabhi is too much. Keep your eyes open, please. How are you feeling now? Still giddy? Better? Would you like to lie down? We can get you a pillow. All right. Better lie down. You can let her lie down here. You can lie down here.

Warren: Come over here.

Shri Mataji: Put the pillow. Put the pillow on that side and the feet at the back. Let her lie down.

Warren: Put your head down here.

Shri Mataji: Don't cry. Don't cry. You are going to be alright. You just don't worry. Put your head here. Towards Me. Yes, just...You have to work it out. Don't cry. You wanted to see Me, is it? Or lie this way. Parallel to [UNCLEAR], will be better.

It shows, you see. If there is any problem, it shows, it shows. Just lie down. Be comfortable. Will work out. Don't you worry. You are going to be all right.

(To all): It's good, fine. May God Bless You. All right?

Now those who are feeling the cool breeze, already, can get up and see others, who cannot feel it. And you can stand behind one person. I will teach (you) how to give them realisation also. Can be done now. All right. Those who are really feeling the cool breeze, can get up.

It's a good idea to help others. Yes. Let's have it.

Warren: Can the Sahaja Yogis do the same thing.

Shri Mataji: Also the Sahaja Yogis. Those who are feeling the cool breeze. Come along.

[In the transcript that follows, Shri Mataji is addressing all seekers sometimes and sometimes speaking to different seekers in turns].

Now, all of you should put your left hand towards Me and right hand on top of the head of the person. On top, not touching, not touching. Higher. Like this, yes. See. It works better. You act as a sort of wire, thing. It passes. See, now, ha, better?

[Seeker giving realisation is nodding yes].

All right. You feeling it? Now get up. You can get up. Those who are feeling can get up. Now, are you better now? Not yet.

You put your right hand out like that. The Indian gentleman. Right hand. Like this, at the back, yes. And put left towards Me.

All right? Good. You getting it? Are you? No, not yet. It will work out. Don't you worry.

Maybe some of you can put your left hand with the right hand like this. It will work out. Left towards Me and right hand out. No, no, left towards Me and the right like that (raised upward). Just try, some of you. If it works out better. Or the other way round.

She's got it. You feeling it? Good. She's got it. Now work on ....you feeling now? Good, good. It's good. Put it like that and this one like that (back of right hand raised upward). You can put it towards Me. The right hand. One hand has to be towards Me.

Put one hand towards Me. That's it. Like that. Now, tell her also. Put the other hand, the way she is doing. No. Yes, good. Good.

Are you feeling? No. Sit on the Mother Earth. Move on the Mother Earth more.

Now try another lady. Yes, yes, you go on trying. She's very good. She doing very good. Just put one hand towards Me. Simple. Is it?

Seeker: Hot vibration.

Shri Mataji: But not cool. Not cool as yet.

Seeker: Not much though.

Shri Mataji: It will, it will work out. What about you? Not yet? Try on her. Maybe.

Seeker: Very hot, Mother.

Shri Mataji: You are feeling hot? On her? What's the problem? You think too much, do you?

Seeker: I don't know what I'm supposed to be feeling?

Shri Mataji: You feel the cool breeze on the hand do you? No, no. No, no. That's a different thing. You feel a sensation in your hand. No?

All right? She's good. It's rising, it's rising. She's got it.

You got it. Not feeling it? Can you take out that necklace a little bit? Sometimes that also affects.

Are you better, My child? Better now? Good. Put your left hand up that way. All right? It will work out.

Is she better? Little bit. Improving. Put your hand like this (outstretched). Have patience with yourself. You must have some patience with yourself. That's the main point.

Better now? Better? Yes, it is. Working out? Better.

Keep your eyes open. Tell her to keep her eyes open.

All right? Better? No? Her Vishuddhi is not all...yes?

Very hot? All right. She has been to some guru? No one. To no clairvoyant or anyone? Not at all?

Put your left hand on the right-hand side of your stomach.

Is it all right? Put your left hand on the Mother Earth. Like that, yes. And right hand towards Me.

Like that (outstretched).

Did you feel the cool breeze? Good. Why not work on these two gentlemen? This gentleman and this lady?

Did you feel? No? All right, you get up and work on them. Not on your relations or friends all right? Other people. That's important. In the beginning. It's better now? No? No?

He is a very difficult, horrible person. One of the worst you can think of. Mahesh Yogi.

And how much money has amassed do you know? We have someone there from him. The whole family is ruined. Terrible.

Seeker: [UNCLEAR].

Shri Mataji: Is it? Comes and goes. All right. Don't think. Just watch Me without thinking. If it comes. Are you better?

(To Warren): She has an Agyna, I think. This lady.

What about you? Did you feel? Good.

He has to put his left hand on his stomach. Liver, you see. Liver and Vishuddhi both the center.

He is difficult. He is very difficult. You sit on Mother Earth. He is difficult. He's from that horrible Satya Sai Baba. He's the worst. Till you get a heart attack he won't leave you.

Put your right hand on Mother Earth and left hand towards Me.

Is she better? Little hot is she? She has a liver too.

Hello? You put your left hand on your stomach. Right side. Right side. Right side, yes.

Who is the gentleman with migraine? You have got migraine?

Seeker: No, my wife has it. My wife has it, I have nothing!

Shri Mataji: All right. You watch at Me. Watch this side, you see. Don't watch other people.

She? She's all right. She has a liver. So many have livers, livers - I don't know why.

What about this lady? Did she feel any? Good, good.

But keep your hands (outstretched), have more. You see, I am here for a short time. I will go away.

Now don't put your shoes towards Me, all right. If you can take out, thank you.

Is she crying? Put her right to the left.

You are all right. She's got it.

I can see from your eyes.

Good. You are doing a good job.

Seeker: Mother, can I ask you, I know I shouldn't be asking you questions but I've been ill for twelve years, with kidneys and [UNCLEAR].

Shri Mataji: Now no more. It's finished. It is done. Got some water for Me?

Seeker: You saw me at a lecture.

Shri Mataji: Did you bring water?

Seeker: No, I have been drinking the water you gave me.

Shri Mataji: Good. You are all right. No kidneys, nothing. Finished.

Did you go on the machine anytime?

Seeker: What machine?

Shri Mataji: That they do circulation and all that.

Seeker: No.

Shri Mataji: Thank God. Then its all right.

What about this gentleman here? Did you feel? Hot? Hot? You put your hand on your stomach, on the right-hand side. Can you?

What is it? Can you try this gentleman here? He will be all right.

Keep your eyes open. This lady. Ask her also to open her eyes. Very pale.

What about you? Left hand? Not right hand?

You also put your left hand on the stomach, on the right-hand side.

Good. It will work out. It will slowly work out in everyone.

Good. You still have? All right. Come along here.

Can you sit facing that side? I have to put My foot if you don't mind.

Seeker: On the back? Lovely.

Shri Mataji: No, I think it's here. There are certain exercises you have to do for this. But in any case, I will cure you now. This will dissolve out.

How are these people? Are you all right? Good. I am happy you are working it out. From Mauritius, yes.

Good, good, I am happy.

They are not getting it? They will, they will. All of them have to get it. Don't you worry.

Some ossification(?) has taken place. What were you doing?

Seeker: Hatha yoga.

Shri Mataji: Hatha yoga! That's it, without your [UNCLEAR]. I was wondering how it's gone into that.

Seeker: It is difficult.

Shri Mataji: It is horrible. Stop all Hatha yoga. No, no, no, no. I will tell you what exercises are to be done. For everyone, not the same exercise - there is a different exercise. I will tell what exercise is to be done. All right?

Good. Enjoy.

Is he all right? He's been to some guru or someone?

No, not you. Him. Have you been?

Seeker: I don't believe in gurus.

Shri Mataji: No? Thank God. But...

Seeker: I practice meditation.

Shri Mataji: Your own?

Seeker: No not my own, it's Buddhist meditation.

Shri Mataji: That's it. That's just the same. Just the same, all right?

Ask him to put his right hand towards Me and left hand on his stomach. And say, "Mother, make me my own guru".

Just, that would be...Better now, madam? All right?

Seeker: There is blue light in the Agyna centre.

Shri Mataji: No, that should not be seen. All must go away. It's a horrible thing.

You ought to be. You are to become the light. The light does not see the light, does it?

You have to become. Not see something. If you see the sky, you don't become the sky, do you?

But when you are the sky, you don't see the sky. All right?

Now better?

What about you? Didn't feel it? Don't be upset about it. Nothing to be - you have a liver problem, do you know that. That's all. It's very simple. Now do one thing. You put your right hand towards Me and left hand on the Mother Earth. Just on the backside. No, that side. Behind your hand. Yes. It will work out. Now don't get upset.

Nobody should be upset. Now those who are not feeling anything, please raise your hand. Let's see.

Keep your hands raised, all right?

You put both your hands (raised up) and say, "Mother, is this the power of God? Is this the power of Brahma?. Is this the Brahmarshakti?".

Are you feeling, some of you? Don't doubt it, you see. It's a kind of feeling you get in your fingers. Raise them higher. Let's see.

You are all right.

Higher, on your heads. It's there. Feeling it now? It's there. Good. Are you feeling?

Seeker: Tingling. Tingling.

Shri Mataji: Tingling? Tingling has to go away a little bit.

You can put both your hands on the Mother Earth now. Now let's see. On the Mother Earth. For a while. There's tingling.

Now just see. Tingling has gone? Raise your hands and see. Tingling is gone.

Better?

[Shri Mataji blows into the microphone several times].

It's better now. All right, now bring it down (hands towards Mother), see.

Seeker: [UNCLEAR].

Shri Mataji: Let her sit on the Mother Earth. Is she sitting on the Mother Earth? Let her put her left hand on the Mother Earth. Is she been to some guru?

Warren: It's a man. He's getting hotter and hotter. Have you been to a guru?

Shri Mataji: Rajneesh?

Warren: Has he been to a guru? An Indian fellow or...? Muktananda.

[Shri Mataji leans to one side with Her eyes closed and hand on Her forehead for some time].

Shri Mataji: Put your left hand towards Me and right hand on the Mother Earth. You have to work hard I must tell you, this Muktananda.

Warren: He had only one visit to the centre. Was it by him, himself or by the people? Was it the guru himself?

[Shri Mataji gives a bandhan and claps Her right hand on Her left hand quickly].

Shri Mataji: He is catching so much on left Swadishthana.

Warren: Yes, they were affected quite badly.

Shri Mataji (continuing to clap right palm on left): His left Swadishthana is catching very badly.

Better now? Are they cooler? Good, good, it's working out.

Warren: Even if you go to meetings where you don't get initiated, but mixing with these people, you get so affected.

Shri Mataji: Of course. You see, to get dirty is easy, isn't it? But to get holy is difficult.

Seeker: I've been hot and my hands radiant heat and my body has gotten very, very hot.

Shri Mataji: Why don't you sit on the Mother Earth? She will clear out.

Warren: She will clear out.

Shri Mataji: Which meetings you have been to?

Warren: She visits any.

Shri Mataji: Let the Mother Earth help you. All right, come along on the Mother Earth. Please. All right? That's a very good thing. Mother Earth, those who are sitting are better helped, yes. It's all for that.

Warren: Anyone who's not feeling should move on the earth.

Shri Mataji: She helps. Definitely helps, definitely helps.

Even if you are sitting on this impervious material (laughing), something artificial is stuck inside those.

Warren: Take your shoes off too.

Shri Mataji: It's very pleasant today, isn't it?

How is he? Keep his eyes open. He's got all this, Hamsa. Keep your eyes open.

Warren: He's been to Muktananda and he's got it. But he can't feel it, unfortunately.

Shri Mataji: Hamsa, you see. Hamsa is there. Hamsa and Vishuddhi both.

You get it, sinus? So only Hamsa.

All people who have been to gurus put your left hand towards Me and right hand on Mother Earth. That's the simple thing as that.

Let him sit on the Mother Earth. Let him work it out.

Warren: Left hand towards Mother. Right hand on the earth. If you have been to a guru and see if it works out.

Shri Mataji: It will improve your, always improve your sensitivity. See, better.

[Shri Mataji is rubbing Her left Agnya finger].

He is a Hamsa fellow, problem with his [UNCLEAR] also. What are you wearing in your hand? Take it out. Right Vishuddhi. You can take it out for a while.

You sit on the Mother Earth. All right? It is better. It's good.

Warren: Anyone having problems, come up to the front here.

Shri Mataji: On the Mother Earth. Mother Earth helps you, the sun helps you, the light helps you. Everything helps you.

All right let's see. What the problem is now. Can you take out the cross for a while, for a while, just for a while? If you could.

Ha! Been to a Muktanand? He's horrible - gives such a bad Vishuddhi and what's this, Ekadasha?

Keep your eyes open, My child. Keep your eyes open. Watch Me, please.

I will let you know. It's all right. I am talking to him. Don't you worry. We will clear it out.

Are you all right? She has what?

Warren: She has Vishuddhi.

Shri Mataji: She's been to some guru?

She will be all right. She will be all right. Whom do you worship? Whom do you worship?

Seeker: Ram, Shri Ram.

Shri Mataji: All right. Ask her to say the mantra.

Just let her put her left hand on the heart. Right heart. Right heart.

Just ask her. It is good. It will work out in no time.

Just see on her head. Good.

The time has come for you to recognise and get the reward for all your bhakti, isn't it? The time has to come. May God Bless You.

Indians are very easy to handle. Ask her. Is she an Indian lady?

Krishna. All right. Good. Better. Close your eyes now. Enjoy.

Good. All right? (Laughing) We have to get over all these evil forces, isn't it? You have to.

Are you all right, My child? All right?

You can come here, on the Mother Earth. Anyone who needs help, come along. Come here.

Warren: She is feeling it too, the other lady. She's from Ceylon. She's asked, "Are you Krishna?".

Shri Mataji: All right. Now keep both the hands. Enjoy. Is she, what's your name please? She's from Ceylon?

Someone: She's from India.

Seeker: Prabha.

Shri Mataji: Prabha? And the surname?

Seeker: Rao.

Shri Mataji: Prabha Rao. All right. It will work out in no time. You put your bag on the ground below and put both your hands towards Me.

It will work out Mrs Rao. Sit down. Yes. Be comfortable. Be comfortable.

Better? Are you?

Seeker: I feel so very tired.

Shri Mataji: It's horrible, I tell you. We have to work it and work it out. It will work out, all right? Don't give up. Patience. Touch your (hand), Mother Earth. Little. You have lost your fingers?

Seeker: Yes.

Shri Mataji: How?

Seeker: From a saw.

Shri Mataji (to another seeker): Are you? Put your, no, no, put your left hand on the Mother Earth. Left hand.

Now, what about you My child? You feel it and goes away, is it? Put your right hand towards Me.

Right hand like that. Put it on your, on your lap. All right? Comfortably on the Mother Earth. At the back. Just be relaxed, be relaxed. Gradually it will work out. It's like the power flowing.

Seeker: [UNCLEAR].

Shri Mataji: Hamsa. What is it? I couldn't hear. What is the word he is using? In Sanskrit, you are saying something? I didn't follow your word. Just ask him. What word is he using in Sanskrit language?

Warren: Varashamsa.

Shri Mataji: Varsamsha is not a Sanskrit word, My child. Who's told you? It's not a Sanskrit word.

Warren: He's chanting mantras of a guru.

Shri Mataji: No, no, just don't do any mantras. Don't chant. Don't chant just now. You have to learn the whole science about it, all right? Don't chant.

Don't do any chanting of mantras. You have to know the whole science about it. You have to do it with your closed eyes and closed brains. Have to understand why you have to do it.

Put your hand like this (left towards Mother), My child. In the blue.

It works out better this way. Better?

[Sahaja Yogi is talking to Shri Mataji about someone who is attending the workshop].

Shri Mataji: And then? He had it, before? What cancer?

[Sahaja Yogi points to right abdomen].

Shri Mataji: You got pain there? Just watch him. On the Vishuddhi. Can you, Warren, look after the gentleman there?

It's all right. You see, all these are chakras which are showing. He has a right Swadishthana. What sort of a cancer? He's been to any guru?

Sahaja Yogi: Have you been to any guru at all or nothing?

Shri Mataji: On the right-hand side you have a liver? Cirrhosis or something? Where do you have it? In the liver? Muscle?

Put your left up like that. Left hand like that, yes, left hand. Right towards Me.

Can you bring some vibrated water? Put it on his feet. So the Mother Earth can take away. Or ordinary water. Just put it on his feet.

Are you better now?

Shri Mataji: There's no breeze passing.

Seeker: Only the physical one.

Shri Mataji: No, no, not physical. It will be all right. You just stay, we will tell you, if you have got it or not.

Ask this lady to put her hand towards Me like that (right hand flat outstretched). This way. Towards Me, you have put like you are asking for something. This one. You are all right. You got it.

Now still those haven't felt any cool breeze, raise your hand, please.

Warren: He has a cancer of the muscle behind the right side.

Shri Mataji: Is he, has he been running too much? Now stop all that jogging business. Everything you do to such an extreme. Jogging, sun tanning, I mean it's madness. I just don't understand.

Going too far with your body. Then you develop cancer, you develop this problem, that problem. What is the need to tan yourself to that extent? Now give up that jogger of yours. Some possessions to do this kind of madness. Even old people of eighty years are jogging - I don't know for what?

(Laughing) They look quite funny, don't they? To Me, I don't know, if you feel that. You must accept your age and live with it. And be decent about it.

The more grown-up you are, the more mature you are.

We can't be horses, can we? (Laughing) All kinds of fads we accept; we shouldn't. It's not sensible. No common sense in that.

Better. Are you better sir? Muktananda is it? Did...Muktananda? You know how much money he's got now?

Warren: His estate.

Shri Mataji: He's got sixty thousand - he's dead now - He's got sixty thousand crores. I don't know if you understand crores.

Warren: Six billion. Six thousand million.

Shri Mataji: Six thousand million worth of diamonds he's got. And both the disciples are fighting now. You must have also contributed to that.

Are you all right? Better, Mrs Rao?

Mrs Rao: I haven't so much tingling now.

Shri Mataji: No, it's better. It is passing. It will work out. You see, gradually it will work out. Have patience in yourself.

Better, aren't you? Put on your hand (on the head). Left, Left hand. Just see if there's a cool breeze.

Warren: Don't look. Just put your attention there.

Shri Mataji: All right? It will work out.

How are you? Are you better? Be peaceful. First thing you feel is peaceful. You feel your peace within yourself.

Now if the people who haven't got it; if you raise your hands.

Can you attend to them, some of the Sahaja Yogis? Where are the Sahaja Yogis now? Can you attend to the people who haven't got it? One or two. Please keep your hands raised.

This lady hasn't got it yet? What's the problem with this one? What's the problem? Are you keeping all right, your health is all right, My child? What's the problem? Come here.

You fell down?

Seeker: No, motor car accident.

Warren: Motor car accident.

Shri Mataji: Ah, that's why.

Seeker: Also I am on medication.

Shri Mataji: Medication?

Seeker: Of lithium.

Warren: Lithium. She's an alcoholic. Are you an alcoholic?

Seeker: No. Yes.

Warren: She's an alcoholic. A little bit of drugs, everything. She's addicted.

Shri Mataji: All right. Sit down. Turn around. All right?

Now put your, take your feet that side (in front) and sit on the ground. Can you? Or can you give her a seat or something to sit down? It's all right? Can you?

[Seeker sits down and Shri Mataji puts Her feet on her back].

Shri Mataji: Ah, it's terrible. It's all right, but it's working out.

Warren: The right side.

Shri Mataji: I know, it is the right side. Yes, my child?

Seeker: My hands are warm on the inside, cold on the outside.

Warren: They are warm on the inside and cold on the outside.

Shri Mataji: All right. Now put it up like that. (Palm raised up, moving vibrations with the other hand from the back of the hand to front). Just take it out like that. No, no, no...

Warren: Up, up and down. Up and down (up from the back of the wrist to fingers and down on the front side).

Shri Mataji: Some people haven't got as yet attended? Ask somebody else? Some of the girls can come out.

Have they made the rice alright?

Warren: I don't know Mother.

Shri Mataji: They prepared the rice. Have you got some plates and things?

This lady hasn't been attended to, just see.

Warren: Which one?

Shri Mataji: This one.

Seeker: [UNCLEAR/trouble with veins].

Shri Mataji: Veins? I will work it out. All right.

Seeker: It doesn't really worry me. [UNCLEAR].

Shri Mataji: It worries Me (laughing).

Better now My child? Still the pain?

Seeker: [UNCLEAR].

Shri Mataji: Still taking a lot of these drugs are you?

[Seeker is nodding yes].

Sahaja Yogi: The lady is coming in forty minutes at the most. Forty minutes?

Another Sahaja Yogi: Yes.

Shri Mataji: To put the rice?

Sahaja Yogi: Rice is on.

Shri Mataji: And what I have given should be put in a..., in a (small serving). It is all right if the rice is very hot. Rice is ready?

Sahaja Yogi: Nearly ready.

Shri Mataji: But see that it is cooked well, otherwise...Ask Bill to look at it. Ask him to cook it well. See that's very important.

It's here (catch on seeker's back). Now give up all that. Give up all the drugs. You can. Have you reduced it now? Since you met Me?

[Seeker is nodding yes].

All right. You can give up overnight. Just put a little willpower. Right side is your willpower. Which is out of gear.

How is this lady? Ask her to open her eyes. It's on the Vishuddhi, what the problem is. Ask her to take out the cross for a while. Rosary. Just for a while.

All you all right, My child? Better? Did you feel?

No? Now we should see. You should feel it, why not?

What's that? Are you better? No.

Sahaja Yogi: Can you take a look at her?

Shri Mataji: I will see. All right?

Are you better?

Seeker: [UNCLEAR/nodding yes].

Shri Mataji: Yes. Yes.

Are you all right? All right, I will see.

This is the place. All right? It's your willpower. It's finished.

Now you must have a willpower because you have to live more and you have to enjoy your spirit and you have to give the enjoyment to others, the enjoyment, all right? You have a purpose now.

Right to the left. Right to the left (for another seeker).

No, you are all right. I will work that out. Are you feeling the cool breeze? It's all right, put your hand on the sciatica on the back.

Ah, that's all. You can put your hand towards Me. You can cure yourself. Yes, of course, you can. That's the minimum.

Are you all right? Just don't go into thinking. Be alert. Be alert.

Seeker: Mother, I think I am starting to feel the cool breeze. When I was in my teens, you see I took drugs.

Shri Mataji: It's all right. Everything will be cleared. It's like a flood. Don't worry. Don't worry about your past. Just don't worry.

That doesn't exist for Me. You just go on thinking about what wrong you have done. Forget it. I told you a hundred times to forget it. Let Me look after you. Actually, I don't want to know about it. All right?

But some were still very worried, so I said write to Me. They wrote and I never read any. Burnt them off. What to do? How to convince them that...

Seeker: What I can do about my high blood pressure?

Shri Mataji: No, no that will be automatically taken over. Don't you worry. You will be alright. Blood pressure takes no time.

Are you better My child now? All right?

[Shri Mataji gives bandhan to the seeker and raises the Kundalini].

What's it?

Warren: She's been to Muktananda. Why don't you just say. I said, "Please forgive me for going to him and give me my Self-realisation". She said it and straight away she felt it.

Shri Mataji: Really? Better try. Say that. Come along. Let's see. Mother, forgive me. Tell them. These two.

[Warren speaks to the seekers].

Shri Mataji: Better?

Seeker: I don't know.

Shri Mataji: Touch your hand yourself. No, see the pain. Still there? Where? Wherever is the pain you put your hand. Just you put your hand.

(To seeker being worked on): Better now? You have got every kind of a drug in your body, is it? Left, right both sides.

They are so particular in customs; we saw. Went round every bit of it, even pencils and fountain pens they opened out to see the drugs. I don't know how they penetrate. Yes, despite all that effort. You must help the police to find them out. Really.

These are all anti-God things.

Yes, I came out because I have a diplomatic passport. They didn't bother Me at all. But these people were held up for about an hour. They went thoroughly into everything. Every bit of it. Even a pencil, a sharpener every bit of it was opened out completely by them. Such a thorough examination.

Warren: [UNCLEAR] any problem?

Shri Mataji: Better now?

Ask for forgiveness. You too ask for forgiveness. For going to this horrible fellow.

Take a chair. I think you will be better off.

Are you all right now, My child? You are all right, I think you are better now? May God Bless You.

Let's see. May God Bless You. Now see if you feel the cool breeze. It is looking better.

Now, who else? Sciatica. Come along.

Turn around. Left side? Is it more on the left side?

Seeker: It's on the left, yes.

Shri Mataji: Just sit down with your stretched legs here. Stretch your legs. Let's see. Here.

I have done medicine for the same reason. All right? To know the names, what you call them.

How, how are you, My child? Felt it? Good.

Are you all right? What is it? You feel the pull in the muscle? I see.

(To seeker in front): You are better. Isn't it? It is flowing down there.

Good. But don't do too strenuous exercise. For the time being. You can walk at the most.

Be careful

When you have your bath. Just wipe out yourself. You see, that is the thing - you leave yourself open and you catch this as a cold thing. It is melting. It is all right.

What's the matter? Is she all right?

Sahaja Yogi: [UNCLEAR/liver].

Shri Mataji: Got a liver? All right. Come on the Mother Earth. The best to cure your liver all right?

Just sit on Her, put your left hand on the right side of your stomach. Lower, little lower, little lower. Just a little higher. Little high. Under the ribs. All right. Now push it hard and put your hand on the Mother Earth. Right hand.

(To seeker being worked on): You are cleared out. All right? Cleared out. May God Bless You.

(To someone): So sweet of you. May God Bless You. Thank you very much. Thank you. Are you going now?

Seeker: This is my friend. Can you do something for her now?

Shri Mataji: Whom? She's all right now. She's all right. She's all right. May God Bless You. Thank you very much.

[A seeker is referred to Shri Mataji].

Shri Mataji: All right. Come along. What work do you do?

Seeker: I'm in the bank. And I have (spinal) traction once a week. I've had that [UNCLEAR] twisted spine.

Shri Mataji: All right. Now put your hand towards Me. Right one. This one on the stomach. Lower. Little bit.

You just say, "Mother, are you the source of all the banks?".

[Seeker repeats].

Shri Mataji: Again. Again.

[Seeker repeats].

Shri Mataji: All right? It's working out. And the pain? All right. Come along. Sit down.

You see, in the bank, we are just cashiers aren't we? We don't do anything. We don't own it, do we?

Seeker: Exactly.

Shri Mataji: Did you fix his right Vishuddhi?

Warren: Which one, Mother?

Shri Mataji: This one.

Warren: He's got a total spine problem. From top to bottom. And I...he's a major problem from early, what is it, curvature?

Shri Mataji: Can you go forward a little bit?

Seeker: I don't know exactly.

Shri Mataji: It's left Swadishthana. Have you been to anyone?

Seeker: [UNCLEAR].

Warren: Who have you been to? Any spiritual seeking?

Seeker: No, nothing like that.

Warren: No, but who, what sort of seeking?

Seeker: I am a Catholic.

Warren: You are a Catholic. He is Catholic.

Shri Mataji: All right, let him ask the question of the Holy Ghost then.

Warren: Turn around and face Mother. And ask Her...

Shri Mataji: Put your left hand towards Me. And right hand on the Mother Earth. On Mother Earth. Now ask a question.

Warren: Ask the question - "Mother, are you incarnation of the Holy Ghost?".

Seeker: Are you incarnation of the Holy Ghost?

[UNCLEAR/cool breeze].

Shri Mataji: Ask the question, "Is this the cool breeze of the Holy Ghost?".

[Seeker repeats].

Shri Mataji: All right. It's more physical. Just turn around.

Warren: Did you feel that cool?

Shri Mataji: Yes he did. Just move further. All Nabhi see. He's got it on the Nabhi. He's catching very badly. All Nabhi.

(To someone): Now, what have you got? (Laughing). To begin with, this?

Warren: [UNCLEAR/sure the Nabhi is there].

Little boy's got diabetes.

Shri Mataji: What's it?

Warren: Diabetes.

Shri Mataji: Diabetes? Come along. Come here. Take out their shoes. Please take out their shoes. Both?

Warren: Just take their shoes off.

Shri Mataji: Take out your shoes, please. Very bad Nabhi he has got.

Warren: Sit down, just sit down. That's it.

Shri Mataji: No, towards Me.

Warren: Turn your tummy towards...A bit closer.

[Warren is telling the parents to develop their vibrations and bring the child regularly].

Shri Mataji: Did you feel the cool breeze, these two ladies? Good.

(To the parent): Did you feel the cool breeze yourself? Good now. Are you feeling peaceful now? Better. Put your right hand on your spleen yourself.

Shri Mataji: She's more on the spleen, he's more on the...

Warren: She's on the spleen, he is on the pancreas.

Shri Mataji: Better sir? Are you?

Warren: Is it easing?

Seeker: [UNCLEAR].

Shri Mataji: First of all, to ease out this centre is very bad you see, than that one. Now push back, My foot. That's good.

Are you feeling there?

Seeker: Yes.

Shri Mataji: Little hot?

Seeker: Yes.

Shri Mataji: How are you feeling now, this lady? Are you feeling better now? Good, good. Better. And in the hands?

Seeker: I am still very hot.

Shri Mataji: Now what you do is put left hand like that (upward).

Is she better? She's all right. She's all right. She's very good I should say.

Warren: She's clearing nicely.

Shri Mataji: You should get her some olive oil or something to put in the head.

Warren: She's having acupuncture at the moment, Mother. She should stop it.

[Shri Mataji gasps].

Shri Mataji: No acupuncture. No need. You did too?

Seeker: Four times.

Shri Mataji: Are you all right now?

Seeker: [UNCLEAR].

Shri Mataji (to seeker being worked on): Better now?

Seeker: It is easing now.

Shri Mataji: Easing now. It will melt away. How are you? Terrible.

Warren (to seeker): Is it always on the left side?

[Shri Mataji snaps Her fingers one or two times quickly].

Warren: Left Swadishthana.

Shri Mataji: Is there any Sahaja Yogi here? Available?

Warren: Who would you like Mother?

Shri Mataji: Anyone. Get some ice for Me.

Warren: He's better now. [UNCLEAR/cure him].

[Shri Mataji is bending down to work on the back of the seeker].

Shri Mataji: Right heart. Where is your father?

Seeker: [UNCLEAR].

[Warren speaks to the seeker].

Warren: Incapacitated? He was in an accident nine years ago. Where is he now? How is your relationship with him?

[Break in recording. When it resumes the recording is from the kitchen in the ashram. Shri Mataji is in the kitchen with an apron on and talking to the Sahaja Yogis in English and Hindi].

Shri Mataji: Where is it? Have you kept the masala?

Sahaja Yogini: Masala? I don't know.

Another Sahaja Yogini (holding a packet): Garam masala?

[Shri Mataji is working on the pot on the stove].

Shri Mataji: Mooli (radish) is there?

Sahaja Yogini: Yes. (To someone) Cut that fast and into smaller [UNCLEAR].

Shri Mataji: Where is it? [UNCLEAR/do them altogether].

[Shri Mataji is sorting the greens].

This is My profession. I live by that. That's how I earn My living.

[Shri Mataji is rinsing out greens].

Put that [UNCLEAR]. This will bring about the whole thing.

[Shri Mataji is guiding a Sahaja Yogini who is chopping coriander/cilantro leaves].

Shri Mataji: Kothimbir. Called as kothimbir there (in India).

Sahaja Yogini: I didn't even know.

Shri Mataji: Hold it with the whole hand.

One more time. It will get clean. In the water.

Sahaja Yogini: I will get the [UNCLEAR/pot/salt] too.

[Shri Mataji is breaking up the dry spices].

Shri Mataji: Cumin seeds must be jeera. What is cumin seed? Yes, bring that here.

This can be done in the blender? Can you make smaller pieces in the blender?

[Sahaja Yoginis are getting a blender].

Shri Mataji: They are very some of these plates. They are old, aren't they? You can't get these nowadays.

[Shri Mataji is mixing the spices].

Shri Mataji: [UNCLEAR/cardamom]. I am sorry we are using quite a lot of this. [UNCLEAR/nice smell]. And the coriander.

Remove this [coriander].

[Shri Mataji is taking out the coriander. Sahaja Yogini brings saffron].

Shri Mataji: Is this saffron?

Sahaja Yogini: I am sorry Mother but I don't think it's saffron. Its imitation.

Shri Mataji: Salt? Colour?

[Shri Mataji smells the saffron].

We can use it just to make the colour. They have written it is artificial.

Sahaja Yoginis: Yes, yes.

Shri Mataji: But the thing is, if it would have been real it would have been better because this gives the colour you see. Saffron.

[UNCLEAR/yellow].

[End of recording].

1983-0313, Shri Mataji cooking

View [online](#).

13 March 1983

Visit

Kew Ashram, Melbourne (Australia)

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

Shri Mataji cooking in Melbourne ashram (Australia), 13 March 1983.

## 1983-0314, Devi Puja: Individual journey towards God

View [online](#).

14 March 1983

Individual Journey Towards God

Devi Puja

Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Now you all have realised by this time, that within us lies the peace, the beauty, the glory of our being. There's an ocean of all that. We cannot seek it outside. We have to go within; what they call 'in the meditative state' you seek it, you enjoy it.

Like, when you are thirsty, you go to a river or you go to an ocean and try to quench your thirst. But even the ocean cannot give you sweet water so how can anything that is spread outside give you that deep thing that is within you? You are trying to find it out outside where it does not lie. It is within us, absolutely within us.

It is so simple because it is your own. It is within your reach, just there.

Whatever you have been doing: going out to find the joy, the so-called joy, the so-called happiness, the so-called glory of worldly powers and worldly possessions, you have to reverse it back the whole thing. You have to project within yourself. It was not wrong that you went out [but] it was not correct that you went out. You shouldn't feel sorry for what you have done so far. It was not the correct way to get to the real joy of life, the real glory of your being.

It has worked in so many people that you have entered into that subtler understanding. Some people are only at a mental level, maybe, doesn't matter. Maybe, some are only at a physical level that they can feel it - doesn't matter. But you are on the correct lines, you are moving correctly.

Try to meditate. Meditate more so that you reach your inner being. And this inner being, is the vast Ocean of Bliss, which exists in every one of us; is that vast glorifying flood of light that floods everybody's inner beauty. So to approach it you have to go within yourself by denying things which are against it, against your movement. Sometimes the wind can be very, very strong for you to misunderstand that the glory of God is within but turn back. Every moment remember that your movement has to be inward.

When you move inward you forget the ideas of your outer glories. A person who is of a very base nature thinks that if he makes [a] lot of money then he has achieved joy but he has not; he's the most unhappy person, if you go and see him. He's worried about small, small things of life. And you must have heard that people who are very rich are kleptomaniacs. They are worried, they are very miserly. They are worried about a needle here and there. A little thing missing - they get upset. They have so many habits that they can't live without it. So riches have brought always a curse on human beings. So those who seek only the riches cannot enjoy them.

Then there are some better people who think that by ruling others, by getting power, we can achieve a very great position in life. They too, and soon, fail. You have seen what happens to them. People don't even want to talk about them.

Now there are people who get attached to someone, to one person or to the family, to their children, to their relations - very common in India - that's also not the way you can get to God. That's also so limited. Keeps you hanging round them and wasting your energy completely.

But if you enter into your being fully then all these things have such meaning; everything has a meaning then. In the sense [that] if you possess anything, and if you are that kind of a person who is supposed to be possessive: he never possesses, he's so detached. He's never possessive, he's so detached about it. But he can play around, because he's so detached. He can create a

drama out of it. He can play with the possessions and teach lots of lessons to people. He's so detached, so generous. He enjoys his generosity. The whole thing becomes so different, so dynamic. All the beauty that is created by human beings, as possession, is exposed before you and you start enjoying all those things without possessing them. You understand the myth of possession.

Same with your powers that people have over other people. Those who try to make money out of Sahaj Yog or want to have a kind of a privilege over Sahaja Yoga, which can be very subtle, this can go very far. This subtlety goes to this extent that I've seen people try to save money on account of Sahaja Yoga. That's also the attention is on money. To make money or to save money, to make a business out of Sahaj Yog is all absurd, but if you say so, I said, "Alright go ahead for a while, try." You'll find that Sahaja Yoga is no business! Of course Sahaja Yogis can work together, can do some business, but Sahaja Yoga is no business: is the business of God, where you have to give everything that you have; not to be attached to anything, not to be attached. There's no money to be paid as such, but all your heart has to be poured into it. If you cannot pour your heart into it you cannot achieve that.

Same about power: some people think that they can even overpower Sahaja Yogis, impress them, to control them. Such people are thrown out of Sahaja Yoga, completely. You have to enjoy the power of love; that people see you as their protector, as their help, as their support, as their friend, than somebody who is a dominating personality. You have to be a father head and not a demonic destructive force which is always threatening everyone. Such people will be thrown out of Sahaja Yoga in no time. You have found [this] out. Have no sympathies with such people! Nothing! That will bring you down. In no way [should you]. Keep yourself aloof from them. Otherwise when they are thrown away as tangents from Sahaja Yoga you might get out with them, so be careful.

Then those people who waste all their time just thinking about their family, or those who have never thought of their family also come to Sahaja Yoga. This is a very subtler ground on which they can lose their attention to their Spirit. They spoil their children, they spoil their husbands, they spoil their wives. The whole attention goes in a wrong way and it becomes a very important issue with them, how the marriages are successful, how the children are this thing that thing. They don't leave it to God. They have to leave it to God. You are all Saints, you have to leave everything to God.

In the beginning in Sahaja Yoga everybody says, "My husband is like that, my wife is like that, my brother is like that, my children are like this. Mother look after them." Alright in the beginning, is alright, but when you grow you must get out of it.

It's an individual journey towards God when you meditate. And when you reach there, then you become collective. Before that it's an absolute individual journey within, absolutely individual journey.

You should be able to see this that, in this journey, nobody is your relation, nobody is your brother, nobody is your friend. You are absolutely alone, absolutely alone. You have to move alone within yourself. Don't hate anyone, don't be irresponsible. But in meditative mood you are alone. No one exists there, you alone. And once you enter into that Ocean then the whole world becomes your family, the whole world is your own manifestation, all the children become your children and you treat all people with equal understanding.

The whole expansion takes place when you enter inside your Spirit and see through the eyes of the Spirit. There's such calm, such peace, such bliss exists within you.

You have to be ready for that journey. That journey is alone in your meditateness. And the more you find something in your meditation the more you want to go and distribute it to others. That has to be. If that does not come into you, then it has not worked out. There's no purity. There's some sort of a bias. In that individual pursuit, whatever you find you want to enjoy it with others, you want to give it to others. This is the sign of a person who has been really meditative. The one who is meditative and has not been able to distribute what he has found is cheating himself and cheating others as well. Because that joy that you receive in your meditation has to be distributed, has to be given, has to be shown. It should flow in your being as the light radiates from every illumined lamp.

You don't have to take a vow to say that, "This is an enlightened light." In the same way, a saint should not be certified that he is a saint. But the depth you achieve within yourself spreads all over. It is such a action and reaction. The more deeper you become the radiation is much more. And a simple person, very ordinary person, uneducated person can be like that. We have, you know, one gentleman called Varick in Bombay, he's an old man and he's so deep. He radiates. People depend on him. He radiates love. He's so meditative. You don't have to spend too much time on meditation but, whatever you spend time, whatever you gain, has to be visible outside: how you radiate and how you give it to others.

That's the quality of the saints you have to be. Unless and until you become deeper we cannot save other Sahaja Yogis and we cannot save those who are not Sahaja Yogis. You have to rise higher and higher to pull the whole curtain up. Those who try to rise higher pull the whole thing upward and they give a pull to everyone who ascend with them.

So just try to keep your aim clear, clear cut. You must understand what is your aim in life as Sahaja Yogis. Now you are changed people. You are no more people who have to deal with possessions or worry about them; about mundane things, about your livelihoods.

You are no more people who have to worry too much about your health and things or your personal lives. You are not to worry, also, about your jobs so much, that's not important. And last of all not to worry about your family, children, husband, wife and find a pocket for you to hide into it. Because the only thing where you can really hide yourself is the love of God, where you can really get the great restful, blissful, feeling of his complete protection.

Sydney has done very well before and is progressing better, but the pace is not as it should be, so we have to think of new ways and methods how we can spread this. But first you must assume your positions as you are. You must assume that you are all saints, that you have to do great work. Not the ego part of it, but the manifestation of it. Every one of you has to decide for oneself. I'm sure it's going to work out, and this time my visit is going to help you a lot by understanding what is the best, to spread this light all over.

May God bless you.

## 1983-0315, We have to understand that truth is not a mental action

View [online](#).

15 March 1983

We Have To Understand That Truth Is Not A Mental Action

Public Program

Maccabean Hall, Sydney (Australia)

Talk Language: English | Transcript (English) - Reviewed

Public Program day 1. Sydney (Australia), 15 March 1983.

But before we come to right conclusion about our seeking, we have to understand that truth is not a mental action.

If your mind says that "this is this", it need not be that. It is our everyday experience in life, that mentally, when we try to establish something, we find after sometime, that we have not been absolutely correct about it.

Whatever is known to us is already there. But whatever is unknown, even about that, if you have preconceived ideas, that "this is the unknown, this is God, this is Spirit", then it could be that you are very much away from the truth. But scientifically, if you have to approach any subject, you have to keep your mind absolutely clean and open, that it has been said by many great Saints, many great gurus, that we are to be born again and that we are the Spirit. Are we to believe in them or not? Perhaps, we should reach at least this conclusion that they did not take any money from anyone and they could not have been fake people, they did not do it for money sake. So, if we have to be born again, to reach the right conclusion we should know what should happen to us. For example if you certify that I am a reborn again, then it is misleading. Supposing that I certify myself that I am the Prime minister of Australia, do I become? I have to become! So just by taking a certificate we are cheating ourselves and avoiding opportunity to be born again.

So to be honest is the first way we can really be the seekers of truth. If we are not honest and if we have preconceived ... (?) and want to stick to it, I would say that it is rather difficult. But logically we should come to a point where we should understand, that what should happen when we deceive the truth. In our evolutionary process, what has happened to us? Actually, our awareness has been enlightened in new dimensions that lead you up in our evolution. And animal does not understand filth scented. You can take a horse through any dirty but a human being is very sensitive he has to close his noose, or sometimes even refuses to go through that. So in our awareness something has to happen. And that is not some sort of an abnormal thing. Like some people, I was told, have written books where you have to become mad to be reborn. I mean in what evolutionary stage did it happen? Did the fishes become mad to become the higher animals? When did it happen that you had to become mad to evolve? It's a wrong idea that people give because they can only make you mad, nothing else. And you like it, because one way they pamper your ego by saying that you can pay for that. Secondly they all give you a feeling that you are something different. To be something different is not to be evolved. You have so many mad people in this world. We have so many epileptic people, we have so many people who jump all over the places. There is nothing great about it. Whatever you can do easily is to jump or to shout, to scream or to misbehave, all these things are very easy for human beings to do.

But if something has to happen from the Divine, and if it is a divine process, then something should happen within us, which is not in our reach, which is something that is beyond the human reach. That has to be the divine thing. So we must understand that in our seeking, what we have to see is a higher dimension to our awareness. In that dimension you have to become something, like you have become a human being. You are no more a monkey, you are a human being now. In the same way, you have to become something.

In Sanskrit language, a Brahmin, who is a Realized soul, the one who knows the Brahma, the All Pervading Power, is called as "vijaya", born again. And also a bird is called as "vijaya". A bird is first born as an egg and then it is born as a bird. There's complete transformation. You don't have to certify a bird that it is no more an egg. It just becomes, you see it through that it becomes. So those who are honest, and those who are really seeking, must know that you have to become something. It's not just that you become mad or you become like some sort a funny freaky fellow, but you become really something that is in your

awareness.

Now if you have to go through science, you'll find out that Jung, who was a Realized soul, who got his Realization much later, and then he defied Freud, has clearly said that if a human being evolves, he'll have to become collectively conscious. His consciousness becomes collectively aware, meaning that you should feel others within yourself, on your fingertips.

Mohamed has said at the time of Resurrection [Qyama] your hands will speak. Your hands have to speak. Now the hands have no tongue to speak, so what happens? It is accepted in the medical science, that the sympathetic nervous system is expressed in your seven centres on your fingers, but they don't know which are where, and how it is, they cannot put it. And they are all disturbed. But they say there is a sympathetic connection with the fingertips.

So in your awareness, it has to happen, by which you have to be more alert, more noble, more dynamic, more beautiful, more loving, more understanding. So something has to happen to your central nervous system. It must be apparent that you are just feeling something more in your central nervous system.

Now, what people are enamoured this, that, if they see some people dancing madly, they feel enamoured, is the sign that you have not been able to understand. We have seen Christ, we have seen Bouddha, Mahavira, Kabira, Nanakar [Guru Nanak]. We had Lao Tse and so many others. Did they behave like this? Did they become mad? We have got Moses, did he become mad anytime, was he mad anytime, behaving like a mad person? All these new theories have started I think, fifty years back, or about sixty years back, that people believe in these new theories and they have forgotten all the traditional things that have come to us, our heritage. And we depend more on these nonsensical things, which has no moorings at all!

Because the people who are supposed to be the founders of all the religions, have never behave like this and why this new type of things that has started, that people are behaving in this manner and accepting it, to be as very normal thing.

So all the seekers must know that you have to become the Spirit, means you must feel your own powers. It is not that you feel the powers of another person, now he is a person who brings down some diamonds for you, so what? Logically you reach a conclusion: do you want diamonds or do you want your Spirit?

You can buy them in the market. Why do you need a guru to do that kind of a job? There must be some juggler all kinds of these spiritual juggleries are on, and when I came here from Perth,..., Melbourne and here, everywhere, all the people from the medias have been asking me that why these gurus have come from India and they have ruined us like this. They have so many rules, like this and that and that [laughs]

I said thank God that now, at least, you have realised it. But I went to America and told them long time back that these people are going to come, and be careful about them. It has been already told about it, but people did not want to follow it. They thought that it is better that you accept a guru, live with him, and then, when he goes to heaven, means hell actually, you'll be there. Now we are very happy that the awareness is coming to the seekers, that a lot of them are realizing that they have not found the truth. If you are reaching that conclusion that you have to find the truth within yourself, then Sahaja Yoga will work wonders.

Now, our evolutionary process has not been anything which is dead, it is a living process. There is a force within us which brings forth our evolution, and living process cannot be activated by mental activity. For example if you put a seed in the Mother Earth, it sprouts by itself. By saying that "you'd better sprout now" or by saying that "it has sprout" you'll have just mental satisfaction of creating an imaginary image. But actually, it has to happen. The happening has to take place. And this happening is build within you. That has to happen within your being and is already you're destined for it. As he has told you, that lies in the triangular bone, which is very [Inaudible] -you can't even see them. I think it is drawn very small, we should really enlarge it and show- that is the triangular bone within us which contains this force called as the Kundalini. Now regarding Kundalini you must have read many books also.

In India, I saw some books I was amazed, written by mostly foreigners, such big books and they didn't know where the Kundalini was in the stomach or in the nose. Such confused people need not have written, if you are confused, better not talk about it. You see, if you are confused about something, what's the use of talking that this was the confusion, I got a choc, and I got a heat and all this, then why are you talking? You don't know anything you have no authority. So you have no business to talk about it. That means you are naive or you're being, just being absolutely a person who is uneducated about it. Why should you talk when you are not an authority, not only talk but write? And books after books have been written by people who have no authority to write these books. And that's how they have created another myth that Kundalini awakening is the most dangerous thing and one should not ? Now imagine? What a mistake it is!

Who is the photographer?

So, what is the advantage in this kind of spreading news that Kundalini awakening, which is the epitome of your evolution, which is what human beings have to achieve in their life, that's the aim of their life, to be the Spirit. And Kundalini is the only way it happens. So why should people talk like this and say it is dangerous to have the Kundalini awakened? Because, why they are doing it, because they are under some anti-God activity. Because they are not with God, some sort of a sinister satanic force which is telling these things to people that you should not have your Kundalini awakened. Imagine, it is like saying that you should not enter into the kingdom of God. If that is the only way if you have to enter into the kingdom of God, why should you frighten the people about it? There is nothing frightening about Kundalini awakening I can assure you.

I've had, as you know, I've been working for years together and so many people have got Realization, a-mass, and nobody has got any problem like that. Sometimes of course you feel little heat in the body, sometimes, you feel little heat in the body; sometimes a little shaking in the body. If there is a problem in the body, if your nerves are steel [?] and anything, the Kundalini when she rises, she little bit shakes you but it settles down. It settles you down completely and you feel absolutely blissful and peaceful. No problem is created I have seen so far which can be called anywhere near danger. On the contrary, when Kundalini rises, she gives so many by-products, to begin with. Of course, she is the power of pure desire. The only desire that is pure in human being is to be one with the Divine. All other desires are not pure because they do not give you pure joy. You think of anything, you want to say have a car. All right; work for it, try your loving best to achieve that. Then you have the car and you want to have something else. If that was your pure desire, it would have given you complete joy and satisfaction, it is not so. So matter is making you run from one to another, but doesn't give you joy. So the pure desire in a human being, is this great desire to be one with the Divine.

If you do not accept it today, you will come tomorrow. You'll have to take it, because nothing is going to satisfy you unless and until you receive the truth, you become one with the Divine.

People make-I've seen people deny for the time being, "I'm not ready", that's another style: "I'm not ready" and all sorts of things people say. But I say: "let me decide" why are you worrying? "Let me decide if you are ready or not, what is the problem is, it can be worked out. I've really worked for years together to know all the permutations and combinations and the problems and the valence you have. And it is not going to take any time for you, it's very simple, it's a living process, it is not going to trouble you, why should you have fright about it?

So this is one side of Kundalini awakening. The other side is when people think that it can be done by themselves. It cannot be done by yourself. Somebody has to do it for you and then once you get it you can do it for others. Now for example, a candle which is enlightened can only enlighten another candle; by itself a candle cannot enlighten. But for that you have to have a real person, a person who knows everything about the Kundalini, the one who can awaken your Kundalini and not a person who is already chocked by ?? and who just talks about Kundalini or he makes people jump all over the places.

There is a guru in India who used to give Kundalini awakening and where this doctor Warren went first of all. And they all were jumping and saying "ah, ah, u, u, i, i" and he got such a fright he said he thought it's a lunatic asylum; he ran away from that place and came to me; he said: "no Mother, don't give me Kundalini awakening because I'm afraid. " I said, that's not the way, that's not!

That is hypnosis, a kind of hypnosis, and that hypnosis will create problem and not your Kundalini, she is your mother and she is waiting for days together, for ages together, many lives she has waited for the great opportunity to give you your second birth. But so far, you have not allowed her to do her work, because mentally you have put all books in your head, or all gurus in your head, or all kind of ideas in your head. And she poor thing is waiting for that, to manifest your second birth. And that is a big problem, how to make people understand that by mental activity you cannot raise the Kundalini.

I may give you lectures after lectures, not necessary that your Kundalini will rise. But it will rise when I pay attention to it. And if you get your Realization, you can also make it raise through your attention. That is done through the power of chitta, chitta. But you must have your chitta shakti enlightened. If you are not an enlightened person, you cannot do it. Can you do it by paying

attention to somebody, raising the Kundalini ? You can see the position of the Kundalini in many people, those who have got problems in their centres, like the second and the third centre. You can see it very clearly, what happens, and you can see it pulsating, it's just like a heart, the bone pulsating like a heart. You'll be amazed to see that the bone that looks like a stiff thing is pulsating. You can even see, say, see the raising of the Kundalini, but if you have a stethoscope, you can hear the "lap dack, lap dack" way up; this is called as Anahata, means without percussion, the sound without percussion, and you can feel it on top of your head, so the same thing raising which Kabira has said, "only, shimu sharaka" means on the silent peak of your brain you start first feeling the Anahata, means the sound of "lap dack, lap dack" here in your heart, you start feeling it here (on top of the head). And when it breaks that area, the fontanel bone area, which is called as "Talu", you just feel the cool breeze coming out of your head.

Now, this you cannot do. You can jump, dance, become mad, take drugs, take alcohols, he-grow your beard or cut it off r anything that you want to do, but you cannot make the cool breeze coming out of your head. And that is what is the proof that it's a living process that does this. Unless and until that happens to you, you try everything else it's going to be a big problem.

As I was telling today to the television, many sincere [?] was the problem with us, with Australians, when you say they are naïve. I said : "they are naïve because they don't know what to seek. That's one point, they don't what they should ask for, what should happen to them, and they are attacked by people who are here just to make money, it's money making proposition. Imagine, people have maid millions and millions of pounds through you people; it's such a multimillion big enterprise and it's done on that level. And you people are enamoured by these things because it appeals to your brain some way or another and I don't know why, because it appeals to your ego perhaps. The lady asked me: 'if it is so simple Mother, then why is it people don't take to simple things?'"

Now, see today I came first of all here, at seven o'clock, and they said there are very few people. So I went round and I came back. I said: "that's the trouble, they don't want anything simple." But whatever is living is so simple. You cannot explain it mentally. You put, as I said, a seed into the Mother Earth, how it sprouts, how a flower becomes a fruit, all these things you cannot explain mentally. It's a living process done by the All Pervading Power, which is the love of God, and that activates and works it out and naturalise which you cannot by your mental process understand, nor can you do it. You can't transform one flower into fruit.

So this is what one has to understand, that is has to be a living process within us. And the living process is spontaneous. That is why we say "sahaja" "saha" means "with" and "ja" means "born". It's born with you, it's spontaneous. Like your breathing is born with you, like your pulsation is born with you, like everything which is born with you, you take it for granted, it exists. In the same way, this Kundalini is born with you. And this awakening is also your birthright, as a human being you have the right to have this awakening within you and you should have it and you must seek that.

But, because of no education on this point, perhaps, traditionally, we are not educated to understand. Christ came on this earth, when he wanted to explain all these things he had to go away and he lived only for four years to talk to people and in that four years the way people behaved, and he way they never accepted him, it was impossible to talk to you about Kundalini. But in the Bible it is written, I will appear before you like tongues, even in all the Torahs it is written, I will appear before you like flames of tongues. Now, what are these flames? These are the chakras which are within us, when you see them, they look like that, the flames, you can see them clearly. But it is not the seeing the that is important, it is being; people think that if you see the light, now you become the light. If you see the light [Shri Mataji shows the ceiling], you become the light? It's simple, simple thing you can understand : you do not become a light if you see the light [Shri Mataji shows the ceiling]. You have to become the light, and when you become the light what happens, that you act like light. Your power acts like a light. When you are there people can see how to walk, they know how to understand the difference between a carpet and a chair and a human being. The discrimination is there. When there is light, you discriminate and you start understanding that the truth is this and this is untruth.

So when the Kundalini rises through your fontanelle bone area the first blessing you get is of good health. That's a minimum that should happen, but it's a by-product. But I don't want to emphasize more on good health because tomorrow we'll get all the hospitals drooping on my head, that's what I don't want. You have to be first the Spirit and you have to be the doctors and you, yourself, can treat your body as well as the body of others this is a minimum that should happen, that you become a healthy person.

Now what does that ? Within us lies a power which is the evolutionary power, in the center, and it is the power which we call as the power of Mahalakshmi, is the power by which we sustain our own character, by which we become human beings, from carbon, where it is four valences, as human beings we develop ten valences.

We become eligible for our ascent through this power to begin with, because this is a power that gives us balance.

In the gross it expresses itself as parasympathetic nervous system. Now, what is parasympathetic nervous system is? That it gives a balance to your sympathetic nervous system. Now sympathetic nervous system is the gross expression of the two other powers which are around us. One is the power of desire, and another is the power of action. These sympathetic nervous systems come into play when we want to use them. For example if you want to run fast- so when you are running fast, these two powers come into power, that they give us the force to run fast. But what is the thing that brings it back to normal? It's the central power that brings it to the normal or gives it balance. So this balancing force is the one that is responsible for your ascent. If you are not yet balanced, the same force will first balance you. Because of imbalances, so many diseases are caused, there is no end to it. Apart from that, those people who go to extremes, to the left and to the right, also can develop horrible diseases. Those who go to the left side develop mostly the psychosomatic diseases, like cancer, like [all ??] and incurable diseases. And imbalanced people develop - say, blood pressures and diabetes, and all the problems of the organs in the stomach. And the people who are too much right sided, who are too much speedy, who are thinking of the future all the time, they develop problems of the heart and also the problems of the physical side. Those who indulge into too much physical exercises and all that, also develop the problems of the physical side.

So it is all our doing that we get it, mostly, or may be of our parents.

For example somebody asked me that "how is it Mother, that leukaemia is caused in the people who - children also?" They are born with it. I said the mother must be a very speedy woman. If the mother is speedy, hectic, her spleen is working in a hectic way, she sets in, in motion the same kind of a spleen that the child should have. And if that happens, the child develops a kind of a spleen which is hectic and starts producing RBCs [Red Blood Cells] which are not with the main and not in proper shape. And these are vulnerable to cancer and things like leukaemia. Because at this stage, something triggers it and that triggering takes place because of an extreme behaviour of a personality which I'll explain to you tomorrow.

But in any case, physically, you feel fit, mentally you feel fit, mentally, because your extreme behaviour disappears. Mostly we take to habits; any habits we take to is, the reason is because we get bored in life or we are fed up or we are very unhappy or we are disturbed about something or we are shocked. Under the circumstances, we take to it. But supposing the reverse happens that you feel settled, you feel blissful, you feel happy, you feel cheerful, you feel on top of the world, naturally everything drops off. When you have got the highest you don't want to indulge into all these things, which are sensational, for the time being, work out for a short period. But you start enjoying that is what is eternal within you, flowing all the time. Stress and all that also disappears. Because supposing- I give an example always of a car which is about to finish its petrol, everybody it is in a stress -the car as well as the driver is worrying that the petrol is going to finish. But supposing by some chance, you are connected to the mains and all the time the energy is flowing into you, then, then you have no worry, you have no worry and just you get over all these things.

People have a very great - I should emphasize, so we can say all the time a kind of a cocks in [?] from all the sensational practices of the society. And this quite upset us, all the time the way we are, all the time we are stimulated by these sensations.

Now with Realization what happens, the Spirit doesn't take note of all this stimulus, nothing of the kind, it is not bothered about these things. It is just witnessing the all play as a drama and a joke, and it doesn't take anything into record, and doesn't react to it as human beings do. And that's how the stress stops, drops out.

On the contrary, I have met some people who have been doing all kinds of things, their hands were going like this, and feet were going like that, all sort of contortions, and I said "why are you doing it?" They said "we have been to a guru, and he said your stress is coming out." Now if the stress is coming out and if this is the state of the stress-laughs- when are you going to end this up? It is not possible, you must understand!

You see what I feel when I talk about these things people just leave me and go away because they get angry but I'm for you! I'm for your good! I'm saying, just understand, that how can stress get out, by this kind of a nonsensical thing happening to you, you're getting mad! This is not the way the stress has to get out, but you have to get over the stress. And that is a very simple thing to understand, that is you are standing in the water, the waves start coming to you, coming and going and you are afraid of

the waves. But supposing by any chance, the state becomes that you become seated in a boat, somehow or another, you raised up to that part that you are in a boat, then you enjoy the same waves, from there, and you don't mind any kind of things. And this is the state one has to achieve. Unless and until you achieve that state, all your guru, all your money is of no value, nothing of the kind. But this should not upset you.

Because many people also take a view that we have paid for it, so we'd better go through it. I mean if you have paid for the poison, will you go through it? It's simple thing like that because you have paid for it, better not go through it, because it's dangerous. You must see what is happening to the people who are going to these gurus, or to these cults, or to these clairvoyance and all that. What is happening to them? Are they transforming? Are they getting any of their powers? Have they become peaceful people? Have they finished their seeking? They think that they have done it? If not, then no use going to a place like that. But human mind, I don't understand sometimes, like they see a person coming out of a pub, falling in the dirty lane, and still they walk in the same pub. So I can't understand why people do all these things. But, mainly, we have to know that, one day will come when we'll face ourselves and that time, we'll ask a question that : "why did I not use my wisdom to understand that these are not the things I was asking for. What I was asking what the ultimate, the truth."

Those who talk about love of God, power of God, it's very easy because, you see, you can read any book and start talking, then it's "power of God, power of love and all that". But it must act. If you talk of compassion it must act. It is not just I say that I'm compassion and embodiment of compassion, so what?

You may be embodiment of compassion. I can gather some money from you people and start a hospital here and say I have treated so many people here, you give me a big prize for- it's nothing. That's not the way the compassion acts. Compassion acts in the same way as the sun shine acts. If you are near such a person- you remember that somebody touched Christ, and something went into that person. Christ said : "somebody has touched who's sick". [Luc-8-46: But Jesus said, "Someone touched me; I know that power has gone out from me."] The person got cured. The compassion must act, otherwise it has no meaning, it's just talks, advertises that you are the love power and all that. It's not so. Something has to happen that is not also madness or any kind of a crackpot behaviour but by which you keep your transformation. And that what you should ask for, for the reality and not for unreal, and in reality, you'll be amazed, you will see where you stand as far as you are concerned and others are concerned. What is the reality position? That you are the part and parcel of the whole, you start feeling that you are part and parcel of the whole. And when that happens, there is no compassion that speaks. Because supposing this finger is paining, automatically I press this finger. I just press it, because it is, it is paining and I just feel it because it's me, it's me there so I just do it. So that's how the compassion acts, it doesn't think it is doing any obligation to anyone, that this finger should pay anything to me. It's mine, it's myself, how I can I not touch it and put it right. In the same way it happens that you become part and parcel of the whole. And when you become that, you just act as a part of that whole, with all its powers. And that should happen to all of you who are seekers.

Normally Sahaja Yoga is better for people who are not extremes by nature, who are centred people, that's very good, it acts very well on them and helps them in many things. Also those who are in extremes are also brought [drown?] in the center, because Kundalini is a movement in the central path and you are paying attention to me, and I say "you pay attention to yourself, you cannot." But when Kundalini rises she sucks in your attention inside like an incident or happening within and then the attention, even if it is on the extremes, is sucked inside. And when it is sucked in, it just rises out. One must know lots of things happen when it rises. It just doesn't rise just like a premule rising up but lots of things happen within your body. Lots of centers go into different kind of banghas and all that, it happens. As a car starts, lots of things happen in the inside machinery, in the same way, when the Kundalini starts rising, lots of things happen inside, but very smoothly. Because you are fantastically, beautifully and delicately made, with great care.

It's not easy to destroy Kundalini, it's not easy, but I've seen some people have got very sick kundalini, some people have bleeding Kundalinis I've seen. And of course, if they are devils, they may not have Kundalini at all. But it is not easy to destroy this bone also. If you burn the body of a human being, this bone is the last to be burnt and requests very high temperature to burn it. That's why people call it a sacred bone, But when I went to Greece, and I asked people "why did you call it sacrum?" They said "because we had a rapport with a Hindu Aryan group much before Alexander went there, and they told us this is sacred bone. And we found out that when you burn the body, this bone remains still there. So we thought, must be something sacred about it."

Now tomorrow, the day after and after that, we're going to have 3 more programs. Today, in a general way, I've spoken to you because they said 'just give introduction to Sahaja Yoga, what is Sahaja Yoga is, and that's why I've told you that you cannot pay for it, it is effortless, it is spontaneous, it's a living process and through the grace of God it works. And by this happening, you get your transformation. And you become something else that what you are in your awareness; you become a more powerful person, a dynamic person, you start feeling another person. It's a fact. You can ask somebody who must come now all the way from Perth. And when he came to me, he was in a big problem because he had been to guru, these things, and he realized that he made a mistake and that he could rectify but now he is rectified and he could feel this cool breeze actually on his head and all over. So this is the thing one has to understand that you must honestly ask for the truth and not for something that has been told you before.

This is what it is, it should happen to you, that has never happened before and cannot happen through human effort.

So tomorrow, the day after and after that, we have 3 more days. One day I will talk about chakras, tomorrow, and then these 3 powers, and last day I'll tell you what is to be done after Self Realization, how to keep it up, how your Spirit is your guru, and how it teaches through your vibratory awareness, how you understand what is right and what is wrong. I think that is how we'll space it up and we'll work it out.

But today, we should try to have a session of Self Realization also, and it might be, might work out very well.

May God bless you.

If you have any questions, I would like to have the questions because it's important if you have any sensible questions. But, I don't know, some people say "in this book it is written, in that book it is written or this one says like that." Please, don't do that. Because all these books have given you nothing, so better forget about them.

## 1983-0315, 2JJJ FM Radio Interview

View [online](#).

15 March 1983

Interview

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

H.H.Shri Mataji Nirmala Devi being interviewed on 2JJJ FM Radio (ABC Radio). Sydney, Australia. (1983-0315)

Interviewer:...is 12 and now here's Tony Walker on the leadership trials on Mid-south [?]. If you think there's no room left in the world for any more gurus, I'd say you are wrong, there's one in town at the moment, She's not exactly new, having been a friend of the Mahatma Gandhi's, She's nonetheless nowhere near as high profiled as one of the shri rajnesh or the maharishi, or the guru maharaji. She's in fact Shri Mataji Nirmala Devi, and I translate literally as "The Immaculate Goddess", She claims to be the only link between the Creator God Almighty and mankind, and like many of the others of the kind She doesn't take money from Her followers, which causes some people to view Her with some suspicion. She says that She's by the perfect capitalist and the complete communist, both at one time. Many miracles have been attributed to Her, including healing the death and the cancer sufferers. She claims that the orthodox western Christian churches have lost their direction. I spoke to Her yesterday.

Shri Mataji: The message is for all the seekers, those who are seeking beyond, what is available to them now, that we are the Spirit, we are seeking our Spirit. And that can happen to us, because it's all built in within us to be the Spirit. The whole thing is built in within us during the process of our evolution. And this evolution has brought you to a point now, at the human level, where you have to jump slightly more, to become the Spirit.

Interviewer: Can you explain what you mean by the Spirit?

Shri Mataji: The Spirit is the reflection of God Almighty within us. And we are the reflectors. When we become human beings, the reflection becomes more complete.

Interviewer: Why there it was that you were born with this awareness?

Shri Mataji: I better ask God about that. [Shri Mataji laughs].

Interviewer: What's the [Inaudible - mains you communicate this knowledge You gave to other people]

Shri Mataji: First I bring them to logical conclusion by their mental understanding, to tell them about what is their aim in life, why they've been created on this earth, why they are here. And what to expect when Self Realisation takes place. Is not that you pay money for it and think that you are a member of some organization. And the whole organization as if accepted by God, sanctified by God. And then first talk to them about it, logically bring to a proper conclusion about what we should expect truthfully understand and honestly then accept the thing that you have to be the Spirit yourself and you have to be the guru yourself. Then, by the way that you have already within yourself, the built in process of this happening, of the second birth. I just, like an enlightened light can enlighten another light. I just can do it.

Interviewer: I've read that you claim to be the only person with the case of arriving at the Self Realization. Why do you think you are the only person?

Shri Mataji: Because I haven't met anybody else, but I don't claim that I'm the only person. I never claim anything, why should I claim ? But these people say so because they haven't found anybody else who can do en masse, this is a en masse happening, which nobody is doing. If there were somebody else, I would retire, I would be very happy to do it.

Interviewer: You've said that the inability or incapacity or the refusal of the people to come into the self realisation is largely to blame for the problem of how to percept the world. Can You explain in more detail exactly what You mean by that and how that takes place?

Shri Mataji: Yes, that's one of the things, but the main thing is that the time has come for us to achieve this new awareness, this is the time of resurrection, this is the time of last judgement.

Interviewer: Do you think it's problematic if You just said that the time of judgement has [depend?] that your message is a particularly easy one to understand or they can have difficulty to [confine?] it to majority of the people on the earth?

Shri Mataji: Is what that it is, somebody has to do it. If not Me, you have to do it.

Interviewer: What I'm asking is do you think it's problematic, a difficult message to understand?

Shri Mataji: Not at all, is the simplest, but people are not simple, see, people are very much mentally complicated. But if you are simple people, is the easiest thing to do, because is a living process, and very easy to understand a living process.

Interviewer: Can you explain that? I'm sorry, but I'm afraid that I don't see the point that you're making there.

Shri Mataji: You see, any living process cannot be explained mentally, any living process like why, even in medical science, by example, why acetylcholine and adrenaline, these two chemicals act in a funny way in the body? Or, otherwise, if you see why that a seed sprouts, how the choice of seeds take place without a mango seed will give you a mango tree, sort of things you cannot explain all these things because it is a tremendous task of living process, done by the all pervading power of God.

Interviewer: That's Shri Mataji Nirmala Devi and She's speaking every night this week, starting tonight, at the Maccabean Hall, at 140 Darlington Road, Darlington, up until and including Friday night each night at 7 o'clock. It's ten and a half ...

## 1983-0315, ABC Radio Interview

View [online](#).

15 March 1983

Interview

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

H.H.Shri Mataji Nirmala Devi speaking to Margaret Throsby, host of the 'Morning Extra' program, ABC Radio. Sydney, Australia. (1983-0315)

Reporter: ..greatest living saint. Her name is Shri Mataji Nirmala Devi and She will be my guest after the music.

Reporter: Hi again, as we were on air with publicity. For the Richard Attenborough's film of his life. But how many people can say they knew Gandhi and knew him well over a period of years? My next guest can, She is Shri Mataji Nirmala Devi, the founder of the world wide Sahaja Yoga movement and She's visiting Australia for a series of lectures. Good morning!

Shri Mataji: Good morning!

Reporter: and welcome to "City extras".

Shri Mataji: Thanks!

Reporter: This isn't Your first visit to Australia, is it?

Shri Mataji: No, I came a year before this.

Reporter: When were You here last?

Shri Mataji: Same time, about same time.

Reporter: How did You meet Gandhi?

Shri Mataji: My father was a member of the Congress and also My mother and that's how we were very much very close to him. And Mahatma Gandhi came to stay in a place called Wantha, which was only sixty miles from the place we all lived. So we all used to visit him, first time when I was about seven years of age. And he asked My father if he could give Me to him for his own company, My father agreed and I stayed on with him.

Reporter: How long did You spend with him?

Shri Mataji: Quite some time, I used to go very often, because I used to study also. I would say, I cannot count but I could say every year I used to be with him for about two-three months.

Reporter: And to a seven-year old girl, what sort of a man was Gandhi?

Shri Mataji: Oh, what enamoured Me about him was that he was a very good and kind person and extremely kind to children. Very affectionate. He would have been very angry on a certain point to someone and suddenly he turned round to children and smiled and put out very sweet to them.

Reporter: Were the children good for him?

Shri Mataji: Yes, he was a very tender person inside.

Reporter: You're described in various publications with a lot of different words, like "Holly Mother", and Guru, and in one publication I saw You were described as "India's greatest living saint". Where all those words come from?

Shri Mataji: From the public, as Mahatma has come from the public. So, that's how they address Me sometimes, whichever they think it to be.

Reporter: Tell me when You started the life which You're involved in now.

Shri Mataji: From very childhood I knew I had to do this work. I was very aware from My very childhood. But My father, who was also a great soul, he told Me that "you have to find out media by which You give people en masse Realization, not individual Realization. Because whatever is achieved individually, is never accepted by the masses, and such people are always criticised, or they're crucified, or if not, they are always misinterpreted. So, you have to find a method by which to give en masse Realization." And I was quite aware of it, that I have to do this. So, I've started working on people, in a way to understand what is human problem is, what are their barriers, why they don't get Realization easily. And that's how I've worked out all the permutations and combinations that are possible in human beings, why they are away from God, why they are not seeking God or, if they are seeking, why don't they reach? And I found out the method by which it can be done. Of course, I was aware that we have everything within us, all these things are already built in within us, it has to just happen. But to awaken it en masse you have to have a complete idea of the permutations and combinations of human beings that are facing. And through proper understanding I could achieve a method by which one can give en masse Realization.

Reporter: The Realization You talk about, Realization of what?

Shri Mataji: Realization is of the spirit that you are. You are the Spirit and not this body, mind, or anything. You are the Spirit. The Spirit is like the light in a lamp. Lamp is only useful if there is a light. As we have to become the light.

Reporter: And when the light goes out, where did it go?

Shri Mataji: It doesn't go out. When a person dies, then if he's a Realized soul he's again born as Realized soul.

Reporter: You were born into a Christian family. The God You refer to was a Christian God, was He?

Shri Mataji: No, I took My birth in a Christian family because Indian Christians are the most orthodox Christians and very short-sighted people. They are extremely, because they were the people who are converted people and I thought if I take My birth to a Christian it would be a better idea, because they are very fanatic people in India. And the rest of the people are not so much, like the Hindus are My greatest followers today in India. Muslims are also there, Farsi are there, Sikhs are there, but Christians are very few, My own relations maybe.

Reporter: And Your own relations, how do they feel about Your vocation?

Shri Mataji: Oh, they are happy about it, they are all very helpful, My brother is a minister there, in the cabinet. And he thinks that I am something unique, but he doesn't think that others can reach that stage, but of course, he believes that they can rise to a point.

Reporter: How many followers have You?

Shri Mataji: I've not counted, I think in thousands.

Reporter: Thousands? And they're all kinds of people?

Shri Mataji: All kinds. Everywhere. We had about representation of twelve countries recently in India, they came down to India. And there are thousands in India also, in the villages, not in the city.

Reporter: I think the word "guru" has been devalued over the years, because we now read of a sixteen-year old gurus who run forty Rolls Royce-s and palatial mansions in the United States and I'm interested to know whether guru is an appropriate word for You and if not, why not.

Shri Mataji: These people are called as a-gurus in our language, in Sanskrit language they are not gurus. Guru means the one who has the gravity. Gravity stands for guru, and the person who has gravity, who's much higher than you, who can take you to higher, is the person who is the guru. And a mother is always a guru, she treats a child like a child, but teaches a lot by her own practices, and her own precepts. So she is a guru, no doubt. These modern gurus are... I'm happy that you can see through now, because I said about them about ten years back, even earlier, nobody wanted to know that. First time I hear for now in Australia people are aware about that.

Reporter: Well, it's very hard not to be aware when one sees the life style that they lead. They leave India almost, a man or a woman and they go almost unanimously to the United States, aren't they?

Shri Mataji: That's what I was telling them, but nobody listened to Me. I went first to the U.S. to warn them, see, such and such people will be coming and those that will be charging you money you must know they are not God's people. But they told Me lots of things, like I mean teaching is a thing that you must also charge some money, otherwise nobody is going to take you seriously in America, because people only understand dollar here. I said, then how will they understand God? Is better I go away.

Reporter: Would You describe Your life style now?

Shri Mataji: I'm a wife of a really eminent man, he's the Secretary General of International Maritime Organization, was elected four times unanimously and I come from a royal family Myself, which was very ancient royal family, which has a calendar made for the dynasty. And also My husband now, as you know, is very well paid and we are living very well. So, I have a double life I should say, one life with My husband, where I have to attend to parties and meet prime-ministers and the queen and all those things. On the other side I have this life of meeting the people who are seekers of truth. So, it does not matter to Me what sort of life I have, as what is comfort is concerned I'm not bothered. I am very comfortable within Myself, I don't need any comforts, any luxuries. I can travel by Rolls Royce, I can travel by bullock cars, which I do very often and I can sleep under a tree and also under a very palatial place, it makes no difference to Me, it's all outside.

Reporter: It is hard to reconcile the two different lives that You have?

Shri Mataji: Not at all, because whatever is Me, is Me. Wherever I am, I am, see, doesn't matter. If other things change, it makes no difference, we think too much about these things, this thinking makes the difference. Say if there is cloud on our head, there is cloud, if there is not, there is not.

Do You charge money to people to come and do You see?

Shri Mataji: Not at all, how can you charge? It's an insult, how can you charge for love? People don't understand, that is something that is divine, which you cannot charge money, you cannot, it's an insult of the divine.

Reporter: A lot have been written about the so called miracles, that cures and so forth. Are those things happened, or is all

exaggerated?

Shri Mataji: I think is a ... I've put it down, very much. It can be done in a much wiser way, but I tell them not to publicise too much of healing and all that, because then all kinds of people try to come. But it's true that you can get cured of many diseases and I've definitely cured people of cancer, of all sorts of incurable diseases, and also My disciples are nowadays curing, you yourself can cure your diseases if you can get your Realization. It is a tremendous thing, it's a fantastic thing which you are. Human being is a fantastic thing, God has made you so fantastically, only thing it has to be connected to the mains. See, any instrument which is not connected to the mains, has no meaning, in the same way, human beings when they are not one with the divine, they have no meaning. This is real yoga, not the acrobatics that people who try indiscriminately.

Reporter: Our previous guest was talking about yoga, but that was a different kind of yoga.

Shri Mataji: That's not yoga, that's very indiscriminate, I think that should be given up completely. Because they have no idea of what is to be done, what is, very indiscriminate and absolutely naïve, I should say. They don't know what they are doing.

Reporter: How much illness is psychosomatic?

Shri Mataji: Most of it is psychosomatic I think, like most of incurable diseases, like cancer is psychosomatic, this myelitis and all these things are psychosomatic. And there's another style of reason for diseases, imbalances in life, imbalance. People who think too much, who think for the future, who plan too much, get diabetes and all these diseases. Liver trouble, over-activity, speediness, that's due to imbalance. Only the imbalance, if it can be corrected, they can be corrected. High blood pressure and all that are due to imbalance. Now there are some which are caused by over-activity, like some people these days are like mad after jogging, the morning till evening, that can cause lot of problem, or going to extremes on any physical strain, or also, we can say some people are sitting in the sun for hours together, it's extreme behaviour of any kind, you see. This is a very delicate human body and also it is strong, but you should not try to use it like a machine. It's not a machine.

Reporter: Do you think people should smoke and drink?

Shri Mataji: Not at all, they should not. But in Sahaja Yoga when you come you just give up overnight. Though I don't tell them "Don't smoke" or "don't drink", otherwise they don't come to My programme.

Reporter: What's involved in Your programme?

Shri Mataji: First I bring them to logical conclusions and tell them what they are supposed to be, what they have to become and all the things that they have to achieve. Not through effort, mental effort, or through big money and all sorts of these things, gross things that we try, but by actually understanding that it's a living process, of our evolutionary process. The epitome of it, and to achieve it we have to just understand that it will happen spontaneously, it has to happen. Of course, as you say, I might enlighten a person, but you can enlighten, if you are enlightened. So, it goes on from light to light. It's very simple, like one candle if it is ready, one enlightened candle can enlighten that candle. It's that simple as that. And if it is so simple and within ourselves, why should we make it so complicated and so difficult? It is the easiest thing to do.

Reporter: If it is the easiest thing to do and it's so obvious, why is the world in such a sorry state?

Shri Mataji: They don't want to listen to Me, that's the problem with them, they want to have everything complicated. If something complicated is told to them, they like it because they're used to mental activity, they want to play about with words and all that. But they don't know, words are just like a net and you are just caught up into words. I, Myself don't understand, it is such a simple thing to be yourself, why they don't do it? But they like all these things, they like all artificial things, like if you have a Disneyland of God, there will be thousands coming to it, or there's a fourteen-year old boy going with big paraphernalia of his Rolls Royce's. This is they are impressed by all these things. This is not important. What should impress you, that you have to be you yourself something. You must get your own powers. But they are not interested, they want to live on the powers of this so called guru.

Reporter: It's interesting because we started this conversation talking about Gandhi and he was as far away from fourteen Rolls Royce's as could be, wasn't he?.

Shri Mataji: Ah, he was one man who really practiced everything that he said, tried to practice also, sometimes. He talked about celibacy and all those things, he said, "after a certain age, one should dedicate one's mind to God and not to all these mundane things". He believed in the maturity of human beings, that everybody must mature, you can't behave like a sixteen-year old boy when you are a seventy-year old man. See, you have to mature, then it looks nice on you to be at that age.

Reporter: Do you agree with Gandhi's philosophy that, for instance, celibacy is something which is to be straight forward?

Shri Mataji: No, he did not say that celibacy should be when you are married, when you want to have children, when you are at a young age, he didn't say that. Older age of course, your attention automatically should go towards God, automatically. But otherwise also, when you get your Realization, you get very much rhythmically behaving towards these things, you marry well, you have good marriages, excellent marriages you have, beautiful children and you lead a very happy and blissful life.

Reporter: It's interesting that India is the source of so much spiritual leadership, isn't it? Why is that?

Shri Mataji: The thing is the climate of India is so made that we don't have to do too much to fight the forces of nature, see, it's a very nice place. You can live under a tree, also. You don't need much. Like in England, when we have to go out, fifteen minutes before that we have to prepare, like it's ice age. Outside is so dreadful, like a curse of the God is there. So, that's one thing, and then people started understanding, the nature was so abounding and so much great, that people felt the blessings of God, you see, and they wanted to find out why, why are we here? And the seeking started much before it started anywhere else. And that's how, traditionally, anybody in India wants that he should get his Self Realization. That's the main thing, is most important.

Reporter: Yes, this message of Self Realization, that is the message, isn't it?

Shri Mataji: Yes.

Reporter: I hope You have a happy stay in Australia.

Shri Mataji: I'm having a very happy stay.

Reporter: And may I mention the fact that the Maccabean Hall, at Darlinghurst Road, Darlinghurst, You'll be staying and the admission is free.

Shri Mataji: Of course, of course, absolutely free.

Reporter: That's on the 15th, 16th, 17th of March. Thank You for visiting us at City Extras,

Shri Mataji: Thank you. Nice meeting you.

Reporter: Shri Mataji Nirmala Devi,

## 1983-0316, The truth is your Spirit

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The Truth Is Your Spirit

Public Program

Maccabean Hall, Sydney (Australia)

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...which expresses itself in the gross out of these subtle centers. The left hand side of our subtle body is the blue column is our psyche. It's our emotions. It's our past. It's the part of us which is our conditioning and creates what we might call our superego, our response mechanism, our reflex mechanism. It's our memory. The right hand side is our projection. It relates to our planning. It relates to our thinking, thinking, thinking. And of course it relates to our ego. It's the mechanism by which we reach rational conclusions. It's through the right hand side that we analyze and calculate and reach certain, often illogical but rational conclusions. So we have to be careful that these imbalances do not express themselves within us to any great extent, while the tendency is that while we will move either too far to the left side or too far to the right side and so move beyond our own personal subconscious or our own personal supraconscious into an area which is totally deluding and quite often dangerous which is called the collective subconscious the collective supraconscious which is occupied by spirits of the dead which can and do possess us. It ranges from dangerous zones which give us such problems as alcoholism, cancer, all sorts of power complexes the ultimate example of Hitler. So we have to be extraordinarily careful of these dabbling and [DILATANTE?] attitudes towards our seeking. I've been dealing with sick people in my professional life and I've seen so many seekers who've not only gone to these false gurus and have been damaged and come back worse for the spiritual pilgrimage. But I've seen many others who have been equally damaged although perhaps not quite so openly and so obviously such other more socially acceptable forms of seeking such as these courses in clairvoyance, such as charismatic church movement where there is obvious spiritual possession, such as in for example the calling down of spirits in the spiritualists church, such as sitting in trance in circle and so on. We have to be careful of all of these areas as well and I said we have to be very careful of healing because who might be healing might be the power of a very, very busy body or ego oriented spirit that is using our body to achieve his own ego trip through us. Mind you the person who is the host has to have a rather big ego as well to be an acceptable host to that busy body. But never mind. This is often what happens. It has happened to me and I openly admit it. Since gaining my Self-realization I gained a power which is far more subtle, but far more all embracing and that is the power of God. The power that loves, that coordinates, that balances, that dissolves all the negativity. Not by some trick of laying on of hands and you start shaking and sweating and some temporary relief takes place in the physical body. Not perhaps as for example as I watched for two years the Pilipino healers, where with all sorts of monsters they play around with tissue and they use spirits who dematerialize tissue and rematerialize tissue. This is dangerous nonsense and often interferes with the spiritual progress of the patient and certainly the person who's doing the job. So beware of all these rather fringe areas, these danger zones in the field of spiritual seeking and take to Sahaja Yoga because here you get your own powers. And those powers are very very subtle, very very sweet. And they are totally unrelated to spirit possession. I'm dwelling a little on spirit possession because perhaps Mother tonight will speak of that chakra where this is a problem, the Swadishthan Chakra. So in our seeking take great care. Take great care that you have your own powers, that you are in control, that you become the master. This is what Self-realization gives you. gives you that joy of the Spirit. It gives you that contact with the Divine and you develop it. You find that your physical ills get better. You find that you can give realization to others. You find that you can become your own doctor and the doctor to others and you can enjoy the sweetness of collectivity of really having brothers and sisters. Not talking about it but becoming a very very beautiful part of an emerging spiritual civilization which has been promised in all the scriptures. If Mataji is the one who can do the job, if She's the one who can, by Her power and love, raise this kundalini, be humble enough to accept it. Take it at least as a hypothesis. Allow it to develop within yourself. She suggests for at least eight days. Find out. Develop it. Work it out. Know your own powers. Maneuver it. Allow yourself to enjoy the giving realization to others and ultimately know that you are the Spirit. This is what it is. It's what you've been seeking. And yet I can't convince you. You have to find that out for

yourself. In fact you needn't believe anything that I've said. What you have to do is you have to establish your vibrations. You have to establish your kundalini awakening in such a way that you in fact prove for yourself that what I say is the truth. Again ladies and gentlemen it is my great pleasure to introduce to you Her Holiness Shri Mataji Nirmala Devi. Perhaps while the film crew is finishing off their work I can just familiarize you with the chakras because these centers may be a little foreign to you in terms of names so this Mooladhara Chakra lies at the area which is at the base of the spine. Right here. It relates to such areas of the spine- areas of the body as the prostate gland. It relates to our sex and our sex organs and supplies the energy in that area of the body. It's also related to the sacral and coccygeal plexus in the gross body. And that's the center which has to be awakened. That's the center which has to begin the job of giving you Self-realization because here coiled up in the sacrum is the kundalini. Notice how it's above. Mother will explain in a moment a very significant point that this center is above the Mooladhara Chakra because it's the center of holiness. It's the center of the holy Mother within you. It's the center of the Holy Ghost within you. So again ladies and gentlemen with that little bit of understanding, Mataji Nirmala Devi. I bow to all the seekers of truth. As I told yesterday to you that truth is what it is. It will be what it will be. You cannot change truth for your adaptation or for your mental projection or for your own convenience. It will remain whatever it is. The first point of truth is that it establishes itself despite all kinds of agencies or all kinds of forces which are anti-god. Second it is that it caters for the honest seekers. It's like a little root coming out of the seed, goes round and round, fix itself onto the source. The third is that it may shatter some of your ideas. It may upset some of your convictions. But when it appears it is such a great joy that absolutely you are lost in the ocean of that enjoyment. You forget everything that you have lost. You're happy that you have lost that dirty boat of yours. That hanging and everything that you had and now that you have become one with the ocean of joy. The truth is your Spirit. It is eternal. It is the expression of God within you. Because we have not been able to achieve that in our consciousness, we are disturbed, upset, feel sometimes as if we are ruined people. But Spirit cannot be ruined. It cannot be dried out. It cannot be killed. It resurrects you, fills you up with all the blessings of the Divine. That's the connection you have to get. Any instrument that is made if it is not connected to the mains has no meaning. In the same way you are made so beautifully, so gloriously and delicately. That only thing you have to do is to put it to the mains. And the joy of becoming yourself is fantastic. So the second point which I said was that it can be shattered - your conviction. And that's why I have to tell you that when you listen to Me, you should not get upset. It is not at all to upset you. I have nothing to get from you, nothing to get. This is your own property within you and you have to remove all the shackles, all the overpowering ignorance and just get to the truth as it is and as it manifests. The manifestation of the truth the Spirit is beyond human understanding in the sense that it is a happening. It happens to you that you become the Spirit. And something that has to happen cannot be comprehended with this limited brain because I'm talking about something that is unlimited. So you have to be prepared to be triggered into the space which is unlimited. This happening is definitely miraculous and spontaneous. It is the greatest happening that the human being can ever think of. It's described in short in so many verses of Koran. Quite clearly it was stated by Christ that you are to be born again. But Indian seers have seen it very clearly everything that works it out. They don't have any religion. They don't follow any organization. They are seers. And they all have seen how it works out. The knowledge that I'm telling you is not of today. But even 14,000 years back Markandeya, a great poet in India, has written about it. Of course I have brought it to the modern standard to explain you. But when you read Markandeya you'll be amazed after realization that from his book you'll be getting vibrations. Recently about hundred years back William Blake, such a great poet of England, has written absolutely everything about Sahaja Yoga how it is going work. He has written that the men of God will become prophets and these prophets will have powers to make others prophet. Clearly [he or He?] had said it. But I wonder how many people read [him or Him?] to understand what to expect that you have to become the prophet. If people say, "I am a prophet." All right so what. It makes no difference to you if I am a prophet. But you have to become the prophet. That's what [he or He?] has clearly said. He has clearly said so many things that amazingly we have found even the places we have got our ashrams. Even the place where I live [he or He] has very clearly stated the exact address of the place. What a seer England had and then ultimately [he or He?] says Jerusalem. England is going to be a Jerusalem nobody could have believed three hundred years back or even two hundred years back years, back even hundred years back. Even yesterday that is possible that English would represent Jerusalem. The place of pilgrimage where people will go for pilgrimage. But today I would say it is becoming. It is happening in England and should happen in Australia also because I said Australia has a special place, very special place. In the cosmos of this universe Australia is this great center, the first center of Mooladhara. And the proof of that is Aires Rock which has the same color the same shape. The deity's face also the same with the trunk in front. Australia stands for innocence. I wonder how many have retained their innocence. They are innocent by birth. By the way God has blessed you. An innocent man is the wisest man. Is the wisest person. And he takes to wisdom very much easily. Only thing the confidence should be there and the self esteem about yourself. These are the only two things which will bring out that

innocence within you which has to help the whole world to come around. I have great hopes from Australia because God has created it with a very big purpose. So as he has told you today about these three things we have I will give you the permutations and combinations of these how they work out within us. So please listen with understanding that whatever doesn't go with you, your ideas, you should not bother about it. I'm sure we will be able to prove it to you that this is so. Now the first power that is within us is the power of desire. The power of desire is the one that exists but is not apparent. This is the power which gives us emotions or is the power of our psyche, as they call it. This is the power that creates by its activity on top of your head, more on the right hand side, an institution called as superego. Means all your conditionings are stored there. This works for your memory. For your past. And beyond that lies the area - beyond the left side lies the area of collective subconscious because this looks after your subconscious. And beyond that is the collective subconscious. Means the area which is built within us since the creation. The complete dead is on the left hand side. On the right hand side there's another power which works out the action so we call it the power of action by which we act for our physical expression and for our mental expression. By which we think for the future. By which we plan out things. By which we rationalize and create another pouch like a balloon which is called as ego as a byproduct of the activity of this center. Beyond this lies another area which is a supraconscious and then collective supraconscious meaning all that is the future. So the people who are very futuristic, very ambitious, who try to dominate others like Hitler you can call would reside in that area of collective supraconscious. In the center lies another power within us. That's why Buddha always said keep to the center. Live a life of moderation and not the extremes. This central power is the power that gives us our human awareness. That carries us from a small little animal amoeba to this stage of human level. So it is our evolutionary power within us. Scientists never thought on one point. Why did we become human beings? What was the need to make us human beings? For what purpose nature if they don't believe in God has created human beings? So this evolutionary powers work on a system called dharma means the one that is sustained. Also you can call the inner religion within us. The religion of carbon is four valencies. The carbon has four valencies and the carbon stage resides on the first center in a human being where carbon is a innocent thing. All animals are innocent. All matter is innocent. If I put my hand in the fire it will burn. If I don't put my hand there it will not burn. It is innocent. Means it doesn't commit any sins because it has no concept of sin. Only the human beings have got the concept of sin through their ego and that's why they think they commit sins. Till you are a human being you'll always feel either you are committing sin or you will think that others are committing sins. Either you will aggress others or you'll take aggression upon yourself. So we have two types of people within us. Specially the ones who take aggression, the others who give aggression. The left side people are the people who take aggression. The right side people are the people who give aggression. That doesn't mean the person who takes aggression is a very good man or a person who gives aggression is a very bad man. According to Me, both of them are in the same way. Because if you trouble others you are aggressive. But if you torture yourself you are aggressive to yourself. And you have no business to torture yourself because this body is not created by you. It is created by God. And this human being is created so beautifully with such love by that creator for a purpose and you have no business to destroy because of your ego or because of your superego. Now we have got two types of people as I tell you the left and right side people. And there are people who are very much in the center who lead a life of moderation of understanding that life has to be worked out in a way that you get to God. That you get to your Spirit. They may not believe in God. That's not necessary. They may not go to church. They may not go to temples. They may not do all these things but within themselves they are people of moderation. They are good people. They are righteous people. They are people leading a good life neither aggressing nor taking aggression. They stand by those who are aggressed and they [ABHOR or APPAL?] people who aggress. And they tell the people who are aggressed that you should not take any aggression. These are the people who are in the center. Now at this stage we have to combine these three types of people. One is a tamo guni as they call it on the left hand side. Right side is rajo guni. And in the center is the person who stays as a [SATWA?] guni. Now the central person is very important from Sahaja Yoga point of view because he gets his realization without any difficulty and he achieves it, understands it, and accepts it without any difficulty. Once it happens it just grows. The people who are very complicated either by over emotions or over mental activity are the people who are to be brought round to the center. And once their attention comes to the center then it is much easier to enlighten them. Now this kundalini which is the power within you of the Holy Ghost. Holy Ghost is the power of God which is all pervading. The power of God which is separated from God. God Almighty the Father is watching the work of this power which is His own. Now you can see that this power of God is divided into four. Three of them as I've told you. The fourth one is the kundalini. The other day I told you kundalini is the pure desire within which you may not be aware of. Is the purest desire within you. And this pure desire is to be one with the Divine. And this desire is absolutely waiting for a moment when somebody could awaken it and give the second birth to Her only child. Everyone has an individual mother. This kundalini looks after. the one She give you conscience. She's the one who guides you. She's the one who saves you from

difficult things. She's the one who also nourishes your parasympathetic which is in the center expressed in the center which coordinates and controls the sympathetic nervous system which are the left and right sympathetic nervous system in the human body. Now the doctors don't understand this so they don't understand how to differentiate between a psychosomatic problem, between a physical problem, between a mental problem, and a problem that we can call of imbalances. And in that confusion most of the diseases are declared as incurable. Now to understand how deep

all these problems are one has to know that so far we have not reached the depth where we could understand that all the problems that we face in our society, in our politics, in our economics, or in our day to day life, in our family, with our children, have got roots down below within ourselves and if we could cure those roots we can completely change the whole world. The face of the whole world. And emancipation of the whole mankind is in the hands of today's people who want first their correction of their instrument and by that, correction of others. This time has been described before as the resurrection time by Muhammad. the time of judgment by many others. In the Bible it's described at the time of judgment. In the Sistine Chapel if you have seen the complete picture of the last judgment is so beautifully shown. And the Agnya Chakra which is there which is [PRESIDED or RESIDED?] by Christ Himself is absolutely shown there. Michelangelo himself was a realized soul and he could see all these things so clearly. put them down in beautiful pictures. I wish you could have some chance to have a look at it after your realization and you will be surprised that he has shown how Christ is going to choose ultimately. Now at this time we have to see these three chakras plus the three channels that we have within ourselves. So the combination of these we have to see how they work it out. Now the first chakra if you notice is connected only to one side. That is the psyche. So when we start doing sex through our mental activity, it is joyless. It is out of place. Reading about sex, thinking about sex, working it out through sex understanding through brain is absolutely useless because brain cannot understand sex. We talk so much about sex but people have no joy of sex I can see because if you really achieve the joy of sex within yourself, after some time you just become above sex. You mature into a personality where complete freedom is there from sex for you. You are completely potent. You don't become impotent. But the whole movement of your complete energy goes towards your heart and not towards your sex. This is another type of world I come to sometimes in the West where I'm surprised that people believe that sex plays a part in their evolution. In India nobody is going to believe this. Even if you tell them Freud or anyone they would say he must be mad. They are not going to believe because traditionally it is proved. See all traditional countries - China same. I've talked to Egyptians, Chinese and Indians. They have the same views about sex and they just laugh at other people what are they doing where are they rambling? Why are you wasting their energy? They just can't understand what's the matter with these people have they gone off their heads. But if you go to any newly born country they are better because also one reason that sometimes tradition can clamp you down to certain things which could not be so helpful. But those who are [FAULT?] with their opinion even now are better because you can tell them that sex does not play part in your evolution. Now you can see that it lies below the kundalini. This center looks after all excretion has got four petals as we have got four plexuses, sub-plexuses. We've got four sub-plexuses for our major plexus called as pelvic plexus within us. So in the gross the pelvic plexus represents in the gross this subtle center of Mooladhara. So the people who think too much about sex, study sex, and bother too much with their brains are having a joyless pornography with them. It's absolutely joyless, absurd and creates the biggest problem for the society. First time when I went abroad abroad I [STARTED?] people looking at every woman looking at every man. Mad I'm seeing what's the matter with them. Very unsteady temperament. You know all the time looking at every woman looking at every man. You can't miss one. You see, even if there is a lady [UNCLEAR] going on twisting your neck up to that and another falls down. And then you say you have missed someone. There we should keep looking. And like mad you know all of them are going I said, "What's the matter?" Whether they are eighty year old, six year old, or ten year old, or even they are absolutely about to jump in the grave. Still in the grave they might be twisting their heads. It's stupid and it's stupidity. What do we get out of it? But the eyes are so now weak because after Sahaja Yoga when they come to me they tell Me, "Mother even now we cannot fix our eyes." There's something. Once one of the sahaja yogi was standing next to me. Suddenly he turned his head. I said, "What happened?" He said, "There's a lady standing behind me." So I said, "How is it you've got attracted to her?" There must be some sort of a thing behind your head and that's what it is here. That the Mooladhara is expressed at the back here in the point which is jutting out of your brain and bones. That's the point is of Mooladhara. how it has an effect on the eyes. Because it goes on wobbling. There are two types of effects of Mooladhara One is the right side another left side. If you are too much constipated person if you suffer from too much constipation you are a very strict man. Even you would not look at your wife, that sort of a person. There are that another extremes are there. A nun or a priest or some sort of thing like that. Just forced celibacy and a very disciplined life. Such people can get Right Mooladhara. The Left Mooladhara - those people get it who are not at all have any respect for their chastity at all. These are the two types of extreme you go because of the left and the right. But the left side Mooladhara is much more

dangerous than the right side. Because at the most a person can get constipation or trouble of all these dryness in the body from the right side. But the left side Mooladhara those who indiscriminately use their chakras for a very licentious, permissive life and all that go into dangerous zones. Already nature has already shown that. Nature shows that. Sixty-five percent of young people in America are either impotent or are suffering from a terrible [INFLUX or INFLUENCE?] absolute horrible diseases which cannot be cured. You must be knowing that sailors when they travel they have to take an injection at every port. Because they are supposed to indulge into that but these days it is democracy so everybody is the same. "Demonocracy" I will call it. "Because the kings were like this, we should be. Why, what's wrong?" But you'll be amazed if this center is spoiled what diseases you can get is one of them is this mellitus. Not only but if a person has this disease any woman or man who lives with such a person can contract horrible diseases at that point because of this center. That's why Christ has said that, "It is written in The Bible, 'Thou shall not commit adultery.'" I say, "Thou shall not have adulterous eyes." To that extent He went. The purity of eyes is lost. And that's what He pointed out for today's time at this time that this will happen. So it creates so many problems in the married life itself. Now we see the combination how it works. If you are a left sided sexual pervert you get into all kinds of nonsense. First of all you develop funny relationships which I can't understand. All sorts of funny relations. I was told yesterday there was some homosexual who had some to fight Me but I never mentioned anything about sex so then he ran away. But it is a joyless sex habit. It is joyless. Apart from that it is unnatural. It gives problem to both of them and they are in for a trouble for a very serious disease within ten years all of them will suffer from either cancer or from mellitus. Take it from Me. Within ten years time. Let them fight, go to the courts, get their rights to become [SAME or SIN?. -ed I think same]. I have nothing to say. They are all going to suffer too much. It's like you're going to the government and asking for right for getting yourself into disease or into madness. They'll become mad because if this center goes out here you become mad. You become a mad person. You become a crazy person. No wonder that you find more crazy persons in the west than in India. We may be poor people. At least we have some wisdom. We have traditionally known that this is what happens. I just can't understand how people take to these things so easily and ask for it and go into troubles. So all these diseases like mellitus even cancer, cancer of the lower region. All these can be caused by these perverted people. Apart from this perversion too much indulgences into all sorts of women and all sorts of prostitution and licentiousness is decadence. Is complete decadence of the society. How do we expect to have good children? How do you expect to have good relationship with your wife? In your family you have no nest there. You'll live with the [WILD WIND?]. Like the [WILD WIND?] yourself. Imagine in India when they say that, "All right. If you have a person a stranger who comes to your house be careful. He might run away with your things." All right doesn't matter. But now in England, Indians say, "Don't allow any Westerner to come and stay in your house. He'll run away with your wife." I mean they remove the roots of the family absolutely. You go in a society. I find all the women and men are so upset or aggressive because they feel insecure. So insecure with each other. They don't know what are these women are up to. The woman doesn't know what the man is up to. They are so insecure. If you travel abroad you meet somebody she say things like, "Of course my husband is not going to be a very good man, why should I be a good lady? Why should I be a good lady? If that my husband is not going to do that then why should I try to be a good person?" And the competition sets in in them. All sorts of funny things are going on in the name of enjoyment. This is the most joyless enterprise you are into. A man comes home. I saw this in England first time and I was shocked. We're living in an area which is really of very elite lords and ladies live there. And we had a neighbor about say forty-eight years of age or something. And her son who was living in a hostel brought another friend who was much younger to him. And this lady eloped with him. Stupid I tell you it is stupidity this old woman. They sold the house because she has a right. Even your laws must understand what they are doing. She sold the house. They had three daughters. Three daughters are on the street like prostitutes now. Father has no control. He has so called married another woman. It's absurd. This is not the way the society is going to work out. There's something definitely very wrong with us because we do not understand that chastity is the greatest thing a human being can have. It's the power that a man has is of his chastity and a woman has. People ask me about Mahatma Gandhi. I mean he was a man who was so chaste, his wife so chaste. I mean we have had many people like that India except for the city people are different. But in the villages they don't think of these things, and they live very normally. While it's such a kind of a inferiority complex put into everyone. a sign of inferiority complex only that you want to attract every man and woman on the street. If you are really good why should you worry about attracting everyone you see? And advertising. Another thing is that, people think that when a lady is good looking you must have her. This is absurd again. How are you looking? Please see in the mirror. Why every man wants a beautiful woman and why every beautiful woman wants a beautiful man? I can't understand. But then only two, three persons can marry in this world. Because the others are just looking at them flabbergasted. But what you have why don't you enjoy? A simple thing as that. You have your wife. You have your husband. Why not enjoy them? Want to enjoy somebody else's wife? Thou shall not covet your neighbor's wife. This behavior is to be changed But you cannot

change it overnight. I understand that. Only way is that you must ascend. When you become the Spirit there is second birth everything is washed off. I've seen many homosexuals - they can become sensible. Many prostitutes have become very sensible women. But that's what happened to Mary Magdalene when she came to Christ. This is what the purity has to do is to purify you and to give you the maximum joy of life. From married life you have no joy. You are all the time fighting on something, on material things, on this and that and that. But if that innate understanding between both of them is made. Only the people who take maybe those drugs may not be fighting because they have become cabbages now. If you have no power to fight and if you don't fight, what is so great? To substantiate your society with real source of joy you must establish this center which Australians can do much faster than anybody else because now I have got disciples from twelve countries and the best among them on this point are Australians. Overnight they are changed people. Overnight. Wonderful people. But to a western mind it's not a serious thing because they cannot locate it. They cannot relate it to the disease that is causing it. It's so such an open truth that people who indulge into these bad habits develop very bad diseases even some of the leprosies among the kind of leprosies are developed by that. But the modern diseases are even worse. I met a gentleman who has mellitus. And his wife was a mad woman. But he liked her despite her madness and all that. He should have put her in a lunatic asylum. And he developed this from the Left Mooladhara. Now to cure these people is very easy. You have to just raise the kundalini and the kundalini can enlighten that center and your innocence can come back. Your chastity will show its result. Your face will change. People I have seen after realization become twenty years younger immediately because of this center which is bestowed upon by the deity of Shri Ganesha who is the embodiment of eternal childhood. And this Shri Ganesha later on takes His birth at the higher chakra called Agnya as our Lord Jesus Christ. That I'll tell you tomorrow about Jesus Christ who He was, how He came on this Earth and what are the reference to Him in the ancient scriptures of India. So the center of Mooladhara - the lesser the better. I think it is for you to understand that chastity plays a very important part. If the person has got this problem then the kundalini does rise no doubt. It rises but is again sucked back. Even the people who are too much on the right hand side always think too much and work very hard and earning money for their wives find their wives run away. Because they are very hard people to live with. They are very hot tempered, irritable, and aggressive. So here the man earns everything for the wife and there he finds the wife has run away by the time he comes home. So this chakra is the basis of our lives. Chastity is the basis of our life. You must have heard that women in India - thousands of them put up a pyre and burnt themselves off called as 'jauhar' because they thought that the Muslim invaders will come and molest their chastity. Because traditionally they have realized that chastity is the power of a woman. Same of the man. Of course men don't believe in chastity at all. You see, they think they are not men if they are chaste. such a man who has no chastity is not at all a man. Not at all a man. He's something in between. Anyone who has chastity chastity can see from the way he talks with his confidence with his complete understanding of the whole thing. Such person surpasses everybody else. And even after the death of such a licentious man he may be the biggest man, people talk about him. You cannot adore a man of that kind.

