

"Acceptable" Means all of you are Shivaji Maharaj or what? This matter should be paid attention to, that today we have come to Sahaja Yoga, is not only for our selfish motive, not for what we have gained for ourselves, whatever Mataji has given us, is so that we spread both our hands and give it to others; and give this joy to people, this happiness is to be given. That love should be given. But people with such constricted vision, how to tell about Sahaja Yoga? And the "Mataji, my lower back is hurting, my back is hurting, my hand aches!" it will hurt! "Day before, something happened at my work, I went there, this happened" Will happen! You are in Mother's protection, are you worthy of it? Think about it.

The mundane ideas and limited views if you have to discard and today if you have to go to the battlefield, then, if at home "my vegetable / bread is cooked or not" if you keep thinking, then how will it look? Therefore, our personality only has to grow, and like it is said, [mann kara thor] "Grow your mind" We belong to this religion, that religion, we do not belong to any religion! Religion belongs to us! We do not belong to any religion! We are Yogis, what is religion to us? We are 'Dharamaateet" beyond religion. This pretence of religions that is going on, the day to end that [pretence] should come. At least let your children get that good fortune!

Various type of our mundane ideas that exist, should be removed. Until we give up those mundane ideas, like a kite cannot fly if we tie a stone to it, like that, your ascent cannot take place. Whatever We could do, we have done. In this complete situation like this, Sahaja Yoga has been erected. And have brought all of you in the kingdom of God. Only there should be a capability of sitting there. Freedom of thoughts is required, if someone gives thoughts such as "I am born in this dynasty, so I have become Maratha or have become a Brahmin" putting such blames on oneself, roaming around with such banners, Sahaja Yogis should be ashamed to do this. "I am a Sahaja Yogi, I am free. I am the one who is walking on the technique of the 'Self'. Whatever you tell me, I am not going to listen. I am standing on the mechanism of the 'Self', my mechanism of 'Self' is on now, don't teach me anything". Coming out of these nuances of relationship, and coming out of this puddle, unless you come up like lotuses, then you are of no use to me and I am of no use to you.

If now I come up with a campaign, like, in Pune "Let's go to Savarkar's Statue" means in Hindi, it is said, statue. What is to be done? going there! So, thousands are out! If enmity is to be taught, thousands of people, thousands of women will come out, running! Because it is hostility! But in the court of love, if asked to leave everything and get adorned, then there is no willingness. All that filth will be over the body ' we are this and we are that'. Facing this situation, today, we are standing in Sahaja Yoga. So should not falter. Should be firm. Not only that, but such people should be risen, like, thousands of Mahatma Gandhi s we have made, thousands of Lenin s we have risen, and thousands of people like Abraham Lincoln s are standing, that's what people should say! There is no difference between you and them! Nose, mouth, hands and feet, remain the same, only the light of the spirit, till where it has reached, should be seen. And we have become saints, we are saints, we [for the saints], all this is an obstacle, all these are blemishes, all these we will break, overcome, caste, creed, all this we will forget! Until you make this resolution, you will not gain anything in Sahaja yoga. And for us as well, this is a bother! Should become great! Whichever shore the sea goes, nobody says, "this is our Alibagh's sea!" or "Mumbai Sea" Sea is a Sea. Similarly, saint is a saint.

Of the many qualities of the saint, the main quality is that such superficial, small, mundane type of things, their vision is beyond that! Full of Everlasting love! So, take this as a challenge for Sahaja Yogis from the whole world, "we will see what you can do". What lights you can light up that we will see. "We are this, we are that, they are that. "Who are you? Let's see. Then? What should we do? Only this illusion of intelligence should be removed. That can be removed due to the strength of the Kundalini. You revere me as the Adishakti, agreed! I have to accept, I am. But what is the use? If in my Reverence, if you - the whole world is under our Mother's Feet, and this is the world She has created, and we are special Sahaja Yogis of this world, take to this thought, then your imagination will change. Then all the wrong assumptions about yourself will be corrected and between you there will be love, and not only that, a tremendous energy is moving among you, this will be realized. And we have come together by a great force and this is the energy that will redeem us, you will understand this.

[Translation of Hindi Part:]

Today there are some people who know Hindi here so I always tell Marathi people to try to learn Hindi because it is your National Language. But will have to tell Hindi people, that if a little bit of Marathi is learnt, will be good. Although, I have to say, Marathi

language, I think, is very mature and its depth is not found in any language. Yes, other than Sanskrit, any other colloquial language, for Kundalini, Marathi language is very facile (effortless) and very useful. But, Hindi language is also very highly placed, so Hindi language should be understood by all Marathi people, similarly, for you people, learning one - Marathi language should not be difficult.