"Oh it's all right he was great but he had this nonsense business with him. He was going about with such and such actress." You don't respect such a man because I have not seen anyone putting up statues of people who were great because of their unchaste behavior. I haven't seen anyone. Or because he was a great homosexual you put up a big statue of him. A great homosexual. I mean you may do it later on. I don't know to what extent one can go with this madness what wrong I have not seen anyone putting up a perverted man. All right put a statue of him and garland him. I've not seen even the silliest of silly respecting such a people. There's a clan in India called as [ZARCOMES?]. They are of a right type. They too worship a goddess who is a very strict goddess. They too want to ask her for blessing that they should not be like this in next life whatever they have done in previous life. That's why they have become like this. Now next life at least should be good. So they try to worship a goddess which is a very strict goddess. They give all punishments to us but don't give us this life. So this is the basis that we have and we have to ascend to the spirit. Now the another chakra we have is the Swadishthana Chakra. As you can see that it is connected to the right side. But it moves to the right and left. It is like a lotus with a stem which moves in that area that is shown the green part which is [UNCLEAR]. And here the attention resides. Human attention resides here. This center comes out of the third center which you see there as the green one called as the center of your seeking. The first one I told you is the center of innocence. The second one of creativity. And the third one of seeking. This is the most important center within us because of seeking we have become human beings. First we were seeking only food, then a shelter, then a society. Then of course money, possessions, politics, power. Ultimately you become subtler and subtler because is trial and error method. You try this. Get fed up. Next life you come you become something else. That life you try something. You become something else. That's how the human beings work it out ultimately come to a point that there is no sense in all these pursuits. Forget it. There must be

something beyond and that's the real place where you have to arrive. That it is the Spirit we are seeking. In all these things there was nothing but a just a mirage of joy. There is no joy in all these things so we should give up this mirage and take to reality. That is the Spirit within us. In this seeking we have two types of people again the left sided and the right sided. The left sided people think that if they have their own family - mostly Indians are like that. They believe in the family system to such an extent that they can sell their country sometimes for their own children's sake, for their sons. Thus, they have no sense of collectivity in them. When it comes to such a close [UNCLEAR] feeling for your own family that if your son - even if he's a murderer still he's your own son. So in relation to the whole you must think of your family. The left sided people can be also extremely emotional type. So all their creativity goes to the emotional side like they become poets sing the song of [LAMENTATION?], anguish, sufferings, all kinds of sufferings they have. This is not a very kind thing to do to make others cry you see. There are some poets who make you so much cry that they'll take out your eyes and wash it and put it back. To that extent they are horribly sadistic like Lord Byron, horrible fellow. He wrote this so many things. He himself led a most licentious and a horrid life. He was an aggressive man. He did all that to aggress others, torture others. And here he's writing the poetry of how man suffers. Just imagine what a dishonest and a cheat he was to talk like this. He was such an arrogant man that he went to Portugal. There's a beautiful place called Sintra there. Beautiful place. So he says that Sintra is too beautiful to be wasted on Portuguese. As if he is the most beautiful man ever, meaning that all this beauty should flow to this horrible person. This creates an imaginary you see an [UNCLEAR] to suffer. I've met many like that. They are poetically suffering. See. They enjoy all the songs of suffering and then they become themselves tragic. Such people cannot give joy to anyone. I mean people run away from such people. They think he is a person who is a mourner. In India you see we pay these mourners. If somebody dies and has no mourners they can be paid. And they are brought for crying and weeping and saying all these things you see there are people paid for it in India. Imagine. I mean we use them for this purpose. Artificially they can mourn somebody's death and earn some money out of it. But such kind of miserable people are such a blot on the name of God who has given you so much. Count your blessings. Count your blessings one by one. First of all that you are not under the control of the nature, the parsha. You are a free human being. So many things He has given you and still you are weeping and crying and saying that we have to suffer. who believe in suffering will get it. You want suffering? Then have it. They get it. And these people can really go so much with it about the suffering part that recently I met one group in Spain. And I said, "What are you doing about your seeking?" They said, "We are going to Gobi Desert." I said, "For what?" "There's the Shambhala is there." I said, "What is that Shambhala?" "It's the God's heaven in Gobi Desert. And there's a gentleman who is going to take us to the Gobi Desert and we are going to walk in the center of Gobi Desert." I said, "Very nice." "And we are paying so much money for that." Now in that Gobi desert you can't get even a drop of water. You pay lot of money to go to that Gobi Desert, walk across, and die there. And this man gets all the money you know befooling [HERE?]. "But then we must suffer." For what? Why you want to suffer? Christ has suffered for you enough. If Christ is awakened within you He will take up everything upon Himself. He'll really wash all your sins and you can get your realization. That's how it works so quick. If you know how to enlightened Him within yourself then it works out. Still the Christians are even continuing with ideas leave alone the Jews. Christians are just the same. And they enjoy you see this kind of suffering upon themselves. Is all imaginary. Like we went to France in Paris. "We are all miserable people le miserable." And they told Me, "Don't tell them Mother that you are happy, you know. They'll not like it. You better tell that you are the most miserable." Le miserable. All miserales sitting there. I said, "What miserable they are." Every third lamppost you'll find a pub and every seventh lamppost you'll find a prostitute. This is the miserable thing they have. Do miserable people do all these things? Just sitting outside for the last doomsday, the calamity. They'll have it if they want to have it. But God has not created you to be miserable at all. No, not at all. He has created you to be very happy and joyous to enjoy the beauties of His bounties. We are really letting Him down and it's really such a miserable thing. Supposing now you want to invite somebody to your house. Your own son is coming. You are so excited about him. You are so anxious that your son after such a long time such a long journey is coming as a glorious man to your house and then he's weeping saying, "I'm miserable." So those people who indulge into the left side of the Swadishthana so much suffer because they enter into an area called collective subconscious and this is the area which the other day doctors pointed out. they were studied the cancer disease they said a vulnerable person who is vulnerable to cancer the one who's an extreme temperament person. A person who is extremely hard working can be vulnerable also. But is triggered, is triggered by a protein which they call as protein 58 or protein 52 which enters into the being, which triggers it, and this protein one is coming from the area called as according to them we call it collective conscious. Collective subconscious. But they call it the area built in within us since the creation. I mean they say something else. We make it clearer that's all. And cancer is caused by that. Invariably I have seen those people who have come to Me from cancer have been the people who got it from left side. You wanted to suffer? All right have cancer. Enjoy it. But there was a journalist who came to see Me in America and I told him that you should not suffer. So he folded

everything. He said, "I'm going back". He said, "It is my right to suffer." Imagine. I said, "Now what to say to this man?" I said, "All right then go ahead with it. When you are fed up with it you come to Me. But just now you have a right to suffer. Do what you like." If somebody wants to hit himself with a bamboo or something and you say, "Why do you want to hit yourself?" Say, "It's a right, my right to hit myself." I said, "All right hit." But you have no right because you cannot create yourself. You have no right to torture yourself. You have no right to make yourself miserable. You have to make yourself happy people, joyous people, blissful people so that God feels you have received blessings. That He may be pleased through His own creation that is the epitome, the human beings. That's the best way you should please God by saying, "Father we are very happy people. Don't worry about us. We are so thankful to You." So that's how the joy killers come to us from the left side. The right side is the people who kill others' joy. Spoil sports as you call them in a very mild way. They are the ones who are aggressive. They cannot see anybody being peaceful. Even countries can be like that. Collectively they can do like this. If they see any country is peaceful, they'll attack. "Why is he peaceful? We must attack and capture that country." The people who cannot bear the joy of other people become aggressive and try to aggress them. There are people who just get sometimes jealous. Sometimes just for aggression they become aggressive. I have no reason sometimes the way people suddenly shoot up like Jack in the Box and start talking in such an aggressive manner you don't understand why should we aggress. is no need to aggress at all. But they go on aggressing people. Then they may form a thing like as a German state that we are a superior race, a sense of superiority. All your racialism comes from this nonsense of a aggression. I mean I can't understand Western people. For example they're so particular about their race being preserved because they think they are white skin. But they go to the sea, make it black. Why? I mean either you are white skin or you have black. One of the two. So they are so confused. They think they are not beautiful because they are white skin, light skin. So if you are not so beautiful then why do you think you are above the world? Racialism is something so much a mental projection, absolutely a mental projection and with this mental projection we gather so much of curses of [THE OTHER WORLD?]. I'll give you an example. We went to China. And Chinese are so much against British I was surprised. So much against. The worst are British according to them. They had seven aggressors. I said, "Why?" Because they gave them dopes you see. And if you ask the British of that time they will say that, "Because they deserved it. We gave them. See, what's wrong?" But when I told them that Britishers are taking drugs and all that. "Nice for them. Let them all take it. That's what they deserve. They're drunkards. Let them have the drugs." Nobody will have the sympathy with people who are aggressors. If you think you are a great [RACE?], go ahead with it. And the more [RACE?] is going toward the doom. You must know you must learn from others also. People have learned from you politics, economics. I don't know what you've made out of it. If you think you have done very good, well, I have nothing to say. Also other things they have learned from you. English language I have learned. And why do you call everybody a lower developed thing? You are a developed country. What have you developed? Atom bombs to kill yourself? What have you developed? All kinds of aggressiveness. You go to other country with a Bible in the hand and another a pistol in the your hand or a rifle in your hand to kill others. This aggression comes from mental projection that we have that we are great you see puffed up. The best for that is Humpty Dumpty sat on a wall. That's the one it is. Is that the Humpty Dumpty's. I tell you all [RIGHTS? HEIGHTS?]. All [RIGHTS? HEIGHTS?] are so sensible. And they said the Humpty Dumpty sat on a wall and Humpty Dumpty had a big fall. And all the king's horses and men could not put them together again. That's what it is a Humpty Dumpty a big ego like a balloon. They'll float like as if something you see like angels in the world while when they'll reach the kingdom of God, God will say, "What business you had to hate any part of this creation. Who are you I don't know." Because in collectivity you are so poor in this respect. So we have to understand that God has created all of us. We have to have variety. It looks nice that you wear another dress. I wear another dress. I have another face. You have another face. Unless and until there are variety in the nature it doesn't look nice. You'll be bored stiff. I mean people get bored stiff I tell you when I've seen these people when they come to India they want to go to villages because in the city they said there are many white skin people. You want to see something else than this. This variety is an important of the beauty that God has created out of which if you think the white skin is higher. Tomorrow the black skin people will say the black skin is higher. Possibly. But the another thing is working out is this very subtle which you do not understand. The people whom you have aggressed are crawling into your young people. They are the one who are aggressing you now as gurus draining out your money in a very subtle way. They are dominating all your young generation which is tomorrow's nation. They are giving them drugs and things and they are just making them into cabbages a very subtle way because they are left sided people they know how to do it. The aggression is not apparent. The aggression is at least better better that you can see it apparently but this is a very subtle aggression that is crawling in. And it's going into your minds working here, and you are losing contact with yourself. Every action has a reaction but this reaction is very wrong for me because I have come at a time when thousands of my children, the seekers of God have been born. This is the time when they have to got their realization and at this time these people are so powerful because of your fear now. The person who aggresses

also has a fear. The children might develop a fear that we should not aggress. And they become so mild that they take aggression from others. And that's what is happening to your children when your grandparents aggressed others. They now want to take all the aggression from the other. That is also a wrong thing. So this is what is happening to our society today. I would say to sum it we'll say that the people in the West are committing a sin against the Mother and in the East in India against the Father. And how they commit that I'll tell you in the third center. The third center is of the seeking. The third center that belongs to the seeking a very important one because it gives you seeking in all kinds of things. Money power love and ultimately God. Now when you are going against the current of a [UNCLEAR] sideways if you are moving then the problems are created. That people who are seeking power outside must know that the power lies within yourself. As I told someone the other day that I am the greatest capitalist and the greatest communist because I have all the powers within Myself and I cannot live without sharing it with others. I am a very happily married woman. I have a very nice family. Everything I have in life that one could think to be a very successfully married woman. That's what I am. But I can't enjoy anything without sharing this inner joy with you all. This is the real politics of God. Not an artificial politics where we believe in communism, but in heart we are capitalist. And while we believe in capitalism, in heart we are communist. We are suffering because of that. There's no integration. All this what you see artificially is all real there because whatever is artificial comes from some real source. If there is one artificial flower means there are real flowers and you can create many artificial flowers but it has to have some background. All these ideas that human beings have about economics also is very artificial to possess things to possess many things. To possess human beings also is there, possessiveness. But you must know possession is the greatest headache. Logically you can understand. I don't possess this instrument, thank God. So I'm not worried about it. I'm using it nicely because it is higher or whatever it is. It's not mine. I am not to be [UNCLEAR]. Otherwise I'll have to insure it. I'll have to look after it. Big headache. It's better to see other people, other people's palaces than to have for yourself. It's a headache you see. The owner of the palace if you go and see has all the wrinkles which you can count one by one. A very sad man sitting there miserable and they point it out he's the owner of this palace while others who are seeing it are enjoying it and the fellow is sitting miserable because he has problems of duty he has problem of income tax, he has problem of how to maintain it. But you don't possess anything. It's a myth. It's a myth. We don't take anything with us. Only we take our realization. But it's not a mental thing, that I can tell you. You cannot detach yourself for any one of these things unless and until you get your realization because attachment is there as a result of ignorance. Unless and until there is light you cannot give up. Mentally you cannot do it. But the possessiveness on India is that they think they should somehow hook or crook make money. Not all, but many. At least the people at the helm of affairs feel like that. That means they have no faith in God. Shri Krishna has said, "Yogakshemam vahamyaham." When you will get your yoga when you'll get your union I'll look after your kshema, means your wellbeing. Shri Krishna was in India and this is what India believe in. When God is going to look after us when we get yoga, why not get to yoga straightforward? I could understand that we had to fight for our freedom. That's all right. But after that fight now what do you have to have is yoga. First take to your yoga and He looks after you because this is the principle of wealth also of your wellbeing. Those who come to Sahaja Yoga somehow get their debts paid. They get out of all the financial entanglements. They get sufficient money to live well but not too much because that's an extreme. They live gloriously. They become generous people. Despite affluence I find people have no sense of generosity. They are saving money. Morning till evening saving so many pounds. Spend so much save so much. The advertisement goes like that. We spend so much and you save so much, and people are looking out for us how they can save money. Save for what? For what? To go to a pub? We have strikes, things like that. Australia is another one very much interested by this strikes business. We are suffering because of that. I can see that clearly. That's happening in England also same thing. The reason is you do not know why you want to save money why do you want to have more money. Is this bottomless pit which you have to fill with alcohol. Alcohol is the curse of the West. That is the curse of the West. But human nature is so funny that they see a man falling down on the ground and enter into the same pub to come back and fall on the other side. Perhaps they think the other side is missing so let's fill it up. It's so stupid to see. I mean I was living in a place near the church. to be the biggest church of England in Catholic Church and the only activity I saw there in the morning was the beer. Big, big barrels of beer coming in and empty ones going out. That's all. No other entry no other exit. Only that much. From the back side from the sideways I saw this was the only thing going on and these priests are supposed to be godly people. It is so absurd you can't imagine. In Russia I went and they took me to a church. You see they had a Church of Orthodox. You too have here. I've seen Orthodox Church. And the fellow of the head of the church us that today that this is our fasting day so we can't eat meat but he drank so much that he become a drunk, you see. And we didn't know where to look. He got drunk completely. He was supposed to see us out because we are VIP's and there were three officers and then they started laughing. They said, "This is what Christianity is." I said "Why, why this?" He said, "You know what happend that Russians thought that they must also have a religion, after all everybody has a religion." They sent for

someone. So the Muslims came in and they said, In Islam you can marry four times but you cannot have alcohol." They said, "This won't work out for such Russians. This is all right go out." So then they said, "Let's call Catholics." So they called Catholics and the Catholics said that, "You can have alcohol quite all right as much as you like." I don't know why they got this idea that they can have alcohol. [aside]

"You must take a vow that you will not marry another woman, and that there is no divorce." They said, "This won't work out." But Orthodox Church was like our gurus. Said, "Do what you like. We are not bothered as long as you give your purse to us." And that's how Orthodox Church came. Can you believe it? This is the plight of the churches, of the temples now. I asked a little boy who was taking drugs, a Western boy. I said, "From where do you get?" He said, "From the temples of India." Can you imagine the temples. While you people think that all that is Indian is great, you see. Temples are great. Even lamas are another institution by themselves. You think lamas are great people. We had a big argument on that. These lamas extracted blood out of that Tibet. You won't believe. If you see a Tibetan he's just any blood, without any flesh in him. And these people lived in big [GLASS?] place you see with the golden cups with golden plates. And one of them came to Sweden and he told these people that, "If I come I must have a marble floor." What was he going to do with a marble floor? God only knows. Poor things. They starved themselves. These young people don't have so much money in the West. And made a marble floor for this great man to come in. He would sit seven feet high and what did he do there is to go just to bow 1001 times on that cold marble while they're sitting nicely on a very cozy place. And they got all kinds of diseases as with that. This is what it is. This is so called [UNCLEAR]. Now one has to understand that religion is for your balance. Balance is for your ascent. And the ascent is the one you have to achieve. And if you cannot achieve your ascent through any method then you give it up completely because it would be something like not arriving at a point nor completing what you are. You are not complete unless and until you become the Spirit. And this is the biggest problem today is to bring to people this simple fact. It's very simple that Spirit is within you and can be enlightened spontaneously without any effort without reading about it because it's so [WHITE OR WIDE?]. Just like your own heart beating. You cannot believe in a person who can be genuinely [BENEFACTOR?]. Even some of them said, "Must be suspicious. She doesn't take any money." They can't believe it. How can I charge for my love? What can you pay? Can you value it in money? Can you imagine it in anything that exists? This joy is boundless. Is your own. Is just waiting to open its door. The flood of that joy is going to come into your life. But once you have got realization as Dr. Warren has said, "Be careful that you establish yourself." Individually every person can give realization to thousands. There's one Indian who's just a farmer has given realization to at least to ten thousand people whom I never met before. Of course he can't give en masse but still from one to another to another to another like that he has given ten thousand people, and he's a miraculous man. It is very easy to mock at these things and to make fun of this. It's a sign of superficiality. You are great. You are fantastic. I'm requesting you as a mother that just recognize yourself. Have your self esteem and don't worry as to what I've said. Whatever you have done is all forgiven once for all. At this moment you have to be absolutely beautifully placed as the most innocent people ever [UNCLEAR]. No guilt of any kind. No guilt at all. Yesterday some people came there. Later I suffered here. I got the pain here. I suffered so much with this idea of guilt. Is all your own mental projection. So without any guilt you are going to get your realization today. I hope it works out with all of you. If it does not - tomorrow, day after. I'm going to tell you about the other chakras tomorrow and then about realization, about the Spirit. Then we want to have a as they call it which is a very funny word I find workshop as if you are all machines and I have to do some hammer to make your heads. But I've seen it's a blossom time and some gardening we are going to do. And we are going to invite you to some place on Sunday. Come and have lunch with us and we'll have very relaxed time and we'll enjoy this [FEELING or BEING?] within us. May God bless you. Unnecessary waste of time. We'll just have the realization. Now a very simple thing has to be done. Just take out your shoes because the Mother Earth is going to help us. Just take out. Also take out your spectacles because your eyesight might be helped. As I said before not feel guilty at all. Not at all guilty. First of all before closing your eyes you have to tell yourself, "I am not at all guilty." Thrice you must tell yourself assertively that, "Mother I am not at all guilty of anything." Because I am talking of God who is so anxious to give you this. Who is the ocean of love. Who is the ocean of forgiveness. You should sit with relaxed mind. Put your hands towards Me just like this. Simple way like this just put on your lap. Just like that. You can keep it on the ground. [UNCLEAR]. You can keep it here, down below. Yes. Be comfortable. Be comfortable if you have a very strong on your neck you can little bit reduce it if it is tightening or in any way hot for you. Anything whichever thing which way you are comfortable is the best way. You. Now with a cheerful mind you have to [LISTEN TO ME Not to be angry with yourself. In no way be angry with yourself. So put both the hands on your lap and close your eyes. Just close your eyes. So as a result of the kundalini awakening what happens that first of all that you start feeling the cool breeze coming out of your head. Is Is the real baptism. That's the first thing that should happen that the cool breeze starts coming out of your

head. Please don't open your eyes. Please just don't open your eyes because if you open your eyes kundalini won't rise above Agnya Chakra. So just keep your eyes shut. It will help a lot. Not to bend your neck too much to put back, but be straight. Be straight and parallel. Be comfortable. Put both the hands straight on the Mother Earth away from each other. Not touching each other. Now the first center that I told you about is the center of your chastity of your wisdom. So you have to say, "Mother please awaken the innocence within me." Just to say that because this is your right. cannot force you. You have to ask. This is your freedom. If you do not want it I cannot do it. You have to ask that, "Please awaken my innocence within me and my desire to be one with the Divine should be intense." "Please awaken my kundalini, this desire within me, and make me that all the technique of Divine love." That is called as shuddha vidya is the pure knowledge of the technique. You have to ask. That's the problem is because human beings have been given something which cannot be taken away. Not to feel guilty at all is again I said every time don't feel guilty. Don't say how can I do it. What will - It's all within you. It's just waiting. The whole instrument is there. Just I have to connect it. You just help me. By not feeling guilty at all because your guilt has no meaning at all to the ocean of love it's not even a speck. It can be washed off in no time so you just don't stick onto your guilt. Now left hand is your power of desire and right hand is your power of action. So keep the left hand as it is towards Me so the desire is steadied there and use the right hand first of all on your heart. Put your right hand on the heart. In the heart resides the Spirit, the reflection of God Almighty. So you have to say, "Mother make me the Spirit." Now you have to become the master. Master of all these trigunas, the three powers I've told you. Like you have got in a car the break and accelerator. You have these three powers within you by which you first of all you make mistakes these two powers and then you become the third power which is the automatic driving power. You learn it. Just becomes part and parcel of you. Don't think about it. And then the master is sitting behind the car. You become that. When you become the master you start seeing the driver in you you and all these powers within you and handle them just like a master handles his own vehicle you handle it and you just don't get into tantrums and you do all kinds of things which are not within your reach within your control. That's how you become the master. So to become the master you put your right hand your stomach on the left hand side. Right hand on the left hand side of your stomach. Right hand on the left hand side of your stomach. Right hand on the left hand side of your stomach left hand towards Me. Now you have to say, "Mother make me my own master." Say it thrice. Then now you have to say, "Mother I am my own master." Put your left hand towards Me please. Left hand should be towards Me, yes. Open, open. Not closed hand. Now say, "Mother make me my own master." You have to be your own master. You are not to be guided by any master or anyone. It's your Spirit which is going to guide you. Just say ten times, "I am my own master." Now raise the same hand higher to the Spirit to your heart and now say 10 times, "Mother I am the Spirit." Ten times. Just right hand. Don't move left hand. Only move right hand. Left hand you keep all the time stretched. hand you move to the heart and say ten times, "Mother I am the Spirit." Now. Put the right hand on the left hand side of your neck. Left hand side of your neck on the Vishuddhi Chakra. The Left Vishuddhi. We are working on the left throughout. So you say, "Mother I am not guilty." sixteen times as a punishment. Just say, "Mother I am not guilty." Sixteen times. This will cure lots of your problems of guilt, of diffidence. You cannot be guilty because you are the Spirit. The Spirit cannot be guilty.

Now put your right hand again. Left hand being there where it is. On your forehead across. On your forehead across at the center of our Lord Jesus Christ and say, "Mother I forgive everyone." With your full heart you should say, "Mother I forgive everyone." Because if you don't forgive you are working under a myth because you are not troubling the person. The person is troubling you. Just say, "Mother I forgive everyone." Some people say it is difficult. It is the easiest thing. Just your mental projection it is. Now put this right hand on top of your head. You'll find it's little hot. The heat is coming out of your body. Just put it on top of your head. Head. The heat is coming out. Press it. The palm of the hand should be pressed in the center. find there is a heat. Press it. At this point you have to have to ask for your realization again because I cannot force it on you. So you have to say, "Mother I want my realization. Please give me my realization. I'm a seeker of truth. Please give me my realization, Mother." Now raise your hand and see if there is a cool breeze coming out. You can change your hand. Put your right hand towards Me and put the left hand and see if there's a cool breeze coming out. Right hand towards Me not closed but open, open hand. [FIRST TIME?] which is doing all the living work, everything around us. Now put down your hands please and see if you are feeling now in your hands. Just see if you are feeling in your hands also. feel very relaxed. [COULD BRING?] peace, bliss of God and kingdom of God on this Earth. Please raise the hands who have felt the cool breeze in their hands All of you have felt it. That's great. Very great. So many of you have felt. May God bless you. You need not think about it. Only thing I will tell you how to fix your kundalini better because you see it's like fixing it into a plug properly otherwise it can be loose a little bit. So Warren will tell you how to do it. Just tell. WARREN: Just put your left hand near the kundalini at this point. Shri Mataji: Put the left hand towards your kundalini, little in front. WARREN: And the right hand in front and you come around in that fashion. Shri Mataji: First higher, forward, lower,

backwards. Like that. You have to move. This is the left hand which moves steady and the right hand moves round and round like that clockwise. Now you go on moving it. WARREN: You raise it. Shri Mataji: Raise it - your kundalini. Go up. Take it up. Push back your hands. them loose. Push it up. [MAKE IT A BIT?]. Twist on top of your head and now give it a knot. This is first time. This is for the first power. For the second power again put your hand in front of your kundalini but do it properly. Higher, in front, lower and backwards again. Start doing it. Raise it. Go high and push your back your hands and just give it a big twist again. Now for third power you have to do it thrice. Three knots. Don't put down your hands but just do it three times. Again let's do it. are raising your own kundalini. Go up again. Push back your hands. Give fast twist. Keep your hands there. Give it a knot. Again twist your hand and give it a knot. Again twist your hand and now give it a big knot. Now see for yourself if your hands are working better. These are the hands that are going to speak as told by Muhammad Sahab that at the time of your resurrection your hands will speak. Now you can see that in the hands he has shown the chakras, the fingertips. All these I will tell you. Today's three chakras I'll tell you where they are. Left side is left side. Right side is right side and the center side is here. And the three chakras we have. The first chakras is this one on the left hand side. This is right hand side first chakra. And the second chakra we have are these. One on the left hand side, right hand side. And the third chakra are these. Both the left hand side and right hand side. Now what you feel if there's something wrong with these chakras within yourself you will feel a little burning or maybe little numbness maybe some heaviness. What all these things indicate I'll tell you tomorrow. And on other people also you can feel but just now you don't try with other people because it's like a sprouting of a seed which is very delicate. You have to look after it. Tomorrow and day after we'll work it out. You establish yourself fully in Sahaja Yoga. You have to become a guru, a complete guru of your own. May God bless you. WARREN: As Mother said there will be a workshop on Sunday. We'll give the address tomorrow night, Friday night Shri Mataji: You tell them just now. WARREN: and you are all invited. Mother will work it out. And the whole day free because we're happy to show you all the aspects of Kundalini and the chakras. Bring your lunch along. It should be a good day. Tomorrow evening Mother will speak about the Heart Chakra, the center of security within us. The Vishuddhi Chakra which is the center in which we are able to witness the drama of life and get our self esteem. And the Agnya Chakra which is the center of Christ which relates to the principle of the Spirit, the quality of forgiveness. And then finally the Sahasrara Chakra which is the center which Mataji Herself has opened in this incarnation. So the two successive lectures are going to deal with those centers. Thank you very much and good evening.

## 1983-0317, How can it be possible to have Realization so fast?

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17 March 1983

How Can It Be Possible To Have Realization So Fast?

Public Program

Maccabean Hall, Sydney (Australia)

Talk Language: English | Transcript (English) - Reviewed

Public Program day 3. Sydney (Australia), 17 March 1983.

To all the seekers of truth, I bow. Warren has said something today which I've been trying to avoid all these years because I thought it was not advisable at this time to talk so directly to human beings about it. Because as soon as somebody says such a thing a snake called ego comes up or else people try to harm the cause. They don't want to hear about it. This has happened with all the great incarnations. And you have seen how Christ was crucified by people because He said that "I am the light, I am the path," which He was. This was the truth, no doubt. But I realized that everything that is truth is not to be said. As He Himself has said that "Don't throw your pearls." Because those who do not understand the value of the pearls will destroy out of ignorance or out of aggression. I have to accept today that in Australia, today is a first moon day that what Warren has said is the truth, when people asked Me how can it be possible to have Realization so fast. In India it is not necessary to tell them. They just know. Because Adi Shankarcharya has written so many books about Me. And He said it is only She who will come and give en-mass Realization. Whatever you may try else, it's of no use. And that is why, it is very easy for them to recognize Me. But we have also westernized Indians in the cities which are left to the gurus who teach them nonsensical things that you can achieve God through your sex. Because they have certain weaknesses developed and they don't want to accept Christ at all. They accept what these pseudo gurus are telling them and pay money for it and harm themselves very badly. As I told yesterday, Christ has said that Ten Commandments it is said "Thou shall not commit adultery." But I say, "Thou shall not have adulterous eyes." What a subtle idea of purity He had. Do we understand what He was saying to us or thus by going to the church we think we have become the followers of Christ? And that's why He said again, "You'll be calling Me Christ, Christ. I won't recognize you." That's a fact. I'm not against any church or any organization whatsoever. But when they profess that they are following a particular ideology or a particular incarnation, they should not do just the opposite what the incarnation taught them. It is hard to understand in these modern times that people still have some faith in Christ. Today I'm going to tell you where He resides and how we have to awaken Him and what is so important about Christ's life and why did He die on the cross, when He could kill everyone of them and destroy the whole universe. He has got eleven rudras, that is He has got eleven powers to destroy. When He will come in His real form, then there will be no time for us to think, no time for us to meditate, no time for Me to counsel or to redeem you. That time is such that you will be just sorted out. No arguments, no talking, no questioning. You will be just redeemed by just being get sent to the hell or to heaven. There won't be any compromise at that time, when His powers of the eleven rudras will start working. Even today there are people who do not believe in the Incarnation of Christ. Very nice because that's the ego behind them and those who pamper their ego like this they like such people. We do not understand what Christ has done for us. Let Me tell you about His own subtle methods by which He came on this Earth. In the Devi Puran, which you people seldom read - I think it is translated in English - which was written fourteen thousand years back... As I told you, only fifty years back all these nonsensical people came and got all the perverted, useless literature printed and everybody is basing their analogies on those fifty years, which are nothing compared to the traditional thousands of years which were spent in India in seeking God. Fourteen thousand years back, Markandeya, a great poet, has written about Kundalini, has written about the Mother. He has written about Christ. He called Him Mahavishnu because He is the Son of Vishnu. He has described it in such a way that if you read it you'll be amazed, you'll think all these special points of Christ are described. He was called as the support, Adhara, of the universe. On Kundalini it can be proved also that He was Mahavishnu. Because when the Kundalini rises, which is a living process as I told you, is not some humbug that you just start jumping and shooting and this thing, all this is a kind of a nonsense. But when actually you see the pulsation rising within you, then you can see very clearly that when it stops here you have to take the name of Lord Jesus Christ, otherwise it won't open out. This position where you see the Agnya Chakra is, it won't open out unless and until you take the name of Lord Jesus Christ. All over the world whether they were Hindus, Christians,

Muslims or anyone, Jews, they have to accept Christ, as the gate through which you have to pass. Of course other incarnations are there, but He is at this gate through which everyone has to pass. Not by going to church or by artificial method of baptism, but actualization of the baptism. It's the actualization is the point, not artificial things. And when it crosses that, you suddenly find that there is a suction that takes place of these two institutions of ego and superego. That's how it takes away our sins, our conditionings, and our karmas. Everything He sucks in within Himself. By that suction you find a space is created in the Talu area, in the fontanel bone area, and where the Kundalini pierces through you can feel the cool breeze of the Holy Ghost. That is the real baptism. Because the churches could not deliver the goods, people took to another kind of life. They are also exactly the same. You go to any religion, every religion is doing artificial things. For example in the morning Muslims are standing saying, "Allah hu Akbar, Allah hu Akbar." They don't know where Akbar exists within them. Akbar exists here, is the Virat. Is the great Primordial Being starts from here and is over here expressed in the brain. There is no connection whatsoever with that Akbar and mechanically they are doing this namaz, while namaz is nothing but the awakening of the Kundalini. It can be proved now. Once you get your Realization everything can be proved. But you cannot force truth to be the way you are. You cannot ask God to be organized by you. You have to surrender to His ways and His methods if you want to benefit and to become the higher personality. If we are seekers, we are seekers of truth and truth is the Spirit, that resides in the heart of human beings is the reflection of God Almighty. He is the One who represents all the three aspects of existence, of creation and evolution. He is reflected in your heart. Depends on the kind of a heart you have. If the heart is clean, is beautiful, above the mundane things of life, above the animal instincts within us, that heart reflects God very easily. Holy Ghost is the power of God. I know in the Bible not much was written about Her, because they allowed Him just to live for four years. Just imagine. I'll tell you about My own life. In London I was struggling with seven Sahaja Yogis for four years. Seven Sahaj Yogis. It's not easy to crack that English brain. It's a horrible nutty thing. Thinks no end of itself. Seven of them, I fought with them for four years. You cannot believe it. In the short period of four years what could Christ do? What could He achieve it is not easy. You know the people are so ego oriented, that they cannot accept a carpenter's son to be God, to be the Incarnation. It is so difficult for them to accept any such thing. They immediately get identified with their riches, with their power, with all these worldly things, which has no meaning to Christ. To think that Moses was separate from Christ is another very big mistake. There's no difference at all. Christ Himself has said, "Those who are not against Me are with Me." Who are those who are not against Him? Moses was there on this Earth to cross only this path. It's very symbolic the way He crossed the sea to show how to cross this path. He was the Incarnation, one of the Incarnations, of the Primordial Master. There were ten, great Incarnations of Primordial Masters. One of them was Moses, Abraham, Lao Tze, Janaka, Nanak. There are ten of them who were major Incarnations of the same principle. Mohammed They are all related to each other. You'll be surprised what relation exists between them. There's no fight, which you learn in your Kundalini. They are so integrated and such a concord exists between them. There is no fight at all. If there is any fight it is between the evil and the good. But the good is all together. They talked of righteousness. We want to have God, but we don't want to have goodness. We go against Him every minute. We do every work which is anti-God activity, either harming ourselves or harming others, and then we think we are seekers of God. There should be no delusion, no deception of yourself. Please remember, this is the last chance. This is the last judgement. This is the Resurrection time. You have to be very careful about it. And if you lose your chances now, you will have problems later on of such variety that you won't be able to solve them. Already there are signs of these problems, which are incurable, which cannot be solved, which are beyond human solution. So we have another centre here which we didn't deal yesterday, is the heart centre. But before that in this Void, this place where there is a gap, ten Incarnations, as I told you, reside and they give us the balance, the balance of our being. That is the religion. The valency that we have, the ten valencies that are within us are balanced by this. People say that why should we be righteous? All right be not. You suffer only in this world. Those who think they can make money by deceiving others are not happy people. They can't sleep in the night. They have problems. All the gurus are suffering from diseases and things. There are some who cannot even smell flowers. You can imagine this is their situation. Flower which is the most beautiful thing that God has created they cannot smell. While it is written in all the ancient Scriptures that God is fond of flowers. In the name of Shri Vishnu there are at least fifteen names which say that He is mad after flowers, He's very fond of flowers, He must smell the flowers. And we also know that God is fond of flowers. Somehow we know through our unconscious understanding that God is fond of everything that is beautiful. He doesn't like ugliness, but beauty that is sublime. Now these ten Incarnations came on this Earth, one after another at different places, to teach us how to be in balance. And they said "Don't do this and don't do that and don't do that". But human beings are very good at finding out loopholes. At the time, say at Mohammed Sahib's time they had alcohols, but no smoking was there. So He said, "Alcohol is of no good. You should not touch alcohol because it spoils your liver." It spoils your awareness is the point. It goes against your awareness. He said, "Don't take alcohol." But He didn't say "don't take smoking". But He didn't

know that human beings are going to discover more methods of destroying themselves, that they will take to smoking. Not that tobacco was not there in those days. It was there. But he never said so clearly that "don't take to smoking". Because He did not know that people are going to take this insecticide for smoking and they will be so stupid to spoil their centre of Vishuddhi. So He did not say clearly, neither He mentioned it, I should say. But when He found out that all the Muslims were smoking, He came back again as Guru Nanaka and He prohibited and He precisely said, "Anything that gives you intoxication should not be taken and harms your body should not be taken." But, "Smoking" He said, "absolutely prohibited." He had to correct Himself. Because human beings are such great adventurers that every time these great incarnations had to come to tell them, "This is a mistake. You go the other way." Then you put them on the other way, they will start moving that side. Not that way. Now keep in the centre. Everybody has said, "Keep in the centre. Keep in the centre." Because the ascent can only take place in the centre. Keep in moderation life. Any kind of immoderation takes you to trouble. Extremes take you to trouble. You have seen now fanaticism where it has gone. Fanatics, what has happened to them? Where are they going? How they are behaving? They are becoming cruel people, killing others, destroying other human beings. Only the human beings can do such a thing. No other animal does this en-mass destruction. This is a specialty of human beings, which are the most beautiful creation of God. God has spent all His energy in developing you into a human being. You can see how beautifully He has made within you, all this things. And despite the fact you have been always trying to destroy yourself, how He is going to help you further, how He cleanses you, how He gives you the bliss. You may deserve it or not, does not matter. It happens to you and you get it. This is what one has to realize, the Divine is so gracious, and is so anxious to bestow upon you the grace, the beauty, the love, by forgiving everything that you have done. So the centre that is above that is the centre what we call as the Heart Centre or in Sanskrit language it is called as Anahata. Anahata mean the sound without percussion. In the heart you hear the sound, lub tub, lub tub. That is called as Anahata. That sound, according to that sound, this one is called as Anahata. This centre is placed in the medulla oblongata, along the spinal cord, behind the sternum bone. The beauty of these gurus is that they don't know even the physiology or anatomy or anything of human beings and they think they are God. How can it be? You should at least know what is inside the body of a human being. Now in the sternum bone till the age of 12 years, the antibodies are created and the deity is called as Jagadamba, meaning Mother of the Universe. She resides there. On one side She protects Her bhaktas, Her children, Her true seekers, to cross through this Ocean of Illusion. We live in an Ocean of Illusion. And on the other side She creates within us those antibodies who fight all the other anti-God or anti-productive or anti-life aggressions on us. So these bodies are created in this part and they get distributed all over the body till the age of 12 years. After 12 years of age this portion is just a communicator. So when you see some sort of a horrible thing or a fear that comes into you, this starts pulsating fast and informs with that frequency, without any ducts, without any other method of message, but through reflection, the antibodies to fight the disease or any other kind of aggression on them. Now this special time of an incarnation is alone, single. All other incarnations have been so far accompanied by their powers. But this one came on this Earth just to protect the seekers. Just to remove them from their hurdles and their attacks into safer places and give them the sense of security. This is the centre of the Mother. On a subtler way you must understand that it is very important to respect the motherhood in every place. Woman is great, not because she is an actress or a prostitute, but because she is a mother. Every woman should aspire to be a good mother. That is what you are walking in the path of God. This motherhood when is challenged in the lifetime of women... Say the husband doesn't respect her motherhood. He runs after other women who are younger or some sort of a thing that way nowadays. She may develop trouble of this centre and may develop a kind of a disease like breast cancer or any breast trouble. If this centre is put right, breast cancer can be cured completely without any operation or anything. Sahaja Yoga has done that for many people and we have saved many people from going into horrible operations. On the left hand side of this, if you see, is another centre, is of you physical mother. The physical mother if she is doing some anti-God activities or if you have been nasty to her for nothing at all or any such relationship between her and you is disturbed or if she has died very early in life, you have never felt the love of the mother within you, you develop this centre and such people lack confidence in life. They hang on to people, they can be very irritable, sometimes getting into tantrums and can end up as lunatics also. Because the basic thing is the security of a mother in childhood. And this is what the father has to see that you give that security to that mother so that she looks after her children very well. But as a result of the insecurity, the women have suffered in the western countries. They thought that money will give them that security. So they have made horrible laws and these laws are responsible for the irresponsible behavior of today's mothers. She can never be happy without a husband and husband can never be happy without a woman. So why not have one who loves you and be with her? In the same why it applies to the woman. This kind of choice which has started in the west, after marriage also the choice is on, in every thing they go on choosing, it's a kind of an ego trip one must know. Like in America I found every tap has a different handle, a different opening. You don't know where you land up in that place because you don't

know how to open the door, you go into, get locked into one thing, you don't know how to open. Even the doors of cars are differently made. The four doors could be also differently made, because they think it is their choice. In everything they say "I like it." But what is this 'I' that likes it? Why waste so much energy on these things of choices, I can't understand. Every time there is a choice of this going on, choice of that going on. Such a headache it is. Why not settle down once for all? At a certain age, that finished, now no more choices. Done. Now let's enjoy it. But if you will go on choosing, choosing all your life, you will be like a spinner going round and round and round, without getting anything out of it. You must stop and enjoy what you have. There's no end to it. It is a mad race. I've seen people in England or America, because now I'm living there, they have truck loads of things going out of the house, and getting another truck loads inside. So I said, "Why? What's the problem?" "Now we don't like it, so we throw it away." "But why don't you like it?" "Because when we bought it we were in a different temperament, now in a different temperament." The reason is, we do not put our attention to it, from a deeper side. Even one chair made beautifully, with good vibrations, is better than hundred chairs, which are going to become plastic mountains later on. So this is how we go on madly possessing things more and more and more and what is lost in that is the absolute motherhood. She has to worry so much about all these plastic things and not to worry about the special thing that is the child in the family. The child that has to have the love. The child which is to be cared for. I mean here till the age of 18 years, if they stay at home, is a very big thing. But in India, even they become old, 65 years old, they won't leave their mother and father. They stick on to the parents and they respect their parents, they love them and the parents also love them, because for them the children are the highest. Nothing is more important. All these worldly things are of no importance at all. Even if a child spoils say a carpet, we say, "All right, it's auspicious". We can clean it. So the main importance must be given to the child. But not to spoil them. The way people handle the children these days, is just spoiling them. Buy them expensive presents, expensive toys and they are busy with the toys made of plastic. But why not talk to them? Why not have friendship with them? Why not play with them? Why to have something in between? Even if they are sitting together, they'll have a television, a third thing going on. So there is no report. How can we live like this? If father and child, and mother and child, cannot have report, how can we have report of the whole world? How can we have connection with the whole world? So the motherhood must take its responsibility, must understand that you are no more a bride, you are a mother. Be proud of it. It's great to be a mother. It's all right for a change, once to be a bride. It's really great to be a mother and this is what is in this chakra. If you are a confident mother, this centre is such a great help, support, gives you confidence all the time and you can not feel afraid of anything in this world, if you have that centre properly built up within you. I know some of you are very angry with your mothers because they have been unkind to you. Forgive them, forgive them, because they are ignorant. Because they have been ignorant, forgive them. That's the only way you can live happily, that by forgiving them. And you will be amazed, if you forgive them they'll come round. It will all change once you get your Realization. All relationship changes. In Sahaja Yoga all those who have forsaken their parents, have forsaken their mothers especially, have gave got back their mothers and mothers are also in the Sahaja Yoga and they are all enjoying together. There's no age difference. There's no adolescence and this and that. Everyone enjoys together, speak the same language of love. It's such a beautiful ocean of human beings, as if connected by the same wave of love that flows through them. Now on the right hand side you have another centre, centre of the father. Father also is a very important thing and I think western fathers are a bit too docile. That's not a good thing. The father has not to be docile. Mother has to be docile, because she is a woman and a woman has to have a power so great, that she can bear so much. She is a powerful thing. She is the shakti behind the man. Men are just like children. Because you don't know how to handle them, that's why it's all problems that you want to have liberty and liberation. You can't live without men, try anything. But not by dominating them or becoming like that, but by becoming like women. I would say, many people think that Indian women are dominated, but you see our Prime Minister is a woman. Nobody can dominate us. We live with our values and they can't live without us, because they know how substantial we are. We have established that within their minds. And that's how you know that we have very few divorces or anything. Woman is respected because she is respectful. She will not be respected because she has money. She will not be respected if she is dominating. She will not be respected if she tries to have her own way. But she is respected because she is respectful. Her ways are such that you have to respect her. You just can't help it. You have to respect your woman and that's what a woman has to be. She is much above man and she should not try to stoop down to the level of men, wearing pants and things. I mean if anybody ask Me to wear pants, I would say this sari is the much better dress for Me because the sari gives food to thousands of Indians, thousands of villagers. They make the sari. How can we forget that we are women? And men are men and women are women. Don't take these funny ideas. You see you can't put your nose here and your eyes here. They are placed at right places. God has placed you in right places. Now don't try to shift them. That you cannot do. In no way I would tell you, you can be humiliated or subjugated, if you establish your importance. If you establish it with proper understanding, it is you who can bear up. You are like this Mother Earth

around. Mother Earth gives us everything. She bears up. Can we do without the Mother Earth, specially Australians? She is the one who is giving you all your ores, everything. You can't exist without Her. And how much she is bearing up. So many things you have done against God, but She is bearing it up. Of course She'll become volcanic one day, if you try to be too much like this. You have to take to God because She is one with God. She is absolutely one with God and She knows. She forgives you because God forgives you. So we have to take the methods of God and not of our own ego and of our own ideas. "What's wrong?" This Mother Earth, as She bears us, the woman has to bear all the family. In My own work as a Mother, I have seen people coming and insulting Me, misbehaving. All kinds of things they have done to Me. There is no end to it. But to Me it's a joke. They are all children. They are stupid. They are foolish. They'll be alright. I don't lose My temper. I'm unruffled. One lady once came with a Bible, to hit Me hard In a temple. And they have taken My tv and I'm just laughing at her. I couldn't understand how could she use a Bible to hit Me? Something else she could have had. But it is so. It's so surprising you see that how people are in a paradox, and such a confusion. A complete confusion exists now. Only way to get rid of it is to become your Spirit. Because Spirit is absolute. It is absolutely there within you, which is the absolute. It's not relative. We live in a relative world. We haven't got our absolute values. But Spirit, when it manifests you start feeling these vibrations of cool breeze. All over you start feeling this All Pervading Power. And you ask any absolute question and you get an absolute answer to it, an absolute answer to it. Because whatever you are doing, you are doing in a relative way. Because you are harmed, because you are suppressed, you have a reaction. Because that thing has happened to you, that's why there's a reaction. Reaction is not the way we have to live. We have to live on our absolute wealth and that is the Spirit within us which has to come in our attention, means it has to manifest in our central nervous system. Now beyond that, is the centre here. So about fathers I have to say, that fathers have to be very kind to their children. They are not to shout at women. They have to respect. They must respect because she is the goddess of the family. If they respect her there won't be any problems. I can tell you this much, if you don't know how to respect your women, they can become shrews, they can become horrid things. You see you make them whatever you want to do, you make them. Whatever your ideas, if you run after prostitutes, they'll become prostitutes. If you run after another men, they will run after another men. If you run after money, they'll run after money. Whatever you do, they will do. So it is the men who spoil the society. But the women must have their courage to stand up to it, because for the society the women are responsible. If children are the most important thing, then for a mother the society is the most important thing. And she keeps up the society, in a proper method by educating her children to be good citizens of that society. But if your father is a cruel man, or if you have lost your father in your childhood, or maybe there is some problem between you and your father, or if you have been a very bad father, or the children are tortured by you, or you have lost some child early, all these things, the principle of father gets into problem. And when this is in problem, you get asthma. Asthma comes because of this. Asthma can be easily cured, if you can assure the fatherhood to be settled down through the vibrations, asthma can be cured. I have cured a [case of] asthma of governor of Kashmir, who was suffering from 25 years, within 10 minutes time. It is very easy to cure asthma, which can be cured. Because the compassion that people talk of, love, love, love, it doesn't work. God's compassion works. It works. It doesn't talk about itself that "I am love, I am compassion", nothing of the kind. It just works. You can feel it, it works, because it redeems you, gives you salvation, gives you Realization, gives you all that is the best. It is the beneficially force which acts and you see it every moment and you are amazed how you are looked after, by this great force of compassion. Sometimes you feel as if the angels are taking you up somewhere and you are avoiding all the hurdles of life. It's so amazing if you talk to Sahaj Yogis, you will think these people are talking something imaginary. But it's a fact. It's a fact. But to establish yourself into Sahaja Yoga is difficult, because we have no outer ways of doing it. Like we cannot say you pay your money, or you become your member, or we can say that all right now supposing you all to become a Sahaja Yogi, we'll give you a plate here or a plaque on here and all that, not possible. You have to actually become inside. There's no hypocrisy about it. You have to be inside. There's no pronouncement about it. It has to be inside, something has to happen. You have to be transformed actually. Has to be honestly done. It should be a truth and not a myth, with which you have to live. So now we have another centre which is very important, is called as the Vishuddhi Chakra. This is the centre presided by Shri Krishna Himself. Shri Krishna actually first manifests at the solar plexus, as Shri Vishnu. The power of Vishnu is Lakshmi at that point. Laxshmi is the power by which people get the blessings of the Goddess, on material level, but not the way we understand it. Laxshmi is a Goddess because She is a woman, She is a mother. So first of all, a man who is wealthy has to be motherly. That you don't find anywhere. Then there are, the image is made is so beautifully that in the hands there are two lotuses. They are pink in colour. The pink colour suggests the love. The house should be cosy like a lotus. And there's a very, I don't know what you call her, gnat or something, you call it a gnat I think, that horrible insect gnat like thing, which has got lots of thorns on its body, also enters into this delicate lotus, but it has a place to rest. It does not that judge the outward thing of a person. So it has to be a cosy place, a welcome place, where people should enter and be happy. That is called as a

Laxshmi pati, the one who is rich, in the sense that he is the owner of Lakshmi. Then one hand is like this, another hand is like that. The hand like this means he is the giver. He has to be extremely generous. All the time flowing, the generosity. Generosity not to wrong type of people, but to the people who are needy. But he doesn't say that I am giving. He doesn't talk about it. He just does it secretly. And this hand like this is the hand for protection, protection to the weak, protection to people who do not have so much. This is the sign of a Lakshmi pati, a rich man. And She stands on the lotus, means she doesn't exert Her pressure on anyone. She doesn't exert pressure on anyone. Is a very beautiful image made of the power of Shri Vishnu, who is the aspect of God which gives us our evolution, the force which gives us our evolution, the force by which, that aspect by which we have become human beings This is the whole thing is called as the power of Mahalakshmi. And Christ's Mother was the incarnation of this Mahalakshmi, of the Great. Mahalakshmi represents the seeking, the power of seeking, of highest goal, seeking of God, seeking of your spiritual ascent. She was representing that. And that's how She came on this Earth. She was, to an Indian people who was told that She was Mahalakshmi they can't believe it. "They say She was crying all the while. How was She a Mahalakshmi?" To them it doesn't go into their heads that how can a person who is a Mahalakshmi could be just a mother crying for her son. But why She was not She exposed as Warren has told you that if Christ has mentioned that She is Mahalakshmi, the Adi Shakti, or the Holy Ghost, people would have attacked Her first, instead of attacking Him and that was not the game. The drama was, for Christ to get Himself crucified. And why Christ? Because Christ is the embodiment of the Spirit. He's made of these vibrations He's Omkara. He's without body. He's a bodiless person. It's only He who could do it. Nobody, no other incarnation is like that. All other incarnations come on this Earth, they have to have a body. But He was made specially. The body was taken down. It's a big story, which I'll tell you later on. But the part that was the Spirit, Christ was made, because the message was resurrection and not crucifixion. Resurrection means He passed through this cross here. You see the Agnya is between the ego and superego overlapping and when we have a very thick conditioning and a thick ego, just there is no space at all. And it is He who came and established Himself there, in that little space, because He is chaitanya, He is this subtle power, Omkara. It's all described. Whatever I am telling you is not My story, it's all described about Him. Unfortunately you people have not read these books, but you can, later on, after Realization get to these books and understand what I'm telling you is true or not. If you have to depend on books, but if you have to depend on vibrations, you can ask the question, "Was He Omkara?" So He crosses over into the limbic area, here, which is the kingdom of God and that's why He's called as the gate. But Vishuddhi chakra is the one which is bestowed upon, by Shri Krishna, who is actually the evolved manifestation of Shri Vishnu. The story of Shri Vishnu's incarnations suggest that we have gone through different, various aspects of evolution. If Christ has not talked about evolution, that doesn't mean He did not know it. People never gave Him any chance to talk. I mean Darwin had no business to criticize Him. He himself has said that, "We have come so far, we have to go further" and Christ also said, "You are to be born again". Christ also said the same thing in His own words, in His own style. In evolutionary process is described, in the dashavatars, in the 10 incarnations, which is exactly the same as has happened. First is the fish and then is the tortoise. I know Indian names so I.... Then is the quadruped. Like that it moves from one to another. Then a small man, and then a large man and then Shri Rama. Shri Rama resides on the right side, as the father, right side of the heart. So now Vishuddhi Chakra is Shri Krishna's. He came two thousand years after Shri Rama came. Like Treta and Dwapara, we have two yugas out of which He came here. There are many people who say they are Shri Krishna and they don't know anything about Him. They don't know anything. And to the naive people they can't understand that how this man is Shri Krishna. It's very easy to say "I'm Christ". You see, the other day in London, somebody told Me, "Mother, he is saying ". "All right," I said, "you ask him to walk on the water". That's the sign. Find out. It's very easy. If I say I'm Adi Shakti or Holy Ghost, let Me give you Realization. That's the sign given, that She raises the Kundalini of thousands of people. It's described already. But if He said He was Christ, "Then let him walk on the water", you will say. And the one who says he is Shri Krishna, he has the samhara shakti? So many, there are so many thing by which you can make it out a person who describe themselves as this and that. So now we have come to this Vishuddhi Chakra which is 16 petals and these 16 petals represent 16 sub-plexuses of the cervical plexus. Now these are all gross plexuses outside, but in the subtle it is Vishuddhi Chakra, with all the vowels, the 16 vowels as the bija mantras in it. This is the most important centre for human beings because when human beings raised their head this centre started becoming complete by itself. By raising it only, we have created this ego business. Because we raised our head we actually symbolized it with our freedom. This I-ness develops as this ego develops within us. The ego and super ego both meet at the fontanelle bone area. By about 12 years of age it becomes absolutely calcified and we develop our I-ness. Before this we are under the complete control of the nature. that's why is animals are called as pashu. Pashu means the pasha, the control of God, control of nature. But human beings have been given freedom and individuality, to grow. Because if you have to go to the supreme freedom you have to know what freedom is and in that freedom, of course it could have been short circuited also if Adam and Eve had listened to

God. But they did not. They just wanted to find out for themselves when the freedom was given and the mistake was carried on to this extent that the incarnations had to come to correct it and it was such a long process. And now it has come to this position that to achieve that supreme freedom you must learn to use your freedom properly. This is trial and error man tries. I have seen many people. I went to Tehran once. I saw many Muslims sitting before Me and I thought or they looked like Brahmins of India, who were another fanatic group. They are not Brahmins. Because they say they are Brahmins, they are not Brahmins. They don't know anything of Brahma. So they looked exactly like those Brahmins, in their past lives. That means these extreme people from India are born as Muslims to hate themselves and this extreme movement goes on like a pendulum from one to another end till you come to a point where you understand that fanaticism is wrong. This extreme behaviour is wrong. This why do I do it to such an extent? Can I not come to moderation? And the family system is one of them, which makes you understand that balance in life is very important. Without the balance and moderation you cannot have proper growth or proper children. A day will come if you go on like this, you will have children who'll be just devils. I have seen children in England, some of them are really devils, absolutely devilish. Some children killed their grandmother and grandfather rocking her and his chairs. Can you believe it such a thing? Only six, seven years old children. Devils actually. Six, seven years old children, they killed their grandmother and grandfather like that. And in England it is said that two children are killed every week by the parents. I mean this is devilish. Even the devils don't do that I think. It is done by human beings and how can children be born there? What child would like to be born in a country where there is no love for them? Perhaps that's why India is suffering so much with over population. All the children must be wanting to be born in our country. And also your children who are seeking God, are coming to our country. Of course they fall a trap, They fall into wrong traps. It's all right. But they are seeking. They are seekers and that's why they are going to India and in India you can seek it better. Because that's a country of love and affection. But these people do not come in contact with any Indians at all. Because Indians don't like these gurus at all. They have nothing to do with these Indians. They are hated by all the Indians. They think they are inauspicious. Whereever they stay there is fire. Whereever they stay there is bad time. None likes except for business people who try to make money out of these. Indians have no report. But you should ask Sahaja Yogis. They go to villages. How they mix up with Indians, how they talk to them, how they have lived with them. We lived with them in their huts. We lived with them with their beautiful generosity that they have. So Vishuddhi Chakra, which is the chakra of Shri Krishna, is to be understood that ultimately this becomes the Virat, the Primordial Being. So, the heart, which is the reflection of the God Almighty, has three aspects, as I told you. The first aspect is of existence, which is expressed in the left side, power of existence, and when existence finishes also it is destruction. So it is called as the giver of existence, as well as destroyer. The another one, on the right hand side, is the Creator and the centre one is one who gives you evolution and one who gives you evolution becomes ultimately 16 petals. It starts from the 10, becomes 16 petals and becomes Shri Krishna here. Now there are people who are standing on the streets sing 'Hare Rama Hare Krishna.' I really feel so ashamed of it. Imagine the people who worship Krishna as their God, should beg? It's something I just can't understand. Is impossible for Me to see. Krishna's friend was a very poor man, called Sudama. In childhood they used to study together in a school of a guru, and when he became the king, Sudama went to see him, and he just sent a message that go and tell Shri Krishna that I'm his friend Sudama. So everybody laughed at him. But he said "No, please tell Him, He will recognize me", and Sudama didn't know what to take. So he had taken a little bit of rice, a kind of a rice we get, pounded rice, with him, to give it to Shri Krishna. When Shri Krishna heard that Sudama has come He started shouting and roaring and, so happy and joyous. He said, "Oh my great friend has come." He came down from His throne and He ran to the door and He just took him in His heart and said, "Oh, my great friend you have come." "I'm so much happy that you have remembered Me and have come." He brought him, brought him in, made him sit in His throne. He was so embarrassed. He said, "You sleep on My bed. I'm going to sleep near you here. He asked his all queens to look after him, all the maids to look after him, all the men to give him everything that he wanted. Then he dressed him up very well. He said, "You are My friend. You are My king." He took him on his chariot, carried him along, and on the chariot, they were throwing - in their custom in India is to take the bad eye, you have to throw some coins or some pearls - just throwing pearls and diamonds and rubies on his chariot. And Sudama was saying, "Let one fall into My lap also," in a very sweet way. And then Sudama just came back to his family and he found his family was not there. He said, "Where is My family gone?" They said, "They have moved to that another house." He saw a huge big house made of gold and beautiful things. He said, "This is not my house." They said, "This your house where you have to go. So he went there, and he saw his wife, his children given with all comforts of life, all the beauties of life. Krishna has said, "Yoga Kshem vahamyam." "You should come to yoga first, then I give you the well being." First come to yoga. First receive your Realization. First yoga and then kshema, not kshema yoga. Look at that and look at this. Any Indian who knows feels ashamed. But they beg so much. You see they go in the South Hall and beg all the time. So the Indians are quite rich in England. They give them money. They can't bear to see this begging in the name of Krishna. Just to get rid of it.

But every Saturday they are there. Because Saturday there is crowd they are there begging. Even on Oxford Circus they are standing there and begging. Such a shameful thing. As Krishna's disciple you have to have self-esteem, self-respect. Beggars cannot have that. Begging is not the way a yogi should behave. He has to have self respect and self esteem. Otherwise who is going to respect a beggar? Apart from that when you go on saying these mantras, from this throat of yours which is not been yet initiated, in the sense that the Kundalini has not crossed this chakra, then you get, develop, troubles of this throat maybe cancer also of this throat. I have got three people coming from there. They all had cancer of the throat. So it is a very wretched condition. There is no need for you to say, "I should, I should live like this. I should discipline myself. I should go to that extent that I just destroy myself." It should be in the centre. You should not do something too much to destroy yourself by indulgences and you should not do any kind of a cruelty to yourself. Also that is destruction. Try to be in the centre. Again I'll say as Buddha has said, that you be in the centre. Now today, I have described to you all these centres in very short. I have given lectures on every centre and there are thousand and more lectures with the ashram people here. When you get your Realization, then you can hear them very well, and you can understand what I am saying about these chakras is true or not, which you can verify yourself. But today in short I have told you about these three chakras and tomorrow I hope to tell you something about Realization, Spirit, and what after Realization. May God bless you! Shri Mataji: No time. It's quarter to nine there. Tonight we'll just have the Realization and don't forget that on Sunday we are all invited to lunch. Mother has generously offered to cook for you. Those people that would like to come to lunch will tell you the details later. But in the meantime, just put your hands out and slip your shoes off, and let this experience deepen. Put your feet flat on the ground, that's very important. Put your feet flat on the ground, so that you could be earthed, and so the vibrations could flow. Now you know why we are putting our feet on the Mother Earth, but keep them separate, because these are two powers. So keep them separately. Put your left hand towards Me and the right hand also towards Me, like this, for the time being. But then we have use the right hand, for the action, of raising our Kundalini on the left hand side. As I told you the left hand is the power of desire. So first there should be a desire to ascend, to be the Spirit. Just put your left hand towards Me. You should not be adamant. Just let it go. It will work out for all of you. If it doesn't work out then there is something wrong, maybe your principle of Guru is wrong, or maybe you have got some problems with your physical side, or maybe some emotional problems are there. Anything like that can be corrected. Everybody will get Realization. And nobody should get anxious about it. There should be no anxiety. With all cheerfulness you must sit with your left hand towards Me and right hand little easy, so that we can move it later on. But just now put both the hands on your lap and close your eyes. Please close your eyes. Please take out your malas and things like that, you see. That won't work out. Vishuddhi, it won't work out. So please take them out if you don't mind. If you want to have your Realization, please take out your malas. Please help yourself a little bit. Please listen to Me, take out your malas. Because we want to achieve it for you. If you have also some neck ties very tight on your neck you can loosen it a little. Or on your neck if you have any heavy, very heavy thing you can remove it. Better to remove it if you have, there's anything heavy on your neck or on your waist there is anything very tight it is better to remove anything heavy on your neck, or on your... Yes, if there is anything that is tight better to remove. It's better. Just put your right hand. Close your eyes please first of all. Now don't open your eyes at any time till I tell you, because the Kundalini won't rise after Agnya, if you open your eyes. You'll feel a cool breeze in your hand first of all or maybe on top of your head as we go through the various levels of our chakras. So first of all you put your right hand on your heart and just say, "Mother, I am the Spirit." Now put this right hand down, on your stomach, on the left hand side and say, "Mother I am my own guru". With all confidence, "I am my own guru." "I am my own master." You have to say it ten times, as I told you, there are ten plexuses. "I am my own guru." That's how you will neutralize all the bad effects on your principle of guru, principle of master. He must shine. Better? Now again put the right hand... Left hand towards Me. Keep it steady toward Me. Your fingers towards Me, left hand. Please keep it on your lap. Left hand towards Me. Now put the right hand again on the heart and say "Mother I am the Spirit." With confidence. Now you have to say it 12 times. Because there are 12 petals. Now put this right hand on your neck, on the left hand side. At this point you have to say "Mother, I am not guilty." Whatever you have done at this moment is all finished. You are going to be reborn. Like an egg may have any number of specks, but a bird doesn't show that. In the same way you should say, "Mother I am not guilty." If you are the Spirit, the Spirit can not get any blemish. 16 times we say. Believe Me that you cannot comit any guilt which cannot be washed by the grace of God. Now raise the same right hand, keeping the left hand towards Me, on your forehead across. Touch your forehead across and say now, "Mother I forgive everyone." It's not difficult if you understand that it is a myth, that you do not forgive. Actually you don't do anything like that. Only thing you are torturing yourself by not forgiving. So just say "Mother, I forgive everyone." Because this is the centre of Christ. Say, "Mother, I forgive everyone." There is no need to see other people. Just now you have to see yourself. You have seen all of them before, you better see yourself. So put your right hand across your head. Better get it. It's a very great chance. And now put your hand on top of your

head, on top of your head where you had a soft bone, the area, fontanel bone area. Put your left hand towards Me. Left hand should be down below towards Me. On top of your head, in the centre of your head, just press it, with the palm of your hand. Now raise your hand about 4 inches and say that you want your Realization because you are free not to have it. I can not force you. So just say "Mother, I want my Realization" or "Please give me Realization, Mother." Now you can change your hand. Put your right hand down and left hand up and see, if there is a cool breeze coming in. You can change again and see if there is a cool breeze coming in. Some people might be getting little hot. Doesn't matter. Raise your hand higher, on your head. Move it and see if there is a cool breeze coming in, not very high, say about 6-7 inches. That's the wind of the Holy Ghost. Now ask a question by putting up both your hands, up there facing Me. Both the hands up in the air and ask the question, "Mother is this the wind of the Holy Ghost?" Now bring down your hands and see if you are feeling any cool breeze in your hands. Left. It's left. It's all right. I'll balance it. I know it's left. It's less, it's all right. Now better. You may gradually open your eyes now. Also Mr Warren will show you, Dr. Warren will show you how to raise your own Kundalini. Just follow him. Y: Put your left hand at the point at which Kundalini is, and then you put your right hand, because this is the hand of action at the top, lower, back and here. In other words, it should go in this fashion in a circle, keeping your attention to the Kundalini, you slowly raise it, in this fashion. Raise it higher, and higher, and above your head give it a twist. Shri Mataji: Push back your hands, push back. Push your hands right back and knot it once. Bring your hands down. Again, do the same thing, around, slowly raise it... Shri Mataji: Push back your hands. Push your hands back and dwell it and give it a knot. Shri Mataji: Now three times knots. Y: Three times we knot at a time. Shri Mataji: You don't have, not have to take down the hands. Come along. Y: Start again and raise it, the third time. Twist it and knot it once. Twist it and knot it twice. Again, and knot it the third time, and done. Shri Mataji: Now, see. All right? It's very subtle. We are going from gross attention to subtler attention. You are absolutely thoughtless. There is no thought in your mind. Those who have felt the cool breeze please raise your hands. All of you. Those who have felt the cool breeze, raise your hands please. Both hands, those [who felt] raise both hands. Shri Mataji: Those who have felt it. It's all right. If you have felt it better raise it. It's good. Quite a lot of them have felt it. Now what we have to do is tomorrow is the last day, and I will explain to you last centre which is very important and how to keep your Realization growing. First of all you can't think about it. It is beyond thought. So you don't discuss it. That is definite. Then it is a very delicate thing. Just now is just the primule. The germ has touched it. It's a very thin line which passes through the Brahma nadi. The whole Kundalini is like a rope with many, many threads and one thread has touched it. So you have to learn how to keep it there, how to maintain it there, and use it for your own ascent, for repairs of yourself to begin with, and then how to go to the collective, how to help the others. So first of all one has to be very careful. Tomorrow I'll be able to tell you about Self Realization. how to continue with it and what powers you have got now. Because you have felt the cool breeze but you don't know what powers you have got. So tomorrow I'll be able to tell you exactly what powers you have got already and how to use them. May God bless you! Just before Mother goes I'd just like to remind you there will be a workshop in which you could meet Mother and develop your Realization on Sunday at 10 a.m. at 172 Albert Road, Stratfield. There will be many Sahaja Yogis at the back, who can advise you in detail of that address. Please give your address to them so that we can advise you of the programs in Sahaja Yoga, after Mataji has gone. Just take a card from them and they can give you a pencil and you can write your address on it and we can keep in touch with you. But in the meantime come along to the workshop on Sunday and too stay for lunch and stay for lunch and we'll show you more about the practices of Sahaja Yoga, clearing the chakras, how to work it out, and also of course you'll have the opportunity of meeting Shri Mataji. Thank you very much, ladies and gentlemen. Good evening.

## 1983-0318, Why am I concerned is the point

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18 March 1983

Why Am I Concerned Is The Point

Public Program

Maccabean Hall, Sydney (Australia)

Talk Language: English | Transcript (English) - Reviewed

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To all the seekers of truth I bow I must say Dr. Warren has done a good job. Perhaps you don't understand that the situation is quite different in the western countries. I don't have to have any introduction in India, nor anybody has to give any apologies all the time, you see trying to convince getting this that into the whole argument to prove that I'm the truth and that I'm genuine, that there's no hanky panky about Me.

It's very embarrassing for Me to say and the background is like this: when I came to Australia this time from all over the world, all the Sahaja Yogis who are in the West, we have many in every country and they are known that this time Mother must say who She is, is important because the questions like this then how can You do it how can it be easy are You the one who is doing all kinds of questions coming and I just don't help, please don't do it, it's not easy for a Western mind to accept it you see, they all come on you and you see and so I told you the same and it was accepted by many people because they felt the cool breeze they did feel the cool breeze coming out of their heads but some did not and because they did not feel it, they challenged and they were angry about it now the position is like this that so far if your mind has been guiding you properly there was no need for Me to say it.

,We are living in the atmosphere of great confusion. Tremendous confusion exists. We don't know what is good what is bad. Some people say that it's better to have a unmarried life. Some say it's better to have the married life, some say it's better to keep the children out in the school, some say it is not. The governments don't understand whether communism is all right or capitalism is all right, economics is dwindling they don't understand what is happening. So, the result of all our enterprises is very confusing. And we don't understand really what is right and what is wrong. So, we use whatever we think right as the right. But whatever we think as right, is it coming from something absolute or from relative? Because we are conditioned people. For a lady who, say, comes from a catholic church, she won't like Me to tell her that I'm the Comforter or I'm the Holy Ghost, she won't like it. But I would ask her one question: supposing if I am, how will she recognize Me? If supposing tomorrow Christ comes in, how would she recognize Christ? It's a very apologetic ,you see, low based stuff which really I didn't want to start it, because it takes you down to such a level that you just don't want to talk about it. B

ut it happens. With the western people you have to stoop down too low to convince them who you are. Of course you are not going to crucify Me, I know but you'll crucify yourself if you don't accept, that's the point, because I have a concern, I have to do this job and I have to do it with great care that you are very great seekers you have been seeking truth for ages now and the time has come for you to get it. And this is the time your Western ego stands up and says that, "How can that be, why it is You?" You see.

So, I said, "All right, you do it, I don't mind if you can do it nothing like it". The problem is this ego is such a thing that we are never aware of it that it's the ego that is working it out like Hitler, when he destroyed people he was never aware that he was doing it just to satisfy his ego. He thought that what he was doing was right and all of them will do such things always believing that it is right. So,

this is a problem and then the question comes in that "Mother you might be also doing it out of ego", possibly one can say. That could be so, but what is my gain out of that ego is nothing As it is you know I'm a very happily married woman of a very rich

family, I don't need anything from you and in a very great position. But why am I concerned is the point. Now put your mind on this position that just now we do not ask any questions, let's have it first of all, let have your Spirit if she is saying I'm going to give you the Spirit all right have it no harm. After all, I have done no harm to anyone so far. There's no one who can say that I harmed any one or somebody has loss. Today with me there was a little child with a limb hand. The child would never have been cured so meningitis she would never have, all the life the child would have had the limb but within ten minutes with Sahaja Yoga the child was cured. It's a fact, I'm telling you the truth but that doesn't mean that you should believe Me but by believing Me you are not the loser On the contrary it is just the other way round the whole situation is the other way round thing. It's like the river Ganges is flowing and you have to fill your pitchers now they don't expect Me to fall at your feet, all right. You take your Realization it's too much.

But I've heard one thing that the way other incarnations came and talked. Human beings are not easy people they are really complicated full of their ego they live with their ego, morning till evening they float with their ego. So, they are not going to accept anything unless and until somehow you bring it down to a point where they receive their Realization. This is exactly my father told me that you have such and such wishing them to do it but don't write about it and don't talk about it till you have found out an en masse method by which you can give en-masse Realization.

This is my job for which I have come on this earth and he told me that if you write a book it will become another bible. If you say anything it will become another saying and people will just use it to pamper their ego and they have crucified all the people like this. Now why in India you see people understand because they are educated as I told you. There's this book which is a prediction written by Brighmuni who is the I should say the originator of astrology in India. Thousands of years back and he wrote a book called Nadi Granth which was the original book he wrote in which he has mentioned about these things happening. Was revised 300 years back and was said that in 1970 this work will start by someone and I started my work in 1970. Because you do not know it is so describing details how to recognize a Holy Ghost. Christians don't know much about Holy Ghost at all I would say they don't want to know also they have never read any other book to know what is the Holy Ghost is. But there are all the descriptions in details given as to how to recognize the Holy Ghost. But I must admit that this work I have never done before of giving en-masse Realization.

This is the first time I have been able successfully to do this job which I have to work out. It's a great penance I have to go through by which I learned what problems human beings have. Their permutations combinations everything and they are so many that now you see you have seven chakras and three gunas so 21 then raised to power say all these centres have got different number of petals raised to power all these you have permutations and combinations so you can imagine how many permutations and combinations you have so first you have to be [BROUGHT?] the basic points You see where the problem into the basic thing and then to realize what can one do to take the kundalini out here by which method one can do it, it's a technique. It's the technique of the divine laws you see this is too subtle a work within us but the movement of the kundalini stops at the first point or at the second point or at the third point.

Now what is the method by which you can raise it, you see. Now this I had to first find out. What's the problem with the human beings are. So, I did not only study human beings but I also went to all these horrible bhoots to find out what they are doing to you how they are and very close I went to find out how they are spoiling your chakras. Then the drugs I studied with some people who had taken drugs and all that what is going wrong with them what is spoiling them. Then there are people who had problems, physical problems. To study the physical problem was very easy for Me because I know what is this physical body is, but I did not know what you say it in the medical terminology because these are your words not of God. So I studied medicine for that.

Then the psychologists, I thought the psychologists are creating another problem they are not understanding what they have to say except for you, I would say the rest of them were half-baked. Something's wrong with them. So, then I realized that they are treating people who are pathologically upset or who are pathological cases and they do not know how to protect themselves from these pathological things, you see, and they just handle the situation as they have. It's like putting your hand into the hole of a snake, you see and they get bitten by it and because of that, you see, they become exactly the same what their patients are. And then they start universalizing that pathological problem to the whole world that the person they meet is a man who is a pervert. Say, for example, himself Freud was a perverted man. He had relations with his mother, so first he must have met

somebody, I give him all the chance, you see, maybe he is born like that I don't know. But he must have met someone whose mother must have had bad relation or something like that and he must have treated this fellow. By treating him he must have got that upon himself.

Now he made it a universal truth for everyone that everybody has this within them. It's absolutely wrong it's an absolutely wrong step. I mean in India, if you tell anybody they laugh they say God, we have nothing to do. There was a gentleman, Freud fellow, he came and started criticizing so he wrote an article and people wrote him back answer saying that, "Now you the Freudian you go back to England you are not wanted". He's an Indian but they said, "We don't want you here." We understand all these things better because traditionally Indian mind has understood so many things. And this trial and error method that we know that this is all nonsense people are talking about but because you people are naïve and great seekers. Moreover there is also ego problem I have to balance it somehow and that's why today because I told Dr. Warren that I had told you that I don't want to tell these people and you and the people who telephoned to Me after called to Me that "Mother should be clear" and we did it and there is an opposition so now you pay for it and that's why he wanted to make an apology for everything. There's nothing to be apologetic. It is for you to receive it. The position is very different. It is you who have to ask for it. It's my no gain for Me, I have nothing to gain. I have to give you something. and when I have to give you something then you have to get it yourself and not to doubt another. What will you get by doubting? What are you going to get out of it So first of all to put down your mind in proper shape because it was too much of a shock yesterday to many people. There are people who said that all right today get Warren talk about these things and pacify them, you see, it's like pacifying a son-in-law who is angry. All right, so this has worked out.

I hope you people understand that there is no need to feel disturbed. we have to get our Realization. On the contrary, if you do not get it you must worry about it, that's not a good thing. You must all get your realization. Now this is the seventh chakra we were talking about. Seventh chakra is the chakra where the limbic area in the brain you see the limbic area is there. This limbic area is covered with all the seven chakras. For example if you start from here from the back where the protrusion is there is the Mooladhara chakra which is down here. So when you people have problems with sex. Say, a person who has led a perverted sex life. Gradually, this chakra gets influenced and a person becomes mentally soft as you can say. He starts getting you see hallucinations and sometimes he loses his balance also, The scent. Because the effect is on the brain. So I'm just trying to explain to you these seven chakras around the limbic area which is the Sahasrara, the last chakra and how it affects. So now the second chakra is Swadishthana which is round that Mooladhara here at the back. Now Swadishthana is the chakra which as he said on the gross looks after your liver, kidney spleen, pancreas and your uterus on the gross, on the physical level. Also is responsible for giving you more creativity future thinking and also can be damaged if you overdo that or if you try to take to something that is unauthorized as God is concerned. So it affects both ways. Now when this happens what are the problems, let's say. First problem comes in that when you the central portion is out of gear this center shows results on the brain here. and the effect on the brain is that.

For supposing you are suffering from diabetes take one example of diabetes, your eyes will be affected. You have seen diabetic people go on losing their eyesight gradually. And they become big because it is on the optic lobe sitting here and controls the optic lobe so when you get diabetic that oppression of this centre or you can say the lethargy of this center makes your eyes weep gradually because there is something wrong in the void something wrong with the Swadishtana chakra, I will tell you shortly, because seven chakras we have today.

So now the higher chakra than that is the Nabhi chakra. Nabhi chakra is left and right on your head here at the back, here. Now this is the centre of, as he said, of your seeking. and you are seeking money or you are seeking power or you are seeking love, all these things get indicated in this part of your head and that's how the Nabhi chakra gets caught. Now you can see when the kundalini rises also in the brain you can find out what chakra is catching because that is the portion if you put your hand you'll find is still very hot the chakras which are all right that portion in this line where all the centers are placed is soft but where the chakras are wrong you can see it there. Now this is tallied also that you feel on the left hand this is the Nabhi chakra's finger or the right hand some sort of a sensation of burning, maybe numbness or whatever it is to show that these chakras are out. Also you can see that the kundalini is rising that the kundalini has stopped there and she is moving here and there and you see the pulsation like that. So it's all tallied you can see for yourself clearly.

So this is the Nabhi chakra which is very important because it is your seeking, so it has to be put in balance after that comes the higher chakra called the heart. Is a very important chakra because this chakra is placed in the center here this is actually is the fontanel bone area just in the center, here. Now the pulsation of the kundalini is felt here first when she has not pierced through. but when she pierces then you start feeling actually the cool breeze coming out of that portion but in the beginning maybe due to the little friction between the kundalini and this portion of the head maybe you might feel hot or because of other things also inside the chakras. But gradually kundalini corrects you and you find the cool breeze coming out of your head so this is a very important chakra is heart now this heart chakra is so made you'll be amazed, that heart is the one which has the Spirit, also it has the center heart which is the Mother's.

So, this chakra is the most important chakra in the last happening of the kundalini and unless and until this breaks through it won't work out. So, motherhood is important, motherhood in your temperament and motherhood as a blessing to you, all these things play a big part. now that's why motherhood is very important that you have to respect motherhood. Freud gave just the opposite of incentive I mean this is anti-God activity because the kundalini won't come up if you have no respect for motherhood. Maybe your mother may be a bad woman, all right, but in general you must have respect for motherhood. Or if you are a mother or if you are a woman you must have respect for yourself as a mother. The men should also have respect for mother. Motherhood is a very important part of Sahaja Yoga, where you find that the heart chakra is this called as the Brahmarandra. Randra means the hole and the Brahma is the divine power that is spread out. So, this is the hole which has to be broken or is to be pierced through and this is what is the actualization of baptism. This is what is the real baptism. It is not just artificial that anybody can put hand on your head and say: "All right now you are a christian" or "You are a muslim" or "You are a jew". It is not so, this has to actualize within you. Now this happens when it comes up through this one. In front of that here, if you find, is a part of the Nabhi chakra a little bit here, you can feel it sometimes. But here actually is the Vishuddhi chakra, if you see. This is the Vishuddhi chakra means at this point your throat is controlled. But it is the center where this Vishuddhi chakra Shri Krishna becomes the primordial Being, the Akbar.

So when you are not one with the whole, when you are detached from the whole, this becomes very problematic. Now I have to tell you something about cancer, because it is threatening the world today. Is very simple can be cured, a little bit I will have to tell you about cancer how it develops in a person, whether he may be a good man or a bad man is not the point. As it is cancer is built up every moment and is broken up because when the sympathetic nervous system which is looked after by these two powers within us goes into overactivity, like the left and the right, the movement is so strong that it breaks the chakra, and the chakra moves apart. And the relationship with the whole, which is here in the hole, with the Medulla oblongata gets disconnected. Then anything on the left or the right, it is triggered by something, which I have told you before. This triggering when it takes place, it really gets separated and the cells starts growing on their own, they become malignant. means they are separated from the whole. Any man who behaves like that, who is broken from the whole, doesn't understand of the whole is a malignant person. So the malignant cell starts growing in such a way that that cell whenever it touches another cell, that also becomes malignant. You may develop a nose very big or ears very big or a tongue very big not related to the general growth of your body, so the controlling point of the whole is lost. Now this is come when it starts, you see this [thing] really becomes a very big obstacle here the Vishuddhi chakra. Is very important, but when it starts developing here the whole what you call the pressure comes up here. which starts spreading on the sides, moreover to add to the problem if you have been to wrong gurus, and wrong people your void gets caught up. The ten centers, these are the ten centers here. So we have eleven centers and these are the destroying forces of Shri Kalki means our Lord Jesus Christ when he's going to come again on the white horse, is this one and this is called as sambha.