What I am saying this today is that, we are standing on a revolutionary path. At this time, we are facing a great challenge that we are Sahaja Yogis. We have achieved Yoga. We are not like other people, who are full of soiled, filthy, thoughts, who do not love each other and who have violent temperaments towards each other. We are Yogis, we are the ones to bind together the whole world, we are special representatives, and we are saints. The qualities of saints should be completely noticeable. in us. When these (qualities) will be seen, when these will be perceptible, only then people will understand that Sahaja Yoga is a special thing. Otherwise, people will think, what if you are Sahaja Yogis? Your habits are the same. Your methods/ ways are the same. You have same fights, you also have the same groupism. All your habits are similar to other people, so what did you achieve in Sahaja Yoga?

In Sahaja Yoga, we did not achieve on the outside but from within, we a tremendous energy existing and in our whole world this energy, its existence (effect) is seen. We can see that this energy exists within all of us and is moving within us. In everyone, its beautiful environment exists. And we know it in mutual love. Not only that, every second, every moment, this energy operates us and ties us to one another. This energy is the core thread that of the universe that we have got. And when we have achieved this, then indulging in such useless things, such absolutely mundane matters and wasting our life, we are not ready for that. We will have to evaluate ourselves. We will have to know what our value is, and what have we understood about our lives. I observe that getting into arguments is man's nature. Whatever happens, they will start fighting over it. This is not seen even among cats and dogs! Anything happens, it becomes a matter of fights. There should be some discussion of love as well!

Sahaja Yoga is a movement of love alone, nothing else is there in it, only a movement of love alone, and you are in that movement, in an extremely beautiful and extremely sweet atmosphere, [you are] enjoy. But this can happen only when your subtle being is so deep that you see that you are a representative of God and God is working this out through us. What a great thing, what a unique thing! Upon obtaining this unique thing, you should be aware about yourself, and whatever is your personality, give it a huge form, there should be a greatness in it. This is the first day today that everyone has arrived, look how well everyone is sitting! It is a matter of pride for a Mother that so many of my children have gathered here from the whole world. But I wish every time that you become aware, you realize that a very big revolution Mother is organizing.

[In English:] I want you all to be extremely aware that your Mother is organizing a very great revolution in this world.

[Translation from Marathi:]

You all should be aware that our Mother is organizing a big revolution that will involve the whole universe, such a great revolution, and that we are a part and parcel of it. May God Bless you all.

[In English:] May God Bless you all.

## 1987-1213, Satya Yuga has come

View [online](#).

13 December 1987

Satya Yuga Has Come

Public Program

Rahuri (India)

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

1987-12-13 Public Program, Rahur School, Rahuri, India, English, Marathi, DP-RAW,

[English Transcript]

Shri Mataji: Turn your cameras to them also. I would like to ...

Sahaja yogi: Now welcome song would be there [children sang the song]

Shri Mataji: Respected chairman Mr Maitrey of the Shivaji Education Society, respected headmaster of the school and of the public school, all the students, and all the teachers who have gathered here to respect the saint...Today my heart is filled with tremendous satisfaction that I feel now that the Satya Yuga has come! Before this, the saints were never respected...Even respected by few were tortured by many...

Today to see these young students with such discipline, respecting a saint, I am not a politician, I am not a business lady....neither I am a learned lady of some university ...I am a simple saint of this country.

And that I should be respected by you all shows the recognition of the divine today.

This is the basis of Sahaja Yoga ...

The basis of Sahaja Yoga is this that whatever this great saint like Shri Gyneshwara, Nama deva, Sant Tukaram, Ram Das Swami, Eknath and so many others like NanakSahib, Kabir Das, and so many Muslims also like Nizamuddin, ...Khwaja Nizamuddin and Chisti ...All these great people have been warning this country, have been talking about the divine They are been saying there is the divine surrounding us but nobody could recognize them ...Because they were not realised souls And this is the reason why Sahaja Yoga had to come to make people self-realized and they can feel the divine all around...

That you can see today on behalf of all the western Sahaja yogis, all foreigners were here. I thank you, sir, very much ...For showing them how in this country we are the

first to recognise ...On such a large number of people by a recognised institution which is a very rare site ...Was before in this country also and is a rare site also in the western countries...

Its such a remarkable thing and I hope this will open the eyes of other people also to see how a divine personality is to be recognised. Superficially, the divine personality has nothing to offer but in the depth of heart, it can introduce you to the divine which is surrounding us and blessing us. We all have had experiences of the blessings of Sahaja Yoga ...And there are so many of you from western countries can tell these young people about their experiences -What they have achieved through Sahaja Yoga But today to hear from the headmaster about the divine blessings working in the school is very gratifying. May God bless them and give them a hand ...

[In Marathi, then Self-realisation in Marathi and then the description of some extracts in some book ]

On the shores of Bharat,

Where men of all races have come together,

Awake, O my Mind!

Standing here with outstretched arms,  
I send my salutations to the God of Humanity,  
And in solemn chant sing His praises.  
At whose call no one knows,  
Came floating streams of men  
And merged into the sea of Bharat.  
The Aryan, the Non-Aryan, the Dravidian,  
The Huns, the Pathans and the Moghuls—  
They have all merged here into one body.  
Today the West has opened its doors,  
And from thence come gifts.  
Giving and taking,  
And will be welcome on the shores of Bharat.  
Where men of all races have come together.  
(This is the description.)  
In mad exultation, singing songs of victory,  
Have they come, crossing deserts and mountains;  
They all dwell within me  
And in my blood echo their varied melodies.  
O Terrible one!  
Let the heavens resound with your music;  
Even those, whom in disdain we kept apart,  
Will gather round thee, O Bharat,  
When men of all races have come together.

Here one day in the hearts of men

The message of the One resounded.

In the fire of Tapasya all differences were forgotten,

And they may forged into one.

Round that fire of sacrifice,

We all have to meet with bowed heads

And unite—

On the shores of Bharat,

Where men of all races have come together.

In that fire,

The blood-shot flame of suffering is aglow.

O mind, bear this suffering

And hear the call of the one.

Conquer all shame, all fear,

And let vanish all humiliations.

What great life will emerge

At the end of the days of suffering!

The night ends,

The great Mother is awake

The great Mother is awake

On the shores of Bharat,

Where men of all races have come together.

Come, O Aryan and Non-Aryan,

Hindu and Moslem,

Come, O English and you Christian,

Come, O Brahmins,

Purify your mind and clasp the hands of all;

Come, O downtrodden,

And let vanish all burdens of your humiliation.

Tarry not, but come you all

To anoint the Mother,

On the shores of Bharat,

Where men of all races have come together.

[Then Mother gave blessings in Marathi ]

## 1987-1214, Tour Introductory Talk

View [online](#).

14 December 1987

Talk to Sahaja Yogis

Alibag (India)

Talk Language: English | Transcript (English) – Draft

Tour Introductory Talk. Alibag (India), 14 December 1987.

We have to prepare ourselves properly for anything that we do in life, there is something called preparation, and that preparation has to be done religiously in the sense that you have to take a vow about it, because, so many people, so many times come to India and do not achieve much. They say that we have got a little bit of....., which has benefit, that's all.

So today you saw that how Indians got their realization without any problems, without any questions. And such a magnet life, one gentleman who was a district judge of the state, so very humble and soft and sweet person present My lectures, some of them and he pointed out what is interesting in the lectures and also said what is so special about Sahaja Yoga and then what is so special about it. It's very remarkable how people are humble and for them it is important that if a saint is there, then there must be a [guest ?]. Because they were just sitting there, we have just come from the house directly and I was sitting there, people were coming and bowing to Me, and told him you can go in if he wants, because it will take some time. He said, "No, no I am perfectly all right, how can I go before you haven't." In that humility he was sitting there all the time. Now we have to understand that we have come here to improve ourselves, especially our attention. We talked about attention Chitta Shuddhi, and every Indian understands this Chitta Shuddhi means clearing your attention, getting your attention cleansed out. It is Chitta Shuddhi.

He said that Mother has given us such a simple method of Chitta Shuddhi, is to sit in the water, put some salt in it, sit before Her photograph, spread your hands, and you get your Chitta Shuddhi, your attention is cleared out and the explanation he gave was very sweet. He said when the child is in the womb of a mother it is surrounded by salty water and so when again the salt comes in, this salty water sucks in the problems, you are sitting before the Mother, sucks in all the problems and nourishes, very sweet of him to reach that [conclusion ?]. But the word Chitta Shuddhi is much more to be understood by us here, because Indians understand that our attention has to be all right. I have told you that the parents here also say all the time saying, where is your attention? Where is your attention? Attention has to be all right. What I find that we have not much attention over attention. And that's why it becomes easily entrapped into the attention.