At the equal level of the head and here there are eleven forces which are the destructive forces which come into play. Sometimes this side is more or sometimes this side is more, but when it starts working out they start destroying you and you may get any disease which is really destructive gradually to you. It can work out as any incurable diseases, any disease that eats you off, all those things will start and this portion of the head is a very important one. You are not supposed to bend this before anyone. You should not bend this before anyone, but when you have found out the right person, you can do it. Before realization, I do not allow anybody to touch my feet at any cost but if they are realized and approved as people who have started their vibrations cool, then only they are allowed to touch my foot. That has to be very discretely seen because maybe the force is so much there that you

might faint. So one has to be careful as to see if you can bear it. So I was saying it is the other way round thing that works out. Now what Sahaja Yoga does is that it's the power that is flowing through these Sahaja yogis who are here. And even my photograph has the power.

If it has it has. This can be used for giving vibrations to that part which is suffering. or that center which is not all right. People don't talk in the language as the doctors do, they just say what center is out. If they say ekadasha is forming that means there's a possibility of it turning into a cancer. Because cancer as I told you is built in all the time with overactivity and again neutralised by parasympathetic nervous system But the cancer that is going to settle down is indicated here and you start feeling the throbbing over here of the parashakti as it is called but not necessarily, it can be the other way around also and it is one of the symptoms, I would say But can be that if you feel here that kind of a heaviness or that kind of a pulsation here not necessarily that you are going for a cancer but it's one of the symptoms one can feel. But the best way is not to talk about the diseases, but better to talk about the subtle thing which are the chakras. If your chakras are in perfect state, if you can correct your chakras properly, then you will have no problem of any kind.

So now we are here up to Vishuddhi chakra, and this is the Agnya chakra about which I have told you yesterday. So we have all the seven chakras in the brain. Now the kundalini is brought up through this Agnya chakra and enters into this limbic area which is the kingdom of God. But here all these seven chakras get related to each other, because these are the seats of the chakras and that's how the integration start taking place. When little bit of integration is worked up, this opens out and the Kundalini passes out. This is what is the real knowledge, but people are so much enamored by their ego, by their own ideas that anybody who says all right you wear this dress you become a yogi, you take this name you become a yogi, like this falsehood with which they live, you should not live with falsehood, because falsehood is not the way, life is. Life is reality. And it is such a beautiful thing to know the reality, because reality is nothing but glory and beauty. One should not be convinced if somebody says all right you take this name. Your name is swami such and such. or they say you are a Falana and [Makada]. This is not to be believed in because you are deceiving yourself. There is no need to change your name. Nothing is needed, the change comes within. You should not be satisfied with this changing of the dress. Supposing you wear a [dai... ] coat or you wear an ordinary coat makes no difference inside, does it? In the same way, if you color your clothes and go 'round saying that: "I'm such a yogi" and all that Remember that this is misleading Don't take to these things. You should not mislead yourself. You must face yourself up to. Now if you take drugs also, in the same way it harms you very much in your awareness and your brain and you find that there is a problem on the right hand backwards. Most of the [ ] also give you on the right hand side a problem Because here the superego touches on the right head Now those people who are extremely aggressive and have taken to aggressive methods and all that, this left side gets caught up.

Now you must see the nature has built within us a beautiful balancing phenomenon. Supposing you are a person who is very hard working. You work very hard, you go for the future and you do all kinds of things with your mind and all the time you are planning and this and that, the right side you are working on. Actually, you are working through your brain and your brain must go out. But no all such people even till the end they go to their grave they are very alert in the brains. Nothing goes wrong with the brain but the heart. Heart is the one that is caught up. You'll be surprised that never a person who is mad gets a heart attack. Because he's on the superego. Now, he's using his left side. She should get his heart, but he gets its brain out. Just imagine the balancing forces that are working in you.

Actually, when you get your first attack remember that you are overdoing it, stop it at that moment. It's a indication coming to you from nature. But we know we have an operation and again go like big horse. There's no need. But another thing is that in Sahaja Yoga you really settle down in the center. You don't have this problems of going to extremes or getting to extreme behaviors. And you get to a point where you really realize that you are the Spirit and you are the absolute being. It's not any ego and superego because then you don't say that I did this.

Like supposing- there's a lady who came with me to America and she called herself [a moanor] and she said: "Mother, You must give him Realization." I said: "I'm trying". So breaking my hands on the working morning till evening I'm trying but what to do I can't do it now. I said, "All right you are a Realized soul, you give a certificate." She said: "How can I give a false certificate?" "Because it is not there." You start speaking in the third way. You say, "It is not there." "It is not coming." "It is not working." You

don't say: "I'm not working it out." You don't say that "I'm not doing it" or "I am doing it." What you say that "I'm trying but it doesn't come"; it, you start talking in a third way and that is what happens to you, you lose your ego. In Sahaja Yoga also we have seen some people who come to Sahaja Yoga get into ego trips, because it's a habit. It's a very bad habit in the West, you get into ego trips, you see. They jump into some imaginary balloons, I don't know what.

And they start thinking: "I'm this, I'm that". I'm quite frightened to see this fellow was quite a normal person till yesterday. Now what has happened. So you see this ego is such a thing that if one egoistical person comes in another can take up from that person. It's such a horrible stuff is very contagious. and that's how you will find that one egoistical nowadays the husband shout the wife will shout. And the wife shouts and the husband breaks. If supposing one person just stops not shouting, it will calm down, definitely. But the contagious disease goes on including that the children become shouters, it goes on like that. So the ego is a thing that one does not feel it, does not understand it and it goes on destroying you, all the time. And the ego gives you a self-importance, but not self-esteem. It just gives you self importance and weight but what have you achieved? So, to be the Spirit you become humble yourself. You become absolutely humble.

One gentleman once told me that, "I've heard you are doing such great things. And I've known you for 25 years I did not know that you are Mataji Nirmala Devi, I only knew you as Mrs. Shrivastava wife of such and such." And he was the high court, Hague high court's, German he is. So, I said, "All right". He said, "No you are coming tomorrow to my house. You have to give me Realization. I never knew". So, I said, "How did you come to know?" They said we have a, he is from royal family, another maharadja who had your photograph in his pocket and he took it out and put it to his head. So, I said, "What's the matter?". He said, "You see I had a very bad heart trouble and Mataji cured me". So, he simply took the photograph and he said, "Oh God, this is Mrs. Shrivastava I knew her for 25 years, I never knew she could even speak. So oh she speaks and not only, she speaks to all them". He said, "We can't believe it, this woman could speak. Because what I'd known her for this thing she's a very quiet person". So, for all practical purposes I'm a very quiet person. And then he came and he got his Realization and he's such a humble man, you won't believe he's such a humble man. He said, "I found it". It's a very learned personality.

There is so many like that, we have an ambassador of Spain who was another humble man you see and he came to me and he said Mother give me realization I've come to know about it. Of course on that level I don't talk to people. He got his realization and if I'm sitting, say, on a chair he will not sit, he will sit on the ground the governor of Kashmir, I tell you. This is a very different style thing in India is I must tell you we people are very different. even a garbage cleaner becomes such a big governor here that it's impossible to talk, it's a very funny thing. I'll tell you a story once a garbage cleaner came to our house you see and I said all right this is an extra garbage you throw it away So he said all right I'm willing to throw it away the garbage, but how much are you going to pay me? I said all right I'll give you some 10 pounds or something. He said you Indians you don't know any laws, rules, regulations and started shouting at me. And this gentleman of the Hague high court the chairman of Hague high court, the judge was standing there he came out he said why are you talking so loudly to her, this is not the way to talk to a lady. He said: "What do you know about laws?" He's the one who's in charge. "Oh you Indians, I know how terrible you are, you have no idea of laws". You see he was the one who was taking [br...] from me actually and he was telling off this fellow like this. There is no humility, there's no respect. A garbage cleaner talking like to the head of an organization which is dealing with law, who has written so many books on human laws. There is no sense of proportion out here that, what are we? Why should we be so boastful, arrogant and rude it's not good it's not human it's like animals behaving it's not a good thing, we have to be gentle, absolutely gentle, because we are human. God has given us so much, what blessings God has given us.

I find Australians [tend] very much better than any other Western people I must tell you whatever people may say about you. That's my experiencing and I always tell everybody you have to learn a lot from them because they are innocent. They're simple, they're innocent and all the time they want to know what's wrong with them. They are simple people. They want to know about it. But I'm just telling you be careful of all these mister ego. He's a horrible stuff, it always comes up for nothing at all, and is of no use it's an empty vessel that makes too much noise. So now today, we are going to again have the session of Realization and this is the seven chakras on the limbic area. When you get the Realization, all these chakras get completely enlightened within you as you progress. And all your centers get absolutely enlightened. And you get all these different deities awakened within you. Then the power that, you see, you receive first is that you receive complete bliss and joy. Of course in the west, people feel joy the last I will say. But mentally they understand, they become very equipped mentally. Dr. Warren who is sitting before you he

was the same. I've seen it all of them first they become mentally very equipped. They know so much because the whole knowledge comes into their head first but their brains are more developed. While the people who have heart more developed they first feel the joy. You know the Fiji people who were here yesterday, day before, I said: "How are you feeling?". They are feeling the joy "ananda rama" that is the joy coming up because their hearts are open, so that is what happens to people who are too much mentally involved this is what happens to them and those who are involved in the heart they start feeling the joy, doesn't matter. But the growth takes place, a transformation takes place. Overnight people have given up their drugs, their diseases, so many things have happened. But you must know that truth can be little shattering to your preconceived ideas. But God can not remain with you as he wanted to. He is what He is, He will be what He has to be. you cannot command God that You stay like this now I'm going to organize you. He is organized everything for us, we cannot organize for Him. He works the way He works, every time, every minute for Him is all perfect and for you also it will be because you will be living in the present. When you start living in the present, every moment is dynamic. You really become a dynamic person, not a cabbage, not a madman but a dynamic wonderful person, who's rid of all his problems.

Dr. Warren himself had blood pressure, I don't know all sorts of problems he had and it's all got corrected. But there are so many who are sitting here at this, there are 30, 40 people who will tell that, how they got cured of there problems. So you all should think that here is somebody who is just here for your benefit and there's nothing to worry, that's all he was trying to tell you. and I have to tell you the same. But this Sahasrara has to open out in a way if you start doubting Me Sahasrara doesn't open, because I'm there. I must tell you I'm in the Sahasrara. That's the way, I am there. You can find out later on when you find pressures on you head, you have to take my name, otherwise, doesn't open up. What can I do about it, I am there. So you have to just not accept me or surrender. What are you going to surrender except for ego what do you have? So there's nothing to be surrendered, nothing to be given to me nothing, just you have to take more, become deeper and deeper and deeper and a personality who is [envisaged]. But in Sahaja Yoga there are no courses, nothing of the kind, you have to work it out. Come to the center, it's a collective happening, it's not a single person sitting at home. You all have to come, make your progress, progress further and further. You'll be looked after very well with love and you will see how people are transforming. How gentle they are, how nice they are, how kind they are. Maybe one of them may turn out to be egoistical, so you just treat him as a madman, can be. You see, who is used to this thing they go mad, for again circle. and again they come back, but doesn't matter. So I have to request you that you must come on a Sunday where I would like to meet you all and today let us see how many of you feel the cool breeze. Now I would request you to take out your shoes and sit in a way that you are touching the Mother earth with both the feet. Sahaja Yoga is only meant for true seekers, not for people who are false people or who want to satisfy themselves with falsehood. You have to ask for truth and if you ask for truth, you'll get it. Now the first thing as I told you before, you have to understand that you should not feel guilty, that is very important. Now somebody started arguing with Me, that God has told me to feel guilty. Now I don't know which God has told you. All these ideas you you give up. Please do not feel guilty at all, because I'm saying that God is forgiveness, God is love, He's anxious to give you realisation. He's extremely anxious that you should get it, the time has come, this is the Last Judgement. You see the resurrection time, you have to get it, there's no other way out for Him also because He has to save His creation and His creation are human beings, so please for Heaven's sake do not feel guilty. This is a very important time. If you are feeling guilty, you just tell yourself that Mother I'm not guilty, that is the first condition, that you should not feel guilty at all at this time. All right, then the second condition is that you close your eyes and put your hands towards Me. So that you understand that there is no mesmerism, for what I should mesmerize you, very sorry. But you see, you have to close your eyes and please don't open your eyes, because when the Agnya chakra when your eyes are open, Agnya chakra doesn't allow the kundalini to pass through, So please do not open your eyes till I tell you. Because as I told you there is no mesmerism, nothing it works like sunshine, so just put your hands towards Me like this, on your lap, very comfortably. Very comfortably be seated, extremely comfortably you all should sit down. Put both the hands with your fingers little bit stretched and close your eyes. You can remove your spectacles will help you or any [malas] or anything you are wearing in your neck which is heavy, if there's something heavy, please take it out, also one has to be a little bit loose in the waist, if it's very tight something on the waist maybe not good, so something or in the neck, necktie or something, should be also loosened. Please put your hands towards me. Please take out your spectacles please, because it affects your eyesight also, it might improve your eyesight. Both the hands towards me, like this, on your lap. Now, as I told you the left hand is the desire so keep the left hand as it is. but as I tell you you have to move the right hand. Just don't open your eyes, that is very important. You must sit still and don't do any movements. Just keep it still, you need not bend your head or push it back, make it straight, that's all. But no pressure on your neck. Sit in a way that is comfortable to begin with. Now we have to put our right hand on the heart. Just on the heart and to say:

"Mother, I am the Spirit", with all confidence. Say it thrice. Because you are, you are the Spirit, no doubt and that Spirit has to manifest to show you what glorious thing you are. You're not your ego, you're not your mind, you're not your body, but you are the Spirit, the reflection of God almighty within you. So say it on your heart. Steady down, steady. Put your left hand towards me, yes. Steady down, steady, you must steady yourselves. Now put down this right hand on the stomach, on the left hand side. And with full confidence you have to say - to awaken your principle of primordial master within you - to say Mother I am my own master, I'm my own guru, I'm my own guide ten times. Because, if you are the Spirit then the Spirit guides you through vibratory awareness. And once you said I'm the Spirit you have to accept all the aspects of Spirit by saying that the Spirit is my guide and I'm the Spirit.

Please say it ten times. Now put your attention there where you've put your hand and say that "Mother I am the master, I am the guru, I am my own guide". This is to awaken within you, say it with confidence, please. Now put your left hand towards me and right hand towards the stomach I said on the stomach. Press it with your fingers on the left side. Now if you have said it ten times you put the hand again on your heart, again go back to the same point, that you are the Spirit. That's the second point, so you have to say: "Mother, I'm the Spirit", but twelve times. Because this center has got twelve subplexuses. This is very good for all the people who have heart attacks, heart troubles, heart problems, it's very good for them. This is the mantra. Now raise your right hand on the Vishuddhi chakra, left side of your neck, that's the Vishuddhi. Left hand side of your neck. This is the center which goes out of gear in many people because they feel guilty, it's very simple. So you have to say: "Mother I'm not guilty", for anything whatsoever. Don't think of your guilt, of the past. Forget it because you are going to be transformed. As I told you yesterday an egg has to become a bird. Then the start matter, the egg, whatever specks it has is finished once the shell is out. So just say sixteen times: "Mother I'm not guilty, I'm not guilty". Now you are entering into the temple of God and a guilty person cannot enter, because you are the Spirit, how can you be guilty? You cannot be guilty because you are the Spirit. Come back to the same point. Because you are the Spirit you cannot enter into the idea of guilt. Spirit is never attached to any such ideas. Now put the right hand on your forehead. Across. At this point you have to say: "Mother, I forgive everyone", you have to forgive everyone. Please forgive everyone, because the Spirit is the forgiving force within us. Christ forgave people who crucified him. And not only that, but he asked God, His Father to forgive them, for they did not know what they were doing. In his name you have to forgive everyone. Just forgive everyone. It's very easy to say that and you just say it and it works out. It's amazingly powerful. Now put this hand steadily on your head. On top of your head, now you find it's rather heavy in the center part. Try to press it with your palm a little bit. At this time, you have to say: "Mother, give me realisation because I cannot cross your [fate?]. You're free. So you have to just say: "Mother, please give me my realisation" at this point. Say it seven times, because there are seven centers. Now just put your hand up at four inches and see if there's a cool breeze coming in. Now try with another hand, put right hand down and left hand you try if there's a cool breeze coming in. I think it has worked out. You can put both the hands towards Me now.

It's like raising the mountains I tell you, it's really like raising the mountains. Now put your both the hands up in the sky, let's see. Just like this, higher and ask the question: "Mother is this the breeze of the Holy Ghost?". Just ask in your heart: "Is this the cool wind of the Holy Ghost?" "Is this the brahmashakti, is this the all-pervading power of God?" Just ask the question only these questions will give you answer as answer. And now you can ask also: "Mother are you the Holy Ghost", let's see. "Mother are you the Holy Ghost?", ask three times. It is start working faster that question. Felt it? Now put down your hands and see for yourself, slowly open your eyes. See if it works in your hand a kind of a sensation flowing in. Now we'll [still] show you also how to protect yourself because once you are realised, you're like a absolutely a newly born or newly awakened seed. So you are to be protected and how to protect yourself, nicely and how to give kundalini awakening, both things Dr Warren will show you, how to raise your kundalini yourself and how to protect yourself when you want and I hope you will make it convenient all of you to come and see Me on Sunday, thank you. Dr Warren: "Just put the left hand at the level of the kundalini and the right hand above and at the front take it down, back and up, this is the manner of turning so lift it, putting your attention to the kundalini. Take it right up, give it a twist and knot it once, and bring your hands down. Again we raise it hands down at the kundalini, turn it. Up, and raise it above the head and twist it, and knot it once, and this time three times for the three channels." Three gunas. Dr Warren: "three knots". Three powers. Dr Warren: "Whirl it and knot it once turn it and knot it twice turn it and knot it three times and just bring your hands down and put them towards Mother, open your fingers out and see if you're feeling." Now ask them to give bandhan. Dr Warren: "Now the second aspect, as Mother said is to protect yourself. We do this by what is called a bandhan, it's like an umbrella we are putting over ourselves." Your aura is to be protected. Dr. Warren: "Put our left hand towards Mother and our right hand over the side at the lowest chakra and we come over the top and down once, back twice seven times, again over, three

times back over, four times, back over five times six times, six and seven put your hands back out. You protected yourself by a bandhan, which simply means a bond of love." There is another thing one has to know, that when this is a power of love showing through your hand now it's a power of love, you have to study it of course, you have to know what it is, how it works, how you have to give realisation. Now you can give realisation to people, you can show people all these powers you've got now, but first you must tell yourself, steadiness is very important in Sahaja Yoga to begin with and then you will be amazed that if you are standing somewhere you tell somebody, the person will feel healed. It's tremendous thing because you're tremendous, but you have to feel that within yourself. You must practice it first of all and then test it if you have got it or not, but not with doubts but with confidence that you are now the saints. You are the prophets as William Blake has said that God of man, he's described these times, God of men will become prophets and the prophets will later on make others prophet and this is exactly what is happening. another person is William Blake who has completely described Sahaja Yoga. So I would like to meet you personally when you come there and I hope we'll be able to provide you with good lunch also. It was very kind of you, all of you to come down and meet Me. I've been very anxious to meet you all, may God bless you.

What's it? (It's OK) Who's talking? Dr.: "For those people who don't know the address, I think it's well implanted in your mind that 172 Albert Road, Stratfield, 10 o'clock on Sunday.<sup>3</sup> and ask them to bring salt, sugar and oil. Dr Warren: "As I told before Mother's requested you to bring salt, about half a pound, something like that. Salt and sugar and a small bottle of water, She'll vibrate it for you have your own vibrated drinking water" and oil, olive oil Dr. "and some oil, because you may need it for massage purposes or otherwise for healing, so salt, sugar, about half a pound a bottle of water and some oil, it can be olive oil it can be". White sugar, more of the sugar cane. If they can get of the sugar cane?

## 1983-0319, Picnic, How To feed babies

View [online](#).

19 March 1983

Talk to Sahaja Yogis

Lane Cove River Tourist Park, Sydney (Australia)

Talk Language: English | Transcript (English) - Reviewed

Advice to Sahaja Yogis in Lane Cove Park, Sydney (Australia). 19 March 1983.

Shri Mataji: What a beautiful place you have!

Warren: Let's sing Mother's mantra.

Shri Mataji [to a baby]: Hello!

Beautiful place.

What a beautiful place, he? Beautiful place under the sun.

Sahaja Yogini: It's been in the flood and it's muddy.

Shri Mataji: Yes.

It's a nice shady place also.

Shri Mataji [to a child]: You're playing, did you go on the river?

How can you all be sitting there, it's so muddy.

[Cut in the video]

Is that a nest?

Warren Reeves: No, that's a dead branch Mother, just a dead branch hanging down.

Shri Mataji: Hm.

Warren: It's a little bit like mistletoe.

Sahaja Yogini: In this part, there are mistletoes all around.

Shri Mataji: This is the eucalyptus.

Sahaja Yogi: Yes. [conversation unclear]

Sahaja Yogi: There are flowers and then they become nuts.

Shri Mataji: The one we saw? These are the same?

Warren: The same flowers that You saw in- where is it- in Adelaide.

Shri Mataji: The ones which are like Ganesha's flowers?

Warren: Yes, yes, yes, Mother.

Shri Mataji: The four petals?

Warren: But it has a much bigger base.

Shri Mataji: Let Me see.

Warren: Much better base. There are all different shapes and sizes but the one we saw had definitely, had four sections on it.

Shri Mataji: These are all different things that have eyes sorts of things. Is that the one?

Warren: [Inaudible]

Sahaja Yogi: That was a banksia nut actually Mother.

Shri Mataji: Hm?

Sahaja Yogi: That was a banksia nut, the one You.

Warren: It was in Perth, was it?

Sahaja Yogi: That was in Perth. It might be in four little slices.

Shri Mataji: Yes, that was another one. That was just like Ganesha.

Sahaja Yogi: Yes. Western Australia is famous for the flower.

Shri Mataji: Great.

Warren: In fact, in the spring time after the rains, Western Australia is just a blaze of wild flowers. It's famous all over the world for that.

Shri Mataji: There are six, you see? Six. Yes, these are six. So, these are more Swadishthana I should say. The fragrance is different from what we get in our India.

Warren: Yes. It's a whole range of fragrances, there are many. There are lemon scented and peppermint and -

Shri Mataji: I think one which is that is Indian. Can you get a leave out of that? Let's see, have a look.

Warren: I think they are bringing You a selection of leaves, Mother.

Shri Mataji: In eucalyptuses.

Children are very happy in the nature. They are so full of joy, children!

Warren: They've all been down in the mu, in the river.

Shri Mataji: Come along!

Sahaja Yogini: [Inaudible]

Look at them, look at the children. How they feel one with nature immediately, you see.

Thank you. This too has six. They are so rich.

Thank you, Mother.

Warren: They make a lot of eucalyptus oil from these.

Shri Mataji: Yes. But I feel our is very strong, Indian one. This one is not so strong. It is more chlorophyl than eucalyptus oil.

Warren: Yes, yes. Some of these branches are not so strong.

Warren: It's the same, I think, that one Mother, it's not the strong one.

Shri Mataji: Same, same.

Warren: There are no lemon scented ones around at all?

[Conversation between SY inaudible]

Sahaja Yogini: I've got a weaky one here, but there's absolutely no scent.

Shri Mataji: This one, yes. This is the willow, weeping willow, I think.

Sahaja Yogini: No, no it's a weaky type of [unclear] but it has no scent at all. The lemon one looks similar to that but has a beautiful scent of lemon. Not like that, that's useless.

Shri Mataji: But this doesn't have.

Sahaja Yogini: No.

Shri Mataji: So, this has, not that it does not. But very faint.

I think, on the whole, India has got great qualities of -

Warren: Perfume, perfume trees.

Shri Mataji: Yes.

Warren: Flowers.

Shri Mataji: Flowers, everything, even Chandan is growing there. And once, I talked to a lady, a Japanese lady, I said, "I enjoy Japanese garden". And she said, "But it hasn't got the perfume that you have in India".

Warren: Yes, that's true.

Shri Mataji: We have trees with this Parijata [Nyctanthes arbor-tristis] otherwise, why don't you bring next time when you come, that Parijata? Very small flowers, you must have seen with a red stem.

Warren: Red stem?

Shri Mataji: Parijata. Next time, I'll show you if it is there. We have so many scented flowers in our country. One of them is this, of course. But we have another one which we call as Mogra [Arabian Jasmine] which comes to you somehow. You can bring all

these here.

Warren: From India.

Shri Mataji: Hm.

Warren: Yes, they should grow here too.

Shri Mataji: Yes, there's another one called Bakula [Spanish cherry, medlar, or bullet wood]. Bakula is a -looks like more like a wood like thing. Little, little flowers they have. But it's a huge big tree and the whole place gets filled up with that.

We have so many like that! If they allow you to bring. Do they?

Warren: Well, they don't. But if we use it discriminately, I think it will be all right. We just part it away in our bag. I mean, there's no danger, it's just that some people bring some dangerous seed, they become pest or become source of infection.

This is the type of tree, Mother, that we use for timber. Very, very straight.

Shri Mataji: But this is a very light wood, very light wood.

Warren: Yes. No, no, it's a hard wood actually.

Shri Mataji: Is it? Is it very hard?

Warren: It's heavy, weight hard wood.

Shri Mataji: all right. In India, you don't get them hard.

Warren: In fact, it is so hard that it won't take a nail easily.

Shri Mataji: Hm, that's great. It's another variety. What we get is just a waste, you see.

Warren: Mother, if you like a coke or something?

A girl: Apple juice, Mother, instead of coke?

Shri Mataji [to the girl]: I'll have little chana first, he? Then bring anything whatever you feel like. A coke would be better.

So, yesterday was a good day.

Warren: You missed a great program, last night. Yes, amazing.

Shri Mataji [to someone else]: Did you hear about it, what happened?

Sahaja Yogi: Yes, Mother, we've been questioning people all morning about this advance of the last few days.

Shri Mataji: Tremendous.

Sahaja Yogi: Tremendous work.

Shri Mataji: We have got rid of the evil effects of mister Terence. And he is out, for ever and ever. And I have to tell all of you, who are leaders, I was telling yesterday, that we have to take very mild ways. Especially the leaders have to be extremely mild. They should not be strict, they should not get angry, they should not shout. But a very patronizing way should be. Because that's the way they can appeal to people. All the time getting angry or disciplining is not a good thing, and judging others. That's what he did and then he started on jumping. First, he started judging others, correcting others. Then on firmer grounds and firmer grounds.

And also, I think he did not allow it to spread to other places, because he wanted to control, this is the main thing.

Warren: Yes, this is true, he wanted it in one place.

Sahaja Yogini: Mother, it's apple juice [unclear].

Warren: Even, that is part of the reasons why the ashram at [inaudible] failed Mother, because he basically did not want it to be.

Shri Mataji: Yes. He has had a very bad influence on everyone, very bad influence. Floaty [unsure] influence but of a very bad nature.

And egoistical people is that. But John was like this sometimes and don't try to get rid of. But John must learn a lesson now, that all kinds of ego must be dropped. Thought he is drop out of Sahaja Yoga, he and his wife, permanently, they have nothing to do, nothing to do! The amount of damage he has done to Sahaja Yoga, you can't imagine! So many people came in the party- I mean, in the hall- up to the [?] and told Me that because of Warren they left Sahaja Yoga.

Sahaja Yogi: Because of Terence.

Shri Mataji: Because of Terence.

[Laughter]

Shri Mataji: I still combine him with you.

Warren: I don't mind Mother.

Shri Mataji: Yes, because he was so much identified and he just used my name under his name.

Warren: Yes, he did Mother.

Shri Mataji: Very nasty fellow. Very rotten person, rotten to the core and the way he behaved, did they tell you? It's very shameful to behave like that.

And I could telephone to his father-in-law and the father-in-law told Me there were very ashamed of themselves, this, that. I said, "This is a permanent [unclear] now." You do what you like and then just you say, "Sorry". Nothing doing, we are not going to have any more of that.

And she [the wife] is a liar. She has told him lots of stories. She made a big thing out of him as if he was something special. She was – not at all! In India, she is not regarded as even a Sahaja Yogini. So many people don't think her to be a Sahaja Yogini. She was out of Sahaja Yoga for five years for misbehaving. And she thinks no end of herself. These dream and all those businesses, you should all forget these nonsensical things that she told you. That, "This is the dream we are having" and "Dreams, they came and told me". Carry [unsure], I'm rather worried because you have been with that horrible fellow. Better beat him with shoes and that, every day. Can you go and do it now, nicely?

Horrible fellow.

Actually, I never thought him anything good, much. But mister Warren was rather anxious that he should be pulled in within. And when I said that, "Warren is your leader". He said, "You should also take the name of Terence". I never thought him to be something good. But it was a nice thing that he came down, it allowed Me to see him, he was exposed, and that's how we got rid of him properly.

Warren: That was the idea. Mother that's why. We wanted him to go away.

Shri Mataji: To go away.

Warren: So, everybody could see it, not just Sydney ashram, or Melbourne or somewhere.

Shri Mataji: Really good [unsure].

He has done nothing for Sahaja Yoga, nothing so far. So many marriages he's broken, so many people he's talked rude, he's talked roughly. Isn't it? And some of them are not willing to come back because of this. He said horrible things, you know. Maybe your wife also, maybe one of them, I don't know. Just find out. Christine told Me that it is him who created a problem for her. He's been- Christine took that ego behaviour.

Warren: Christine mainly.

Shri Mataji: Christine. Hm. Not only Christine, yesterday Michel's mother was here to tell that her husband is not willing to come to Sahaja Yoga anymore. She is there. She told Me the same thing.

Warren: Who is it Mother?

Shri Mataji: So many of them.

He's very dangerous. She has got married by [unclear]. At least she's got a good father-in-law whom they can hinge [unsure] very well.

[to a child]: Kamala!

But then I had to declare, but one lady who was there was a reporter. She reacted very strongly. And we have to now deal with her on Monday.

Warren: On Tuesday.

Shri Mataji: Or Tuesday perhaps, Tuesday morning. She's coming to Sydney. It's terrible.

Better now, much better.

Sahaja Yogini: I feel Left Swadishthan. I feel it's very strong and Left Nabhi.

Shri Mataji: That's it. That is him! Give bandhan. Useless fellow. I think best is to give yourself a bandhan so that he does not attack you.

Some sort of a cancer, I think. Yes.

Sahaja Yogi: Like the false gurus Mother, it won't be easy to get them out of the brain.

Shri Mataji: [Laughter]. You should be them with shoes. You have to put Me in your brain, first of all. Just put Me in your brain. Just say, "Mother, you are in my brain". That's all. That's a mantra.

All right? Seven times. Just say that seven times.

Sahaja Yogis: "Mother, you are in my brain". [seven times]

Shri Mataji: Hum. Nirvichara.

[To a Sahaja Yogi who took a photo]: You'd better hide! [Laughter].

Warren: Everything becomes peaceful.

She is better now. Good?

So, now, Warren is coming with Me. And who else is coming?

Warren: Matthews is going and-

Shri Mataji: Matthews.

Warren: Matthews and Albert.

Shri Mataji: Albert is going. So, and we are going to fix up for our next trip to India. I may not be able to come next year. I don't know whatever is the situation because I'm going to be rather busy building up ashrams for you to travel in India.

So, I don't know what will be the situation next year. But in any case, you all are coming and we are thinking of making it one month and one month. So, some people who want to come in this month, come in the first month and others in second month. And that will reduce pressure because we will be having more people now. And these trips also may come to an end after some time [Laughter]. Because it's, you know, it is very difficult to manage the whole stuff with so many people going. And I think you are very much uncomfortable also.

Sahaja Yogi: Touring with You, Mother?

Shri Mataji: Yes. [Laughter].

Sahaja Yogi: We've talked about it a number of times in Sydney. Most of us have felt that the most enjoyable part of the Tour, apart of course of a beautiful climate in Delhi, was main Maharashtra. And, You know, we all seem to recall affectionately that the buses and the dust and the moving. But we did miss that, Mother, when we got to Delhi. There was a great joy in meeting those people and sharing programs.

Shri Mataji: I can take you to a dense forest this time, if you want. The thing is that in month, you'll have to do Maharashtra. Three weeks, it will be Maharashtra and one week, it will be lapped, overlapped instead of [unclear]. Like that you know about what- ah, no. Four weeks will be in Maharashtra, one week in Delhi, overlapped.

Warren: Yes.

Shri Mataji: For about two, three days, if you want to get married or also talk with us [unsure] you see. So, we can have about three days overlapped.

Warren: So, it will be a four weeks Tour and one week overlapped.

Shri Mataji: No, one week overlapped, we can't have so many people in Delhi. You see, double [unclear].

Warren: Yes, I see it's impossible.

Shri Mataji: Impossible. So, what we can do, we can have a group of people will go from here, for one week in Delhi. And the others will be coming for another week in Delhi. But in between, we can have three days, three days which could be overlapped. Only three days, it could be easier.

Warren: Maybe one group could stay in a temple or something like that, Mother.

Shri Mataji: One group can stay in the temple for two nights, it's all right.

Warren: Also, those that had to go home early, could always leave from Bombay again and go back, if they could only stay for one month.

Shri Mataji: Yes.

Warren: They don't have to come up to Delhi for the extra week.

Shri Mataji: Yes. Those who want to come to Delhi can come. Otherwise, they need not. Because Delhi will be- mostly, you'll be staying with other people and not with Sahaja Yogis also, isn't it?

Warren: Yes.

Shri Mataji: That's a good idea. Because you enjoyed it very well.

Warren: That was the best part of Delhi, Mother.

Shri Mataji: Hm.

Warren: The part of your programs, that was the thing.

Shri Mataji: That was the thing you all enjoyed. So, we'll have hundred people for the first week and hundred- first month and hundred for the next. Because this time it was hundred forty together. It was too much. So, we'll have two groups.

Sahaja Yogi: Sahaja Yoga leaders of the world will start battling, Mother, I imagine, anytime now, for their quota.

[Laughter]

Warren: The only problem with our list, Mother, is that You are going to be in two places at once.

Shri Mataji: Yes, that I'll have to do all this.

[Laughter]

Shri Mataji: Two months, I can give for all this. It always took too months for any [unclear]. So, we can manage with two months. But then we'll not have many programs in Bombay. And for fifteen days, or fifteen and seventeens days, eighteen days, I'll be in Delhi. So, we can have eighteen days programs in Delhi. In Bombay, we can have about three days here and three days there. That, we'll have to adjust.

Any other suggestions you have?

Warren: People can start working on the assumption that they will be going about what time, about Christmas time?

Shri Mataji: Yes.

Warren: Before Christmas, Mother or?

Shri Mataji: Before Christmas

Warren: Just before Christmas.

Shri Mataji: It's easy to arrange that time.

Warren: Yes.

Shri Mataji: So that it will be January and February. And we are again back in March.

Shri Mataji: Is she crying? Which one?

Sahaja Yogi: [Inaudible].

Warren: No, it's the other one.

Has anyone got any suggestions or anything that-

Shri Mataji: Yes, that's better to tell -

Warren: Mother is just asking. Or any ideas that they want to put up a map of the trip in India? Don't be shy.

Sahaja Yogi: [Unclear]

Warren: Can we have a visit to a silk-mill to see how saris are woven?

Shri Mataji: For that you have to go to Benares [called Banarasi or Varanasi] to see the saris woven. That's done in Benares most of the silk saris. You don't find them in Delhi or anything. But -

Warren: But once in Dhulia, in Dhulia we saw saris being made.

Shri Mataji: Yes, yes.

Warren: But they were cheaper ones.

Shri Mataji: Cheaper saris. But for these special intricated ones, you see, it has a fold. Silk. Mostly you can find cotton ones being made here but not silk. But this fellow who gave you dhotis, you can go to this place and see.

Warren [to a Sahaja Yogi]: Did you bring the trunk? Can you bring it over? Mother can look at those things right now. Take a couple of people to help you.

Shri Mataji: What about the presents that Dhumal has sent for you?

Warren: They haven't arrived. 25th, they'll arrive.

Shri Mataji: Very sad.

Warren: Did you see them all, Mother? You saw them?

Shri Mataji: Oh! Nice things. We brought it with such love for you, you see. Just, what a shame! Really.

Shri Mataji: So, what about your ordering for the juices, you were saying. Juice machine or something.

Warren: Somebody is looking into it more carefully. Mister Fy [unsure] is the only one who did it in Bombay. I want somebody else to know a little bit more about it. They cost about, from about fifteen hundred up to about three thousand. Three thousand for a bigger one which has capacities to roll about four or five stalks at once.

Shri Mataji: That's a better one.

Warren: I want to wait now until we get Queensland open, because the cane has not begun until the north cost of Queensland- of New South Wales. So, only when we get Brisbane open, should we start that project.

Shri Mataji: That's a very good idea.

Warren: Because there's no cane down in this area. That will be maybe a next year project now. Mother, should we start up Brisbane ourselves in the next few months or leave it?

Shri Mataji: Yes, yes, you should start. It's all right.

Warren [to a Sahaja Yogi]: I was wondering how is Albert, is he here? [Conversation between Sahaja Yogis]

Shri Mataji: Well, you'll get a lot of people from other cults coming. That should be the problem and maybe you might feel it rather embarrassing. But take it slowly and tell them that, "You see, now you have to give up your gurus. We have no quarrel, nothing. But we can't work it out with your guru. So, please, give up".

Warren: I think if they start gently up there and then do it too.

Shri Mataji: Yes.

Warren: It could be getting slowly better.

[Conversation between Sahaja Yogis about the dhotis.]

Shri Mataji: So, how are we going to distribute it?

Warren: I think they'll just have to be very common sensible about it because there is not enough for everybody.

Shri Mataji: If you had told Me, I would have asked him to put some more. But how many did not get the dhotis?

Warren: All the men that did not get dhotis, put your hands up. The ones who did not get the dhotis. Yes, put your hands up? Ah, it's not many, very few.

Shri Mataji: Must be some of them who are cooking. Just find out from them.

Sahaja Yogi: Mother, three men who are cooking were in India, [unclear].

Shri Mataji: They must have had. All right. So, how many did not get? Please, raise your hands?

One, two, three, four, five, six, seven, eight. So, we have to have four dhotis. So, for two persons. These are for two persons.

Warren: Come on and get them, quickly.

Shri Mataji: I think they are even better so let's look at these first. They are better quality. These are better quality. For two persons. This is for two persons.

Warren: We cut it in half.

Shri Mataji: Yes, exactly! [Laughter]

[Conversation with Sahaja Yogis about the dhotis].

[Lunch].

[Shri Mataji works on babies].

[Cut in the video]

[1:53:48 old video] Sahaja Yogini: What food to give to the baby, at first?

Warren: At first, when they are born.

Sahaja Yogini: No, in the first stage following.

Shri Mataji: [Inaudible] Milk and all that.

Warren: It's not very proteinic, though.

Shri Mataji: I would say, chana. Chana-porridge, it's a good idea.

Warren: Chana-porridge.

Shri Mataji: It is chana, is it? It's a soft one, it has to be a little bit roasted and made into powder. And that is the best, if you can give chana-porridge, it will be good. Little bit or any other porridge. You can start with say, oats and things like that. Simple porridges, you should start on for the baby. But in the beginning, if you give salt, then they will not like anything sweet. So, salt should be avoided in the beginning. But when do you start giving anything to a baby like that?

Sahaja Yogini: Six months.

Shri Mataji: Food?

Sahaja Yogini: Food.

Shri Mataji: Yes, we can make porridges and things like that to begin with. But after say, a month or so, you must start them on liquids, like soups and things. [1:17:43 new video]

Sahaja Yogini: One month old?

Shri Mataji: Yes, you should start. A little bit soup, it's all right. Nothing wrong.

Warren: Strained.

Shri Mataji: Strained, absolutely strained, just water but, little soup and little things like that would be good for them.

Warren: Some barley water, some barley soup and -

Shri Mataji: Barley water little bit. Barley water is very good. Barley water, or you can start with juices, if you like, and then go to soups and then to, I mean, they, the system must get used to that, you see. Gradually you must bring round children to food. Not suddenly the heavy food.

Sahaja Yogini: Adrian is six months. He hasn't had anything yet because we got the message that you said that it was six months that they should have food for the first time.

Shri Mataji: Food is different, I mean. Not below six.

Warren: Clear, liquid.

Sahaja Yogini: But, you know, that's the way we -

Shri Mataji: No, no, no, no, no. 'Food' means 'solid food'. Solid food. You see, what you can give them, rice and dahl cooked together, make it very, because it will train up the system properly. First, you start with juices. Then come to soups and then come to solid food, in the sense that it is semi-solid. You can cook rice and dahl together, make a 'kitcheree' [split mung beans, rice and digestive spices, often vegetables]. She knows that, how to make it. Thin it out and give it to the child. That you can do, but not this dahl. Mung dahl. Mung dahl, mung dahl and rice, you can cook together and start with that, after six months. Food means, when there are solid parts. But juices and soups you must have.

Sahaja Yogini: Yes.

Shri Mataji: It's important.

Warren: And water.

Shri Mataji: And water, you should start immediately. After a month, you should start water, boiled water, you must have. But I saw your child getting, isn't it? Your child was having water all right?

Sahaja Yogini: Yes, Mother.

Shri Mataji: Yes. What is her age?

Sahaja Yogini: She's ten months now, Mother.

Warren: Ten months.

Shri Mataji: Ah, ten months, achcha [OK]. But when you started?

Warren: At what age?

Sahaja Yogini: They always had water, right from the very beginning Mother.

Shri Mataji: They have had water.

Sahaja Yogini: Yes, Mother.

Shri Mataji: That's good. So, they had water.

Shri Mataji: All right. So, what you do, six o'clock, you give him one feed, all right? And nine o'clock, another one. You can feed him one more in the night, so they won't be hungry, but in between you can give a massage on the body. Say, about seven o'clock you can do the massage. All right? So 7.30, then, he goes to bed. Nine o'clock in his sleep he must have, in his sleep, and then in the morning he'll get up at about five, that's all. Very simple. Five or six. But I think you people don't massage the body so much as prescribed. You have to massage it twice in the beginning, twice: one in the night; one in the daytime. All right? Now what else?

Now what else you wanted to know?

Sahaja Yogini: The baby's waking at night, Mother. What do we do to get them out of waking up at night-time?

Shri Mataji: You see, they are - because they're wet, in the night. That's why they get up, isn't it? Or for no rhyme and reason?

Sahaja Yogini: Yes, for no rhyme or reason.

Shri Mataji: All right. So, what you have to do is to massage their body with oil and massage their head with oil and put a lot of oil in their heads, you see. And then put some powder and clean it up. Give them a massage in the night. They will sleep very well; they won't get up.

In the night you should give them a massage in case they are restless in the night or something like that, before sleeping. You give them their last meal, say - about what time you give them last? Eight o'clock, or six o'clock?

Sahaja Yogini: It depends on their age. Gabriel and Luke have their dinner at about six o'clock. Adrian has, he goes to bed at about, he has his last meal at about seven thirty, eight, eight o'clock.

Shri Mataji: All right. So, what you do, six o'clock, you give him one feed, all right? And nine o'clock, another one, you can give like that one more in the night, so they won't be hungry. But in between, you can give a massage on the body. Say, about seven o'clock you can do the massage. All right?

Sahaja Yogini: Yes, Mother.

Shri Mataji: So, 7.30, then, he goes to bed. Nine o'clock in his sleep he must have. In his sleep, and then in the morning he'll get up at about five, that's all.

It's very simple, five or six. But I think you people don't massage the body so much, of the child. You have to massage it twice in the beginning, twice: one in the night; one in the daytime.

Sahaja Yogini: Yes, Mother.

Shri Mataji: All right? Now what else?

Warren: When do they stop breast-feeding, Mother?

Shri Mataji: Ten months. Gradually, they should take to bottle. Ten months, they can stop, then twelve, you see. In India they used to stop after three years. Nobody is bothered, but it's better to stop it by ten, eleven months or so.

Warren: If they don't get the mother's milk, say, they have to cut it short -

Shri Mataji: Of course, of course. You should take to bottles. No harm in giving bottle milk. Do it properly. But, you see, if you do not give the nipple in the mouth of the child, of the bottle, from the very beginning, or say about one or two months or three months at the most, they won't take it easily. So, best is to give once, one feed, after three months. Start giving them one feed. When the child is sleeping you give one feed, then the child is used to the nipple, you see. You have to understand the child has to get used to everything. Then they easily move. But otherwise, you suddenly [cut in video].

Sahaja Yogini: Yes, yes, Mother. They were started at six months but then they just didn't want to eat the food that we've given them. Some of the other babies, they have been eating solid food for a while -

Shri Mataji: Because the food is not tasty.

Sahaja Yogini: It's not tasty.

Shri Mataji: You must make it tasty, and you see, you must put proper salt. Salt must be properly put and a little taste must be made, little bit of butter, little bit. You see, you must make it tasty. Otherwise, the food is not tasty. They don't like it, on the tongue, just like us.

Warren: I tell them, Mother, in Sydney, they must have salt in their food and they must have-

Shri Mataji: Oh, this is a very funny idea, not to have salt. Do you all suffer from high blood pressure?

Warren: In Melbourne they refused to put any salt in food -

Shri Mataji: You see, without salt you cannot do your respiration. Ask any doctor. If there is no sodium chloride in your blood, you see, your respiration will go down. These things are essential for health, but not too much of everything. Salt is needed for food. I mean, these are all funny ideas that are coming up. But the worst thing is that you are so naïve, just like children! I mean, if anybody tells us, "Don't take salt", we'll just be saying, "Oh, you must be coming from lunatic asylum!" But if you are suffering from high blood pressure, if there's a problem of that or something, then it's different. Salt is very important for teeth, for everything. To feel relaxed, is the best way to reduce the blood pressure.

What else is there?

Warren: There's also a belief that if you give children sweet foods, as a small baby and child, that it will grow up and have blood sugar problems. So, they give very sour, sour lemons, sour fruits -

Shri Mataji: You see, I told you that, you see, that how blood sugar comes in because of diabetes, isn't it, not because of sugar. It comes only because of diabetes. Diabetes comes because of thinking too much.

If you make your child agitated all the time, you want him to think and do this very well in the school. At the age of five years, if you want him to do "O" level, then what will happen? [Laughter]

You see, she wants to make the child into a competition. What is left over by you then? Take it easy. Let the child study as well as grow normally.

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You see, she wants to make the child into a competition. What is left over by you then? Take it easy. Let the child study as well as grow normally.

Warren: Is it wise for the baby to sleep in the same bed as the parents? And up to what age, Mother?

Shri Mataji: For very small, six of age, not every time, it's not proper. I don't think it's good all the time. But a little bit, a while, and then the child must sleep in the, always be sleeping in his bed. Always, sleeping in his bed is the best, but in the same room, not in some other room. But then you should take the baby with you when you are nursing or anything. For a while, that's all. But mostly the child should be in the bed. It's not with the parents, it is sleeping between the two parents to be crashed. [Shri Mataji laughs]

Warren: Until what age should young children be kept in the same bedroom?

Shri Mataji: I mean, even now my children sleep with me! So, what can I tell you? You see, we are different type of people. We don't undress ourselves when we sleep. That's the problem with you. I hope Sahaja Yogis are not sleeping like that. Please don't sleep without clothes. The bhoots will enter into you. You must wear your cloth and then you're asleep. I'm telling you, don't sleep without clothes. The bhoots, that's the best way the bhoots enter you. What is the need? I don't understand.

Sahaja Yogini: Mother, some of the babies have been experiencing a lot of pain while they're cutting their teeth, when the teeth are coming through.

Shri Mataji: There's a very old medicine, called "Steagments [unsure] powder". "Steagments powder", write it down.

Warren: Yes, I know that one.

[Cut in the video]

Shri Mataji: ... To get some ivory rings, they are very good for children. Ivory ring.

Warren: Teething rings.

Shri Mataji: Yes. Ivory rings. You get them in India. You get your plastic ones. We get ivory ones. You get some of these rings, these are very good for children.

Warren: Albert, you'd better get this.

Albert: Yes, what is that?

Warren: Ivory ring, ring. Teething rings.

Sahaja Yogini: Mother, another question. What do You think about dummies for the babies?

Shri Mataji: Dummies?

Sahaja Yogini: Yes. You know what dummies are?

[Laughter]

The little rubber thing shaped like a nipple, to an extent, and -

Shri Mataji: You see, they might develop their, their teeth are coming out, you see, if you give too much of that.

Sahaja Yogini: Yes, if you give too much. But a little bit of, maybe to settle the baby down to sleep.

Shri Mataji: It's all right, a little bit is all right, but try to keep it away. The best is to give Vishuddhi treatment and not have it. Otherwise, the teeth will be running parallel and you will have a lot of problems settling them back. But a little bit you can give that. They are called as dummies, are they?

Sahaja Yogini: Dummies, they're called, yes. Dummy nipples.

Shri Mataji: Oh, all right. There's no harm.

Warren: They want to know about toilet training, Mother.

Shri Mataji: Now, what is that?

Warren: How to stop the baby from wetting the nappies, and using the pot, basically.

Shri Mataji: About at the age of only two months or three months, you must start touching the bottom of the baby to a pot, you see. Keep a little pot like that. And try to, say, make some sounds, "shuu, shuu", like that, and all that. The child starts peeing and he gets used to the touch, you see, of the thing. Then we know that's an impulse, you see, in him, that acts as a message. And you can do, it's very simple.

Sahaja Yogini: Very early, then.

Shri Mataji: Very early you must start it. Very early.

Sahaja Yogini: We don't do that.

Shri Mataji: That's it because you have these dry nappies that's why.

Warren: Mr Freud said we shouldn't do it, Mother.

Shri Mataji: Why?

Warren: It will give you a complex.

Shri Mataji: Why?

[Laughter]

What is the complex?

Sahaja Yogi: It is mister Freud who said you shouldn't do.

Shri Mataji: A complex? We all Indians do it, we don't have any complexes, I think. Why? The one who has given you a real complex is Mr Freud himself.

What complex can be? [Kya o ga]. I can't understand. Beyond my mind, it's.

[Laughter]

Warren: All this nonsense is about how you were toilet trained and if you, if you - it explains why you behave in a certain way when you're grown up and according to how you sat on the potty and – [Laughter] Really, it's true, Mother.

[Big laughter from Shri Mataji]

Shri Mataji: You don't even know what you see. What a thing you all now said!

Sahaja Yogini: Another question, Mother.

Shri Mataji: That's why you people are very addicted to bathrooms also. [Inaudible]

Warren: It is, it's true.

Shri Mataji: We are not. You see, we are there hardly for five, ten minutes, have a bath, get out of it, you see.

The addiction comes from that kind of a thing. You're very 'bathroom cultured', that's why.

Warren: All this graffiti business is-

Shri Mataji: Graffiti?

Warren: Graffiti, writing on the walls, all this stuff. It's all coming from that.

Shri Mataji: On the walls?

[Big laughter from Shri Mataji]

Writing on the walls. You know, the best thing if you are constipated, take a newspaper. That's all, it's a simple thing. [Inaudible]

[Laughter]

That's how I've seen some people have treated them. They said, "We get constipated". I said, "Read a newspaper in the morning. That's the place you should read newspapers". Actually, nowhere else.

[Laughter]

That is its worth [unsure], nothing else, you know.

I would do that. When I don't get any chance or anything, I would say that, "I'd better read the newspaper, in the bathroom". That's the place, you see, because such filth is there.

No, no, no, no. He is, I tell you, he must be a sweeper in his last life. Must be something wrong with this Freud, I think, he must have been a sweeper.

Warren: Twelve years ago in England, Mother, there was a man called Dr Alex Comfort, who's basically a descendant of Freudian psychology, who said that you should have contraceptives available in the marketplace for children to buy, as from the age of twelve. So, that's how far we've gone.

Shri Mataji: For what?

Warren: Contraception, you know the -

Shri Mataji: Oh, I see! What? Where? Oh, no!

[Big laughter from Shri Mataji]

This is another joke. I thought it must be for constipation and things.

[Laughter]

Warren: Maybe that, too. That's instead of the newspaper.

[Laughter]

Shri Mataji: Here boys don't even understand these things.

Warren: They do here, Mother, in the West.

Shri Mataji: In the West, maybe, here they are over grown.

You don't allow them to be natural, putting all these ideas into their heads. Twelve years boy!

[Laughter]

Always these nonsenses ...

Sahaja Yogini: Mother, I have some more questions. What should mothers do about constipation in the babies?

Shri Mataji: You see, they should not have constipation themselves.

Sahaja Yogini: Well, they do when they're on the formula mixtures.

Shri Mataji: Yes, so we have so many ways of removing in India. Like you take that 'adjwain cartura' and all that, all the time when the little baby [Cut in the video]

Black grapes, dried ones, raisins, black raisins.

Sahaja Yogini: Black raisins.

Shri Mataji: Yes and prunes. Prunes with the orange juice. Orange juice is very good. And also milk, boiled milk in the night.

Sahaja Yogini: Cow's milk?

Shri Mataji: Hm, very good.

Sahaja Yogini: That's another thing, Mother. When they're weaned from the mother's breast, are they weaned on to cow's milk?

Shri Mataji: To what?

Sahaja Yogini: Cow's milk.

Warren: From breast to cow's milk, or from breast to formula mixture?

Shri Mataji: I mean, we give cow's milk, because this formula, nowadays, I don't know what they make-

Warren: It makes black stools, it's very -

Shri Mataji: If you get cow's milk, better is to remove the cream, put the water in it, and boil it. Remove the cream, and that's the best for the children. But boil it together, not separately. Always boil the milk and the water together, never separately.

Warren: So, all these mothers on formula should transfer to cow's milk?

Shri Mataji: Uh?

Warren: All these mothers who are feeding their babies on formula, on this mixture, on this powdered stuff, should change to cow's milk?

Shri Mataji: Yes, I mean, if the children can digest cow's milk, nothing happens if they can digest it. But you must know what is the amount of water you should put for it.

Warren: Proportions.

Shri Mataji: Because that's more natural to take to cow's milk.

Sahaja Yogini: What about the age group?

Warren: Well, you're supposed to be feeding them off the breast.

Sahaja Yogini: If you can't feed them off the breast?

Warren: If you can't feed them off the breast that's when you go to -

Shri Mataji: No, but what we do then, you see, for some time, you can take formula because it might be a bit better according to the age group. But, say, after ten months, you can take to cow's milk, all right. But little bit, one feed you should start, by the time they are about three months, before they are conscious. You must start one feed. Is she giving one feed at least to the baby, or not?

No, not yet. No, no, not her. I'm saying - Barbara?

Barbara: Yes, Mother.

Shri Mataji: Is she giving one feed to the baby?

Barbara: No, Mother. Only breast milk. Only breast.

Shri Mataji: No. You should start now, all right? Otherwise, again he'll be very angry with the bottle.

Sahaja Yogini: He is, Mother. I've tried him on the bottle before.

Shri Mataji: See!

Sahaja Yogini: He doesn't like it.

Shri Mataji: So, better start earlier always. One feed you must have earlier. Say, one month, you can start, because children here are very adamant type, you see.

Sahaja Yogini: Another thing, Mother.

Shri Mataji: What other things?

Sahaja Yogini: Medication for children, Mother. A lot of Panadol's given to the baby.

Shri Mataji: Panadol?

Sahaja Yogini: Yes, Mother.

Shri Mataji: For what?

Sahaja Yogini: For temperatures or irritability, teething, when the baby's crying or upset.

Shri Mataji: No. I don't think Panadol is a very good thing, horrible!

Warren: No. It contains-

Shri Mataji: It's not a very good thing, you see.

Warren: Paracetamol.

Shri Mataji: It can make the child very bad later on, the after effects.

Warren: Liver problems?

Shri Mataji: Oh, really, it's not good. You see, for- say, a child is irritable or anything, you see, you should find out what is exactly the trouble is. Is it due to the stomach trouble or anything? Then according to that you should give.

But there are natural things that you should give to the baby and not unnatural. Say, a child has got a diarrhoea. All right? A simple method is to boil these fennel seeds and mint together. Boil it. Keep it ready and give that with little sugar or candy sugar, and give that to the child twice, thrice, the child will be all right.

Simple things like that, I can give you so many medicines.

Sahaja Yogini: Yes, Mother.

Shri Mataji: Very simple. You should see why the child is sick. This Panadol is something like a sleeping pill only.

Sahaja Yogini: Yes, it is.

Shri Mataji: That's very bad, as that it.

Sahaja Yogini: Another question, Mother. One of our – [Cut in the video]

Warren: What about Gripe Water, Mother? Do you use that?

Shri Mataji: For the baby it's all right, but what about the mother? Mother has to take it up, 'ne'? What else for wind, what you can get here? You must be having some medicines for wind?

Warren: Oh, just the usual ones, Mother.

Shri Mataji: Antacid or [unclear].

Warren: What do you use?

Sahaja Yogini: Is it water, water or the Gripe Water has [unclear]?

Warren: It's fairly innocuous, isn't it? But, did they boil the alcohol off it?

Shri Mataji: What is that?

Warren: It originally has some small volume of alcohol.

Sahaja Yogini: Yes, four percent.

Shri Mataji: What is it?

Sahaja Yogini: Four percent alcohol.

Shri Mataji: In what?

Sahaja Yogini: In Gripe Water.

Shri Mataji: No, we don't give Gripe Water for the children at all. We give this adjwain water to the mother. There's another way is to – adjwain is the only thing I know very well because – I'll find out for you if there is something else you can use.

Sahaja Yogini: Should mothers have a diet avoiding wind-producing food?

Shri Mataji: Ah, of course! They should not eat rice at all. They should not eat rice. They should not eat anything that is grown under the earth. Potato, also, they should not. Anything like that. Rice, potatoes, all these things must be avoided.

Sahaja Yogini: Yes, Mother.

Shri Mataji: You don't know these?

Warren: No, but they are not basic-

Shri Mataji: Rice, Rice is never given to a woman who has got a baby. Till about ten months, she must avoid taking rice.

Warren: So, any wind-producing food should be avoided in the mother.

Shri Mataji: Everything that comes from the Mother Earth, in the sense, from the down below Mother Earth, and also milk. Milk gives wind, very much. Milk also. But milk boiled in an iron pot, you see, made out of steel, but not the stainless one, the other one, doesn't give.

Sahaja Yogini: Milk boiled in a steel pot, cast iron, cast iron, doesn't give wind?

Shri Mataji: So, you should boil that milk with the water, whatever it is, together in an iron pot.

Sahaja Yogini: Yes, Mother.

Shri Mataji: So, milk should not be taken like that by mothers directly, at all. If she has to take milk, then take it with some sort of a porridge or something, at the most. She has to take milk, no doubt. So, she should take it with the porridge, or these Crispies or something like that.

Sahaja Yogini: Yes, Mother.

Warren: What about nappies, Mother? Some of the nappies make their legs go out at forty-five degrees.

Shri Mataji: Oh, that's a terrible thing that you make the children wear, I'm really against it. It's very handy, but it's very bad. Poor- this girl has suffered so much. Even now she has problems, you see. It's plastic stuff. But we don't use plastic stuff, you see.

We use cotton ones, nice cotton ones and we put little- what you call- absorbent cotton.

Warren: I think we call them flannelette napkins here, Mother.

Shri Mataji: And then we remove the cotton. If the napkin is also wet, we remove the napkin. It can be washed. You see, we can have about twelve or, say, twenty-four, kept like that. It's very simple, how to make it. I'll show you.

This is the thing, it's the nap. [Shri Mataji takes a paper towel].

So, you, get a soft cloth, some sort of a [unclear] something. In India you get such a lot of them ready-made.

Now, what you do is to make it like that [triangle]. All right?

Sahaja Yogini: Yes, Mother.

Shri Mataji: Now, let's start. Not a thing like this. It's for a little baby. But you can have soft towelling in flannel [unsure] that works.

Warren: Flannel.

Sahaja Yogini: We get, we get soft towelling.

Shri Mataji: Very soft and thin, all right? Now what you do, you just stitch here, this portion is to be stitched, that's all. You put the baby down here, [in the middle of the triangle]. Put the little cotton on top here. Put it like that, bring it through this. All right? And make a knot here. It's finished.

Warren: Standard.

Sahaja Yogini: It's the standard way. Many of us do it that way.

Shri Mataji: All right. And then you must wash them. Hardly, it takes any time for you to wash. Say, in a day you take about, in the beginning they are small and you need more numbers. Later on, you don't need them. But you don't have all these problems of the plastics for the baby. And the child is allowed to breathe, his body grows well. Otherwise, they have, the backside is so pushed in, funny figures. And they also have- what you call- the legs going like that.

Warren: The hip joints go -

Shri Mataji: It's very bad. It's very strong and should be avoided.

Sahaja Yogini: You mean the disposables. So, do you mean?

Shri Mataji: The disposables are not good things. Only if you are going out somewhere, you see? This kind of a cloth is the best. This is a soft one and this is very good. Still, for a little newly born it's thick for us. You see, we don't do all this, we don't seam it, not to seam it at all. It's hard. You see, just take, open it out, just like that.

Sahaja Yogini: Yes, Mother.

Shri Mataji: We don't seam it.

And now, put it down like that. It's too big. For a big child, it's all right.

All right? Now, that's all! Even if you want you can put like this for a big boy, here a little fold. But normally, for a little baby, it's all right.

[End of talk]

H.H. Shri Mataji Nirmala Devi

## 1983-0319, Workshop with seekers

View [online](#).

19 March 1983

Workshop

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Workshop in Sydney, Australia, March 19th, 1983

Warren: Well, he still feels as though, even though since Realization, he still feels as though the effects of the drugs are still there in the sense that he gets the same experiences. Is that true?

Seeker: Yes

Warren: He gets the same experiences as if he was still on drugs.

Shri Mataji: Uh hm. Why don't you sit here with your left hand towards Me, right hand outside Let's see, what about, who else?

Warren: Who else was on drugs? Anyone? He was on drugs.

Shri Mataji: You are better now since I search for, sit there in the- The thing is better. Put your hand absolutely outside. Just sit in the, in the- Absolutely there. Now put your hand out. Now who else?

Warren: He's another one.

Shri Mataji : Hum;

Seeker: Yes, Mother. I've been on drugs.

Shri Mataji: Hm. So? You two feel the same way?

[Two Yogis answer the question at the same time.]

Shri Mataji: You are feeling all right.

Seeker: I don't know, Mother.

Shri Mataji: You feel that the drug effect has gone now?

Seeker: Yes, Mother, I feel most of it is gone.

Shri Mataji: All right. What about you, Robert? Are you still feeling the drug effect on you?

Robert: Yes, Mother.

Warren: But you're still experiencing the same experiences as you are having at the time you are taking drugs. That's what he just said. Or are you just experiencing something else?

Robert: It's just like a –

Shri Mataji: Less. Heaviness.

Robert: I can't seem to break through to get the clarity.

Shri Mataji: Now bring some -

Warren: Limes?

Shri Mataji: Yes. Now what else? You have to take salt, lots of salt, you see? Within yourself, vibrated salt. Now, who else is there? Yes? But you don't have the same types of experiences now.

Seeker: Oh, no.

Shri Mataji: It's only heavy.

Seeker: No, no, it's just sitting here. I feel it sitting there.

Shri Mataji: Hum. All right.

Warren: It's just like a fog, he describes it, Mother.

Shri Mataji: All right. Now?

Seeker: I'm having the same type of experiences, Mother, but it's just that –

Shri Mataji: Heaviness?

Seeker: Sorry?

Shri Mataji: Just a heaviness?

Seeker: No, my desire means leaves from my Spirit, it goes towards drugs. It's like a [unclear].

Warren: He still wants them. He wants to go back to it, and he has done since Realization. You don't mind me saying that?

Seeker: No.

Warren: Since Realization, he's had one or two, gone out and gone back, and he's trying to fight it and he's not really succeeding.

Shri Mataji: Now, you put your right to the left. That is the best. Put your right to the left. You too. No, with your right hand, with your right hand. Hum

Warren: Everybody notices that he uses the left. Use your right hand.

Shri Mataji: [to another seeker]: Mmm. You too do it. No, no like that, with the right hand.

So you are raising your will power. Is there any movement in your head? You find anything moving in your head?

Watch Me. You have to watch. You have to see Me. Come here. Just come here.

Shri Mataji: [to a Yogi who comes with a candle]: At the back. You have to give a bandhan on My back.

[to a seeker]

Just watch Me.

Now what else?

Any other problem?

Yes?

Seeker: I'm still taking insulin for diabetes.

Shri Mataji: Still have diabetes.

You have still diabetes.

Seeker: Yes Mother. I have had it for ten years and I'm still taking the same amount of insulin.

Shri Mataji: Have examined your blood sugar?

Seeker: Yes, I have.

Shri Mataji: It has not come down.

Seeker: It has not.

Shri Mataji: What have you done for it?

Seeker: Well, I worked on my left Nabhi and basically on that.

Shri Mataji: No, put your left to the right. Left to the right.

Seeker: I've been doing that for-

Shri Mataji: Come here, I'll just have a look. Come forward, just let me put my foot down there.

[Shri Mataji puts Her right foot on his left Nabhi].

Keep your eyes open, watch Me.

Seeker: Watch Mother.

Shri Mataji : Yes? [Towards another Yogi].

Seeker: Mother, I've headaches for quite a long time. I've had it for quite a long time, and it's itching, almost drives a person to distraction, and it's really hard to control.

Shri Mataji: You have a terrible liver problem. Are you going in for a liver treatment? And you should go on a diet. Not fats, nothing. There's a regular diet for liver and do that for a month. You see? Go in for a liver treatment completely.

Seeker: I cannot.

Shri Mataji: It's all right, doesn't matter.

[Towards another Yogi]. Now, remove ice, keep it there.

Now rub this ice on my feet here with this part [unclear].

You have to use the thing according to the nature of the problem, which is right-sided then use cool things, and when it is left-sided, use hot things.

Seeker: Mother, I have some sort of things that rub the head, with a heaviness on the forehead and keep so. I have to fall asleep

when You're talking and the mind is always so miring [unclear] and thinking.

Shri Mataji: Come along. You have been with Terence quite a lot? I can see the effects also when you talk you talk like him. You see, you'd better stop moving your hands. Come here, I'll see. Terence is one person you should forget. Those who have been with Terence must beat themselves with shoes every day. That's how you'll get rid of it.

[The Yogi comes closed to Shri Mataji]. And put your hands towards me. It has an effect.

Shri Mataji: Yes sir.

Sahaja Yogi: Mother, he has not recovered since the tour of India. He said I should speak-

Shri Mataji: I'll do it.

[To the Yogi who is singing]

Little louder.

[To the Yogi at Her feet]

Done. Now vibrate my foot.

[To someone else]

Left-hand towards me, right hand there. Put it under my foot.

Little far, a little away from here.

Put like this, straight hands. Hum

I must tell you there are certain things of protocol. When you talk to Me you shouldn't put your hands like this, talk to Me like this [big movements of hands]. You see, that's not the way. Normally, if you see, Indians always fold their hands, talking to me [doing namaste]. You see, it's not the way to talk to Me. It's not proper, it's to- the way you talk here, also. I think you people use too much of your hand. Otherwise also, there's no need to be using all the time like this and it looks horrid to me sometimes. And then you- some of you talk to Me, you go on like this [shaking], that's not the way to talk. Is a sign that you are not normal. In a humble way you must talk [doing namaste]. All right? This is a protocol. One must know. Best is to talk with folded hands.

Now, in India they don't call me Mother at all. Not at all. Like, "Mother" one calls from there: "Mother" from there, that's not the way. They say, "Shri Mataji", all of them. Nobody calls Me, have you heard anybody calling Me, "Mother"? So we have to learn these better methods of addressing, because that helps us. All right?

So, one has to talk with great grace and understanding, because you know Who I am now. So best thing is to use the proper way of addressing. All right?

The more protocol if you heard, the better you will be. You will really benefit very much more, because as you address Me, the deities are so alert, they see you, how you behave. Very important to be humble. Deities are there, watching all the time, and they want to see what is your reaction, how you behave, your protocol, everything. You have seeing Indians, how they talk. They have to say something, with eyes little lower, and they say it- They know Whom they are talking.

Even on the phone, Modi was talking, calling Me, "Shri Mataji". Shri Mataji is to be said, not "Mother, Mother, Mother". It's not

proper - all right? - for Sahaja Yogis, because it's important now. New people will be coming: they'll learn from you.

Shri Mataji: [to the Yogi with a candle]: All right, good. May God bless you.

Shri Mataji: [to a seeker]: It's better?

Seeker: Yes.

Shri Mataji: How were you with him?

Seeker: Very quiet.

Shri Mataji: Huh?

Seeker: Gavin gave me my Realization.

Shri Mataji: Who? He gave you.

Seeker: In the beginning, yes.

Shri Mataji: Without my photograph?

Seeker: No, no, with your photograph.

Shri Mataji: Then, how can- how did he give you? It's me who has given.

Seeker: Yes, Mother.

Shri Mataji: So never think he has given you. [unclear] All right?

Once you start feeling that you have given Realization, you lose the power of giving Realization. It's so true, [Shri Mataji laughs softly] it's so bound together, what am I to do? They're all so bound together. You have to recognize. You have to honor. That's how you're going to grow. It's something so innate, everything bound together.

It's all right, you can talk like this to people who are coming for the first time, second time, third time, all right. But you are Sahaja Yogis, all right? You are into it, you have gone to India and you've seen how people are there.

Now, it's much better, but formerly, they never really understood it. After going to India many people have realized.

Even artists, like this, he's a very famous artist, internationally famous man, before starting his program, how he bowed before Me.

Humility is very important, for your sake and for others' sake. The one who is humble will receive the most.

Seeker: [at the feet of Shri Mataji; not audible,]

Shri Mataji: Beat him with shoes every day. You got it from him.

Horrible.

By protocol you will gain [Shri Mataji laughs softly]. I don't lose anything. Whatever is eternal is eternal. That's not going to be lost. But it's you who has to strive to gain more, isn't it?

Seeker: [unclear]

[Cut in the video]

Sahaja Yogini: Really, they were all addicts.[?]

Shri Mataji: Come along [to a seeker]

Let's have Diarrhea![?]

[All Sahaja Yogis laugh.]

Shri Mataji: Come along. That's how they hide!

[The seeker is in front of Shri Mataji]

See, look at this forehead. You can see it so clearly.

Forgive, forgive, forgive.

[Cut in the video]

Shri Mataji: All right, much better now.

Shri Mataji: Yes?

Seeker: At first question, I would like-

Sahaja Yogi: Can you just wait.

Shri Mataji: Come here, come here.

Sahaja Yogi: Turn the music....

Shri Mataji: No, no, music, keep it, it's better. Clears out your Vishuddhi.

Seeker: This question I would like to ask is : if I've been given my Realization?

Shri Mataji: Oh. [Shri Mataji laughs]

Seeker: I do not know.

Shri Mataji: Have you got the cool breeze in the hands? Are you feeling a cool breeze?

Seeker: Not in my hands, and –

Shri Mataji: In the head?

Seeker: But last night it went through the right side and down to my [unclear] foot. It stopped here, it didn't go to the left side of my body.

Shri Mataji: All right. Take out your, this thing, water [unclear]. Let's rub the feet. All right. Come along. Now put your, both the

hands. You have to come on your knees. Tell him how to do it. On you knees, all right.

Let's see.

WR: Put your hands ....

Shri Mataji: Do like this. Now put down your hand. Yes

[Cut in the video]

[Sahaja Yogis laugh.]

Forget it. Done. Also, Robert. Where is Robert? Come along, here, both of you. Now, you come this side. It's done now.

Sahaja Yogi: It's better to keep this here

Shri Mataji: You have been to also.

Now, better give them lights. Nothing. Mind over it.

[Cut in the video]

Shri Mataji: Ah. Better?

Seeker: Yes, that's right.[unclear]

Shri Mataji: Yes. I've seen that. You should not, because that's a part. The body has something special.

Warren: Ekadasha Rudra, Mother. They have their hair down over their face, like David. So many times we have asked him to put his hair off it.

Shri Mataji: Which David is this?

Warren: [unclear]

Shri Mataji: David, why do you put your hair? Doesn't look nice. It's horrible, Your face, you see, out of proportion it goes. Better cut it out. It's no good. All right?

You must listen, also. You must obey. You see, by obedience, you cut off your ego that's why. You must know that Your Mother knows everything : what She says, She says for your good. See, that one thing you must know. Whatever She says, is for your good. All right? That doesn't look nice at all. Better remove it and put it proper, keep your forehead open.

[Cut in the video]

[There are carpets on the floor]

Shri Mataji: Beauty.

Sahaja Yogi : These are lotuses Shri Mataji.

Shri Mataji : All hand done. If you put it on some top then we can see how nice. [unclear] Somebody has to go[unclear] a tall person.

That one is very rich, that's more expensive.

Sahaja Yogi : This is a real beauty.

Shri Mataji : This is a real beauty.

Sahaja Yogi: So heavy.

Shri Mataji: This cloth is also quite thick I think it's [unclear] it is woolen.

Sahaja Yogi: How much... Shri Mataji?

Shri Mataji: This is 57.

Sahaja Yogi: 51 roopies, 5 dollars...

Shri Mataji: And this one goes to 47. This is the cheapest, this one is 47.

Very nice this one, when you will put up it will look very nice.

Sahaja Yogi: What do you suggest?

Shri Mataji: Why not you put it here? Isn't it? I don't know if it will be sufficient. Or in the meditation room is there a possibility?

Sahaja Yogini: [Unclear]

Shri Mataji: It's quite a lot, may be.

## 1983-0320, Workshop for new people, candle treatments

View [online](#).

20 March 1983

Workshop

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Workshop for new people, candle treatments, Sydney, 1983, March the 20th

Sahaja Yogi: Just to finish off on that point, Mother often uses this expression that there are jet planes and there are bullets cars. We all have to rise at the same level and this is what this Collective Consciousness is all about [inexact interpretation].

I, when I get my Realization, am not at a higher level than you when you get your Realization. I may have cleared my chakras a little more than you but we all have to come together; we all have to work it out together. It has to be a collective experience. All right? It's not that I'm a great Yogi and you are a little, a little nothing.

Seeker lady: [Inaudible]

Sahaja Yogi: Why don't we let Mother answer that question.

Seeker lady: Right.

Sahaja Yogi: The question of people: "Even before Realization, having a certain level of awareness which was, are they close to Realization, and what if they don't even meet you? What is their position?"

Shri Mataji: You have to know that you all have been seekers before also. This is not the first time you have been seeking. So, already you have reached a certain state where you feel and you are aware that something more has to happen to you, you are already ready for that, some of you have really taken birth in this time just for this.

So, because I'm not going to talk of your past, past is over now, we have to think of the present. One has to know that all of you, get Realization, some people have certain problems, on their different centers, as I told you, different types of problems people have.

Because of these problems, the Kundalini goes back to its attention because Kundalini has to look after your problems. She's your mother. So, she goes there, attends to that problem and again she rises. But only thing you have to learn, how to make her rise, how to cooperate with her, how to understand your own problem and give additional help to solve the problems.

Now you will be amazed that you just get rid of your false identifications with yourself. You become absolutely detached from that, because you start talking in the language of chakras and centers. You start saying that, "This center is bad, that center is bad, this is not all right Mother, that's wrong with me, that is wrong with me", that's all. You don't say I've cancer, you don't say I'm mad, you don't say I'm egoistical. You just say: "Mother this center is not all right, that center is not all right."

Depending on the quality of your centers, the chakras, as -they are, the ones who really are the channels for the energy of God to flow in. Regarding them, you have to be careful, how your chakras are. Are you clean or not? Some of you will find cool breeze flowing all right in the hand, but may be, one chakra is catching. On one chakra you will feel the heat, or you may feel the numbness, you might feel also a kind of a, we can say, a kind of a tingling on certain fingers.

Now wherever there is tingling, you must know there is a kind of a struggle going on between those chakras and the Kundalini. So, you should just try to help your chakras, to awaken them and also must know that every one of you are part and parcel of the whole. You are awakened now, you are awakened to that part and so you have to be more careful. Because if you suffer from some chakra, I can feel it. But if others, those who are not Realized, I don't feel it at all, I'm not bothered. There can be any number of devils or anything, doesn't matter to me. But if you people, who are Realized souls, have a slight problem immediately I know that you have this problem, my attention is diverted to that. So, you must understand that the attention is all the time there to look after you, to give you a better guidance, your Spirit is all the time working. But you must learn how to take the guidance from your Spirit that's the main point; so, nobody is lower or higher as he said. I've seen some people who were declared as

drunkards, this, that, overnight, there are finished [with that], they are perfect people, not only, but very good Sahaja Yogis. So, you see, all these clouds have come on the sky of your being in this life time, doesn't matter, makes no difference. But your past is great, that shows. So, you don't have to worry as to how far you are, where you are, there's no degree or anything to measure it. They must be all aware already, otherwise you would not come to me, first of all. And to get Realization itself, is a very big thing.

Now there's a very good seeker I know of, who came to me, and he got his Realization but he did not feel it on his hand, because he has a very bad Vishuddhi. And with a bad Vishuddhi chakra, you may not feel it in your hand, doesn't matter. But you'll feel peaceful, you'll feel joyful. And you can feel it on top of your head, or others can feel it. Gradually your fingers will start improving and they will give you better results.

For example, people who do hard work with their hands, also their fingers can be numbed, so we have to use certain methods, like looking after our hands. This body now is a temple of God so we have to look after it in a way, respectfully, not for the way the – you see, the prostitutes, when they want to sell their body they look after their body. No, but respect, with respect to our body.

We have to look after ourselves in a way that we should keep good health. And to keep good health in Sahaja Yoga, there are thousand and one things, which you have to know, which is very easy to understand, and which will be told to you for no price at all, nothing. It is the Divine that is anxious that you should get it, that you should settle down, that you should enjoy it. So, you don't have to be so anxious about it. These anxieties must be given up, just try to understand your centers.

Now many of you did feel the cool breeze. But maybe, after some time, you may lose it, doesn't matter. You'll go up and down, like that, doesn't matter. It does not mean that you've lost it, not at all.

Now supposing you try a method, a simple method, that you first put your left hand towards my photograph – just now you can try – and right hand on the Mother Earth, let's see.

Right hand on the Mother Earth, that's why I wanted to have it in the open, but doesn't matter now, if rain is good for you, for the farmers, let's have it.

So, now put your left hand like this, and right hand – those who are sitting can put up like that [towards the sky]. Like this. Back [the palm towards the back]. Yes. Right hand like this, right. Not left, right hand.

Sahaja Yogi: It's on the ground. No, like this.

Shri Mataji: Backwards, yes, right hand.

Now what we are doing, the left-hand side power, is the emotional power. Now if you have an emotional problem – say, somebody has been taking drugs, he's a left-sided person. Some drugs are- LSD and all that- right-sided, but most of the drugs take you to the left side. Gurus are left sided problem. Most of these problems are mental problems, are left-sided problems. But the problem of the intellectuals is right sided, futuristic people is right sided. People who are running the rat race are right sided, you see, that kind of over activity, that kind of things. On the contrary, those who have taken to drugs are left sided.

So, first try with the left, let's see.

Now put your right hand on the Mother Earth. Put your right hand on the Mother Earth.

Now, put your left hand towards Me.

Gradually, you'll find it will start flowing in your left hand. Is it flowing?

Put your right hand on the Mother Earth, because the Mother Earth takes away. You see, you are just earthing it, put it on it, touch it, touch, touch it, you see, you are earthing yourself, is a very simple thing.

Now left sided problems easily go to Mother Earth, it's true, but the best is to have a light. Now, say, if you have a candle, candle is the best, for left-sided problems, candle is the best thing to take it. Because left sided problems, we can say, are cold problems, or problems which arise from coldness. You see, a person who becomes inactive.

Now see.

You just put your left hand towards me like this and right hand towards a candle.

You 'll be amazed, sometimes, the candle starts burning "tac" and drop like that and sometimes it creates such black smoke

that, if it is next to a wall, you might find the whole wall becoming black. It's very interesting to see how the candle reacts, but you must have a photograph in front. And there should be a candle before the photograph and one candle like this to take it out. Like that. Now, see, better? All right?

You'll feel it's going down. You'll feel from your head, you'll feel, you see, the pressure is going down.

Better now? Like this. Put the hand like that, like back side, not towards me, like that yes, yes. Now. Hum. Now put left hand, if you're sitting on the ground, it's better to put towards me, left hand.

It's coming, it's going, it's working.

It's like the energy, you see, that is coming through the photograph, it's pushing it down towards the light, and the light burns it off. Light gets awakened, by you. It's surprising but it does.

It's better now? See. We work out, you'll feel it. You will feel it yourself, there is nothing to certify. You will feel yourself. Put your left hand towards me, left hand towards me like this, yes. You all will feel it yourself.

Now people who have been to gurus, who have sort of schizophrenic attitude, who are moody people, frantic, fits, they get all sorts of these, to extreme to the least you see, who are emotional, some women who cry too much, hysterics, all those things can be controlled by this simple method of putting left hand towards the photograph and right hand towards a candle.

See, it's working out?

You'll feel the movement in your head you'll feel,

Sahaja Yogi: Yes,

Shri Mataji: Feeling it now.

Sahaja Yogi: Yes.

Shri Mataji: No?

Sahaja Yogi: So, it's not there.

Shri Mataji: Now with the right-hand now.

Those who are running the rat race, you see big people who think they must earn money and all, they are running in the politics and all that kind of a – another madness they have. You see, that's also a kind of madness, you see. [Shri Mataji laughs]

So, for such people who are having a high blood pressure because of that, they will have diabetes, they'll have liver troubles. Now even for any organ, you see, any organ you take, say heart, in Sahaja Yoga we have for every organ, two types of nature. One is the one that is lethargic and another that is overactive.

So, supposing you are an overactive person, then if you are an overactive person, you are studying very hard or thinking about the future or planning something, then, you have a heart which is overactive. Or you have an intestine which is overactive. Your liver is overactive, the all system is overactive, you'll have high blood pressure and all the problems of high blood pressure, constipation, all these things go hand in hand in one personality.

Then, another personality could be a lethargic. A person who has a lethargic heart, may get a- has to get a bypass or something like that, because the heart doesn't pump. You may have a lethargic intestine, such a person might – whatever he eats just goes to the bathroom, sort of a thing or may be a lethargic liver. When you have a lethargic liver then you might get allergies. Allergies are caused by lethargic liver.

But, if you are an overactive person, if you are overactive, then the same liver which was giving you these allergies, will give you nausea, a feeling of a sickness, migraine, and vomiting, big emesis.

So, there are two types of livers also. We have two types of kidneys, two types of, everything is two types.

So, if you are a lethargic person, if you have a lethargic problem, then what you have to do is to use the light. For all the lethargic troubles, best is the light, to use the light for lethargic troubles, this is left side.

And for the right sidedness, you can use the Mother Earth. Mother Earth is the best or water and salt. So, water and salt is very good for people who are suffering from an over-activity. Now how do you do it? It's good for both, but specially for them. Like you have to put both the hands first towards the photograph, put both the feet in the water, with little salt.

Now if you are feeling the vibrations coming in both the hands, equally the same, it's all right, you don't have to worry. But supposing, one hand is more and one hand is less. The hand that is less has to go before the photograph, always. The hand that

is less has to go towards the photograph and another one has to go out. And you'll be amazed, the movement of the thing, you will feel within yourself these balloons [of ego and superego] will be moving like that [from right to left and from left to right]. And you can feel it, that something is moving in your head, you are getting relaxed.

And gradually, you'll become a master, you will know how to handle this body, absolutely, you'll become a master. And when you become master – people have become masters in eight days, in eight days. Once you become a master, then you can handle other bodies also and help other people. It's as simple as that.

So, forget about the past, now the present, we have to be in the present.

Is there any other question now?

Sahaja Yogi: I would ask question about mantras?

Shri Mataji: Mantras, yes. Now, we have got different centers, and all these centers have got different deities. As I told you, Lord Jesus Christ is here [Shri Mataji shows the Agnya chakra] Moses is here [Shri Mataji shows the upper part of the Void, a bit on the left] Krishna is here [Shri Mataji shows the center Vishuddhi]. We have a chart of that. We have books which we'll give to you. Now, we have to make, you see-

Sahaja Yogi: Excuse me. [A Sahaja Yogi brings a big chart]

Shri Mataji: Yes, this is the chart, you see, it's beautifully done, this one is very clear cut.

Now on different chakras, we have different deities – come forward, you come forward and see, all right?

All right, just let him see. You can pass it on.

Sahaja Yogi: May be there's another chart.

Shri Mataji: Another chart, all right. We have books, you see, why not give them books?

Sahaja Yogi: The books are with them Mother, they can have the other books

Shri Mataji: Open the books. You have got the chart in the books. Can you see?

Now gradually you see, we are trying to get a bigger place for you, and we should really meet in a hall again. When are you going to have first?

Sahaja Yogi: On Wednesday now they are going to meet.

Shri Mataji: Yes.

Sahaja Yogi: They can meet here first until we get a hall

Shri Mataji: Yes, if you want, Wednesday night, you see, we may not be able to get, but you can meet here. You can always come and find out. Now, what is it? There are books. Now, I'll show.

These are small books just meant for the beginner, you see. Now here, this is all given in short. Now this is the chart you have to follow – you can pass it on to people.

Sahaja Yogi: If you couldn't get one, just take another one now. You can follow it through. Pass some outside through the window please.

Shri Mataji: Give this to that gentleman also he wanted. Ah, you've got.

Gentleman: I got it here.

Shri Mataji: Oh, I see. You also take. Now.

So, the mantras are according to the chakra that is in problem. Supposing your Nabhi chakra is not all right. All right? And if you start saying the mantra of this one [Agnya] it's no use. So, you must know what center is catching, from your fingers. Now you can make out here, in this chart, if you see on this side, we have got written the numbers according to the centers. On this side, if you see it clearly?

Now these are the numbers of the centers, all right? So, then, and also here it is written in this chart, what are the different deities. Now, all these deities should be first understood, where are they, and when you have to say the mantras, what you have to do is to coil it into a proper Sahaja Yoga mantra – so have you given that?

Sahaja Yogi: It's not in these books Mother.

Shri Mataji: But they will tell you.

The pattern has to be like this, which says, whatever is the thing is, is woven into the complete- I mean you are to be recommended, isn't it? Somebody has to say. So, you have to say that I am the one who has given you this knowledge. So, just you have to use that particular thing which they will give you, the pattern, which is very simple. And you have to use these names

of these deities, different deities according. And gradually you'll be amazed that it will work out. But when you come here, they will tell you, it's very simple, it's very simple. But you must know where the chakras are.

First of all, you must become sensitive.

So, I would suggest that you must start using olive oil for your fingers and for your toes, you see, rub it nicely, make your fingers sensitive. Because of various things, our hands have become gross, you see. To feel it better, use some nice olive oil, massage it nicely. And sometimes, if you wear the gloves in the night, they can soften it also. You must soften, soft hands are better. And the nails should not be very long, not very badly cut, sort of things you see, and they are to be properly done. So, that when you use on others, they should not feel hurt with your nails. But for yourself also, you should not have very –right hand specially – because you'll have to use it like this here, say, you have a [problem of] Vishuddhi chakra [Shri Mataji puts her middle finger on her neck], then you'll have to use your Nabhi chakra like that. So, what, actually, is the matter with you, is to be first heard. So, first you have to understand yourself, what is your problem, what you are suffering from, and then, how to correct. If you could find out how to correct it and what is your problem, then it is the easiest thing, is to coil a mantra to improve yourself.

All right? It's very simple. Now you have met me only a day back, I should say, but you'll be amazed the knowledge that you will have now about yourself, will be tremendous. So, first is Self-realization, means you know yourself. Once you know yourself, you start knowing others, because we are all collectively conscious. Those who are Realized souls become aware of others.

So, first of all, if you want to see your own vibrations, you have to put yourself into bandhan like this, as I told you, like this.

Now, let's do it.

Put your left hand towards Me.

Sahaja Yogi: Like this towards Shri Mataji and the other hand goes over in the outside. So you go over once, back over the top, twice, three times, four times, five time six times and seven and that sticks your vibrations.

[Shri Mataji open both the hands, palms upward]

Shri Mataji: Now, these are your vibrations, whatever it is, now check, see now. Which finger is burning? See, carefully.

Now this is Left Nabhi. Now which one is burning, be careful.

Pay attention.

Shri Mataji: Which one? Which one?

Seeker: This place.

Shri Mataji: Here? [Mother shows the right hand] Maybe he is constipated, is he? Does he get constipation?

Seeker: He has been thinking a lot of these things.

Shri Mataji: Yes, it's the liver, sign of liver, you see, and also constipated. So, he is more a right sided person, because the right side is this thing. So, he has to put left to the right, like this. All right?

Seeker: I'm just warm and sticky, what could that mean?

Shri Mataji: You have a heart [problem]

Seeker: That's all I have.

Shri Mataji: You put your right hand on your heart.

Seeker lady: My hand is rather warm.

Shri Mataji: Warm? All right, doesn't matter, and the other one?

Seeker lady: Nothing.

Shri Mataji: Nothing. All right. So, put your left to the right. Left to the right. [Shri Mataji is doing a bandhan from the left to the right]

Sahaja Yogi: You take it- when She says left to the right, what you're doing is not just this one, but you are actually, lifting the left side.

Shri Mataji: And taking the grace from the right.

Sahaja Yogi: And you come across, you lift the left side again, because you're balancing

Shri Mataji: And taking the grace, you see, on the right side, because right side is showing nothing. If the right side is showing nothing, then what you are doing, you are lifting your left which is slightly showing and you take up and bring it down, with your right hand. Left to the right.

Sahaja Yogi: If you got problems on the right side, if you got problems in your right fingers, any of them of your hand, you take

from the left side, and over the top and you bring down the grace into the right side.  
OK. Then it's the opposite, that's as simple as that.

Shri Mataji: If she's not- if you are not feeling at all on right hand, then you have right hand problem. You're not feeling any vibrations, hum?

Seeker: Not this one.

Shri Mataji: And left hand, you are feeling what?

Sahaja Yogi: Slightly warm on the left side. This finger.

Shri Mataji: It's a combination of these.

So, he has to go from right to left. Right to left.

Seeker lady: We try with hands. [Unsure]

Sahaja Yogi: Just do it yourself now, get into balance that's the object of what Shri Mataji is saying.

Seeker lady: Can we change hands?

Shri Mataji: Yes, you can, you change hands, yes. Better.

Sahaja Yogi: Just to repeat it again, if you've got abnormal sensations, heat or something in your right hand, that means there's some damage on that side. So, you lift the left side and you bring down the grace into the right side. Just do that if you've got that problem.

Shri Mataji: Right to the left.

You take your right hand and put it like that.

Sahaja Yogi: If you've got it in the other direction, you change hands as She said and you go the other way. It's as simple as that, until it balances, until it works out. Keep doing it until it works out.

Shri Mataji: Did you come to my program before?

Seeker: No.

Shri Mataji: No, that's why. Just it has started, you see, you have to get your Realization first of all, all right? You come here. We'll have to work it out, first of all, as your Realization has not worked out, that's why. It just started. Hum? Let it work out. If the Realization works out, then only you can feel it properly. That's why.

[Aside] Right side, not at all, so I was wondering why.

Are you feeling? Good. Left hand, what are you feeling? Cool breeze in the left hand.

Seeker lady: Yes.

Shri Mataji: And not on the right. All right. So, what you do is to take left to the right.

No, with the right hand.

Seeker lady: Oh, yes.

Shri Mataji: Gradually when you'll practice you will know.

Better now? Good? Good. He's all right.

Shri Mataji: Are you all right? How are you feeling?

Yes?

Sahaja Yogi: Left hand? She is asking, you get heat on the left side or on the left hand?

Shri Mataji: You can get it on the left hand or left side anywhere. Where are you getting?

Sahaja Yogi: She says she is getting on the right hand.

Shri Mataji: Yes, you can get it on both the sides. Are you getting on right? Then you put your left to the right.

No, no, no, no, no, left hand towards Me and right hand like this. Like this. Just raise it and bring it down like this. Don't go back. Better.

Sahaja Yogi: Down. And again, and down. And again, and down. And again, and down. Now, try.

Shri Mataji: Yes, what? Yes, correct.

On the right hand? Left to the right. Left to the right. No, no, no, left. Left to the right.

Sahaja Yogi: Is there anyone that still doesn't understand.

Seeker lady: I feel it with both hands now.

Shri Mataji: Good. Both the hands cool?

Seeker lady: No, there's still a tingling.

Shri Mataji: In which hand?

[Cut in the video]

Sahaja Yogi: The left hand to Mother?

Shri Mataji: No, no. Look at Me. Left hand to Me, like this. And now right hand you pick it up from here and push it down.

Sahaja Yogi: Keep doing until it disappears.

Shri Mataji: He is all right. You're all right.

What about you? Feeling cool breeze in both the hands,

Sahaja Yogi: Keep your attention steady.

Seeker lady: I feel more balance in my hands.

Shri Mataji: Hum, balance, yes. You start feeling the balance, that's the best way.

Seeker lady: Madame, I feel very hot [inaudible].

Shri Mataji: You have a Vishuddhi that means, doesn't matter. You put your left hand at the back of your chakra here [the neck].

And put your right hand towards Me, right hand.

Shri Mataji: What about you? Are you feeling? Nothing? You never felt any cool breeze? Surprising. You come from which state? UP?

[Hindi conversation] Just see if there is any cool breeze coming from his head. [Hindi conversation] Ask some gentleman to give vibrations on his Vishuddhi, put the hand on his Vishuddhi.

Are you all right?

Seeker: I'm just getting hot from massage.

Shri Mataji: All right. Put right [towards the sky]

You are feeling hot too?

Shri Mataji: [Inaudible]

Shri Mataji: All right. Doesn't matter.

How are you feeling now?

Seeker lady: When you are balancing yourself, how long does that type of things take?

Shri Mataji: A split of a second.

Seeker lady: How long will it last, balancing yourself?

Sahaja Yogi: How long will the balancing last you?

Shri Mataji: Last? I mean there is no timing for it. It can last you forever, but if you are a very wobbly type, it may a little bit drop on, but you have to know how to do it, you see? Now, we can say we are driving a car. Now, how long will it last there? As long as you keep it. You are driving this car [Shri Mataji shows Her body] all right?