So now, on your journey, you have to know that whatever conditions we have had so far because of our Western life, may be, Western style means certain things have to be reconditioned. Like today, I talked to them about what conditioning Indians have, [and what they have to do to get rid of them ?] and they understand this business, conditioning like this. But once they start getting over their conditioning, they don't go to ego side because that is missing. There is nothing like ego side for Indians much unless until they are sort of westernized. For this ego business is not there. So people to see, from conditioning to ego, ego to conditioning. Now we have to see ourselves and find for ourselves what we are doing, there are no excuses because if you excuse yourself actually you are missing the point. You are missing the point. There is no need to excuse yourself. Once you start to excusing yourself you will miss the point completely. So what you have to do is to watch out very carefully that you are not missing the point.

Now you are here with your problems. You have not come here to waste your money, waste your time and Mine. You have come here to attain something. For that attainment, whatever has to be done, has to be done. So, first thing I would say on the attention part, now, say for example, attention is too much on food. You want to have food in time, which is wrong. You know your Mother eats at 2 o'clock in the night. Sometimes She doesn't eat, I mean I am so hectic I can't of course to be particular about time, this time I must have My food and this kind of attention to food that I must have my food, as soon as we are back on

the program first thing is food. Then the protocol you are not suppose to eat before I have eaten and I am so cruel about it, I must say. I should be careful, but I am not bothered Myself about food. And whatever is important I want to finish that. Now you see that it is done. I should pay attention to food I know at times, but I don't. But, I think it's good practice that if I don't eat you better not eat. Let see what happens. But if you eat you might get pain in the stomach, might get diarrhea, you might get vomiting, I am sorry, because this is Guru principle. You Guru has not eaten anything yet, and there is no harm, nobody is going to die of starvation. On the contrary people will get sick because of over-eating. That is India, they want you to eat, even if you taken this much, please have it. So nobody is going to die out of starvation in this country, for that sure. But too much attention on food this way or that way, it's not going to help you much on improving your attention.

The second thing I would like to say that one should not behave in a way that all ordinary people. They are saints, lot of decency and decorum has to be shown, it helps us, have our Maryadas. Some people laugh so loudly, jokes so much. And it's all right once in a while I am not saying don't laugh. Once in a while it's all right. But when you, you see these people are working there whole time. We are not any hard ridden, not at all. We are treated like great guest. So what is the need of make such a lot of noise or things like that, a kind of a dignity and decorum in us. So enjoy everything, you should laugh at things. But there should be certain amount of dignity and decorum and quietly. It is important, because, I am working on it. You must know that in a disturbed area I cannot work so well, so to help Me and to co-operate with Me try to keep quiet within yourself. Keep quiet. In that quiet attitude things will work out. But if you are too much of a frivolously, too much frivolously sort of melancholy type, you won't gain much. But you will trouble Me also. Today when I came immediately Agnya finished, right Swadishthana finished. My right foot got a cramp, I couldn't even walk and I got very heavy on My feet, which I am very light on My feet. It became very heavy. So that shows Swadishthana is very much on, on the right side. Attention is given by the Swadishthana. It is looked after by Swadishthana. So please see that we do not pay so much attention to things which are of not importance, moreover we do not behave in a manner that even normal people won't behave like this, in this manner.

Secondly, there is a request I had to make to you people that whatever was possible we have been able to get saris for you. Five hundred saris! Can you imagine? And so many blouses, I think and still it was all done and worked it out. I have done it Myself many things there. But now you got everything nicely with you, it's all given and you are very much more [adopted ?]. You don't have that problem, but, try to be friendly with other people who are here, try to help them, that you are serving them, you also serve them. You do not make them feel they are your servants, they are not. They are voluntarily working. I have not given them any money, they, doing as Sahaja Yogis. Try to help them. They will say, don't, don't, don't. They will usually say that. They are like that. They are nice. Try to help them. Be kind to them. Make friends and put your attention on something on humbling down. "I like it, I want", finish this "I", very simple to say "I" doesn't exist. "I" doesn't exist, it is the Spirit that exists. I know that. My "I"-ness is finished. It is the Spirit that is understood.

And we are on a war path. I have seen people, Western people, when they were fighting in war, they were walking for miles together, 24 hours in the snow, walking, walking, walking, no food, nothing, just fighting for hours together, die. Same people you are. Now this is another war that has to start. In this war, you have to understand that God has given us all these possible energies that we need and all the possible weapons that we need. But only thing is we have to understand within ourselves, our own importance, our own value, what are we? We are saints. You must imagine it. We are saints and as saints we have to do it. We cannot behave like ordinary people. Each one of you is capable of creating thousands and thousands of Sahaja Yogis. But first you realize that you are saints and that divinity and that attention has to be there, pure attention and attention first on your mind. That is a very simple thing is to fix your attention at your Guru's lotus feet. Like Shankaracharya said what is it matter if you have so much property and you have so many children and everything is all right. What does it matter? If you do not put your attention at the lotus feet of your Guru, what is there? What are you?

So the attention should be there all the time. Try to fix your attention. And you will be surprised it will work. I am not talking for anybody else, but for you because people always in India think I am talking about some x, y, z or someone in London or somewhere else. No, it is you, you yourself, see for yourself. Evaluate yourself. Evaluate what have to achieve. What have to attain and, "I am Sahaja Yogi." That's the evaluation you have to do. Then according to countries, way and methods are, certain methods are that you don't have to use the romanticism outside in the public. None of these do. You are not this and, also today I am told, last year also, some people were having some romantic things along the sea shore and all that. Some people came, told me, how can you do in front of children? So that is not done and should not be done. We have to be like Indians, in that matter, as



Indians because it is not done. That greeting each other is all right. We do other things. One should not try sort of romantic on the roads and public places. That is not acceptable when Indian mind and they think these people are just joking and they are not really Sahaja Yogis. Otherwise, they appreciate you very much because they think you have learned Marathi language how for God sake. You have learned how to sing Marathi songs and wearing saris and you are doing all these for God. That's why they are appreciating you very much, very much enamoured by it. Whatever is wrong with us we must understand, whatever we are doing wrong we must understand and we should try to neutralize our wrong ideas. And a conditioning in a person is to be seen clearly, "Oh, this is because I am such and such."

Once you start seeing your conditioning, then you will not have ego, if you don't see them and try to get out of it then you develop your ego and you become [ ]. So we have to humble down, we have to be resolute, at least make a resolution and thirdly we have to watch ourselves, we have to be very aware of it. It's very important and I will become very, very heavy because you know that all of you reside in My body. Normally I don't feel that heavy. I feel that the whole head and feet and all that become very, very heavy. That all of you should beat yourselves with shoes [ ] before sleeping and tomorrow morning get up early in the morning. Nobody should be laying late. It is not proper, get up early in the morning. I get up at 4 o'clock. I am not saying you get up at four. After all I am so old, it's all right. You should get up at least at 6 o'clock, be ready by that time, sit down for meditation. Tomorrow you might get up early because you are going out for shopping, get up about say 5 o'clock, be ready at 6 o'clock. Depart properly. They you will be shopping there. Take you to the shops, you can shop there. You can buy clothes, saris or anything for your sanitation. After that you have to go to a place called Kanapur which is another beautiful place where you could swim and you can take a bath, anything. In the morning time, again next day you can have a nice swim or bath, again you have to go, to, what do you call that place, Aurangabad. I told them that you all very tired, you can all have your bath, your dinner and sleep.

Aurangabad we are having nice program, [ ] very nice programs and they want to have, hot there, but we are not here for programs. We are not here for frivolous things. We are here for attaining our heights in Sahaja Yoga. From that angle try to go. I am little worried that tomorrow you are going for shopping. Give yourself a Bandhan. I don't know they are going to give some lunch from here. But, I think, I am going to tell them not to give you lunch as such because you can take your breakfast, go there, you can take some fruits and eat them. You can also have some juices but don't eat any food during the daytime. In the evening time when you get there, have some nice food and next day you can have nice breakfast, take a packed lunch and go to Aurangabad. In Aurangabad I am sure you like to go to Ajanta and Ellora, all these places you must see. And you can see that dedication how people have built up this Ajanta caves. This Ajanta caves were built in a rock tuned out, seven miles altogether and how they have done it. It is so wonderful. In ten generations work was done. How concentrated they must have been.