Now, what is it? Are you feeling the balance now?

Seeker lady: I? Yes.

Shri Mataji: Good, then it's good.

Sahaja Yogi: When it becomes imbalanced, that's when you correct it.

Seeker lady: So, just through the day, you just have to-

Shri Mataji: No, no, no, no, no, no. Now, if you're in balance, there is nothing wrong, it's all right, perfectly all right.

Sahaja Yogi: Can you get it when you haven't had the Realization. You mean the balancing?

Shri Mataji: Have you got your Realization?

That is the first, that's the first thing. Otherwise you have not entered into the kingdom of God, isn't it? First thing is to have your Realization. And then, now, put your hands towards Me. Yes.

Sahaja Yogi: Everybody should do that because the more you put your hands to Mother, the stronger the vibrations will flow. Take this chance because it had to develop. And just sit. It might be little uncomfortable but just keep your hands to Mother.

Shri Mataji: You got the cool breeze in your hands, are you feeling? It started. Close your eyes.

What about you? No.

Sahaja Yogi: Those who haven't their Realization, put their hands up please. Who has not has Realization.

Shri Mataji: You come forward. I think best is- and the rest of the people and Sahaja Yogis can see. Come along. Now these people can be taught by Sahaja Yogis how to give Realization, you are all right, three of you, go ahead.

[People move from one room to the other one]

And the Sahaja Yogis can meet them and talk to them. Sit down, sit down.

[Cut in the video]

[Shri Mataji holds a candle in front of Her face during the whole session.]

Shri Mataji: Just like this, put your hand.

[Shri Mataji is giving instructions to a Sahaja Yogi s to where he should give vibrations: little lower. All right little lower. Go ahead, little lower. Heart.]

Are you feeling?

Do like this with your eyes, move a little bit. Just press them, press your eyes hard, very hard- thrice. Hard, press them hard, thrice. All right?

Seeker lady: Not yet.

Shri Mataji: Not yet? It'll work out. So, a little Nabhi. It will work out. Watch Me, watch me here. Ask this gentleman to watch Me.

Sahaja Yogi: Anybody not watching, please just watch Mother. It's working it out through watching. Just relax, relax.

Shri Mataji: You got it? No?

You've got it madam, haven't you? So, you go inside because they will correct you [inaudible]. Move this side, you can go from inside, yes. Let them go from inside. You go and tell them.

You got it according to Me. All right, you go inside and you tell them that, "I can't feel it", that's all. But you've got it according to Me.

Sahaja Yogi: Anyone else who's [inaudible] now, let them work it out and show you.

Shri Mataji: Even if you get it in one hand, you should go inside and tell them. If you get it on one hand.

You've got it? You've got it, all right.

You've got it Madam? You've got it. Just go and feel on her.

What is it my child? You've got it, you go inside, you can't feel it. All right, they will tell you. You tell them, "I've got it now".

You've got it all right, but they will fix your Vishuddhi. All right?

You've got it too, haven't you? [Shri Mataji is laughing] Then don't tell Me lies, I know; just go inside. I know who has got it myself. All right, go inside, go inside; go ahead, go ahead.

You've got it, it's working. Yes, go ahead. Go inside, they will correct you. Don't get anxious, everybody is going to have it.

You got it madam, go ahead, go ahead.

[Cut in the video]

Please take the baby out a little bit, because everybody's trying to meditate, all right? Just for a minute, just a little bit.

Don't feel guilty, none of you should feel guilty. Everybody has certain problems, I think, still. You just go on saying, "Mother I am not guilty". Close your eyes. Just close your eyes. There is nothing to feel guilty about anything whatsoever. Whatever you have done is finished now. You are entering into a new awareness now, into the kingdom of God. Now you have become the Spirit, and

Spirit cannot be guilty.

Forget about the people who have not come today with you. Anyone. Just forget them. Just now, you're been yourself and they can come later on and you can give them the full advantage.

[Shri Mataji is giving instructions to a Sahaja Yogi who has his fingers on her Sahasrara: press it hard.]

[Cut in the video]

They'll give it to you the salt and sugar that you have got. Those who have got liver problem should take sugar and they'll tell you what is to be done. If you have got diabetes you must take the salt. And for other people who have arthritis and all that also, I'll ask you to bring some petrol or kerosene on. If not, you can come back again and take it from these people.

Thank you very much. Enjoy your lunch.

May God bless you!

Hope to see you in India!

Thank you.

H.H. Shri Mataji Nirmala Devi

## 1983-0320, Devi Puja: May all Your dreams get true

View [online](#).

20 March 1983

May All Your Dreams Get True

Devi Puja

Burwood Ashram, Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Puja, Burwood Ashram, Sydney (Australia), 20th of March 1983

Yogi: ... become a tremendous family and spread Sahaja Yoga in such a way that the Kingdom of God truly comes on this earth. You graciously declared Yourself, here in Australia at the Mooladhara Chakra, declared that You are the one Who is Adi Shakti, Who is the incarnation of the Holy Spirit. And [UNCLEAR] [HAVE BEEN SO] [UNCLEAR] that mankind has been able to face this stage of his evolution. By Your declaration we truly thank You, Mother. We trust that as Your children we'll be able to live up to the tremendous challenge and the tremendous work that lies ahead. But no way here do I speak on behalf of the Australian Sahaja Yogis because there is no such thing as Australian Sahaja Yogis. We are, in fact, all one. So from all our brothers and sisters, Mother, all over the world, in all the continents, in all the countries within those continents, we thank You, Mother, we wish You such a joyous birthday on this most auspicious day and we all say: "Jay Mataji!"

Shri Mataji: [INAUDIBLE]. Very nice. [INAUDIBLE] [UNCLEAR] [AND THEN ALL THESE VIRUSES, THIS, THAT] [UNCLEAR] It is vibrating now. You are supposed to [UNCLEAR] to have the [BATH?], you see. All right.

Yogi: Can we sing the...

Shri Mataji: [UNCLEAR], because [UNCLEAR] the vibrations start [UNCLEAR]. [HAVE TO TALK] [UNCLEAR] [UNCLEAR] vibrations start flowing. [INAUDIBLE] "Awaken... awaken them in me." "Awaken them in me." [UNCLEAR]. Just [UNCLEAR]. "Awaken... them in me." "Awaken them in me."

Yogi: "And You have... You have awakened them in me."

Shri Mataji: "Awaken them in me."

Yogi: This is from all Your Sydney children, Mother. Happy birthday, Mother!

Shri Mataji: Thank you. Beautiful! [UNCLEAR]

Yogi: [UNCLEAR]

Shri Mataji: [UNCLEAR]

Yogi: Let me read the telegrams to You, Mother. "This is to Shri Mataji Nirmala Devi." "Shri Mataji, on the most auspicious occasion of Your sixtieth birthday we respectfully bow at Your Lotus Feet and wishing You a very long life, full of excellent health, happiness and prosperity! We Sahaja Yogis of Bombay pledge on this momentous occasion to rededicate ourself to Your most holy cause. With love from the Bombay Sahaja Yogis." "Mataji Nirmala Devi." "Dear Mother, we all wish You a very very happy and joyful birthday! All the Belgian Sahaja Yogis." "Shri Mataji Nirmala Devi, most glorious One, we now have an ashram in Vienna."

Shri Mataji: That's the [UNCLEAR] "May the Sahaja Yoga Centre, this Sahaja Yoga Centre in the world light up this auspicious year. Happy birthdays and pranams! Sahaja Yogis of Austria."

Shri Mataji: It was beautiful.

Yogi: And there was a telephone call this morning, Mother, from Mary Laura. They now have an ashram in Geneva.

Shri Mataji: Great!

Yogi: She'll be ringing.

Shri Mataji: And Rustem rang Me up this morning too.

Yogi: Rustem from Saudi Arabia telephoned to Mother also.

Shri Mataji: And also David rang Me up yesterday before the puja. [UNCLEAR], yes.

Yogi: "Shri Mataji Nirmala Devi." Happy birthday to the Eternal and Divine Mother! May we wish You many more with an ever growing family love and devotion from France. At Your Lotus Feet, the French Sahaja Yogis." "Mrs Nirmala Shrivastava."

Shri Mataji: [HE BROUGHT IT?] [UNCLEAR]. "Did You find telegram?" I said, "No, [UNCLEAR]"

Yogi: "My thoughts are continuously with You on Your sixtieth birthday anniversary. Wish we would together on this most

important day of our lives. May Your Love for ever lighten the path of true spiritual life! Fondest love, C.P.” And from Your daughter and son-in-law Romal and Sadhana: “Many happy returns with much love! Paper’s complete.” “Paper’s complete.” We know what that means.

Shri Mataji: [UNCLEAR] I find another [BOX?] [UNCLEAR] and [UNCLEAR]. And My grandchildren.

Yogi: There are many many cards here, Mother, which I’ll let You read at Your leisure.

Shri Mataji: Anupama was sick. So Anupama said, “Let’s have a puja.” Rustem told Me on the phone that Anupama, My youngest granddaughter, was sick, so she said, “Let’s have some puja.” So they did some puja in the house of My daughter. And next day it rained, and rained for eight days, and flooded all the horrible places there. And there’s one place known for smuggling, this, that, and all that was flooded. That’s a good thing, something good is going to happen with this. They are all trying to cleanse. Wonderful! It should be [UNCLEAR] by [UNCLEAR]. Like in according to Sanskrit... Sanskrit... Sanskrit... I would say, the literary point of view, or... They have got a big science about what song should be... what words, what types of words should be used for the, say, a song of war now. So you have to use word t’a, t’ha, d’a, d’ha, n’a out of this. These [UNCLEAR] “Thaa, thaa, thaa”, like that. T’a, t’ha, d’a, d’ha, n’a. These are the things used for singing a song – when you are singing the song of war, you must use all these words. So “dis” is the way, it’s a good idea. But it’s still D, D is... Da, ta, tha, dha is little milder. Then the t’a. T’a, d’a, t’ha, d’a, d’ha, n’a. “T’is the way.” If you say “T’is the way...”

Yogi: D’at’s, d’at’s the way.

Shri Mataji: D’aat’s the way. D’aat’s the way. Let’s... better song let’s sing. [IT GIVES YOU THAT?] [UNCLEAR]. They are... they are very scientific in all this. What words to use, in what kind of a rasa, what mood you are singing. There are nine rasas. You know, you have seen that. Nine rasas, the dancing you had the... Please study the dancing, [WHAT KIND] rasas was there. It’s done by this... Pavan fellow?

Yogi: Oh yes. Yes, yes.

Shri Mataji: What is dancing on the... the tape?

Yogi: Yes, we’ve got it somewhere. We have.

Shri Mataji: You must seen that. All the nine rasas are there. You didn’t see the film? How is that?

Yogi: Ah yes, they’ve seen it, Mother. We showed it to them when we came back.

Shri Mataji: Again tomorrow, today, tonight you see, so it will be good. There are nine rasas, so... how they act... Even in acting, you see, what should, what muscles should you put down to express that. Everything is for... Karuna – means compassion – or for... what you call this... Raudra – means anger. Or for the showing this... what you call the Veera Rasa. This is Veera Rasa. This... what you call in English language... What is the mood of war? War?

Yogi: Warlike? Martial?

Shri Mataji: Martial. Martial mood, for the martial mood. See, so there are different different moods, and he has shown that. Even romans, and everything he has shown. How the muscles going to different styles... [I’VE?] finished to [UNCLEAR]? Good. Thank you very much.

Yogi: Thank You, Mother.

Shri Mataji: So, can you give Me My... [UNCLEAR] something for Me to eat.

Yogi: Oh yes. [WE FORGOT IT?] all this celebration. Should the ladies [COME AND HELP?], Mother?

Shri Mataji: No-no-no. Boys can do it. [UNCLEAR]. [UNCLEAR] from Spain.

Yogi: From [DON?].

Shri Mataji: [DON, OUR DON?].

Yogi: With all the signatures of the Sahaja Yogis.

Shri Mataji: [UNCLEAR]. “May all Your dreams get true.” Very [UNCLEAR]. [UNCLEAR]. [THIS IS WHY?], [THIS?] they’ve got lots of people there now. Just count them.

Yogi: One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen.

Shri Mataji: Oh great!

Yogi: Fourteen people. This is at the centre in Madrid. “Like something new and wonderful one day you came into my life, which vibrated with its first love. Since then the tender awe of this most innocent joy returns every year, hidden in the first buds of your red roses that say in their silence everything I can’t express.” It’s a quotation from Tagor. Tagor.

Shri Mataji: From whom is it?

Yogi: From Wood Green. It’s from London, Mother.

Shri Mataji: Wood Green?

Yogi: Sally.

Shri Mataji: [UNCLEAR]? They don't like [UNCLEAR] YOGINI: The English couple that came from Australia to London.

Shri Mataji: Where are they?

## 1983-0321, Birthday Puja: Overcoming The Six Enemies

View [online](#).

21 March 1983

Overcoming The Six Enemies

Birthday Puja

Sydney (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Birthday Puja, "Overcoming The Six Enemies". Sydney (Australia) 21 March 1983.

It is so great to be with you people today on this auspicious day; to be with Australians who have proved to be very good Sahaja yogis and who have progressed in a very speedy manner in their spiritual life. It gives me greatest pleasure to be with my children here. As you know I have so many children all over the world apart from the one whom I actually physically gave birth. We have to think of all those today who are away from us, thousands of miles, praying to God Almighty for their spiritual ascent. One has to only pray for the spiritual ascent. Because as you ascend you get all the rest of it. Because you do not ascend you do not get what is needed. That's why there are problems. And even today I had to solve some problems before I could come to puja. But if you decide that we have to ascend spiritually within us then everything that you have to receive, all the blessings that God wants to shower upon you, to make you the citizen of His great Kingdom, where you are no more judged, you are no more chastised, you are no more put to any test, of where you reside in eternal love of God and in His glory.

I could not believe about ten years back, that within ten years I'll be able to achieve this result. We should not judge the progress of Sahaja Yoga in relation to other plastic gurus. Even to create one saint will require thousand lives to pass, and so many have become prophets, it is a very big thing for you. Let us forget about what dents we have within ourselves. We have to know that we are prophets.

This assumption has to be established – that we are prophets. If you could just assume what you are, what you have become, you'll emit the glory of God!

Like a flower when it blossoms, it has its fragrance which flows automatically, but it's only human being who have freedom even not to assume, to dramatise or to assume what they are. Even if they have become prophets they still linger on with what they are not, in imagination and are still frightened, are still ego-oriented. Is falsehood. Is not your true nature. It's like acting in a drama, becoming the actor. Like somebody is acting like Shivaji, so he becomes as if he's Shivaji. The whole lifestyle, everything changes – he becomes like Shivaji. But the same person if he's acting like Hitler, he becomes like Hitler. Both are artificial. But artificial they become.

Now when you are really prophets you find it difficult to be the real person what you are, but artificial which has gone back, which is no more there, all finished. The sinner is dead, the egoistical is not there, the frightened one is gone forever, you are a prophet. Rise in the glory of that personality. People who are not prophets, who are not Godly, who are doing anti-God activities can assume to be prophets. But those who are really prophets do not want to assume the situation – that they are.

As soon as you assume, you become that. We must today get over this kind of a play our mind has been doing so far. All falsehood has to drop out. Of course as I said, I could never have dreamt that in ten years, I'll achieve these results, with so many devils around us to entice you. And credit (?) must go to you people also, that despite all hurdles and problems you had, you have ascended, ascended so far, and have become beautiful prophets. You are so transformed that little more – just to assume what you are, will make you feel so sweet.

I talked to my granddaughter, elder one, and she's just a little girl, only 11 years of age, but she told her mother: "Now I can't talk to Nani (Grandmother) because She's a Goddess. How can I talk to Her! I feel shy." At that age! While in her own life as they are

saying she's topped in all the class, she's got the, she's the editor in a magazine in her school. She's tremendous. And she's so humble that she told her mother, "I feel shy to talk to Nani, She's a Goddess, how can I talk to Her?" And Rustom told Me that she, there are vibrations emitting from her.

That's how you have to grow. First of all you have to know you are prophets and you must know that I am the Holy Ghost. I am the Adi Shakti. I am the one who has come on this earth for the first time in this form to do this tremendous task. The more you'll understand this the better it will be.

You will change tremendously. I knew I'll have to say that openly one day and we have said it. But now it is you people who have to prove it, that I'm that. Christ had disciples who were not even realised souls and they have spread Christianity – whatever it is. Under such circumstances that Christ was crucified and they were left high and dry, just twelve people struggling but they put it up. They were very humble people, their quality was extremely humble and they knew the difference between them and Christ and the Mother. Also they knew the difference between them and the others and they took to lives which were pure, illumined by the name of Christ. They were not realised souls. They cleansed themselves and kept their lives beautiful.

So, Sahaja Yogis can't afford to have these six enemies. First of all, the temper which really doesn't behave. Compassion! Replace temper with compassion. Today is 60 birthdays. And we have to just fight only six enemies within ourselves. Second is which you have, most of you have done, is to retract your attention from perversion. Most of you have done it. Your eyes are better now, steady. But still you are egoistical. Vanity. Still people are jealous, competitive. You still have some lurking materialism. A new thing that is coming, you are getting attached to your families. So, we have to change it now, in a different use. Same thing can be used for doing God's work. They can be used as the six hands of Sahaja Yogis.

The first one is the anger. You have to be angry with yourself when you do wrong things. And not to feel guilty but angry with yourself for doing wrong things. Guilty is the best way never to get rid of it. It's like a storehouse kept for personal archives, locked up. I have suffered a lot because of your guilty business very much. And they come out one by one.

So, you have to be angry with yourself when you feel guilty: "How can I feel guilty? Why did I do such a thing? I'm not going to do it." So develop your anger against yourself and not against others. And anger could be reserved for the day of war. Otherwise, when the war will break out all the Arjuna's will drop their weapons and it will be said that, "Arjuna was a great warrior – till the war started." So we are not going to waste our energy in warring with things which are just like shadows. Not to fight the shadows.

Sex, perversion, has to be diverted towards your family, your wife and you have to respect your chastity now. The whole thing becomes nothing but chastity. You lead a chaste life. Not to be like a dog, but like to be like a human being. All that attention has to become chastity which is your power, which is your protection, which is your connection with the Divine. Not forced chastity but a chastity of balance and understanding. With your family, with your wife, in a very chaste way you can live. Same with women – is more for women, I would say. That they should not join hands with other men who talk against your husbands, or who teach you against your husbands. All such men should be thrown out of Sahaja Yoga, who try to tell women against their husbands. This is a very sanctum sanctorum place where you should not interfere against the husband. Nobody has a right. If there is any problem you should let me know. It's a sign of stupidity.

Then the vanity must be made into pride. You should be proud that you are Sahaja yogis, really proud. Raise your heads with pride that we are Sahaja yogis. Pride is never oppressive, it's a glorious thing to be proud. But vanity is. Actually pride is nothing but the expression of self-esteem. Begging, borrowing, mimicry, all these things come from the less understanding of yourself. So vanity should be the pride, and the pride should be the expression of self-esteem. Self esteem is very different from ego. One is reality, another is complete artificiality.

Men now should behave like men and not like women, docile, like cows to be tied with a rope whenever their women want them to. They have to lead the society.

For the women's rights in India, the women never fought; is the men. They never fought; is the men, because men are also the fathers, the brothers, and they are concerned about the well-being of women. Women seldom fought there because they knew once they start politics of this fighting with men, there's no end to it. This is basically, they knew they have to live with men, they can't fight them. But men themselves fought; even in America it was Abraham Lincoln who fought for the liberation of women, not women.

So you have to be not egoistical, but proud. Proud that you are Sahaja yogis, proud that you are born in such a time when you have to carry on the duties of God's work. That God has chosen you! So that you should come up to that level.

Like some people I find suddenly become morose recluses, in Sahaja Yoga. They will never be forgiven because God has given you so much. Supposing somebody gives you a diamond. You are proud, you put it on and show-off. But when you have been given your Spirit, you should be proud and not to behave like recluses. Some people feel, "I should not take any job now. I'll not go out, I'll sit at home and meditate." There's no place for such people in Sahaja Yoga. "I can't do this." The word "can't" should go away from the dictionary of people who are supposed to be Sahaja Yogis. You just can't say, "I can't do it."

So the self-esteem will give you that kind of a dynamism which is needed for Sahaja Yoga, a discreet dynamism, a wise dynamism. I won't have to solve your problems any more.

The quality of competition and jealousy should be brought round. There should be competition between yourself, the one what you were and what you are. Who wins? Whether your past or present? Your present should go fast, faster and faster, leaving this past behind as much as you can.

There should be no competition between Sahaja Yogis in acquisition. Sometimes I have seen also competition in shouting, screaming and being harsh to others – there's a big competition on. Let us have competition in compassion, in mildness, in sweetness, in beautiful behaviour. Who is more cultured, who is more gentlemanly, who is deeper; keep somebody an ideal before you like that, whom you think is a very gentlemanly person or a lady who is really like a lady. But on the contrary, if you have a lady who behaves like a man as your ideal, that is also not all right. Or a man who behaves like a woman, that's also not ideal. Or the other way round. A woman who tries to show that women are different from men and women must get this. In Sahaja Yoga, there is nothing like women and men, that women must get this and men must get that. Because you are Spirit. But the cover that you have, the body that you have, the light you have, the lamp that you have, is a different thing, and to keep the light on, a woman has to be a woman and man has to be a man.

As yesterday I told you, that an apple should not try to be a mango and mango should not try to be an apple. It looks nice to be the best apple and looks nice to be the best mango. So the recluses, those who say, that you have to get out of it, behave really not like human beings but I think like – I don't know what animals do that way. Like when you get your doles you cannot become indolent, you cannot.

As far as possible, I don't like people taking doles. Not a sign of good Sahaja Yogis. You all should be hard working, you must have qualifications, you should be good people on top of everything. Good students, good cooks, good mothers, good fathers, good administrators – from where are we going to get these people? We cannot be dishwashers, can we?

So the competition between women and men must be stopped. Women must have their own place and men must have their own place. And women must know that men are their hands. If you are the shakti, they are the machines and don't kill your machines by shouting at them, by screaming at them and by putting them down, making them diffident. We'll have no place. We have to encourage them to do God's work. You have to support them, look after them, because they are the machines, they are the hands and you are the power. Of course if these hands go against the power they will suffer. So there should be no competition between children and you – my child, and his child, there should be not such competition, take out your mind from there.

There should be complete sharing. So the competition should end in sharing. How much we share? How much can we share?

See drunkards can't sit and drink alone. They have to have some people to share. The thieves must have ten people to thieve. But when it comes to the nectar of God's love how can we alone have it? Cannot enjoy.

There's no enjoyment at all in it. So let us be gentle and kind with each other. The people who are going to enjoy the nectar should have competition in sharing that nectar by which they get more and more of that. Who shares more? Who is more generous? Materialism should be taken to its beauty. You can have one thing done with your hand. That's much more beautiful than running after money, counting money, you'll become crackpots really. Those who count their money morning till evening are real crackpots.

They always lose money, there's something wrong with their brains.

Count your blessings. See life, the beauty in matter. How life has worked. See a wood, I see, I see the pattern it has created on that, the life. But it's not morose, it's not dead, it's not insipid, it's bubbling. You can see in art, you can see in all that is beautiful, the reflection of God's creative power and the joy that He wanted to emit for your happiness. While you become slaves of matter. He never wanted you to do that. You are the masters.

Last of all is the attachment to your children, to your wife, your, your, your... Whatever is mine is not 'I'. My house, that's not 'I'. My this, my, my, my, must be given up, 'Mamatva' is to be destroyed.

Instead of that, you should say 'we'. 'We' is a good word. I so many times say 'we'. And then people start wondering... One day, somebody asked me, "Mother, when you say 'we', what do you mean? How can you make us feel that way, that we are all one, the way you say 'we'?" I said, "Why not? You are part and parcel of My body. Aren't we 'we'?" Do I separate My finger from My heart? If you are part and parcel of My body then I have to talk like 'we' because I'm conscious of this collective being sitting here. So we have to talk like 'we' and not 'I, my'. And when you have to address about yourself speak it in a third person.

Like you can say: "This Nirmala is now going to London." Really, is true, because this body's going there but My heart is going to remain here. So to say that I am going is not true – if I am Adi Shakti where am I going? I'm going nowhere, I'm everywhere. Where can I go? There's no place where I don't reside and if I have to go to such a place, it's Hell only where I don't want to go (laughter). So, what I say that, "This Nirmala is going now. Leaving Australia." Tomorrow I'll be leaving. So what happens? Just this body has to move – that's all.

Like that, you start saying about your body. "This mind of mine, this mind of Mr. So and So." Is better to address yourself as Mr. or Mrs. or Miss. "So Miss, will you please get up now?" Better address yourself. Children talk like that. Like a third person.

You'll be amazed, you will see the joke behind the whole thing. You'll know how to laugh at yourself. "Oh so Mr., come along, now he's behaving like this." And you'll really become a master of yourself, because you know how to handle this baby (laughter).

It will give you that sense of maturity. So to say, "This is my child, this is my wife"; of course, you have to look after your wife and your children because they're your responsibility but do for other children more than you would like to do for your own child.

(There is somebody who has come.)

So this complete identification with your children, over protectiveness, will give you trouble. You have to believe that your family is the family of your Father, and your Mother is looking after it. If you think you can look after your family by yourself – go ahead! So don't be overprotective, don't be too worried, too upset about your family.

And keep a very sociable temperament so that your children also don't become like you. Tell them how to share. If one child has fallen off ask other children to help. Form plays in which you should show, how a child who is coming, who cannot walk properly, how other children go and try and find out methods how to help him to come out. Teach them, through dramas, through stories, through various things, what is goodness. You must help even without the idea of help. It's a pleasure, it's a privilege. It's a great

honour that you can do it.

We must change our ideas completely. Many people have a habit to serve 'your' child first – is absolutely very vulgar, shows bad breeding. Must serve others first, and then your own family. Keeping something back for your children, hiding some food for your children – is all a sign of a person who is like a 'kupamanduka', means 'a frog who lives in a small well'.

Get over it. Try, men to form your own group of men and women should form their group of women. There should be no instruction to women from men too much. Is not proper. I have discovered so many funny things, I can't understand, how these things work out. But, it is because one side you feel your family is too much, your husband is too much, you must be absolutely secluded from all the rest, or on the other side it is that you give up your husband completely - he is no good, the marriage is unsuccessful, stick on to something else which is supposed to be a something, higher goal of destruction. So both things are not good.

You must stand for your husband or wife or for your children, when it is right. But obviously you should not do it, apparently you should not do it. You should tell your child, "Alright, I understand, but I don't want to do it in the public." People should not also know that he's your child. The way he mixes up with others, stays with others, shares with others, that's how a Sahaja yogi should be.

You know as for myself, I've not even given realisation to my children so far. Can you believe it? Leave alone the knowledge of Kundalini. You can teach them. I know I can give them any time I want to. I have not given them time at all, no time to them. If you see, how much time do I spend with My own daughters? Very little time. In the whole year, this year I was there for three days with her.

So the relationship at this time is the most important, is of Sahaja Yoga and Sahaja yogis. I have seen some Sahaja yogis write to their parents, to their mothers, to their brothers, much more than they write to the other Sahaja yogis. Is very amazing. To their fathers but not to other Sahaja yogis.

You must start writing to other Sahaja yogis. Those who have lived in London, how many of them are writing to people in London? Have they made any friends or anything? – Nothing of the kind. They are so busy with their own problems, they're not bothered, to create that bondage of love. As if they have no interest in Sahaja Yoga. They stayed in the ashram, in London. How many of you are writing letters to them? To London people. How many letters do you write? Now you have met them in this programme, how many of you are writing letters to them and keep in contact? How much does it take to write a letter? Nothing. I hope as soon as you go back today you all should write letters about today's Birthday – how it was celebrated, in a beautiful way. Not to your family, not to your people, but to others. All of them are all over, you know how they are.

You write to them because you know they are the heads of the thing. Like if you write to Gregoire or you can write to Ruth in Italy, you can write to Genevieve in Geneva. You have met all of them – you should write! Ladies must write to ladies and men must write to men. Arneau is in Lausanne: why not write to him? He's there; now do you know that his wife has to go to America for a delivery? We should know about each other, very intimately. About how many people I know so many things, all the details. That's how; you must flood yourself with that love. Tomorrow you go to America or to any one of these places, you have there your brothers and sisters already established. Write to them about your Mother, what you think. You only write to Me sometimes but never to each other. Don't write too big letters to Me especially. But write nice, sweet letters, poetic letters, they'll feel happy, it's like sending flowers. Taking ideas from there it will be a very good idea. (What's the matter?)

Thus will overcome these six enemies and make them your slaves and use them for your purpose. Then they'll become great things. Then they'll be your assistants, then they will be your commanders of your army, they'll be your decorations. It is all in your hands. With wisdom, you have to do it. At this time, at the age where I've reached – I was always there, same age, I've been always mature like this, child like this, just like a young girl and an old woman, all put together, every year, every time. But I've definitely matured in understanding human beings. I've definitely got better understanding and maturity as far as My knowledge about human beings are concerned because they are...When I was born they were strangers to Me – just strangers. Imagine that

Adi Shakti should say this, but it's true! Despite I have created you, I was absolutely a stranger. But now, I've grown, I've understood you very well, I know you are My children, I know how much you love Me and how much you are close to Me.

[Shri Mataji: Why is he crying so much?

Yogi: He wants to go to the toilet, Mother.

Shri Mataji: Let him take away.

Yogi: He wants me to go with him but I'm trying to say he can go himself, but...

Shri Mataji: Let him go, this is the thing, you see, these children are very obstinate, I personally think.

Yogi: Yeah. He wants me to go with him. That's the thing, that's why.

Shri Mataji: That's it. That's bhootish, isn't it?

Yogi: Yes, that's what I'm saying.

Shri Mataji: We can think - let him go. He won't listen. Better go. See. All right, take him down.

What to do, you see, they are very obstinate. They are bhoots. Such a big boy can't go to the toilet?

Yogi: Yes...

Shri Mataji: Just to disturb him, that's all.

May God bless you.

He must really slap him now, if you give two slaps now, his bhoot will go away. Two slaps are needed. Next time he won't do it. You see at this time you must slap, not very hard but let him know that you don't like it.

Bhoots can sometimes can go away only with slapping. I have seen especially with children it happens. Two slaps on the face and they're alright. Because they're bhoots, you see, and they have to go away.]

Now whatever I have said to you yesterday for children be careful. You have to make your children assets and not liabilities, on Sahaja Yoga. So try to train them up properly. Bring them up, they deserve a good hand, to handle.

In the beginning you have to be very strict and punish them if they do anything wrong, so they know what is right, what is wrong. And once they grow up you'll be amazed what an asset they are. Some of them are very good children but if the influence of the bad children comes up too much, they might spoil the good children also. So better encourage children, who are good, who have been very sweet.

So I think of My young age, of My childhood and the dream, how it has come true. Whatever I have dreamt, is beyond my imagination. It's done now, as far as I'm concerned you don't need Me much, any more. I've told you whatever was needed for your counselling. I have taught you the methods how to redeem others, and comfort them. You know everything. Now just become masters in this art. Forgetting your past. You are all great people, all of you. So, even next year, I should see you sitting on this seat, not in My lap (laughter).

On your own, teaching your children. Let the second generation start now. The first generation is ready, now the second

generation has to come and you have to look after the second generation. I want to be a real grandmother of very grand children, that's a special privilege and real promotion and maturity. Look at this (rain is pouring down). He's going to flood your Parramatta (river in Sydney) (laughter).

Because I have said now I'm the Holy Ghost, everybody seems to be over-happy and joyous. So thank you very much, for having Me here and think of all the Sahaja yogis all around the world, all of them. Today, I think we should send some telegrams, about twelve telegrams if possible, to all the centres, saying 60th Birthday of Mother was celebrated with great joy. She sends blessings, or something. They'll be very happy. But according to Indian method it is 61st because the day I was born, that was also a birthday. That was a real birthday.

So they call it 61, and we are going to have a big programme in India also.

You are specially favoured people, and I hope you'll favour Me specially too. This year I hope, all of you are going to take up a new role and a new style of life where you become mild people, not docile men but mild people and docile women. Women have to be more docile, domesticated. They'll look nice. They'll become gentle, they'll smile better, they'll create such joy. We are here to create joy and not to enjoy some rights, which are artificial, to create joy. How much joy do we create? How much joy do we give to others? So today on this great occasion, we have to feel our joy, within our heart. Very deep down within us lies that source of joy. So we have to go deep down within ourselves and feel the joy of this sixty-year old Mother of yours, that I have within Myself. Go deep down, it's there, enjoy it and then give it to others. Like a fountain of joy you should give.

May God bless you.

Declare to all the nations now, that I am the Holy Ghost and I have come for this special time, that is the resurrection time.

## 1983-0321, Evening Program during Birthday Puja

View [online](#).

21 March 1983

Evening Program

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Evening Program during Birthday Puja

[Starts at 58:58 after the sitar. Applause]

Sahaja Yogi: Thank you very much.

Shri Mataji: [Inaudible] You must take full advantage of that. Really great, so beautiful!

Sati, Indian music is a very good routine [unsure] to master the ?

Musician: Give us time and we'll master it.

Shri Mataji: No, you are masters, you are now master, definitely. You are Ustads [high master, Muslim word] here, you are definitely Ustads.

Did you have many recitals in India?

Musician: No, Mother.

Shri Mataji: You should come. You should come, we'll organize for you now, this time. You all should come there. You are really masters. Why not in Australia? It's such a great place, it's Punya Bhoomi, a great place. I've not heard anyone else playing like you, who are outsiders. ?? with Ravi Shankar just couldn't do any justice to it though it was like a little boy playing. I mean you are so good. He's so good, it's remarkable.

Musician: What to say? [Laughter]

I'm very thankful really, it's great. It's a very difficult raga. Now you should give up that abode of yours and come down. We'll have so many ?? unless and until you teach, you see,

Sahaja Yogi: He does teach Mother, he comes down to Sydney and teaches.

Shri Mataji: Is he?

Musician: Sometimes.

Shri Mataji: Once?

Musician: Once in a while.

Shri Mataji: All right, in a while. But you are doing something else, apart from this?

Musician: Oh no, I teach also where I live.

Sahaja Yogi: He teaches in the country where he lives, up in the country.

Shri Mataji: You find better people there.

Musician: Oh no, they are all the same, but that's where I live you see, so.

Shri Mataji: You have some place there for them to stay also?

Musician: Yes. [Laughter] Yes there is place.

Shri Mataji: A real guru must have, isn't it? As he has that ??

Musician: Yes. It's like that.

Shri Mataji: Like that. That was a terrible place [Big laughter] Lots of snakes in Mayor, lots of snakes, terrible.

1:01:41

[Concert.Applause]

1:36:10

Sahaja Yogi: I suggest now that perhaps diner should be ready quite soon and they could join us for dinner.

Shri Mataji: Of course, they should. You see you don't know how an artist must eat. I should have been sitting on the ground listening to them. Really, that's how they should be respected. Artists are very much respected in India and that's why, you see, even if in the beginning they are getting short of money and things, that will come.

Also he used to play "Megha malan" beautiful one "Megha", "Megha raga" variations little from here to Malaray[unsure]. That was his specialities.

Sahaja Yogi: I wouldn't dare today it might flood.

Shri Mataji: What?

Sahaja Yogi: I wouldn't dare today it might create floods. [Laughter]

Shri Mataji: You've already played I think. [Laughter] Because it's raining.

So the raga was played Miyan Ki, Miyan Ki means tenses you see, tense, and he made this raga and they said that when he used to sing this song, the rain used to fall down, you see, that's why he's called that. But actually, it is the raga which sings the mood of the rainy season.

Sahaja Yogi: Hello rainy season.

[Laughter]

Shri Mataji: Khayal is suitable for Path gurus. This is a month of Khayal because Path gurus

This is the month of Holi and Khayal is played. Holi, you see, Holi also. That is very much, this is the mood.

We have great Holi singers like ?? Kaza. You might not have seen him.

Sahaja Yogi: I've heard him.

Shri Mataji: Did you see?

Sahaja Yogi: Oh, no.

Shri Mataji: He's great. He's a great Holi player.

You saw that lady who came to our program? You saw that lady?

Musician: Oh yes.

Shri Mataji: She is the daughter of a very great genius. Her name was Siddeshwari [died in 1977]. Siddeshwari Devi from Banaras. Her daughter now is a professor in university and she also came and sang to Me. Savita Devi, she's called. She was married first to Biju Marash [unsure] another, you must have heard his name Biju Marash, but now she is divorced and she is teaching there. She came to sing in our program.

Sahaja Yogi: Dinner we'll have in a few minutes. And first Rutha and Vira. Ruth is a flutist and Vira her daughter is a violinist. They'd like to perform a piece for You as well Shri Mataji.

Shri Mataji: All right, they must ask the forgiveness of the later artist, you see. Always it is done that first the smaller artist play and then the greater artist. [Laughter]

All right, very good we are Sahaja Yogis and we would like to hear.

Really remarkable [inaudible] so it's not easy to learn at that age.

All right, let's hear you.

Girl: It's a minuet by Mozart.

Sahaja Yogi: It's a minuet by Mozart.

Shri Mataji: Oh God! Really? Please make yourself comfortable

[The girl plays]

Shri Mataji: Such a sense! Tremendous for her age.

1:55:27

Sahaja Yogi: Mother, we will you your dinner now?

Shri Mataji: Yes, just, we'll first give them Realization, it would be better?

[Laughter]

Shri Mataji: It's easier than dinner. Let's them have the book. I'm just coming out.

[Shri Mataji goes to the sitting room.]

May God bless you.

Please be sited.

Now, let's see this gentleman.

Now, can you remove that table?

Just you have to put your hands like this, all of you. Just like this (palms towards the sky)

Close your eyes, that's all.

You'll start feeling a cool breeze in hands. As you have played before Me maybe you are already feeling it.

[Shri Mataji makes a bandhan]

See on the head.

Shri Mataji: Hum. You have all got it.

[Laughter]

Sahaja Yogi: Can you feel the cool breeze

Shri Mataji: The cool breeze in the hands.

Sahaja Yogi: Do you feel a cool breeze on your hands, is it flowing onto your hands.

[Shri Mataji makes a bandhan]

Musician: [Inaudible]

Sahaja Yogi: Just keep your attention here, don't think about it.

Shri Mataji: Just put your hand up and you can see, from your head the air-conditioner is coming.

Sahaja Yogi: As if it's flowing upwards.

Musician: Of, yes.

Shri Mataji: It's there.

Sahaja Yogi: That's the Kundalini

Shri Mataji: All right? That's the Kundalini. That's the cool breeze of the Holy Ghost.

Are you feeling relaxed? This lady also has got it. That's the reward for beautiful playing.

[Laughter]

What else can I give you? A little liver he has got. Come here just a minute.

[To the Yogi] Can you get some ?? from there and just come.

You think too much, do you? Just face Me.

Musician: Face you?

Shri Mataji: Yes, face Me. Close your eyes.

1:58:26

[Cuts in the video]

Sahaja Yogis sing the Ganesha aarti then aarti to Shri Mataji and the three great mantras.

[End of video]

1983-0322, Birthday Celebrations, Speech of Dr. S. Swaminathan in Marathi (from Nirmala Yoga, Issue 25, Pages 36-38)

View [online](#).

22 March 1983

New Delhi (India)

Birthday Celebrations, Speech of Dr. S. Swaminathan (sister of Shri Mataji) in Marathi (from Nirmala Yoga, Issue 25, Pages 36-38)

Speech of Dr. S. Swaminathan

Honourable guests, who have graced the occasion of my elder sister's 60th birthday, my younger brothers and sisters and Sahaja Yogi brothers and sisters. This evening, I consider myself fortunate for getting this opportunity of saying a few words about Nirootai. We call her Nirootai\* whom you know as Mataji Nirmala Devi.

Nirootai and myself, we both grew up together and hence I had the privilege of being closely acquainted with her virtues and the dynamism of her personality. We were born when India was a slave country, yet, being born in an affluent and well-to-do family we did not suffer from any want or other problems of life. Our childhood days were spent happily and merrily. We were born at Chhindwara i.e. my elder brother Mr. Narendrakumar Salve,—who must be known to you all because today he is the Minister for Steel and Mines,—Nirootai, myself and my younger brother Mr. Balasaheb Salve, we four were born at Chhindwara; and the younger three brothers and sisters were born at Nagpur, because our father shifted to Nagpur in the year 1928. In the year 1930, which is supposed to be the most crucial year in the struggle for the Independence of our Nation, our life-style underwent a total change. Our father renounced his title of "Rao-Sahib" to join the Freedom movement. We were too young to understand the significance of the change that was coming in our way of life i.e. our clothes, our activities etc. but perhaps due to an inborn love for freedom, we welcomed the change and never opposed it. All of us accepted the change but, amongst us, Nirootai was most zealous about accepting this change.

Our mother had to take all of us in the car whenever she and father had to attend the meetings of the then Congress, and I remember that Nirootai held similar meetings at home for us and imitating the leaders she delivered speeches from the "Home-Stage". We sang the song " Charkhd chata chata ke Lenge Swarajya Lenge" (we shall win our freedom by turning the spinning wheel). We accompanied our mother for picketing the wineshops. But most important were our processions. Bapu (Gandhiji) had introduced "Vanar-sena" (Army of the monkeys) especially for the children. With the tri-colour flag of Congress in her hands Nirootai led these processions which went round the locality where we stayed.

Thus "leadership" and that too with full understanding and purpose of achieving something in life and not merely to satisfy one's ego, was evident in Nirootai, right from her childhood.

In 1942, when "Quit-India" movement started, Nirootai participated very actively. I do not know if she has told you of an incident, of this period, that she had to be rusticated , from the college, for presenting bangles to the son of the Director of Public Instructions—who refused to co-operate with the movement.

When the orders of the rustication were received by the Principal of the college, he, being a close friend of our father, proceeded on leave. The Vice-Principal came to our home and met our mother. Father was already in jail and hence he requested our mother that she should withdraw Nirootai's name from the college otherwise her educational career would be ruined. Mother discussed the whole issue with Nirootai, who fearlessly told mother and the Vice-Principal that she would never allow her name to be withdrawn. She would much rather accept the punishment (of the British Govt.). What a sacrifice! A girl taking such a bold decision at the age of 15 or 16 was not a trifling matter. Such decisions can be prompted only by some inner inspiration. They cannot be forced and hence these inspirations coming from within like the "Word of Divine" can lift a person to very high and lofty

levels. We were very lucky in having very understanding parents who never suppressed our inner urges. I have already mentioned that our father was already in jail.

Correspondence with the family was not allowed. I do not know if you are aware of the hardships of the families of the freedom fighters before independence, because today you are sitting here in a free India and many of you may have been born in Independent India. We received a letter which our father had put in the pocket of the coat which he had sent for the laundry-wash. He had written "I have read in the papers. Heartiest Congratulations to Nirmala". Thus, even then all of us were proud of her. Just the other day some persons who are writing the biography of a freedom-fighter had enquired about Nirootai's contributions to freedom struggle, because she and a friend of her's had dared to travel about with this freedom fighter as his daughters only to save him from being arrested.

Even after her marriage Nirootai did not change and only because of her such unequivocal qualities she has been able to collect a big family of so many of you. According to me she has been attracted by "Sahaja Yoga" mainly because of the solid foundation, of right-values, importance of an ethical life and spirituality, laid by our parents in our childhood.

Every evening, after returning from the court, our father played the organ and taught us Bhajans (devotional-hymns) of all religions. We are Christians but I do not remember any special preference for Christian hymns alone. Being fond of music I was specially interested in learning these Bhajans. The first Bhajan taught was "Bande Jap Man Har Giridhri" (O mind remember Har (Shiva) and Giridhari ie. Shri Krishna) in Rag (melody) Darbari Kanara. He even made us sing these Bhajans individually.

Thus reverence for all religions was imbibed in us right from our childhood and with this background, I am not in the least surprised that "Sahaja-Yoga" has become the "life-mission" of Nirootai.

Her another distinguished quality is her motherly love for all. We are much impressed and moved by the deep faith and the genuine devotion that all of you have for her. I have been observing since yesterday how earnestly and tenderly you want to look after her. I remarked jokingly that I cannot be certain that even my daughters-in-law would look after me so well!

Therefore in a world like this, to come across such deep faith, genuine devotion, loving considerations and pure-affection is a rare experience. We shall collect by thousands if we are asked to be selfish, to distrust each other and to be violent and destructive. But we shall hesitate to come forward if we are asked to love each other, care for others as our own, and respect a human-being just because he or she is a human being.

Therefore Nirootai has accepted a real challenge—a challenge not only on the national level but also on international level, and for this we, brothers and sisters are very proud of her. She has given me an idea of her work and the people who have become her disciples. Why not? Because I firmly believe that "goodness" is the essential quality of a human-being and therefore whatever temptations may come his way he ultimately chooses the right path and comes to realise that spiritual-life and God are not myths but are Real!

I am grateful to you all for giving me an opportunity for expressing my thoughts before you and on behalf of our family members I pray to God that Nirootai should be blessed with a very very long life. We shall try to contribute in our way in her mission of "Sahaja Yoga". I am sure all of you will also cooperate with her. And in the end, beseeching the Lord to help her, I conclude my speech.

## 1983-0323, Public Program (media missing)

View [online](#).

23 March 1983

Public Program

Kuala Lumpur (Malaysia)

Talk Language: English | Transcript (English) – Draft

Public Programme, Kuala Lumpur, Malaysia, March 23rd, 1983

I bow to all the seekers of truth.

I know what Dr. Warren has told you, was quite shocking, but I didn't know how was going to announce it in Kuala Lumpur. It's all right in Australia where I've been many a-times before and there people started asking very direct questions about Me, that, "How is it Mother can do such a thing?"

So far nobody has been able to do a thing of this kind where everyone gets self-realisation. We were so much pestered that ultimately I said, "All right in the last lecture you may tell them about Me." And it so happened that we did felt an amazing feeling that people really were convinced because they were just at that point where they were wondering, "How can that be? How they have become so powerful? How they are manifesting their own powers? How is it they know that what is to be done?" It's all written down and comes to you. They just could not believe it and they used to wonder how is it that what they have got has become so practical, so simple and so much in their own power.

So far so many of them have been to other people, to other gurus, to other masters, to the churches, to other all kinds of people and what they said that, "Nothing was under our power, you see whatever they said we were doing under their power, but we never felt our own power, it's the first time we are feeling our own power, under our control, completely we are the master of the whole thing, then we must know who Mataji is." Under these circumstances then I had to say, "All right." Of course this is too much of a thing for people to bear and I have been over-cautious.

Now from 1970 I didn't talk about it openly to anyone till people got into Sahaja Yoga much deeper and much deeper till they reached a certain stage which we call as the doubtless awareness. In that stage people can give realisation to many people, can cure any kind of disease and can achieve lots of spiritual heights in such a way that they manifest it, that their compassion which is just a conception becomes active and they can see it actualising their own powers. At that stage where they become so much one with the Divine that we used to tell them about Myself, but not to everyone. Because truth is a very difficult thing to digest. Like Christ came on this earth and He just said that, "I'm the light, I'm the path," which He was. But people refused to accept it, they crucified Him. For what did they crucify Him? What crime did He do? On the contrary, He cured lot of people, He helped everyone, He talked of God. There's nothing wrong but surprisingly these were the priests who crucified Him. They're the ones who supported His crucifixion. The reason for that was that they could not bear the truth.

Somebody has to do this job, it's a job of tremendous patience and tremendous work. We have to raise mountains; it's easy to say that Kundalini is raised sahaja, means simple way, very spontaneous, but that spontaneity doesn't exist in human beings. They're very doubting type, you see, egoistical, they start thinking about everything and the Kundalini, poor thing is also is so much hurt, and she cannot rise. So it's not an easy thing to raise. Actually sometimes I feel I'm raising some mountains after mountains the way people are, specially in the West and when people are westernised by their contact with the West, these people become so difficult and they have such a big ego just like a stone on their head. It's not easy to overcome all these hurdles. Despite that it has worked and now I'm sixty years of age and in My own lifetime I've been able to see the result of it and I'm very happy about it.

Last time I told you that you cannot pay for God, you cannot pay. You cannot pay for your realisation, you cannot commercialise

God by anyone, whether it's a church or anything, you cannot commercialise it. It has to be free because everything that is Divine is free. But people who pay them, you see, get nothing, you cannot get anything because these people have nothing to do with..., if they had something they would not have charged you money. They have nothing to give you, they make you run up and down, do all kinds of circus and you think your ego is so strong that you have paid for it, so better go through with it. And people don't want to give them up at all till they are absolutely finished and fagged out. That's what it is.

I've known people who are ruined by these gurus to such an extent that they end up in lunatic asylum. But they would not give them up whatever one may try. So I'm so fed up with them that anybody comes from a guru I tell them that you go back to your guru and better not be here because you cannot drag a man on to a boat who wants to go into the mouth of a crocodile. If you drag him away, again he puts his foot in the crocodile, so what can you do with such an obstinate personality. You see, he wants to get himself destroyed; how far can you work out with him. I tell him, "My child, you have to come in the boat and save yourself from this crocodile." But to him the crocodile seems more attractive, he goes to the crocodile much more. So under these circumstances we find it impossible to give them realisation first of all and if you don't give them realisation then they think, "Oh, nothing, you cannot work on me," as if it is something to be boasted of. We can understand also that people how they think about realisation.

In Poona once we had some people, about five, six people sitting down before Me. Actually I didn't know who they were; they were the priests, Brahmins and rather against Me, I didn't know that, and when they put their hands towards Me they started shaking very much. So I said, "Why are you shaking so much." So they said, "Mother must be you are real Shakti, that's why we are shaking." So I said, "But others are not shaking why should you alone shake?" "No, no the other people sitting there, they're also shaking." I said, "You go and ask them from where do they come." So they said, "We're coming from a place called...", "but a lunatic asylum, is a famous lunatic asylum there." "We are coming from that particular lunatic asylum which is meant for very, very serious type of lunatic people and we are coming from that and that's why we're shaking before you. You better get us all right because one lunatic who came to you got cured." I said, "All right." Now I said, "Now see relatively if you understand what you are, the way these people are shaking you are also shaking in the same way." But they would not accept that at that time.

Later on all of them had become great Sahaja Yogis, today you'll be amazed how they are working for Sahaja Yoga. And they have taken a vow that, "If we are really priests of God, we must correct all the priests who are doing these things on commercial lines." And they have really taken a vow, they have taken most of the temples now, in charge of the government and they have said that, "All these people who are making money in the name of God should be given just some sort of a pension or some sort of a little pay for their work that they're doing in the cleaning and all that, but they cannot charge any money from the pilgrims who come there for the pilgrimage." And that's how they try to save so many people who have been hurt and absolutely looted by so many priests who live in those far-fetched temples. And that's how if you go on from temples to churches, churches to mosques and mosques to everything. Everywhere what you find nothing but artificiality.

God is one, no doubt but He has many aspects and the aspects of God must be understood in its full form. Once you say, "God is one," doesn't mean that He's just Rock of Gibraltar, just one piece lying somewhere. He is a living God who has eyes, who has nose, who has a liver, who has a heart, who has a brain. All His aspects are there and out of them, the one which is the stomach evolves, evolves to a high position. Even the cells of the fat of the stomach evolve to become the fat cells of the brain.

The other day I had told you about the Swadishthana chakra, how it works and how people go to extremes and fall in problems. So now we have seven chakras built within us which you can also read from the books and find out, because last time I gave you a full idea about these chakras that are within us and how these chakras work out. In the book also we have given the different chakras but in short I'll tell you.

The first chakra is the chakra of your innocence, it's the chakra which is your basement. If you have lost your innocence, if there's no chastity in your life, you are a difficult person for realisation. This is the chakra which is bestowed upon by the great deity called Shri Ganesha. He later on incarnated on this earth as Lord Jesus Christ on this Agnya Chakra, on this cross. Now this chakra is so important like it is all the excretion that man does, sex, and all the things are done through this one because it looks after the plexus called pelvic plexus which manifests this action within us of excretion. Now this excretion takes place because

of this centre being alert. If the centre is not alert you have problems on this.

Too much indulgence into wrong things is against God. And also of a life that is not moral sexuality is against God, immoral sexuality is against God. And you can see the result of that, that how many people today are developing horrible diseases. We do not know how many people have got secretly those diseases within them. Apart from that in America I would like to tell you that among young people who came to see Me, sixty-five percent of them were impotent or were suffering from some sort of a disease like that, in America. So you can imagine how terrible it is to go against Him. This can create terrible disease and people do not know how it works and once it happens doctors will just tell you, "You're just suffering from an incurable disease, we cannot cure you."

So this is one thing one should know that the Kundalini is placed above this centre, that means it is not that it has to pierce through this centre. Only this centre is down below to protect the Kundalini, the Mother, the Gauri; the Mother who resides within you, the virgin, and this centre looks after the protocol of the Mother and informs this Mother what you have been up to. I have seen people who have such horrible Kundalini as if it's a kind of a beaten up personality, , < inaudible>, trying to come up and just helplessly feeling absolutely sick. It is sometimes when I think of those days when I saw these people in a row having to this guru, that guru, and to see what's going to happen to these people, their Kundalini is there, frozen, finished, what to do with them, how will I give them realisation.

And this is today also I see some of them do have these problems and I feel so much concerned that so many people who are seekers of God, who are seeking God are just going down the drain because it's all mental projections that they accept. It's through their mental projections they think, "What with this? What's with that? What's wrong?" So those people who told us that this is not to be done did not tell us because they just wanted to have a , they told us because they were the people who were telling you the truth, they stood for the truth. But those who are today are talking all this nonsense, new style of religion they have started condemning all others are the people who are just commercialising, trying to make money out of your weaknesses, they want to make you weaker people and weaker people. And you too do not want to understand that you're seekers out and out. Today if you miss this chance you will never get it again so as a seeker you must seek the truth and not the misguidance and the wrong doings of these people.

Now this one chakra I have told you about is important and sex does not play a part in our evolution, it does not. Sex is just for a married life, for a good married life, for a honest married life and is for producing children. Those who do not lead a good life like that and are, you can say, wrong type of people do have a weak Kundalini because Kundalini feels absolutely incapable of rising if this centre is not all right. Even if it rises it is again sucked back. So this centre if it is strong it works out very well.

Dr. Warren has told you that he has seen six thousand people getting realisation, not in the cities, not in the cities, in the villages. Because city as it is, ego is too much and we have had such a great influence of all these horrible people who have destroyed the dharma, the sustenance of human beings so much to such an extent that it's not possible to give realisation to so many people, even if they're there, six thousand people, if anyone still had six thousand people out of which I think very few got realisation. The reason is they are not yet ready for their realisation or maybe that they have been indulging into anti-God projections of their minds.

So God is a person who understands everything, one thing, and He's also a wrathful God. If you want to do what you want to do or what you like to do and you say, "What is wrong in this?" then He will tell you, "This is wrong," and at the time of realisation you're judged. At this time one knows what centres you're catching, where is the problem is and how you have been dealing with yourself, everything is judged at the time because this is the Last Judgment. This is the Last Judgment but in a judgment as you know you are judged and you are elevated, you become the Spirit, when you become the Spirit you enter into the Kingdom of God and you become a total personality. You become a complete personality, you become a completely integrated personality. You do not become an abnormal person, you do not have to wear some sort of a mark on your head and walk about say that, "I'm a realised soul." The whole being changes into such a beautiful thing that you're amazed to see what has happened, how it has happened and how you have become a different person altogether like an egg becoming a bird. Real transformation takes place. If that does not take place then one must know that you're not yet fully realised. The transformation works out but you have to

work it out alongside with it and see that you're completely transformed.

So today instead of telling about all these chakras I will just tell you that the first is called as the Mooladhara Chakra which looks after the pelvic plexus which looks after the excretion. In the second chakra is the Swadishthana Chakra which looks after the mental side and the physical side whatever we do, action that takes place to this chakra and also it manifests outside in the gross aortic plexus. On top there is another chakra called the Nabhi Chakra which manifests outside the solar plexus by which our food is digested and all the viscera in the stomach are looked after and also the Swadishthana in combination with that looks after all the viscera within us and our balance.

Balance is the one we have to achieve in our sustenance. Sustenance is like your valency as a carbon has four valencies you too have ten valencies. And these ten valencies must be adjusted. If Mohammed Sahib has said, "Don't drink," He was not a man who would tell you lies. Why He said it, "You don't drink," because drinking spoils your liver, it spoils your awareness. But I don't say that, I don't say you don't drink. When you get your realisation you'll drop out, you'll not drink because you will be drinking the nectar of God's love, then you won't drink yourself. So I'm a Mother, I have other tricks of giving that, it's not the way these people directly said no use, if you tell, "Don't drink," then immediately they'll go to a pub. "If you said don't drink then I'm going to drink ten bottles," and die, that's what it is. But if you said, "Don't, you can drink," but later on you find you just cannot drink. I've known people who have just stopped drinking completely. You become a beautiful man, after getting your realisation because you are beautiful and you are a radiant personality.

I'll tell you about the third chakra, the most important thing about the third chakra is that it is for your seeking. Through this chakra you seek. First you seek your food then you seek your shelter, then you seek your powers, you seek your love, all sorts of things, and emotions also join to find your love and all that and then you seek ultimately God. You find there is nothing in all these superficial things, these parties and politics and all those things that you have been doing is just useless, there must be something beyond. Then that is the time you're caught up by these fake gurus and you get lost in that. How they work out I'll tell you later on.

Then on top of that is this another chakra which is called as the Mother's chakra. This chakra is bestowed upon by the Mother of the Universe who looks after you, gives you security and if this chakra is spoilt then you get a problem like breast cancer and all other things. I used to tell people that women should not smoke at all. It's the worst for women, of course men also should not smoke because they'll get the throat trouble, they'll have cancer of the throat. But when I told the women, they said, "Why? We have equal rights. We have equal rights to kill ourselves and cut our throats." So I said that, "Because you are more sensitive and you'll have breast cancer."

Yesterday, the day before yesterday, we read in the newspaper that in America the president of the cancer research has said that women who smoke will definitely get not only throat cancer but also breast cancer. And I Myself have said it many a times but they used to fight because men have no breasts so they cannot get it. But these women fight for equality all right but cancer does not know that. Cancer says, "If you're a woman you better get it," that's what it is. So women should not smoke at all, men also should not smoke but after realisation they just cannot smoke and they just stop it. So I don't say don't smoke because men will just run away.

The problem is when someone tells you something people don't like it but actually I'm not here to take anything from you; to give you something, something that you have within yourself, is the Spirit and you have to take it because it is your own, to your bank, you have come to your banker, he will know what you have. I have to just stand in between to give you what you have cashed inside and I have to just pass that to you as your cash. It is multifold, whatever you have put in the bank has grown in multiples now so you will get such a lot you can't imagine. But you have to have a banker standing before you, you don't get angry with your banker do you? Then why should feel hurt when they say Mother has to do it. It's a thankless job I tell you, the real thankless job which I'm doing. I'm a very happily married woman, I've got My children, My grandchildren and I'm not doing it for anything but because I cannot enjoy My life without making you enjoy your life. That's the only thing is because only the compassion that is within Me doesn't allow Me to enjoy the life of that spirituality which you all can enjoy very well, very easily and that's what one has to do.

Now on top of that is the other centre, here we can go in a slow or fast way which is the chakra is a very important centre and is a centre called your collectivity, for your collectivity. When this centre is enlightened your hands become collectively conscious. You start feeling the cool breeze in your hands and in your hands you can feel what's wrong with you and what's wrong with the others. Because these fingers are shown there are on that side also. You can see very clearly, are showing all the centres that you can feel. So on the left hand side is the emotional side and right hand side is your side which is doing the action, all physical and mental action and these how you recognise the left hand side you feel the left centres and the right hand side you feel the right centres and this is how you decode them and you'll find ultimately that it's a fact. You can immediately verify it and find out for yourself. If you find some lady is suffering here and you ask her, "Have you been to any clairvoyant or some guru," she'll say, "Yes." If she's suffering here then you can ask her that is she over-active, is she thinking too much, she'll say, "Yes." And that's how you can find out the patients what they're suffering from also then you'll have to learn how to cure them of their troubles, apart from this you must know how to raise the Kundalini and give them the ultimate that is their self-realisation.

Now after that you will see on top is a very important chakra, Agnya Chakra where I said Lord Jesus Christ is crucified there, you can say, because these two institutions of ego and superego, are each other very gentle here and to pass through that the Omkara itself, the as they call it or the chaitanya or the Ruh or they call it the cool breeze of the Holy Ghost. The son of God has to come down to get crucified so that He could prove that He is settled within you in that part. Now this is a centre between the pituitary and the pineal bodies, a very subtle centre which people call as third eye, but you don't have to develop an eye, you have to see through the eye. Actually when you see the eye means you're not seeing through the eye. So those who see the eye are outside, those who see something are outside. You have to go from inside and see yourself outside and not to see yourself outside in. This is what many people do not understand; if they see a cross they think they've become God; if they see a light they become..., they have become great. To see light is very simple, you can see this light, what's so great about seeing a light. But have you become the light? You have to become the light and that's the point people miss that you have to become and not to see something.

This centre is important because this is the centre of light and this controls your ego and superego, it also controls your eyes, it controls many things, like it controls, if you are possess by a, some negative force or anything it will show on this centre. And it will show also a person who is over-active, who has insomnia, who cannot sleep, who cannot relax. So we have two sides of this centre, here and there, one controlling the ego, another controlling the superego.

On top of that we have the last and the most important centre which is called as the Sahasrara with one thousand petals are there. These one thousand petals can be seen if you have a transverse section of the brain you will see that it's created like petals and even if you have a cross-section you can see the petals going like that, just like the petals of a lotus and if you cut it also you'll see that there are. Now the quarrel is whether nine hundred and ninety eight or one thousand, this is what the doctors will quarrel, that's not important. There are one thousand, if we have not discovered two, we'll discover them later on. But first of all discover yourself, have the light within yourself and then discuss these small little dogmatic things which have really ruined the world completely.

Now on top of that is the one that has shown, is the place which we call as the brahmarandhara, is the point where the fontanelle bone area is where you feel a kind of a softness when you are a child which pulsates. Then this area gets covered where the ego and superego meet and it becomes calcified. Then you develop your I-ness, you become Mr. I, Why, like that. But when the Kundalini rises, first you hear there in the head a kind of a sound, you can also see the rising of the Kundalini in many people who are not normal, who have some problems. But mostly if they're normal people it just rises fast and it breaks through here and you can feel the cool breeze coming out of your head very clearly. So many of you who are here have felt it, have felt it in the hands also.

So now we have to progress further with it, little more I would like to tell you about the sides that we have. The body that you see here is of a normal human being. Now a human being has a left and a right side. So left side of a person, the blue side, left side of a person has got the power which is called as we call it the Mahakali power, but you can call it as the power of desire, the desire

by which we exist. And then you go beyond desire, you start imagining things and all that, you go into another area because that is the sub-conscious area, you start going into sub-conscious area. And beyond that if you go, you go into the area called collective sub-conscious. Now this area is very dangerous because all that is dead from your creation within you which accepted by doctors that there is an area like that within us, which is built-in within us since our creation. Now cancer according to them is caused by triggering of our being by proteins called Protein 52 and Protein 58. Now these proteins enter into our being from that area known as collective sub-conscious.

Now this collective sub-conscious is a very dangerous area where people enter into through the forcing of the gurus or by mesmerism or they try to push them through some extra activities and things like that they put into and the people are pushed into the left side, these are pushed into left side they can get anyone of these diseases like mellitus and so many of these, like cancer and leukaemia, all these things come from the movement towards the left side. It's not only the gurus, even if you go to, say, a cemetery for quite some time or if you're under a shock and then you meet somebody who takes you to a cemetery or if you have some relationship with the dead or clairvoyants or these ESP and all these things, all parapsychology give you this side.

So all these people are absolutely taking a very dangerous situation. If they're vulnerable, if they're over-active people they're already vulnerable and if they're vulnerable and attacked by something from the left side they are absolutely there for cancer, waiting for it. Though cancer is built-in within us every moment we can say because of the sympathetic activities of the left and right side but the parasympathetic, the central one is always trying to neutralise it. Like if you are running very fast you can increase the rate of your heart but you cannot decrease it, it happens automatically. So the one that increases is the sympathetic which can use and the one that brings it to the normal is actually the one which is parasympathetic which a part of autonomous and this "auto" is nobody else but our Spirit. If you go and ask doctors what is autonomous they will not be able to tell you because auto means Self, now where is the Self, where does it reside and that's what we have to find out.

The another area is the supra-conscious area on the right hand side and if you enter into too much into your right side, means you're thinking too much for future, going for future, very futuristic and all that, you might enter into an area called as supra-conscious. Such people see visions and things and they can predict things about future, they're good predictors and they can also be very cruel people. They become very dry and cruel people and an example of that is Hitler. Hitler used the supra-conscious powers, he mesmerised people with such ambitious people and that's how he could managed the Germans to behave in the most brutal fashion the way they did it. It would have been impossible for any normal person to accept what Hitler said but he was so much using these powers and he used Tibetan lamas for that purpose because they too deal very much with supra-conscious powers. And that's how he had a Tibetan lama with him throughout and that's how he managed it, the supra-conscious attack.

Now the lower part of it is the hell I can say where people can pass into the hell that is called as the absolutely a base rotten stuff from where you have risen. But a human being who does not follow the human balancing processes does not become an animal, he becomes worse than an animal with the brain of a human being and the whole body like an animal, so it's a horrible combination he becomes and they become what we call in Sanskrit language, the pishachas, rakshasas and other people of that kind who are devils and these devils can be born again and again and they try to become, this time I find they have all become gurus and they're trying to misguide all the seekers because that's what their job is, to establish their own kingdom and not of God. And that's what they're doing and that's what they're expert in and they have managed so many people that you can't imagine.

And these people are now falling into such traps like I went to Australia the government is worried. Government says when they go there they become penniless. They come here they are brainless, they are like cabbages, they have no money left with them and some of them end up with drugs and most of them are now going to lunatic asylum. Within ten years they start reason of what they have been doing in and they told Me that, "Why not your government take it up," that they should look after these gurus and tell them to behave. I said, "You see, we cannot tell any government to be that idealistic, it is you who should look after your people and see what they're doing, why they're going there, who are their gurus and how they're spending their money. They said that under the circumstances that we are all free countries, we cannot do, such are the laws. I told them that laws are not for you, you must know that you are for the laws, you can change the laws. Because this is a new thing that's happening in your country.

They said fifty percent of our young people are just living for them and there're all going to India, spending all their money and people have got sixty thousand, seventy thousand crores of rupees in their banks and they have got Rolls Royces, aeroplanes, this and that but these people don't see and think, what to do? So I said, "Now I cannot suggest what you can do about it." But as far as Indian government is concerned, what can they do? Because they are not asking you to import them, they are not asking you to spend money on them. It is you who are going and spending money on them, you must keep a little watch on your people who are going there. But every government is so much worried today about these people and they don't know what to do with them and the more they're worried the more the people become adamant and they say, "What, you are going to pass this law, I'm going to break it." That's what it is and people are really going towards destruction.

So one has to understand this left side and right side very clearly that if you become right sided you start seeing visions, seeing lights and all those things. If you go to the left side you start jumping, like a dog you may bark, you may bark like a, absolutely like a ordinary bitch, some sort of a thing that you do which is absolutely wretched and useless. I mean something that you just cannot think that a normal human being would do. First of all they do is that they give you no self-esteem.

They give you an ego, all right, they can tell you, "Go naked." So you will say, "How can that be?" "Oh are shy, you are absolutely shy and why should you be shy, you must get over it, what's wrong in that?" So they pamper your ego. But that is not self-esteem. "Why should I become naked? I have my private life. Why should I become naked?" This sense of esteem is finished, once the self-esteem is finished you can start taking to all their ways and things and they become like that. And they do all kinds of things like , they said things people do that's unbelievable, that human beings can be like that. And there has been so much unholy attack on the children of God, on the seekers who are so beautifully on this earth for this great occasion where you all have to get your realisation and they're permanently finished and permanently killed by this horrible thing.

So it is not a mental thing, it is not a mental conception. Compassion is not a mental conception. "I love you," has no meaning because mental conception today, "I love you," and tomorrow, "I hate you." But compassion is a thing that acts, that just flows and it just works. You don't have to do anything about it. For example now you must have know that I have told many people, I have but I don't have to do anything about it, it just flows, it just works out. Gradually everything goes all right and it works out. So I don't have to do this to tell you mentally to think you're all right or some psychological treatment, nothing of the kind. It is just like sunshine. If it is compassion, it has to be just like sunshine, so the idea that if you talk of compassionate thing and give a very third-rate sermon on compassion and love and this and that. That doesn't that such a person is loving. It's not at all, it never means that, it means that such a person is trying to put up a show which doesn't exist. If a person has compassion, it must act.

Christ was once touched by some sick person and He felt it and He said some energy had flowed into that person, that's what is compassion. That's how it should happen but that doesn't mean that Sahaja Yoga is meant for sick people, not at all. It is meant for people who are healthy, who are courageous, who are honest, not for people who are dishonest and who are cowardly, who have no brains to understand things which is meant for really special type of people. And that special type of people, they may not be kings, they may not be queens, they may not at high positions, they can be at a very ordinary level, but there are many I found out, so many, thousands of them are there who are really special people of God and Blake has called them the men of God will become prophets and they will have powers to make others prophets.

All these prophecies that have been made are to be proved today. All the religions that have been created by these great incarnations are to be proved today. All their integrations and their co-relationship is to be established. All that can be done through Sahaja Yoga. I know it has to work out. You people have to really understand that you are the Spirit and I have to tell you something about the Spirit also today because in such a short time I don't know how much I have to tell you. Moreover, for the last twenty-one days in Australia I've been speaking everyday to so many people and looking after them, giving them realisation and after that I was very anxious that I should again re-visit Kuala Lumpur because last time I saw the response was very good and they were such nice people who got realisation and such nice good people who got realisation and are working it out further.

I was really amazed how this place which I visited, actually only the second time and the first time I couldn't meet so many people and only the second time there're so many people who came in, they got their realisation and they felt so much better and have grown so much in such a short time. It was so amazing and so joy-giving. I said, "I must go and see these Kuala Lumpur

people.” As you know that I’ve had really a hard time all this time and I may not be free for you people, for next day but I would request you that anyone of you wants to know more about Sahaja Yoga or anything you can always go to your centre, find out from the people who know such a lot. There’s nothing to feel bad about. Tomorrow you’ll become a master, when you become the master you can also tell people. So you should keep your ego outside as you should keep your chappals and shoes outside. You should not carry your ego inside because if your ego is there then nothing can go into your head, it is like a slab of stone on the head. So you keep your ego outside, you are coming, you have to learn something, to know something, to gain something. With this idea if you come to Sahaja Yoga you will progress very fast and you will really become a master, a real guru of yourself. You don’t need any guru because your guru is your Spirit.

Now what is the Spirit? Spirit is the reflection of God Almighty, while the Kundalini is the reflection of the power of God. The power of God is called as the Adi Shakti in Sanskrit language and Holy Ghost in other languages. Now this is the power of God which manifests within you as the three powers, as I told you. But there’s a fourth power which is the complete desire, pure desire within us. First of all the desire power gets into there, is pure desire and this pure desire is the representation of the Holy Ghost within us. This pure desire is to become one with the Divine. Unless and until it is manifested, a man cannot be happy, cannot be satisfied. With all other desires you can never be happy, you can be partly happy, then unhappy. But by this you become the joy, you become the joy, then there is no two sides to it, there’s no happiness and unhappiness in joy. So the first quality of the Spirit is that it is joy, it is joy. Now joy is something that is to be experienced and to be felt, not to be described.

Actually sometime today when I was coming say, for example, and I saw the cloud jutting out of the beautiful tree cloud, such a beautiful, as if some islands have come out, such a beautiful scene. The whole joy started trickling down My head absolutely and there was a Sahaja Yogi with Me, he also felt the same way, the whole thing is trickling down, the whole being and filled Me up completely and I was absolutely thoughtlessly watching that beauty. That’s what happens to you when you see something great, something really divine you start just getting that feeling within yourself. You don’t jump, you don’t shout at it but just the soothing feeling you get within yourself, actual soothing feeling within yourself. Even in Sahaja Yoga when you are sick and all that when you try to take vibrations you’ll be surprised the soothingness comes as if some soother has been put on your body. The whole thing soothes down your brain, soothes down your nerves, you become so relaxed absolutely that this Dr. Warren was a patient of very high blood pressure but after his realisation he forgot about his disease because the whole nerve, everything gets completely soothed with this immense power that runs on your being, this power of your Spirit. Now the power of Spirit, one is joy. The another great thing, I cannot describe Spirit in such a short time. I don’t know how many lectures I have given about it and you can yourself listen to those because we have those tapes here already in this place and you can listen to them and you can understand what it is.

But one of the, another special quality of the Spirit is that it’s the collective being within us. It is a collective being, means that we say that, “You’re my brother, you’re my sister,” but it is still a mental projection, it’s not a collective being but you become a collective being, then you become the Spirit, means you start feeling others within yourself. The others who are not other, as if this finger feels this finger, in the same way you start feeling others within yourself and because this Spirit which is the collective being gets awakened, it’s not yet in our consciousness, it’s not in our attention. When the light of the Spirit comes in our attention then you start becoming collectively conscious and this is what happens to you. First thing that happens to most of the people is that they become collectively conscious.

Now Jung has said that next evolution has to be where people become collectively conscious but I don’t know how many people understood him because there’re very few who follow Jung, most of them follow Freud because it is easy to go to hell, take two running jumps and you are there. But to go to heaven you have to work hard and you have to be confined to many things and that’s why people don’t want to bother about people who talk about heaven. But hell is not such a simple thing to live, hell is not a place where you are planning to go. The creator has not created you to go to hell and get yourself destroyed. It is He who is going to look after this creation, it is He who is anxious to give you realisation, it is He who is working it out so much and that you should just open your hands towards Him and get it to yourself, that’s what it is, just open your hearts and open your minds and just get it because He is anxious to do it for you.

Now the last is about Spirit, third thing is that He is, as I said, He’s joy and He’s collectively conscious, so that your attention

becomes collectively conscious, that you start feeling others on your finger tips, sitting down here you can feel anybody's vibrations and you can say what is he suffering from, what is his problem, what is the way we can help him. Also you will learn through Sahaja Yoga and you can help him sitting down here you can help that person because you enter that ether of God which is within everyone. So once you are there just like a radio receives messages through the ether the messages you can receive about others, what is happening to other people when you are sitting down here. It is much more than this but in a short thing I would just say that you become collectively conscious.

The third great quality of Spirit is that it is absolute and because it is absolute it is not relative you jump into a life that is absolute. There is no relativity, there is no alternative. You see, these vibrations will tell you always the truth, nothing but the truth because Spirit is the truth and it's . It is the truth. So when you want to know about somebody, "Now how is this person?" The vibrations will tell you. Another person who is a Sahaja Yogi will say the same thing. Even if you have ten children and tie up their eyes they'll tell the same thing that this person has this problem or this problem or this problem. Everyone will say the same thing because truth is one and that's why you just say, everything says the same and there is absolute collectivity among Sahaja Yogis.

There's no quarrel, no fighting, nothing. It is said that helium when it is heated up every molecule fights with each other. There's a big commotion there but when it is cooled down it becomes collective and starts moving in the same direction. In the same way what happens that everything that you do becomes nothing but your vibratory awareness because you get a new awareness, a new dimension by which you can judge others. For example if you want to know, "Is there God?" If you have to put your hands like this and ask the question, you'll get a cool breeze in your hands. If you want to know about Me, if I'm the Holy Ghost, all right you ask the question, put your hands like this, ask the question and you'll get a cool breeze coming. But if you want to ask about somebody who is a thug or who is a false guru, you ask about him and you'll not feel anything, on the contrary you might get some blisters. There are many gurus who have given Me blisters also. I have been touching some people and they gave Me a blister in My hand. Such horrible gurus people have created, they're nothing but just burning satanic forces. They're trying to destroy all God's work and we are playing into their hands though we are seekers of truth, though we are seekers of God we are playing into their hands listening to their third-rate talks about God and third-rate talks about divinity and love. They cannot do anything, they've never done anything, they have never given realisation to anybody, to anyone. They have nothing to be, except to take your money or do something like that.

Now the quality of God as I said is truth but all this put together of the Spirit that is His love. In love, if you have love, it's truth then you know everything about another person. But love that we know of is not the love. The love of God gives you all the knowledge of a person, it has that power built in itself that it gives you all this knowledge that you want to know about another person whom you love. The love need not be that you love that person in the mental way but you just extend your attention to that person and the love will tell you what's wrong with that person, what he has done, how to help him and you go all out and work it out, hours together you work it out and try to help him.

But there can be some people who take you for granted, many people I've seen they come to Me, three hours they'll sit down and just work on them, cure them and I said, "Will you come to the meeting?" "Now I have no time, I have to go to a party." Where did I have time to be with this woman? It was just a waste I think. This is what it is, your priorities are so wrong. So then she'll develop some other disease tomorrow she'll come to Me she'll say, "Now please." She will definitely because you are not yet totally all right. You have to become the Spirit in a full way. You have to work it out that you become totally a Spirit, completely the master and then not only that you'll be perfectly all right, you'll enjoy your life, you'll have all that is within yourself to give you complete feeling of and complete feeling of Her glory. But that security and that openness of your heart that you will give and give and give to others, no money, nothing but this love of God, these vibrations, the chaitanya that flows from you.

So for this short lecture whatever it is, I'm sorry that I've to make it very short, just I came back and I dropped here just to see you all. May God bless you, I hope you will understand your importance in this area. We have not much support in Singapore I think because the people are very funny, we haven't yet been able to do much. Now here on this side, on to Bangkok, on those sides also, I have not been able to build up much. On the other side if you see Malaysia is the only place that I can say I can put down My foot here. So this is the beginning and those people in Malaysia if they become wise enough and if they understand that they

have to sustain Sahaja Yoga here. You are the ones, if you do it you will be responsible for all these nations around here and that's why I say that you should take up responsibility upon yourself that in Malaysia you'll establish Sahaja Yoga in a proper way, in a perfect way so that others will come to Malaysia, it will be a centre for them to come down to you to learn about Sahaja Yoga and take this to their own countries to create a very, very beautiful aura, a beautiful atmosphere for them to live because the world has to change.

The time has come for the world to change, only through the transformation of human beings the world is going to change. And it is working out everywhere in every country except for this area which I tell you, Singapore, you people, Bangkok and others surrounding countries I've not been able to do much. So I request you to be steady about it. If you can manage it I'm sure we can spread it from here, a nucleus can be created here. For this you don't have to spend any money, nothing has to be done, there's no need of spending money or anything but simple thing is that you have to establish yourself. That's the only thing you have to do, is to have full faith in yourself, confidence in yourself and to get to your realisation.

May God bless you, thank you.

## 1983-0328, Spirit is the only thing that is at the centre

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28 March 1983

Spirit Is The Only Thing That Is At The Centre

Public Program

New Delhi (India)

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[Talk on video starts at 56:47]

I bow to all the seekers of truth. At the very outset, I would like to thank referred Dr Nagen Singh Ji, who has been so kind to grace this occasion. Actually, I have always treated him like my 'jyeshtha', my 'jaith' (older brother-in-law). I find it difficult even how to express my gratitude the way he has been kind to get this time, come over and talk to you about me whom he has known for so many years. The day I knew him, I knew that he was a very great soul but as in the bureaucracy he is, you are not supposed to discuss religion, neither you are supposed to discuss anything that lies beyond your job.

But when I was studying very minutely the various permutations and combinations of human problems, I was really always very much encouraged to know that there are people like him also. His greatness, you will know very soon and his sister, about whom he was saying, herself is a very great soul and the night I spent with her, I was really so much enamoured and encouraged to see such a learned personality. Like her brother, she knew so many beautiful things about God and beautiful things she said from Raghuvansha an Kalidasa.

I found myself very lonely always where I could not talk of God and His greatness and His kindness for human beings, in the company of people who were doing other work than the work of God. It was such a solace and such a hope that people who apparently appear to be in charge of helm of affairs, are also in charge of the helm of affairs, of God. A day will come when they will take up their new roles, when they will become aware that it is God who rules everything, it is He who does everything, it is He who has created everything and it is He who enjoys everything.

For this awareness, as you have very kindly said, Sir, is important that you have to be fortunate seekers. The seeking ultimately has to come to human beings, because all that is done through mental projections and conceptions, has one good point that it is always exposed and comes to an end. Every such enterprise of human beings only moves in a linear way and at a point, drops down. That's why all our conceptions and all our ideas are challenged after some time.

In politics, when we talk of communism, or of democracy or of capitalism, we are talking of a concept and not of reality. For me, I am greatest capitalist, I think, because I know my powers and my properties and I own them. And I am the greatest communist that despite having everything in life, I cannot enjoy my life without sharing...every moment of it, every bit of it.

So the meeting point only comes when all these ideologies become one at the lotus feet of your spirit. Spirit is the only thing that is at the centre and at the periphery, if you look at things, they look as if they are separate and different. But if you can approach somehow, into that state where your spirit resides, you will be amazed to see that everything integrates, everything coordinates, and there is no difference in, say, Mohammed Sahab, Dattatreya, Raja Janaka or Shirdi Sai Nath. There is no difference in their principle if you can just get to your spirit. But this is a very major step for human beings. It's a very major step for human beings because they want to live with concept and not with reality. This is a problem that we have faced throughout in Sahaja Yoga. All of us have faced it.

Even about compassion, we have a concept. For example, somebody has a hospital and goes to the hospital regularly and treats some patients and doesn't take money, we think is a very compassionate person. This is also our concept about compassion.

Actually, when reality expresses itself as compassion, then you don't do anything about it. For example, to say that I raise your kundalini, also I don't know if I do that because you are all ready, you are all like candles, I am a candle which is enlightened and if this candle enlightens another one, I do not think I have done a great job. Because if I am enlightened and you are ready and if I enlighten your candle, then it's just done. This is what reality is. There is no question of having any humility about it but that's a fact. I really do not do anything and if you are ready for this purpose. God has prepared you like this, you just have to accept yourself and if this works out in a simple, straight-forward manner, you get your realisation.

Many people think that I have cured people, so I have done some sort of a good deed or some obligation but to be very frank, that it is also a concept because what do I do to a person, where I cure that person, I don't do anything. The reason is that when I feel that I am yourself, you are a part and parcel of Me. It is not that I feel from my brain. Actually, it is in my central nervous system, actually I feel that you are a part and parcel of Me.

When Doctor Sahab's sister was sitting next to me, I myself felt the pain within Myself; because her body is part of Me and I am part of her. And I asked her: "Have you got a pain in this portion?" She said: "Yes, how do you know?" I said: "I can't tell you at this stage, but you will also know the same way."

So when nobody is the other, then where is the compassion? Because supposing this finger is paining, and if I try to rub it, am I doing any compassion to this finger? Because it's a part and parcel of Me. So, the difference between the reality and the concept is this: that with concept we develop egos, or we develop another system by which we feel obliged or anything. But with reality, you just do it. It just works. You start speaking in third person. Like you say: "It does not work out." "It works out". "It is rising." What is this 'it' that is working it out? Then you realise that you are working for that great power of God, which is His Divine Love, which is All Pervading, which is doing all living work and you have become part and parcel of that.

Same thing I found about the concept of ego, which has gone to such an extent that in the West if you go, you will recognise it much more than you recognise in India. Because we are very good at hiding it. We may be very egoistical, but in our every day-to-day life we are extremely humble to express it.

If you go to a party—simple thing I will tell you,—and if you don't drink, every body will say "why don't you drink ? You must drink," or they force you, go on forcing you. You say, "Baba, I don't drink." You have to tell 'some' lie. You have to tell for this, to hide this thing from others, to achieve a greater goal, you have to give up some lower goals of telling lies also. You have to say that: "Doctor has told me not to drink." "Oh! forget the Doctor." Then if you say that "Now you-see, the problem is I have allergies, I'll get into trouble". Somehow, you escape. But if you even once say that: "Why do you drink?" then: "You are a matron. You are very ego-oriented. You are very interfering. You are trying to show off."

See the concept of ego is just [that] to be virtuous is a problem these days. If you are virtuous, everybody will attack you. But if you even mention about virtue, you are out for a crucifixion, or you are out for poisoning, or something people will do. Because of the concept of ego.

But in Sahaja Yoga, ego is not a concept but a reality. Because when a person becomes egoistical his Agnya chakra catches, so he comes to the Sahaja Yoga centre and says: "Now see, my Agnya has caught up." He says: "I am suffering from ego disease." Openly, without feeling shy about it. Because it is like a saree which is now become black, so I better get it cleaned. He is not identified. Concepts give you all misidentifications with everything. So when it comes to reality, all this misidentification just drop out and that is why I have seen people transform so fast. I mean, you can't believe it, how people transform.

Now as Mister Dr. Warren has told you that in West, we have lots of seekers, but the Western civilization is the civilization of the

tree. They are growing without their roots, while we Indians know about the roots, we are not bothered. They are not at all in the knowledge of their roots. The trouble is, they have become so ego-oriented that their concept of ego makes them forget that they have roots even. To even to accept that they have roots, they find it impossible. Under these circumstances what happens, that the ego itself reacts on them. And that is why all the Western societies today are collapsing under that pressure of ego. But if you have to talk to them, it is not possible to tell them.

For example, in Sahaja Yoga we believe in a very moral life. In a moral life, where you are married to a woman and lead a very moral life. But we don't talk about it till you get your Realization. After Realisation, automatically they accept.

But by chance, if you say that "you have to be moral", then they just get after you. They say: "We have achieved our freedom, and this Victorian Lady is telling us some out-of-date things, and why should we accept." So the concept of ego itself is so funny that they do not know that they are catching on their Agnya Chakra.

In this great assembly of realized souls, which is a very, very great thing, to have so many saints sitting around, you know that the ego means the catch of the Agnya chakra and it's a reality. Somebody may say: "I have no ego". Alright you have none! Because better not say. But supposing he is a Realized soul, he will say: "Mother, I have got my Agnya chakra catching, you please take it out." Because it becomes a reality to him. And when it becomes a reality, you must know you are enlightened.

If it is all darkness, you do not see anything. But when there is light you start seeing what's wrong with you. You start seeing that we are sitting under one hall. Any problem to this hall is going to cause problem to all of us. And that is how you become collectively conscious within yourself.

This is also another concept people have. In the United Nations and everything I have seen that it is only they are working on the concept which they got it from their unconscious. But in reality, they haven't got it on their central nervous system, as you all have got it. They will say: "All right, you are brothers and sisters, we must help the nations, we must do this," and all that. But when it comes to reality, when it comes to the working of it, you find they do not do it, they just do the other way round.

Now how? You cannot explain. You may write books after it and you may write dogmas and you may write many articles about it. But actually, they just cannot do it by temperament, because they are not Spirits. But when you become the Spirit, the Spirit being the Collective Consciousness itself, is the reality, the concept becomes your awareness. In your chetana [consciousness], you start feeling others within yourself.

So, what is there from Canada or from Australia? I feel when these people meet, the way they love each other, the way they enjoy each other, when these Westerners go to the small villages in India, the way these villagers just embrace them, and the way they become one with each other, we have never seen people going to politics, fighting with each other or saying lies about each other – but just a meeting of these people like a huge family. The whole system of joy giving and enjoying is so beautiful that even to watch that itself is like watching a very beautiful drama of Krishna's Lila.

I've seen this happening in all the parts of the country. When the people come from across, they may be Muslims, Hindus, whatever they are, the friendship and the love and the fondness to do for others is so great that people are surprised that: "How can it be that these people, who are living together like this, are so much helpful to each other, so much loving to each other?" They never fight, they never quarrel, they never talk against each other. There is no question of people who will try to cut each other's throat, because the competition is in loving more. The competition is: "giving more". The competition is: "understanding more". There is no problem in the society of Sahaja Yoga. Sahaja Yogis will be happy to know, though our society is not so large compared to this universe, I mean ours is a very small society. But you'll be amazed we never have problems which normal people have. We are really abnormally normal. Because we have- [laughter; applause] We have no angularities. We have no problems. People have become so honest, so courageous, so good, so loving, so giving. And myself sometimes, I feel so enamoured by this expression of love and it's the waves of this ocean of love that spreads all over the world.

Even if you meet one single Sahaja Yogi somewhere, you'll be amazed the way he leads his life and the way he is so beautiful

that he impresses people immediately. Though some people do try to be troubling, but God looks after Sahaja Yogis. It's a fact. And Sahaja Yogis all of you know how He looks after and how He just tries to protect you in a very simple and beautiful way.

To know God itself is such a great blessing. Because He is the God Almighty, the God who has all the powers and all the love for us. He is our Father who is waiting for us to enter into his kingdom, to enjoy that peace and beauty of his Being because He has created us, and He wants his creation to come up to that.

Today is the great day of Holika Dahana [first day of Holi], where the symbolism of this occasion is that the satanic forces were burnt by the innocence of Prahlāda. And that is what we have to remember that when the Sahaja Yogis take to innocence and complete dependence onto their vibratory awareness which is the indication of God's manifestation through them, they are completely protected and even a satanic person like Holika could not burnt him. And this is the day, today we have to recognize that as Sahaja Yogis we stand no dangers in life. We are fearless people but we are humble people, loving people and anxious to save as many as possible, to raise the whole humanity into another awareness. In the process of your evolution, you have to achieve that for which you have to work hard.

As Tukarama [unsure] has said very clearly "???". It's the work of the great Viras [brave]. Only the courageous can do it because you know how, sometimes, one has to face this world with difficulties and criticism and how people try to insult you and trouble you when you have to keep your peace.

As Realized souls, I congratulate you very much. So many Realized souls are sitting here today it's the greatest honour for any mother to see. My age is now quite a lot, as you know, and I never felt ten years back, that within ten years I will see so many people being Realized. My father, as I told you, was a very great soul and he himself had told Me that unless and until you find out a en-masse method of Realization, you should not talk about it. Because unless and until it is en-masse, people are not going to recognize God, nor they are going to recognize any saints. But today, when it has become the reality, when it is no more a concept, God is no more a concept: He's the reality, the joy and happiness of your Spirit. The "Sat chit ananda" sthiti is just manifesting and I am enjoying all that.

I do not know how to thank you for organizing the birthday of your Mother. Normally people don't think of the Mother in Kali Yuga, they say. [Laughter]

But I must tell you, there is one person sitting before you, Dr. Nagendra Singh, who was a great devotee of his mother, and his mother was a Realized soul, a great Realised soul. I met her many a times and I always made it a point to see her. And her children have got that from her. And this is what one has to recognize, that in this world, there are many people who are basically very great spirits. Only thing you have to approach them, find them out, understand them, and discover them.

Now Sahaja Yogis are not so much upset as they were about 10 years back. Now they know that there are many people in this world who understand Sahaja Yoga. But that is not sufficient. We have to give many realizations, thousands and thousands of people have to get realization.

This is to prove, when you celebrate my Birthday, that this is not any more a Kali Yuga but a Krita Yuga has started, and that Krita yuga has to be finished now to bring the Satya Yuga on this earth.

To my great country India, I bow, because She is a Yoga Bhoomi. And as Indians, you have a special advantage, because as I told you that Vinayakas, all are here, all the Jyotirlingas are here, all the Adi Shakti Peethas are here, all the three and a half Peethas of the Kundalini are in Maharashtra. All of you know all about it. But there is something more we have to get from the West, and that is the great Saints that are born in the West. It is most surprising that they are very saintly people, and once they take to Sahaja Yoga, they really dedicate themselves and they think there is nothing more needed to be done. This is what their life is.

The way they have worked in Australia, I was amazed! There are five centres, they have started, and every centre, is doing so well, that it is amazing to see how these people—Warren got his Realization only two years back, can you believe it? And he took

Sahaja Yoga to Australia, and today you find so many people in a hall. Every hall I spoke there were about four to six hundred people. Not only but all of them who got Realization settled down into Sahaja Yoga, absolutely settled down.

So the same way one has to feel. Though you being Indians get Realization very fast, no doubt, much faster than them. You have much greater facility, because of your "punyas" you are born in this Punya Bhoomi. But still, one has to know that in Sahaja Yoga you have to work out in such a way that this Sahaja Yoga becomes a Maha Yoga as predicted by Gyaneshwara.

I am sure with all your love and affection for each other, for Me, and for the whole humanity, in my lifetime I will be able to see that you have achieved that great state within yourself and without, that people would say: "The Maha Yoga has really been accomplished by Sahaja Yogis."

May God bless you.

Please don't open your eyes.

[Hindi to English translation]

Please don't open your eyes. Sahaja yoga is the inner knowledge. Knowledge of inside. This is the knowledge of roots. That is why no need to open the eyes. Keep your eyes closed. Everything will happen inside; nothing happens from outside. Now keep this hand on your heart and say "I am the Spirit". You are a part of God Almighty. His Spirit is enlightened inside you. That is why say "I am the Spirit". Say it twelve times because there are twelve petals in Heart chakra. Whoever gets heart attack etc, for them, this is the only mantra, that "I am the Spirit".

Spirit is innocent. Spirit cannot have any guilt. Hence, it is not guilty. Most of the people just to win over other people say "you are bad like this, you are like this, you are not fit for anything and God will never be able to forgive you and you are very guilty. You realise that you are guilty".

But I say "You are not guilty at all. You are the creation of God. In front of God, in His compassion, you have no guilt. He is an ocean of forgiveness and in front of Him, no one is guilty. That is why, raise this hand again on the left side of your Vishuddhi and say 'Mother I am not guilty. I am innocent. I am the Spirit. Hence, I am not guilty'. Say it with full confidence. You are innocent. That is a reality. If you were guilty, you would never have been created as human beings. Human beings are very special. He is very special whom God has given total freedom, complete independence that he should decide which is the good or bad path. If he was not special, he would not have been given so much freedom. That is why say "Mother I am innocent; because God is the ocean of love, compassion and forgiveness;".