They never met Buddha. Buddha never came to Maharashtra. How did they do it? If you see that properly in India, but the attitude of seeing things anywhere should not be that you understand everything. "Oh, I didn't like this one. I like this one." Nobody wants your comment. Can you even do this much of work? Can you tune a rock even this much? You can't. Just admire. The sense of admiration must be there. It's very easy to criticize, "Oh! I didn't like it, it should have been this." You can't even draw line, that is what I heard last time some people say that the paintings were rather fantastic and were not of any aesthetics. I don't know what aesthetics they want. You have to see it a beauty done by an artist and you don't have to criticize and judge. If you don't like, it is your ego cannot accept the challenge. The reaction must be all right, not to say, "I don't like it", but just stand there and be enamored and see, "Oh God look at this, how beautiful it is." Gradually, of course, you will progress to change. I know you are now much wiser personality, try to understand, like a computer, still.

It is important that we should try to clear our attention and not to somehow or other excuse ourselves. It is very common to excuse. Only because of this, because, because, because of, is not the point, that is not going to help you. You have to be in a certain state of understandings. Now I hope to decide about your marriages and all the things you want to do and at least some of you can come to My house instead of going to this Kanapur, sit down and [adjust ?]. Also those you want to marry and those who have not given the forms give it to Me.

Secondly, [those Indian ?] buy in their saris must cut their blouse pieces and give their measurements properly to Helen so that you can give it for proper stitching. Those ladies who want to buy saris, more saris and blouses, blouse pieces, should give the measurements to Helen and then they buy. I send for shopping and help with the sizes and give her the blouse pieces so that we

can get stitched in Poona. But rather difficult, it would better that you buy saris, which are matched with your blouses also. But in any case if you want we can buy also ready-made blouses. It is very much better idea and also ready-made petticoat in the market. They may not be so good but they are quite nice. So you can buy them, then, so no problems of stitching also. If you want, but I must tell you saris you will be buying cannot be so cheap as I am able to get. So you should be prepared for that. There cannot be any saris for less than 110 rupees and separate blouse, at least it would be - ah - much more. Can you calculate how much it is, about at least - minimum of minimum - 480 rupees or maybe 500 rupees. So you shouldn't argue on that point because that is not your Mother's task. You got everything. For gentlemen it is important they have to give their sizes and everything and if want any more things to be done, you should tell the people who direct you and you can work it out with them. If you want anything make for yourselves, there are tailors and things. So they can work it out. So now organize among yourselves, three, four people working together and ladies also should organize like that so that there is no problem.

Now they wanted to have some music programs.

## 1987-1218, Evening Program

View [online](#).

18 December 1987

Evening Program Devi Puja

Aurangabad (India)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: " Kalptaru ", Of the wish-fulfilling trees...You are the great forests ...All of you when you move you see...You are like the great forests of wish-fulfilling trees and you are the one who are the speaking embrossa like the oceans and that is how you have to go about. And then he says all this will spread out all over and all the world will be very happy...

So it is all the description she is going to sing it to a [unclear 00:38 Pasaydan ].

I think it came in Nirmala Yogi, you might have read it about it. You remember that, all right ...

Mr Salvi:

Thank You very much Sahaja yogi Musicians ...Thank You very much!

You were with us for a very little time, we could not enjoy your company We could not enjoy your music much ...You must come back again for a longer time. On behalf of everyone who was responsible for organising your stay and your food here, I thank you all for cooperating for praising the food for praising for whatever arrangements we could make for you for your staying, for whatever we could do and as they say the taste of the pudding is waiting if you come back again ...We will think that you have liked our hospitality So come back again.

Our Musicians here are thrilled with your music. Now we will hear them sing ...But they say that the entire atmosphere is [unclear 41:00 surchild] with music. In India, we call it "sur"...The waves of sound and music are all reverberates and I am sure any future programs that may be here in this auditorium will always be with the background of the music that you have rendered here and there will all be great successes...Thank You very much once again.Thank You very much! Everyone!

Shri Mataji: I am sorry I have to go for a public meeting as you know there are so many parallel programs going on...

But in any case, these 2 great musicians are here ...They will sing very beautiful things for you and then I will meet you now in Rahuri ...I hope you will have a comfortable journey and you will enjoy the company of Rahuri people now...

As everybody feels sorry to leave every place same with me but look forward to something else and get over the feelings I always feel that way ...Everywhere, every country, every place ...So we have to manage some or other to live in one place and then to leave that place to move to another place...But actually, we don't leave anyone they are all the time with us...I have been talking to the great gentleman Mr Nath, the worker that we could send some people for learning music to his ashram And he is very willing to teach us ...It is very kind of him ...

Another thing is that, So far I wanted to give him something but my brother says No, Just now you need not give ...

Mr Salvi:

We will honour them when they come to Ganpatipule ...

Shri Mataji: So my brother is a clever lawyer you see...So he told me alright whatever you want to give now you add up to what you want to give there and you can give them there ...So they will be ...I hope they will make it convenient to come and listen to so many other Sahaja yogis also. As well as render their own great music for all the other Sahaja yogis who are coming from all over the world and all over India.

May God bless you!

They are going to sing about the song of Kaliyuga ...Where there is a tremendous amount of ignorance and which has created so much of darkness ...And all that they are describing but that's solution is Sahaja yoga ...:)

(In Marathi...)

How man has become selfish, and he doesn't keep any relationship with anyone without selfishness...

(Performance of artist starts ...)

Keep a little light a light and keep the candle but these are deepa ...Keep the deepa very carefully because it's a very great darkness ...

53:02

[Performance continues ]

Mr Salvi:

This celestial music will go on till you keep on sitting but not beyond 7:30 because at 7:30 you must get up and go and have your tea before you leave. Alright!

Mataji & myself must leave now ...And leaving you in the hands of 2 great musicians who will sing till 7:30 to you ...Thank you very much!

[Then Mother and Mr Salvi starts leaving for the next meeting Where they had to go ]

## 1987-1218, Evening Program 2 and Talk on Kabir, eve of Devi Puja

View [online](#).

18 December 1987

Evening Program Devi Puja

Aurangabad (India)

Talk Language: English | Transcript (English) – Draft

Aah, on your behalf, I would like to thank the artist, the lady Mrs Asha Devi and Mr. Nath Niralkar. See, his name is Nath and you know what Nath means. And it seems as if the Naths themselves were singing today and I felt it in himself and in his songs. And the lady who sang so well with such understanding of the music, herself is a PhD. She has got doctorate in music. Both of them, I don't know how to say, but sort of excited our Kundalinis and made us feel the beauty of this divine music. I've always felt and now I feel much more, that Indian music comes from complete Divinity. Because even if you don't understand the different ragas, how you are enjoying it. He said, in the last Bhajan of Kabira, he said, "listening and listening to this, I just got lost into it. Without thinking, without knowing about the different ragas, but just I got lost in the thoughtless awareness, in the Nirvihar Samadhi".

Then he says that, "I got my Samadhi, at the lotus feet of my guru". And the second point he said is very good, that, "at the essence of the Omkara, essence of Aum Omkara kara, I made a little string and I crossed the Hamsa Chakra and crossed the ocean of illusion". And the third one is even much more explicit, that, "the Sahasrara, the Brahma-Randhra, where the fontanel bone is, just opened out, and the joy started pouring, like a frill over my head, and I got lost into it". I mean, what a description, a beautiful description, of Kabira he did.

And before that, the one he sang, the song was about how Kabira has made fun of human beings who are so much attached to things and to their relationships and to other possessions of life. So he says that, "there is cheat a thug or a cheat, who has taken away, has looted everything from me, that is death." So this fellow, who was so much attached to everything is now saying that, "it has taken away everything that I had, and this is the time when the Yama, you know Yama- he is sitting on my bed. And here I am crying and my eyes are filled with tears." I mean, such a situation is there and then he doesn't know how to give up things, and he says that, ultimately he reaches a point where he says that, [Shri Mataji speaks in Marathi...] and then he said ultimately that "now my relationship at this death time is all these identification, misidentifications have dropped out. So why to wait for the death, you see? Why not to get it done now with your realization?" This is the point he was trying to make, and so beautifully sung and so lilting and so touching, and I am really thankful to Mr. Niralkar that he has brought out that beauty of Kabira's saying, in his voice. May God bless both of them and let them prosper in their music and I hope very soon they should become very great personalities of music. May God bless them all.

Clapping

Very graciously they have agreed to give you another musical recital at about five o'clock tomorrow, five to seven, and then you can proceed to Rahuri. It's very kind of them to have. They have one thing very great about them. I have seen the artists in India or anywhere have a kind of a terrible ego. But they are so humble, shows that they have got the knowledge within them. And they have got the full appreciation of themselves that they can render this entertainment with such proficiency. Now luckily, tomorrow you will again have a chance to hear them, and give them a hand and thank them very much for what they have done.