We call Him God Almighty; we call Him Rahim but we only say. We do not have faith. Say with full confidence "You are really an ocean of forgiveness, of compassion". Say it sixteen times. People living in cities have the habit of rebuking themselves. You yourself are God's temple, mosque etc. And when God's light is going to be enlightened, it cannot be termed as guilt. In what way can you be guilty? You are not guilty. There is darkness. Ignorance is there. If in ignorance, any mistake is committed, it cannot be guilt. If in childhood, a man does any mistakes, it is not considered as guilt. Say it sixteen times. Please say sixteen times "Mother I am not guilty because you are the Spirit and spirit cannot commit anything so called guilt.

Now put this hand on your forehead across and say "Mother I forgive everyone". Because with whom can you be angry? When you come to know that you are a part of living spirit of the Whole, of Akbar, then how can you be angry with any part of the body? That is why say "Mother I forgive every one". Say it with pure heart and with full confidence because if we cannot forgive, God also will not forgive us. When He forgives thousands of our mistakes, it is imperative that we also forgive others for their mistakes. If you do not forgive, what do you do. You are only creating problem for yourself. So, forgive everyone. Say it again and again. "Mother I forgive everyone". Now keep this hand on your head, on your Sahasrar, in the centre and rotate and say keeping your hand on your sahasrar "Mother please give me my self realization. We want to become realised. We want to become children of God. We want to get realization. We want to become Saints'. Because I have to respect your independence, your

freedom and cannot go ahead. That is why, you have to ask, to say. You will realise this in your freedom only.

Now, raise your hand a little and see if you feel any cool breeze. It will come first from the head only. If you are wearing cap or hat, please remove them because I am your Mother. You don't have to wear a cap in front of Me. If you are in front of a Guru, it is different. Now try with your other hand. Put your right hand towards me and feel with your left hand. Feel alternately with both hands.

Now raise both your hand towards the sky and ask "Is this the all-pervading power of 'Brahma'? Is this the living power of God Almighty? Is this the Holy Spirit?" Now feel the cool breeze. Close your eyes and feel. In your hand, cool vibrations are coming. In every religion, it is mentioned differently about this. Its understanding is different so that from every angle, it can be described. But you cannot understand this only by feeling but by its working. What work it can do? You feel it, see its miracle. Then you will understand.

Now put your hands towards me and feel, because of which, all the living process of this universe works, like fruits from flowers, one mango from another, children born just like parents etc., all such type of surprising living process works through this energy only. Same energy is flowing through you, know the energy, feel it. You should feel it. When you feel it, then only you can be like Buddha. Until you feel it, you cannot be Buddha. Just like you cannot become 'sujaan' (enlightened), what a beautiful word- 'sujaan'. unless you acquire knowledge, to understand something from your mind is not knowledge, but you should know from your heart and Spirit, which you will know in your central nervous system and your institutions. After this you can research what is what. Cool breeze is flowing in hands.

When my birthday was celebrated on 21st March, when the photo was taken, in that my hands and my legs were so white as if they were made of ice. The reason for this is when there is too much vibration, the whole body becomes as if ice is melting. If someone is like Himalaya and if heat is passed to it and if you can feel it, you will see that its energy is flowing through, but only Himalaya will know it. How can someone from outside know it? Like this when energy starts flowing from each other, you will understand that it is flowing.

Look towards Me. You are thoughtless. No thoughts are coming. The first state is when you become thoughtless. But you are totally enlightened and you are thoughtless. There is no aggression in mind. Total silence. This is the first state. When Kundalini will come out fully, you will feel as if something is coming out and along with it, all your physical, mental and other diseases will go away. You will feel as if everything is being washed away. To know and understand these vibrations, to understand its working, is very beautiful.

I have told you earlier also. While going through in Kashmir, suddenly I felt 'where I have reached'. I asked the driver "where are we?". He said, 'this is totally deserted'. I told him to find out if there is any temple or something. We went a little further. I told him to ask ahead. He said 'but here are only Muslims. I told him "so what if they are Muslims. Please go and ask'. They said. 'Here there is one thing which is called Hazrat Iqbal'. Feel the vibrations the moment you take the name Hazrat Iqbal. One hair. In one hair so much vibration is there. But if you do not have the sensitivity, then Hazrat Iqbal, Mohammad Saheb, Buddha, Christ and Myself, all are same. You have to increase the sensitivity first. Then you should go forward.

Today, Mr Venugopal and Mr Warren have said lot of great things. You should not get scared of it. Everything is true but you have to get into this slowly. Humility... you cannot understand it with your brain. You will understand it with your Spirit only. Now you all don't think about it. Sleep peacefully. Nothing will happen by thinking. This action which is started, which we call as 'awakening of Kundalini', which was inside you as a seed, is awakened. Now, let it grow and become a tree. Then you see what you are. How great you are. Lot of thought has gone into you by He, who has created you. Very beautifully created. Now see, understand and immerse yourself in its bliss.

May God bless you.

## 1983-0329, Talk and Holi Celebrations

View [online](#).

29 March 1983

Holi Puja

New Delhi (India)

Talk Language: Hindi | Translation (Hindi to English) - Reviewed

Holi Celebrations, (Hindi), Delhi (India), 29 March 1983.

On the auspicious occasion of Diwali- oh, yes, it's Holi. I realized, I was saying something incorrect. But yesterday, I talked about Diwali that's why this thought came, that on the auspicious occasion of Holi today, Diwali will be celebrated.

As you know, on the day of Holi, Holika was burnt. Agni [the God of fire] had a very big blessing and task, because Agni Devata had given Holika a boon that in any circumstance, she will not burn, that death could come to her in any form, but not by fire. And after giving this boon, he regretted a lot because she took Holika in her lap and sat in the fire. And Agni Devata had a big dilemma, that "I have given this promise to her, that I will not burn her and how can I fulfil this promise? And Prahlad, is Himself innocence personified, He is himself an incarnation of Shri Ganesha and how can I burn Him? Nobody can burn him. And He is also beyond my powers. He is formed from my power." So, he thought, "What is this ego?" that in front of such a great power what can I talk about my power? I have no such power which can face Him. His power is so great that I cannot burn him whatsoever I may try. But at this time I have a very big dilemma in front of me".

So, in between "duty" and "dharma" the dilemma is in between these two. In this situation we must understand that dharma is higher than duty. The duty of dharma is higher than a normal duty and even higher is the dharma of the Atma (Spirit). It means that the one with a smaller importance, whatever could be the importance of our goal, the goal which is higher, which has a higher importance, if you have to achieve it, then the smaller goal must be given up.

And this is what Krishna preached. Krishna said, that if you have to lie for welfare, then you should. To speak the truth is correct, but for some higher thing, the lower thing has to be given up. For example, somebody comes in and wants to kill someone. First of all, this is illegal and if he asks you, "Is this gentleman upstairs?" if you say, "Yes, he is", you have said the truth. Then he will go and kill him. But to save his life it's a much higher thing. It's a very important thing, it's a big thing. For such a great thing, for such a higher goal, the smaller things have to be renounced to. This is what Shri Krishna taught us through his life.

Very few people have understood the life of Shri Krishna, because in those times the dharma was in such a state that people were treating dharma with extreme sternness, they made it into a very serious and old-fashioned thing; Dharma was a very serious thing! The person following the dharma, had to do everything very seriously, because he had to do the rituals. And to perform rituals is very troublesome. If you lit the lamp in one place instead of another, then God is angry. If you lit the incense stick in one place instead of another, then God becomes angry. If you have done something with the left hand, then it's no good. Because of all these things, people developed conditionings, and because of that people started practicing dharma very seriously. They became so serious, that the joy, the enthusiasm, everything, was finished.

The main power of Radhaji was to give joy. Her main power was to give joy to everyone. And that's why She then started this festival of Holi. When Krishna came, he stopped all the pujas. And He said, "Now you don't perform any pujas. Go towards the Atma which you have to achieve. And don't get lost into small, small things. We don't have to get lost in insignificant things. But you have to set your sight to higher things.

Now such a man who says, "I never lie" sometimes, such a person becomes [overtalkative] but he shows off his ego to others. And if not, then his life is wasted in this thing only. Why to speak the truth also? Why to practice dharma or duty? Because you have to become the Atma. And because of anything if you get shackled and you get serious because of that, then you get old,

this is called "getting old". It has no benefit.

So, this dharma makes a man completely, absolutely frozen person. Like the ice-cream gets frozen, similarly, he also gets frozen. Then how will the energy flow? How will people enjoy it? Then He started playing with colours and so on. All the colours also, if you see, are the colours of the Devi Holi is played with the colours of the seven chakras. Put all the colours of the chakras onto you! play with joy, enthusiasm and happiness. What is the need to be so much serious? If you have achieved God, then why are you not happy?

Once Surdas ji went to Vallabhacharya ji. He started crying in front of him, poor thing, Since, he was not realized, he would cry all the time. So, he started crying. And Vallabhacharya was Shri Krishna Himself, He was a "amshavatarana" (a partial incarnation). So, he could not resist and he said, "Why are you sobbing?". He did not understand why was he sobbing all the time?

This word "ghighiyana"(sobbing), you will not find anywhere else. What is the need to cry all the time? In the love of God, a person is submerged in joy. But this is something which comes from within, a joy giving power which makes it happen, not like many people nowadays, picking up a drum and playing "Hare Rama, Hare Krishna". It's not like that. This is exactly what I said yesterday that there is a big difference between reality and the concept. In the truth, a person is completely submerged in joy. There is no obscenity in it, no indecency in it. In it there is no deliberate falseness, the person is happy from within, he feels joyful and delighted. And the same thing later, caused many injuries, became troublesome. Same thing happened in all the religions. Like in, like you have seen in Islam, that they are hitting themselves saying, "Oh Hussein, it wasn't me". You must have heard.

So, any religion of crying, is no religion at all. If you have to cry in a religion, then why to go there? Anyway, we are crying!

So a religion which gives pain and sorrow is not a religion. But such things have crept in all the religions, in Hindu dharma also. It means only a person who is absolutely shrivelled is considered a great saint. He should be absolutely emaciated; his condition should be such as if he has some hardships in life. And he should be in such a condition, absolutely half mad, anytime he can start dancing or sometimes he can sit down to cry. Like a skeleton, with a sunken face, with many wrinkles on the face, eyes popping out just like buttons, agitated, with a terrible health, and all sorts of predicaments on him. Such a person can never be dharmic. You should always have a happy temperament, your mood should be welcoming, with an open heart, and like the light is flowing through him.

So, with Holi after dahan (conflagration), like I said yesterday, let us decide today, that now Holi will be like Diwali. The joy of it should be overwhelming. Why the joy of Holi? Although we burn just one Holika but afterwards, the joy flows in the collective consciousness, whether he is a sweeper or a garbage collector or even any other person working in the house. Like in my family, in Lucknow, from where my family belongs, these people are landlords. So the sweeper does not dare to enter inside the house. People don't like them coming even their threshold, to that extent. They reprimanded them.

But on the day of Holi, any person, whether he is a master or a servant, anybody, they all play Holi together. Even if you tear the clothes of the master then also no one will reprimand you on the day of Holi. This is the way a social and collective celebration of happiness started in our country. But then in Holi also human beings, started to go down to a lower stage. they come down to immorality.

The same thing happens everywhere, everything starts to rot. It rots, because it's living. If a thing is living then it will rot. Similarly, when it starts happening then the same thing becomes dirty and very bad. When the Holi festival started being celebrated in Maharashtra people opposed it a lot, because people were swearing, using dirty language. Because people from UP (Uttar Pradesh) are called as "bhaiya" and in Marathi there are no such words as swearing and all these dirty profanities, so Marathi people are also using Hindi swear words because as they don't have such words, they have imported them. Most of the swearing are from Hindi only and Marathi language has almost none. Otherwise Parsi people also use lots of swear words. And our Punjab region also has some swear words they are also quite used in Mumbai. They say that these swearing and all, take out the inner frustrations or something like that. And they think it's beneficial but actually it's a very wrong thing. If it gets on your tongue, you can never get rid of it. I have noticed.

My husband is from a family of landlords. Except my husband, no man talks without swearing there. Even when they are amongst elders, they don't mind swearing. Straight away they will swear. Only My husband doesn't do it, really a man of great character. I have never heard him swearing for anybody. I have never heard him swearing till now. It's a very significant thing. But in his family, while talking to someone, if they don't swear a couple of times, they think they have not expressed their love! And when they meet a friend, they will use at least 50 swearing before hugging him.

This is the way these swearing get onto your tongue. It's also very harmful if they get onto your tongue because the power of the tongue is destroyed. If the tongue is not respected whatever you say is falsified. A person who doesn't swear has power in his tongue. You must have noticed many times, that while speaking, while saying something, I stop abruptly, and that should not happen. It's like what Christ has said that in front of a swine one should not throw pearls. But in English, the word swine is an insult, and it's very offensive but not in Marathi. It's just a little bit, but not a lot. But while speaking in English language, I don't use this word. In Hindi it's all right if you address someone as a pig maximum it means that he is stupid. But in English it's a very dirty word.

Similarly, wherever it's the tradition, one should keep the decorum, one should do like that. Otherwise the power of this tongue gets destroyed. The power of tongue, which is of Shri Sarasvati, gets destroyed. That's why even in speech it's called chattering, with chattering and vulgarity the whole talk is very cheap.

So, firstly, we belong to a decent family, and people from a decent family should have a kind of decorum and dignity. And having dignity we will not swear. It is said that during Holi you should swear. If you didn't swear, then you have not celebrated Holi. And people also use cannabis during Holi. Many people say, "What's wrong using cannabis for a day? There is no problem as such. If you have cannabis for a day, you don't become addicted. But if you ask Me to take, I will refuse. The reason is that I am already drunk. I don't need to drink. And people drink it because if they are very serious, they think they can become a little lighter. Like ego-oriented people, if they drink cannabis, they move slightly to the left side. So, they loosen up a bit, start talking nonsense. But cannabis is quite terrible.

Like, when I went to my in-law's house, I didn't know they used cannabis. These habits are not in Maharashtra. In this matter, Maharashtra is more decent. Ladies don't even know about it; they don't like all these things. So, when I reached their house, I didn't know that they all have drunk cannabis. They said, "Let's eat" so I sat down to eat. So, in "Kaystha" community it's a tradition to eat on a very big plate. And you know very well how much I eat. Since it was a festival, I ate a bit more. But they kept on eating so much. I didn't understand what was happening. Ad they kept on laughing and eating. So, one of my sisters-in-law was a widow. Widows are not drinking cannabis. It's forbidden for widows. So, I said, "Sister, what has happened to them?" They all kept on eating and laughing. I didn't understand what is going on. Afterwards she told me that they all have drunk cannabis. So, I got up, kept my plate away, did namaskar. washed my hands, took my suitcase and boarded the train. Didn't even touch the elders' feet, as the tradition is, just left. Everyone asked, "Where is She?". So, from Lucknow they sent the message, "Where is the daughter-in-law?" I said, "They all had cannabis, what could I talk to them? So, I left. Let them drink cannabis.

There is no need to drink cannabis for Sahaja Yogis. When you want, you can have it in your heart only. The use of cannabis is to go to the left side. We are doing it without it. Means, if there is someone very ego oriented, very dry, very cold and very serious, there is a full setup for him in Sahaja Yoga, if he clears his Agnya chakra, if he can get his Agnya chakra opened, by some means. Getting his own Agnya chakra healed, he can come to the left side. Before sleeping, if you rotate your Agnya then you can have a deep sleep. And if he wants to get out of that state, he can tighten again his Agnya chakra and move to the right side. So, if everything is in your own hands, if all the powers are within you, if you have the complete knowledge, which switch and when to rotate, there is no need to follow external things.

So maybe at that time cannabis was justified, at the time of Shri Krishna, but He also didn't drink it. Or maybe it is eaten? I don't know what they do. So, He didn't take cannabis, but others needed it. Those who were serious needed to drink cannabis because of the misidentifications, like, "I am the King", "I am the Queen", "I am the master.", "I am such and such. How can I meet the

servant? The servant cleans the house.” To get rid of this, first you drink cannabis, then you and can become one even with the servant. You forget that you are master and he is the servant. That’s why they consume it so they are not aware who they are. Because they have identifications that “I am such and such”. After drinking cannabis, they are all one.

On the opposite, Kabir Das ji said that when people get intoxicated with “surati” (Kundalini), they all become one caste. They thought that when people eat tobacco, they all become one caste. So, they called tobacco as “surati”. They couldn’t find what surati is, so they called tobacco as “surati”, because when one eats tobacco, when someone has a craving for tobacco then even if he is a king or a poor man he will ask him for some tobacco. He will ask for it. So, they said that tobacco can be “surati” because the rich and poor are the same regarding it. This is a special trait of human beings that what associations they make, they only know.

But we have to remember the specialty of Holi, that if we want to make it “Diwali”, then there should be decency in it. There should be no indecency, there should be no obscenity, and if there is, then it’s not the Holi of Shri Krishna. It’s the Holi of such people who are not Realized. When people are Realized, while playing Holi, there is no form of indecency. Like in Sahaja Yoga, men and women don’t play Holi. Men play Holi with men and women with women.

In Sahaja Yoga, Holi can be played by sister in law and younger brother in law. There is a protocol for that as you know, that those women who are elder can play with younger men. And those who are elders, if the men are older and the lady is younger, then they should not play Holi together, there should be no interaction among them. On the opposite, if the lady is older the interaction with a younger man is allowed. This is well known in our country. Sister in law and younger brother in law play Holi, but not the elder brother in law and sister in law. Not with the elder brother in law. This protocol is respected all over India, you’ll be surprised. And it works by itself, it’s established within us. It’s established in the [cells]. Because in India we don’t do wrong things usually.

In England, if you see, an eighty years old woman can marry an eighteen years old boy She doesn’t mind. In our country, nobody can even think of that. It means, we don’t have brains for this! So here, all these things don’t happen because of our upbringing. They are sown into us. They are established so deep into us. Because of this we are saved. If there is an 80 years old lady, she is definitely like your mother. You have to consider her as a mother, actually as a grandmother! So even some stupid person, will not have this idea in his mind. Even the lowest person doesn’t have such ideas in his mind. And such an old lady will never have such ideas in her mind.

So, because of the conditionings we have, the Indian conditionings, we have completely matured slowly, slowly. They have not matured. Their mind is like they are always 25-year-old. They cannot rise higher than that. And we people get matured because the conditionings within us settled us down. Completely, like a tree will mature only if it develops properly. If it’s hanging in the air it cannot mature. Even when they get old their childishness doesn’t go away. And I have noticed, that Indians become like Western people, when they come in contact with them. The old ladies with grown up daughters, will also talk stupidly like the daughters. Even in their understanding and perception there is no maturity. And to achieve this maturity the people need to follow the protocols which have been established. And it’s a great joy, nothing can go wrong, no evils can come in our society.

So, Holi has this aspect, which has to be renounced to in Sahaja Yoga, of obscenity. And the aspect of Holi which is love, has to be embraced, that without taking any cannabis we all are one. You all know this sentiment. This time one should embrace with special warmth because Shri Krishna’s work was of love. He said we should enjoy completely love, because the whole world is Almighty’s play of love. There is no seriousness in it. Lila (play), Liladhar, the One who sustained Lila was Shri Krishna. That’s why He said that everything should be seen as a play. (I have such strong vibrations). Liladhar. And in the play of this Liladhar there should be no obscenity.

Our civilization is very simple and well established. But these people have the brain upside down. Like the women will expose their body, move about, and if some men are there immediately, they button up their coat. What is the need to button up their coat? Ladies should cover up properly. But all of their culture is upside down. It’s settled like this. Now, as they are coming to Sahaja Yoga it will be established. The culture which you people have, please don’t renounce to it. It’s a very great thing for

Sahaja Yoga that you are Indians as well as you have a very great culture as a heritage. You should hold on to it. Hold it tight and get established in it. And you should get matured in it. But that doesn't mean that you become like an [old] person or you become a very serious person. You should be happy. When your Mother laughs, you have seen, I laugh with a very open heart. Everybody is surprised that the gurus don't even smile and Mother is always laughing and the smile never leaves her face. I cannot be serious for more than one minute. Even when I am serious, it's just a play. And many people already know this fact now. So, they don't take it seriously. This is not correct.

So, Krishna wanted that whatever wrong things happened because of Shri Rama's life. Shri Ram's life was very ideal, very high, it was very serious. So, he saw that all the people were becoming like Shri Rama. He thought it is not right: "Shri Rama completed his work and left". Now is the time for "Leela" and everyone will be in [Leela]. And that's why He taught the lesson of "Leela" to the whole world. And Leela never means obscenity or to cross the maryadas (limits), to renounce to our traditions or our ancient beliefs, which are so beautifully formed till now; it doesn't mean that. Bad things like fundamentalism, should be given up. But the feeling of purity in our relationships is completely honoured in Sahaja Yoga and should be established. The relations as brothers and sisters....

Like yesterday, my brother came, he saw that his Sister is so respected and his eyes were filled with tears. I noticed he was wiping his tears all the time. He was not paying attention to anything else. So, these feelings of purity, feelings of love, one needs to see everything in the perspective of Sahaja Yoga, in the angle of Sahaja Yoga, to see what is dignified from Sahaja Yoga point of view. That should happen. That should be done with sweetness which is dignified. Any behaviour which is undignified discussing about minor things, getting entangled into small-small things arguing about insignificant things demanding something always, "I want this, I want that" any such things, are very shallow. They are shallow, and such people cannot do Sahaja Yoga. One should have greatness, should have generosity, and discover oneself.

Actually, today's puja... I want to do a very small one. The vibrations are so strong, that no puja is really required and no need to say even mantras. Mantras also put a person in a serious mood. I don't know why. So, in a very happy mood we will finish saying just two, three mantras. But I will say only that Holi has to be made into Diwali, and Diwali to be made into Holi. Then the integration of Sahaja Yoga will be complete. Diwali also should be celebrated in a joyous mood. And on Diwali also, people spend so much money that they say that after Diwali one gets bankrupt! Means the word "diwalia" (bankrupt) comes from this only, can you believe it? "Diwalia" word comes from Diwali; the one who celebrated Diwali becomes bankrupt! Otherwise this word "diwalia" where could come from? Some words are very beautiful, "diwalia" is one of them! So, you celebrated Diwali? Now you become "diwalia" (bankrupt)!

So, we people don't have to get bankrupt. No such thing should be done, which crosses the limits. We don't have to get bankrupt. Do what is in your limits. Beyond that, surrender it to God. No need to get bankrupt after Diwali. And no need to go crazy while celebrating Holi. No such thing should be done which is indecent, which has no decorum, no culture and which is very cheap. We should work in a decent manner. Even in small things you will know the limits.

Yesterday the artists were playing. Nobody should walk that time. We should respect every form of art. You must have seen that when artists are playing I Myself sit on the ground, so that you also learn. Sahaja Yogis should know very well how to respect, because this is the protocol. Artists also, as you have noticed, always cover their feet with a shawl, as per tradition, if they are really artists. Because some Devi-Devatas may be also there and so the feet shouldn't show.

Our country has so many subtle things, that I can't tell you. So beautiful traditions in our country. You could say it's a very beautiful shawl owned by God. Its depth and its creation is so poetic. It's a very beautiful poetry. But we don't understand and we can't bring it into our life. Then it becomes all dirty. It's about respect and values.

Yesterday my elder brother-in-law was here, so during the entire lecture, those maryadas were there, that my brother my brother-in-law are here and how much can I speak in front of them? Now I am Adi Shakti. For Me, who is My brother or My brother-in-law? But when they are in this relationship, I have to give due respect to them. Every relationship should be respected. You may become anything, even a Sahaja Yogi, even then you must give due respect to all relationships. Not that you should

break the relations. And if you do this way, slowly you will understand, that there is a lot of sweetness in this, and it is a very sweet thing.

So, today, on the Holi day if you only say the mantra of “Holika Dahan” then with the mantra of “Holika mardhini” you can wash My Feet. And the children should worship Shri Ganesha and while worshiping Him, they can wash My Feet. Saying the three great mantras you can wash My Feet. No need to do anything more.

Shri Mataji: Have you got more things to wash with?

Sahaja Yogi: Yes, Mother.

Shri Mataji: It's all right, then with these mantras you can wash My Feet. All right? While saying the “Holika Mantra”.

So, no need to do too much because then the seriousness comes in. Because Shri Krishna stopped all the pujas, and concentrated only on Holi. Leave it, no need for puja, etc. The puja was completely stopped. And similarly, while remembering Shri Krishna we should stop all the pujas. And today being the day of happiness and joy, we should meet each other with love, because today is the day of Holi. And we should enjoy the festival of Holi and make it into Diwali, as I explained to you before, to understand its culture better, in a very harmonious way. We should make a beautiful creation of a new type of Holi. That's why we must make Holi into Diwali and Diwali into Holi.

May you have unlimited blessings.

## 1983-0330, Birthday Puja: Try to save as many as possible & Havan

View [online](#).

30 March 1983

Try To Save As Many As Possible & Havan

Birthday Puja

Mumbai (India)

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

First Bhajan, “Bbhay kaya taya Prabhu Jyachare,” was sung. Shri Mataji remarked, “That was My father’s favorite song”.

[English Talk]

Many people have always asked me that why God created this Universe. Of course, we are not supposed to ask questions to God. It’s easy to ask questions to Mataji when She is giving a lecture. But God is a person who is beyond questions. And why He created Universe is something like why I wore all these ornaments. As I am not habituated of wearing ornaments, but I have to do it. I have to do it just to please you people, or we can say that God created this earth, just to please His own children, just to make them happy, just to make them enter into the Kingdom of God, to give all that what He has got.

So He had to create this creation in such a way that He could create His own image, reflect it and make it enjoy itself. It’s a very mutual appreciation, as we call it, andolan. Whatever He does for us, is for His own pleasures. But the beauty of it is that your pleasure is His pleasure. And the other way round is, His pleasure should be your pleasure, too.

Once that becomes the fact that the pleasure of God becomes your pleasure, you enter into that beautiful arena of heavenly joy, swargiya anand. Only if it is one-sided enterprise or one-sided effort, it gets lost. Human efforts are one-sided, but God’s efforts are such that they cannot be enjoyed unless and until they are reflected by.

So whatever He has given us we cannot count them, we can only say they are blessings, because it’s an abstract way of saying things. That is the blessing of God, that He has given all the blessings. It’s an abstract thing, because we cannot count, we cannot give it a form, we cannot say what He has done for us.

And when this joy of His creation is felt in our heart, once we start enjoying that joy within ourselves, then it becomes a complete picture. When it is complete you cannot describe it, because it is not relative. You can just enjoy it. And that is how the depth of enjoyment is described, that at that depth, what are we to say? We are lost. The drop has become the ocean and the ocean has become the drop.

First the ocean becomes the drop and then drop becomes the ocean. And then the ocean tries to become the drop. It’s a beautiful system of give and take, which can only be appreciated by people who have tasted the nectar of the beauty of God’s love. It’s very easy to say there is no God. It’s the easiest thing to say. But it is even easier to enjoy God than that. Is the easiest thing to enjoy Him because He is so available. He is so anxious. The whole purpose of creation is to give you joy, to give you happiness.

As today when I had to go to the bank, I was wondering, “I have never worn these ornaments anytime in life, and today as the time has come and I have to wear.” I just thought of it, “It’s just for my children”. If I have to wear them, what does it matter? Just to make them happy, what does it matter? If they feel happy, then My happiness is complete. But you felt for Me, that I should wear, itself shows that you wanted to see them on Me. Is also such esteem of your very subtle bhakti, very subtle love for your Mother.

In these modern times, to have such bhaktas, itself is a big blessing for Me. So as you say, “Mother, bless us,” I say, “You also

bless Me.” You have already blessed me by this beautiful arrangement you have made, the way you have put yourself, surrendered yourself for this great puja. Because all is such an interdependent process. You do the puja. I can’t do the puja. You have to do the puja. When you do the puja, the chakras are awakened. Mine are awakened, but in you they are awakened.

Now how to explain to people what is the importance of puja is. If you have not tasted the fruit of a puja it is impossible to explain. It is at a higher level only one can understand all these things. But so far whatever was done was at such a lower level by such low type of people that everything became absolutely unholy. It was all unholy doing and because of that unholy doing God himself is unhappy.

So He has created this Universe to create realized souls, not to create useless people, not to create people who do not believe in God, who do not believe in higher life, who do not believe in leading a life of purity. He never created this Universe for them. They are just existing, just like dead people. They are not living people. So those who believe in God, those who worship Him with all purity, are actually, in a way, giving blessings to God because it is so pleasurable for Him to see that they have understood, that they have felt it, that they have liked it.

Sahaj Yogis also, some of them have problems, doesn’t matter. But as long as the desire is pure, your Kundalini is pure, as long as you feel you that you have to do your ascent in a proper way, in a surrendered way, everything is going to become a complete beautiful picture.

And to create this elevated Kingdom of God within our heart and without, one has to know that God’s efforts are absolutely complete. He has made you.

Now only little less is there. It’s from the other side. He has created this universe so beautifully and after creating that beautiful universe, that universe has to reflect God fully. That’s all. So the fifty percent job is done. Only other fifty percent job you have to do. You should not worry if there are people who are not interested in Sahaj Yog, those who are not going to do meditation, those who are not going to do puja, those who do not enjoy this higher life. Just don’t worry about them. But you must know that you are special people, and that you have to create the nucleus, the complete body of that part, which is going to complete this work of great feeling.

Today I am so enamoured that the speed of everything has come down to zero for Me now. Nothing is moving. There is no gati in Me now left, so enamoured and overwhelmed by your celebration, by your kindness, that I just don’t know how to express Myself. All this is suggestive of such tremendous depth and gratitude in your hearts for something I have done nothing whatsoever. I have done nothing, because I have not achieved anything in life Myself. I was what I am. I will be the same. I have not done any tapasya or anything. I have not walked even an inch to achieve my goal. It’s you who have prepared yourself, who have come closer and closer, just like a ready lamp, a Deepak, and got yourself ignited, enlightened yourself, because of your preparation. It’s only your own doing, which has given this light everywhere.

You know very well that light cannot spread in vacuum. It cannot spread. If there is vacuum, light cannot spread. That’s why without the Sahaj Yogis, I have no existence at all. I don’t exist. My whole existence is here because of you. I have no meaning. I have no work. I don’t do any work at all. I am the one who is the laziest and who doesn’t do any work whatsoever. It’s only you who have achieved it. It is you who have raised yourself. Actually, your birthdays must be celebrated, instead of Mine, because neither I am getting old nor young. I am just the same. There is no difference in anyway.

And I think it should be the birthday of Sahaj Yoga which should be celebrated today.

That we can say today, that it is about twelve years ten months that Sahaj Yoga was started on a public basis, though I started it long time back, I don’t know how many years back. So, at this stage we have to understand that puja is an abstract achievement which can only be experienced and all of you should sit with that feeling that we are going to achieve nothingness within us, egoless, egolessness, emptiness, cleansing, so that the light of love should flood all the areas within us. And that is only possible when, of course, the chakras are to be awakened. That’s going to work out and also that you should open out your hearts

completely. Not to doubt anything, not to think about anything, but just open your hearts, just receive it, with complete faith and understanding.

You have people from all over the countries, so many countries. All the world is represented here. I feel that already we have touched every corner of the world. On this day only thing we have to declare that let Sahaja Yoga become a Mahayoga in its full way. That everybody in the whole world should recognize that Sahaj Yoga is the only way people can rise in their evolution and a new world can be created. And this kind of a development, which is a collective development, which is not of outer world but of the inner world, which generate the roots of this creation into a new dimension, into a new personality, because by that time, the roots would have reached the source, source of this Divine love, of this All-pervading Power of this Brahmarshakti.

Today I would request you, that you all should take a vow, that all of you will try to bring more people to Sahaj Yoga and try to save as many as possible through all your efforts. That's the only thing if you can give me on My birthday I'll be very much thankful.

May God bless you all.

[Marathi to English translation]

In Maharashtra, you can't live without speaking Marathi. You should speak some Marathi and the fact is that we have survived for sixty years, means, we've managed somehow. The specialty of Marathi people is that they are born in this land of Saints who have poured water through their hands on this land. Saints have preached a lot, and Gods have erected 3 and a half Shakti Pithas here, Eight Ashtavinayak's are residing here, by receiving all this, if the people of Maharashtra do not achieve divinity, then the people of Maharashtra will be answerable to everyone. One should keep in mind lot of effort has been done in Maharashtra.

You will not find this union of so many things anywhere and after this specialty of this Land, if still Sahaja Yoga doesn't prosper here then there is no hope of happening elsewhere. In Maharashtra, there are many misdemeanours, that have affected people here. All this should be destroyed, I mean, all types of tobacco and so on. Today all of you should decide that if a person takes tobacco then he should not be invited for food at home. Abandon him. Use of Tobacco, in different forms is wide spread in our country, but there is a lot of use of tobacco in Maharashtra. If he is a Varkari (devotee of God Vithal), don't call him, tell him that Shri Krishna has told us that if you are using tobacco, you don't sit in our company. There are many misdemeanours, in Maharashtra but this one is the worst. If you get rid of it, the language will be sweeter. It's a small thing, but the lesson learned will be very beautiful. The rest I will remove. Just take care of the tobacco issue.

Everyone should share the work. There are lot of people who have come from such places, (laughs) (sound of fireworks) they are burning crackers one after another (laughs). There are people here who have come from such places where usage of tobacco has increased. So, please I request all of you, to take my name without any fear and inform people do not fall in to the habit of consuming tobacco. This tobacco thing is going to be very terrible now. I am telling you, I have already said this. Then don't tell me, Mataji, you didn't warn us. Tobacco is of very dangerous variety, people have been taking tobacco for many years. But people should think about, why now, due to tobacco people are suffering more. There must be some reason why tobacco is taboo now to Almighty, so, you should understand and give up tobacco completely. This is a request on my Birthday, to the entire Maharashtrian community.

The glory of Maharashtra is too big, this place got the name Maharashtra, that too, from time immemorial, no one can tell, why Maharashtra and from when? When Sanskrit was first transformed to Prakrit, (Prakrit word is derived from nature or origin, a group of languages that were natural, based on the ordinary speech of the common mass) at that same time, Maharastri Bhasha (language) Maharashtri paishachi, Ardhamagadhi, (unclear), like these five languages were there. Out of these Maharastri Bhasha (language) was spoken in Maharashtra, hence it became Maharashtra, so Maharashtra is eternal. Before Shri Rama, this place was called Maharashtra. I mean how eternal this place is. And a lot of areas of Dandakaranya (The jungle of punishment) come in Maharashtra; not entirely, some parts of it come from Dandakaranya and some do not. Some parts are there in Maharashtra. Hence this was all pre-planned by God Almighty, such a special land was prepared. The meaning of it is so huge,

that we will come to know gradually. If anything seems secretive now, then in Sahaja Yoga everything is revealed gradually. So, understand that we are sitting on a very big land of virtue.

Now, for example, we enquired about a land and I said, you should buy this land, but at that time people did not understand why Mataji is after this land. People wondered why Mataji is after this land. But they do not think that there is something. Now, a big article has appeared in the newspaper about that land. All the sacred work has been done there since Tretayuga, (In Hinduism, is the second and best of the four yugas -world ages) and how important the land is. Prahlad wandered there and that is the place of Shandilya Muni, etc. When it was published, the people of Maharashtra realised that what Mataji said was very special and that she did not ask for it unless it had some meaning.

In such a situation, one should understand that the perspective, which we learn through vibrations, is deep. And when I (Shri Mataji) understand it, it is deeper. I don't over-describe the depth of this Maharashtra, but I only say that this is a place which is required to be honoured or treated with deep respect. So, to protect Maharashtra, to protect her sanctity, in this same Maharashtra, you will find the real roots of Sahaja Yoga. So, the minds of the people of Maharashtra should be fully focused towards Sahaja Yoga. In whatever way we can, we should do this. In Maharashtra, if you spread Sahaja Yoga, I have no doubt that it will spread all over the world. Because the roots of the entire world, Shri Ashtavinayaks are rooted in Maharashtra. Also Ramdas Swami has nominated so many Shri Hanuman's in this place. Many tasks have been done here, and due to its essence, this land has turned sacred. People of Maharashtra should know its merits.

In Maharashtrian language, there is a special edge, and by holding morality and purity, it can be wielded like a sword. But even then, the idea that you don't want to learn another language is wrong. If we do not learn other languages, we cannot spread Sahaja yoga in those languages. So, all the Maharashtrians today should decide that we should also learn other languages, and respect them. We should invite them in Maharashtra; with a big heart and accept them wholeheartedly. You people have a lot of faith in me, which is very deep. Why is it so deep? The answer neither you know nor I can say why? But nothing like this happens without any reason. Unless there is an old or new relationship, such things don't happen. Keeping this in mind, why are we going deeper in to meditation, what is it that we have done? Instead of thinking that, we might have done something; with such complete thought in mind one must have self-esteem, a kind of complete confidence one should invoke within oneself.

We must be something, that's why Mother has blessed us. Keeping this in mind, if you move ahead, then all the remaining questions will be solved. Because we are something, so Mataji blessed us, and we have attained it (realisation). We have got, what was ours, and we should spread what we have received. We are something that is why we have received it; hence we should spread it because we are something. We are something, so we can't be egoistical, but because we are something, we have to share it. That's what you people are, so joyful and beautiful. Let others tell you and they will tell you about it. When this will come to your observation, you will be surprised. Let this day be blessed, joyful, and celebrated like a festival. For all of you I have nicely dressed up for the occasion. Now, whatever you want to do, go ahead with it. I don't want to say anything. Perform the Puja as you wish. No need to take permission for anything. You do what you think is right, I am ready for everything.

## 1983-0331, Birthday Program

View [online](#).

31 March 1983

Birthday Program

Public Program

Mumbai (India)

Talk Language: English | Transcript (English) – Draft1:43:03 I bow to all the seekers of Truth. At the very outset, I would like to thank our revered minister Mr Ram Rao Adhik who has very kindly consented to come and grace this occasion, which is extremely humble from My point of view. Also, I would like to thank Shri Balasaheb Thackeray to come to this program. Apart from that, as you know Mr Rupmatay has been taking so much trouble to organize this program and helped it to be successful. I do not know how to thank all the other Sahaja yogis who have worked so hard to celebrate My birthday which I think is beyond words for Me to express. As we are all Indians and we have a strong mother's feelings within us. In this Kaliyuga, it was said that it will be known by the way people will treat their mothers. But today when I see this love poured out to celebrate the birthday of your humble Mother, I have no words to say how we are to believe that there is kali yuga still existing on this earth. I am very much thankful to all the Sahaja yogis who have come from abroad. There are so many. They have sent telegrams, flowers, so much that today I have a feeling that of such tremendous joy which is being reflected on me as if I am dazzled and I do not know really how to thank all of you for this great expression of your love. I am thankful also to people who have come from Delhi, the artist, I have always had tremendous respect for Indian art and especially Indian music. By God's grace, there are many Indian Sahaja yogis who are great artists and it's such a pleasure to see them working it out for Sahaja yoga, the beautiful melodies that can evoke the eternal love of God within human beings. From my childhood, I knew what I had to do. Actually, I would say my great father who was a great realized soul, he was my guru as far as human beings are concerned because he told me to understand human beings you have to become absolutely a human being. And those people who came on this earth did not understand that human beings are absolutely blind. Unless and until you raise the Kundalini of people amass, you won't be able to communicate with them and you can see clearly that any discovery that is made in any field whatsoever has to be made amass for the utility of everyone. Unless and until that is made, the dilemma of religion manifests itself. Whatever has been said about religion as they appear to us and are apparent, is true I agree. But for that, we cannot blame any one of these true incarnations of divine love. The manifestation of that has been absolutely just a position. The reason for this is not, I will not blame human beings because they are the epitome of God's evolution. God's complete creation is represented through human beings. So also we would not say that it is there in any way a deliberate thing. But it's an automatic result of the mental projection of a human being who wants to bring God to their level of their mental capacity. God cannot be conceived through your mental capacity. And whatever you have conceived so far through your mental capacity is not real. It's just a conception. It is not real, that one has to understand that it is just a conception and that is why all these problems have risen. This is the reason my father told me that you have to work out the permutations and combinations of all the human beings whom you meet and find out what is the problem and how you can raise the kundalini amass. That was his point. Before that, you should not talk on religion. That was the time when our country was not independent. We were not free people to talk of anything, leave alone God. So the first duty I felt was that I must go all out, put all my attention for the freedom of my great country which is the land of yoga. Perhaps Indians do not realize on what soil they stand. This is the country which was created especially for this purpose by God Almighty. It's the country of Yoga. It is the country where Shri Rama also had to take his sleepers and shoes to touch this land. Where Shri Krishna has danced bare feet. Where Radha ji has carried her message in bare feet. This is such a great country, we do not know that every moment when I see the soil vibrating the divine love, I sometimes feel, I wish, all the people, the leaders of this country would know what are they doing. This is the land of yoga, as many people say. But what does the land of yoga mean? Perhaps people have no idea about the greatness of this country. Specially Maharashtra. Its call Maharashtra since time immemorial, that's why I took my birth in this great land of Maharashtra. Kundalini of the whole universe resides in Maharashtra in three and a half coil. And the Ashtavinayak, which is the expression of God's innocence resides to protect the Maharashtrians. Then this great country, as my motherland, has got tremendous capacity, a tremendous capacity to suck in all that is a sin, all that is anti-God, all that is Satanic. I will give you a simple example of why I say so. I went to a place called Kualalampur, where I was alone. I had nobody, no Sahaj yogis to help me. And I said, now how am I to cure, there were 3000 people in a garden of a senator and they were supposed to be cured by Sahaja yoga. So, I just touched the mother Earth and said

O'Mother Earth, please take away their sins. You can do it. But nothing would happen. Nothing would happen. The Kundalini of the mother Earth is not sucking at all. I said O' Mother Earth, I come from the country of Yoga. A country where great seers, saints, incarnations have poured their love. I have touched that mother Earth with my feet. Now, I touch you with my hand. I take the name of that great country of mine. You will be amazed that vibrations started flowing in and one and all, all of them got cured. This is your land. This is your soil. This is your heritage. And what are we talking about, I just don't understand. For me, it is beyond my understanding where are we. Even in the times to come or which have gone through, such a great potential of energy, the Shakti, you cannot find anywhere. Once I was coming by plane with my husband and I said we have touched our motherland. He said how do you know. I said I can see the vibrations all over. He said how do you know? I said you ask. He went you see out of curiosity to ask the pilot, have we touched India? He said only 2 minutes back we have touched India. So we do not know how to utilize all that God has given to us, the Indians. To be born in this country itself you need a lot of accumulation of good karma. But somehow with Sahaja yoga I find in the villages of Maharashtra, thousands of people getting realization, thousands. These boys have seen six thousand people in a village call Karus got realization in 10 minutes time. The whole country is helping you and they themselves when they come here. Recently there were people from 12 countries had come. I had taken them to Maharashtra. Of course, we had to go by bullock and all that doesn't matter. They had to live in a lot of discomforts. Doesn't matter. But they could feel the vibrations of this mother earth. We do not realize in this country that we cannot follow the politics of these western people. They have nothing to teach us. They have nothing to teach us. They have to learn from us for ages to be somewhere near us. The power that we have in this country is not of talking, of mental projections or of thinking, but of reality and Truth. This is the motherland who has been giving us green pasturelands. But to understand even the value of this motherland is [ unclear, not easy]. Such a great country. You have to become the spirit. Without becoming the spirit, everything will be the same. Again the same manifestations, all non-sense going on, Hindu Muslims fighting, and these communists fighting, this fighting. I can't understand. Let the western people fight. Then they will come along. But for you, you are born of one Mother and we have to see to it that whatever projections we have of our mind has created problems from the west. So the knowledge of the roots, of the principles if you [unclear, hide], you will realize that the mistake lies that we are always identifying with mental projections. Now take the question of politics. With all due respect to great politicians here. For example, now somebody says that I am a communist. What is this communism? Somebody says I am a capitalist. What is this capitalism? What power has he got? Today he is a rich man. Tomorrow he will be a poor man, then he becomes a communist. The poor man becomes rich then he becomes a capitalist. [ Marathi lang ] Because there is no principling. Now, what is the principle? The principle is the person with a realized soul is the real capitalist because he has the whole capital, the complete divine opulence within himself and without distributing it to the people, he cannot feel happy. So he is a real communist. Because he has something to distribute and what is to distribute, is Love. So the mental conceptions only work for hatred. Because if the idea of love is money. Today they say Indian- Chinese are brothers then tomorrow they become great enemies. Why it happens? we should know. Not blaming anyone. Why it happens like that? Because the collective being in the Chinese personality and in the Indian personality has not been awakened. Otherwise, within you lies this Atma [spirit], which in nature, in nature again I am saying, is collective being. Means your central nervous system feels the collectivity, actually, in reality. Think of it. We have not yet allowed that to come in our attention in our central nervous system. Once it becomes, who is the other? who is the other? Like today people say mother has been very kind and this and that. I have been wondering. What have I done? Nothing. I have done nothing. The reason is if I am a collective being. Supposing you become a collective being also. You just feel the other person within yourself. You see. So by helping one finger, your own, its your own part and parcel, your own. Then what have you done, Nothing. You are looking after yourself, nobody else. But this has to happen not by giving lectures that we are all brothers and sisters. You don't need to. But when you are a realized soul, you become. You really become brothers and sisters. You speak another language. The language changes, the priorities change. And you start saying like this ' Mother my Agya is catching' means I am becoming egotistical. Correct it. You separate yourself from all these conditionings and all that and become that collective being which is the part of the whole Virata ( God), part of the Virat, of Akbar. Where Mohammad Sahib has said ' Allah ho Akbar' he means nothing but he was talking about Shri Krishna. There is no fight between Mohammad Sahab and Shri Krishna. You will be amazed. Because Mohammad Sahab was nobody else but the incarnation of Dattatreya himself. There is no difference between them. If you see the history in Sahaj yoga, people are surprised when I say that all these incarnations reincarnated themselves. They are one principle. They have no problem. Christ has also said, those who are not against me are with me. Who are those people? So this integration also is also a mental projection. Some people say we are having unity of all the deities. Even that could be just a mental projection. You cannot do it. Because the whole thing is documented. It's just a thinking of the mind that you think like that. You cannot unite the artificial. Which is the way you can unite

is to get your realization first. Once you get your realization, your Atma starts working and your hands speak as Mohammad sahib has said that at the time of resurrection your hands will speak. Then you can ask a question if I am telling you the truth or not. That Mohammad sahib was Dattatreya himself. I met a doctor a long time back. About 10 years back, who came from Iran to see me. He was suffering from cancer of the stomach. I told him you are a fanatic. He said, No, I am not. I said you believe that Mohammad Sahib was the only person. [Other man said ] 'yes of course' I said then I can't cure you. He said then what was Mohammad Sahib. I said he was Dattatreya. He said who is this Dattatreya. I said that's the problem. You should find out who Dattatreya is. He was Nanak. He was Janaka. He could not believe it. I said you will have to accept Nanak as a Guru as much as Mohammad Sahib, then only I can cure you. This was too much for a Muslim mind. But cancer is even greater than that, all your hatred. And he came to me and said, his wife said Mother [unclear, I 'll do what you would like] .....I said tell your husband to accept it and when he said so that Mother I accept that Nanak and Mohammad were the same. You will be amazed that I could cure his cancer and he is there. He is very much there. So the idea of our integration of religion is also superficial unless and until you get your realization. Unless and until you become. Becoming is the point. Unless and until you become self-realized, you cannot understand the language of your spirit, which is the collective being. That is the reality I tell you. For that, how can you wait? I mean this is absurd to understand. Any person who takes the name of God and collects money you should know that he is a hypocrite. How can you take money? God does not understand money. He never knows what human beings have done out of their stupidity. So he does not know what money is. All these things are so superficial and frivolous. It has no relationship with God whatsoever. So, we cannot blame God or His incarnations. Now I would say, communists, whatever they may say. I saw Lenin's body in Russia. He was a realized soul. No doubt. Poor man tried, you see his level best to talk on those lines. If you read his history, he did. But the party people said you won't be able to talk all these things. See, they pressed on him. Because of these mental projections, human beings become so much addicted to each other, that they club together and they form such a formidable barrier for any saint to talk of anything. That's why every saint had to be butchered, had to be tortured, to be crucified, to be poisoned. Because they don't know that this is sinful, this is anti-God. But a person like Lenin, imagine, he was oppressed by the party people and he had to accept the other situation otherwise he would have been a great Sahaja yogi himself. So many great Sahaja yogis have been. Abraham Lincoln was a realized soul. Now how do I say so? Now you can ask me a question Mother, how can you say that Abraham Lincoln was a realized soul. If you are realized soul, you can feel. You just ask a question was he a realized soul. Tremendous vibrations will start flowing. It's not only the custody of Indians that we can become self-realized. You must know that great saints are born all over the world and their feeling is much stronger than ours. Because we are living in a very wonderful country where everything goes hand in hand [sarcastically]. Nobody minds. People are casual. Here nobody is bothered. We are very happy, festive people. We are not bothered as to find out why things are going wrong. Till we will be completely cursed. Like cancer disease. It will grow slowly slowly. Malignancy will spread and suddenly when it will become before us, we will be startled and we will be surprised. Oh God!! what is happening to our country. 2:05:06 But by God's grace, this country is specially blessed. I assure you that nothing can happen to this great country. Let Pakistan purchase any number of these big machines you are talking about. This is country where Hanumana and Bhairava are sitting on both sides. You must develop Sahaj Yoga here that is important. Because Krishna has said if you get yoga then only you will get protection, not before that. So try and get the yoga. If you get yoga, let us see who can touch this country. But shakti [ power ] does not mean destruction. Shakti means the divine love. We have never worked on the principle of divine love. Once we start working on the principle of divine love there is no one in this world who can be stronger than that. Maybe today we look like a developing country. But I personally feel the other way round. Because we are so much enamoured by the western people. What will you have to learn from them? Because we do not see within ourselves what we have got. I am not talking about fanaticism or any kind of a narrow nationalism or anything. I am beyond that. What I am saying, the thing that we have within us is that deep down lies the kundalini itself of the whole universe. Where the kundalini lies, people are sleeping. England is another country where Shiva element lies in the heart of the universe. Where people are permanently sleeping now or on strike. One has to realize that the responsibility of Indians on the spiritual level is much greater than any other people. We should have no time for frivolous talks. We should get to spirituality and the whole world will come under your feet. The Whole world. You will become the leaders of this world because you have all these qualities in you. But if you want to run after and mimic others and learn all the things from other people which is frivolous, which is nothing but plastic effluents and all that non-sense, you are not going to become anything. 2:07:45 Please remember that get your realization. Has been talked much later in other countries but in this country, even Indra [God of Rain] had to get his realization. This art of getting realization has been known to us but in a very secretive way. Very few people were given realization before. Very few. Nachiketa was the only person, was given realization by King Janaka. But today the tree of life has blossomed and there are so many flowers of the tree of life and they all are going to be

transformed. No doubt. But you please don't lag behind. 2:08:28 As for Bombay( now called Mumbai) place, as they said, I agree with you Adhik sahib that I should have spent more time, but the maximum number of time I have spent in this Bombay of yours. Because, Mahakali, Mahalakshmi, Mahasaraswati you know is here. But the least has been done in this place, Bombay. Because I am told that people are more after materialistic things here. Bombay has been the place where I had to work, I worked very hard but so far, in my opinion, Bombay people have now grown, no doubt, the Bombay Saha yogis are very deep people, very deep and they are very great Sahaj yogis, no doubt. They are absolutely profound which you can see from the Divine book collection that you have got. The way they have studied it through, I mean they are really thorough with the knowledge. But they are very few. Say about here in the whole of Bombay where the whole people were crowding I don't know for what, like a rat race, how many do we have in this hall? But if you go to a village somewhere at the place near Shirdi, Sai Nath has done such wonders. Thousands and thousands of people come and get their realization. They have given up all these dirty habits, they have given up all the drinking. I don't have to tell them. Overnight. When they get this nectar, why are they going to go to these things which enslave. So the complete freedom, the supreme freedom can be only enjoyed if you become the spirit. The rest of it is all mental conception, take it from me. And the mental conceptions cannot agree with anyone. It's like some sort of a modern art. That you have to take the artist to understand what he has done. Ultimately we will all end up with holding one flag of the organization each. Everybody will have one organization of each because you become individualistic, on your own, malignant. But if you want to find out the collectivity for which you are working, you must know that it lies within yourself, and you have to have self-realization. 2:10:39 So far Sahaj yoga has nothing to do with their politics. What you call politics. But there is a great politics working. Politics of God. Because we believe in the kingdom of God, and that politics is so tremendous, so great that it plays up and down. We know all this, what is happening. But you all, I would request you to come and join us and see the whole play, the whole game, the whole theatre of this world and enjoy the bliss of God who is so very anxious to save His creation because the time has come for you to achieve it. 2:11:16 This is the time of resurrection, the time of the last judgement as described in the Bible. Those who lag behind, I am sorry, have to suffer. So better to take to Sahaj Yoga. Take to your spirit. Take to your Atma and become your spirit and then talk to me. What about Shivaji, he was a realized soul. Can't you see from his life? Ramdas, what was he? He was Hanuman himself. You can see it so clearly. We have discussed Ramdas in the spiritual gathering discussion. Tukaram, another one. Who were they? what they were? What was their incarnation for? How they came to Maharashtra to work it out. The whole thing worked out for today, for this Kaliyuga. And if you understand that, at this juncture. When the whole thing is laid down. Like a beautiful occasion. For a beautiful message. For the greatest love of God is to spread. It is a big presentation of God. He has prepared all this for you. It's just ready for you to have it. Why fight. Why grumble. Why grudging. Why not enter into the kingdom of God and enjoy your own powers. Your own beauty. Your own glory. And your own love that manifests. May God bless you all. Today they have been very very kind to me on this birthday of mine. Only about 13.5 years back, I started Sahaja yoga, in Bombay in a very slow way. I had only one disciple, to begin with. 2:12:56 Now, By God's grace, there are so many Sahaj yogis all over the world. And the love of the Sahaja yogis ! We don't have problems. We don't have any problem like this as you have in the normal life. Never. We have no pulling of legs. We have no cutting of throats. We have no money problems. We have become absolutely honest people. My sister has told you I used to be quite hard in the house because I had certain principles of my own on which one has to live but she herself said today that see what you did as a child, as a grown-up person when you were in the house, we see that the reflection of that is on other people. You will enjoy you much, you will enjoy your righteousness and people will enjoy you too because today's ideas of ego are also so different that the ego is to attack the righteousness, to attack the virtuous people. All the time it is trying to attack. But when so many will be virtuous, so many will be righteous all the problems will be solved. But with this, you get your physical, mental, emotional, all happiness. Everything is done for you. You are looked after like a great son and when you enter into the kingdom of God, it is not like any other kingdom. Where, it is the most efficient place, full of miracles, full of love and full of enjoyment. There is nothing to be asked for. You are just drenched into the beauty of His expression, of His power, of His love, of His magnanimity, of His greatness, of His forgiveness and His sweetness. All this is just at your doorstep. So please just try to get your realization. That's all I have to say. I have nothing to ask for. What they say I work very hard. I think... I don't think I work very hard at all because when one person gets realization, you yourself when you will give realization, you will know that you get a hundred times more energy. You feel so happy about it, the whole thing becomes a different atmosphere. The energy just fills you. As the light that is kindled, it sucks more energy. In the same way, when you are enlightened, you start sucking the energy within yourself. And you have never a dearth of energy and you just enjoy yourself and you just live in that beautiful reality which is so much greater, higher than anything else in this world. May God bless you.

1983-0501, Newspaper Interview before the up-coming USA Tour with Stan Bostock published in Zireus on May 1983

View [online](#).

1 May 1983

Interview

London (England)

Talk Language: English | Transcript (English) – Draft

Newspaper Interview before the up-coming USA Tour with Stan Bostock published in Zireus on May 1983

The aim was to talk to Shri Mataji Nirmala Devi about her forthcoming North American tour. What happened was something that is only now, a week later, starting to make sense.

I telephoned the number Shri Mataji's followers in New York had given me, and found myself, an hour later, knocking on the carved door of a five storied terraced house in London's classy Knightsbridge district.

The door was opened by a young Indian who ushered me into a reception room as ornate and rich as a jewel box. Furniture covered with rose silk, tables inlaid with ivory, carved and gilded wooden screens, pale pink crystal chandeliers.

I heard Shri Mataji before I saw her.

"How are you? How is America?" Then the lady appeared, short, plump, with long dark hair falling free, and a smile that chips away all the defenses.

Tea was ordered and I was asked to sit down.

Before I could get the first question into gear Shri Mataji asked, "Do you know what the chakras are?"

I mumbled something about subtle energy centers along the spine. "That's right," she said, and tapped the base of her neck with her index finger. "This one is called the vishuddhi. In the universe the vishuddhi is North America. Australia is the lowest chakra, the mooladhara. India is the kundalini. which can link all the chakras together," she traced a line from the base of the spine to the top of her head, "but America is the vishuddhi, isn't it? Such an important chakra."

Shri Mataji then touched the red spot in her forehead. "This chakra," she said, "is the agnya. It is presided over by Lord Jesus Christ, isn't it? The agnya is forgiveness. It shows that the spirit cannot be destroyed, just as Christ could not be destroyed, but rose again, didn't he?"

Shri Mataji quietly contemplated the risen Christ for a moment, then jabbed her fingers towards the base of her neck again.

"The vishuddhi, its presiding deity, you could say, is Lord Krishna. The vishuddhi stands for diplomacy and sweetness and self-esteem and communication and collectivity - like your Abraham Lincoln, he stood for collectivity. Abraham Lincoln was a saint - did you know that? - a realized soul. You have had many great men. Roosevelt now, he said, 'poverty anywhere is a threat to prosperity everywhere'. So clear he saw it. So clear. America is so great. It is protected by Lord Krishna's discus."

Shri Mataji held up the index finger of her right hand and twirled it. and I swear I could see a bright glittering disc whirling round.

"As long as that discus is there," she said, "America can never be invaded."

"Could that protection ever be withdrawn?" I asked.

Shri Mataji shrugged expressively, and raised her eyebrows high. "Perhaps," she said. "If the land of diplomacy stopped being diplomatic, the land of communications communicated bad things, the land of sweetness turned bitter, then yes. perhaps Lord Krishna might withdraw the protection." Suddenly she laughed.

"On my tour I shall tell everybody how to stop that from happening."

I asked Shri Mataji if she was visting North America just to sound such a warning.

"There are seekers of money, seekers after power, seekers of physical gratification," she replied, "and then there are people who have done all those things, and are now seeking the truth, seeking their spirit, seeking God. There are many, many seekers of truth in America. Great, great seekers. Oh so great. I want to meet them. Show them how they can get what they have been looking for for probably ages. Lifetimes even. Their self realization."

"What is that exactly?" I hadn't yet asked one question from my carefully prepared list.

Tea arrived. Shri Mataji Nirmala Devi, the spellbinding visionary, turned into Mrs. C.P. Srivastava, the attentive hostess. Did I have the right amount of sugar and milk? Would I have a biscuit? (Which turned out to be a cookie.)

"Self realization," said Shri Mataji, "is the yoga, the union. The joining of the microcosm to the macrocosm, you could say. The raising of the energy in each of us, called kundalini. (There is no English word for it. You should invent one. There is a good job for you. invent a good English word for kundalini.) The linking of that energy with the all-pervading energy of God. that is what self realization is."

"What exactly does it do?" I felt a fool at the naivety of the question.

"It brings about a change in awareness. You feel it as a cool breeze, cool vibrations, you could say. on the top of the head and on the hands. It is an actual happening! Not self-certification. Not saying 'I am born again!' or 'I am this or that!' You actually become! If you desire self realization, and you get it, then you become collectively conscious, truly sweet and truly diplomatic. A true blue Amercan, you could say." And the joyous laughter flowed into every corner of the room.

I asked Shri Mataji if she was the only one who could grant this self realization.

" Oh no," came the reply, "once you have it you can pass it on to others."

"But it all seems to start from you," I said, "Why you?"

Shri Mataji's face became serious. "As far as I know," she said, "I am the only one who can do it en masse. Once, in India, 6000 villagers got it at the same time. But if there is someone else who can do it, then I am only too happy to retire. I am sixty years old." (At times she looks half that.) "I am happily married. I have a beautiful house as you can see. It would be good to settle down and stop all this travelling round all the time. But until I find someone else who can do it, then it is up to me, isn't it, to meet the seekers and let them know how to gain this gift that is their own, their right, this Union with God."

"Could I receive this gift?" I asked. Shri Mataji's eyes danced. "Put your hand above your head," she said.

I did as I was told. There was a faint, oh so faint coolness on my hand. I looked round to see if there could be a draft coming from anywhere, but there was no air conditioning and the windows were closed.

"You feel it?"

I nodded, tentatively.

"That is the beginning. Perhaps while you were drinking your tea you said to yourself 'I'd like that experience,' and . . ." Shri Mataji snapped her fingers, ". . . you got it. It can only happen if you desire it. Give me your hand."

She took my hand and started tracing a cross over the palm.

"You think too much," she said. "Your mind is busy, busy, busy, thinking away." From that moment on it wasn't. It was hardly thinking at all.

"Too much thinking can give people diabetes. It is not sugar that causes diabetes, it's thinking. We can cure diabetes. After realization. And this new thing AIDS. After realization we can cure that too. With realization you become your own guru. You can diagnose your own problems and those of others, and you can cure them. Anybody with their realization and the desire to develop their spirit, can cure and be cured."

At this point a wave of most pleasant well-being swept over me. It wasn't a trance or a hypnotic state (I've experienced those) - it was a feeling of deep peace.

I regretted my next question. It caused the smile to fade from Shri Mataji's face. "How much are you going to charge Americans for this experience?"

"It is part of evolution," she replied. "It is a gift of love from God, who is the ocean of love, the ocean of compassion. How can you pay for that? God does not understand money. How can you pay for your evolution? Did you pay to become human from amoeba? Did you pay to stand up on two legs? Anyway, why would I want money? I come from a wealthy family. My husband is Secretary General of the United Nations International Maritime Organization here in London. I do not need money. I do not accept money."

Shri Mataji let go of my hand and smiled.

"Better now?" she asked.

I nodded.

"That is because your brain is not so active. You are more balanced, more centered, more relaxed. Have some more tea?"

I put my hand above my head again. The coolness was still there. Perhaps even stronger.

"There are so many great seekers in North America," she said. "I so want to meet them."

Now, almost a week later, when I sit down quietly, that sense of peace and relaxed happiness returns. I am hoping it won't go away.

## 1983-0505, Public Program

View [online](#).

5 May 1983

Public Program

Mumbai (India)

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

, - Public Program Mumbai

I bow to all the seekers of the truth. Human is unaware that in all his quests he is only seeking God. Even if he is running after any material thing, he is seeking God only the path is incorrect. If he is working for fame and material wellbeing, he is still looking for God.

When he becomes some powerful person and moves around in the world, even then, he is looking for God but his route is wrong. When a man pursues material things like money, property, one finds he is not happy.

Excess money leads to bad habits, children are spoilt, etc bad things follow. Then man thinks why have I earned this wealth? For whom these materials were collected? When he will leave this world, he will go empty-handed. However, when you achieve God and your attention stabilizes then these material things take beautiful form. With the divine light material, things disclose new dimensions.

He looks at things with great depth. Just as today, it is a beautiful environment with trees around. When you have not found PARAM(ultimate)Atma (nearest usage in English-God) your thoughts venture to wonder if I had a similar place, trees, I should possess similar terrace, ones you get these things then you think to achieve something else. Hence, we do not enjoy what we have. We think of buying a Car yet not happy then desire to buy a big house yet we desire something else.

Likewise, you had achieved all these things, but the real thing for which you had taken up so many problems you could not enjoy and you started chasing other things. Until you did not achieve it, the lust was overpowering, but when you achieved it, lust disappeared. Once you achieve God, the depth in his creation and pleasure in each creation starts flowing inside. What you feel you should get today, but when you get it, you find it is no more so desirable/worthy, but when you achieve Atma everything stands their ground with meaning.

If you achieve any object but you cannot enjoy it then it is useless to achieve it. If you cannot enjoy it then why create such havoc for it? Suppose you like to buy something but after buying it, you get a headache, to get it insured, and protect it from being stolen so you will have to keep it in the bank and not wear it. It becomes a problem. In addition, the joy of that thing is not there. Apart from that, when you wear it people get jealous. It means that the status of bliss is lost and what is left is dryness and sadness. Instead, when you achieve God and then you buy anything then you think whom to give it?

For whom this will be blissful. Who likes it? Because your all wants are over. The only thing left in you is whom to give? Then you remember that, that day he/she said that they did not have this. Then you give that thing to them. Not as if you are doing some grateful act or favour but just as the tree gives its fruit. You will realize that your love will seep into it; you have given that thing from inside of your spirit/Atma. Small cherries given by Shabry to Ram, Ram ate with such love appreciating it to Sita.

Lakshman became angry. Sita ji told him "Brother-in-law, please try these berries. I have never eaten such berries in life." Trusting his Sister-in-Law, he tried one and he found it heavenly.

They enjoyed the cherry Shabry gave them even though she had tasted each of them prior to offering them because she tasted each with love to ensure that only the sweet ones are offered. The innocent offering to God. Similarly the problems arising out of

materialism dissolve and perspective changes when you are with God. You enjoy it. Imagine a beautiful carpet is spread out and if you have achieved the unison with God then your attention does not waive to questions like where this carpet was bought from, for how much etc. You admire it in thoughtlessness. You will only enjoy it because you are not related/unattached to it.

However, when you realise that it belongs to someone else then it is even better. The headache to maintain is on the owner. The view and pleasure from a distance is great, the entire thing seeps into you.

Many people ask me that though many talk of God here (place where lecture is going on), yet people are poor. Considering what has become of rich countries because of wealth, I say let this place remain poor for some more time. Societies in these wealthy countries have lost the links with their, children, spouse, home, or love. People become so cruel that sometimes new-borns are killed. Cruelty beyond bounds can be witnessed.

One man told me that people abroad are honest. I told him that even Aurangzeb was honest, he used to stitch caps to earn his remuneration from the state. It would have been better if he had taken money from the treasury, and instead not have killed so many Brahmins. Hitler was also very honest man. He did not draw anything from the government treasury. But what is the use of that honesty? He was full of cruelty. If something excess entire a human then the same takes a different shape/dimension. If he had honestly accepted that, it was his Nation then it would have been good but if some dirt enters you it is better that you are in balance.

Many people consider themselves very powerful. They run after power. Nobody has become happy by running after power. You never know when you will lose it. Today you have throne tomorrow your head can be severed. This power is not stable and you cannot benefit from it. A person in whom the power of PARAM aatma/God/ultimate spirit flows and speaks is the real emperor and powerful. Why would he be interested in any bribe? He is emperor it does not matter if he sleeps on the floor or in the palace. Even if he is hungry he is the emperor, he does not beg for anything. He is the real emperor rest are false reality. He has no want, desire, or need anything. Unlike people who get some power and starts demanding everything. You should acknowledge your majestic position, the one inside. If the emperor within is enlightened he can live in every condition and nobody can make him bow down.

We have many examples in India and outside. They are satisfied with their empire, which is stable. This empire is unlike the many others, which are fragile and can be lost in a minute. A person who has achieved God is like a pole star- stable. He neither fears nor gets tempted.

When such a human is prepared in our country no law, enforcement is required. He will live happily on his own. He will not sway. Because the right and wrongs have been designed in our system by the divine. The distortions has been brought about by the human, and that will also change. However, we will have to prepare a man who has achieved a God. Until we develop such men, humans will stagger.

When the politicians stand for election they promise many things for the poor but once they win the election they demand and do things for themselves. They feel that they themselves are poor and they address it and become a headache. However, one who is in unison with God never demands anything else. He never begs. He becomes an emperor. We have to establish this membership within us.

Many people complain that in India there is so much of stealing and petty crimes, what is the solution to it? The solution is simple Get your self-realization because you are in darkness, devoid of knowledge that is why you run after such garbage. What is in it, we are going to leave it behind. A small thing, which we see daily, and we forget it. We go to someone's funeral, come back, and take a bribe. Did you not witness how that person left without anything? Similarly, though you know, yet unless the event within happens after self-realization the knowledge does not dawn/assimilated. Some people are attached to their family, children, and the spouse that they want to do various things for them. Many have suffered the set back from such relations. When children grow up they slap back such a person. You witness such things daily. We all know the story of Valmiki. Children nowadays have become shamelessly practical. People across countries have become such. They only talk about money.....(not

clear).. Everyone has converted themselves in monetary items. How to change that. This can be changed only when you see in the light of aatma/spirit that what a menial thing these are. For example, if in darkness something is shining, one may think it is some diamond, etc. and they start pursuing it while that diamond is running around. When the place is lighted up, you find that it was a firefly and we were upset about it. Why should we get upset about such things? This light should come within us.

There are people who claim to be great Holy persons and claim that they have built many hospitals, schools etc. I have never seen such persons getting salvation or peaceful or full of love. I could not find any beauty inside them either. When you do these things without being in connection with the divine. You establish arrogance/pride within you. It is rooted and sometimes it accumulates in the head. We start moving with the help of this pride and we feel happy with it. We get elated when someone praises that we have done so much and we are a great providers of service. Whom are you serving? However, this is not true.

When one gets the blessings of God, then God's power, which is present across the Universe, comes/expresses on your hands. Then you serve everyone while you are sitting at your place. When you become one with it, you are serving. If your one hand is in pain and I rub it, does it mean that I am serving. Similarly, such false pride is generated in a human being. Pride makes a man foolish. That is the first gift of pride. When I see their experiences I wonder when will they get rid of their pride and when will they look into the mirror.

Like Narad saw in a lake and went deep into pride and darkness. Some people have pride that we are great Bhakts and follower of God. Most of the people go to God asking him for passing an exam, for job or wanting other things. Nothing will become of it. Krishna has said ' ' first achieve yoga then He will make you . Just as Sudama went to him. The Yog happened first. When Sudama was in Yog (literal meaning is addition) with Krishna then the happened. Yoga is necessary for (causing peace and comfort) to occur.

One may get momentary peace due to instant justice but one must not believe it to be true. However, it can occur in its completeness only when you are in Yoga. In addition, to achieve this Yoga is a pure desire. All other desires are useless and you can never be happy by achieving them and cannot achieve pure pleasure. There are people who think that they have made great sacrifices and can endeavour great sufferings; like fasting, wounding your body, infest body with despicable things, etc. For such mad people, it is to tell that God has created this body with great hard work. It takes hard work to create a human from a simple life form of amoeba. Why were you created? What are you to achieve? You have not made yourself anything His life forces have created it. You were created to enter into the kingdom of God. This is the reason you have been given this beautiful form, not for wandering aimlessly around. However, our attention is not there. We think that if we move towards the self-realization of Mataji then we will become Sages who denounce the world. Sahaj Yoga is against such sage hood where you evade your responsibilities.

Rather Anti such concept. If some ascetic comes to Sahaj Yog we ask him to change his clothes and then join. Sahaj yoga is for normal people who live in family. Family is a big Maha Ygna (great Puja/Ygna-different form with ritual) One who passes through it can only be in Sahaj Yog. I don't have faith in sages who denounce the family and world. Because by wearing those special clothes whom do you impress. A real pious person is a sage from inside; he does not put on a signboard.

There is no need to put up a false board. Keeping yourself in false belief is like cheating yourself. If you can betray yourself then you can betray others also. Some people think that suffering is good like the beliefs of Jews. In India, there are many who believe in fasting, penance etc...many of them only suffer from disease and nothing else. Jew don't believe in Christ because Christ said that I will suck all your sins in me, which is true because when your Agnya chakra opens the sins are sucked/pulled out by Him. However, they will not believe in Christ. In addition, they believe that man should accept suffering to achieve God. They think that if a saint is suffering then it is fine for he will get God. We made Gyanashewar suffer. We did not follow/accept Ramdas Swamy. We troubled Tukaram. Similarly, in the case of Nanak, Kabir Das were troubled to say you are a saint you cannot get angry. ..(Not clear). As if, we are entitled to all the anger and they are supposed to accept and suffer everything. We find that Jews faced so many atrocities. Hitler made them suffer. Now they have turned around and to make the world suffer. With such deranged imaginations, man cannot be happy. We should not any such strong feelings towards anyone because we all are children of God. Hating anyone is wrong. Dharma cannot be touched. For example Hindu Dharm, is a religion not politics. Dharma is Perpetual.....

Life and death, coming and going goes on but Dharma remains. If you become Sacrilege then Dharma will be destroyed, else no one can destroy your Dharma. First, you have to evoke Dharma inside. Until the Dharma inside awakens (10 guru Nabhi-void) you will continue to destroy your Dharma by vices, greed, false desires, etc. Once the Dharma awakens in you and you become religious. Then you will not be able to violate Dharma. Like I never say that do not drink alcohol, because if I say so half of the attendee will leave, what is the point. I say get your self-realization. Ways of a mother are different. Once you are a realized soul, try to drink alcohol, you will puke/vomit. The Dharma awakens inside you and will reject alcohol from your system. You will not be able to drink it. A man tried. He started vomiting, and could not stand the alcohol stink. He told me "It smells like rotting stuff" I told him that you were filling your stomach with this for the last seven years, and then you did not feel so. "Perhaps my tongue was dead" he replied. This is how the Dharma inside you awakens, and you are able to distinguish right from wrong and what you can do and what you cannot stand. You will get allergic to bad things or things anti-dharma. That is the reason that there are no dos and don'ts in Sahaj and none of it is informed to you prior joining it. People start doing it themselves because there is ultimate Guru inside you, the shiv form of spirit gets awakened inside you and it explains and teaches you that these ways are not going to continue. Now you become Atma, therefore Atma expresses. In addition, Atma becomes the main, everything else becomes .

The world has moved ahead in this manner. However, today the environment is different. Like the seed germinates into a sapling and grows into a tree for what but for fruit. I see that in front of me many flowers are there. I only process these flowers into fruits that is all. You all can become fruits. All religions and prophets, seers, sadhus, and saints have mentioned it and nurtured it. All the avatars have worked for it. This is not the work of one person. We cannot say that we pray only this God and do not follow others. It is like saying I acknowledge only one eye and not the other. All of them are inside our bodies. In addition, a combined effort of theirs is self-realization. Today is the environment/time to accomplish their desires and efforts. This is the time. I do not know why this work has been given to me. However, this work could not have been done by anyone else as well. Only a mother can do this work.

When the heavy mountain like kundalini is to be raised, then one feels the effort and sweat. That is why this was given to the mother. I am not your Guru nor will I take anything from you. I am doing my work. If you want, I can do this work of raising your Kundalini. However, it should be your desire, I will not force it. Pure desire is necessary for the realization in the absence of it, I cannot raise the kundalini.

Many people fight me on how can kundalini be raised like this. However, the kundalini rise what to do? if you fight as to how it raises. What do I say to that? This is the shubh/pious time for it. It is called Kaliyoga. All the great saints and avatars have blessed you. How and what happens you experience it yourself instead of confining yourself with intellectual limitation.

At present Dharma and every other thing is within the intellectual limitation. I see that people have written such big books, but they do not explain anything. What is the benefit? Someone was mentioning "Pasaydaan". ... It is the description of Sahaj Yog. What else is it? He has predicted Sahaj Yog and described it. What is the point of writing such big books, you have to achieve it. You do not talk about it, it is the truth and you have to get it. I hope that many of you have your realization. There are many who do have realization who look like you. In the beginning, many Sahaj yogi may not achieve a state of great yogis but the awakening has happened and the journey towards yoga has begun.

Do not leave by seeing them. Many people tell me that I went there I met one person he was doing this-that and they exit. It means you desire nothing. You think about yourself. Many present here may not be realized, souls. However, if you are a negative person, then you will find a way to such a negative person and because of him, you will exit. Therefore, it is necessary to understand that too received Sahaj yoga you should have a pure desire. Nothing else is required.

Kundalini is pure desire. When this pure desire awakens, kundalini awakens. You all have this pure desire, but it has not awakened yet. To awaken it and to make it pass through your Shahastrar is the work of Sahaj Yog. A lot is covered by that. Fruit contains the tree. The seeds have many potential trees. Similarly, Sahaj yoga is very deep and vast.

The entire work of God is in it. I hope you will get self-realization. Another important thing about today is the opening of

Sahastrar, which was my main work. I have come to know the kundalini of many people with depth. I used to wonder about the shortcomings of humans and how collectively I can address it, in such a way, that in one go I can awaken their kundalini. This is the time. I examined and deliberated that issue and accordingly opened the Sahasrara on 5th May. This night, I was awake whole night near the sea wondering how to open Sahasrara. The moment I got the opportunity in the morning, I opened it. That is why this day is blessed. Secondly, it is Gauri's seventh day. Gauri herself is kundalini, the virgin. She has not met shiv. When she is at Gauri status, this event occurred. After this event, I started Sahaj's work. You know today, thousands have awakened kundalini.

Today had I been speaking in a village, attendance would be seven times. It is a waste of time to come to a city, because either they do not get realization, or do not get rooted in yoga and trouble me. If you give realization to hundred people, fifty start troubling me, and of the remaining only 25% go deep in Sahaj because people are not of that level, power or closeness to earth or spiritual wisdom.

People of villages living near the earth have such power and depth, which is so surprising. With one so much change comes as if light has spread, the fire has spread. The attendance in the village is never less than 6-7 thousand. In Mumbai for so many years, people are working so many people have come; I had started with only one.

Considering that, a sufficient number is there attending today. You must know as it is said in Marathi ' is a work of brave. Those who have bravery can join Sahaj. Half of the people come for "Mother cure my disease" and then they eat my head, Sahaj Yoga is not for them. Sahaj is to attain your spirit. You achieve that, you become healthy and you can help others in the same. When one candle /lamp is lit, it can light thousands. You can enlighten many. Sahaj is a living process. This is not a dead process where you can give 5 Rs, 4 annas for membership. You will have to be something. You will have to change. Then after that change, you have to stabilize and stand like a tree. Only those are fit to be in Sahaj Yog.

Nowadays people talk a lot about how to inculcate good values in society and the nation. Until you come to Sahaj the same cannot be achieved nor can you help anyone as I explained. Sahaj is the power of Divine love. That power of love starts flowing inside you, this power is present everywhere. However, to make that power work, how to stabilize it and use it you have to learn that. It does not take time to learn it. If you have positive will, then everything happens.

You know that for this you can't give money. We have no institution, no membership nothing of the kind. This is a thing to receive. When you receive all this and all of it then, half of Mumbai, will be truly blessed. After coming to Sahaj, get rooted. It is necessary. It is deep and mystical. It is fun. If you come to this, there is so much sweetness. The sweetness of Krishna is filled in it. It is so beautiful that after knowing it, human wonders; am I so beautiful inside. Am I so wise? So religious? We cannot understand religion and wisdom. Where the religion makes us filled with happiness and serene happiness that is real religion.

May God give you all self-realization. May he give you wisdom so that you are rooted and grow in it. Many have grown in Mumbai itself. Many people have joined, not all have come today but many are there. They are working in many centres for free. You meet them and grow.

May God bless you.

## 1983-0505, Sahasrara Puja: Above the Sahasrar

View [online](#).

5 May 1983

Sahasrara Puja

Gorai Creek, Mumbai (India)

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

Above the Sahasrar, Sahasrar day, Gorai Creek, Bombay (India) 5 May 1983.

On behalf of all of you, I thank the Sahaja Yogi organisers of Bombay who have made these arrangements, and on my own behalf also, I thank them a lot. This is a beautiful place they have chosen for us. It is also a gift of God that at this time the thing about which I was going to speak, sitting under the same trees, the talk of Sahasrara is taking place. Fourteen years ago or we could say already thirteen years have passed and now the fourteenth year has started this great work of opening the Sahasrara was accomplished in this world. I have told you about this many a times, on every Sahasrara day, as to what had happened, how it was done and what is its importance.

But the fourteenth birthday is very important, because man lives at fourteen levels and the day he crosses over the fourteenth level, he becomes a complete Sahaja Yogi. Therefore, today Sahaja Yoga has also become Sahaja Yogi. Like this, God has created fourteen levels within us. If you simply count them, then you know that there are seven Chakras within us; besides these there are two more Chakras, about which you do not talk much. They are the Moon chakra (Lalita chakra) & Sun chakra (Shri chakra). Then there is the Hamsa Chakra.

Thus there are three more: seven plus three make ten. Then there are four chakras above the Sahasrara. And about these chakras also, I have told you- Ardhabindu, Bindu, Valaya and Pradakshina. These are the four. After coming to Sahaja Yoga and after your Sahasrara has opened, you have to pass through these four chakras, Ardhabindu, Bindu, Valaya and Pradakshina. After passing through these four chakras, only, can you say that you have become a Sahaja Yogi. And if you see from another angle, we have to cross fourteen stages to reach up to Sahasrara; if you divide them then there are seven chakras situated on Ida Nadi and seven on Pingala Nadi.

When man makes his ascent, he does not do so in a straight direction. He comes first to the left then to the right, then again to the left and then again to the right. And when Kundalini ascends, She also does so, dividing Herself into these two. The reason for it can be understood if I take the example of two ropes. These two ropes together, side by side, in the process of going up or coming down cross over twice. (here Shri Mataji explains the rising of Kundalini along Ida & Pingala Nadis; making 4 loops - two each in opposite directions - (clockwise and anti clockwise) at every chakra.)\*

When Kundalini ascends, you see on the chakra whether the left is caught or the right is caught. Although Kundalini is only one, but on every chakra you see both the things - thus you know whether left is caught or the right. Thus, within us, if each chakra is divided into these two - left and right, then seven two's are fourteen. So, within us, first of all, fourteen stages have to be crossed before reaching the Sahasrara. And if you understand this, that these seven [main chakras], and seven above [Sahasrara], then in this way, also, a path of fourteen is created.

Therefore this number fourteen is very important in Kundalini shastra (science), very important. It's a very important thing. We should fully understand that we become entitled to the blessings of Sahaja Yoga only after rising above these fourteen stages. We should unceasingly march forward and get completely dyed in it [in its colour]. Rajana, birajana - these words I have told you many a times before also; but today, specially, we should understand, on Sahasrara day, what is rajana (to reign, to be the master) and what is birajana (to assume).

Now, you are sitting, you look at these trees. This is the tree of shripkala. Nariyal is called shripkala. Coconut is called shripkala.

Whether you have ever thought about it or not, I don't know, but it is a thing to be really thought about - 'Why is it called shriphala?' This grows along the sea coast and nowhere else. The best fruit grows at the sea coast. The reason is this, that the sea is the dharma. Wherever there is dharma, only there, the shriphala blossoms. Where there is no dharma, shriphala will not grow there.

But all things are contained in the sea. All sorts of cleanliness, dirt, everything is inside it. This sea water is also full of salt, it has salt in it. Christ had said that, "You are the salt of the earth," which means that you can enter into everything; you can impart taste to everything. Without salt man cannot live. The Pranashakti (Life force) that we take in, if we don't have salt within us, then even that Pranashakti cannot work. Salt is the catalyst. And this salt fully organises for us to live, to live in this world, to live in the prapancha. Without salt man would be of no use.

But when this tree rises towards Paramatma then it leaves all the salt below. Everything is left behind. And then the sunlight falls on these trees, and with the falling of sunlight, the sap of its leaves and the sap of the whole tree is sucked upwards because evaporation takes place. Then this water flows upwards through the trunk. Leaving everything it crosses those fourteen things and on reaching the top, shriphala is formed (the coconut fruit itself). You are that same shriphala. And it is essential to offer shriphala to the Devi. Without the offering of shriphala, the puja is not considered accomplished (sampanna).

Also shriphala is made up in a strange way. There is no fruit in the world like the shriphala. No part of the tree goes to waste; each and every part of it is used, from its leaves down to everything is used. And of the shriphala (fruit) itself, each and every part is used. You can see that the shriphala is also like a human being's Sahasrara. Like the hair we have, the same way shriphala also has hair. This [Sahasrara] is the shriphala. This has hair on the outside for protection. The protection from death is provided to us by the hair. Therefore hair has been given great respect; hair is a great and very powerful thing because they protect you. You are protected by them. And inside this, like we have cranial bones, that too you see, that inside the shriphala there's a hard kind of a covering on the outside, like this. After that, inside us, grey matter and white matter - these two things are inside us. In the shriphala also you see white matter and grey matter... and inside that is water, which is like the cerebrospinal fluid inside us. Inside that also there is water - that is the limbic area.

So this sakshat shriphala, itself is...if, for them (trees) this is the fruit, then for us, this [brain] is the fruit. Our brain is the fruit of the whole of our evolution. Whatever has been our evolution to date that, from amoeba, today we have become humans: we have got all that as a result of this brain. From the brain, all this, whatever we have got, is through this brain. Within this are all kinds of powers; of all kinds. Within this is collected all the wealth that has been received by us.

Now, the Spirit resides inside this heart and after Sahaja Yoga its light spreads within us in seven layers from both the sides. That can happen only when one's Sahasrara is open. Till now, we have been doing the same job with our brain. Before realisation, ego and super-ego, through these two, whatever work is to be done, that we do; nothing except this. Ego and super-ego or you can say manas and ego. With the help of these two we do all our work. But after realisation, we work with the help of our Spirit. Spirit, before realisation resides within the heart, it's absolutely separate as a kshetrAgnya (witness). Its job, whatsoever it may be, just to witness, it keeps doing. But its light is not in our attention (chitta). It is separate from us. It is not in our attention.

After realisation it comes into our attention first. First it comes into the attention. And attention, as you know, is in the Void. After that, its light comes into the Truth, because with the entering of light into our brain (as the brain gets enlightened) we know the Truth. 'Know' doesn't mean that we know through the intellect, but know in reality, sakshat, that, this is the Truth. After that its light is seen in the heart. The heart becomes profound. The heart starts expanding, it starts becoming vast. Its power of love starts increasing. That's why it's called Satchitanand: Sat, chitta and anand (Truth, attention and bliss): the Truth within our brain, attention within our dharma and joy within our Spirit. These start getting enlightened.

Its light spreads gradually at first, this you all know. Its light grows slowly and slowly. It's a subtle thing. It's very subtle at first because of the gross setup we live in. In that setup it becomes difficult to catch hold of that subtle but gradually that hold also develops. After that you start to grow, to progress. With the opening of a single curtain of Sahasrara, the Kundalini comes up. But

its light does not start spreading all around just then. The Kundalini has just come up and you have saluted the seat of Sadashiva. Within you the light of the Spirit has started flowing hazily but it has not yet fully blossomed in this brain. Now the surprising thing is that if you want to spread it through your brain you cannot. Now a perfect balance of our brain and our heart will have to be shown.

You know well, that when you work too much with your intellect, heart failure occurs. And when you work too much with your heart, the brain fails. There exists a relationship between them, it already exists; it's a very deep relationship. And because of this deep relationship, when you get your realisation, their relationship has to become deeper. The relationship between the heart and this brain should be very deep. The moment it gets completely integrated, your attention becomes completely Parameshwar swarup (one with Divine). This very thing is also said in Hatha Yoga that manas (super-ego) and ahamkara (ego) both get dissolved (laya). But just by telling like this nobody is going to understand. How can the dissolution of ego and super-ego be done? So they get after super-ego then they get after ego. If you beat down the ego, the super-ego comes up and if you beat down the super-ego, the ego comes up. They just cannot understand that: What is this madness? How will this go?

How to win over the super-ego and the ego? There's only one door for that: Agnya chakra. By working on the Agnya chakra these two, ego and super-ego, get completely dissolved. And as soon as they get dissolved the heart and this brain first establish a complete concord. But the oneness doesn't come. It is this oneness that we have to achieve. So your heart, that itself, becomes the Sahasrara and your Sahasrara, that itself, becomes the heart. What you think is in your heart and whatever is in your heart that alone is what you think. When your state becomes like this then any kind of doubts, any kind of disbelief, any kind of fear - no such thing remains. Like, when a person fears, what is done to him? He is taught through the brain: "Look here, there's nothing to fear. Look, you were afraid for a useless thing. Now take a light and see." Then, although he understands through his brain, still he fears.

But when both the things become one - you try to understand this point - that, the brain through which you think, which makes your manas, understands and takes care of it. If that brain itself becomes your manas this means, just imagine, that there's such an instrument which has an automatic accelerator and brake; and both are one. Whenever it wants, it becomes the brake and whenever it wants, it becomes the accelerator and what's more it knows everything.

When such a state comes you become the complete Master. Such a state we should definitely achieve. Till now you people have progressed a lot; you have reached quite a high level. Definitely now it should be said of you that, now you have become shripala. But I always talk of what is ahead because, if this [coconut] tree is to be climbed then - have you seen how people climb it? If you ask a man to climb and watch him then you will see that he wraps a rope around himself and keeps hooking that rope higher on the tree. When that rope is hooked higher up then he climbs up with the help of that rope. In the same way, as we climb, our own rope has always to be kept hooked higher. And only when you learn this can your climbing be very quick. But mostly we keep hooking the rope lower. Even after coming to Sahaja Yoga we hook the rope lower and say that, "Mother, we have made no progress at all." Now, how possibly can there be any progress when you hook the rope in the opposite direction and make arrangements for coming down? While coming down you do not even need to hook the rope. You just loosen it a bit and - zoom - you will come down! That arrangement is already made for coming down. It is for climbing up that the arrangement has to be made. So, to become something, hard work has to be put in. And to lose whatever has been achieved, no hard work is required - you can easily come straight down to the ground; there's no question about it.

If you understand this point then you will realise that you must always look upward. If you are standing at any step of a ladder but your gaze is fixed higher [you can climb]. Then if this person is higher than another person but he is looking downward, he will come down. This is why sometimes even very old Sahaja Yogis come down. People say that, "Mother, he was such an old Sahaja Yogi; was for so many years with you; did this, did that." But they were looking down so what can I do? If their gaze is downward they come down. You should always look upward.

Now even to see this fruit you have to look upward. Even their gaze is upwards. The gaze of all these trees is upward. Because they know that without keeping their gaze upwards, neither they can get the sun nor get this work done and nor can they become shripala.

Trees should be very well observed and understood. You can learn Sahaja Yoga very well from a tree. These are very great Gurus for you. Like, when we look towards a tree, we should first observe how it settles its roots. First, it takes care of and fixes its roots. And to take care of and fix its roots what does it do? It keeps penetrating and going deep into the roots. This is our dharma, this is our attention. Within this it keeps going deep. And with that attention it sucks that All-pervading Power. This is an upside down tree. It's better to describe like this. These roots start sucking the All-pervading Power and, after sucking this, after all what has it to do? Then its sight goes higher, and this way that shriphala is formed. Your Sahasrara is also like this very shriphala. It's extremely dear to Mother. And this very Sahasrara should be surrendered to Her. Many people said to me yesterday that, "Mother, we feel the cool vibrations in the hands; also in the feet, but not here (Sahasrara)." Who presides there? Just know this and the coolness will come from here.

And the One, who is sitting there is the fruit of all things. The roots of this tree, fixed in the soil below, they are also born out of it. Its trunk, its hard work, its evolution - all this in the end becomes that fruit. Everything is inherent in that fruit. You put that fruit in the soil and again the whole of this thing will be born out. It is the meaning of everything. It is the ultimate of all.

In the whole world, whatever work of God has taken place until this day, whatever work He has done, its whole complete form, the form of its fruit is our mahayoga of today! And who is its swamini you know!

So, at such an auspicious time you have come on this earth and received this. So you should feel blessed and, becoming like this shriphala, you should be surrendered in offering. The fruit is only removed from the tree when it is mature; otherwise it is useless. Before it is mature it cannot be offered to Mother. Therefore develop maturity. Give up childishness. Till childishness remains you will keep sticking to the tree. But for offering, what is the use of the fruit which is sticking to the tree? Only when it is removed from the tree and then offered is the puja considered accomplished.

So, to help you understand Sahaja Yoga in a very great symbolic form sakshat shriphala itself is standing before you. It is indeed a great blessing that, here, today, all of us have gathered and in this great celebration all these trees have also given us company. They are also (nadita) resounding with all the things; they are also vibrating (spandita), and they are also listening and dancing to the same rhythm. They also understand the special significance of the whole thing. In the same way you also have shriphala in you. Fully mature it. There is only one way to mature it: that you must have concord with your heart. The important thing is to become one with the heart. There is no difference between the heart and the brain. From the heart we desire and from the brain it is fulfilled. When both the things become one, only then will you be fully benefitted.

Now for common people Sahaja Yoga is a very secret thing. They are not going to understand because their daily life is of that level only. On that level they move. But your level is different. You must live at your own level. When you look towards others, mostly it is with compassion because: What are these poor people? What is going to happen to them? Where will they go? They don't understand. What is their state? On what path are they going to land up? Understanding this, you people should try to understand that, if, by explaining to them, they can understand Sahaja Yoga it's very good; try to help them understand. But if they do not bother, then there's no use of breaking our heads before them. There is no use of breaking one's shriphala. Keep it safely protected. Its job is much higher. You have got it for a very much higher purpose and keep it at that higher level and only on attaining that accomplished, wonderful, unique state can you consider yourself blessed. Therefore, there's no need to break our heads for meaningless things.

There's no need to argue with anyone. But your own state must be maintained and you must not come down. Until this happens, the full surrender, which was to be achieved within you, you have not achieved in Sahaja Yoga. Whatever was to be imbibed, that has not been achieved. Whatever growth was to occur, that has not been achieved. Whatever was to be your mastery and full growth, that hasn't been achieved and you got caught in a misconception. Therefore on no false premise should you think that, "I have become some great Sahaja Yogi" or anything. When you become very great, then you bow down and you keep bowing down automatically.

Look at these trees. The breeze is blowing in the opposite direction. Actually the trees should be bent towards this side (the land) when the breeze is flowing in this direction. But in which direction are the trees bowing down? Have you ever noticed that all the trees are facing that direction? Why? The breeze is coming from the sea and pushing them, even then, why are the trees bending towards the same side? And we don't know how much further they might have bent without this breeze! Because they know that the sea is the one who is the giver of everything. Being reverent and extremely humble, they are bowing to it. And the one who is the giver - that is the dharma, the dharma which is inside us. When this gets fully awakened, starts fully manifesting, only then will the shripala inside us be so sweet, so beautiful and so nourishing. And then the world will get to know from your life itself what you are, and not from anything else.

Now, fourteen times you have celebrated the birthday of this Sahasrara, and how many more years will you celebrate? But till this Sahasrara day, whenever you celebrated this birthday, your Sahasrara has also been opening and growing, along with it.

To accept any kind of compromise, to loosen hold of your Self, in any matter, does not behove a Sahaja Yogi. A person who is a Sahaja Yogi should bravely make his path and move forward. Any number of obstacles - the relatives, the family, this, that, all such ridiculous diversions - they have no meaning. These have been with you a thousand times. In this life you have to achieve something; and by your achieving it, if the others also get it, then they are blessed; it is their good fortune. If they don't get it will you pull them up by your hands? It is like this, that if you go to the sea and have huge stones attached to your feet, and you request the sea, "Look, Sir, please swim me across." The sea will reply, "First remove those stones tied to your feet, otherwise how can I carry you across?" To your feet you have tied these huge rocks. It is better to get rid of them, and if you can't cut them off, then at least do this - keep yourself away from them. All these types of things that you have tied to your feet you must break them and rise higher. Tell them, "Go! Whatever you want you do, but have nothing to do with us." Because there are so many more such badhas, and attaching these unnecessary badhas as well is of no use.

Look at the way these trees hold such a heavy fruit so high. How heavy is this fruit - it has water inside. It holds this fruit high. In the same way you have to hold your head high and while holding it high, remember that the head should be respectfully bowed towards the sea - the sea, which is the sign of dharma. It has to be reverently and humbly bowed towards the Dharma. Many Sahaja Yogis do not understand at all that, unless and until we have fully settled in the dharma, we just cannot be Sahaja Yogis. They go on committing all kinds of mistakes. For example many people take tobacco, smoke cigarettes, drink liquor; keep doing all this; and then they say, "We have not progressed in Sahaja Yoga." Then how can that be? You yourself are after your own life.

There are some small-rules in Sahaja Yoga; very simple and straight forward ones. You have been given the power to follow these. Bring them fully in your daily observances, in your behaviour. And the biggest thing that is expressed in the bowing of the trees is to be reverently, devotedly, humbly bowed and to make that love shine through from within. Everything that you have received from the Divine, while surrendering that love to the Divine, we should keep in mind that we have love towards everyone.

Finally, it should be said that the brain or the Sahasrara in which there is no love - there I do not reside. Only the idea of love should occur in the mind. And what is to be done to manifest and radiate this love? If you reflect deeply, you will know that I am saying the same thing that: how can we fill our hearts with love? We should only consider that: "Whatever I am doing, is it in love? Is this being done in love? All that I am doing, is it in love? Is everything, my talking and all my activities are being done in love?" You can even beat someone in love; there is no harm in that. If there is something false we can beat the person; there is no harm. But is it happening in love?

The Devi killed so many rakshasas out of love. Even they were loved. And so, in order that they may not further deteriorate from rakshas to maharakshas and also because of the love for Her bhaktas, in order to save them, She killed the rakshasas. In her infinite power (anant shakti) also, is the expression of love only. That which is benevolent (hitha) is love. So are you expressing that sort of love is for their benevolence? This has to be understood. And if you are really doing that then you have accomplished and established that thing about which I have been speaking, namely that concord which should be achieved. So that concord has been established within you. There is only one Shakti (power) which we may call 'love'. And it is only love that shapes all things to become beautiful, shapely and fully organised. That which is just dry thought has no meaning. And you know that dry

thought comes only from ego.

And the second thing which comes from super-ego may well make it look beautiful from the outside but it is quite hollow inside. Therefore, one thing is dirty but dry, the other thing looks beautiful but is incapable of giving any joy (neeras), is absolutely hollow. One is without joy and the other quite hollow. The concord between these two is not possible to be attained in any way because they are in opposition to each other.

But after realisation and after coming to Sahaja Yoga, all contrariness is lost, and the two things which appeared to be in opposition to each other seem to become as if they are two parts of one thing only. And this happening should take place within you. Only the day when this happening takes place within us, can we accept that we have fully celebrated the 14th birthday of our Sahasrara.

May God bless you.

On this auspicious occasion: on my own behalf, on behalf of all the Devatas and on behalf of Paramatma, infinite blessings (anant ashirwad) to you all.

## 1983-0512, Talk to Sahaja Yogis: How to talk to New People

View [online](#).

12 May 1983

Talk to Sahaja Yogis

Hampstead Friends Meeting House, Hampstead (England)

Talk Language: English | Transcript (English) - Reviewed

"How to talk to New People", Friends Meeting House, 120 Heath St, Hampstead, London NW3 1DR (UK), 12 May 1983.

So I bow to all the Sahaja Yogis, and all the seekers of truth, may God bless you all.

Is such a great thing to be back home with all of you and to see you here blooming with joy and happiness. That's the fate of a Mother who has so many children, that she goes from places to places leaving some children behind but looking forward to meeting others. Somehow that compensates for the separation.

Today I think we should start on a very subtler ideas about Sahaja Yoga, because you people have understood it on the other plane of mechanism that works it out, the Kundalini, the chakras and all those things. But we have to see what is the problem that faces actually human beings and why we make such mistakes in our seeking. Is a very important thing to understand, because unless and until we understand why we really make mistakes or others make mistakes we can never forgive them, and we might have a kind of a high handed attitude towards others who are now coming to Sahaja Yoga, thinking that, why did they do like that, and why did they commit this mistake and they could have done better. But I personally think that if you look at yourself you will know that you also committed mistakes. Everybody has committed mistakes. Some have committed more mistakes, and some have committed less. But what is the reason why human being has been committing mistake? That's what we should look into it.

The first and foremost thing is without getting –

Shri Mataji speaks aside: Come along here you can sit there is a lot of space here, come along. Move on, move on, just sit in the center. Come along, come along, come along not to feel shy there's lot of space in here. I think you'll have to have a bigger hall now Martha? Yes, come along, come, please there's room here you can sit down here, come along. So sweet of you. Thank you very much, so very kind of you thank you, thank you. Please make yourself comfortable come along. So how are you?

Sahaja Yogini: Very well, thank you

Shri Mataji: Congratulations

Sahaja Yogini: Thank you

Shri Mataji: May God Bless.

Please.

Are you all right there all of you?

Ah.

Now those who have got Realization and those who have felt the cool breeze and have matured in Sahaja Yoga know that automatically you drop out many things, automatically. Now why do we do it, you see, why do we drop things? Even I don't ask you for it, you just drop them, why? The reason is the light of the Spirit within ourselves empowers us to see that this is wrong. Like as we have got eyes, once we have eyes, we know whether we are going to fall here, or we are going to slip, or what's going to happen. In the same way, when you get this vibratory awareness, it is not an awareness only of the fingers, is the awareness of the whole being and you just drop out everything that is against your Spirit. I don't have to tell you. But without Self-Realization what happens that reality is just a myth. It's only a mental projection with which you live. You project your mind and you think this is reality. You can call anything as reality. Any hallucination can be a reality, any theory can be a reality, any absurd ideas could be a reality. I mean all religions have taken that form now, it's very sad. But all religions, which came from truth and from reality, are nothing but mental projections, and they're very far away from reality. You can only feel, understand and assimilate reality if you

are a self-Realized person. Unless and until this Self has expressed itself or manifested within yourself, the light has come into you, how are you to manage? Whatever you try is a mental projection. Like many people who came first: "Oh, we believe that we are born again." All right, now how can you challenge it, if you believe into something? "I believe" is the one of the great sentences we use. But what is that I that believes? That's that ego. That's not your Self, because you have not yet felt the Self. So, to feel the Self is the most important thing if you have to know the reality. So, you must excuse all others who have not felt the Self, who have their own mental projections. They might look like fanatic; they might look like stupid people. They may look like to be very high handed or maybe you might think they are these ego orientated pseudo-intellectuals and all sorts of things. But all that is mythical, because that plane on which they move is mythical itself.

Whatever you know through your mental projection is imagination itself. But Spirit is the reality, and to know the reality you have to be the Spirit. And once the Spirit starts shining within you, you just drop everything like hot brick. Like I would say, as I've many times told you, that in our human awareness we know what beauty is, we know what cleanliness is. For a dog, he doesn't understand cleanliness. If you don't give him a bath, he'll be quite happy, actually to give him a bath is a problem. But to a human being, you see, what is a sin or what is wrong? Sin is nothing but whatever is against the Spirit, is sin. Even fear is a sin. Any such small little sins or the big sins, all are nothing, but they are all against the Spirit. But if you have not felt the Spirit, whatever you do will amount to something like anti-Spirit, because you don't know what you are doing.

Now the prophets have tried their level best to tell you that you must keep your balance, you have to follow a certain religion, as they call it, or as we call it dharma within yourself. But that too for what? Why to have the balance within you? People will always say: "What's wrong?" "What's wrong if we are not in balance, what's there? What's wrong in drinking?" I never said don't drink before Realization. After Realization you yourself drop out. But they'll say: "What's wrong, why does he tell us like this? Why should we listen to them?" Why the balance?

The balance is needed for the ascent. Unless and until you have a balance, how will you ascend? Imagine an aeroplane without any balance, say a wing is missing, will it be able to take off from the ground? It cannot. So, for the ascent it is necessary to have the necessary balance, so they said: "Keep in the balance." But even when they just told simple thing to keep to the central path, to lead a life of balancing yourself or moderation in your life, in that also, the moderation part of it they have made it an extreme. Everything has been made into an extreme, because religion also they want to follow through their mental conception. That's why you find all these religions in the mess. But I would not blame them for that because they had no other instrument to go ahead, and they wanted to go ahead. They had no other way to proceed further. So, they used only one engine they had was this mental projection, and they made all these various projections and that's how they are so diversified and separated from each other. But as soon as your Spirit shines, then, everything drops out by itself because it is beyond mind. Spirit is beyond mind.

I don't have to tell you anything that you must have balance, you develop a balance. If you don't have a balance, you'll just get vibrations in one hand, other hand will be just cold or will be hot, so you start giving you a balance. But I don't say that give a balance means following a particular religion or anything because if I say that, half of you may run away. The beauty of Self-Realization lies in secretly working out within you, everything that is virtuous, that is beautiful, that is joyful, secretly, it doesn't tell you.

For example, now supposing somebody has an imbalance on the right-hand side, a very intellectual fellow, and thinking for the future and futuristic man you see, forgetting all his past. Even there are people I've known they have forgotten their names, and the names of their wives. But they are so futuristic. For such a person if you tell them: "Don't think about the future", he can't do it because he's put his attention like this. The whole ego portion has gone that side and he's all looking forward to the future. But if you put him somehow or other, in a state where his Self-Realization takes place, then immediately he will say, "Mother, my right hand is burning and there's nothing in the left hand."

So you start talking on a very mundane way, not in a very subtle manner, you know, like all the philosophers talked. "All right that means your right is not getting proper vibrations, so you raise your left to the right".

Now for an intellectual he can't understand, "What is this raising left to the right. I have read Bhagavad-Gita, I have read Bible, I've done Koran, I have done this, nowhere written left to the right. What do you mean by this kind of a nonsense, you see that you

have to put your hand just left to the right and you get the balance?" I cannot appeal to a mind which has been thinking about God, religion, everything, all right. So, the secretive working of the Kundalini is such, that She goes in that portion where you need help. She works it out and She raises you and gradually She transforms you. But if it is not awakened, if it has not yet touched the Sahasrara, means if it has not touched the feet of your Spirit, it may not be interested, it may not be interested.

So, the first and foremost thing is to raise the Kundalini, and to let Her at least once know that She has touched the Spirit. Then She has interest, otherwise She hasn't got any interest. That's why you must have seen some people who come to Sahaja Yoga and just drop out. The reason is the Kundalini Itself is not interested. So, the foremost duty of every Sahaja Yogi is, first of all, not to be angry or annoyed with people who have done lots of wrong. But be very kind to them and gentle because they are just seekers of truth. How can you be angry with them? Already we have lost so many of them because of their stupidity. But we must try to salvage as many as possible. And then the second duty of every Sahaja Yogi is to slowly steadily to convince the person that he should become the Spirit.

Of course, you'll meet so many who will be self-appointed people they'll say, "Oh, I've already met the Spirit, I am the Spirit. I'm Christ." They can say anything, so soothe them down a little, bring them down and raise their Kundalini, but don't leave it half way, must touch the Sahasrara. I have seen some of the Sahaja Yogis, even in India I've seen, they just give up. They'll sit down, "Oh Mother forget it, we don't want to do it, it's like a mountain we can't raise it." But we have to work, that's what we have to do is to work it out. Raise the Kundalini, pierce through the Sahasrara, and then Kundalini will work it out.

It was a question asked to Me, "Mother that we gave Realization to so many people, out of that only about thirty percent people are coming up the rest are lost." The reason is you have left it half done.

So, this is one of the reasons why we have lost some people and there is no connection still established. Now those people who come to Sahaja Yoga you have to really work hard on them. Instead of arguing with them, because what will you argue is all mental projection. On what point are you going to argue with them because that is not going to give them the light of the Spirit. So somehow or other work it out in such a way that they feel light of the Spirit, then talk. But we think that if we talk to them it will help. It's not question of conviction, is the question of happening, is question of becoming, which is important. Unless and until they become, what is the use of argument, there's no law court here. There is no debate going on, there is no election. There's nothing of the kind, it is something that has to happen to all those people that they should get their light of their Spirit. And once they get it, then it is very much easier for you to talk to them and tell them about it.

The philosophy of Sahaja Yoga is extremely simple. Is the simplest of all philosophy you can think of. Is a very simple philosophy, is that, once you get your Realization you start feeling for the first time, the All-Pervading Power and forget everything else. Once you get that feeling of the All-Pervading Power only you have to know how to manoeuvre it, how to work it out and how to use it for your own growth. It is made easy; it has to be as it is the most vital force that has to take place in the realm of spirituality.

Now thank God, many gurus are exposed. Thank God many myths that were working out are being now blasted. When I was telling you people about the promiscuousness and all those things, that this will never lead you to God but to hell, I remember when people criticized Me to be Victorian. I mean people have ideas, which is a very Victorian ideas, and also saying that Mother is very matronly and all sorts of English language you see, that they could use about Me. But now you see, what have recently I've told, thank God there have been a film showing the diseases we get by promiscuous life. The right sane attitude towards life definitely helps you very much. But thank God, the grace of God is so great that once you get Realization you become such a different person that everything drops out. You are really a transformed personality and so that one should know whatever was the past is finished now, is no more there. The egg is finished, is the bird. And whom to blame, whom to talk about is the bird there, now let the bird find its own wings and fly. Once you understand this simple thing of Sahaja Yoga is that we have to make everyone feels the all pervading power of God, to begin with. Unless and until they have felt it, we have not to accept them as realized souls. They have to feel it.

Now of course as you know if the Vishuddhi chakra is not all right they may not feel it in the hands. But still no use if you tell

them that according to us you are a realized soul but according to you, you are not feeling. You see because the mind is working. Instead of feeling a little disturbed about it, upset about it, they may just think that, you see, it's just a make believe or a psychological stuff and I didn't feel it, I'm a person of great will power, that attitude, yes, many feel like that. So, they can be lost. For now, as our Sahaja Yoga is increasing everywhere in the world, we have so many good Sahaja Yogis in England now. They are sensible people and uniquely placed in this great country. And they have to understand that wisdom is higher than intellect, and discretion is higher than debating. Take a very kindly and a compassionate attitude towards the rest of the people, and then work it out that they should somehow or other, feel this subtle force of God's love. Then gradually try to bring them round and teach them what you've got. Is easy to blame their ego, it's very easy, to say, "Oh, they're ego orientated, throw them away," very easy to say that. But that's not their mistake. That's not their doing. It was because they never felt the Spirit before. Whatever they have they have used that instrument whether ego or super ego and they have built up their own self, in that kind of a fort. But this barrier can be broken very easily as soon as they get their Realization.

I found the same thing in Australia. When I went there so many came back, so many. And now we have everywhere quite a lot of people. In every ashram now we have coming at least thousand to two thousand people. We have five centers now and it's working out very well. Same thing is in England, we can work it out. But I told them the same thing that reality is a different thing, and a mental projection is a different thing. You still do not talk on that level to these people. Because you just increase their mental projection and their barriers within them and this has helped them a lot. And you'll be amazed that those people who were lost have come back to Sahaja Yoga and are growing very fast within themselves.

Now for the new people I have to tell, you have to have patience with yourself. You have to have patience. As I have patience for you, I have love for you, I am here only because of you. You also must have patience for yourself and full confidence in yourself that you'll become the Spirit. If you have these two things, I'm sure it will work out. It is going to work out. Once you get your Realization you have to work out on other people, and gradually you will be amazed that it will grow, and it will convince you, and you will know that you have become the realized soul. But the realized souls are very simple people. If they say, "I am a realized soul," nobody can believe them because there are no horns around them. No gurudom around them, nothing of the kind, they're extremely simple people. So, what is going to help you is a simple attitude toward yourself and toward these Sahaja Yogis, and towards Sahaja Yoga that you have come here to become the Spirit. We have to gain nothing from you. There's no clientele as such, there's no money proposition, nothing. It is you who have come to the Ganges, to take the holy water, it is you who has to take it. We are here to help you. If that attitude is developed, I'm sure, with your co-operation, we can change the face of this world. And as William Blake has said in this Hampstead, "We have to build up Jerusalem here."

May God Bless you all.

Any questions you have you ask?

(Shri Mataji speaks aside: This is not a loud speaker. I think I better present you with a loud speaker. What happened, you presented one to India why don't you get one. Further conversation about the speaker) [Shri Mataji speaks with Douglas Fry who co-ordinated all early recordings of Mother's talks in the UK. Douglas explains to Mother that in this hall the loud speaker picks up a signal from the local police station and contaminates the recordings of Mother's talks so he doesn't use one here.]

Any questions to request Me? (24.20)

Seeker asks a question: – I don't know much about this at the moment, from what I understand so far, one experiences the spirit through (unclear) therefore as some form of sensation, the cold breeze or something such as that. In relation to physic phenomena, such as spiritualists seances and the like, a similar feeling can be experiences such as a cold breeze and senses of touching, those sorts of experiences, are the actual sensations are what one regards as physic phenomena. Now how can one such as myself who is new this subject distinguish between what is a psychic phenomena and what is actually the manifestation of the Spirit itself?

Shri Mataji: is good idea. May God bless you.

You see when they say they have felt the cool breeze the psychic people they are telling lies, simple as that. Because the cool

breeze of the Holy Ghost, that you feel, has not only the cool breeze it has its own powers. For example, now I say there is a flame here, all right. Now if there is a blind man also if he puts his finger around there, he will know it's a flame isn't it, because he can feel the heat. In the same way this cool breeze is just to feel this cool breeze but is a dynamic stuff. You can, when you get this cool breeze established within yourself, you'll be amazed that under your hand the Kundalini will pulsate, it will rise, and you will feel the cool breeze of another person. With this cool breeze you can cure diseases like cancer and many others. With this cool breeze you can give balances to people. Everything you can do with this cool breeze, is tremendous. If you have any, say question, any question, supposing you are a realized soul, you want to know about a guru if he is real or not. If it's a psychic thing you won't get anything. You won't know why psychic people are all going to parapsychology, is all wrong, it's a horrible stuff. This parapsychology is one of the worst things that can happen to a human being, but they don't know what it is. There's nothing absolute about it. But the cool breeze is the one that gives you complete absolute idea. Like you want to know is there God? Ask a simple question like that, "Mother is there God?" You'll get a cool breeze. Now it's so, discrimination is so great and so precise that supposing you want to know about a guru how he is, supposing he's a devil then you might get even blisters on your hand. You might even get tremendous heat in your hand and vibrations will stop completely. But supposing he's half way then you may not get such bad effects but there won't be any breeze at all.

But supposing he's a Realized soul, for William Blake for example, I don't have to ask I know, but unless and until you really feel that cool breeze in your hand in a real way, also it's coming out of your head then you should not believe that you have got a Realization, you should not believe into it. Now they are many psychic cases I know who told Me, "We have always felt the cool breeze," because they cannot accept it, just say, and their Kundalini just frozen there. Nothing of the kind, I'm getting terrible heat and just praying if this person goes away for a while will be good rest for Me. And he says, "No, no but I have felt the cool breeze." All the time he's telling Me lies. "I have always felt the cool breeze everywhere." But the Kundalini is down below you can feel it yourself, you can see for yourself. If the Kundalini is not here how are you feeling the cool breeze? You cannot. Is a phenomena as a result of something it's not just a phenomena of the cool breeze. But when the Kundalini rises above the Sahasrara then only you can feel the cool breeze. I've seen many people like that. They don't want to accept, oh that I've got all this. But supposing there are people who are born Realized. There are people, some people who feel the cool breeze. (26:46)

Now you have to differentiate between them and the unreal people. There can be some people who are born realized. But nowadays we have decided not to tell them that they are born realized because, those who came to us we told them they're born realized, their ego suddenly inflated like this. You see absolutely gone cases and we lost them. Because you see, if you are a born realized it's nothing great, nothing great, because so many are realized. Supposing you get Realization today all right, so you'll be a realized soul, but you're not a Sahaja Yogi. Sahaja Yogi is a person who not only is a realized soul but he knows all the technique of this pure knowledge. He knows all the laws of the Divine happening and also, he knows how to handle the Kundalini. Sahaja Yogi is a knowledgeable person the one who knows all about it. Who knows all the permutations and combinations, who knows how to manoeuvre it and everything about it. So, he's you can say a boy who enters into the first class. He just knows one plus one is two. But say a professor of mathematics, there's a big difference between the two. So even if somebody's a born realized it's better not to tell him that you are born realized because he suddenly thinks he has become a professor. Imagine a little boy thinking that he's become a professor. It is very detrimental to him as well as to others. So best thing is to get the cool breeze in the right sense, in the right way and understand that it works, it must work. As you see how do you make out a real note and an unreal note? The real note it works. So, it's not a myth it's a reality, again I say it's a reality. Supposing this is an artificial thing it won't work. Anything that is artificial doesn't work, all right? You go to this Madame Tussaud's place and you'll find so many people sitting looking exactly like us you see, but they are not living, all right, you understand My point? So, you have to master it, know it fully. You have to master it and understand it. You see unless and until you understand it to that extent, you cannot reach any conclusion, all right, and we have to work it out. May God Bless you.

Is not only thing that is cool breeze, where is your Kundalini, whether it has risen or not, if the cool breeze is coming out of the head. Only a Sahaja Yogi can say, nobody can say that. I've seen many people who get even the cool breeze coming out of their head they cannot feel it because their hands are not sensitive. Only a Sahaja Yogi can say, is true. But that doesn't mean that a Sahaja Yogi is something out of the blue, is just like you. Only thing is he has grown into a new awareness, which you are going to grow yourself.

What's your problem?

Seeker: I don't know. (UNCLEAR- Mother speaks to seeker)

Shri Mataji: Put your right hand on the Mother Earth. Tell him to put the right hand on the Mother Earth. Yes that's it, right!

In Sahaja Yoga there are so many ways and methods how we work out all the help from all the elements, how we work it. For example, this gentleman say for example, I find his left side is overloaded. You can ask the Mother Earth to take away the problem. Just put left hand towards Me and right hand on the Mother Earth, you can get cured, you will feel better. Feeling better now? Just wait, have patience. It will work.

Any other question?

You must see that the person is transformed. They may say anything the person must be transformed. He must become a saint. And the saint is not a person who calls himself a saint, but a saintly person is that one who drops out all nonsensical things, automatically. Nothing sticks to it. As they say, "The lotus leaf you see, if you put water on the lotus leaf the water drops out, nothing sticks to it." I think in England at least seventy percent or maybe say sixty percent people have been drug addicts, Sahaja Yogis, you can't believe they were. If not addicts they were something like that. I used to call them druggists and chemists, but they're different today.

Any other question please?

Seeker: Yes, I heard that raising the kundalini was dangerous (unclear) that the artificial raising of the Kundalini dangerous?

Shri Mataji: Yes first. You see the trouble is, those who have written about it have no authority. I have said about it many a times. Like say a villager comes to the city and puts his hand in the plug you see, and gets a shock and says electricity is very dangerous, all right, is like that. But Kundalini is your Mother. You have only one Mother and She has only one son. It's your individual Mother. You don't share it even with your brother or sister. She's your Mother. She doesn't trouble you at all. She's you're the greatest well-wisher who's born again and again with you waiting for this time, there's no question. But those who are unauthorized harm the Kundalinis of thousands of people. People have seen that. Because you see that's My nature perhaps that I can do it. But then people feel very hurt you know they can't understand why should Mother do it. I said, "You better do it. It's good I should retire, I'm sixty years of age is better for Me to retire, you should do it." But if you are doing so many things, you know I don't know how to drive, I don't know many things that you do. I know one thing, how to raise Kundalini. So, if something is difficult and is done easily means that person is a master of that. And if that person is a master doesn't matter there are masters of everything, all right. So far, I haven't seen anybody suffering because of Kundalini and should not. But it's not an easy thing for many people because I met some saints this time and they said, "It's only You who can do it Mother we can't." There's a fellow called \*Gaugangiri Maharaj, a very old man and he lives in a forest on top of a hill and he's come to Me also. And he has many disciples and one of them he told him to do this and do that you see, the balancing part of it, and he did all those things for fourteen years. And suddenly in a program in Kolhapur he just came to see Me, and got his Realization. He was shocked that, "Fourteen years I've been doing all this and I never got it and how is it in a short time I got it?" So, he went to see Gaugangiri Maharaja so he told him about Me. He said, "She's different." So that's how it is, and I feel rather embarrassed to talk about it, all right? \*(Gaugangiri Maharaja was John The Baptist at the time of Shri Jesus)  
May God Bless you.

Question by seeker: -: Just further on this point, how do you relate Your experiences or what You are talking to us about with traditional yogic practices?

Shri Mataji: Very much so. Very much, it is the most traditional thing, you see. Because the yogic practices you do here is some sort of a, I don't know what to call it, but it's like just a wee bit of it you've have taken are doing that, that's not yogic practice at

all. You see Patanjali Yoga, which was practiced thousands of years back, when people led a different type of life. When the children went to school with the gurus, who was a realized soul. Nobody who was not a realized soul was called a guru. And the children had to lead a very celibate life because according to your university, you see, you're called as your gotras. And you could not believe it today, say my gotra is Shandilya. Shandilya was the muni of My family. I can't marry a man from the same gotra even today. Thousands of years have passed since then, Shandilya lived about forty, fifty thousand years back, but even today I can't marry a man who belongs to the same gotra. So, the celibacy you can imagine, that from one university you could not marry. That's how they lived a life and then they went, after five years of age, they went to those schools, they lived there and they came out of that in complete celibate living they were. And then they got married and then when they had children, they sent them back, like that the system was. But if you read Patanjali Yoga the first thing that Patanjali Yoga said that, "Īśvara Praidhāna " means the establishment of God. First you must establish the Spirit. It's like we have not yet started the car for example, all right, it's very logical. Now I'm coming to Hampstead, I don't know the way, supposing, and I don't know which way to go. Now supposing I say that all right now I have to go to Hampstead, from the very beginning I'll turn to the left and not to the right, can I do it, no? So, when the Kundalini rises then only you will know which chakra is catching what is your problem. (39:57)

Beforehand supposing you are doing any, at random, any exercises. Say example, the way people are doing these days yoga, so called, it has nothing to do with yoga. You see these exercises when you do, you are not aware as to what are your problems. You don't know what you are suffering from and what particular asana is needed for a particular type of a chakra, which is blocked, all right. So, what you're doing is indiscriminate, taking medicines without understanding. But the practice of these things is a very minimum part of the whole of Patanjali. First is Īśvara Praidhāna means when you establish the Spirit. Īśvara Praidhāna means the establishment of the God. Once you have established that, then the Kundalini starts moving and then you know where to stop, where to turn, how to do. This is real tradition, but the last fifty years, you see, all sorts of nonsensical people have come up. They've changed this, changed that and is logical, is logical you see. Supposing you are suffering from Agnya chakra all right, and you are doing the exercise of this chakra you will spoil this as well as spoil this. There's no logic, there's no understanding, nothing. You see this is just physical exercises because people want to become actors and actresses, I think.

Seeker speaks to Mother. Well I'm talking about the whole, the eight limbs of yoga the whole ashtanga.

Shri Mataji: Which one?

Seeker: The eight limbs of yoga going through the whole system of the nearma(?) and the asanas, pranayama, pratchara(?) to try to work toward samadhi.

Shri Mataji: All those things you see, no, no it does not, it does not, it does not. That's the other way around you see, this is the problem. You see what happens that, unless and until you get your Realization you have no entry into yourself you don't know where you are going. This will never work out. On the contrary, all those who have done Hatha Yoga catch on their heart center very much, because the whole attention is on the body. Because the attention is on the body the left heart catches. Just now I have been to one organization where I met three of them. They all had their left side absolutely frozen, so they said, "Mother what should we do?"

I said, "You must sing the praise of God. Forget, you have become so dry like a bamboo now, fill it up with the love of God." Forget it all your asanas and everything, just like, you see, dried fishes. There's no emotions left. It's such an imbalance, ha and Tha both the things, they've not said only ha, ha is the surya nadi they said ha and Tha. What are you doing about Tha, nothing? So, you are doing ha yoga, all right. You have to do Hatha Yoga but, without Īśvara Praidhāna without Realization we also do, not that we don't do, whatever is needed that we do. For example, now when I went there, I told them what should be given to a person who is suffering from mental diseases. He said, "All this for mental diseases, also all these for egoistical people, also all these for liver patients, also all these for, I mean it's horrible."

I said, "How can that be, on the contrary to a mental patient if you make him bend forward, he'll suffer more, he must bend backwards. A person who is ego oriented should bend forward." They changed of course, I mean they're sensible people as well as I'm concerned, they believe in Me, they think in India of course I'm accepted as some sort of a, something like that. But you

see these are little, little things they don't know.

Supposing a person is ego oriented, right-sided person as we call it. Right-sided person if he tries to bend backwards, he'll become even worse. And a person who is a superego person, suffering from mental troubles and all that has to, not to bend forward at all, he has to bend backwards. Because they're two types of people, there are actually three types as you know. The people who are, I mean, in vulgar language we can call it masochist and sadist but they are extreme cases, but I'm saying that style. We call them tamo gunis and rajo gunis. So, the rajo gunis the sadists, if they become more like this, God save the world, see the point? And the emotions are drained out of such people, there no feelings left, no emotions, nothing, zero.

I met one dentist who came and he said, "Mother now I have become a sthita prajna [detached]." I said, "How?" "I have no feelings. Nothing happens to me. You see my child is sick I'm not bothered." What a nice man you are. "I have no feelings. My mother calls me I have no feelings. I am living somewhere alone." I said, "All right." I said, "Is that the way the saints have lived? They have been worried not only about their people but about everyone." There's no love. There's no love in the modern yoga, no love. Is only the love of God, can be only felt through Spirit! You have to have a balance. Is very one sided, extremely one sided. One side is those who are singing the devotional songs and the other side are (inaudible). Both are equally mad I tell you. Both can be equally mad. Come to the balance, again you have to come to the balance, otherwise you cannot enjoy Sahaja Yoga. Sahaja Yoga is an enjoyment, enjoyment of your balance, of the beauty of God's love, and the truth of His work. Everything has to be enjoyed. Alright, you just work it out. (46:27)

Shri Mataji: Have you done yoga very much?

Seeker: Sorry?

Shri Mataji: Have you done lot of yoga?

Seeker: Reasonable amount, I wouldn't claim to be... I do follow a Buddhist practice which is based upon the ...

Shri Mataji: Now Buddhist also! Now I'll tell you about Buddhi, all right? What are Buddhists doing? It's true about everyone Christians, Hindus, everybody. Just because you asked about Buddhist, I must tell you.

Where is Buddha placed within us do, they know? Where is Buddha?

Seeker: I'm sorry to say...

Shri Mataji: Buddha is placed within us at a point...

Seeker: Well, yes...

Shri Mataji: And what does He control within us? We have to know this knowledge of the roots. Unless and until you know the knowledge of the roots, how will you know about the tree? You cannot treat the tree on its leaves or branches, you have to go to the roots. And first you find out the roots within you.

Buddhism is so superficial now, that I'm Myself amazed and Buddha must be thinking, "Oh God, from where it has come?".

He said: "Buddham Sharanam Gachami." What is a Buddha? Is an enlightened soul. Buddham means the one who is enlightened. "Sangham Sharanam Gachami", means to the collective being. "Sangham" means the collective being. "Dhammam sharanam gachami." "Dhammam" is the balance within you. How many Buddhists know about it? They don't know even where Buddha is sitting on their heads. And what I find most of the Buddhists that their center of Buddha is finished. Buddha has disappeared from there once for all.

He controls our ego, and He is settled down here on the head on the left hand side. We can prove it on Kundalini. Supposing somebody is following Buddha immediately people will know that you are a Buddhist because there's a catch here. And then some methods are there to awaken Him. If you awaken Him your Kundalini will rise, otherwise it won't, all right? So, you must know the knowledge of the roots. We should not just depend on Buddhism or any "ism."

Seeker: I know, yes, I agree...

Shri Mataji: That's what I'm saying.

Seeker: It's just that the thing that You said at the beginning, I mean I agree with that totally.

Shri Mataji: Yes, you see we have to have the complete integrated knowledge of the roots, which nourishes, you see?

Seeker: I mean, are you advocating a particular system or practice whereby one can get closer to these roots and perhaps most

of us just feel from being human and just through our feeling for our fellow beings?

Shri Mataji: No, no, no, no. There is no system about this. There is no system, no practice, no courses. Actually, it is spontaneous. I'm talking of your evolution. Your evolution comes through a living force of the living God. You cannot have a course in that, can you have? How do you sprout a seed? You have to just put it in the Mother Earth it sprouts by itself, is built in. In the same way within you it is built in and it sprouts, that's all. There's no course. Maybe you may not get it today, you'll get it tomorrow, some seed sprouts faster.

Seeker: That very much accords with what I see is this, the Buddhist tradition anyway, I mean, I see the Buddhist tradition as growing out of an ancient yogic insight.

Shri Mataji: No, no, no, no. You are sadly mistaken about Buddhism. The trouble is with the western people they are so fed up with Christianity that they think Buddhism is going to solve the problem. They are just like any other Christian church, take it from Me.

All these lamas should be hanged by the nearest tree, I tell you. Horrible people they are, horrible. You should see their vibrations. You know this Dalai Lama when they're sitting next to Me, I was invited to the Prime Minister's place, I just couldn't bear him. And the Prime Minister Lal Bahadur Shastri himself was a realized soul and he could feel it and he said, "Is he very hot?" I said, "Yes." Is in Hindi he said, "He is an extremely hot fellow." He said, "All right, you get on the other side," he made the foreign minister sit there with Me.

You won't understand, now, just now you don't understand. Even a little child who's a Realized soul will understand, but you won't because you're not yet realized, this is the point. The difference is: you are mentally understanding. I have a granddaughter, she was hardly five years of age when My daughter and the son-in-law went to Ladakh, it's an interesting story. And there was a lama sitting you see like this, and everybody was touching his feet. This little child, who is a Realized soul, she couldn't bear it any more. When the father went and touched his foot she just stood back and she said, "What do you mean, by shaving your head and wearing this big stuff you think you are a realized soul? Why are you making everybody touch your feet?" Just she stood up. And My son-in-law felt quite embarrassed and he told that he's not even a realized soul, why do you touch his feet. (51:58) You won't understand, even a little child will understand, you won't understand. Realized soul is a person who can feel it.

This is what Buddha has said, that's the traditional thing. He has said, "First of all seek yourself." Buddha didn't talk about God. Why? Because He thought if you talk about God again another religion will start. He just said, "First of all – as I say – first of all seek yourself, get your Self-Realization. Nothing else but get your Realization."

Seeker: Oh yes, I mean that would be my understanding of Buddhism.

Shri Mataji: Alright, that's it. So better have it, better have it.

You see, to have Buddhism – there's nothing like "ism" about Buddha; you see, these people are mental – to have it means to get Realization. What tradition are they following? Carrying that ring like this, like that, mad kip [sick] people, horrible.

Is that what Buddha did? He has sought His Realization. He didn't do all these nonsensical things. These lamas, and they even beat people and do all kinds of things, horrible cruel people. Thank God they are out of that Lhasa. You should see the Tibetans, now they're sitting on our heads like parasites in India and we had a parliament question on them. You see, they look very attractive because you are fed up with your Christianity, that's what. Don't believe in all these priests, whether they are Hindus, Christians or Muslim, all are just the same. There's no difference. You become the realized soul first of all. You have to be the Buddha, all right? That's what I am saying as a Mother.

And then they started another one Shambhala business, you see? This is another new thing. Taking everybody to Gobi Desert to get samadhi. Walk in that Gobi Desert even one mile you will get a samadhi permanently. [Laughter] You can't even get a glass of water there to drink, My child. What things they are preaching, you don't know, all nonsense. In Spain, some Spanish people have started this nonsense. They are recruiting people to go to Gobi Desert. I mean, what is going to happen to them? Think of the Gobi Desert, is one of the worst deserts of the world. Can you imagine going to a desert, how will you reach God? You have to

seek Him within yourself. He is within, all right?

Question from seeker: Mother please tell us about the dangers of mis-using mantras by religious sects.

Shri Mataji: Mantras? Alright, dangers of mantras. You see mantra is a thing by which you awaken the Deity within, the Deity, which is on this chakra. Have you got? [Shri Mataji shows the chart] On these charkas, we have deities. On these, we have to awaken the Deities. So, a person who is awakened himself can only tell you what mantra to be said, isn't it? It's a simple thing as that. The one who has no eyes, what can he tell to another blind person? So first an enlightened soul, who knows about charkas, can only tell you what chakras are catching within you. But the Kundalini should solve it. Supposing you are just now caught on your Nabhi chakra and I tell you that you say the mantra, not that you, but the Realized soul should say the mantra and awaken that. Maybe the Kundalini has gone there, so from there you have to come here. You have to see the movement of the Kundalini. Like a car is going now, very simple, the car is going so we come to a toll gate, all right? To there we have to pay the toll. But where the car is going, and then there is a toll gate you pay there to a particular toll gate, isn't it? Like when you are going you see

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Shri Mataji speaks aside: I've given up tea. [Laughter] I have, just given up. Just take it. Sixty years I thought I have drunk too much of tea. But that doesn't mean you should give up. [Laughter]

So, the, you see, the thing is the movement of the Kundalini will only tell you which chakra is catching, all right? Otherwise you will not know. Unless until you move the car, before that, how will you know where the car is going to get the toll. Can you pay it before the car starts?

So what happens, if they give you a mantra, mostly people don't know what they're doing. You see it is a big enterprise, giving mantras is a very big enterprise. Like they have given mantras, which I was amazed to hear, if you tell some Indians, they'll be laughing at you. What they say: "It's a great secret" and the mantras they gave was, one was I heard, was "tinga" means like this you show [your thumb] to someone you see this is "tinga", in Hindi language. There is nothing like "inge" in Sanskrit Language. Another mantra I heard was "inga". "Inga" means the tail of the, the sting of a scorpion, can you imagine that could be it? And then, where is the director of the flying squad, is he there? He's hiding there at the back. Now what is the mantra for they gave you for flying? What tubes? Who is there? Come along, where is he?

Sahaja Yogi: "Bronchial tubes, Mother."

Shri Mataji: Bronchial tubes. Bronchial tubes, bronchial tubes, they paid six thousand pounds for getting that mantra for you. [laughter]

Just imagine and this bronchial tube is one of them. Then they'll give a mantra of Rama. Take a more sensible thing, they might give a mantra of Rama. But Rama where does He exist? Supposing I want to give a mantra of Buddha, for example. Where is Buddha? Are you catching on Buddha or not? Is the main point. Where are you catching? Where is Rama? Rama resides in what part? Is it necessary to give this mantra or not? They don't know anything, no knowledge of any kind just at random. At the age of six years to twenty years give the mantra what is it? "Pinga" then another one "tinga", another "ringa", according to the age, not according to the Kundalini where it is. Now what is the danger of that? That's the main point.

That supposing they give you a name of Rama, they are not awakened people they are not connected with God, they are not authorized. Now you go on saying "Rama, Rama, Rama, Rama, Rama, Rama, Rama, Rama" like that, you see. Now the other way around you say "mara, mara" means "I'm dead, I'm dead I'm dead". [Laughter] So you go on saying a mantra: "Rama, Rama, Rama, Rama." Now what happens that you are not connected with Rama at all, because you are not a Realized soul, neither the guru, the one who has taken three thousand pounds for giving you this Rama mantra, is a Realized soul?

So, when you are shouting like that "Rama, Rama, Rama", who will come to your help will be somebody dead as Mr. Rama somewhere. He will come to your help and he'll possess you. With that you may start thinking because you get an added personality and suddenly you feel you see, you get more powers so called.

Like Gauguin, if you go on saying "Gauguin, Gauguin, Gauguin" he might enter into you. You might start painting something and

after that finished! You have no energy left because one horse is riding two men.

But the worst thing that happens to you by saying mantra [if not Realized], is that you develop a terrible dent in this very important center called Vishuddhi, specially the left Vishuddhi.

And then they are frightened. If you ask them: "What is your mantra?"

"Mother I won't tell you."

"Why?"

"No that is not to be told."

All secrets in God's vision, in God's realm, there should be no secret at all, everything should be known, everybody should know what is what. Why should there be any secrets? I can't understand. For example, everybody will know those who are Realized souls, where you are catching, what is your chakra, they'll tell you. Everybody will say the same.

Like one day, one gentleman came he said, "Why are they all coming and asking me 'How is your father?'" I said, "Because your Rama's chakra is catching." That's exactly the mantra you will take. So, your chakra is caught, that is the one that the name they give you because you're insulting the deity and this Vishuddhi chakra, by which you say also is caught up, and from there it goes as guilt to the left. If you should try to correct a person it acts as a guilt and he gets a problem on the left hand side Vishuddhi which is a very, very big problem.

Seeker: Japanese religious sect gives Buddhist mantra called Nam-myoho-enge-kyo. Please tell us?

Shri Mataji: Nam-myoho-enge-kyo, I know. You see Nam-myoho-enge-kyo is a great thing, but not by these Japanese people. Japanese less said the better. I met the person called, his name I have forgotten. He was the head of the Zen system. Now see Zen is Sahaja Yoga. To be realized is to be Zen. But this fellow had a frozen Kundalini just like that there just sitting settled down. So I told him, "Sir with very humble understanding I would like to say, that are you really a Zen?"

He said, "I'm teaching Zen, but I'm not."

I said, "Why?"

He said, "Altogether from the sixth century till today, only up to the eighth century we had Pashupas? means realized souls."

Only till the eighth century and after that what followed was this kind of people who had the Kundalini just settled down there. But at least he was honest. And he was suffering from a horrible disease for which he came to Me. So, I said, "At least you do not propagate now Zen, because you are not a Zen."

You are a Christian, are you? Ask anyone who is he. This artificial baptism is not Christianity. Is the real baptism, raising of the Kundalini? Is the Kundalini piercing through? Are you a Muslim? You are not because you are not a pir, you are to be a realized soul first. So, imagine all these people who are teaching all these things are not authorized at all. But they'll come around, I'm sure.

Seeker asks a question: I was interested in Your comment when You said Nam-myoho-enge-kyo is fine but not any Japanese...

Shri Mataji: You see now I'll tell you. It is very simple to understand, you understand one point which you are missing all the time. Is this that supposing there is a constable standing there and he says, "Go this way," all right, we have to obey him otherwise you'll end in jail he's authorized, isn't it? But supposing I go and stand there and say, "Go this way," they'll put Me in jail. They have no authority from God to do it because they are not realized souls. The same mantra becomes a great mantra when it comes from an authorized person from God. But the same mantra becomes a sinful thing when it comes from a person who is not authorized, who's just commercialized it.

[Seeker interrupts] Well yes it came from one

Shri Mataji: Is it gone into your head what I told you, that you are to be authorized by God? That is, you should be self-realized. If you are not self-realized you have no right to give any mantras or anything, do you follow this point, simple point.

Seeker: Sure.

Shri Mataji: Now that's all. So, you get your Realization, that's important, which you should. But I don't know how it works out, you see that is not My guarantee. If it works out well and good, may not work out today. So better put attention to that, it's important.

May God Bless you.

Shri Mataji: Is there any other question now?

Put attention to that, that is important. But one thing more, when you follow them you never ask questions. I had one lady from a lama, she came down from Norway, she was horrid, absolutely horrid. Her vibrations were, what was her name, Gavin?

Gavin: Pia.

Shri Mataji: Mia.

Gavin: Pia.

Sahaja Yogi: Pia.

Shri Mataji: Pia. Pia. She came to My house, I said, "Baba! How to raise her Kundalini, baba, dreadful." And she was thinking no end of herself and arguing, arguing with Me throughout, and all that.

I said, "How did you happen," I mean, she has been to this lama. I said, "What happened?" She said, "No, he wrote to us that I can't live in an ordinary house, you have to make a marble floor. So first we all starved ourselves, within one year we collected money, made a marble floor for the fellow. So, he came and was sitting on the seventh step, and we were first one year we had to just go and bow to him just like this."

One thousand and one time, can you imagine, every day. And "I've done that course." But I said, "Didn't you argue with him?"

She said, "No."

Then I said, "Why are you arguing with Me?" Of course, I like that you argue because that shows you are free to argue, I've not mesmerized you.

But, you must see the sense.

How do we accept Buddha, let's see? Have you seen Buddha?

Have you met him? Have you met anybody who is a Buddhist who says he can give Realization?

But then why are we the pleaders of Buddha whom we have never seen, who has gone away, we don't know anything about Him.

Why? Because I am living, He is not. When He was living there were people who were asking about other people to him. So better be in the present and get it, your Realization. All right? That's what it is.

That's what happened with Buddha he couldn't give Realization to anyone whatsoever. Sariputa, Mogallana, all were wasted people. Same with Christ. Because when Krishna came, they said, "What about Rama?" When Rama came, they said, "What about Dattatreya?" But where is Dattatreya now? Rama is standing here why not get it from Him. So, everybody failed. They said, "They are talking about the past only." What about the present? You are sitting before Me, I am sitting before you, have your Realization. Why argue about it? If there's a diamond and if I say you can have it free will you argue? You understand diamond better than our Spirit. Always we did that but this time better not miss it. I'm telling you better have your Realization, it's important. Of course, Buddha plays a very big role within us but first get your Spirit otherwise it has no authority. The knowledge of Buddha has no authority within you unless and until you become the Buddha yourself. All right, now let's have it. At the end of it I would request you to have your Realization.

Put your hands like this towards Me just like this. Better now, relaxed, all right, nice. Put your hands like this. It works, it works that's the point is, it should work, isn't it? Now close your eyes, please. Just close your eyes, you have to keep your eyes shut that's important because when the Kundalini rises above the Agnya chakra if your eyes are not closed it will fall down, so please close your eyes. There's no mesmerism that's why you have to close your eyes. Just keep your eyes shut.

[Shri Mataji speaks aside: Take the baby out, please.]

Just sit comfortably don't move, don't make any gestures nothing, nothing outward. You have to be inside; it will work out inside. Nothing should work out outside. Just keep quiet. Just put your hand towards Me. Whatever has to work out will work out inside, not outside. Don't open your eyes but don't fix your attention anywhere, keep it loose, just keep it loose, don't fix it at a point, please. Don't try to fix it at – some people are fixing it at the point what we call the Agnya chakra or anything. At the most you can put your attention on top of your head. But don't try to fix it anywhere keep it loose, absolutely loose. Now with your right hand, which is the hand of your creativity or the action power, you have to use the right hand to express your action and the left hand is a desire. So, you have to put the left hand towards Me for the desire but don't open your eyes, just on the lap you can keep it comfortably as it is and you have to just move your right hand but keep the fingers straight. Straight fingers toward Me and move the right hand as I tell you.

No, on the lap left hand on the lap and the right hand I'll tell you how to move it. Now put the right hand, no left hand toward Me. Sahaja Yogis should see left hand towards Me now move the right hand. Left hand on your lap comfortably, please put left hand on your lap. Left hand on your lap, yes very comfortably.

Now the right hand you have to put it on your heart. Heart where resides your Spirit. Now in your heart you have to ask a question to Me, "Mother am I the Spirit?" Just put it on the right hand side. Those who are very much on the left but actually it is on the left hand side is the heart. You see those who are putting it too much toward the left should put it at the proper place of your heart is on the left hand side. Now press it with your fingers. And just ask a question, "Mother am I the spirit?" Say it thrice, ask a question with full confidence.

Now please put this right hand, don't open your eyes, on your stomach on the left hand side again. Lower part of the stomach and push it and ask the question again to Me, "Mother am I my own Master, am I my own Guru?" Because you are, and this Spirit is your Guru. But when you are asking Me a question, "Mother am I the Spirit?" you have to ask the second question, "Mother am I my own Guru, am I my own Spirit?" Because the Spirit is the Guru, which is awakened within you, when you get your Realization. So, you have to say, "Mother am I my own Guru?" Say it ten times. Ask the question ten times. The times are according to the chakras.

Keep the left hand the same way and now put again the right hand on the heart. And now you assert with confidence that, "Mother I am the Spirit," which you are. This you have to do twelve times, twelve times. Ten plus two, twelve times you have to say, "Mother I am the Spirit." With confidence, with full confidence you should say, "Mother I am the Spirit," full confidence.

Now take this right hand across to the left side of your neck, left side of your neck. Again, was I said left Vishuddhi. Because the Spirit is immaculate, absolute, it never does any mistakes so there is no question of feeling guilty. So, you have to say sixteen times now that, "Mother I am not guilty." Say it sixteen times, again with full confidence, because we're talking about God Almighty who is the ocean of love, ocean of forgiveness, ocean of compassion, sixteen times.

Now again raise the left hand without opening your eyes, to your forehead. Across your forehead, across your forehead, and hold your forehead in your hand, right hand, left hand being towards Me. At this point is the Agnya chakra where you have to say that, "Mother I forgive everyone." Now some of you might say that I cannot forgive is a very common thing people tell Me. But when you don't forgive what you are doing is to play into the hands of people who try to harm you. So, you just say, "Mother I forgive everyone." With full understanding, without any reservation, "I forgive everyone." Unless and until you forgive everyone how, can God forgive you? So, let God forgive you for your mistakes what you have done in your ignorance but don't feel guilty about it. Only you just say, "Mother I forgive everyone."

Now put this hand on top of your head, right hand again where the soft bone was there when you were a child. Press it with your palm that portion and move it in a clockwise manner. Press that palm and move it in a clockwise manner. Now at this point I cannot cross your freedom. It's your freedom, which I respect, you have to say that you want realization. So, here you have to say, "Mother we want our realization. Please give us the Realization," otherwise I cannot cross. So please say this seven times.

Now you can raise your hand and see if there is a cool breeze coming. Some people might be getting the heat coming out of their heads. Raise it higher to see if there is a cool breeze coming out. So many of you are still feeling guilty, is a wrong thing. I've told you not to feel guilty. Just see if there is a cool breeze coming out. Now you can take another hand, left hand and see with your left hand. You can change over and see if there is a cool breeze coming out. Not very much higher say about four inches higher. You can change over another hand.

You just see if this gentleman has got it, Ruth see his. You got it, you feeling in the hand also, not in the hand. He's got in the hand, you got it, it's very subtle.

It's a subtle thing. You are coming from a gross level to a subtler place.

All right, you have to do that left to the right.

Put your hands toward Me still, see the Sahaja Yogis will help you now. Once you become Sahaja Yogis you have to help others, all right. They know about your chakras.

Is he all right? All right try to help Matha? See this gentleman, no. Left to the right, put him left to the right. Is he all right, all right? Not yet in the hand.

You just watch Me without thinking. Can you do it?

Got it, got it she said she's a Sahaja Yogini. What about him? Got it, see there.

(Shri Mataji speaks to someone in Marathi)

See the new people please. No, no don't stop yet put his hands towards me. Put it left to the right. (Shri Mataji speaks to someone in Marathi) Vishuddhi , Nabhi (Shri Mataji speaks to someone in Marathi).

## 1983-0520, How We Break Ego and Superego Barriers Within Ourselves

View [online](#).

20 May 1983

How We Break Ego And Superego Barriers Within Ourselves

Public Program

Caxton Hall, London (England)

Talk Language: English | Transcript (English) – VERIFIED

I bow to all the seekers of truth.

We are seeking truth, reality, not hallucinations, not imagination, not our own mental projections.

We have not being yet able, many of us who are seeking, to understand that reality is what it is. It will be the same. It has been the same. We cannot coin it for ourselves. We cannot organise it, and we cannot think about it. We cannot put a mental projection of our own as to, "This is the reality and this is not the reality."

Today only I was reading with great surprise an article about sniffing the glue that people are doing. I mean, now this is the last they are sniffing now, and then petrol, all sorts of things. Well, why? Why are they doing it? Because for some sensation. But they said that when you do that, what happens is that you start believing that whatever you are doing is right. That exactly is the point today. Without sniffing also there are many who believe like that, that whatever their ideas are about God or about Spirit, about seeking, is the right thing and they don't want to see what reality is. They just want to project their ego, their imagination, to believe that this is the reality, and then they just are convinced that they know everything. With such people, what to do? How to tell them that reality is something very different?

Now what happens when we put our mental projections like this? We conceive things, we read books, we form our own ideas. It's a very dangerous thing that can happen to human beings: and that is [that] your ego starts bloating, becoming big and big and big without your knowledge.

A person who has an ego does not harm himself at all. He harms others. He doesn't harm anyone as such but he harms in a way which can be very deep hurting. He'll say things which will hurt a person. He'll do things that will hurt. Nations after nations can be destroyed with this ego, like Hitler did.

So when you put your mental projections like this, "I can do it. I can find it. I know. I know. I believe," then this ego grows in your head. If it was only your head nothing to bother, but it grows round your heart, it grows round your heart and your heart becomes like a stone. You cannot feel anything that is real. You cannot understand what is real and what is unreal. All his discrimination is lost completely.

I went to Bangalore and there were some very ordinary people working in gardens and things like that. They saw me and they recognised, not difficult [for them]. One lady came and told me, "My son has gone away for two years. He was only fourteen; now he must be sixteen and I know you can call him back." I said, "How do you know?" She said, "We know who you are." Just seeing my face, can you imagine? Such sensitivity they had. I said, "All right," and the boy came back after two days. But look at their quality. The whole level of sensitivity is lost with this ego.

When Rama went to [the] jungle - as you know he was sent away - everyone recognised them, who were in the jungle leading a very normal life. But today it's getting worse and worse and worse. We have no eyes to see. We have no sensitivity to understand. We have our own images built around us; such barriers. We have lost all sensitivity to reality, to goodness, to Divinity, to love, to affection, to compassion, and that's why it is so difficult, it's very difficult. Even when we say we are seeking reality, it's kind of a big announcement of the ego. But there are many who do believe we have found the reality, we know reality,

we have full conception of reality and this is what it is.

If, suppose, tomorrow Christ comes, who is going to recognise Him? Not you. Not the people who are living in the cities, not them. But when He goes in the forests to simple village people they will, because they haven't lost that, they are still there in the centre.

This ego develops with so many things: money, one thing. Sometimes the belief that we are moneyed people also can. Power, I mean, as soon as somebody becomes a minister you should say he is completely changed: his face is changed, his style is changed, his talking is changed. They have forgotten what life is like. There's no fun in their life, no fun at all, just like dried fishes. Better not go near them, otherwise you will get the stink of their ego!

This is what is the problem today, the present day. Sahaj Yogis get upset about it. "Why, Mother, people don't progress in Sahaj Yoga?" First they have their own conception. You tell them, "This is Sahaj Yoga," and as you have to tell somebody this is reality - say you say this is diamond - then you have to also remove all the obstructions which are on top of that to show you that this is reality. The wisdom lies in understanding: "What it is let's see for ourselves." That's the soundness of a character [that], if you have, at least you will settle down and try to see what it is. Instead of that people just get angry. "Oh we don't believe it!" But you don't believe with what? You haven't got the sensitivity to know what to believe, what not to believe.

But it is even much more dangerous than that because when you have to seek, because that's your nature. You have been seeking all your lives, not [just] this life. And when you come again to seek in this life which is a special time, you are always enamoured by something that is unreal, that appeals to your ego or to your superego: means a person, if he can somehow or other give you some sort of a sensation or some sort of mesmerism, you think, "Oh, this is wonderful! I felt so happy. I was very high!" Just like getting intoxicated. But what have you achieved? Is the point, by that. Like if you take this glue business, I don't know what happens. Today, somehow, I have been reading three articles on such things. Something like cocaine they said is the modern trouble now. The [old] drugs are out, now the cocaine.

With all of this intelligence, with all this knowledge that you have gathered, if you have to end up your life with cocaine and glue, where is the wisdom?

When you have to select something for your life, for the fun of your life, for the beauty of your life, what do you select? Something that is going to destroy you? You see others are destroyed: still you go to it. This is the danger of this horrible ego which we have created of our own.

But it may also take you to people who will pamper your ego. For example, somebody says, "All right, in this hall if you have to come, pay hundred pounds, otherwise, you cannot enter." You'll be surprised this hall will be filled completely, all the big, big cars will be standing here, and people will be just sitting here, as if they are going to races: who pays more is the competition. In the elite society, you will be surprised, the talk is like this, "Who is your guru?" "What are you going to do this time?" They said, "I have tried this. I have paid about five thousand pounds. Now I think I'll have to go somewhere with ten thousand pounds." Really, that's the talk they have and they talk like that.

If it was only stupidity that you achieved through your ego, it's not so dangerous. But discrimination is completely lost and always you are enamoured more by unreal things, and with little understanding, with little intelligence you can understand. Very little is needed. You don't have to read books to understand that, but that simple common sense of a village folk you don't have.

Like, I remember my granddaughter once went with her father and mother to a lama. She is a released soul - the parents are not - and this lama had shaved his head completely and was sitting with a big robe. So, first everybody was going. She was looking at him. She couldn't understand what this fellow is up to because everybody was touching his feet, and then the father went and touched his feet and when the mother went and touched his feet she couldn't bear it. She was only five years of age. She just put back her hands like this and stood before him, she said, "Why are you such a hypocrite? You are not a realised-soul. Just by shaving your head and by wearing this dress do you become a realised-soul?" She just stood before him - a five-year-old child!

And the parents were rather embarrassed. And the fellow didn't know where to look when she said - in Hindi they say 'paar' - "You are not even paar. How are you sitting there and asking everybody to touch your feet? What right have you got?" And then the parents got embarrassed and said, "You shouldn't say like that." She said, "I would not have said if you had not touched his feet." See, the five-year-old child! And otherwise she is a very mild, sweet person. She stood up.

But somebody comes as la-ma - finished! If somebody is coming here [as a] lama for us, he is the greatest. Then he tells us that, "You have to go to Shambala in the Gobi Desert!" [And] we are all packing our things [and] going to Gobi Desert to die there. What else? Is there any Nirvana written that Gobi desert?

This is what is happening to the seekers who have been seeking for ages and ages and they have come on this earth deliberately to get their Realisation. And there they are ending up their lives in Gobi Desert! But if anybody tells them, "That's not the thing. That's not the reality," then they get very angry. "Why should you criticise?"

But the main thing is: you have to find it for yourself.

You have to understand that the power has to work through you.

Just like blind [people] we see [them] going under a cover. If somebody says, "Three thousand pounds." "All right." Then, "Six thousand pounds," "All right", then, "Ten thousand pounds," "All right." And just walking towards the hell. That's what it is.

You can't pay for God. You can't pay. You can't read about Him. You have to experience Him. And the experience when it is yours, you become part and parcel of God Almighty. You become the power.

Perhaps very few human beings realise how delicately, beautifully, for so many ages God has worked on human beings to create you, today. And the seekers are a special category of people.

But modern times are the worst times and the best times because all kinds of negative forces are working now. First they have built up your ego and now this ego is fed by people who are utilising you. And after that you have lost even the concept, the idea, as to what to find. This is the situation of today's seekers.

England is doing well now: I'm very happy about it. I had to work hard but English are still sound people. They have been able to see through the truth of Sahaj Yoga. They have been able to absorb. But when you say, I have to go to America, I shudder; I really tell you, I shudder. Because they have become so shallow now, with all these gurus going there and all kinds of ideas that they have, even witchcraft. I mean they have accepted all that is wrong. One can understand indiscretion, but discretion only going towards all that is wrong, all that is anti-God, all that is anti-life, is some sort of a negative attraction or fraternity. I don't know what to call it.

While the mental projections are so built-up that's it's a very big barrier. Now, how do we break that in Sahaj Yoga? We should try to understand how we break these ego and superego barriers within human beings. Not by lecturing you - it cannot work out through lectures. Not by any kind of brainwashing or anything. We can at the most prepare you to open your mind, that's all.

But one has to understand that human awareness is not yet complete. Through our human awareness we cannot understand God, only through our spirit. We have to become the Spirit. Every gospel, every scripture, every religion has said, "You have to be the Spirit." That means anybody can say, "Now we have become Spiritualists, or we have become spirits." This is another identification one can have.

You have to become Spirit, means the quality of Spirit must manifest through you: through your attention, through your awareness and through your personality. If it is not happening you cannot just brand yourself, like, I can say, "I am a Catholic," or, "I am a Hindu or a Muslim." It's not like that. You cannot just put a label to a person saying that, "Now, I am a person who is a self-realised person." It is your being which has to express that. You have to become, [not] just by accepting mentally that, "I am

such and such!" I mean, they play all kinds of tricks. They'll give you a name: Shivanand and Dayanand and all sorts of Bhonganand, as we call them. And they go on the streets and say, "Oh, I am such and such. My name is such and such." I mean, even if you call yourself 'donkey' you don't become a donkey. Then how can you become a realised-soul if you call yourself a realised-soul? You are what you are, but you have to become. And that becoming is a living process of a living God. It's not a process where you start jumping, dancing. No, it is not. It's a living process and we cannot do living processes. It's done by nature: spontaneously, sahaja, by God.

So the process of Realisation is the awakening of the Kundalini which lies in the triangular bone.

We haven't go [anyone] here [to show]. Can you come and show them, someone?

In the triangular bone you see this, lying in three and a half coils. This is the energy that is resting in the triangular bone called as Sacrum. Greeks knew it was a sacred bone; so, they called it Sacrum. When I asked them they said they had a rapport with Indians long, long time back, and they discovered that this is a sacred bone.

This sacred bone lies within you and the sacred energy also lies within you unharmed, absolutely waiting there. Now this is the energy of your pure desire. I don't know if we have any idea of purity left in the modern times. You eat anything, it is contaminated. You smoke something in the air, so, you contaminate everything. You hear music which is contaminated. Everything is contaminated. So, the sense of purity is only existing in that power of ours which is a pure desire, not a perverted desire or not a spoiled desire, or mixed-up desire, but a pure desire to be one with the Divine: to be in the Yoga, to be united with the Divine Power that is all-pervading, the power of love of God. That's the purest desire we have because all other desires have no meaning. Whatever desires we have otherwise, you know, never give us satisfaction. We jump from one to another.

But once this pure absolute desire rises within us - it should rise - as an energy, then we have no other desire. Then the whole situation changes. When you are facing me you are desireless, but then you come and sit with me and watch others. The whole situation changes. You become self-realised.

When this desire awakens within you, passes through six centres [and] crosses through this centre, then you start feeling the cool breeze coming out of your head. Now, this nobody can do. Can anybody do like that? All these gurus make you jump, pay them money. Tell them, "We'll give you a thousand pounds if you can really put the cool breeze out of our heads!" Or even ten thousand pounds if they want! Even [for] millions and billions of pounds they cannot do it, because they are not authorised.

So this is what it is: that we have to ask for reality - the cool breeze of the Holy Ghost. This is the reflection of the Holy Ghost within us, and that we have to feel on top of our head, and then in our fingers it should flow. Then we should say that the Spirit has come into our attention, into our central nervous system because we are feeling it now. That's how we have to believe in it.

But that's not sufficient. That's not the end of it, as you know, so many of you: you have to work it out. Now why this working is needed? Because there are lots of impurities. Not to feel guilty about it - whatever has happened has happened - but there are impurities. This is your rebirth. When the bird comes out of the egg, the little bit of egg is still sticking on to him so he has to clean that bit off. And then you become a different personality altogether. Then the reality can be understood because you are that which can see the reality: you have become the Spirit.

Without becoming the Spirit you cannot see the reality. You cannot understand the reality. Before that, as I said, it is your own mental projection, it's your own hallucination, imagination. The entire concept is a myth.

You will discover that very soon when you become that. But what's the harm in becoming that? Because for that you have been seeking. And that is what one should understand that, "I have to become. I have to become that special being. I have to be the Spirit. I have to be the instrument of that Divine Power. I have to understand all the working of that Divine Power. I have to purify myself. I have to cleanse myself through that Divine Power."

Some people ask me, "Mother, it's very difficult to awaken the Kundalini?" I said, "Maybe for some; not for me!" It's true, it's not for me. But why not for me? That, I don't want to tell. That, you have to find out for yourself. But it's true. It is easy for me, no doubt, and it will be easy for you also - you will be surprised.

Actually, Sahaj Yogis are very humble people: you have no idea how humble they are. The other day they had somebody in Bombay who came to see me and he told me, "Mother, there's one guru," who is a real guru, I should say. "I have been with him for fourteen years, and he has been making me do this and do that," - fourteen years! - "and one day I came to a programme, I got my Realisation and now I can give Realisation to others. So I went and saw my guru and I told him, that, 'How is it that you recognise Mother? You know about Her. You talk about Her, and you took fourteen years just to cleanse me and I haven't got my Realisation? And now, here I can give Realisation.' " So he said, "Better not talk about it. Now you better give Realisations to others, I can't. You are specially blessed." - it's a fact.

But Sahaj Yogis are so simple, so humble, they are better than all these gurus put together, but they won't that. They have become, and all of you who are here for the first time or second time, all of you have to become. But you have to have patience with yourself. We have patience, we have love, compassion, everything, but you must have love for yourself and awareness that you are not an ordinary person. You are a seeker, a special category of a person. We can't work on mediocres. You are men of God as described by William Blake. You are that.

Now, if you want to waste your life with sniffing that glue, what are we to do? Or you want to pay some sort of a fraud personality, what are we to do? Except that we can only pray for you that you should come back to [the] right path and get your wisdom back so that you get your Realisation. That's the only thing we have to do is to give you Realisation so that you also know how to give Realisations to others.

There are so many myths working: like, one lady told me, "Nobody can do anything for anyone." But why not? If by getting Realisation you become what you have to become, why not? Why have these barriers before [and] give these explanations beforehand? Like, you tell somebody, "All right, now tomorrow we would like to buy, say, a particular type of a thing." So, the person should say, "All right, let's go and find out," normally, "Let's go and find out if it's open." But ego is there, so the ego says, "But it may not be there." I mean, if it is not there we'll not buy it! Simple as that. But why before buying that, or going there, why give such an explanation as that, that it may not be there?

That is what it is, that you have to get your Realisation, you have to become what you are, you have to understand how it works. It's all your own.

Supposing all your treasure is locked up in a bank and I am a banker and you come to me. Then I have to give you your keys and I have to tell you how to open your treasures and what do they mean, isn't it? That's my duty. But if I am doing that duty people ask me, "Why should you do it?" Because I am the banker! "So, why are you the banker?" Better go and ask God why I am the banker!

But can you become the banker? You cannot! But when you become, you will become. When you are not, you are not. When you will be appointed as a banker you will be acting as a banker, too. It's as simple as that. So you get your Realisation and you understand [that] those who have got it have got it.

Even you will be surprised [that] once I gave Realisation to one gentleman. He never came to Sahaj Yoga as such, and he didn't become much. So one day he went to see a judge, a justice in the high court in Bombay, who was a realised-soul, too; Mr. Vaidya. So, Mr. Vaidya asked him, "Do you know Mataji Nirmala Devi?" He said, "Yes." "Did she give you Realisation?" "Yes." "I know." "How do you know, sir?" He said, "I can feel it. Of course, it's very mild but it's flowing."

Still the Divine is working, but why not cooperate, and why not help the Divine? Why not make the best out of it? A little bit of cooperation and understanding and will-power can give you everything that you have. It's all your own and you have to have it.

I am very happy to come back to London now to talk to you. I think London and England as a whole has very sound Sahaj Yogis, very sound, sensible, wise, hard-working Sahaj Yogis. And the youth of England are really the best today in the West. They are not shallow and they are not such wobbly things like Americans. And they are not bound by the idea of death like the Switzerland people are. Swiss people are on one side doing Sahaj Yoga and on the other side planning how to commit suicide. And they are not miserable like French are: they are so miserable that they want to drink away their life and indulge in prostitution because they are extremely miserable. They don't want to laugh, you see. They think to laugh is a sinful thing. But all other sins you can commit: as long as you don't laugh, it's all right. You should never have any fun in life. If you have fun you should do all the sins with great seriousness then it's all right, it's no sin. It's a funny idea of detachment they have developed!

So we have Italians, who are good for emotional [side], who are very good at recognising me. But to understand Sahaj Yoga a little more soundness is needed. They'll settle down very soon, I think. But basically they are very sensitive people, very sensitive. But sensitivity is not sufficient: you must have soundness behind it. Even if you are sensitive and you recognise me, you must have that soundness to understand the immense advantages of Sahaj Yoga, the greatest dynamics of Sahaj Yog. This is the solution of all the problems of the world, believe me.

Today I had to attend a dinner on a ship and I was chief guest. But I just told my husband that, "Today, please excuse me. This is God's work and nobody can do that but me. I have to do it, so please excuse me." He said, "It's all right. It's all right." Normally he would not because he was a chief guest, I was his wife. I was supposed to be there and on the ship. But when I said, "This is God's work. That's important." He also feels the importance of this work. So if you have that intelligence, basic intelligence, also you can see how important it is today.

I am happy today; those who are new will get their Realisation. But not only getting their Realisation: you have to keep in a way that you proceed further with it, grow further with it. You have to have patience. You have to understand it in a very sound and a wise manner. You have to have your wisdom completely intact and give a chance to yourself. Just don't discard it, "Oh! I haven't felt it!" [It's] as if some people are proud of it! If they haven't felt it there's something wrong and they have to feel it.

I am sure this will work out today and add to our Sahaj Yoga people which is the solution of all the problems, of all the problems.

In India there was a speaker called Mr. Bagde who invited me to his speech in a village [to which] he had gone, in a district place. And there was a big crowd and he was addressing and, of course, he is a Sahaj Yogi, but still not such a great Sahaj Yogi, I should say, because he started saying that, "We have certain problems in our country. We have caste system and we have all these things – it's a big problem. Like, in other countries they have race problems and this, that and we have also these problems within us that we talk of different castes." So I said, "There is a solution for it. If you are reborn your complete birth is changed. You are no more English, no more American. You are no more an Indian to have a caste system: you are a Yogi, you are a realised-soul and you have no caste, you have no religion, you have no race, you are beyond it. That's what," and he was surprised. I said, "That's how you'll solve the problem!"

This human life is like that - it gives you identifications: you are English, you are rich, you are poor, you're this, you are that, you are Indian. All sorts of identifications: you are a king, you are a minister, minister's son and governor's son and all those things. But once you become a Yogi you are a Yogi, because there is no unreal thing existing any more within us. These are all unreal identifications which just drop out.

So many people in this country have taken to lives which are alternate lives, as they call it, and also their dress is changed, everything changed, but it's all outside. And by that they felt that they have achieved a kind of a change within themselves, but it's not true, it's not true. The unreal must drop out. The whole unreal must drop out. Once it drops out then only you become the real personality. By changing outside, nothing changes and that has to happen to all of you, to all the seekers of the world.

Sahaj Yoga is only meant for seekers and for nobody else. I am only interested among the true seekers and not among other people who are seeking power, seeking this, seeking that. It's all also artificial, absolutely artificial. About that, I'll tell you later on

how these things are absolutely artificial.

May God bless you all!

If you have any questions you may ask.

Any questions? Are you all Sahaj Yogis? How many of you have come for the first time? Raise your hands.

Can you come forward, all those who have come for the first time? Two lines you should have, occupy.

You all should get up. Douglas, I think you all should get up.

Please be seated there. You let them be seated.

So now you can see how many are realised-souls sitting here and you have to just join their group, isn't it?

Please make yourself comfortable there. Now what about here?

Those who are Sahaj Yogis should go behind. Please come and join.

Lady: We can't hear you at all. We can't hear you at all. We can't hear you.

Shri Mataji: Really? Is it so bad? Oh God! What's the problem?

Douglas, they couldn't hear me? I'm sorry for that.

Douglas: It's coming through the loud speaker. You couldn't hear at the back?

Seekers: Yes, we could.

Shri Mataji: You heard?

Seekers: Yes.

Lady: We couldn't hear you at all.

Shri Mataji: All right, let's see what's the reason. All right?

Please make yourself comfortable.

Ray [Harris]? Let them [sit] there on the second seat would be better for all of them so we can look after them.

You were feeling only the ego or what? All right, that could be one of the tricks of Sahaj Yoga. All right, let's see what happens. I also don't hear many people clearly. Unless and until you are a realised-soul I find it very difficult to hear, so I have to ask somebody to tell me in my ears. The frequency doesn't go into my ears, too! So let's see what the problem is.

Now close your eyes. Put your hands just like this, that's all and take out your shoes if possible.

Now the whole thing, process takes hardly any time. It's just a very short time: a split of a second. But if there are any barriers in between, then there could be a problem. So it takes a little more time, doesn't matter: to err is human, isn't it?

So it doesn't matter. Whatever is the problem it has to be worked out. When it doesn't work out in you, some Sahaj Yogis will come round to help you.

Now I must explain to you beforehand what happens. They have got this power flowing through their hands; and their fingers, as you see there, are decoding, giving messages, the fingers, about the centres where you have a problem. So they exactly know where the problem is.

Also, they know how to cure that problem: so, they use their fingers, their hands. They won't touch you, but they will know and they will try to correct you. So not to get frightened if they just come and raise your Kundalini or do something like that.

There's nothing to be frightened about. Nothing is going to happen to you. You are going to feel absolutely blissful and happy. You just don't worry. All right. So put your, both the hands straight, just like this, and close your eyes.

Now you need not stretch your body too much, nor you should slump it down. But sit comfortably with both the hands on your lap or on your legs like this, on the thighs like this. And keep your eyes shut. Please keep them shut.

Whatever has to happen will happen inside; nothing outside. There is no need to jump or to say something or to make a face or anything. Let it happen.

Now there's one more thing, one has to remember that it happens spontaneously and your attention should not be fixed on any point, just...

(End of cassette side A)

Doesn't matter, there's nothing to worry about it because this happens spontaneously, your Kundalini rises and you get your Realisation spontaneously. So, don't fix your attention anywhere.

Just leave it loose, absolutely loose. Slowly you will find first of all that you are not thinking.

You please don't open your eyes till I tell you.

Because the Kundalini doesn't rise above the Agnya chakra - or the chakra which is in the brain - if you open your eyes.

Please keep your eyes shut.

Now, the left hand of yours represents your desire and the right hand is your action.

Now, I'll tell you how to use your right hand while keeping your left hand towards me on your lap.

All the time you have to keep your left hand with stretched fingers on your lap, while the right hand is to be used on different centres.

First of all, put the right hand on your heart on the left hand side and in your heart, not loudly, you have to ask a question to me, saying, "Mother, am I the Spirit?" Ask this question thrice.

Ask in any language, makes no difference. "Am I the Spirit?"

Now, the quality of Spirit is that once the Spirit manifests in you, you become your own master, you become your own guru. So,

please put the right hand down on the stomach on the left hand side and just press it with your fingers, on the left hand side.

Put your hand on the left hand side and press it with your finger, little bit lower, yes.

Now here, ten times, you have to say, "Mother, am I my own Master?"

Now raise this right hand to your heart again and say now, assertively, with full confidence, "Mother, I am the Spirit."

Please say it twelve times. It is according to the number of petals you have for your different centres.

With full confidence, please say, "Mother I am the Spirit." "I am the Atma." Twelve times.

Now put the right hand again on the left side of your neck. There's a centre there, left side of your neck.

Now, we have to know that the Spirit is without any blemish, without any guilt, nirdosh. So, we have to say at this point, "Mother I am not guilty. I am not at all guilty."

Forget about the past, forget it completely. You have to become a new life, so what do we say, "Mother I am not guilty."

You have to say that sixteen times, please.

They have this problem, that's why they couldn't hear me. All right? That's the problem you had: feeling guilty for nothing at all.

Now say it with confidence, "Mother I am not guilty." Say that, sixteen times.

Just a very strong one there.

Now, raise this hand if you have said it, to your forehead across. At this point you have to forgive everyone. You may say that it's difficult, but when you do not forgive others you are playing into their hands and torturing yourself.

Just say, "Mother, I forgive everyone," from your full heart, sincerely. Please say, "Mother I forgive everyone." Say it thrice. Put it across.

Now, put this hand on top of your head, resting on the head in the centre. The palm of the hand should be in the centre where it was a soft bone in your childhood: a little further [forward]. It's not at the back side but further [forward]. Here, it is going to break. Just put it a little further. Try to feel it. Just rub it a little bit with your hand. In a clockwise manner you can move it also. Just push the hand up on your head. Put the palm; don't open your, push it hard, little bit.

Now, at this point I can't force you to become realised, it's your freedom, so I respect it. You have to ask or you have to say, "Mother I want my Realisation. Please give me Realisation," seven times, please.

Now, raise your hand and see if there's a cool breeze coming in. You can change your hand also and see with the other hand. Put the right hand down and with the left hand you can see if there's a cool breeze coming out.

You have to certify yourself first of all. On top of your head, about four inches on top of your head, above.

Just try to see if you are feeling any cool breeze coming out. It's very subtle. You can change your hands and see.

It's very, very subtle and as we are going from gross level to subtle level our sensitivity is not so great.

If you are feeling it then you can put down your hand, both the hands.

First you must feel it on top of your head and if you don't feel it then later on we'll see how it works out.

But those who are feeling it will start feeling it later on, on their hands. You can change over.

(Mother blows into the microphone 7 times)

Can some of the Sahaj Yogis see the people who have come for the first time?

You can put down your hands on the seat, but don't open your eyes still.

Keep both the hands straight. It has to work out. It will work out, don't you worry.

Can some of you come in from the front line, please?

Bala, just see your neighbour. Has she felt it? Can you come in front? Facing them you can.

Alan, you can come facing them...

(end of recording)

## 1983-0525, Knowledge of the Roots, Talk to Students

View [online](#).

25 May 1983

Knowledge Of The Roots, Talk To Students

Public Program

University of Sussex, Falmer (England)

Talk Language: English | Transcript (English) – Draft

Public Program, University of Sussex, Falmer near Brighton, United Kingdom, 1983-0525

Public Program, University of Sussex, Falmer near Brighton, United Kingdom, 1983-0525

I was really very happy to learn that Sussex University Sahaja Yoga centre has been very kind to invite me to speak to them. It's such a pleasure to talk to the students because they are the ones who have always been, in any country, been responsible for any new step, whether it was political, economic or social, which was to be taken boldly. Students are the people who have their idealism intact still and when they are studying, they don't get biased easily. They keep their minds open to every knowledge because they are new to it, but those who become experts can become very biased, very conditioned by what they read or they think to be right. But the students can also be very much vulnerable, because they do not know whether whatever new comes to them is the truth or some sort of falsehood. So, at this life, when you are a student, you have to be very careful to understand that if you have to seek the truth, you have to be alert about it.

First and foremost thing, as students we enter into university. It's a beautiful name 'University' meaning that you get all the knowledge of the universe and when you enter into university, you come with an open mind and with an understanding that whatever you have to learn in the way of a student, you are not the teacher and that humility always helps the students to learn about anything they want to know about any part of their knowledge. Now what you learn in the university is the knowledge of the tree. Knowledge that you can perceive and understand through your mental activity, but what I'm going to tell you about today is the knowledge of the roots.

Roots of the tree, from where the whole knowledge comes.

Now to believe in me or to understand me, it is not necessary for you to have any sort of faith in me or a sort of surrendering position, but you must also know that if I have to tell you something new, you must keep your mind open to understand what I have to tell you.

When we study, say economics, take a subject which is very common these days and it is even regarded as a higher science than philosophy. What do we learn? The essence of economics is very simple, that 'wants' in particular are satiable but in general, 'wants' are not satiable. This is the essence of Sahaja Yoga also, like whatever you want to have, you can have today and tomorrow you will run after another thing. That's why we have economics because this is the tendency of the human mind, but why it is so? Why is it we really strive, supposing you are doing your graduation, you will strive your heart to be a graduate but you won't be satisfied. You would like to do higher studies or like to take up a job and even if you get a job, you will not be satisfied. Then you want to build a house, then you want to have a car, then you students want to have a nice bike, alright. When they have it, they want something else, a helicopter maybe I don't know what but it goes on increasing, you are never happy with what you have. Fully satisfied.

Now the reason for that, you can find it in Sahaja Yoga, because the roots are deeper down which you do not know. It's alright to build up the whole science of economics on something but what about the roots that have created this big tree of economics?

The roots are that none of these material things are going to give us full satisfaction, this is the root. So, what is going to give us

that satisfaction, we come to the second logical question. What is the need of a human being to feel satisfied? There is something higher, something deeper, something that we have missed. This is definite, now what is that? We can refer if you are not upset or angry or we can say biased about the scriptures, any scriptures, I'm not saying Bible or say Torah or Indian scriptures or Buddha sayings or Tao or anything. You will find one common thing they have said, all of them have said one thing common and that is 'that you are to be born again'.

You have to know your Spirit, you have to become the Spirit because that lacking in us, in our awareness, because we are not yet the Spirit, whatever we know without it is only the mental projection, which is limited as our mind is limited. So to know the unlimited or to know the roots, you have to become the Spirit. This is the first condition they have given. Now if you just don't deny them, we should look into it, we just have to become the Spirit. Now what is that, what is that? We can ask, which is the Spirit. If there is something like Spirit within us, we have not yet felt it, we have never felt the Spirit within us and what is that Spirit and what does it do? What are its qualities? We should try to find out. That's what you can find out when you become the Spirit, it's a vicious circle.

The other way around, here nobody will say that you must become a graduate to know about economics, but the other way around thing, you have to go deep down into the roots and how do you do that? Supposing I say you pay attention to yourself. A teacher will say 'pay attention' so all the students will start looking at him, looking at the blackboard, but I say pay attention to yourself! Then you will say 'Mother how do you do it?' It's an impossible thing, how do we take our attention inside, it's all the time outside, how are we to take it inside?

That's why you have to get your realisation first, you have to become the Spirit by which you can take your attention inside to your roots, that's why the first condition in the Sahaja Yoga system is that we have to become the Spirit.

Before that, whatever I say, you will say how is it true? You can always challenge, you can always say it may not be true, it may be wrong, it may be false...it's true, because supposing I have no eyes and you start telling me about the colours, how will I know? So, anybody will say open your eyes first of all, unless and until you open your eyes you won't be able to understand what I'm talking about. In the same way we have to understand that if we have to know about the roots, we have to penetrate within, for that we have to become subtler than what we are. We are at a level from which we cannot enter inside ourselves, so we have to become something else and that becoming is only possible if you become the Spirit.

I hope I'm clear on that point. Now, how to become the Spirit is the problem because whenever a teacher tells you do this, you say how? That's correct, I mean logically that should be the question, how do we become the Spirit? Now if I say, this is our evolutionary process, we have evolved as human beings, come up to this stage and if something more has to happen, it has to happen the same way as evolution has taken place, automatically. What did we do to become human beings from monkeys? If we have become from monkeys. I don't think anybody remembers anything they have done to become human beings or they have put in any effort to be that, we have done nothing, we have just become human beings spontaneously or we can say automatically, but actually spontaneity relates to a living process. Only living things are spontaneous. You want to sprout a seed, you just put it in the Mother Earth, spontaneously it sprouts, we don't do anything to it, we don't stand on our heads, we don't read any book, we don't say anything to the seed but it sprouts because it's built in, within the seed, the quality to become the tree.

In the same way, it is built in within you to become the Spirit.

As you have become a human being, you have to become the Spirit. That's the evolutionary natural process to which you have to take to. Now if you get satisfied just with whatever state you are in as a human being, you can live, not impossible, I mean you can while away your time, you can carry on but still you will not be a satisfied person. You will not be a blissful person. You will not be a person who can be called as a person who has become an absolute personality. Still, you will be living in the relative world because of this mental activity which is going on, which will confuse you completely all the time. You will not know whether this is good or that is good, like these days in England we have a big confusion whether to vote Labour or Conservative or this. We don't know which one to vote so we will close our eyes, whichever I catch, I will do it. We don't know what to do. This

stage will go away because we haven't reached that state of absoluteness where we can decide things with absolute authority. This is the thing, this is the right thing.

Once we understand this state that lies within us, then what do we do? We know what is right and what is wrong and right can only be one thing, there cannot be any difference of opinion as to what is right and what is wrong if you do it with your absolute awareness. But human awareness is not absolute, if it was so, there would have been no problem. There would not have been any necessity to have this 'mx' authorised or have this atom bomb produced there. Human beings are the only animals that are doing like this, you don't find any dogs creating any atom bombs or anything to kill each other, but this is special human failure to show that we are not at an absolute point where we all agree. So how to achieve that is the second point again I said it is spontaneous, it's a living process and you don't have to worry about it. It's all built in within yourself.

So, how many of you have come for the first time for Sahaja Yoga meeting? Let's see...[Shri Mataji counted five new people and continues] the rest of you have been to Sahaja Yoga meeting so you know about Kundalini, you know awakening of the Kundalini and all those things. Now we have within ourselves, this power by which it is going to happen to us. This is the power of pure desire, of pure desire within us because so far as we have seen all our desires that we have cannot satisfy us. So there must be some desire within us which leads us to completion or to the fulfilment of our ultimate desire to be the Spirit, and this power lies in the triangular bone in the lowest part of your spinal cord. Now this lies there or not, it exists or not, whether I'm telling you is correct or not is to be found out. You should not just challenge it, you should see for yourself that sometimes in some people, there are many who have seen it here, you can see the pulsation of this power if there is an obstruction in this person and the awakened Kundalini cannot rise. You can see it with naked eyes absolutely with naked eyes, a pulsation, just like a heartbeat. In some people it is so vigorous that you are amazed that this bone behaves, this triangular bone behaves like a heart beating.

Surprisingly, this bone is called a sacrum and sacrum in Greek language means sacred. Of course for all our knowledge, sacred word is only in the dictionary, we don't know what sacredness is, what divinity is, what auspiciousness is, thank God there are words but we don't know what it is supposed to be. Now this they call as a sacred bone and I was amazed and I asked them, why did you call this a sacred bone, when I went to Greece. I was even more amazed to find out that they knew a lot about this knowledge. They told me that they had rapport with Indians, with great philosophers of India who came down and told them all about it and they had this practice with them. Even the knowledge of their medical science was very much based on those ideas, even in England, when you had your medical science first, you'll be amazed the basis of it was the same as Sahaja Yoga system. They had three types of human beings and they are to be treated that way. But then suddenly I don't know from where, we started curing, not through the roots but through the leaves. If there is something wrong with the leaf, you treat the leaf and then you find some trouble somewhere in the fruit, you see, it's like that.

So, the medical science became like that, absolutely treating the leaves and the roots were left behind. Now these roots are within you. They are there all the time, you are not aware of them, you're not aware of so many things within yourself, but once you become aware of them, as you get your realisation. As you get your Spirit manifesting in your attention, in your central nervous system, when you start feeling the vibrations of the Spirit flowing, then you can understand all about them. Whatever I'm saying here today, you can verify it and can find out. To give you a simple example, is that when you have to go to a class of astrology, you have to use a microscope. Now you say that I won't use the microscope, I would like to see the skin with my naked eye, you cannot, what you will see is the skin that is there. But if you have to see the deeper structure of the skin, you have to use a microscope. In the same way, if you have to see the deeper side of life, you have to use the microscope of your Spirit. Without the Spirit, you cannot understand what is beneath and what is above.

Beneath is your beautiful being, the glorious human being that is created by God and above is the All-pervading power of love of God Almighty.

May God bless you.

I would like to have questions from you. That would be better than to talk about it because I must have given, I don't know how many, thousand lectures so far and there's no end to it because this is a vast knowledge. Even if you have thousand universities

like that, I don't think it can be completed, but it's so simple. Once you become that, I don't have to tell you much. Like this room you have done, if I have to explain about it to someone, I can write a book on this and still they won't understand anything. They will come here and will never recognise that this is the book I've told them about. But if you just open your eyes and come here, you see for yourself and know definitely this is the place you have to be. That's what it is when you become. You don't have to know all about it, you just become that.

May God bless you.

I would like you to ask me questions, that would be much better. What do you say Jason?

Seeker: Is the energy tied physically to this bone, the triangular bone? What happens to the poor unfortunate people who might have lost the bone?

Shri Mataji: No, I don't think anybody has lost it so far except they are devils you see. It's not lost easily and I would say that just now we should worry about ourselves, isn't it? So we can help others. So we can help so many. If we are not equipped, how can we help others? First we should equip ourselves then we'll think about others. I'm happy you have thought for others, that's a good sign of generosity but we must have something within ourselves to give, isn't it?

Seeker: In what way the chakras and triangular bone, sacrum is associated with the physical body? If somebody is born with one arm, what happens to the chakras?

Shri Mataji: You see, even if you are, chakras are not normally hurt because they are very much placed inside the inner core of the medullae, they are very subtle things, they are not harmed easily, they cannot be harmed but it can be possible that a person who has no backbone but such a person doesn't exist. I have seen people with crooked ones and they get it straightened and it can work out with them, but without a backbone we don't exist.

It's a subtle thing and it's an energy, it's an energy centre and it may be in your case it may be just on the borderline supposing on the lumber area, it may move out with another one. So that is not so important. What is important is just now you see, instead of going into details, first we must get our realisation and gradually you will be able to locate everybody's centres, where they are, because they pulsate and you can see with your own eyes.

Seeker: If you see them with your own eyes, presumably you can't photograph them?

Shri Mataji: We have photographs also, we have photograph, we have films, everything we have done, but as I told you that every person has a different style of awakening, in the sense that in some people like a little child, or say a person who is simple hearted, say from a village where he is not so complicated, I mean who doesn't think too much you see this chakra goes out if you think too much [Shri Mataji's hand is at Agnya]. Or sort of obstructions like that. Then, such a person, if he takes, in a split of a second the whole thing moves out, really, like a jet. But, in a person who is a little complicated or has a disease or physically handicapped or any sort of thing like that, then it takes time. It pulsates much more in those places where they have a problem. So it depends. You cannot say that supposing you say that take my photograph, it may not be there, so we have of course taken photographs, we have films of that, everything. But on some people we have seen it, not all because you don't keep a camera there all the time to take a photograph, we have taken.

Seeker: The camera is impartial so presumably if you find one person who has this throbbing, you can do it again [Yogi: but surely Mother could you also mention to him that the Kundalini only throbs like that when there's a problem there...is that right?]

Shri Mataji: What do you want to achieve by that? Let's see, what's the achievement? We should not side track, it's a very important issue but we should not side track alright? Keep it to the main point, what do we want to do, why do we want to? You see the trouble is we would not like to do anything wasteful, naturally, why should we do anything wasteful, for nothing at all, isn't it? What we would like to do is achieved easily for the good of everyone without much difficulty, alright, so now to take a

photograph, this, that kind of a thing is not necessary. There is no need to do it, but we have taken photographs, no doubt we have taken because you see many a times, I have many photographers with me and people with a movie sort of camera are going on. Then they have taken photographs, but it's of no use, as it is for our purpose, there's no need to take a photograph. But we have taken and now we have got it and now as your question moves further with it that if somebody has a pulsation, it may disappear after five minutes. It may not be there, it's just there for the time being because if the Kundalini is rising, it is moving upward you see. So, it may not be there, it may reach another point or it just come out from here [Shri Mataji takes her hand to her Sahasrara to demonstrate]. All right?

You should ask me questions which has some advantage, you see, to you and to me both because this is of no meaning, that we should take a photograph, then we should do this, there's no need to do that, what is the need?

Seeker: There's no need for you to do it...

Shri Mataji: But we have.

Seeker: I would have thought that if you believe through true awakening people may realise the futility of desiring material things that this was the sort of thing you would like to see established as soon as possible....

Shri Mataji: That's a good idea. We have got it you see we have got but you don't know, the media people want something bad to happen. They don't want anything good to be said that this is a way we can say things. I think so, because they are not interested much, in this country, not in other countries, but in this country, I don't think they are very much interested if I tell them that there is such a power and we have a photograph and you can see for yourself, and this happens and cancer can be cured, they are not interested. What to do? It's not easy.

Seeker: On the contrary, if you could talk about this ... [unclear from public]

Shri Mataji: Alright, so next time I give you the responsibility, you get them to me, they are terrible, you don't know. Just, I'll give you a simple example alright. I don't want to talk against them, they are after all good people, but they don't see the point you see, that is important and they just don't want to understand. Simple thing you see, they wanted to advertise me alright, I'll give you an example of these people, how their mind works. So, I didn't want to say much but I just said one little sentence that England is the heart of the Universe, which I can prove. And then I talked about William Blake, who said that such and such a thing is going to happen and all that. Where he has used the word that England has to become Jerusalem. I mean it's an honourable thing I said for them, so they raised an objection today only, that's why I was delayed, saying that if you say England is the heart of the universe, the Arabs will have objection!

You must understand, you see, you are a student, you must understand what sort of people surround us. I didn't know what to say! Why will they have objection? Because they too have a place in the universe but England if it is the heart! I have to say that. But supposing I am honouring you, why should you not stand for your honour? Because if you in any case go to Falkland to save your honour there, and here if I say a simple truth – which I know – you don't want to say that just in an advertisement because the Arabs may catch it and they may disappear from Harrods!

So that's our media we must understand it's not so simple as you think. But I'll be very happy if you can get me some of them. It's not easy, very difficult people, very difficult.

Seeker: Are you prepared to say anything about [??]?

Shri Mataji: Yes. I'm prepared to say, not only that, but I can prove it also but it is such a simple sentence. But I'm regarded as a saint in India. If a well-known saint is saying that, one should take it as an honour. But that's not so. That's not so with people you see. Here I don't think they take saints seriously in England, perhaps, maybe, but Arabs are taken more seriously I must say. Surprising you know! How can Arabs make an objection to such a thing, I can't understand. But this is exactly the problem today I

was facing. So I think you are the students but you still don't know the reality of what these people are like but one day you will realise. I'm very happy your attention is on that, I hope so it works out that way, then we can show them pictures and all that alright.

Now what else?

It had only one purpose that I could explain it better to you because I didn't know what to say to these people, the way they came out with Jerusalem and the objection to Jerusalem. After all, if William Blake said it but now we can criticize it because the Arabs don't like it. Is that the way to look at things? Are the Arabs going to decide for us everything?

Seeker: Would you be prepared to make any comments about life on other planets?

Shri Mataji: No, there isn't any. It's as simple as that. Even if there are, they are not the type of life which you are used to, the different types of things, different style of life. We cannot call them as 'life' because our concept of life is different so we shouldn't call them but as human beings, the awareness of human beings, there is none. But there is something like life you can call it in some places, maybe the matter is moving like life but according to the human conception, you would not call it life.

Seeker: Is there any difference between humans and animal life on this planet?

Shri Mataji: Difference? Tremendous! I'll tell you one example. You take your dog through a dirty lane, he can pass through, you cannot. Thousand and one, there is such a difference between animals and human beings.

Seeker: You were talking about evolution earlier?

Shri Mataji: Yes you have evolved to human state, no doubt.

Seeker: Would you say in the course of evolution that all life forms were the same and at one point we came at a different life form.

Shri Mataji: Human beings are made in such a way, they can exist as people who can think and can create, it's as simple as that. You see, that's why they have developed these things. Supposing an animal feels the dirt or anything, he cannot remove it but human beings can. He can create, see this is the difference and that's why so many things that human beings have, are only as an accessory to help adjust his life to his surroundings, alright? But say you take a horse or a dog, they have a certain sensitivity to an evil spirit but human beings don't have that much sensitivity to it. There are some birds, if they disappear from a part of Japan and all that, then people know that there is some sort of rumbling going on in the Mother Earth and some earthquake is expected so people also start departing from the birds you see. There are so many birds as you have heard that they go from one place to another, from Siberia all the way to Australia, how do they do it? We can't do it, because they have a magnet developed within them which can feel and through which they go. So, of course there are many things which are dropped out in human beings and many things added to him, but are evolved because they can create. You can create. Like an animal cannot create, that's the difference.

[Same person kept speaking so Shri Mataji asked him to give others a chance and also the discussion is not about evolution at large, Mother is saying that if you do not accept that you are more evolved than animals, how can I argue it out? It's a fact. You are a human being, you're definitely more evolved than animals. You can organise yourselves better, you can create, you can think, they cannot think. Can I talk to animals? Can I tell them what I have to tell? Not only that, their Kundalini is not there perfect yet to be awakened, this is the last point of it.

That's not so important all right? Now let's see, some other questions.

Same person still wants to ask one more!

Seeker: If human beings have evolved from animals, there must be something that was brought in to distinguish them from other things?

Shri Mataji: Yes, very true, there is. Raising of the head. You see the way they have raised their body, it has changed the shape of their body. That's why you must learn Sahaja Yoga, about how the shape of the brain has changed. What has happened that our attention has gone out. Everything you must know, that's very true, agreed on that point. That's the thing you have to learn. That's part of Sahaja Yoga. Absolutely, what has changed human beings? First of all, they are given freedom, if you believe in God. They have been given freedom to decide. Animals have no freedom, if it's a dog it's a dog. If it's a cat it's a cat, nature will remain the same, but human beings could be a scorpion could be a lion could be a snake could be anything so the freedom that has been given to human beings has made them higher. They got this freedom in the expression when you raised your head like this you see. Also some physical happenings take place within you, which of course I'll tell you later on when you come to Sahaja Yoga meetings and all that, you will realise how God has given you freedom and by freedom what you developed is the ego within you and that ego has covered your head and you have developed the I-ness. That you are Mr. X and Mr. Y and Mr. Z. That I-ness has come to you, your own entity as Mr. x, y, z. You are cut off, much more from the Divine power; in the sense that now you are your own guide. The freedom is given for you to try the freedom.

Seeker: Are you saying that evolution was carrying on in it's merry way and God decided that some peculiar time [unclear]?

Shri Mataji: It is up to you, of course it is up to you to decide. You see at this juncture you have to decide. At human level you must decide what you want to do further, the decision.

Finally! Another student asks:

Seeker: You say the attainment of Spirit is the necessary step to see into yourself, but what actual steps can anybody take for attainment of spirit and is there only one way or are there many ways?

Shri Mataji: There's only one way of sprouting. Only one way that is built in within us, you see, that's the only way.

Seeker: Why as an individual want to attain that Spirit to look into myself, what should I do, what practical steps can I personally take towards...

Shri Mataji: Yes, that's very nice to say, that's what we have to do alright. That I'll tell you, that's a good thing to ask. That is something nice and promising. Alright? What else?

Seeker: Mother, how far can the intellect take us? Can we understand it with the intellect?

Shri Mataji: How can you, you can't. You see intellect can only tell you, like I came here, it was written University of Sussex, but I have to enter in. This is like a signpost, with intellect you can only know the signpost but you have to enter in, actually. Supposing I give you a chocolate alright? It's written Cadbury's, you read it but you have to taste it, you have to experience it, that's the difference between the two. Just reading that mentally, knowing that mentally is something like reading a signpost. Experiencing it is like entering into it. Intellect has it's own limitations. Like, we had to leave our car behind. It's beyond. It's the intellect of the intellect, you can say that. But it's all poetry, you see what I'm saying in reality we should see what it is. So should we come to your question?

Shri Mataji asks a child what she wanted to ask.

Seeker: How does the Kundalini raise when you are rising it?

Shri Mataji: When you are raising it how does it rise? It rises just like that [Shri Mataji makes waving up motion with her hand] you have seen it, that's it.

Now any more questions? None?

So, coming to previous question alright?

I can tell you in an analogy sort of thing because you see when you have to understand something mentally, you have to use these worldly things to explain something Divine. We can say that if there is a candle which is not enlightened, it cannot get enlightened by itself but it is ready to be enlightened. If you are ready to be enlightened, any enlightened light can enlighten you. But the enlightened light doesn't do anything except you can say at the most it is a catalyst, at the most. But just it is ready, it's all there, just an enlightened light comes near the one and it catches the light from that. It's as simple as that. To give an analogy. As I told you, the seed when you put it in the Mother Earth, because it is built in, it just sprouts, it's built in, but the process is that it has to be put in the Mother Earth. In the same way, it being a spontaneous thing and absolutely a living process, it works in a way that, supposing you have somebody who is an enlightened light. Say Ray has got enlightenment, for example, so if he wants, he can enlighten you. Once you get enlightenment, you can enlighten another person. But Ray now knows what should be done to prepare first of all the candle, to get rid of the obstructions, how to enlighten and how to bring it to a full bright light. He knows all that.

So, there are three stages we can say. First is, you are to be awakened, the Kundalini, it has to be brought out of your head here [Shri Mataji's hand above her head] so that the cool breeze of the holy ghost you can feel it on your head. This is the second stage where you start feeling a cool breeze also in the hand. So many people don't feel in the beginning in the hand also on the head they do not feel, because it's a very subtle thing, but if a Sahaja Yogi feels it that means it has started but in a very subtle way. Then you must allow it to grow more and more and to dispense all the obstructions on its way. Gradually, it becomes a steady light and then a Sahaj Yogi any Sahaj Yogi can put it in such a way that you start feeling it in your hands also. Starts flowing in your hands because from the hands of a Sahaja Yogi, that power is flowing. With that power, he can handle the situation in such a way that your hands start feeling it, flowing from your hand, flowing from here [Shri Mataji's hand above her head].

Now, when it happens, suddenly, sometimes it happens to people in a very sudden way, in a sudden rush also because they have been seekers for ages perhaps. But then they feel, oh I feel very high, absolutely on top of the world, I've become a witness now, naturally, because it is such a change you see. But, that's not the end of it because you must know how to kindle it properly, to keep it going and all that. If you don't do that, it will again come down. You must learn how to keep it going, how to work it out. That's the part that's the transition part through which you have to go. Some people take at the most eight days, some people take a month or so. But once you have done it, you become your own master.

To give another analogy, a very simple one. It's like this, when you are driving a car, there's a break and an accelerator. This is the freedom that has been given to you first of all, to learn how to use the break and the accelerator. To take the car in a proper way, to keep it in the centre, the way it has to move. Then once you have learnt it, what happens is that you automatically become a driver. Nobody has to tell you now put the break, now do this. You know it, automatically you develop it. This is the second stage of driving.

Now the third stage is that you really become an expert in that and you drive without even knowledge that you are driving, when you are perfect. But still there is one more stage left. That there is a master sitting behind, who wants you to drive this way and that way and the master says now stop the car. He's there. Now what happens that when you really become a Sahaja Yogi, is the point, when you become the master. You start seeing the driver within you, and the accelerator and the break, and you control as a master. That's the point you have to reach. So these are the four stages through which you have to pass, which gradually works out just like your graduation, without much difficulty, for which you cannot pay. But you must have respect for yourself, you must know you can do it and you must have that understanding that you are a human being. The epitome of evolution, and that you

have to become the Spirit. It works out. It works out very fast, these days and should work out in this University also, alright. Analogy should not be taken too far because this is Divine working and Divine working is such that we can't understand how it works. In the beginning, if I tell you, you'll be amazed how it works you see. You will say now Mother explain, but I won't be able to explain so many things. It's tremendous. The Divine power has all your communications and everything. It's tremendous and in a split of a second it works. It is to be seen for yourself. Now the time has come to prove the existence of God, to prove the existence of his Divine power. For the first time you start feeling the subtle power when you get your realisation. You start feeling it in your hands as cool breeze of the Holy Ghost. First time, otherwise you never feel it, alright.

Should we have it now?

[Shri Mataji requests all new people to come in the front row.]

You shouldn't mind if Sahaja Yogis just put their hands above your heads. Yogis will not touch you, but just to feel you.

Now what you have to do is just put your hands like this [open facing up], why? because these fingertips have got the representation of your centres here. These 5,6 and 7...they haven't brought the charts but you can see later on, they will give you books to see. These are 5 centres, 6 centres and 7 centres we have, so just put your hands like this and put your feet on Mother Earth, because Mother Earth also helps us, wide apart without shoes. Everything helps us, like all the elements that are there can help us and we have to use. So now put your feet on Mother Earth like this and put your hands like this and you have to close your eyes that's all. Just close your eyes. Now don't try to control your attention at all. Keep your attention absolutely loose, you just don't worry as to where to keep the attention, what to think, what to do, nothing of the kind. Just leave it. Keep your hands on your lap and sit very comfortably and it will work out. I'm sure it will work out for all of you.

[Shri Mataji places her Hamsa on the speaker for a couple of minutes.]

You should not open your eyes until I tell you.

Keep your eyes shut. Take off your glasses, if possible, it will be a good idea. It helps the eyes also.

Stretch your fingers a little bit towards me like that, just stretch them, that's all.

Shri Mataji rubs her hands and asks yogis to see their chakras. [New people's chakras]

Shri Mataji rubs her hands and blows into them.

Right Swadishthana is too much, I think you all put them left to right, Right Swadishthana is too much. All of them have Right Swadishthana, Right Vishuddhi and Right Nabhi. Put them left to the right, that's the best way, left to the right.

Those who have got it, you can ask them to put their hands and feel it, if possible.

Please don't feel guilty, any one of you feel guilty that I've done this wrong that wrong, that's not going to help us at all.

[Yogis working on all seekers]

Forgive, forgive everyone, just forgive. What about this gentleman? Nabhi-.let him put his left hand on his liver, right hand towards me. Left to the right.

Just don't think, just enjoy. Those who have got it, just enjoy and don't think, don't think.

Now what about him? Heart, put your hand on your heart [Shri Mataji moves her hand raising general Kundalini and then around

the heart]

Ask him if he has done TM or something? Buddhist.

Right Vishuddhi is too much. Right Vishuddhi, right liver put your hand on his right Vishuddhi and tell him to turn his head left. The whole muscle is better now.

[Another seeker had Ekadasha due to going to another cult so Shri Mataji asked the yogi to put his hand around the seekers Ekadasha and put him right to left. Shri Mataji generally checked on the seekers and directed the yogis accordingly.]

Shri Mataji told a seeker who had been involved with hypnotism to keep her eyes open and look at me, try to hypnotize me now. Alright now let's see, watch me. It's very dangerous my child, to do all these things, very dangerous. Ah! Now see it's up there, alright. But you have to do something more alright, to get released. These are horrible things, you don't know how you hypnotize.

Seeker: Isn't Kundalini something I have to raise myself?

Shri Mataji: Yes she can do also, but first of all you have to become. You have not become that, how can you do? What will you do? Unless and until you become and you understand what it is alright.

Seeker: Further questions [unclear].

Shri Mataji: First, you have to become through the help of somebody else, as I told you about the two lights alright. One is an enlightened one, the other is enlightening you. Once you become, then you can enlighten others alright. So first you have to become that, fully. So they are just helping you. You see helping your light to be there steadily, is it improving now in your hand?

Seeker: No

Shri Mataji: Nothing flowing?

Seeker: No

Shri Mataji: What's the matter [Mother asks a Yogi] warm? It will work out. It has to work out first of all, you have to become that you see.

Seeker: What do I have to feel? I don't know.

Shri Mataji: You will feel the cool breeze in the hand and cool breeze out of your head. So many of them felt.

Did you have any Guru or someone? No one?

Seeker: Not in this sense but we do have a family Guru.

Shri Mataji: Who is he?

Seeker: We are supposed to be followers of Mahaprabhuji.

Shri Mataji: Who is he, from Bengal?

Seeker: No from Mathura.

Shri Mataji: Mathura? What is the name?

Seeker: Our family Guru but Valabh Acharya.

Shri Mataji: Valabh Acharya! Tremendous! Are you Valabh Acharyas?

Seeker: He is supposed to be our family guru

Shri Mataji: Valabh Acharya was a great Realised soul, you see, you should get it in no time, in the name of Valabh Acharya. Put your hands like this [open and palms up] Was he the Ashtachaap?

Seeker: Yes

Shri Mataji: Oh tremendous! Hah! Got it? Are you feeling now?

Seeker: No

Shri Mataji: You should. Valabh Acharyas are great, they are very great people. If they follow it properly.

Seeker: But I can't feel it.

Shri Mataji: She has got cold that's why her Vishuddhi is catching. That is Valabh Acharya's chakra himself. Yes, his chakra is catching, he was great. They are called Vaishnavas. I'm doing all his work only. This is all Vaishnav Panth. What he said, I'm doing it. It's not only worshipping him but you have to become what he said. To be Vaishnav Janas.

Seeker: Then you can be Vaishnav Janas by being nice to people.

Shri Mataji: No, no, you have to become a Realised soul. You must have 'atma sakshatkar'. Do you read him? Do you read him or not?

Seeker: Not so much.

Shri Mataji: Then you read him, then you'll understand what I'm saying nothing but what he says. You have to get atma sakshatkar.

Seeker: But I feel this is not the way to get it, atma sakshatkar I must get within myself.

Shri Mataji: Then why do you need Valabh Acharya?

Seeker: I don't know but I don't think I need some sort of community thing to start feeling in myself.

Shri Mataji: Whatever you think is from your own knowledge, no? You don't know anything about it? Then better not think about it because you don't know.

Seeker: I've been taught a lot about Valabh Acharya by family etc...

Shri Mataji: Did they get atma sakshatkar? Your family and people?

Seeker: I don't know.

Shri Mataji: Then how do you say that? They are not authority. Those who have got atma sakshatkar are only the authority.

Seeker: Yes, but how do I know who has got atma sakshatkar?

Shri Mataji: At least, you try to find out, we are trying to help you. We are not going to gain anything out of you, are we? Then why not try?

Seeker: It must be more personal. It can't be done in a public way like this

Shri Mataji: If you believe in Valabh Acharya, then you are telling just against him because he never believed in this kind of a thing. It was all public, because he was a great believer of Shri Krishna and not only Shri Krishna did Sahaja Yoga with gopis and raas and everything, all publicly, he didn't do it sitting down in the rooms, alright? So this is the wrong idea you have got.

They have all got it I think except for these two. She has touched but no use. You see she is neither a full Valabh Acharya or not half way, so if you are educated enough...

[Shri Mataji is interrupted by same girl in public].

Seeker: I'm just an ordinary simple person who came here to find out.

Shri Mataji: Yes, but what I'm saying is to find out, you must accept certain things isn't it?

Seeker: Why should I accept anything?

Shri Mataji: No, I'm saying you have come to find out, all right.

If you go to a school or to university, you have to find out. Not by giving your own ideas, 'I think' is not there. What 'I think' you listen to it, isn't it? I think whatever you think is different, that's the point.

Seeker: That doesn't prove that you're better than me or I'm worse....

Shri Mataji: I may not be better than you or maybe worse or whatever it is, but you have come to listen to me, na?

Seeker: If I would just listen to you and think about it and thought your concept. But this kind of physical exercise is not working.

Shri Mataji: Is it?

Seeker: It doesn't bring out anything in me.

Shri Mataji: What I'm saying, it isn't in you only, others have got it. You are the only one who hasn't got it. It's all right, if you haven't got it, then you haven't got it. We can't help it also, we can't help you.

We are sorry, that's all we can say, but they have got it and all of them have got it. You haven't got it and he hasn't got it either. It's the Vishuddhi. Both of them haven't got it that's all. Only two persons haven't got, what can we do about it. What about her? Is she alright?

You see if it doesn't work out what can we do? We can't help you.

Seeker: [Unclear comments...]

Shri Mataji: It's all right. That's all, we can't work on you. This is not possible.

Seeker: I don't want anybody to work on me, I want to go myself.

Shri Mataji: All right. So, you go ahead work it on yourself, all right.

May God bless you.

Easy to be worked out. I saw an Indian, I knew what was going to happen. They are very uprooted, they neither know the Indian things or the English things. You see nothing in between. That's the problem. Immigrants. They neither know the Indian things, I mean she's a Valabh Acharya. Anybody, we have so many disciples from Valabh Acharya, so many have come and she doesn't know what it is. Can you believe it? She doesn't know what Kundalini is when Valabh Acharya has talked of nothing else but this. How can you believe she's from Valabh Acharya? Just keeping a photograph of somebody is not that, you must know what he's talking about. That's what it is, they are a very uprooted people in England. Very uprooted, they don't know Indian music, they don't know anything. Just they wear Indian dresses that's all.

[Shri Mataji refers to another seeker]: He'll be all right, just he has centre heart, he'll be alright. Do you get asthma sometimes? Just come here, sit before me, I must cure your asthma. Father issues. [Shri Mataji tells him to forgive his father.....and works on him].

[Shri Mataji and the Sahaja Yogis continue to work with all the seekers in various ways.

Shri Mataji tells everybody to bring some sugar and water].

I'll vibrate it for you, it will give you a better liver and the whole system will improve with that water.

Now all of you are invited. Come and see, where is our ashram? Just tell them the address. Give them the address, talk to them. Let them come first then we will see. You are all seekers. You realise that? Seekers of ages, that's what you have to find. That's your right.

May God bless you all.

## 1983-0525, Fulfilment of Seeking

View [online](#).

25 May 1983

Fulfilment Of Seeking

Public Program

Lewes Town Hall, Lewes (England)

Talk Language: English | Transcript (English) – Draft

"Fulfilment of Seeking", Public Programme, Lewes, Sussex, (UK), 25 May 1983.

That's all I should say are the ways of God and His own and His dharma the way He wants to use. We have been working in Brighton for quite some time and it has done lot of good to many people because I always felt that Brighton is a place where there are many seekers and they are seeking the truth very earnestly.

Their seeking has tremendous power behind it, but somehow or other they are misled. Like I have found so many lost in so many cults; if not the cults, then the drugs and all such things. These are all signs that they are seekers. They are seeking something beyond - nothing wrong with them because there was no alternative. They might have done some mistakes, they might have gone to a wrong thing but I tell you they are seeking the truth. They'll find it. That's what it is.

Now we have to understand that within us there is a power, which can fulfil our seeking. We are created for that. We are not seeking because just it's a fashion or just because we see some important people in the society are seeking, because there are some books which are writing about seeking. But the time is such that you have to seek. Also this time is so important that so many seekers have taken birth because this is the time you are going to get it. This is the time meant for that. There is nothing absurd about it. I mean, when you see some people as hippies or, say, if they drink too much alcohol or if they take to drugs, we start thinking that there's something really wrong with them. It is not. They are doing it because they are not satisfied. They are thinking that there must be something in these things that they should seek and that's why they are doing all these things in the name of seeking only. Because the urge is so great within us of seeking, that if we do not listen to that urge we don't know what to do with it. Some people look strange, you see, to people who are used to a stereotype of life. They can't understand why they are so strange and start wondering what is happening to these people. But actually it is a very big force that is working through the time itself which is making them seek and seek and seek.

In our evolutionary process, we have come to the human level. Human level is such that we do not understand what is right, what is wrong. There are certain rules and regulations, of course. People have given that if you do like this, this will go against you; if you do like that it will trouble you. You may call it religious teachings, you may call it any other type of teachings or some doctors may tell you or maybe some psychiatrist may tell you that if you do like this, it will have this effect. But this is all the discussion of the causes and the effect. But really, what we should know why, why do we do like that and why do we suffer. If we know how to overcome these so-called temptations, you can say, without doing anything about them, then there is no suffering of any kind. So first of all, we must understand ourselves and that understanding, as I told in the afternoon today, can only come if you have the knowledge of yourself.

Now many people say that we must get Self-realization. Christ has said you have to be born again. So I have known some people in America, they have branded themselves, "We are born again." Finished. Once you have that opinion about yourself that you are born again they think, "We are born again!" It's not your opinion that is important; is what has happened to you, and when Christ has said you are to be born again, He could not have said for something artificial or something mental projection or something imaginary.

What He meant, or any other person like Buddha, Mahavira, all these people have said that you have to be born again. Now what did they mean by saying you have to be born again? Is it something that you just brand yourself or you form a cult, or you form a

group or you follow some guru, paying him lots of money? Can that be so? Can that be born again? It means that something has to happen to you. But happen to you doesn't mean that suddenly, say, if you say that, "Suddenly I developed another nose," or something. That kind of happening is external.

What should happen to you is something to your awareness. That's what we have achieved in our evolution, in our awareness. For example, a dog, say for example, a dog comes here and sits here. He doesn't know whether it is artificial or real. He doesn't know what are the colors. He doesn't know what style it is. His awareness is so low that he knows certain things, of course, which we do not know. For example, he can find out a thief for you. But the human awareness has, it has become subtler and subtler and subtler. It has reached a stage where it should become so subtle that it should know itself. And that awareness, we have to get it through our evolutionary process, which is a living process. This is what many people don't understand: it has to be a living process. Now, for example, if I bring a little doll and say, "Oh! this is a child, was born to such and such lady," nobody is going to believe it because it is not living. The childbirth is a living process. In the same way your second birth has to be a living process. And now what are the qualities of the living processes, that we cannot manifest living process ourselves? Supposing we tell our finger to grow, will it grow? It won't. It grows by itself, spontaneously. If there is a seed you want to sprout you cannot do anything to it; it sprouts by itself. If there is a tree, it has got flowers, you just can't order, "Now come along. I tell you, you produce fruits." It won't. Everything has to work out absolutely spontaneously. And that is what is the living process. If it is a living God who has to work it out then you cannot do it artificially. This we should understand.

I am told there are lots of churches. I was happy to know that there are churches here. But we must face one simple thing about it that by giving artificial baptism we do not give them second birth. We cannot. We must understand it's not just an artificial thing that, "Come along now. I am coming from Theosophical Society or some sort of a theological school or some place and I say, 'Come along. I give you baptism,'" and you stand there and put some water on your head and I say, "You are baptized". No, that's not. John the Baptist could do it. He had to be a real Baptist, not an artificial one, self-appointed, but appointed by God, because when he put his hand on the head of somebody, something happened to that person. And what was that happening? Is the second birth. Means what? In the Sanskrit language, a bird is called as "dwijaha", means "born again". A bird and a realized soul is also called as a dwijaha, means born again, twice born. Now, how a bird is born again? It's an egg first, born as an egg from the physical mother. Then the egg becomes the bird; so it's a twice-born thing. Now there is no similarity between the bird and the egg. Everything that is egg is transformed into a new personality and that should happen to you when you become twice born. Your personality should be completely transformed into a blissful, peaceful, happy, joyful, auspicious personality. Unless and until that happens to you, just by saying that, "I am a realized soul," or, "I am a twice born," will be something like deceiving myself. And if you are a realized soul, you will never deceive yourself nor will you deceive anybody else, because you are a new personality, and a special type of a personality which is absolutely living with absolute ideas. It's not on relative terms; it's in absolute understanding of the truth.

I have seen people who got realization you'll be amazed even from your Brighton. Some of them were, I call them druggists and chemists, and they just left drugs overnight, overnight. I never told them. I never tell anybody that, "You don't do this." But as soon as you are transformed the shell drops out, and you become that beautiful person. I don't have to tell. I mean, you don't have to tell the egg that, "You'll become a bird." When it becomes a bird, you don't have to tell the bird that, "You give up the egg. You have become the bird now."

So this is what actually should happen. It should actualize. The becoming should be actualized. It should not be some sort of an imaginary idea in our head that we have to be like this or this book says so or this gentleman says so.

That is how we are not facing the reality. The reality is what it is; it will be what it is. So to face the reality what you have to do is to see for yourself. Whatever I may say also, you need not believe but you need not close your mind completely also, because otherwise how will I tell you what I have to tell you? But you must understand that whatever happens to you should be your own experience and understanding. Otherwise, it has not happened to you. Supposing I am blind. I can't see the colors and you say that I am blind. It's all right. But when I open my eyes and I can see the colors, then I can always say that, "I can see. I can see. Definitely, these are the colors!" But only those who have eyes can see and when you see also the same thing, those who have eyes can also say that, "Yes, this is correct." But supposing the, another person is blind he'll say, "No, you're telling all lies." It is

not so, of course, because his eyes are not open. But those who have got their eyes open can say, "Yes, this is it and this is what it is." So the first thing we have to do is to get our eyes open, by getting our Self-realization. This is the first and foremost thing that should happen to us.

Now many people ask me that, "Mother, it is said that you have to cleanse yourself and you have to work so hard. You have to sit in a closed room and do all kinds of things." To make it simple I would say, "You have done it all. It's done now. You have done it in many lives. Now it's over. Now better have it." To make it short or to make it long, one has to understand that the time has to come when so many have to get realization. The time has come. And this is the time, the special time, the blossom time. And you are just ready to have it and you better have it. It is your right to have it. It's your own. As I said, I am just a banker. It's your bank here. I have to just cash your checks; that's all!

Of course, there are some grace marks also given but doesn't matter. It works out. And it has worked with so many and should work out with all of you. But to make people understand that this process first happens instantaneously sometimes with many people, people get realization. But as the people are naive, as what to expect about reality, they have not known about the reality, then they start wondering, doubting this thing.

But actually what happens is so simple that within us is placed, you see, here in the triangular bone lies the power, which gives you realization. This rises through these six centres, one, two, three, four, five and six. This energy, which is the energy of pure desire, pure desire, it is the reflection of the Holy Ghost. This is the Holy Ghost which rises, slowly ascends, pierces through these centres, and emerges through your fontanel bone area where you really give baptism to people. But this area then becomes soft like a child. That's your second birth. That's why you become like a child. Christ has said, "Let the children come to Me," because you have to be like them. That exactly what happens to you that you feel, you feel it, the cool breeze coming out of your head. You all feel it. It's no question of somebody saying, "All right, you are realized, certified," or, "You become this name and that name. You change your dress and wear that." Nothing of the kind. It happens to you that you feel the cool breeze coming out of your head and you feel the cool breeze in your hands, that is, for the first time you feel that All-pervading Power of God, that all-abiding love of God. First time you feel it.

Now you may be amazed that - I mean, so many have talked about it and said about it and how is it that it didn't work out that time? One should say in the beginning of any tree, early life of a tree, you get hardly one or two flowers but when it becomes a big tree, then there are many flowers and the blossom time comes in and they all can produce lots of fruits and that's what it is. The time has come. You are ready for it. You better get it.

Once you get it then you will be amazed to know that now you have become a collectively conscious personality. Collectively conscious personality you have become. Now what is that? For example, now, supposing there is a gentleman sitting before me and he is suffering from some disease. I can tell him, "You have this problem." Then he'll say, "How do you know? How do you know that I have this problem?" I will know because I can feel it on My fingers. You can see that clearly. The hand is shown clearly that these centres are felt on our fingers, I mean, we actually feel it and when you feel these centres on your fingers - these are five, six and seven and if you know what these centres are for, what they represent, what they manifest, then you start decoding it. And immediately you know that this gentleman has this problem. Say we met a gentleman and he had a problem. He had a problem on the right heart, we call it. And such a person may develop a little asthma. We asked the gentleman. He said, "Yes, I have." And if you ask him, "Have you some problem with your father?" he'll definitely say, "Yes, I have," because that's the centre of the father. Even if your father is suffering or if your father is bad to you or in any way if you are not good to your father, any way, then you get this right heart as shown there. The catch on that, which you can feel it on this right finger, and immediately you can cure that also if you know how to cure it. It's as simple as that and that's how people are sometimes amazed when we tell them that Sahaja Yoga even cures cancer, mellitus, all such diseases which are supposed to be incurable diseases.

But that is not the only thing for which we are here. We are actually here for becoming doctors ourselves. Not for curing but all of us becoming doctors and these doctors don't have diseases. These doctors don't have diseases. Only the doctors who come out of medical colleges can have diseases but the doctors who are realized souls don't have any diseases. Christ cured people. He

had no diseases. So you have to then learn how to use this divine power, not only for curing but by this you give them their spiritual joy of their self, their being which is so limitless and so great that without that happening, I don't see how you can save this mad humanity.

They are just preparing now today, I heard, this MX they are now building. Now these Russians will put up something else. I mean, madness, absolute madness. See, think of a generation like that which is just set down to finish each other. I mean, to me, you see, I am such a lay person in worldly ways that I am amazed. What's the matter with these peoples wasting all their money, time, everything, to kill each other?

But it happens because just now they have not realized that they are the part and parcel of one being; they are the cells of one personality. Once they become aware of it that they are collectively conscious then all these problems and war will finish off. I once went to a village in India where a big leader had come and he called Me because in India they respect Me as a saint. He called Me just to attend his lecture. And he was a Speaker of Bombay Assembly. And what he said that we have a big problem in our country that we have caste system and by caste system, we really torture each other and it's a very wrong thing to have a caste system.

So he asked Me, "Mother, how by Self-realization, how can you get over caste system"? I said, "Very simple." Because you get your caste, because you are born in a particular caste, all right? Or in a country like we are born in England so we are English. You could have been born in India. You could have been born anywhere. But wherever you are born, you become that. But after realization where are you born? You are born in the Kingdom of God, where there is no custom or there is no problem of having a caste or any such custom of calling you by your nation or anything. You are born in a nation which is a universal nation, where there is nothing like caste system, nothing like England, and nothing like India. You are all born as yogis, as the people who are realized souls. All your differences finish off. What is the difference left, then, because you have no caste system left, you have no national identification, you have no identification whatsoever? On the contrary, all your identifications becomes one with righteousness, with virtue.

You don't have any problem being virtuous because your virtues that are within you are enlightened. Virtues that have been told - don't do that, and don't do that you don't have to tell them. It just gets enlightened. And the real true virtues which are eternal virtues just get enlightened within you and you just don't do things which are not right. And it's such a tremendous act that takes place within you that you are amazed at yourself. Oh, is it me? But you are that beautiful. God has made you so beautiful. He has made you a human being, a special human being and also a more special human being because you are a seeker.

William Blake calls them the "Men of God". Men of God are the people who are seekers. Whatever mistakes they are doing, whatever they are doing, they are Men of God. They are special people who are seekers of God. And such seekers of God are special people of special category and what he says, he has described Sahaja Yoga hundred years back. He was a great seer of England, a very great seer. He said that men of God will become prophets, and they will have power to make others prophets. And that's what exactly Sahaja Yoga is. I mean, he is so great; the amount of things he has seen about Sahaja Yoga is so great that one can't understand such a seer to see these things hundred years back.

We had one like that, Markandeya, about 14,000 years back. And I wonder it was the same personality was born in England about hundred years back to see clearly, even the places and things they have described. It's so wonderful that one can't imagine how he has been able to talk about it and what he said ultimately that one day England has to become Jerusalem. That's what it is. It has to become. And that's how, somehow my husband got elected to this post and I came down to England and we are working here in England very well. And it's the right of English people to get what they deserve, to get their position, to get their position in the kingdom of God, because as William Blake has said it also, all the sages in India believe that England is the heart of the universe, is a very important place. One has to work hard, of course. English people rather difficult, you see, to break them because they are rightly skeptical. I'm very happy that they are that way. Otherwise, there would have been all the horrible gurus who have gone to America would have been settled here. Thank God they are not here.

But Americans are simple people, you see. They just accepted all those. "All right, welcome, welcome". You see, anybody having

any extra qualities, whether they are satanic or doesn't matter but, "Come along, come along," you see. So all of them have gone and settled down there. But whatever it is, I have found that in England it has to work out. Of course, India is a place, as you know, spiritually very endowed, no doubt, and that may be one of the reasons why English went to India and they had such an adherence to India. And now I find that fervor is still there and this special place is this small-looking country which is like a heart in the body but can do great things, and I am happy that we could extend our activities from Brighton to Lewes and further on if we can move it. We have to give it to every seeker of England and till I live, I want that all seekers of England should get what they deserve.

May God bless you.

You see, in such a short time I can't tell you everything about Sahaja Yoga. As you know, it's such a vast subject and a new chapter of knowledge opens now which is the knowledge of the roots, while you have the knowledge of the tree. But this is the knowledge of the roots. So you have to keep your mind open and gradually learn all about it, which is very simple, but unless and until you get your realization, you better not try to understand it through your mental process because mental process can take you up to a point but will not allow you to enter inside. So better see for yourself what it is and then try to understand how to work it out.

It's all your own; it's your properties, your wealth, your glory. And that's all you have to know. What I just do is to tell you how to turn the key.

Now if you have any questions, you better ask Me. But like today somebody asked Me something irrelevant, long questions. It was such a waste of time. So we must have something of a sense, a proportion what to ask and to give chance to others also to ask some questions. It's not only one person asking all the questions; won't be a good idea. So I would request you if you have any questions, you can ask me and then we can have the session of realization. That would be a good idea.

Qs. Does the experience you describe end all suffering?

Shri Mataji: Of course it does. No doubt. That's what it is. Absolutely, it does. And also don't believe that you have to suffer for it now. That's over, absolutely over. You don't have to suffer anymore. That's a wrong idea, I don't know from where it has trickled down. Christ has already suffered for us, isn't it? You don't have to suffer. It ends up all your sufferings. No doubt. Krishna has said it, "Yoga Kshema Vahamayham," means when you get yoga, when you get your realization, when you become united with the divine, Kshema comes to you. I give you the Kshema. Kshema means the wellbeing, all kinds. You'll be surprised; even materially you are helped. Materially you are helped. Surprising! It works out. But I mean, you don't become Mr. Ford. Of course, that's a headache! That's no help. But you become sufficiently, happily, settled-down personality as far as material side is concerned.

Qs.[Unclear sounds like - is it for everyone/is there enough to go round for everybody?]

Shri Mataji : Should be. It's for everyone, my child, but the world is so funny. They don't want real things, you see. That's the problem. We live with artificiality so much that we are more attached to artificiality than to reality. You'll be amazed. Look at these gurus! One fellow wanted fifty-nine Rolls Royce, you know, from his disciples, from England. He had already got fifty-eight but they starved themselves, ate potatoes, did all kinds of things and got one Rolls Royce for him. And then the fellow came in to take the Rolls Royce. And when Sahaja Yogis went and talked to them that, "Why should you give your guru a Rolls Royce? How can he take anything from you? How can you? If it is God's work you can't take any money from anyone, can you? Can you pay for God's work, for God's Love?" But they said, "No, this is very important because we just give him metal; he gives us spirit." Can you imagine! Can you exchange metal for spirit? And spirit, what he gives is nothing but mesmerism. But they did it. You can't understand these people when they are mesmerized.

There is one guru who has got now six - I don't know how to say crore. Gavin, how much is it? Six thousand crores of rupees. It is a very, very big amount. What is it, Gavin? To calculate it is also difficult. And he has got a air strip and he has got four

aeroplanes. There is another one who has run away from India, nicely went to America. The Americans are such fools. They gave him twenty-three Rolls Royces and three aeroplanes! And I went to Houston and one lady came and shouted at me, "You don't come here, you Indian gurus". I said, "Why, what's the matter?" She said, "This fellow", she took his name, "he has taken forty thousand dollars from me and this one." I said, "I have not taken any pie from you. Why are you shouting at me? Why did you go and pay him?" "Oh! He said he'll give me God." I said, "Then you got it. This is it. What can I do about it, you see?" Everyone should get it. That's a good idea. It's a very good thought, very good thought that everyone should get it. Why not? But they don't want it. You have freedom.

We went to the University today, Sussex University. They were hardly seven or eight boys altogether, all were playing outside those - I don't know what it is called, as those, what is it called - gambling, they were gambling in the next room. You see, they want to waste away their time in gambling. Now, what can you do? How can you talk? And I know in that University there are many seekers but they think by gambling they will find God. What can you do about it?

But I am happy about Lewes. So many people are here. So beautiful. Yes, my child?

Qs. I didn't really understand how long ago did this particular philosophy was available, came into being, and how is it different from the more ancient concepts. How is it different from the older yoga?

Shri Mataji : Oh! It is absolutely traditional. It's absolutely traditional. It is so ancient. This Sahaja Yoga is as ancient as anything else. It was fourteen thousand years back also there was this Markandeya was born. He has talked about it. Sahaja Yoga is the most ancient thing. But we had three types of movements in the seeking, all right, in India.

And now the Hatha yoga that you call, is also a nothing but Sahaja Yoga because in that we have got Ashtangas. There are eight things that you have to do. And in the Patanjali Shastra which is the real origin of all the yogas you do this today, there are eightfold paths. I mean, eight things you have to do, out of which the first and the foremost thing is Ishwara Pranidana, means the establishment of God within you. Ishwara Pranidana. And the thing we do these days, you see, so-called yoga, standing on your head business, is one third of the eighth part when the yama niyama, when the discipline of the students is of a particular type. Means when at that time when they were practicing Hatha yoga in the traditional way, the whole system in India was like this that the children would live with the parents up to five years of age. After that they would go to their Guru who was a realized soul to that university and that university was called as the Gotra. For example, My Gotra is Shandilya. Now I cannot marry a man who is from the same Gotra, from the university. Even today when nobody has any university any more, they do not exist. So that Guru was Shandilya, was the Guru of My, so many forefathers. You see, he lived about fifteen thousand years back.

Now his, I mean, we are supposed to be the members of that university. We cannot marry in the same university, means such a celibate life they lead, you see. So that was called yama niyama, means those were the laws of those universities where people had to lead a life of complete celibacy and complete purity and the children of that university or students of that University were brothers and sisters, all right. And then the first thing when they had to do anything towards God they had to do Ishwara Pranidana, means giving them realization. And that was done by Sahaja, means spontaneous method. Sahaja means born with you. It is born with you spontaneously.

So it's the most traditional thing is to give realization with this. The first one we read in the books about this is, of course, is the Indra. Indra was the king of all the Gods. And he got his realization sixteen thousand years back according to the historical, I mean, calculations they have, but later on at the time of Rama, his father-in-law, Sita's father, gave realization to one person called Nachiketa.

So, I mean, very few people got it, though, but the whole attitude of Indian life is that you have to take your Self-realization. That is, should be the basic of your life. Everything depends on that. So their music is based on that, their art is based on that, their clothes are based on that. Their whole pattern is based, by which you lead a balanced life to have the ascent of Self-realization. But ascent is only achieved through Sahaja - means spontaneous but is done by a Guru who is a realized soul.

It's the most traditional thing, but how it was kept a secret because there were very few realized souls. So this third path, we call the central path of evolution, was not so much talked about. Though Markandeya, fourteen thousand years back, has talked about Kundalini, about Self-realization, but how it works out, they did not know. They kept it like a secret but we had another movement in which, according to Vedas, they tried to initiate or, we can call it, to awaken the nature. That one was done on the Veda side but Veda itself, Veda means to know.

Even I was happy to know that the motto of your university is what to be still and to know. It's Sahaja; is Sahaja. Now to know, know, means what? Know means that you should have the knowledge of the spirit in your central nervous system. The first, first sentence of the Veda is that by reading all these Vedas, if you do not know, then it is all useless. The first declaration is so clear-cut.

So the Vedas were used to awaken the nature. The result of this is the science today that we know about - how to use the powers of nature of the five elements. And the another side was, what we call the left side movement, was that people were spending their time in Bhakti, in devotion. So we had two types of movements, one towards discovering the nature's powers and empowering them and the another one by which to ask God to bless. But the third one was this giving Self-realization. And which was extremely done with very great care and understanding of human beings. But today, it has become a mass thing; it has to be. After some time everything has to be for the utility of the masses.

For example, when electricity was developed, people didn't know much about it. Only few people knew how to do it. But when it became all right for masses to know, they had to tell the masses. If the people do not know about it, what's the use of discovering it? It's the most traditional thing, but only difference is today, many can take advantage of it. All right?

Not in India, everywhere. Not only in India, everywhere. If you read Tao, same thing. Lao Tse has said the same thing. Zen is just the same thing. I mean, anything is the same that you have to become realized soul.

You might say Moses didn't talk about it because Moses first wanted people to balance. You see, that was the stage for them to develop a balance in life. So he talked about balancing. But Christ talked about it because he came for the ascent. Like every tree grows from the roots, then you get the leaves and then ultimately you reach to the stage of flowers. In the same way the growth of our evolution has been brought forth by these great prophets who came on this earth, incarnations who came to this earth, and gradually they built it up on these centres, and you will realize that the first centre is the centre where we really became living things because that's the carbon where it was introduced into the chemistry and when the carbon came in, the life came in. So the first centre represents the carbon stage and then gradually every stage represents our higher awareness and higher awareness, till we reach this stage where you become a human being. But when it opens out, you become the ultimate, the absolute.

That was a good question. Any other question, please? It's all related; again I'll say that Sahaja yoga is very much related to Hatha Yoga. "Ha" and "Tha" means these two channels that we show here. "Ha" is the Surya Nadi, means the one which is the channel for our activity and the second one is the "Tha", is the one which is for our emotions. We use both these channels. But we know exactly what to use where. For example, now, somebody is bending forwards and bending backwards; is not correct, because there are people of different temperaments.

For example, a person who suffers, say, from inferiority complex should never bend forward; all exercises should be done backwards. The one who has got ego should bend forward. You see, there is discrimination. What we do in our yoga system is that indiscriminately we take all the medicines, whether we are suffering from the stomach or trouble or any other trouble. We have to find out what exactly is wrong with us. Once you find out the obstruction then you will know which asana you have to do, which exercise you have to do, how to raise the kundalini, how to remove the obstruction. Now, for example, I found out that so many of these diseases are caused by the disturbance of the first chakra. So many of these, even mellitus, and Parkinson's and all these things, are caused by the disturbance of the first chakra. Now if you don't do the exercise of the first chakra, what's the use? You cannot help yourself. So you must also know what exercise is to be done, what ... (End of Side A)

Put our steering on one side, God knows where we would have arrived! So when you start the kundalini, you know where to stop it, what to do it, how to raise it, what is the problem, at what centre you have to do what. All right? So this is a thing you should see for yourself. Not just to follow something, stand on your head, do this exercise. You can land up with great difficulties, into great problems. We have seen people getting terrible problems with this Hatha yoga also, because they are just doing it without understanding anything. That's why I say that you must have the knowledge of the roots first.

Now, any other question, please?

You can't even think. That's what has happened to some of you. Don't worry; that happens. Why it happens, I'll tell you later on but it happens; you just can't think - gone beyond thinking. When the kundalini rises above this centre this is the centre of Christ you can't think. You just can't think. Even if you want to, you're just beyond thinking. And then when it breaks through, you see, then you just start feeling it in the hands also. And then the power of your own spirit manifests. It's not my power or anybody's power; it's your own. You must feel your own power and not somebody else's power.

It's really fantastic, that's what you are feeling. It is because you are fantastic; you don't know what you are. Like a television set, you take to a villager and you say, "Now, just wait and you'll see all kinds of plays here and you'll hear all kinds of things," and they'll say, "Are you mad? This box, how can it do it?" You just put on the switch, and it works out because all built in there. You are that fantastic. Only the switch has to be put on.

We can't believe ourselves, you see, because we really don't know how great we are. Actually, in Sahaja Yoga you are not allowed to feel guilty at all. Anyone of you are feeling guilty, please say in your hearts ten times that, "I am not guilty, I am not guilty, I am not guilty." You are not to degrade yourself at all because here you have come to know that you are the temple of God. No, it doesn't mean that you know only through this but actually it happens to you. All right? Should we have the experience?

Any questions now left? Let's start. We'll try. Now it's very simple. What you have to do is to take out your shoes as you have very kindly taken it out. Now, why? Because the Mother Earth helps us, you see. We have to take help from the Mother Earth.

Put both the feet on the ground just like that, like that, not very close but little, little further like that and both the hands like this, spread out but on your lap and be comfortable. You have to be comfortable but don't put them like this or don't put them like that; just put them straight like this, just like this. And please take out your spectacles because it will help your eyesight also. Now just now don't worry about anything. Everything is fine.

Now put your attention into complete freedom, in the sense don't try to hold it or put it in one place or pierce it through another. Just leave it alone. You see, some people have the habit of putting the attention to this and that - nothing. You just put both the hands on your lap, comfortably spreading the fingers like this. Open out, not like that. Open out and just close your eyes. Please don't open your eyes till I tell you, because when kundalini rises, when she pierces through this Agnya chakra, as I told you that of Christ, the dilatation of the pupils takes place and if your eyes are not closed, it may not rise. So better keep it closed till I tell you. Just keep it closed. Just put both the hands clearly like this.

Once this happens to you, you can enlighten another person because you get the power to enlighten other people. You can cure other people. You can give them realization. But first, you must become capable. There is nothing to be afraid of. Keep your eyes shut completely.

As I told you before, you have to say in your heart that, "Mother, I am not guilty." That's very important to begin with. Now at this juncture, you have to say in your heart, sincerely that, "Mother, I forgive everyone." You must forgive everyone. That's very important because when you say that it is difficult, you must know that by not forgiving, you are playing into the hands of the people who have troubled you. You must learn. You must say, "Mother, I forgive everyone." Is very important. Forgiveness is the greatest weapon we have got, but say it sincerely from your heart that, "Mother, I forgive everyone."

Now as I said that you are the spirit. You are the spirit and you have to become that means your attention must be enlightened by the spirit. So you may ask a question, putting your right hand on your heart, where the spirit resides, on your heart. You ask a question, "Mother, am I the spirit?" You are, I'd say. You are. But you may ask a question if you are not confident about it.

Now the spirit within us is our Master. He is our Guru. He is the one who guides us. When the spirit starts shining in our attention, we become collectively conscious. By that our awareness becomes enlightened and the spirit in our heart guides us. So we can put down this hand on the stomach, on the left hand side, on the stomach and we can ask another question, "Mother, am I my own master?", "Am I my own guru?" You have to ask ten times. Which you are, you are your master if you become the spirit and the spirit is the reflection of God Almighty within us. It's a collective being within us.

Now you can put back the same hand again on the heart, left hand on the heart, and very confidently you please say twelve times, "Mother, I am the spirit," ten times. Now you put the right hand across on your neck on the left hand side again. As the spirit cannot commit any mistakes or cannot be guilty, say sixteen times positively that, "Mother, I am not guilty." Put the hand on the left hand side. There's a centre there which gets out of order, left hand side on the neck where, when you feel guilty, this centre goes out of order. So you have to just say, "Mother, I am not guilty." On the base of the neck, just base of the neck, just press it hard. You'll find it's quite hard for all of you because it's a fashion to feel guilty these days. What are you feeling guilty about? You see, here I am talking to you about God who is the ocean of love, who is the ocean of compassion and of forgiveness. What mistakes can we commit in His presence or against Him that He cannot forgive us? Sixteen times, please say.

Now put the right hand across your forehead, just across your forehead. Now here on your forehead, please. Put it on your forehead and you have to just say, "Mother, I forgive everyone." This you have to say very sincerely. Only twice if you say it will work out. Just say twice, "Mother, I forgive everyone." Just say that and it will work out. Just say that. Better. Much better now.

Now put this hand on top of your head, specially the palm touching the area which we call the fontanel bone area or the soft bone you had in childhood and just rub it softly in a clockwise manner. Just move it, your head in a clockwise manner, little bit. Now at this point I cannot cross your freedom. You have to say, "Mother, I want my Self-realization." You have to say it. If you don't ask for it, I cannot force it on you. You have to say, "Mother, I want my realization. Please give me realization." Whichever way you want to say, you can say that and then it will work out. You have to say it seven times. Why numbers, I'll tell you later on but just say seven times, "Please give me my realization, Mother," or, "I want my realization, Mother. Definitely, I want it."

Now you just see if you are feeling any heat or cool breeze coming out of your head there; just see. If this hand is tired, you can use the other hand, putting right hand towards Me. Just lift your hand a little, about four inches higher than your head, four inches higher. See if there is a cool breeze coming. Move another hand. Whichever hand you try, put one hand towards Me. Don't open your eyes. See now if you are feeling. Little bit higher. You have to have it about four inches higher, not very high, about four inches higher.

Are you? Good, good. Everybody will feel it but be patient with yourself. Not so high, just about four inches across the head like that. Just try like that, I think. You can change your hand if you want, if you are tired, but if you are getting in your head, on your head, I mean out of your head, I should say, then you can put your hands towards Me.

Don't be serious; there is nothing to be serious. It's just, now put both the hands towards Me when you feel there is a cool breeze coming out. Now it has to come out of you, in your hands also. This is the first time you feel this All-pervading Power, about which people have told, for the first time. You can ask a question. Ask a question, "Mother, is this the power of the Holy Ghost?" or "Is this the All-pervading Power of God?"

In Sanskrit language, this power is called as Brahma Shakti. First thing it will happen will be that you will find there is no thought in your mind. Secondly, you'll feel extremely relaxed. Keep your eyes shut and don't think. If you are not sure, then there are Sahaja yogis who can help you. Those who are not sure can raise their hands and the Sahaja yogis can help them, if you are not

sure. That's it; just help him. Yes, just help him. You got it? Good. Great.

[Shri Mataji asks individuals whether they felt the cool breeze and she asks the senior Sahaja yogis to help the newcomers with their respective Kundalini status.]

Yeah, it's great. Just enjoy. Are you all right now? Good.

Who else is not feeling it? There, can you come this side? Anyone up there who is not feeling it? You can come on the sides, you see. It's better to come on the sides. He's got it! You've got it, my child. You've got it.

What about you? Daniel, just try this lady. Jyothi, you try, try this lady. She's got it. Great. What about this gentleman? Just got. Little Kingsley, can you see this gentleman? What did he say? Has he got it? What about this one? No? No, raise it. It's left to the right. Put him left to the right. He'll be all right. All right? Not so sure? He is not sure but what about you? Ask him to put his hand on his liver, this gentleman. Put him left to the right. Are you feeling it now?

All right, open your eyes. Watch Me without thinking. Let's see. Just watch me without thinking. Put him left to the right. Anne, just try this lady. Has she got it? She has got it. Let her put her hand on the head. Hot, hot still. Left hand, left hand would be better. Left to the right. Now is he? Better, little less raise it I think, raising will help. Raise his Kundalini. Tell them how to raise it also, those who have come. She felt it? No? What's she saying? She felt it. These both have got it. It should work out. Put her right to the left. Pedro, put her right to the left. [Unclear. From seeker] In the head? What about you? Can you release your neck a little bit? [Unclear from seeker] warm, all right. Doesn't matter. Left to the right you put it. What about him? Both! This one gentleman. Gavin, just see this gentleman, this one, this one here, this one. All right? Vishuddhi, Vishuddhi is there. You put your bandhan there on the Vishuddhi. Better now? Are you? Good, good. It will work out. That's Pedro from very far off who has come to help you here, isn't it. All right? She is good. She is good.

What about the lady who asked about the sufferings? She got it? Where is she? Has she got realization? Did she get realization? Nick, that's the one. She felt it in the hands?

[Comment from Yogi: "Earlier on she felt it. She felt it earlier on, just not on her hands"]

Shri Mataji: Mm, she's got it. Neck! Put your hand, I think. [Unclear] Just the neck. Just put your hand. There's a problem on your neck. Have you been smoking or something? What about you? She is, she has felt it. What's the problem? It should be only Vishuddhi. Simple Vishuddhi is there. Just put your hand. You see, these days it has been raining so that everybody got this trouble in the throat, I tell you. That's why they are not feeling it. You all have cold, isn't it? Throat trouble. In Sahaja Yoga you have to wear an undershirt always, all right? Now, now better? Better. Gavin, let him feel it on his head, at least first of all. It is flowing quite a lot.

Hello, Olympia. Come, come, come.

Olympia: I've got a biscuit.

Shri Mataji: Ah, now you eat it. I don't eat biscuits. I just eat [unclear] all right? See now they'll take your photograph. Now you are eating a biscuit it will show in the photograph. A big thing showing from here your biscuit now in the photograph. Nice place. Like it?

[Yogini, Carol] What can we give them to take away? Can we give them a photograph of you? The people here tonight.

Those who have felt the cool breeze can give them. The things that you have painted is all right. But those who have felt. But those who haven't felt don't give them, all right? [Unclear] You've done this! [unclear] Very good.

Where is your mother? She hasn't come. Why? Father?

Carol: They've got people staying. Explains why her parents can't come.

It's all right. But they like this boy very much, did they? [unclear]

Carol: They're delighted. They're so happy.

Shri Mataji: All right. That's all I wanted to find out. May God bless you. I'm very happy.

Carol: We're getting married in church on the eleventh of June at 3pm.

Shri Mataji: I won't be there. I'm sorry. May God bless you.

This is Carol. She is getting married. She's getting married to someone. He's there, you see. His name is - I've forgotten his name. He's from Portugal. Petro, yes. You know everybody's name, Petro

Olympia: What's that?

Shri Mataji: It's water. You want it? Want more? Want more? Come along. Have it. All right?

Olympia: Thank you, Mother.

Shri Mataji: Thank you, Olympia, for giving me this. This one also, thank you, thank you. Bye.

All their fingers catching, is it? They are catching on all these fingers? Now what is it? Is he all right? No. He's a great seeker. You must give him. He's feeling? Feet? The hands are because of the Vishuddhi. What's the problem with the Vishuddhi? He has some problem? Feet, he is feeling! Yes, I think so. What about you? Are you feeling anything? Madam, are you? A cool breeze?

New Yogini: I have a lot of pain in my neck.

Shri Mataji: You have a problem on your spine?

New Yogini: Not that I know.

Yogini: She has a pain in her neck.

Shri Mataji: You do get. Can you come here? Can you sit before me? Spread your legs. Just sit down facing that side. All right, sit down on the ground facing that side. I mean, spread your legs that way. Just sit comfortably, all right? You are sitting with your Mother; so don't have any formality. Can you take out this one for me? What's it? I'll have to fix it up, I think; his also. Is he feeling? Agnya. Turn him. Ask him to watch me. There's Agnya.

What's she say?

Yogini: She says, "I must come to Mother."

Shri Mataji: Now she's all right, isn't she?

Ah! What's it? Better? Better now? In this country, must always have something, you see, around your neck. It's a funny weather

here. It just pierces through your bones and hurts you there. See now, here it is. It's so strong; it's the obstruction. Still not there? Now where is it? Here you get the pain?

New Yogini: I felt as if perhaps I was going to have the mumps.

Shri Mataji: Now will you please say that, "Mother, I am not guilty." Just say that. [Shri Mataji gets the Yogini to say the affirmation seven times.] All right? Better now? That's it. That's the pain you have, of feeling guilty for nothing at all, that's all artificial. It's better. Better now. Much better? All right. Now can you leave your neck a little loose, absolutely loose, you see, into my hands? Just leave it loose. No, it's not loose at all. Just leave it. Not loose at all. Just leave it loose. No, no it's not loose. I have to break it a little. It doesn't matter now. I have done it now. It's better now? All right?

What about him? Are you all right? Good. Got it. This lady? Good. Very good. What about the lady who asked me a question? She got it? You got it? Did you feel the cool breeze? Did you? You felt it?

New Yogini: Don't know but how [Unclear]

Shri Mataji: No, that's different but did you feel it or not? If you felt, unless and until you use it how will you know? But did you feel it?

New Yogini: I think it's there.

Shri Mataji: Sure? I am not very sure. I am not really sure that you felt it. Did you feel it or not, is the point. Not the cool breeze. She's catching on the Sahasrara. She's still catching on the Sahasrara. They are giving bandhans. Better now, madam. Vibrated, isn't it? Better now. Feeling better. I'll put it right. You are better now, much better. Little bit. She is much better now, left Vishuddhi is much - are you better now?

New Yogini: Yes, thank you.

Shri Mataji: Now you turn your neck. Let's see how far you can go. Good. Not paining now? At all? That's good. Now may God bless you. It's your own. Why are you thanking Me? For what? May God bless you. Be careful. I think you should put this. That's a cross?

Yogini: It's an Om.

Shri Mataji: Om. Better put it in the water for some time. All right?

Yogini: Really?

Shri Mataji: Is important. Then I'll tell you what is to be done. Just put it in the water for seven days.

Yogini: I feel really hot; got a headache.

Shri Mataji: Got a headache. Don't think about it, all right? Just don't think. Now just ask the question, "Mother, are you in my head?" Ask the question seven times. Better?

Yogini: A bit.

Shri Mataji: Just say that again that, "Mother, you are in my head." Ask me the question seven times. Ah, released? It's feeling in the hand also you are. You are feeling in the hands, aren't you? Yes, it's there, right! You're released! You shouldn't doubt you will get a headache. You were doubting? What is there to doubt? I am not wanting anything. I have come to give you something all

right. You shouldn't doubt. If you doubt you will get a headache. Ah, better? Finished! Done. You are there. Now try to think. Let's think. You're lost. That's it, all right? Now don't doubt [unclear]. It might create little problem. May God bless you.

Now what's the matter, Simon? Left heart.

Simon: No, centre heart, Mother.

Shri Mataji: Just come here for one minute. Now you turn round. Sit down with your feet straight. Can I see? One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen. All right? May God bless you. Good, now who else is not getting?

All right, come along. Centre heart? Vishuddhi. All right come along, come along, come here. Now relax. Sit down. Take out your coat, if you don't mind. Can you take out? Yes, please, if you don't mind. Sit down facing that side. All right, be comfortable. Don't worry. Push your neck now. Hold your breath. Hold your breath please. Now leave it. Hold your breath. Leave it. Again hold your breath. Now leave it. Now in Sahaja Yoga you have to wear an undershirt all right, always. Better now. Now try to again hold your breath [unclear] like that. Now leave it, much better. Very bad centre heart, very bad left Vishuddhi. Now don't feel guilty. Just don't feel guilty. How are you feeling now? Better?

Is she all right?

## 1983-0526, Lord Buddha

View [online](#).

26 May 1983

Lord Buddha

Public Program

Brighton (England)

Talk Language: English | Transcript (English) – VERIFIED

1983-0526 Public Programme, Brighton, UK

Today it's such a pleasure to be here again, in Brighton; and, slowly and steadily, I find Sahaja Yoga is settling down in this place. When I first came to Brighton just to visit, I felt there must be many seekers in this place, who might have been lost and always had a great hope that one day they will be able to come to reality. Today specially is a very great day because today is the birthday of Lord Buddha. And in the morning, I talked to Sahaja Yogis about His great incarnation, and how He came on this earth and He got His realization, and then how He tried to spread the message of realizations to others. Many people believe and think that Christ was an atheist ... Buddha was an atheist, while Christ was a person, believer in God. And some people prefer Buddha to Jesus Christ. It's something very amazing is that ... that when the people are born in the particular circumstances, they have to talk about things which are very, very important at that point of time. At the time when Buddha came on this earth in India, we had too many ritualism of Brahmanism and conditioning of the teachings of those money-makers and commercializers who wanted to make money in the name of God and in the name of religion. So, to neutralize all that, He decided not to talk at all, at all about God, about any particular religious ways, but He said that you keep to the middle path of life, eightfold middle path of life, and that you first get your Self-realization. To Him it was very important that one should get Self-realization. And that's what He wanted to give as a message and divert the attention of the people from the idea of God or incarnation – for the time being – because He wanted to show that Self-realization is very important and that without Self-realization you cannot understand God or Divine Power.

So He was not an atheist. He and Christ, I would say, were in a way contemporary, but Christ came later, and Buddha came about five hundred years before Christ. They are so much related to each other, so much close to each other, so much identified with each other, as if they are part and parcel of one being. That only you can understand when you get your Self-realization. Christ has said: "Those who are not against Me are with Me." Who are "those", who are not against Him? Because we have no knowledge as to real the origin of Christ, from where He came, what was His origin, how He was created in the heaven, how He is the Son of God. Whatever we see today as a person who came on this earth to teach us about His father, God Almighty, we just believe into that part, which is a very limited part of Christ, and Bible cannot contain that great personality in it. In the same way, Buddha has been dumped into very small dimensions. Only two persons realized it; they got out of it. One of them was Veditama, who went away to Japan and started the Zen system of religion. But even today if you see the Zen, which was nothing but dhyana, the meditation, sahaja, spontaneous awakening – is reduced to the same level as any other preaching. I met the head of the Zen system. He was very sick, and they brought him to Me because he wanted to be cured. And I was amazed that, not that he was a realized soul, he was not at all a realized soul – but his Kundalini, which is the force which is going to give him realization was all frozen. And he had no desire to become self-realized. I talked to him, I was amazed. And I said, "How is it, that according to Zen you have to be a kashyapa?" Kashyapa means a person who is a realized soul. That's the name of the university, as I told you yesterday in Lewes, is the name of the university is kashyapa: those who have no university, in the sense, those who have the university of God.

So he said, "Oh, that's over now, God is not making anybody kashyapas now. Only from the sixth to the eighth century, in two hundred years, there were only twenty-six kashyapas, after that there were none. And I don't hope to be one." I said, "Why not?" He said, "No, I have no hopes about it, I'm just now appointed as the head of Zen, so I'm there, but we don't get kashyapas these days at all."

So with that he doomed all the hopes of all the people to become Zen, to become person who knows, person who is a realized soul. This one was very shocking to Me because Zen is something so great. There's so much expressive of Sahaja Yoga. You cannot understand Zen unless and until you are a realized soul. Even Bible you can't understand, you can't understand Gita, you can't understand anything unless and until you are a realized soul. The second person who really emerged out of it, all this ritualism and all that that they had created out of Buddha's life, was Lao Tze, who preached about Tao. Tao is the all-pervading Divine Power. Power of love. And He talked about it, He explained about it, and He started another group of people, who were to be given realization. But that also today, I find, has become "Tao-ism". Everything becomes "ism" — means "imprisoned". It's not living, it's not there, it's just a thought of Tao people read. I have seen people ... there's one gentleman in India who has written a complete book on Tao. He's not even a realized soul. What is he writing? I was just wondering, with his blind eyes, what is he describing, what colors can he describe?

So you must know that you have to be self-realized first. Then see for yourself. Then you will know whether there is spirit or not, then you will know whether there are roots to this tree that has grown outside, then you will know where there is God or not. Then you will know what these incarnations have any meaning or not. Just before that just to sit down and criticize is not a sensible thing. That's why Buddha ... who occupies a very special place within our being itself, He resides on this side. This is the place where our ego is attached, and He is the one who really controls our ego.

So this Buddha also is such a part and parcel, is to be understood only after you have got realization. Without that you are still incomplete. You are not that by which you will know. Like Krishna has said: "Atmanyevatmana tushtah" [BhG 2-55]. Through the atma, through the spirit only you are going to know God. Not through with this mental projection, with these eyes, with these senses but through the spirit. And where is the spirit within us? The spirit lies in our heart and is the reflection of God Almighty. It's called as a kshetrAgnya, means "the one who knows the field of our action". The one who sees what we are doing, who is the witness of what we are doing. But He is not in our attention. That gentleman wants to come, please come up. He is not in our attention. And if He is not in our attention, we do not know how to connect ourselves with Him to have a rapport with Him, to understand Him. That's why first this spirit has to be brought in our own attention. That's the most important thing, and because this is not with us, we are still incomplete, we make mistakes. Because the absolute thing that is within us is the spirit, while we live on a relative world. Today somebody comes and says to you all right. Just now, when we were coming, there was a gentleman who handed over a card to Me, about ... something about Christ. He's telling Me about Christ, I really must laugh at it. But supposing tomorrow Christ comes and stands before you; will you be able to recognize Him, or will you crucify Him again? How will you recognize Him? How will you recognize Buddha? Have you got sensitivity to know who is Christ? It's very easy to, you see, to represent Christ, it's very easy because they think that, after all, you see, everybody has a right to do what they like. Even Hitler talked of God, can you imagine? Hitler talked of God! Everyone thinks he has got right to talk of God, to describe Him! But first of all you must know that no use deceiving ourselves, we have to get our Self-realization. We have to know ourselves first of all. Now, Buddha's attitude towards His attainment was that He was actually touched by the miseries of the world. He saw a person who was sick. He saw a man who was dead. He saw an old man. All these things worked on His mind, and He started thinking: "Why these miseries are there?"

So the whole search came through the understanding for others. That takes too much time because you have to go on neutralizing: "Not this, not this, not wife, not children, not family..." You go on negating, negating, negating; all your lives you go on, one after another. Doesn't work out. The other way is simpler — could be ... which of course by Buddha's attainment only has been made even better ... all of them have done something for us within ourselves — that first we look after ourselves, find out about ourselves. Are we realized souls? Are we Buddhas? Are we the people who know? Let us be honest. Then we have to know now. Now, what is the way to know is the point. Now, if I say that you will know — in your evolutionary process. As you have evolved to be a human being, you will be evolved to be a realized soul. But there's a little difference as to what has happened so far and what is going to happen later on.

So far, we have been evolved through a method which was beyond our freedom. The nature worked it out, the nature within us, the central force of evolution within us has brought us to this position that from amoeba today we are human beings. But at this stage, when we are human beings, to go further, there's a special mechanism. Like, till to make this instrument, we had to use

other instruments to make it. Now, once the instrument is just ready, we have to just plug this one to the mains, and it's done. As if you are made to be ready to be plugged to the all-pervading Power; and by some special, spontaneous method done by the living force within us, we have to be plugged to the mains. But the difference between a human being and other animals is this that human beings were given their freedom. At the stage of, say, Adam and Eve, if people would not have gone too far with their freedom, it would have been much easier to give realization to people at that time. But when freedom is given, then people misuse it. Or, they want to use it. They don't want to obey, because to obey means, they think, there is no freedom. And that's how, when they started using their freedom, they had to do things which were wrong, which were anti-life, which were anti-evolution, without realizing what they were doing. When it reached the stage when people found that was wrong, they gave it up. Then another thing they tried, it was like an error being corrected. Then they corrected it. That's how human beings have been trying, experimenting with this, experimenting with that; and then they come to a point where they say, "Given up now, it's too much." That's the best point, I think, as Buddha had reached; He was so tired, lying down under a banyan tree — and He got His realization. So now I am here before you to tell you what is the mechanism. You should not in any case accept Me fully, you should not. That would be wrong on My part and wrong on your part because you're free, you are free, not to accept or to accept. But you have to keep yourself open because this is a new category of knowledge which I am telling you about. About the roots, about which you do not know. You know only about the tree, but I want to tell you about the roots. The best thing would be, first and foremost, to be able to enter into the roots. But you cannot! As the human mind is, it wants to know everything about everything first of all. But see, here, if you have to enter into this room and there is no light, somebody tells you, "All right, press that button and you get all the lights." And you do it! It's all built in there, it's just there. But if somebody starts telling, "All right, I'll tell you there is something called electricity. Now, that was discovered such and such era, then there was this gentleman, who discovered this part of electricity, then we used the water power to generate the electricity, and that's how there was a committee was formed" — and the whole history about the Sussex electrical system. Then you'll say, "Now, we are fed up, now will you stop it!" It's like that. So, if I have to tell you the whole history, it will be too much. Best thing would be to press the button, see the light, enjoy it, and then you can know about it if you want to know. If you want to! It is just like that. The knowledge of the roots is greater than the knowledge of the tree. But unless and until you know how to become that subtle to enter into the roots, whatever I talk is Greek and Latin, or, for you people, I would say, is like Sanskrit language. But still, I'll try to explain to you few things that lie within ourselves. But by listening to that, I want to tell you, you cannot get your realization. Whatever I may talk for hours together, you will not get your realization. It's a happening that has to take place within you. Unless and until this happening takes place, you cannot get your realization. And it's a happening which is to be experienced by you, not by Me. It is to be felt by you, and by this happening you have to feel your own powers, your own glory, and your own purpose.

So far, we do not know the purpose of human life, why human beings were created from amoeba stage. But then you know what is the purpose of this life. I'm sure they must have told you something about Kundalini. Jason, did you tell them? Not much?

Sajaja Yogi: Very little, Mother.

Shri Mataji: Eh?

Sajaja Yogi: Very little, Mother.

Shri Mataji: What's he saying?

Sajaja Yogi: That he started very little - but you came in the middle.

Shri Mataji: All right.

So now here I would like to tell you something about it, which you should take as a hypothesis just now and try to understand. It's not very difficult, to begin with. And later on, as soon as you get your realization, it's the easiest thing to do. We have within ourselves seven centers, placed in our medulla oblongata and in the brain. The first one lies below the triangular bone, which is called as sacrum, and it's called as the Mooladhara center, which means "the support of the roots". It is the support of the roots. And this center embodies our innocence. The second one ... and of course it manifests outside in the gross, the pelvic plexus. Now, the second one is the one that emerges from the third one, which is called as the Nabhi Chakra, the third one; and the one that emerges from that is the second one, called as the Swadishthana. Now, the Swadishthana Chakra in the gross — because these are subtle centers, in the medulla oblongata — but outside, in the gross, it manifests what we call the aortic plexus. If there are doctors here, they'll understand what I'm talking about. Now, if you go further, the Nabhi Chakra manifests outside what we call as the solar plexus. Above that is the center that we call as the Heart center, Anahata Chakra, cardiac center, which manifests outside the cardiac plexus. And it has got, again, the left and right side. Then we have the center at the root of our

neck, which is called as the Vishuddhi Chakra and which manifests outside the cervical plexus. Above that, here where you see the red mark on My head — this is just the window of that center — between the pituitary and the pineal body, where the optic chiasma cross each other in the center, is a very important center called as Agnya Chakra, which looks after our ego and our superego, which you can see there passing through that, crossing over like that. And on the top of that is the last seventh center, called as the Sahasrara, meaning “one thousand petals center”. And that's the center ... is just in the limbic area, and when you pierce through that in the fontanelle area, you feel the cool breeze of the Kundalini, or the Holy Ghost, coming out of your head. This has to happen. You cannot give false certificates. You have to feel the cool breeze coming out of your head. You have to feel the cool breeze in your hands; that means you have to feel the all-pervading Power of God, of Love, which is called as Brahma Shakti in Sanskrit language and in the Bible is called as the cool breeze of the Holy Ghost. For the first time you have to feel it in your hands, in your central nervous system. Because the seat of your spirit is here, but the spirit resides in the heart. Once the seat is touched by the awakened Kundalini — which is in the triangular bone, if you see — then you start feeling the first the cool breeze and then in the hand, you start feeling the cool breeze flowing from you. Thus you manifest the power of your spirit. It's a happening that has to take place. It's a living happening. It's very easy to tell people, “All right, now you start jumping.” You see, anybody can jump, what's so great in jumping? Or if somebody says, “All right, take out your clothes.” What's so great? Or, “Color your clothes in this way.” Nothing so special, anybody can do it. But can you take out cool breeze out of your head? Your own head. And when you get it, you can do it to others. Even from the others' heads you can take it out. This is the way it has to happen, the time has come. This is a very special time, when so many seekers are born, so many of them, in millions and millions of them; and so many are lost also, because of various reasons, because of attack on them. From very childhood, a person who is a seeker is attacked. Ultimately, his ego can attack him. He may have his own mental projections built in, he may have horrible gurus, taking out money from him. And there'll be people ... will be maneuvering them, there'll be people who'll be creating projection things just to engulf them. But to an Indian, it is easy — if they are Indians, of course; if they are uprooted people and all are westernized, then I can't say. But to a normal Indian, they know it is the Kundalini awakening that gives you realization. I don't have to tell them that this is so. They know. They are not naive. But in the Bible also it is written that “I will appear before you like tongues of flames,” and actually, when you see the Sahasrara, it looks like beautiful flames in seven colors, most harmless, silently; like this flame but very longish flames, and silently burning and opening out, very cooling flames. Even this flame can give you cool breeze. It has happened with many; and how it works out, that we have to see. It's fantastic! It's too much to believe. First of all, we have no faith in ourselves, we don't know how can we get realization so easily. People had to do this, people had to do that. But time has come. You have done everything in your previous lives. You have starved yourself, you have roamed about, you have done all the tapasyas, the penance, and today is the time for you to get realization. And that's what it is. But why doubt it? You don't have to pay for it. Nothing is selling here, you know that. Nothing is selling. Actually, you cannot sell God. You cannot sell God! Those who sell are committing sins. How can you sell love? Love is not a saleable quality. Then the love of God, how can you sell? But we are so attracted by commercializing and all that. Because everything is so commercialized. And so traditional now that, for people who says that you cannot pay for your realization, they just can't understand how can it be. Get out of this, get out of it! And just know that commercializing is a sin if you try to do that in the realm of Divine. It's a sinful thing. Anybody who has done that is wrong. Christ had taken a big hunter and hit all those people who were selling near that church. That's what it is. Today we find in all the churches, all the temples, mosques and everywhere — are nothing but commercializing. But that doesn't mean that those people who propounded those great ideals to balance yourself on your Void as we call it — they gave you the Ten Commandments to balance yourself — that they were wrong, that they did it just as a mental projection. It's a fact, you have to balance yourself! All of them tried to balance you, gave you a method of moderation. For what is this moderation? Is for the ascent. If you do not have balance in life, you cannot move. Imagine a car going on two wheels on one side. Even if there's a bicycle, you have to balance it. You just can't ride a bicycle if you don't know how to balance it.

So this balance was to be established, and that's why they propounded all these great ideals for all of you. And all this is for your ascent and not to be just settled down with that balance. You have to ascend, and that ascent is now very simple and easy because the time has come. As I told you yesterday, on the tree of life there were very, very few flowers to begin with. But today, at the blossom time, there are so many seekers. A special category, the flowers as they call it. They are flowers, no doubt; when they called them flowers, it was true they were flowers — but they went into wrong direction. They were definitely flowers to become fruits. And they will, God willing, all of them will have to become the fruits. May God bless you all! I always ask people to ask Me questions, but that doesn't mean that you should go on taking time unnecessarily. And, also, mentally, I can just satisfy

you up to a point because the mind cannot cross the barriers. It has to be triggered into a space of thoughtless awareness. And what you understand through your mind is only the signboard, which you can read; but you have to enter inside, and for that, the ascent has to take place. That's important. The other day in the university there was only one person who asked many questions. And he was the one who didn't ascend, the rest of them all ascended. It's very sad. And we have to work on him, of course; he is going to ascend because he wants to ascend. But the questions went on like that, and such a waste of time. Because you are earnest seekers and truthful seekers, please ask questions which will help everyone. We have to be kind to everyone. May God bless you! I'll have some water, Douglas, if possible. Thank you. If you have any questions, please ask Me. Yes?

Seeker: Can I ask you, is it dangerous to split a mental thought? [INAUDIBLE]

Shri Mataji: Can you tell Me what he's saying? Just tell him. I will see, if I will be able to hear it. Is that dangerous to split thought, lacking thoughts, stopping thoughts, and then having no thoughts?

Sajaja Yogi: Is it dangerous to split thoughts?

Shri Mataji: No, no, no! We are not splitting it. You are sadly mistaken. That's not the point. You see, a thought rises as a reaction to something, all right? Rises and falls off, and then another thought rises and falls off. In between the thought, there's a little space, which in Sanskrit called as vilamba. Now, the thought may come from the future, may come from the past, but when it comes, it goes to the past, all right? Now, what happens: that we see the rising of the thought but not falling of the thought. And in between the thought, this vilamba is the present. Now, if I tell you, "Be in the present," you cannot. But you just go on thinking, thinking, thinking like mad. On the cusps of the thought you are moving, just like mad. But there's a realm beyond the thought, which is complete awareness and thoughtless awareness, where there is no thought. And thought is a great joy killer. I'll tell you how. For example, you are seeing these flowers now. I am also seeing them. Now, I am seeing it thoughtlessly, you are seeing it with thought.

So the thought arises: "From what shop She must have bought? How much it must have cost?" Because thought is not joy. But I am just looking at it, without thinking. The complete creation of this, all the joy that is put into this, all the joy that has been created by putting it into this kind of a style, all that is silent is just entering into My being and giving Me that peace and the joy for which it was created. Is a barrier; actually, thought is always a barrier! But when you go beyond thought, it doesn't mean that you cannot think but you become a master. If you want you can think, if you don't want you cannot think. But you are not driven by your thoughts. You see My point? It's like the thought is riding you, now you ride the thoughts.

Seeker: Can we prevent thinking?

Shri Mataji: Can you...?

Seeker: Can we prevent thinking?

Shri Mataji: Yes! If you want, you can just sit silent, in your silence enjoying it. If you want, you can think. But after that, whatever you think has a special quality. Because that thought that comes to you after your realization is guided, enlightened by your spirit. Say, a thought comes to you. For example, you are sitting here, and you see something in the darkness, and you think this is a serpent. For example, you might think; you see, thinking anything is possible. There's no control.

So you think it is a serpent going, and you are frightened of it, and you try to save yourself. But supposing there is light. Then the same thought tells you, "No, no, it's not, it's just a rope lying there." With enlightenment, the same thought has a special quality. Because you see it in all its dimensions and understand what does that mean, what it is like, what is the absolute value of particular thought is. And you just give up. Whatever is not right, you just give up; whatever is right, you accept. Because you see it clearly.

So far, there is no discrimination. Now, a thought comes to a person that "Let me go and murder someone." This all comes from thought! "Because I hate that person, I must murder that person." All right? It's all hatred working. Now, you may obey that thought, somewhere, and you murder that person. And then, after the violence, the whole thing, the face changes, and you become so nervous, and everything starts. First thought takes you down there to kill the person, and the second thought comes to you and makes you: "Oh God, what have I done!" Both are wrong. But if you are a realized soul, first of all you'll not hate anyone. There are ways of neutralizing the hatred in Sahaja Yoga. And neutralizing even the hatred of the person who hates you. Love's powers we have never known before. We only know the power of hatred, you see; the way we are producing MX [MX

missile], and this, and that — is nothing, is based on hatred and fear. If these people get realization — I don't know if they'll ever get it — they won't produce all these horrible things, which is making everyone shudder. We have never used the power of love so far, but that you cannot do it unless and until you have felt it, after realization.

Seeker: Will you please tell us something of the technique?

Shri Mataji: Yes, I will tell you. As I said ... that it's a spontaneous thing, it's done as a living process, all right? Now, say, if I say that ... what is the technique of sprouting a seed? That's a living process. No technique, you just put it in the Mother Earth, it sprouts. It's all built in. It's a divine technique, by which it works out, first. But then you become the master of the technique yourself. Then you can do it! Because you enter into a new realm where you have the divine power, by which you can do it yourself, you can maneuver it. But how you get your realization? Is through the spontaneous process. And a very simple process, is like this: a candle which is enlightened can enlighten another light. If the candle is there and if the candle is in order. But this candle, if it's a realized soul ... that it can also correct — through its techniques, which you have to learn — through its technique, it can also correct the other candle which is not yet enlightened, and then can enlighten it. It can do everything! But the technique of that is to be understood very easily because you become a collectively conscious personality. You become, again I say, you become. You become another personality. Like an egg becomes a bird. That's how you become. Then the bird has to just learn how to fly. But how does a ... what is the technique for the egg to become the bird? It's just to be put in the warmth of the mother hen. No technique, it's all built in. That's the divine technique. But then you learn the divine technique yourself, how to do it. All right?

So then, once you are realized, by very simple method — which is our job first of all, the job of the realized souls, like the enlightened light — once that is done for you, then you have to do for others. Then you have to learn the technique. But unless and until you are enlightened, you cannot do any technique, because there's no power flowing. To start this, you have to put it to the mains, isn't it? Otherwise no use knowing the technique. If you don't know how to start the car, no use knowing how to drive. So let us first start it, and then you will learn the driving. Answered all right now?

Seeker: Having started, how long does it take to become realized?

Shri Mataji: No, you are realized at the start only. To begin with. It takes hardly any time. You get realization first, in the sense that you become collectively conscious, you become empowered. But then ... it takes hardly any time for some people, only six, seven days they can become experts. That's all, that's sufficient. Some people take some time, but depending on what obstructions you have in your centers. If your centers are obstructed, then it takes little more time. But if they are not, it doesn't take much time. You become automatically endowed with that technique. Now here we have at least fifty percent who are Sahaja Yogis. We call them Sahaja Yogis once they become expert, before that not. At least fifty percent people sitting here are that. They're just like you, but there's a difference. If you see, their faces are glowing, you won't find any pimples or anything on their faces; very soft skin, young looking, fresh; eyes are sparkling. They are over here. And that's how you become. You become the masters of yourself. Because you become the spirit! And spirit is the master because it guides you. All right? We'll work it out. That's a very good question! Why? Because you want it. That's a good question that really helps everyone. Should we have it now? All right. You have been requested to take out your shoes for a purpose, there's nothing to insult you or in any way to trouble you but to help you out. Because the Mother Earth, you see, helps you. We have to take the help from the Mother Earth, so we put our feet on the Mother Earth. We must know this Mother Earth helps us the most, so we have to put our feet on the Mother Earth, without much pressure, little apart, not very close to each other. All right? If possible, try to put the whole foot on the Mother Earth, and sit comfortably. Now, if there is anything tight, you can little bit loosen it. If it is too tight. I mean, you should never be uncomfortable, because your attention goes ... if there is any uncomfortable feeling, it goes there. Also better to take out your spectacles and things because it also helps your eyesight. It helps so many things, so better to take out your spectacles. Keep it safe somewhere, so your attention is not sort of distracted by it. It's a very, very simple method which we have to use. First of all, as I told you — here you can see also — yesterday I told you that these centers are represented in our fingertips. Muhammad Sahib has said: "At the time of resurrection, your hands will speak." Very clearly He said it. And now this what happens: that your fingers, they have got sympathetic endings here — that much, of course, the medical science also agrees — but these actually are your centers here represented.

So — five, six, and seven. Here also five, six, and seven. On the two sympathetic nervous systems, left and right, as you see here.

The gross is the left sympathetic nervous system, but the subtle one is called as the Ida Nadi, which is the one which caters to our desires. The another one, on the right-hand side, is the one called as the Pingala Nadi, which manifests the gross ... channel which represents the right sympathetic nervous system, which is responsible for the creativity; is the action.

So one is for the desire — first we desire, and then we act — so this is for the desire, for emotions, and the right one is for the action.

So we use these hands gradually according to the obstructions we have on our different centers. But first of all we have to put the hands just like this: little bit open, very comfortably put on your lap; and you have to close your eyes. That's very important, you have to close your eyes. Just the opposite of mesmerism. Please close your eyes. Whatever has to happen will happen inside, not outside. If I say, "Pay attention to yourself inside," it's impossible. But it will happen when some happening takes place, and your attention will be attracted inside; and that happening is the awakening of the Kundalini. Please don't open your eyes. If our eyes are open, the Kundalini doesn't rise beyond a certain point. Sometimes She doesn't want to rise at all.

So just keep your eyes shut and put your hands, fingers open, little ... not upward but downward a little bit. Now, there's a little bit you have to pay attention to: don't have to open your eyes, remember that the left side is the desire. And the desire is the pure desire to become one with the Divine. This is the purest desire, and that is represented by the Kundalini, by this force, which is placed in the sacrum bone, or the sacred bone, in the triangular bone as they call it. Now, the desire has to be kept fixed; that means the left hand should be kept as it is. Now with the right hand we have to work out the action of clearing our centers. First of all, please put your right hand on your heart, on the left-hand side, because in the heart resides your spirit. It's better to put it under the coat. And just say ... or, we should say, ask a question: "Mother, am I the spirit?" Ask the question to Me thrice, in your heart, ask a question: "Am I the spirit?" Thrice. This is an absolute question. You are! But at this stage you just ask the question. You are the spirit, no doubt! But ask the question: "Mother, am I the spirit?" Put both the legs properly on the ground, separated from each other little bit. Now take down this hand to the left side of your stomach — don't open your eyes — left side, and press it little bit with your fingers. Here is the center of your guide, your master. Because the spirit is the guide and the master, and as you have asked Me the question whether you are the spirit, you better ask another question here, saying that "Mother, am I my own master? Am I my own guru? Am I my own guide?" Sincerely ask this question please. Lower down on the stomach, on the left-hand side, lower down. Yes. And put the left hand towards Me. Left hand should be towards Me, which is a fixed point, which is the desire that you want to become. This question is to be asked ten times, because of Ten Commandments. Or, there are ten petals to this center. Now again, raise your right hand to your heart position again, with your left hand at the same point. Press it a little bit and, again, with full confidence, please say for My sake, for your sake that "Mother, I am the spirit." Just assert! You have to say it twelve times. "Mother, I am the spirit." As the spirit is detached, is blemishless, it cannot commit any mistakes, it cannot have any guilt.

So raise the same hand, right hand — left hand keeping the same way — to the left-side base of the neck. To the left-side base of the neck; it's very important, specially for western people because they always feel guilty, for nothing at all. You are not to feel guilty! So, as you are the spirit, you have to say, "Mother, I am not guilty." You have to say this sixteen times please. "Mother, I am not guilty." You are the spirit, and how can spirit be guilty? Don't feel any guilt about anything whatever you have done, the past is past. At this moment please say, "Mother, I am not guilty, because I am the spirit." And what is your guilt after all, compared to the forgiveness of God's love? Because He's the ocean of forgiveness, He's the ocean of compassion, He's the ocean of love. Now raise the same hand. Put the left hand towards Me, that is important; you must keep the left hand towards Me on the lap, fixed. Say it sixteen times please. "Mother, I am not guilty." Please say it with full confidence, is very important, I tell you. Most of you catch on that center. Now raise your right hand above onto your forehead, across. Just put it there. At this point, you have to forgive everyone. Just forgive everyone! Everyone you have to forgive. Put it across. Some people say it's difficult. It's a myth that we do not forgive, because what do we do when we don't forgive?

So just say, "Mother, I forgive everyone." Sincerely please say that "Mother, I really forgive everyone." You have to just say it twice. But it is to be said from your heart, then it will work out. Now put this hand, after saying that, on top of your head, at the place where it was soft bone in your childhood, press it with your palm and just try to turn your head in a clockwise manner, pressing it. Just press it and turn it a little bit in the clockwise manner. Press it with your palm, press it with your palm at the

point where it was soft when you were a child. At this point, I have to say, I am helpless; if you do not want to have your realization, I cannot force it through. Because, as I told you, you have been given your freedom, which is respected.

So here you have to say, "Mother, I want my realization, please give me realization." Unless and until you say that definitely, I cannot cross the barrier of your freedom.

So please say it clearly in your heart seven times: "Mother, please give me my Self-realization." Seven times please. Say it from your heart. Say, it, from, your, heart. Very sincerely, that's important. Earnestly you have to say that. Now raise your hand and see if there is a cool breeze coming out; or if there is a hot thing coming out: maybe some people will get heat first. You can change over the hand and see from the other hand, and put the right hand towards Me. You can see if there is a cool breeze coming in, or a hot breeze coming in. Irine! Why don't you see? It's there, it's there, it's there! Put your hand like this, right hand ... like this ... when ... yes ... also ... and now you see. It's there? All right, gradually. Now you turn. Again see another hand. Just try with another hand, you see? Again change over and see for yourself. This will help you to get a balance. If you are feeling in your head, then see if you are feeling in your hands as well. Put your hands towards Me. See now if you are feeling in your hands. She's got it. You've got it, yes! If you put up your hands like this — open your eyes — just like this, you start feeling it in your hands: a little cool breeze or a movement downward. Start first feeling it. Are you? Good, good. Some of you have a center caught up there. All right? Feeling it? Now bring it down and see for yourself if you are feeling it in your hands. Mm, very relaxed. Are you? Good. What about you, sir? Not yet? We will work out. (To a yogi) Just see... Now, there are Sahaja Yogis here who are sitting, who can help you also, those who have not felt it. It will work out, it is going to work out. It has worked in this lady: face is changed, looking so much younger. You too. What about you now? This gentleman, are you feeling now? He's got just a Hamsa Chakra, this one. The one who came to Louise? Not yet? It's all right, it will work out. Now, don't lose patience. You must have patience with yourself. Please close your eyes, just close your eyes. It's going to work out. There! Now just watch Me without thinking. Let's see can you do it. All right? What about these people? Aah, that's better!

## 1983-0526, Shri Buddha Puja: Birthday Puja of Lord Buddha

View [online](#).

26 May 1983

Birthday Puja Of Lord Buddha

Buddha Puja

Brighton (England)

Talk Language: English | Transcript (English) – Draft

This time when - there was no rain, so we went to the sea in Melbourne. I told that would be great if we go to Melbourne, and we went to the sea and I made a Ganesha and they made a Shiva there and they worshipped Me.

Sahaja Yogi: Do we have some towel for Mother? For Mother's hands.

So, and they made a Kundalini also there.

See, and then they prayed. And it rained and rained and rained, it poured, you know, poured in buckets, poured in buckets, it was - I have never seen such rain before, like buckets were pouring. And in one day, four inches of rain in that Sydney can you believe it? And the puja was on inside and outside on My birthday. Buckets and buckets of water. And it was a drought, you know, they were so frightened.

Sahaja Yogi: We heard that the whole tent fell, Mother, because of so much rain. Robert was telling us, Mother.

Shri Mataji: And the, you see the Sahaja Yogis enjoyed it so much, how they are playing the trick. And then the river got flooded and it entered into all the pubs and all and washed off everything, you know, brought it, you see, as if went inside, washed the bottles, everything, and all the bottles were, some of the empty ones you see, were floating, these plastic ones were floating and others sank down. And everything was washed up and was brought in. But only into the pubs there entered. So in the newspaper was that the rain was tremendous, but the river was very discrete. And also this fire that broke out before I went to Adelaide. Adelaide had a very bad fire and what they described it was this - Can you put it there, this one, on top of that, like that? And they described that the fire was also very discrete and the balls of fire they saw rising on the hills and entering to some houses, avoiding some houses. Some houses were completely burned and some were not. And those people who did not suffer, came to My program said, "Now we know, why we are saved out of that.

" And they could see the balls, can you imagine the balls of fire from somewhere, I mean they don't know how the balls were formed. And big, big balls like this, you see, were just rolling up the hill. And they could see, you see, balls rolling up the hill, they are going up, entering into the houses like that. They just couldn't understand what happened with the fire. But the best was the washing of the pubs, because normally on the riverside they have all these pubs, you see. And they washed up all these - what you call things used for, these tanning things, you see, they have those mattresses.

Sahaja Yogi: Those sun lounges.

Shri Mataji: Sun mattresses and all that. All, everything was washed and brought inside. I really enjoyed it very much. And Sahaja Yogis were so happy with all that, very happy.

They asked Me a question: "Why God is angry with us, you see, here in Adelaide?" And Adelaide is just like Paris for Australia, just like Paris. Very promiscuous, all kinds of dirty things happen there, all sorts of horrid things take place there. So like Soho it is, you see? So it was Adelaide was chosen by fire - just burnt them out.

So when I went to see the things, you see, where it had started: All black, - all black things, nothing was there, nothing! No leaves,

not a single leave there. And really it was surprising: This house was burned, that was not burned, this house was burned, that was not burned. You could see it so clearly. And where it was burned, it was burned completely! I don't know how they burned even the bricks and everything, you see! absolutely charred black.

It's very interesting the way sometimes the nature takes its respite. Like when I went once to Guntur, you see, I told these people that "You shouldn't grow any tobaccos any more." They were exporting all that tobacco to England, can you imagine? And they had a- in the house you could find all your English tiles and English - what do you call these old style big showers, you see? such big, big showers, you see, you stand under them, then the whole thing that's absolutely - like a torrential rain falls on you. All English. And tubs they had, English tubs, everything in the house. Exporting that tobacco here you see.

So I said, "You shouldn't do that, you should not have done it!" So they said, "But you know, Mother, we are giving it to English, not to Indians." I said, "Still you should not have done it, it's wrong."

To a Sahaja Yogi: I think you are doing the same mistake as I have done, I think. One moment. It's correct, it's correct. You are better [inaudible].

So, then what happened that, I told, just I told them you shouldn't grow like this, it is not good. And whether they are English or Indian, you are committing sins. You should not do like that, why are you growing this? I said, you can grow very good - what you call? - cotton here, just like Egyptian cotton, I told them, why do you want to do it? Some people take Me seriously some of them got very angry. When I had gone there about 50 cars came to receive Me. So, when I was going hardly two or three people came to see Me because they were angry for that. I said now, I'd warned them, that if you go about like this the sea is just next door It will take a respite. It is going to be angry with you, listen to Me! And they were so angry with Me, they didn't come to see Me off or anything, because I told them.

Now what happened, that that same year there was a typhoon which entered into Guntur. It had never entered there and all that was devastated, all their crops were devastated. They can no more grow, no more grow tobacco there. And in the meanwhile the government of UK stopped the import of tobacco from that place. So it was doubly hit, you see, doubly hit. But those who started growing the cotton were perfectly alright. Because all this salty water went into the soil, so now they can't grow all these things. And they said, they never had this kind of an experience. After that they came to Delhi and asked Me, "Mother, You must again come here, We are sorry for what we have done."

And I said, "Now you see, I didn't do anything, to be very frank", I'd never thought of any destruction, but you brought it- but I told you, that the sea would get angry. But they said: "It happened so quickly, Mother." I said: "Not so quick, because at least there were eight months for Me to change your ways. Imagine, just to export those tobaccos to you and get those tubs there.

You know they have a kind of a inferiority complex that if they live like English having tubs and things like that then they become something higher personality. But for that they sell tobacco to English, just imagine! It's all showing up now, you will see that everything that I say will be showing up.

I was happy to learn that there has been an- a program about these horrible diseases, which are caused by this promiscuous life and all that. I am very happy. Let people learn now! They used to make fun of Me and say that I am Victorian, this, that. Now let them learn what it means. Now everybody is quite alert. In England, in, you were telling Me I think, she told Me that in England there are 10,000 people who are suffering from this disease! Can you believe it? 10,000 people! And they used to call Me 'Victorian'.

To Yogis: Gavin has arrived? Alright. Just I say that hundred years life we'll see. Come along. You also giving a puja thing, you know, here. It's alright. You can take that paper out. Now, I think we should spread some other cloth here, some sort of a old towel or something, or put one of the towels there. so that this proportion is kept clear. There are some more. Take the - take the milk. I didn't give you a silver thali, isn't it? I must have given it to some other center, I don't know. From that same shop where they were giving Me, you see, 100% silver I bought, silver for different centers. I don't know who I gave one. So all of them are

here? Has Jane come?

Shri Mataji: Has she arrived? No?

Sahaja Yogi: Yes, she is here Mother.

Shri Mataji: Where she is.

Sahaja Yogi: She is outside.

Shri Mataji: Alright. Call all of them inside. You can move forward a little bit I think. But why not spread here something just to - this.

Sahaja Yogi: It's just coming, Mother. Of course, it's just coming.

Shri Mataji: (Hindi) Did you see those lines, energy lines? Just imagine.

Sahaja Yogi: There's so many of the zodiac signs found here.

Shri Mataji: Zodiac lines?

Sahaja Yogi: Yes, they found them by energy lines. These are energy lines take to the zodiac?

Sahaja Yogi: Yes.

Shri Mataji: I didn't know that. I thought.

Sahaja Yogi: That's [inaudible] and that's one in this. So what are the zodiac signs? Which ones are they? Sahaja Yogi: All the twelve signs. Shri Mataji: All twelve are there - in a circle?

Sahaja Yogi: Yes. And you discovered these by a magnet?

Sahaja Yogi: I think he's found a lot of it by dowsing.

Shri Mataji: By dowsing? Sahaja Yogi: Yes, just with the... With that? Or they find it by magnet?

Sahaja Yogi: Or they find it also by tracing the old lines of the boundaries.

Shri Mataji: Boundaries of what?

Sahaja Yogi: The waterways and the boundaries between the current shears.

Shri Mataji: Is it?

Sahaja Yogi: Yes.

Shri Mataji: But actually, you see, if you take a magnet it will dip at the point, you see. So, if you follow that dipping then it forms a line. That's the best scientific method.

Dowsing also the same thing, it's working with the magnet. and the magnet, when it - you see at certain points, the magnetic

lines are strong. Thus magnetism is the essence of the Mother Earth, in expression. I mean the fragrance is, but the fragrance has the magnet in it. You see, fragrance comes out of magnet.

Now this magnetism of the Mother Earth goes in lines. You see, it doesn't move in - eh - only at the fragrant point it moves all over. But otherwise it acts in lines. And these lines you can find out easily if you use a magnet, you see, a powerful magnet. Move that magnet on the Mother Earth, you see, you will find that will start dipping down. You see, you move it and now you find it's not dipping there, then you move that side and the line travels. It's the easiest way because dowsing could be - could be bhootish sometimes, could be. But are you sure it's done with dowsing - they are doing?

Sahaja Yogi: No, I think they use a combination of different things. Certainly this, this one who had written the book had been.

Shri Mataji: Using dowsing.

Sahaja Yogi: Using dowsing as one of the methods.

Shri Mataji: But dowsing can be challenged by science.

Sahaja Yogi: And the one in Glastonbury, Mother, was done by an aerial photograph. The one in Glastonbury was also discovered by an aerial photograph.

Sahaja Yogi: See to the field boundaries, things like that.

Shri Mataji: How? They did photographs, how?

Sahaja Yogi: They can see that the boundaries of the field made a pattern, things like that.

Shri Mataji: Field?

Sahaja Yogi: Yes. It's only old boundaries between the kind of crops.

Shri Mataji: Old ones?

Sahaja Yogi: Fields and roads and waters.

Shri Mataji: Unconscious must be building up that way. And the old people that lived, were much more sensitive, much more reactive to unconscious.

They were not so artificial. But when we become artificial, what happens, we get covered up with so many barriers that we cannot - we are not sensitive to the dictates of the unconscious. And when you cannot feel the dictates of the unconscious, you see, you start having again deliberations as I call it. Deliberations take you out, you see, from that sensitivity.

But if you are natural and a simple person, then you are quite sensitive to it. You are very sensitive. Can you can move forward? I think you come forward now. Just come forward. Come forward, you can. Esther you come. Actually new people should be in front, those who are from Brighton. Would be better, I think. Come forward. The Brighton should, Brighton people should come forward I would say as much as you can. Gavin, you come this side, I think would be much better. because you have [unclear] Come along, sit down, sit down, sit down! Is that dirty [unclear]. You can keep on it that side, I think. Who else is there? Is somebody still outside? Nick, if you can. So this, on the other side of Nick also some people can be seated. It's a very nice sunny day today, isn't it?

Sahaja Yogi: Would You like this window open slightly, Mother?

Shri Mataji: I beg your pardon...

Sahaja Yogi: Would You like the window slightly open, Mother?

Shri Mataji: As you please. I think that one if you open, it's a better idea.

Sahaja Yogi: It's open, Mother.

Shri Mataji: It's open, it's o.k. so.

[Long pause]

Today is a great day to come to Brighton, because it's the day of Buddha's birthday. Today is Buddha's birthday, Lord Buddha's birthday.

We all have heard about His birth and that His mother dreamt of an elephant, of a large white elephant before the birth of Buddha. And then it was predicted that a child will be born in your family who will be either a great saint or a very great King, as in Sanskrit called 'chakravarti' - means the one who is the ruler of the whole world. So the father got worried, and he thought he must get the son involved into the family life, into material life and give Him all the pleasures of life. So he built a very special place for Him, a beautiful palace to live in. And where he got Him married to a girl called Yashodhara, was a very, very beautiful woman, gave Him all the pleasures of life, everything that he could do to entice this boy away from asceticism.

Also you know the story of His going one day on the road, how He found three types of people, and how He felt that 'Why a person should become old?' 'Why should a person suffer in life?' and 'Why should people die?'

So all these three things put an enquiry into Himself and He started trying to understand why these things happen to human beings. With this the enquiry started. So He reached a point where He could not bear any more the comforts and the, all the attachments that were entangled around him by His father.

He had a son whose name was Rahul; and He left the son and the wife in the search of the truth. Now, He started from a wrong end, I should say, for the search of the truth because He wanted to know, why there are miseries in the human beings. And so He started from collective towards the center.

When we see miseries all around us, many people I have seen, they say: "What about others? Will everybody get realization? Will everybody will have this, you see? This comes from the wrong end I feel because first of all we must know, are we alright? Have we - are we perfect? Are we full of joy? Have we received the absolute knowledge?"

If you start from this point, it's always better. Because He started from the wrong point, searching it from the collective to remove the miseries of the people He had to go in a very round about way. So He read all the books and Vedas and this, He went to big pundits, to all the great knowledgeable people to meet them, to ask them the answer, "Why there are these three things?" that is the 'roga', is the health or miserable physical body, then the death and the old age. He went and asked so many people And they said: "You have to die because you are born." And then they said that you have to become old because you are born like that and you have to suffer because you commit sins.

He was not satisfied with this answer. So He went on searching and searching and searching. Then He got tired, absolutely fed up.

Then He went to a place called Gaya, very near Patna it is, I've seen the place and the tree. And He sat under a banyan tree where

He slept off, because He got so tired of His seeking. And after the sleep He got up and suddenly He got His Realization. And He thought the whole drama is over.

Now His Mother Herself was Adi Shakti, who gave Him the birth and She died just after the birth of the child. And He got His Realization.

Now at that time when He got His Realization there was nobody to tell Him what it is, that what it means Realization is. Nobody to decode or talk about anything that was to be understood by Him. But because of His tremendous seeking and such ardent desire that the shuddha iccha, the Kundalini itself rose, but of course the Adi Shakti blessed Him and He got His Realization under the banyan tree.

Now any incarnation, which came on this Earth had to 'samayachara' - according to the time, the need of the time had to act firstly, secondly the need of the incarnation to come on this earth was first created in the human beings.

So supposing at a time when there was too much of ritualism, Brahmanism or priesthood and people were trying to take everything onto those artificial rituals and all that, an incarnation had to come on this earth to correct those ideas.

Like Krishna came at a time when He said, "This is all leela", the puja and everything He canceled. Nothing doing, no puja nothing, you just have raas, enjoy yourself. It's all a joke going on, you see. So He brought that concept at that time in the awareness of people that the whole world is a leela, is a play of God's own whims. So you just enjoy it.

And that's how He created this wonderful festival of Holi, which we had in Delhi. I don't know- anyone of you was there for the Holi? No. You were there? Sahaja Yogi: Two years back. Shri Mataji: No, but this time you were not there. Alright. You might get the pictures of that.

Alright. So in the same way when Buddha came in first problem was that He thought that it's better not to talk about God. Because in His search everybody told Him the answer was, "Oh it's God who does it. He punishes you. It's God who gives you this old age. It's God who does it." But what is this God after all? Why does He do it?" They said, "You better ask the God." "Where is the God?" So everybody put every blame on God, as usual.

Even that's done today, nothing so, so new and nothing unusual I should say. So this must be done by God, you see. If you cut your throat: 'God put my knife in my hand and He cut my throat'. So you see, He thought better not talk of God. Because everybody is going towards God.

Then the people whom He met they said, "Now I have become God." He said, "How?" He said: "I am God now." "For what? Why?" Because he could mesmerize people, he said: "I have become God." Just imagine! So He thought that it's very dangerous to talk of God because people take God in the hand and use it for their own purpose, always say, "Oh this is what the God has to do and it's God has done it and I'm in connection with God and I'll tell God." So He got a fright and He said that, "Better not talk about God. Because that puts the attention of the people on ritualism, artificial things, they are building temples after temples, and just doing all these horrible things which one should not do."

Like if you go to the south you'll find in the temples they shave their heads of the ladies, they shave it completely. And they have to - it's all cobbled along the sides of the wall, some walls of the temple. And the ladies who shaved their heads are just rolling along the sides, you see. They have to do sometimes 1008 times, rolling - imagine, and the water is poured on them. God knows what is the ritual, from where it has come! So the poor women go on rolling, rolling, rolling like that and somebody is pouring water on them all the time, buckets after buckets. Her husband and her brother and all they're doing one after another, you see one is finished then another one. Poor ladies rolling like that, on that muddy sort of a cobbled area. I mean, I was shocked when I saw this. I said: "What's this?" And then later on you see they became modern, so they started selling the hair, you see, abroad, so the whole thing became a big industry in Madras, you see, the hair was made into this bouffant and all they call it, here, and they sent it to England and other places.

So it's, I mean, in the name of God ridiculous things were done, ridiculous things were done! So He just thought: Better not talk about God. The first step is Self-Realization. He was a great Sahaja Yogi I must say. Because He said nothing doing, don't talk about God or anything, first you get your Realization. That was the first condition, establish it. Unless and until you have established your Realization, - nothing doing.

So He just started His own method of propagating Buddhi Buddha's knowledge or you can Buddhism you can say as they call it. Of course it became 'ism' later on.

So all that He started with the idea that people should first become Buddha. Buddha means realized, Buddha is 'to know'. So "Buddha" means the person who has known, means the one who is a Realized soul. So what He says, "Buddham Sharanam Gachhami", I bow, no I surrender – 'sharanam' means surrender, I surrender to the Buddhas - means to all the Sahaja Yogis. You are all Buddhas because you know. When you know, you are the Buddha. Now without going into all that nonsense of renunciation and shaving your head and wearing that dress and everything, you have achieved your Realization. It's a short circuit or a short path. Why? Because He started from the other side. But if He had started directly from Himself, you see, it would have been better. You see, in practical sense I'll tell you how it is. Supposing you want to repair your house. So you have to have instrument for that house. But supposing you are worried about all the houses of the world. and you start repairing, neither you'll repair other houses nor yours. So first you must practice on yourself. Put your attention to yourself first. Is also is a method by which you avoid seeing the point, seeing the reality, that, if you are not alright, how can you improve the whole world?

So when your attention goes to other things, are you must know that there's something wrong with you first of all, which must be corrected. And that's why it took Him so much time to go round and round and round. He had to give up His wife, give up His family, give up everything and get to Realization. Because by giving up everything He realized that it is He, who should achieve it. It's a very circuitous way, but you can just say: "It doesn't exist anything, first let me get alright - that's Sahaja Yoga."

Now what happened, that became a method for people to achieve God. Many people think that you must suffer like Christ to achieve God. You must renounce the world then achieve God.

Actually renouncing the world and all that is just a myth. How do you renounce the world? It's myth. What are you renouncing? I mean in any case, you can't carry this with you, can you? I mean, can you even carry, I would say, even a thread? Nothing! When you come you come like this, you are born with closed fists. When you go, the hands are like this open.

Have you ever seen a dead corpse? He always has his hands like this. Nothing can he take, just going like this. So you don't take anything from here. So this renouncing, this 'I renounce that', 'I renounce that' 'I'll give up this', 'I'll give up my wife', 'I'll give up that', has no meaning. Because it's a state of mind in which your being becomes - I don't know the English word for that which doesn't stick to something, what is it called? I don't know. You see, any substance that doesn't stick to anything. I mean we have all kind of stick plast.

Sahaja Yogi: Unattached?

Shri Mataji: No, but that quality. There is a quality of the temperament, which doesn't stick to anything. Doesn't stick to anything, I mean you put it here, it will come out. You can say the soap or something like that –

Sahaja Yogi: Like mercury. Mother, like mercury, just flows.

Shri Mataji: Ah - like mercury. But mercury also you can apply sometimes, you know with heat and, but this is something beyond mercury, is absolute, which doesn't stick to anything, you see. You just become like that. All you do, wear this, you wear that, you have this, alright.

Then name of the Goddess is 'Nirmama', 'Nirmama', You are never stuck. that for Her nothing is Her own, you see, see, She doesn't stick to anything. She is in everything, but She doesn't stick to anything. For example now see the light here, it's not sticking to anything, it exists by itself. It doesn't stick to anything. This is the nearest you can say, it doesn't stick to anything. Any but thing tries to stick it gets burned, that's a good idea.

So this is what it is, this is called an enlightened person doesn't stick to anything. And whatever tries to come very close gets burnt off. So, such a person is not attached to anything. But that's not a mental thing that you can do that, "Oh I am not attached to you", you see. It's very common in this country especially, "I hate you". Then you can't hate anyone. How can you? And nor can you love anyone because the attachment cannot give you both the qualities. You see, because you are attached to someone, you say that you hate, simultaneously you are loving that person. Because these are the dual qualities of attachment, see? So once you have attachment you have both things. One moment you hate, another moment you love, another moment you hate, then you love and you don't know what's the matter with yourself. But the thing is the quality of the mind is such that it is either getting attached mentally or either getting detached mentally. But actually anybody say, you love someone very much. Now you don't even die together, whatever you may try. You cannot die together. One person has to die earlier, another has to die later. So the answer to His question that He asked was, "Why all these things are caused?" So he said, it is because of desire. Because of human desire, these are all problems are caused, like the death, like the old age or the sickness, are caused by desire.

Now see in Sahaja Yoga language how we should understand Him. Is the desire, as you know, is the left side. Left side gives you death. When the left side is very much used you get to death, ultimately when it is exhausted. When the left side is out, desire, you also get sickness. And when the left side is used too much you get your old age. Of course the right side is the one which does it, but the left side is the originator. If you have no desire you won't go into the right side.

First is the desire, the starting point is the desire. He reached the point alright, but He didn't clearly say what desire means: Desire means the left side. When we have the pure desire, which is the Kundalini, then all these things are neutralized. When the Kundalini rises the pure desire, the real desire, the only desire, it gives you the absolute by which you don't get old, you don't die and you do not get sick. Because you achieve that which is eternal, it does not die. You become the Spirit.

When you want to die, you die. When you want to be reborn, you are reborn, and you have that realized temperament within you. It does not die. That's what you take with you. Now you take your Realization with you when you die. So what He tried to say was to build up that we should not have any desires. Now because, you see, His passage was like that, He went from one to another, giving up this desire, that desire, that desire, that desire - ultimately He came to Kundalini.

There's a saying, "Ya neti neti vachanair nigama avocham" When you go on saying: 'Not this, not this, not this, not this, not this', then you go to a point, when you say "Then what ultimately left is the desire, which is the pure desire, the desire, that is the Kundalini.

Say for example you say, "I'll have a house - no, no, I'll not have a house, I'll have a car, no, no car, no, I'll not have a wife, I'll not look at any woman. I'll have nothing to do with it. I'll give up this, give up that, give up that, give up that. Till you reach a point where you are at an absolute point. And there you realize that the Kundalini rises. But I think it is going too far. Why not start from the Kundalini rising? There. Is a simple thing. So Sahaja Yoga is the other way round stuff, is that you better start from the Kundalini. and neutralize all your left side. You see the point now? That's why Buddha was always regarded as an atheist. He was not. He was not an atheist. But as a matter of policy, He and Mahavira -they were contemporary - they decided: Let's not have the name of God anywhere near, because once you start the god business, big philosophies are built and people just start claiming it. I mean, they become that! Actually anybody who reads Geeta becomes a sort of a Krishna, Shri Krishna Himself, it's the way he talks, people - you can be shocked the way they talk I mean they are Shri Krishna, giving an advice to Arjuna, you know, sitting on a chariot.

They behave in that manner, you know their style is like that.

I met one fellow called Chinmayanand and I was amazed you know the way he was talking, I was surprised, I mean he was just behaving like Shri Krishna, of course horrid looking, but, he thought he was Shri Krishna himself, you see. So that's what identification takes place with human beings when they start talking about God or His ways and others. So He said: "Alright put that out, just talk about Self-Realization. That's the first step." And Mahavira joined hands with Him. It helped that time very much, to all the people who were in the name of ritualism you see, they would say, "It's very difficult, you know, Hinduism is the most difficult thing." You have to fast on Sunday, because of the sun, Monday because of the moon, Tuesday because of the Mars. Like that went on and on, and when do you eat your food?

If you have to achieve God then you have to take your bath at four o'clock and do this and do that and shave your head and then you become a sanyasi, and you can't eat this and you can't eat that, and you can't do that - all those things ritualistic they started. But He felt that supposing if you take to sanyasa, so half of your desires are finished, you are a sanyasi, you are doing God's work and there is no need to have a family or anything, so half of your desires are finished.

If you have a family then you want to do something for the family, you have to look after your family and all that is to be done. But He did not realize that He was a Realized soul, others were not. You see, if a realized soul does that, it has no difference to him; whether he has a family or no family makes no difference to a realized soul, because he is not attached. But to a person who is not a realized soul, supposing he'll give up his car, he'll give up his house, go to the Himalayas. There, what he'll do? He'll have a hut and have a barbed thing around or so. Then he may think of a Georgian style of a house if he's an English man, because according to them Georgian style is unpretentious, so we can have, after all we are sanyasis! That's typical! I tell you all our western mind is behaving in that way, if you see, that we should be unpretentious, you see, it's very fussy, is the word they will use. If you put even a little [thing]: "Oh it's very fussy."

"They want everything to be plain, blunt, you see? But what about inside? It's filled with what? All bottled up with all kinds of rums, this, that. But the outside should be absolutely blunt, you know. The food should not be, if possible just get it in its natural form. If not, don't have any taste in it. It should be so blunt that any guest who comes to your house must starve, you see. All these funny ideas cropped up in that - of asceticism. Then we have other people like Shamballas. who are going now to Gobi desert. You see, they thought that this desert is not sufficient, let's go to Gobi desert.

So they are going now to Gobi desert. All these absurd ideas came out of Buddhism, and also Jainism.

Jainis went to the other extreme in vegetarianism, because Buddha Himself was not a vegetarian, do you know that? He was not Himself a vegetarian, nor was Mahavira. You will be surprised: Vegetarianism for them was a philosophy. It was not a sort of a thing where you don't eat meat and all, because Buddha Himself died when He went to one of His disciples who was a 'shikari' – hunter. And the hunter had killed a wild boar. And he said that the wild boar has been killed just now and it will take some time to cook, it's rather half done, you see. I mean, He being an Indian, He could not eat that half done thing and He got diseased of, I think, this liver or something got into problem and He died of that, you see. I mean, I can't eat half done food Myself. "This is half done now." Half done is a horrible stuff, but we eat because it is unpretentious, you see or some sort of a thing. People have idea it's not, it's very next to the nature, you see. This is what is coming. But it's all deliberate. You are attached inside. Outside, if you behave like that you are not going to become that.

Like Hippies have an idea, if they live like primitive people, then they become primitive. You cannot, your brain is modern. Just by living, you see, wearing a wig like a hippy, can I become primitive? I cannot, My brain is modern, you see? That's what people don't understand, that we are too deliberate. And all these deliberations can be only reduced if your Self comes into your attention. Otherwise all these are just our mental projections.

So all these sanyasa and all these ideas came gradually, everyone who came on this Earth, people have really made a mess out of them. And Buddha's mess has gone to such an extent that if you see that you'll be shocked. It went into many formations. But I heard from My son-in-law that he went and visited some of the caves where the very early Buddhist lived, very early Buddhist lived. In the caves, because they were not supported by kings or anything, so they had a very bad time. And they used to live in

the caves. And what My son-in-law told Me that in the caves there are writings in Sanskrit, in Pali and in Indian script, saying that it is the spontaneous happening that can bring forth the Self-Realization. He has got that photographed. So it's coming forward. You see, so they knew about it, the Sahaja Yoga, they knew about it. But then as every religion has gone into a mess and lot of funny sort of, we can say the - funny sort of expressions, also Buddhism has gone, it became Mahayan, Hinayan, all sorts of things. But one of them was called as Vidhitama, who ran away from India, settled down in Japan and he started the Zen system of religion, which he kept to the spontaneous happening. That one was preserved. Another was the Lao Tse style, who did not talk of God and of Buddha, but of Tao itself - the energy or we can say about the Adi Shakti. So these two good things came out of Him. While they searched back into the history of China and they found out the Adi Shakti lived many years back there as Kuan Yin. And that's how Kuan Yin was established as a Goddess for many Buddhists.

Now then Buddha also got into another form because there was a big competition between Hinduism, Hindus of those days and the Buddhists. So they wanted to form, for ordinary people it's very difficult to understand the philosophy so they thought that we should have Buddha expressed as He has been and He will be. So they formed their, you see, as you see He is a Matreya is going to come, the future Buddha is Bodhisatva and they started making His statues and everything.

So they made Buddha as the God. They started using Him to represent the Divine Power, giving Him forms and things and like that many things happened.

But Buddha Himself was so much frightened of the ritualism that He said, "You should not worship anything, you should not build any temples so you see the loophole was found out, if temples are not to be built, we'll build stupas.

Now in the Stupas they put the tooth of Buddha, of course that was sensible to do I must say, but of course Buddha had said not to do it. And they put it there, He had two disciples, called as Sariputta and Moggallana. They were very good disciples of His and their bones were collected after they were burnt out and were put in the stupa. That was something definitely sensible to put them there. Of course the bones and all these things should not be disturbed because it's not good, it creates a problem for the body. But at least if they have put it there in the Mother Earth it would have been alright. but they put it in caskets. Now the first casket was made of gold, the second of silver, the third of iron, the fourth one of wood sort of a thing, mummified those things. That was a very wrong thing to do, because because if you go on keeping like that, some parts of the body of these great people, it can hamper their rebirth or their body which they want to again incarnate, you see.

But hair is alright or nails are alright, but you shouldn't keep the part of dead body like that. And this kind of thing gave another nonsensical ideas to to horrible human beings. What they did, that they thought that if we have to keep some part of the person who died like divine person, why not we cut the hand of someone and like that.

So in Tibet and all these places, specially in Ladhak, you see, they used to cut the hands of the people when they died and big ritual for the dead and then they started going towards the dead. So they started moving towards the left side. Most of the Buddhists moved to the left side, which was absolutely prohibited by Buddha, because He is on the right side.

He said, "Cut down your desires, do the karmas without the desire". This was His idea. Activate your right side without the desire. This was His philosophy. But they - all of them are left sided. They have desires, not only desires but whatever they do they do it out of desire.

Like the worst is like the Japanese, they think that you can commit suicide in the name of your nation. With this desire they will commit suicide. To save their country they can commit suicide. I mean it is absurd. He said, "Whatever you have to do, do without the desire", which is a difficult thing for human beings. How many there are who are doing it without desire? And whatever we do, we do out of desire. Even at the subtler point. Even when we do puja, we do with the desire that our vibrations will improve.

Can we think of a state where it is absolutely desireless? Only one person has that, there's no desire, desireless. The whole thing is done without any desire, so there is no disappointment. There is no unhappiness. You are going to America, knowingly that is

going to be a horrible experience, but it's a joke, just going to see the joke. Without any hope, maybe it might work out to be something tremendous, but no desires.

You see, it's so desireless the whole personality is, that even if I have to desire for something I have to ask you, "You better desire!", because I have lost the sense of desire. So many times I've said you better do it for Me. Unless and until you pray to Me I can't do it. That's why I asked you write to Me a letter, because you see, I can't desire, I really don't. I don't do anything! Without doing anything it is happening. So why should I desire? I really don't do anything.

You'll be amazed, I don't do anything, I don't desire anything, nothing of the kind, it's working I am just watching. Still you are saying, "Mother you are doing it." I'm quite surprised! That is Tao. If you read about Tao, it is said that it doesn't do anything. But everything works out. So this is what He said, which was all sahaja, that you have to be desireless and do everything, and He is the one who controls our ego. Because if you have no desire you will have no ego either.

Ego is only built up when you have a desire to do something. That is you just do it for fun, just for joy, just for doing it. Then how will you build up ego? You cannot. Like an artist is painting just for fun and throwing it away. Creating something just for fun – that's what God is. Not with the desire to achieve something. I mean the desire is so gross, can be extremely gross. It can become subtler and subtler and subtler. That's a good way. But can be very, very gross also, like some people can believe that, you see, "I should painting, because I'll get so much money." Or "I can sell it to somebody who may be the worst man, but I'll sell it because I can get more money." That's absolutely the grossest of all, you see. That you can go to the most sinful things, I mean, I don't know, there can be even worse desires than that, can be very many. But on this auspicious day we should not think of them which are there like that, but minimum of minimum, if you come, just do your puja, just for the joy of it, not with any desires. Just for the joy of it. I mean we are doing so many things like that. For example, we enjoy each other's company. Just, just think of that!

You all Sahaja Yogis are enjoying each other's company, what's this for? Nothing at all. There's no, nothing. Just, you are enjoying it without any desire. Just say, for enjoyment's sake, enjoyment. When that purity comes, you see, in our temperament, that we do everything without any desire, we have got rid of our ego, the Buddha is awakened within us. That's what is the importance of Buddha, that He settled down Himself in a place which is the most difficult place, that is on the left side of your head, you see. [Shri Mataji touches Her ego]

Sometimes I've seen it projects here up to this point [Shri Mataji touches Her left Swaddisthan] you know, in some people they get such a terrible pain, you know, pulling it out from there [superego], can't imagine.

So this horrible point [Shri Mataji touches Her ego], which is – so funny it is, sometimes it can blow up like that, you see, sometimes it can pierce through. It's a horrible one which all of you have developed quite a lot, you see, and it takes its forms in different ways and methods.

For that we have to say: "Buddham Sharanam Gachhami", means: "We surrender ourselves to Buddha".

Then what does He say? The second one is very good: "Sangham Sharanam Gachhami": "I surrender myself to collectivity". Sangham. "Sangha" is the collectivity. I surrender myself to collectivity. Ego goes down. First of all Buddha who is sitting, who is the deity, which is the enlightenment, you say: "I surrender myself to Buddha." Secondly you say: "I surrender myself to collectivity." Egoistical people cannot surrender. So: "I surrender myself to collectivity", so we say: "Sangham Sharanam Gachhami." It is to Virat we are doing.

[To Herself] What is the third one, is? "Buddham Sharanam Gachhami", "Sangham Sharanam Gachhami", the third one –

"Dhammam Sharanam Gachhami". "Dhammam Sharanam Gachhami". "Dhammam" means the religion – the balance. "I surrender myself to religion", which is essence of you [unsure]. Or you can put it the other way round, that, "Buddham Sharanam Gachhami, Dhammam Sharanam Gachhami, Sangham Sharanam Gachhami". That's all.

If you have achieved it then we can talk of God. Not before that.

So these three things are to be achieved.

We would put it in a Sahaja Yoga way like this: First of all: "Dharmam Sharanam Gachhami", "I surrender myself to my virtues". All desires can be surrendered to a virtue.

"Is it virtuous to do like this?" You can, if you are brought up that way you'll just not do it. You'll have no desires to do something, that is not virtuous and righteous. You will just not do it. So, "Dharmam Sharanam Gachhami".

Then you should say: "Buddham Sharanam Gachhami", means: "I surrender myself to my enlightenment". This is the second state, when you are ascended.

Surrender myself to enlightenment, enlightenment that I've got, to my Spirit. It's the Spirit who is going to guide you. No more my physical, mental, emotional nonsensical temptations, but what? Is the Spirit.

And thirdly: "Sangham Sharanam Gachhami", to the collectivity, to the whole, to the Virat. This is the way we have to work it out.

So ultimately He reached the same point, that: "let me start it from myself". It's from myself to others, not from others to myself. It's like treating the tree from outside, not from the roots.

But Sahaja Yoga treats you from the roots. First you get your Realization, alright, then you learn how to surrender yourself to your Dharma. Then you become collectively conscious. Collectivity is a temperament, is a sense of enjoyment that you get in the collective living. Unless and until you have that you have not achieved your joy.

So Buddha has played a very great role in our lives and He is a very great powerful force within us.

I'm very happy that Buddha Jayanti has fallen here in England, because as we say the England is the Heart of the universe - it doesn't matter if I say here, is any Arab here? I don't want to displease any Arab people sitting here. Alright. And if it is the heart whatever you do here will circulate in the whole universe.

So if you can conquer your ego here, you can even conquer the ego of Mister Reagan and these Russians. You can manage that. But first start it here. It has to reverse back you see, now they have to learn from you and you don't learn from them. When it will work out you'll be amazed.

Ego is the only problem I always face reaching their hearts. If ego is removed everything will be alright. So for us the great mantra is "Buddham Sharanam Gachhami". These three mantras you must say everyday I think, to get rid of this horrible ego.

Now, any questions on Buddha you have? I've made it in a short way – the whole life it is very difficult.

[Pause. Shri Mataji rubs Her hands]

It's receding - ego. English are wise people, sound people, and they must understand this, that is a very, very important thing that they should not lose these qualities and should try to fix their enlightenment in such a way that it circulates.

Any question? Gavin told Me yesterday it is Buddha Jayanti. I was very happy, because in England I've not talked of Buddha but otherwise I have talked about Him elsewhere.

(Pause. Shri Mataji keeps rubbing Her right hand)

So now, that's why I wore, you see, a Buddha's shawl because it is suggesting of a detached mind which has no color. And there could be a personality which is colourless. but you can have it covered with colours to make others happy.

So when you are a Realized Soul, whatever you do is natural. Whatever you do. If I am wearing this, now I am a Buddha. When I take it out, I'm Adi Shakti. Is not a drama, is a fact. But if you are not a realized soul, before that whatever you do it's just a drama. For example, this is an artificial thing, I put My hand there anything, nothing will burn. But if it is real, it will definitely burn, whatever I may try. It's like that.

So if somebody is a real person whatever he does is not a drama, is reality. That's how they say that She can take this form, She can take that form people don't understand, how can one person take so many forms. Can. if it is Reality, it can. Like the Mother Earth, She is a Reality, and the sap that is coming from the Mother Earth takes so many forms. See Her power! Flowers, this wood, different colors, fragrance so many things! Is one Mother Earth, is producing all this! Because She is Reality. It's the Reality in Her can produce. But unreal things, whatever you make out of unreal things, they may look real, but they are not.

So now, let us have the puja. And for the rituals also He said, because most of them were unrealized souls in those days that they, whatever puja, they did was unreal, it was not real, had no meaning. It was giving no effect.

You see, worshipping a person who is unreal or any Deity who is unreal or those who were not real people and the Realized Souls. What's the use of unrealized people worshipping Me? I mean I would not allow any unrealized person to worship Me at all.

You see, I always tell people unless and until they are perfectly sahaja yogis, you know then they are good, please don't bring them for puja. Is troublesome to Me. Much more than to them. You see they also feel obliged as if, you see, they are obliging Me, they think so by worshipping Me. I don't know. But they don't know how much they are troubling Me, by coming here without Realisation. So the ones who haven't got Realisation are really troublesome. They don't help Me. So the myth some people have that if they come to a puja before Realisation they'll get Realisation, is not good.

You should not bring anyone who is not a Realized Soul or who is not a Sahaja Yogi to a puja here. It's troublesome and that person also starts doubting, this, that. Is better not to do such a thing. Because also such a person is half baked. So no use giving Me half baked cakes, and spoiling the half baked cake also permanently because if you take out a half baked cake, you see, it's spoilt for ever. I can't eat it nor you can bake it again. So what's the use of bringing somebody who is half baked? Alright? So from next time, also this is out of compassion you do it, I know you do it out of compassion, but this is not wise. It doesn't help Me, nor it helps others. Alright? So from next time also any time, you must find out a circular saying that unless and until you are sure about the Realisation of a person that he has got Realisation, you should not call them for the puja. They are not good for Mother and they are not good for themselves. Because they become, you see doubting or something, and you cannot really give them Realisation after that, it's very [hard]. You remember your friend had the same problem who was he? Nick or something...

Alright. So now we can... Gavin, you can do the Ganesha Puja. You can read it in English. Now, I think those who have not washed My Feet before, in Brighton, should come down. You washed My Feet? No? Alright, he will come to do it. Who else is there? Come forward. Can you put some towel here? [Hindi/Marathi] Put one down here, straight.

Now, you, look and she has to... Gavin, has washed My Feet, can she?

Shri Mataji: Who is she?

Sahaja Yogi: Carol? Carol...

Shri Mataji: You washed it. You've done it, in India? Let two by two, two persons should come, would be better. Alright? So let's

have it. You can be here, you both, and then these two can be there. Alright. Now you can sit there, but just... You pour the water. Now, Gavin, you say the English translation, would be better. Both of you. Come along, come forward, and you have to rub My Feet very hard.

That was happening, it was just coming out like that. They advertised, and really... I mean, they are honest, they didn't told us.

Yogi: I looked on the label. They had zinc sulfate in it. They had zinc sulfate in the description, in the soap, I would never use it.

Shri Mataji: Horrible. This (name of product?) is a sure short way to baldness. Very fast.

(Laughter)

Absolutely. Shortcut. Anybody who is bald you ask him, he must have used it sometimes. Did you, Gavin? (Laughter from yogis)

That's it. It has got petrol. You see, they may not write, but from the smell you can know.

These tabacs are all horrid things. Tabacs are...actually this is tobacco, is the word tabac comes from tobacco. You see, here the cheating is of a very different kind. They have no consideration. This is real cheating, you see, to put petrol, petrol on your head. You are sure to become bald-headed. I'll tell you, best is that sapna, sapna oil (...).

[Yogi says something about hairdressers]

They are going to have no profession any more (laughter)

Sapna is very good, I think you all should try sapna, is very good. [Inaudible] But sapna in the best, I think you should put that sapna oil on a Saturday night, put a bit on your head and make the scalp move a little and then you have your bath. Sapna, it's a homeopathic oil...I think there must be, a homeopathic shop if you go to. And also there is one in India we call (Camphordine?), we don't get here, it's very useful. It's very light. Of course jabakusum is also good if you can mix it up with coconut oil. Jabakusum. One bottle of coconut oil and half a bottle of jabakusum or just the other way round. If you mix it up and use that, it's very good. You can keep it in a tin bottle and use it. It's very good, jabakusum. You get it here, jabakusum. It's made out of that red plant, now what you call that, hibiscus. Thank God you see we are not so good at artificiality in India. Really. Same with these, all these your Cami soaps and all these things. Really. They will give you a soap which will finish your skin. And then they will give you a cream which is even worse. It's a mutual understanding. So you try, I could say that yellow colour sandalwood is good. It's very mild for the skin. It's very good for you. So that chandrika soap was good but now they are also mixing up something (...) You should use that, is a good one. Absolutely mild soap it is. Not the black one, the yellowish one.

(Yogi says: Sainsbury's makes some good soap)

Which one?

(Yogi says: Sainsbury's makes some good soap)

How can they? I must say... They are not good, you see, it must be some joke. (Laughter) Somehow they can't make anything mild, you know, they cannot make anything mild. Why can't they make something mild? The soap should be such that your skin must come out. Your washing, mouth-washing liquid is such that I put it on enameled work from vadaban, it was at least sixty-seventy years old, you see, we had. And as soon as I put it the whole enamel finished. Can you imagine, we got such a shock. All the enamel within us must be going out from the teeth also... (laughs, laughter). All enamel of the thing came off and I was amazed, where it has gone. Completely dissolved. I wonder from where they made them, what they made them of.

(A yogi says: "The Pepsi Cola is the worst stuff for that. Some dentist tried an experiment of leaving some false teeth in a glass

of Coca-Cola overnight and in the morning it had disappeared.

They just dissolved, Mother". (General laughter)

Coca-Cola or Pepsi Cola? Which one, Coca-Cola or Pepsi Cola?

(Yogi: Yes, one of those, but the problem was...)

Pepsi, Pepsi might be. Because you see, Coca-Cola formerly was horrid, I used to feel terrible. But now I've tasted it, I don't find it so bad, they have changed something in that.

Yogi: They took the cocaine out of it, I think, Mother.

Shri Mataji: But I used to feel terrible before, I would never touch Coca-Cola. But now I, it's alright. Better take Indian tonic water, I think, there's something good about it. Or this Perrier water, whatever it is. Now good now, let's see this.

[Talks to a yogini who is washing Her Feet]

How are you? More in the right. Left is not good. Rub it hard. What did you do before Sahaja Yoga?

What a horrible combination, rub it hard. Drug is one of the worst things, you must use oil for your hair. You must use hair oil, drop it like that and take it out, because I think is a some part of the brain just becomes dead. Hard, hard, hard. Yes.

...doing it but you feel you are doing it, then it's a double problem. I've seen it. When you are not doing it, and you are feeling you are doing it, it's criminal, isn't it? But somebody who is doing it and not feeling it because that person is not conscious about it, not bothered about it. It's too little to think that you are doing something. It's too little. Is a too small a thing, it's too low a thing to think that "I am doing".

Would be such a ridiculous thing to say: "I have done this", you see, such a thing to be said. Isn't it? And such a person comes everywhere: "Oh, I did like this and I did this" you think, such stupid fellow what is he talking? It's such a ridiculous thing, I tell you, to say: "I have done it". So, after Sahaja Yoga you also start saying: "Mother, it's not working, it's not coming up, it's not there". You don't say: "I cannot do it, I am doing it, I am giving realization", you don't say this. You just say: "It's not coming, it's not there, it's not in the hand", like that. You see, so you also start becoming a third person. You just don't take the credit for it at all. Only the joy of it comes to you, that's all. But you don't take the credit or . That should happen gradually to all of us, and happens, automatically, to start talking like that.

Today's puja you must notice I've changed the mode completely, because of Buddha's influence, you know. He didn't want to have too much of Puja.

Alright, so now, what we have to do is to put something, a cloth, here.

## 1983-0526, Evening Talk

View [online](#).

26 May 1983

Talk to Sahaja Yogis

Brighton Ashram, Brighton (England)

Talk Language: English | Transcript (English) - Reviewed

### Evening Talk

For the flowers? This is mummy has done for you? It's very sweet one. This one is? Wood. No, no, no, it started now. You see a little bit of... Just the thing that we feed. See these flowers. Are they nice? The flowers... Are they nice flowers? Such a smiling baby. Such a sweet baby. Such a nice baby. You must smile. You must smile. Are they still like a nervous person? And... What's the Mishon's daughter's name is? Marina. Marina. Marina, ha. She also looses a little bit of her balance, with aarti. Yeah. Very good. You are feeling sleepy. Very quiet, ah? She's very good Mother. She's very quiet. Even Pauline's daughter has improved a lot. Good. Very much better now, very much better. William's [apetite is] very much by this.. I think that work would suit him the best. He did a very good job in our house, you see... And C.P. liked his things that he had cooked and made Me happy.. I had such a problem, I didn't know what to do because you see it's, C.P. won't eat anything and I thought now to give up and go away. But who told Me was [Pray]. She said, "William is a very good cook, if he can help there." I thought, "If he's working, how will he do it?" But he did it very well. You see, Mr. Srivastava eats very little, but if it is good, tasty food then he'll eat, all right. She's feeling sleepy now. Feeling sleepy? All right? You don't smile at all, isn't it? And then it is enough to put a lipstick [unclear] completely. All right, all right. All right, now, just do it. Crawls? Does she? Does she crawl a little? Yes, Mother, she does. Now, gone away. From the distance, smiling. What's her age now? She's eight months old. Slowly, she'll sit down upon you. But she's now a very sweet child, I must say. She doesn't trouble at all. In the beginning you had problems, Yes, a lot. Because you have committed some mistakes I think, about her. You didn't know. But you are rather thin now. What's the problem? You are nursing her? Yes, Mother. And no other milk? No, I haven't been using other milk. I've been traveling so much that I haven't had time to do it. Traveling where? To Exeter? Yes, Mother. How is it? They have got an ashram now in Exeter? Devon town at least. No, another one. Or somebody told Me, very near. What's her name? The one with a pink frock who came? Oh, Carol. No, no, no. Carol's friend I think, the one who came with a pink frock to Loose. What's her name? Carol, Carol, Mother. She, she's also Carol? Yes, that's Carol. She lives in Totnes. She said Dartington. That's right. Yes. And she said she has, they have got an ashram there now, in that place. Good idea. They are very good. They are very good. So, she said now there are three, three persons only, but she hopes to get more. Sahaja Yoga grows you see very slowly, no doubt about it, but it's better to have solid people than to have half baked. You know I'm very thankful to you, you solved really My problem. You don't know I would have given up, and I would have come back, really. Chance to you. [It's a bit short], please eat your food and.... You liked the Italians. They are very interesting people. Very interesting. I'll be coming to Italy in, I think, September or so. There, I start from the 24-th of August, till the fifteenth of September or fourteenth of September, my journey in Switzerland, Austria and Italy, these three countries. I don't know how Gregoire has put it but I will also get the whole program here. But, you have got your passport? I'll go and get it. It's, it's in my thing, I packed it away with... Where? In Sally's house. Oh, I see. And yours? She's keeping my things. I've got my passport. You have got it. Yours is there. You don't have to have a passport yourself, you have to have a visa, that's all. I don't know. You don't have to ask for visa? I don't think so. I've got an Irish passport, Mother. No, but you have to take visa to get to Italy and Europe. All of you, isn't it? So they don't even need a passport. To go to Italy? No, no. It's in Common Market so no visa is necessary. Irish is also in Common Market, Mother, so she's at safe. No problem. No problem? Then when are you going? We have to wait for Isabel and Guido to tell us when we should go. But I have already written to them. Well, we can't escape what they are making in Hampstead, Mother. We can't escape what they are making in Hampstead, on 31-st, and then as soon as we can get it running after that we'll go. So [with our ladies taking up] we can settle. No, the letter I have seen, saying that they want immediately Sahaja Yogis there. So why don't you telephone and find out? Gilbert mentioned that he telephoned last night or the night before and Isabel said she would talk to Guido, because we have a child. So... No, but tell them that Mother said that she, it's all right. Yes. All right? Yes. Gilbert? Should I tell Gilbert? Gilbert? No it's not necessary. Will you please tell her to telephone to these people in Italy, yeah? But Pedro it's there. I'll tell Pedro. Would You like to meet him Mother? Would You like to meet him now? No

I will tell that to Guruji. It's not there. Instead I hope you were not disappointed with the number. But I think they must have gone to see the match. Or might be seeing it on the TV. Yes. Their priorities are very wrong and thank God they lost it. Oh. Four-zero, four-zero. Oh, no. Good. It could teach Robson a lesson Mother. He can't go on it. Who can't go? Robson. He's lost for PP, Mother. He gambled with his teacher? No, with, with friends at school. He should have asked Me. Forgive their confidence, Mother. And ask the vibrations. Even I am here why do you think they had to go? So they had to loose. I think tomorrow you might get more people. Give a bandhan to all the Brighton seekers. Ten times. Come forward, come forward, come forward, all of you. Their priorities are wrong. I don't know when will they be all right. When they are going to hear Your voice and see Your picture, Mother, maybe then. Maybe when they are going to hear Your voice and see Your picture, maybe then their priorities will be right. I don't know. You see, London is a difficult place and that's it. But England is even worse. Even worse, you know. But the other places like Austria, now just imagine. I have been there only once. We had seventy people for the Puja. Seventy people came for the Sahasrar Puja. Now, this place Geneva, sixty-five people. I mean for Puja we have very limited number or very selected people, you know. And sixty-five. Can you believe it? Geneva itself. Then Lausanne, it's all separate. You can imagine? They are so sluggish, these people. Very sluggish. They are seekers no doubt. Very sluggish seekers. Moreover they are attacked, so much, so much attacked. And this left sided attack is so much. My thing was so full of it, I tell you. When I came all My this foot it didn't allow Me to walk. It was so caught up all this left side. So many things like that are happening in Brighton, I think. And the whole left is absolutely caught up. It started from, of course, Victoria. But here when I got down, this is the problem, really stumbling the left. Mother, in university we had so many false gurus, and there are some brothers that followed them, who [managed] the things and who tried to get... Now they have run away, all of their students. Well there are buddhists in the campus and [unclear] to get it. They'll take them to Shambala. Buddhists. And then they are taking tea among Life Poet whole center. [There is tea guy?] Yes. And Life Poet. Life Poet, Mother, it's an offshoot of that Raktabija fellow. What are [they doing]? They've got some guru that they send in the East or somewhere, of Malayesia... His name is Klaus or something. What did you say? I didn't hear... He is, he is, I think he is named like Derek Klaus or something... Derek what? He's Herbert, Herbert Job. So however he's called Mother, he's horrid. Herbert Job. She's like Olympia, see. From very childhood Olympia was like this. You are hungry. It's good. So all these are taking you know, a [deed] from Indians. They think why not we also have an enterprise, you see. But I was told that in England people don't take Indian people very seriously. I'm sorry, I can't give you this. You don't have teeth to eat that. Gregoire was saying that, what we should do. We should get Indian Sahaja Yogis for England. We should send English Sahaja Yogis for India. It's like that. What's this? You can just put it that way. No, I use the hands sometimes, see. This? A little. Whatever you may say, you see, so whatever goes on like that. But serious Sahaja Yogis we get, is better than to have too many. They are much better. Have serious Sahaja Yogis who get into it, who settle down, than to have too many people in the program. We had so many before also, you see. All sorts of things. How many came out of that? Cause in any case even if you get hundreds, out of that only, say, you will get about ten. So why not have the ten? That's real economics, here. That's real economics. Yes, it's real economics is. So what's the use? I'm wasting your energy with them. You see, they are so many, so you waste more energy with them. And they are all useless. Can't take them anywhere. So what's the use of fighting with them, useless people. And their Kundalini rising after ten years, like a mountain to raise they've given us. But not in India. In India it's very good. I mean if there are hundred persons at least ninety will turn right. But if I have it here, ten. This is the proportion. That's why in India it is growing like that. Every time, even if I go to them or not. I find about fifty, sixty people, like that. Every time, can you imagine? In Bombay, of course, much more. Bombay has got I think seven or eight centers all together. In the Bombay city itself, very well running. Which is so much so, that now, for the program we had, My birthday program, we had and the big hall was having about twelve hudred to fifteen hundred people. It was so filled that outside when I did arrive, that they asked Me to arrive little later, I couldn't go in. It was, people had to push side. And when My brothers came little later, they said, "We just didn't know how are we going, to whom." Then one third they were, many more seniors ones, all were Sahaja Yogis practically. But we had invited about three to four hundred people extra. They all were there, on the first seat. And the Deputee Minister, Deputee Chief Minister was present there. But you won't know they have, you see, just like as you have here, Peter Shore and all that, they have very important leaders, you see. Communist Party, then we have one very extreme party called Shiv Sena, which is a fanatic party of Shivaji's, fanatic party. I mean I'd rather difficult I think to eat this one. It's not breaking. Would You like a knife Mother? [No, it's all right]. I'm not very good at all these things, I think. It's not breaking at all but I'll manage. Managed, managed, managed. [Hindi] And all these people, extremes, all kinds of extremes, then all kinds of these leaders, members of the Assembly and all that. some ministers, all have come, and sitting on the same platform, can you imagine, for My birthday. And the greatest position, you must have heard, in India, is pandit. [unclear] And he didn't take any money. He said, "For Mother's birthday I'm not going to take any money". That kind of an attitude sure you can't expect here. Of course not. But you'll be amazed, in India, how

many days I've worked, you know. I started, say in 1970, may. Slowly everything grew. So, '71, '72, '73, '74, and you see now. Ten years have passed in Sahaja Yoga. Seekers are amazing. And in Bombay, I am there hardly for ten days. When I'll go, ten days, fifteen days, at the most. In Delhi about ten, fifteen days. In Maharashtra I was a month, at the most. So, you can imagine. And how many things, I mean not only on this land that we have Sahaja Yogis, but that government has given us land, people have given us land. So many things have happened in India. And I feel that India is the place where Sahaja Yoga will be really established. Besides I would like to be established more in London. But what can we do? How far can we go with these horrible people? The media is hopeless. And dr. Naveen Singh is the, is the president of the Great High Court, Royal High Court. He presided in Delhi. You must get his, you must get his tapes, you see. Why not write to somebody? We were at Bhopal and I wanted to talk to him. Tomorrow we'll try if we can get him on the phone. And the chief, I mean the Deputy Chief Minister, He spoke very highly about Sahaja Yoga. Here, what to do? Then maybe it needs some, a breakthrough, one or two prominent people getting Realization, recognizing You Mother. Maybe we need a breakthrough, some, one or two prominent people, getting Realization and recognizing You. [Hindi]. They are horrible. I meet them every day. They think they are perfect. I mean it's not even one or two, Mother? No, no, it's very impossible. Horrible. Horrible. This lord Hailsham was sitting next to Me in a dinner. And dr. Naveen Singh was next by him. Dr. Naveen told him, "This lady is a very famous, saint of area, with whom you are sitting." Immediately he said, "I'm also a very famous saint, like that". Imagine that, he got his ahamkara, in hindi. Stupid. And next day his wife fell from the horse and died. At eighty, eighty years of age. Imagine this mad woman eighty years. Such a mad modernism. Oh, his nick name is "Bonkers Hogg". Bonkers. Bonkers. Bonkers. Bonkers. Bonkers. Really? He's called Bonkers. That's all they say so. Really, I say that. Horrible. I mean he just said immediately, without anything in mind, without any humility. And dr. Naveen Singh, you know. He said, "This man is full of ego, Ahamkara". Just can't do it. What can you do? I've cured some very important people like this fellow, this one I've brought. He talks very highly of Me, you said. That Indian... Dr. [Athler]. He gave Me a book. But he said "I am an archetype also." Thank you. I don't know what all that is. Even Grant you see, he wrote letters after letters to Me, "Mother accept me as your disciple". And he gave of course an introduction to Don's book no doubt. But, he would not circulate the book, nothing. He would not send it to his people, nothing of the kind. He's so money minded. "So if I publish it, then I will." That means you came for the publishing. There is no genuineness left in people anymore. In India you'll be surprised [as well]. Part of it the money we paid, no doubt, we paid part of it. But part of it was given. They gave Me the paper free. Here was never [unclear] even if they think to Mother. Printing free. So many things they did free for Me. All this is Mother's why should She pay. They have no sense of saintliness left. This horrible thing like, "[unclear], I'm going to do that". I don't know how will you manage. But still we must not be so much in despair. You see, according to Me it's a great progress in England. Because after all these are not artificial, these are real things. So real diamonds are rare, isn't it? They have to. I never expected really, to be very frank, in the beginning that we'll have so many Sahaja Yogis in London. So I'm overjoyed, whatever it is. But you people should not feel depressed, at all. And if you see the other side of it, lots of things they are doing, like registration. You see, it is giving such a boost to us, because now Australians, are so slavish. They said, "If it is done in England we'll accept it here". Authonom. No problem. They'll not question anything, they'll not say anything. They'll just accept. Can you believe it? Thing like that. And I'm sure Americans may say the same. They'll not reason definitely. "Was done in England, then it's all right. England are always, English are always correct." And it is going to help also French. Do you know that? France is the liver. Some sort of a thing has happened in France. I think that's why I felt that this labourhood when it comes in, people will be threaten, that maybe tomorrow communism may come. They will turn more towards God. That's what I felt we should go for. The fear, you see. Psychological fear. Like, like in Russia, I've seen. To them to be Christian is good, you see, if they are martyrs. All stupid people, no doubt, I must say. I think, that I was wondering whom to vote of course. Let's see. Is Gavin going back tonight? Yes, Mother. What time? I think they went straight from the program. Then [they went already]. Yes, is rather cold. They told Me that. She would be back tomorrow itself, at the evening program. Who told You that? Christine? Gavin was very disappointed to them. They'll not pick the program. That's the way these people are, this way. So, what did they suggest then? Sorry Mother. To you about that advertisement. So Mother, they told me that You discussed it again and that it was best to leave it for the moment, for the day if the man from IPO was going to come. He'll maybe come on Tuesday. Yes, I told him that. There's no use use pursuing these people. They are not suspicious of the tasks. Among suspicions is the furniture polish and the [unclear] lacquer. I know it poisons [that appetite] in some televisions. That's all. Doesn't matter. Good, for that they'll have a big drama, no? Since you will crash. And then from a crashed thing, a big ice you know, from Himalaya, it will come from the bottom. And if it is serious then you must know it, this is what it is. So an idea is [unclear]. Today the people we've got, they are good people. I think they will all come round and settle down. Would be good idea. We should not feel disappointed and worried. It will be all right. Because I think mentally they understood Sahaja Yoga. And it's better to have really serious Sahaja Yogis. Or they give such a headache

otherwise, isn't it? What has happened to Phil? Phil, who used to come in London. Who was working with the.... Phil, what about him? There is no news about him, Mother. He went to Scotland? Yes. And I think [he might be again in Brighton]. Nobody got some news so far. No, no, because you see he wanted to marry that girl, he wanted to marry some girl, there. Phil. He asked Me about her. I told him, "All right, go ahead". He stayed at Suzan's place first and all that. Somebody must find out about him. Maybe this girl has ruined him, I don't know. But he told Me, "Mother, she is... quite happy with Sahaja Yoga." I said, "All right, go and marry, don't worry. Nothing to worry. For us you can come anytime. We get you married." You must ask John what has happen? He wanted to marry very badly, no doubt. We couldn't get a Sahaja Yogini to marry him, whatever it was. Cause this girl, he said, is good, she is, he asked for permission. I said, "All right. If you think that she comes to Sahaja Yoga, its all right". Mother, help one yogi. There is a Sahaja Yogi in Edinburgh and... Where? There is someone in Edingburgh who comes across to Glasgow [time to time] to see John and Cathy. They said they've seen Flint looking ill. He doesn't live in very good condition. He seemed to be getting back to his old ways, when they saw him. Old man? They said he was, he didn't look very well. But what is his age? He is, must be twenty-two, twenty-three, not much older. I don't know I received a letter from an old man who stays in Scotland. And he has been to Sahaja Yoga center. He's trying. Nothing works out. He is doing footsoak and everything, I don't know from where he wrote to Me. But his health is not all right? This fellow's? No. These persons have seen Kingsley Flint. Is that Flint? Yes, they said that Flint looked ill, when they saw him. There is someone who comes from Edinburgh, to visit Glasgow, and they told John that they've seen Kingsley and apparently he wasn't looking well, that he, he looked sick. Is it? That fellow told? Yes. We should ask John to go and have a look. Could be. And maybe he started taken to drugs. Possibly. I remarked the one, very sensible boy. I don't know after coming to Sahaja Yoga, and living with it for so many years, how can you go back to drugs? After knowing what it is done to you. But possibly, possibly. I'm sure they'll find out. And talk to John. But Gavin was telling Me that still, Scotland is to be worked out. It's not yet to be regarded as a Sahaja Yoga center. We'll have to work it out more, Gavin was saying. Gavin is from Scotland and he feels concerned, you know. Let's see. You see we wanted to start that organization to show how these gurus have harmed us and all that. But now it's not necessary, they are all finished, [back to the hell]. All the people who are sort of regarded as something in this country, are already believing in some things [and sort of]. Impossible to bring anyone near Sahaja Yoga. I'll tell you about Peter Shore. One day he was sitting next to Me in a dinner. He said, "You look very happy person". I said, "I am". He said, "I am not". He said. So the wife of Michael Foot was next to Me. He said, "Are you happy person?" She said, "Not at all, I'm a very unhappy person". "Look at Mrs. Srivastava, is a happy person. But I can't understand, She must be ignorant about world affairs". You see, the wife of Michael Foot, she said, "Must be. It's better to be ignorant, she says, so that at least you can be happy". And then they started discussing their miseries, both of them, and I didn't argue. And the Conservatives and all these, making fun of the Queen. And the party they had at the Queen, what happened and, all these, imagine. I think some calamity will [happen]. If, if, Labor comes in, they will, they will take to God. I mean [inter-injury], before becoming comunist, let us take to God. But they are also saying for instance that I've told them. He asked Me to whom to vote, and then I said, "You vote the [Comission] now". How can you decide with these three types of people. But at least that he has been really, Shirley and William have been sincere to ask. I've met her also, quite often. But this has started looking like [unclear] or so. They cheat. All right with [unclear], Mother. But it's wonderful you are doing... Is it a jasmin tea or? What tea is this? I think Mother, it is jasmin tea. It is jasmin tea. But today what was the situation with the younger boys who were on the left hand side? How do you find them? You were all there? The left hand side. Which ones, Mother? Those which are sitting on the left hand side or the younger people. You were there. Anyhow it's crucial for them Mother. How was there? One needs patience. Not the one needs patience? And the other one? The other one was [unclear]. Then he was all right. No? After some talk only this happened. He can if he wants. But how, what was his reaction? Positive I think. Positive. Because of them. He's a friend of mine, Mother. He's a friend of mine. He's a friend of mine. Really? Yeah. He didn't feel very much but he sees that there's something. But he could sort of see it. At the Agnya? But it's not then [unclear]. Ekadasha. [unclear] and a lot of that talks and [cheap things / cheating]. How do you think? It depends, I mean... I think they are Catholics but I don't think he's some, I mean he's taken drugs but not much, I mean sort of thing. Drugs? He's a Catholic. There's a double reaction. It's a double action. Right side. Oh, he will be all right. He looks positive. They have found out a new place they were telling. Kevin, did you tell him that? Yes Mother. And tomorrow you... I don't [hear something]: book it, book it. Better, better book it immediately. Or tomorrow you go and do it. Or you have to pay somemoney there? Mother, I didn't book yet say in Laussane but we'll talk it out tomorrow, Mother. You better take some money with you, in any case. I'll take, I'll take some in case they needed [at earnest], Mother, so I could take it, in any case, but usually these places is telling to [unclear]. Yes, they do, little bit. Little bit they do, I don't know about this one particular but they do. How goes with Phil? What about him? It's very nice, you see. According to him there are hundred and eight, and so many can come in the camp, you see. So there is a camping ground or they'll give us some, what will they give for the camping? Pardon? There will be some tents?

Another statement is, Mother, is that thirty-five eighty-two does include the camping ground, if we place our own tents. Means? Or, they will hire tents to us. Oh, I see. Those who want to sleep in the tents. That's good. and there will be accommodation for sixty to seventy people in rooms. [Only those people who could find place because they are really happy to have You staying with them]. All right. And what about hundred eight you have said? So, we have the people in rooms, then there are some outbuildings, being quite [unfurnished] but we can sleep on floor if we have sleeping beds, then, in this [courtyard], is the camping ground, the camping area. And they will lend us the, we, we can pay for the hire of the tents. It's still o.k. And food they will give for all of us, whatever is the number. Food... If we have a lot of children for instance, they will do separate service for children, then children will have food before the others. Ah, very good Mother that sounds. Sounds like it was made for us, Mother. I mean you are going to go in the children side or what? All right. And then? The best thing, Mother, is that when I phoned they said, "We are having an open day tomorrow". They haven't got an open day for years. That's the play. Also, you see, ask them if they will give food to all of us, together, if we pay them the same amount. My impression Mother was that this would be possible, though I suggested that we might cook one or two of our own meals, perhaps after the Puja. No, no, better, better let them do it. Because you see, why to waste your energy in cooking? O.k., we could do that. And moreover you see, tell them that we can pay fourteen to you but you give us tents and everything and we all can pay you fourteen, whatever you say. I'll do it. It's remarkable. It's a miracle to have this place. It comes to us, just like this, Mother. Yes, I told you that look out for something. And that is in Kent or Sussex? It's in Sussex, Mother. It is in, it's in nature somewhere. Yes, I got it. Where is it Paul? You see, you know your [unclear name] husband, is a, is a nephew of the Duke of Sussex. You know that? Mother, pardon? Your brother in law. But that's true Mother, yes. We had him for a dinner in Geneva. Mother I think, he's very positive. I don't know, [he seems] quite positive. Is he? Always. Always quiet. He's very much impressed that she has, you see, that Mahila has married an English man. He's very happy. But I thought that's the only solution by which he can be brought to Sahaja Yoga. Because he was very adamant, very adamant to begin with. Also, so Mother, he's visited India. He went to a visit in India and he was visiting villages just around Pune, and sitting on those grounds, isn't it, eating and [unclear], that changed him a lot. That changed him? Yes, a lot. Good. That's a good thing. And where is the map? Where is the place, Paul? What's the name of the place? Name of the place? I thought it would be better, Mother, if it will be in Pulborough, an outdoor, if it will be in the countryside. No, no, it will be near Pulborough. Near [Codmore]? Oh, no, it's a... You have been there, anyone? Quite some, quite some old time, Mother. Time [helps], it's a, it's a first day. It is quiet there. Here's one of the most important talk of the day, really going to this place. Let's try to. [It could be too windy] for Waters field. Most Australians [are waiting]. And cold water because of... Yeah, Place is called Watersfield, residential center. Yeah, it's in the map. Have a look it's in this... It's in this area here, we are going there somewhere. And where are we? And we are here. And there, that's London. It's London, it's here. This is the motorway here. And the motorway to this place? All the way to these places, that takes you along the coast. And along into the country. Yes. It is here, you say? Here? It's in this area, here. Phil doesn't know exactly where it is, so today [we are going to do] something. So this is the way to London also. It's all very, very easy to get to. This is it. So it is nearer than Brighton, from London? Oh, yes, yes. It's about nearly [fourty km distance]. Twenty minutes, Mother. Ah, it is nearer, you see? It's higher, here, and this road goes like that, you see? And this goes to London there. And another road comes this way, so it's London all. Hmm, that's easier. Cause London is there. This is the [Crookhill] road because this has got the [unclear]. I don't know these [minor] roads here. What do you mean? What road is this? Is this [Waterloo Road]? No, no, no, that's a, that's very [minor] roads. That's a country roads. That's the, mid road here, is Mid Sussex road. This road goes all the way to the Sussex. And goes up to Salisbury. And [further] down there. It would be very easy to get to the camp. It's a, and there's a train station near going to... What train station is? I don't know, but there is sign there. Little, little [line with] golden edges. And place is in there, is in there because here is Petworth and it's a big park in Petworth with... Beautiful there. It's very good park, it's a big old house, and they have an enormous landscape park with a lot of animals running about there. And also with a lake, and as well as a lot to visit there. But this is another [unclear]? That's Petworth, it's a beautiful place with a park. But people don't train people there? So, they don't give it for conferences and things? No, no, it's a Trust here. It's a national Trust. This one. Now, we'll be here, say about this part. Yes, we'll be here. That's Pulborough, that's a railway name, stop of the train. So we should easy get to. If we have to go to London, what is this place is here? That's Guildford. That's... That's on the other side. Yes. And then, this is a motorway here that comes from the west country. And... But it's very to get to. I regularly go from here through this area to park, on that way. That side we'll go. Would, would You like to... This is straight forward. Yes, it's straight. Would You like to see the place tomorrow, next day? Let's see. It's better let them go and fix it up first of all, all right? We can take this road, you mean to say, straight, to London? Yes, I think that's London road. London is over here. This is a long way, but that is still longer, the motorway. This is, it's pretty large, it's the motorway, to London and then this, very fast road, so here we come to Brighton. This is quite a nice road too. Oh yes, it's way to London. We can go to London like that. Isn't it? Yes, this is a lovely part of the country.

When Joan and I got married, we stayed in Petworth, in hotel, for the honeymoon and holiday. What about this place? What is this? That's Crawley. There's been meetings as well. Crawley, aha. I know Crawley. Crawley, you had some meetings? So how is it? Crawley was. We had some meetings Mother, for a while. We had meetings for about six months Mother and many people came and at the end of six months there was one person established. Really? Yes. One. Really, one person? One, she is, if we can call her that way. Really terrible. What's the problem? You got [down]? Spiritualism, Mother. What? Spiritualism. You know, spiritualism is about the worst [tally] in Crawley, in England, before drugs. For Crawley? It's very lethargic. It's very lethargic place because everybody, things they do [take them] to the left, you know, they [don't care a straw], watch emotional television, and they take a lot of drugs, and they go into the pubs and that's about it. It's a very dull, uninteresting town. That's a spoilt place. And even though so many Indians are there who called Me twice? Indians are doing very well there. They called You, Mother? Ha, I was there twice for their Navaratri thing. They actually, that day it has worked but we couldn't stay in touch with them. The Indians are, it's very little response from them. And we are going to get in touch with them again. I think Peter will try to [unclear] to Covington. What did they say? They have never tried, Mother. They called Me twice. Since they are only interested in Me that's the trouble is. They want to call Me, they want Me to attend every time, but they don't want to do themselves anything. As if for them I am like a king sitting there, I should do nothing instead festivals, things, bless all of them and finished. This is typical Indian idea. In England. It's typical European idea, actually. Many, many Christians have that approach to God, Mother. It's something they switch on, on Sunday, like a television. They switch it off on Monday for a week and then forget about it. It's like that only, stupid people get in. Now, they have invited us to the Sindhu center, you see, because they are having sort of a Havan and all that and they think Shri Mataji must come and place the occasion and all that. Finished. Then what? Then if they have a problem then they must come and see Me, and now on the second you see, three, four ladies from the High Commissioner, are going to come and see Me. Deputy High Commissioner [strives] a lot. So if they have any problem, they must come and tell Me, this is the problem, that solve our problem, or there is sickness, or anything, the child is like this, everything. But they are not going to get [to ascent], they are not going to get to anything, they are not going to become anything. It's only I am there so I will look after them, "we'll leave it to Mother, things to do, see I've got Your photograph, we do Puja, this, that". I said, "What about you getting into it?" That's the Indian style. And what to do? I just can't talk to them, you know. Same with these Crawley people. See, they wrote about Me in the newspaper, do you know, in the Times or something it had appeared? They wrote that She came, She cured us, we had great, great time there, All these things they wrote. But then also they don't want to go a little further. Ask her. That day she was there for that Crawley meeting? Yeah, [really] wonderful but... Gavin was there. Thousands. They listened to Me about Sahaja Yoga, this, that. They are so fanatic Indians, I've decided I'll never go to their Puja absolutely. Cut out. All fell, touched My feet, everything they did. But nobody is interested in Sahaja Yoga, in Realization. Can you imagine such a thing? They are so materialistic, you have no idea. They are worse than you people. They have come here to earn money, they think that if there is a saint here, a saint's, you see, blessings can give them more money, that's all. That's their idea. So, it's like all the gutters, you see, have been brought here like [rock of Gibraltar]. Ask [Jyoti], she will tell you. How can we change all their traditions, everything, I can't understand. They have become so horrid. And they have no esthetics nothing. Horrible. So much money oriented. Can't save them. For a while it's all right. But all the time, all the time, they want some sort of a money and eating thing like. I call them export and import. No higher things, nothing in their lives. That's why, you see, if you see Indians in India, if you see them you'll be shocked. The difference is so much. It's all there in India, all there. So when he told Me he's married an Indian I was rather worried, you see, that now, a Gujrathi Indian. But [Jyoti] is remarkable, remarkable. She's not at all and she is still [Indian]. How can you do something so much, to such an extent? I mean I just can't understand. Such a abusiveness. And look at that girl how she was rude. I mean Indians are normally never rude, you see. That's not done, it's not... To an elder also, leave alone a person like Me, but to an elder also they don't talk like that. You see... How old you are about? All right. That's the fact. The other day they are going to have this Puja in the Hindu center. Let's see. They want Me to talk on Sahaja Yoga. In London, Mother? In London? In London. It's Shri Mataji coming. It's Shri Mataji. Very nice. So it's Shri Mataji has to look after their children, look after everyone, look after our dogs, look after our things, purses, look after our buffalos in India. All right.

## 1983-0527, Radio Interview

View [online](#).

27 May 1983

Interview

Brighton (England)

Talk Language: English | Transcript (English) – Draft

Radio Interview, Brighton (England), Friday, May 27th, 1983

Weeks ago on Gioanna's program and Gionna was actually here, Jillian Copeland came in to discuss a new, well new to us, anyway, yoga, called "Sahaja" I think that is the correct pronunciation. Well at that time Jillian wanted to know if it is possible for her to bring Shri Mataji Nirmala Devi back, I think I've pronounced all that correctly. And we suggest we would be delighted, well, we are delighted because both Jillian and Mataji are with us. Jillian first welcomes and thank you for coming back. [Jillian: Thank you] And now maybe you could give us some information about Mataji.

Jillian: Shri Mataji is the wife of the very prominent gentleman in the Maritime Organization and she has spent quite a lot of her time giving Self-Realization to people who wanted. And for your people who are listening, I would ask them, as an experiment, if they could please put their hand's palm outwards while Shri Mataji is talking and see if you can feel a cool breeze on your hands. If you can then I would urge you to come on to our meeting in Brighton centre this evening at 7:30 p.m. and find out what it is you are feeling.

Interviewer: That sounds very interesting may I turn to you and say welcome and Is it a new ..it seems more meditation than actual yoga which I would always believe was exercise?

Shri Mataji: Actually in the yoga that is exercise is just a wee part of the whole thing which is called as Patanjali Yoga. And this.

Interviewer: Could you explain that?

Shri Mataji: Yes. That is what eight [folds] in the Patanjali Yoga and was practice thousands of years back in India where we had a different system of education where children went to the guru and the guru had to teach these things in a very celibate manner and they had to lead a life, a completely celibate life, not a married life at that time. But in that, also the most important thing and the first thing they were taught was how to establish God within yourself was called Ishwara Pranidhana. And without that, they would not go into any of these exercises because these exercises are to be done according to the need of the body and not indiscriminately. And the need of the body is according to the centres that are within us and these centres can only be known if we are allowed to awaken a force which is called as Kundalini within us which gives you Self-Realization.

Interviewer: Can you explain Kundalini to me. It is where I don't know.

Shri Mataji: Yes. Kundalini is the force that lies within the sacrum bone at the base of the spinal cord which is actually the power of desire within you which is the pure desire. The desire by which you feel completely satisfied and absoluteness they do not give you satisfaction.

Interviewer: So you are saying that Kundalini is a feeling? It 's not...

Shri Mataji: It is energy.

Interviewer: It is energy.

Shri Mataji: It is energy. And that energy start's rising within us when there is someone who is authorized not by human beings but by the Divine power who can awaken it. And when it is awakened you can see the pulsation of the Kundalini just like the heart in that bone sometimes in some people when they have some sort of obstruction. But if the person is absolutely normal, has to lead a very life of moderation and innocent person, the Kundalini rises, shoots off in no time. It takes split of a second and it pierces through the fontanelle bone area on top of your head and that's how you get your real actual Baptism.

Interviewer: What is a ..chakras?

Shri Mataji: Chakras are the centres which are subtle centres within us placed in the medulla oblongata and in the brain. Those chakras actually manifest in a [gross what we call plexuses. Like we have Mooladhar Chakra it manifests the pelvic plexuses. Then we have aortic plexus is manifested by another Swadishtana Chakra.

Interviewer: Are these again, these chakras, are they sensations, feelings or a..or energy centres again?

Shri Mataji: They are energy centres.

Interviewer: And this gives you the well-being?

Shri Mataji: Complete well-being. See because these are the sources of our well-being. When our resources are limited before Realization we have very limited resources and when we start using too much of them through sympathetic activity then we get exhausted. And when these centres are exhausted then we get the sickness. We might get it physical, mental, emotional and also spiritual sickness.

Interviewer: And we can control this, can we?

Shri Mataji: Yes, then when the Kundalini awakens it enlightens those and nourishes those centres. By that nourishment we can recover  
Interviewer: And then if it isn't working how we can awaken it?

Shri Mataji: You see, it is a simple thing. I would give an analogy. Like, say a candle is not enlightened and some enlightened candle has to enlighten it. In the same way, if somebody is an enlightened person that person can enlighten the candle or you can say the other person.

Interviewer: What does the word "sahaja" mean?

Shri Mataji: Sahaja. "Saha" means "with" and "ja" means "born". It is born with you." Saha" means "with" and "ja" means "born with you". Whatever is born with you also is spontaneous and easy. For example, we breathe spontaneously and it's an easy thing to do. So it's the easiest thing to get your Yoga and also it is spontaneous of the living force of the living God.

Interviewer: "Yoga" it's a word we come to know as part of our language. But maybe we don't understand?

Shri Mataji: No, no, no. That's not the way. The way you have understood yoga is no yoga. It's just physical exercises.

Interviewer: Yes, exactly. Exercises are with a certain way of making us relaxed through the physical exercise. But you are not saying that.

Shri Mataji: Yes But "yoga" means "the union". It has two meanings. One it means the union with the Divine or union with the All-pervading Power or you can say union with your Spirit. That's one and another one means "kaushalam" means "depthness". That means you must have the depthness to handle the Divine technique. That is only possible after you have achieved your Self-Realization. Not before that. Because God also has got great machinery. Something like this He has got: all

telecommunication and everything but we don't know that. We have never felt that All-pervading Power. This is the first time when you get your Self-realization you feel it. But you might not have heard about it before because it was all a secret science. But in India, people know about it. It has been there since ..thousands of years, thousands. Sixteen thousand years back a book was written about it. So you can imagine.

Interviewer: Yes. Being around a long time. But has Sahaja Yoga been around that many years, thousands of years old?

Shri Mataji: It was, it was. Everybody who got Realization got through only that. And when Christ also said you are to be born again he said the same thing. But today the only important thing about the modern Sahaja Yoga is that it has become a Mahayoga in the sense that thousands of people can get Realization simultaneously at the same time.

Interviewer: How?

Shri Mataji: I have worked out some technique by which we can.

Interviewer: Perhaps you can tell us some of your techniques now.

Shri Mataji: see the technique was, when I was born I understood that it has to be for the masses now. If you just have it for one person nobody understands. Nobody understood Christ, that's why he was crucified. That's why it is important that people should be given Self-realization not individually but a-mass. So in my own way, I meditated into the subtle beings of human beings to find out what are the permutations and combinations of their barriers and how they do, they do not get it so easily. After finding out the ways and methods by which I could somehow or other raise my own Kundalini and achieve the mass Realization, I could do it and I have been doing it.

Interviewer: Could you give me some...it is very difficult..indication of how I, say for example, or somebody who is listening would be interesting could start to get this Self-realization?

Shri Mataji: As I told you it's a very spontaneous thing. You are already ready for it. See like a seed is already ready for sprouting. As soon as you put it in the Mother Earth, it sprouts. In the same way, it will be done. But for that, you don't have to do anything. In the beginning, I have to do something about it or somebody who is enlightened and then you can take over and you can do it to others also. It's like one light enlightens another and that same light can enlighten another. It goes on.

Interviewer: What do you do?

Shri Mataji: What we do is to ..just you have to put your hands towards me. That's all.

Interviewer: Physically or just mentally?

Shri Mataji: No, physically. Physically because the fingers that we have, and have got all these seven centres, the hands have got seven centres and they get enlightened and then the Kundalini starts rising. And then you feel the cool breeze coming out of your head. And you start feeling the cool breeze coming to your fingers also.

Interviewer: I feel seriously very enlightened already. And very interesting. How long are you going to be in England for?

Shri Mataji: My husband is reelected now. This is the third time unanimously Interviewer: And where are you giving your lectures?

Shri Mataji: Now I have come to this place and it is called as the "Brighton centre" where I am giving a lecture tonight.

Interviewer: At what time?

Shri Mataji: About 7:30 p.m.

Interviewer: Is there any admission fee?

Shri Mataji: No, nothing. You can't pay for it. You can't pay for it. It is free. It's God's love.

Interviewer: And you are just here for one evening?

Shri Mataji: Yes, I was here yesterday and again today, tonight I will be here. But I am in London for quite some time. I travel all over England and also I travel all over the world I should say and India especially.

Interviewer: Thank you very much indeed for coming to both Jillian and Mataji. Thank you so much.

Shri Mataji: May God bless you. May God bless all your listeners too.

Interviewer: Thank you so much.

Shri Mataji: Thank you very much.

## 1983-0527, Talk to Sahaja Yogis: Call it the Life Eternal

View [online](#).

27 May 1983

Talk to Sahaja Yogis

Brighton Ashram, Brighton (England)

Talk Language: English | Transcript (English) – Draft

Conversation with Sahaja Yogis, "You need to have big ideas", ashram in Brighton, UK, 1980 (lunch time)

Shri Mataji: But they don't know cooking they said.

Sahaja Yogi: They know a little bit. Ricardo knows a little bit of it.

Shri Mataji: Does he know you are his side?

Sahaja Yogi: Yes, yes, he knows.

Shri Mataji: Then that really is very, very, they are very much playing there.

[About the baby] Now, she's singing. We should not show that we are paying attention to her, otherwise becomes self-conscious. You didn't think that that can please children, very little things there.

Then I saw Portugal is like that, I felt maybe the over-industrialized countries may become like that only.

Sahaja Yogi: All alike.

Shri Mataji: You see, this unemployment, and these are not very good signs for any country. That's how it starts. It started the same way in Portugal. People got unemployed, and they've got out of their country. Now out of the, I don't know, six million people in Portugal there's only one million people they only think about, left. All the rest are out. And the proportion is much more, I think.

Sahaja Yogi: In Brasilia, in Sao Paolo or Brasilia, that is a city from Brazil, there are more Portuguese than in our whole country.

Shri Mataji: That's it.

Sahaja Yogi: More than in Portugal and in France too. They don't want Portuguese anymore. No one, nobody wants Portuguese. That reputation we have, very bad. In France they hate, they hate us, and in Brazil, they make jokes about Portuguese people. They don't like us. Portuguese people don't take bath, they say.

Shri Mataji: Don't take?

Sahaja Yogi: Don't take bath when they work in France and things like that. They say about us.

Shri Mataji: Hum?

Sahaja Yogi: They say about us that we don't wash ourselves. Workers are not used to take baths and things like that. They don't like it.

Shri Mataji: French people say so?

Sahaja Yogi: Yes, and it's real.

Shri Mataji: Do they take baths, French?

[Laughter]

Sahaja Yogi: I don't know.

Shri Mataji: Oh.

Another Sahaja Yogi: It's racialism Mother, just racialism.

Shri Mataji: Portuguese are much more clean than French are. What are they talking?

Sahaja Yogi: I don't know.

Shri Mataji: Horrible dirty people. No morals, nothing, all bathrooms. That's why they have this perfumery.

No need to say that about Portuguese, sometimes I can't believe it. All racialism, that's what it is.

That way, Americans are the only people who are American- really we should say, take baths in India. That's true. They are very clean and, but otherwise everywhere, the whole of Europe is just the same. Worst is France, worst.

Sahaja Yogi: The worst.

Sahaja Yogini: A lady on the phone, Mother. She wanted the Harlem Globetrotters.

[Laughter]

Another Sahaja Yogi: She wanted to find out about the Harlem Globetrotters Mother. They are an American basketball team. And she thought this was the Brighton center. Only it's Sahaja Yoga center.

Shri Mataji: Really? For the Globetrotters?

Sahaja Yogi: Yes.

Shri Mataji: You must put a- can you put a sign board here?

Sahaja Yogi: Of course.

Shri Mataji: You better put. You should really pay for it.

Sahaja Yogi: We were not sure Mother because it's a rented accommodation, and they may get funny about it. But we are going to tell them.

Shri Mataji: You ask them.

Sahaja Yogi: Yes, Mother.

Shri Mataji: You ask the lady.

Sahaja Yogi: Yes, Mother.

Shri Mataji: If she agrees.

Sahaja Yogi: Yes, Mother

[Hindi conversation]

Shri Mataji [to the baby]: Ha, where is the table lamp? Where is the table lamp?

These are made in England you know. Not Italy.

Shri Mataji [to the baby]: Ha, that's it, very heavy.

They also illtreat Italians very much, in a way, don't you think so, Pedro?

Pedro: Yes.

Shri Mataji: These people. And C.P. was telling Me that some were there in Norway and Sweden and they were given lower wages than the local people and, for Italians.

Pedro: Yes.

Shri Mataji: And you can't do under international laws. You have to give the same wages, you see. And there were some-

Shri Mataji [to someone passing]: May God bless you.

Some underhand things, they used.

Shri Mataji [to someone passing]: May God bless you.

So that is all racialism.

Pedro: But in France they don't like Italians. In France they don't like Italians. They treat them very, you know.

Shri Mataji: Even, even France?

Pedro: Yes! France don't like Italians.

Shri Mataji: What do the French think of themselves?

Pedro: Oh, that they are the best.

[Laughter]

At this time, one French man must arrive here.

Pedro: Well, their Laurent is the best.

[Laughter]

Shri Mataji: It's very wrong. Now when I heard I was surprised at. Even internationally it is accepted that you have to treat everyone the same way. But that's one point I must say about Americans, really, they don't have so much of racialism. They have only for blacks and whites but otherwise they don't have. Even blacks and whites it is not so much as we see it in England. Not so sharp. They have crossed that, quite a lot. They are very cosmopolitan. That's something creditable to them. In America, you'll

find all races assemble, all kind. Indians are treated very well. Not the way they are treated in England, Indians. Italians, also. So many Italians have shops.

Shri Mataji [to the baby]: Yes. Now you make some tea for Me? Make some tea for Me. I hope it's not too heavy for children. Op! Did it hurt you? Let's see. Very sturdy and good.

But Italians are such craftsmen and such artists. What do they think of themselves? French.

Pedro: I don't know Mother. Maybe they are jealous, because Italians when they work, they are very clever, with the hands and-

Shri Mataji: With the hands, with art. And with paintings.

Pedro: Yes, designing, for designing they are very good. The quality also of all these things, are very good quality.

Shri Mataji: And even today it is good.

Pedro: Yes, yes.

Shri Mataji: I don't know why, why French have this kind of a-

Sahaja Yogi: Because they import Mother. The Italians can furnish better achievements for the French just don't like it.

Shri Mataji: That's it. Jealousy.

Sahaja Yogi: Yeah. All, all salesmen in France, they sell more Italian products than French products.

Shri Mataji: No doubt.

Sahaja Yogi: [Inaudible] It is, because it is cheaper there. And the French, you know, don't like that because it doesn't go to their business.

[Laughter]

Shri Mataji: Yes.

Shri Mataji [to the baby]: Where is the cover? There's a little cover there, she's trying to put. How they [children] are changing little things, you see. I wish human beings were like that, so simple.

You see, our Prime Minister's daughter in law is an Italian girl. You know that?

Sahaja Yogi: No, I didn't know.

Shri Mataji: And her husband, you see now, is - Indira Gandhi always thinks that she should make her children the Prime Ministers, you see, she thinks it's her father's property. So, now she's trying to put him up as a Prime Minister. His wife is an Italian lady. Sonia, her name is Sonia.

Sahaja Yogi: Sonia.

Shri Mataji: It's an Indian name, Sonia. I don't know what it means in Italy?

Sahaja Yogi: No, it's a name. They also- Sonia, I don't know what it means but they are people's name is Sonia. But in Italy, they are giving rather international names like that, no?

Sahaja Yogi: In France too. We have Sonia in France.

Shri Mataji: It's Indian name. Sonia is Indian name, actually. See, like our Sonu, now, her name is Sonali and we call her as Sonu and out of love we'll call her Sonia. Out of love, you see, like that.

Just like that. But that is now taken there like that, Sonia. I was surprised, it's an Indian name. Sahaja Yogi: Or, our Cinzia. In Italy there's a name they give a lot, Cinzia.

Shri Mataji: This must, this must be Chinese.

Sahaja Yogi: Cinzia. So, a lovely little girl, her name is Cinzia.

Shri Mataji: Cinzia, that's not Indian.

Another Sahaja Yogi: We have a Cynthia here.

Shri Mataji: Must be from Cynthia.

Sahaja Yogi: Ah, Cynthia!

Shri Mataji: Must be from Cynthia. That's maybe Chinese also. Cinz and all these words are from Chinese.

Like, you see, to make it sweeter we call it "a" like that. Like to the daughter, we call her, say, Betini is daughter, but to sweeten it, "Betia".

Shri Mataji [about the baby]: Now quite friendly. Not feeling shy so much. Hum, take one more.

[Hindi]. Hum, just have it. Now, I'll put in the mouth. Ah, ah, ah. What a shyness, that suddenly it come upon them. Now you must

give me bunch otherwise.

Sahaja Yogini: Paula, Paula is making.

Shri Mataji: All right. Or I can do it. You see what I, listen, keep it. I'll come back and have. Sahaja Yogi: No, I think it's ready soon, Mother.

Shri Mataji: Is it ready? It's all right. Otherwise don't cook.

Sahaja Yogi: It's so much ready Mother.

Shri Mataji: Otherwise I can come back and have. I'm not in a hurry, at all.

So, you have to little bit educate Me about America.

[Laughter]

How to tackle the America.

Sahaja Yogi: I'll do everything I can.

Shri Mataji: Hum?

Sahaja Yogi: I'll do everything I can.

Shri Mataji: Now you just tell Me one thing. Now say, take it like this, when you came to Sahaja Yoga what impressed you, how you came you see, what was your psychological barrier? Let's see that. Because, you see, that's how I can tackle them.

What do you say?

Sahaja Yogi: I think it was the intellectual sort of- connected with the things that I needed before, with my preconceptions about what Realization was, wasn't, and what it meant to be Realized. what I actually felt.

Shri Mataji [to the baby who felt down]: All right, all right, doesn't matter, doesn't matter. Doesn't matter.

Sahaja Yogi: So, it was about a week, you know, [inaudible] then I realized that, I couldn't compare it with anything, and I couldn't judge it with anything because it's-

Shri Mataji: Come here. Come here. It's a good idea to understand it that way.

You see because Sahaja Yoga has many, many aspects and many you see things are, but to whom it will appeal what is we should try to find out, isn't it? Now, what intellectual side of Sahaja Yoga appealed to you? First of all.

Sahaja Yogi: Well, it didn't relate to the things I knew.

Shri Mataji: Knew already.

Sahaja Yogi: But from the experience that I received, I knew it must be something, by which I judge other things by that, rose and judged Sahaja yoga what I did before, because nothing else has given me,

Shri Mataji: This thing,

Sahaja Yogi: That thing, the thoughtless awareness.

Shri Mataji: So then, how should I proceed with them? Should I tell them that, if I tell them say, for example, that nothing you can relate it to, whatever you have known so far. Will they be happy to know that?

Sahaja Yogi: That, that should be a good thing to say.

Shri Mataji: They would.

Sahaja Yogi: It would appeal to me anyway but I mean, that's just me.

Shri Mataji: I mean it must because that would make you think at least that, "I have to seek something new. I mean something different". The newness of it, that may appeal?

Sahaja Yogi: Yes. The idea that I had trouble with, was that it's the only the way to do it, cause I had all these ideas to do other ways, different.

Shri Mataji: Why this only?

Sahaja Yogi: It was sort of things I followed, you know, sophisticated and modern stuff, and all other stuff. And I think I had been limited to one thing, cause at first, it was how to deal with.

Shri Mataji: Accept that there's only one way of doing it.

Sahaja Yogi: That would, that seems it would be a difficult thing for most people in America. Shri Mataji: But why, the basic reason, they want to have many things because, see, the choice, a choice, they want to have a choice. That's a very ego feeling, you see, because, as I told you, that in America if you go, you must better ask them how to open the tap. If you just try to open the tap, and you may find you to a swimming pool. So, I mean they have all different taps, styles, they'll have different door knobs, different, the opening style different, everything different. So, this choice business, you see. But there is no choice with Divine. It's already decided. But that, they find it difficult to accept, I think.

When it is selling, when it is selling, then you can have choice. But when somebody's giving, how can you have choice? But they can't understand giving, because that is also not related to what you have known so far. You have never known giving.

[Laughter]

Sahaja Yogi: Almost

Shri Mataji [about feeding the baby]: Still going in.

Sahaja Yogi: It's like the feeding of the Five Thousand, Mother.

[Laughter]

Shri Mataji [about the baby]: Can you believe it?

Sahaja Yogi: Believe Mother, yes, we can. Twenty-one.

Shri Mataji: Now, take it. So much.

Sahaja Yogi: Twenty-one Mother.

Shri Mataji: Really?

Sahaja Yogi: Yes.

Shri Mataji: You were all wondering. Hop!

Sahaja Yogi: We thought there was a hole in the pot.

[Laughter]

Shri Mataji: So many things happen like that, little, little things, you see.

We had this Sahasrara program. And for that, you know, they decided a very far-fetched thing. You had to go to an absolute wild place, which you are going to have this time when you will go to India. And you had to go through a, ply through a, about hundred yards of sea to go to the other side of an island. And there is open sea the other side.

So, we went down. And they said, "We have to do the cooking. So, what should we do?"

So, the boys, you see, in India, are hopeless absolutely, they don't know how to do anything whatsoever. Modi and her brother, and Mr. Pradhan and all these people, they said, "Now tell us how to do this, something cooking, simple, Acha [good], some sort of a pulao, rice pulao". I said, "All right".

While we were driving in the car, you see, I told them how to do it. I told them, "Take now. For how many people?" It was for, they said, about three hundred people. "Three hundred people? Now you have never touched it, you don't know how to cook". They said, "We'll tell somebody. There's a cook coming out".

So, in the car I told them for, for three hundred people, how much rice, how much ghee, how much masala, how much everything, all that I told them in weight. In fifteen minutes, I told them how to make it, everything. And, then, when we went there, it was such a perfect pulao, you can't imagine. Such a miracle! And everybody said, "We have never eaten such a pulao. Who has made this and how it has worked out?"

The cook had never done it that way, you see. And there were ten things to be put and at least six, seven masalas to be put, this has to go there and so many things! It's such a kichiri. That is called like "Ravan bhat", means the, as Ravana had ten heads, you see, like that, it was the rice.

It came out so perfect and so tasty and so fragrant! Of, I don't know, it was such a miracle for three hundred people. And they were four hundred people. And the whole, I mean the masala has to be absolutely perfect for that size. And what they did, they went to the market, they ordered, "Give us so much, so much, so much, so many kilos, so many kilos, so many kilos, all right". And they gave it to the cook, "So, this is the recipe, just try". The whole thing worked out absolutely perfect.

And everybody ate and ate and ate and ate! So much so that they couldn't lift their bodies.

Absolutely dead time. And I told them that, returning time, better keep it six o'clock, because I know what will happen after they eat that rice. And it was absolutely sufficient for everyone. And we had taken one gentleman with us who had never been to Sahaja Yoga. He said, "I've never enjoyed in my life so much as I've enjoyed there." And everything was first class. And I told them about - they've made also curry out of the yogurt. "A little thing", I said, "you add to that, of the- we did, what you call, raw coconut. And the whole thing was so good that they were wondering how it was worked so exact, because, you see, these spices are very dangerous thing, I mean, if you have something more or less it doesn't come out. But it just worked out. And fifteen