## 1987-1219, Devi Puja: Complete your Self-realisation

View [online](#).

19 December 1987

Complete Your Self-realisation

Devi Puja

Aurangabad (India)

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

Complete your Self-realisation, Puja in Aurangabad (India), 19 or 17 December 1987.

I am sorry, I was dealing with some newspaper people, journalists, and they came very late, whatever it is.

I found them to be very sensible and very understanding. All of us have come to Aurangabad now, and it seems this place is full of vibrations. Maybe here Shalivahana has ruled in this area, but also there have been many saints who were born on this side of Maharashtra, and they perpetuated Dharma. They always talked about self-realization. Dharma gives you the balance. It gives you the establishment into proper behaviour, proper understanding, proper living, but it doesn't give you the completion of your journey. It doesn't give you the satisfaction of reaching the destination. And your personality is still incomplete. So, one has to have the experience of the spirit. As I was discussing with them today, I told them that those who do not have ... the experience of the spirit ... are not only incomplete, but are limited people.

So, whatever they see, or whatever they know, or whatever they criticize, is limited. As in English we say that "hate the sin and not the sinner". Like many people who find something wrong with Christianity start blaming Christ. Christ did not create Christianity, first of all. He did not create Christianity. He did not create Christians. So, there is no relationship between the two. As you know, recently, they have found out the books written by Thomas, the disciple of Christ who was coming to India.\* On his way he went to Egypt, and there he wrote these treatises and had put them in a big earthen vessel, or perhaps it was a metallic thing, and it was discovered forty-two years back. The people ... whom he considers to be ... authorized Christians, he calls them as Gnostic.

"Gne", "gne" in Sanskrit language means, "to know". "Gne" means "to know". And he has written that to know, and to have the personal experience is the only way to follow Christ. Clearly. Not only that, it's said that God Almighty who is so kind, why will He ask you to suffer? So, it challenges all the Christian principles of suffering. In the same way, in all religions, people have diverted from the right path, and have come to the wrong path, and are indulging into self-created religions, which has no relationship with reality, or with the incarnations, those who started those religions or who gave the ideas of the religion. I hope you won't do that to Me, because you are gnostic people. You are the ones who know, who have had self-realization. Without self-realization you cannot have a complete personality.

But as you see in Sahaja Yoga, you don't have to go to Himalayas, to give up your families; you don't have to be away from the society to get your realization. You get your realization in the circumstances where you are born. In the same society, in the same family-life. But you rise higher than them, and try to pull them out of the mire in which they are existing. This mire of ignorance has to be crossed, and some of you have to do it. And when you realize that, then you should know that you all have to be very strong people. You all have to be extremely strong. If you are not strong enough, how can you pull out the rest of them? People who are mediocre think that gradually they'll be alright, and that they'll come up. But I would suggest that you should make all-out-effort to become strong Sahaja Yogis.

To become strong Sahaja Yogis is not difficult. Because you have all the powers within yourselves. You have the Kundalini within yourselves. And you know the way, how to become a realized soul. The problems are of you being dragged into your ego or into your conditioning. Only two problems, not more. Like somebody asked, "How many turns there are in London?" Only two, left or right. So, either you go to the left or to the right. All the permutations and combinations of this left and right starts working and

then you get into trouble.

And then you get into problems. But actually, it is a very simple thing. To get out of your ego should be the simplest and that is where you try to understand yourself. You see yourself. How you are reacting. Where is your attention? What are you doing? What is your attitude towards Sahaja Yoga? So many people think that "this is my house, this is my family, this is my car, this is my horse, this is my dog. I don't know how far it goes – "my, my, my, my, my".

But nothing is yours. Yesterday, as Kabira has said it, that "some cheat", that is the death, "will come and take away everything that is not yours". Then "my family" ... then "my children" ... All this is a nonsense, and so, when you start getting attached to this word "my", there where you fail completely into your own understanding of your ego, you're completely blinded by this ego. First of all, you should say that "nothing is mine". Kabira has said that when the goat is living, she goes on saying "Mei, mei, mei ..." means "I, I, I ..." in Hindi language. He made a pun on the word "my". And when she dies, and her intestines are taken out, and are made into something that spins the ... cotton, they go on the street, these people, telling people that they are around, they go on playing on that string which is made from the intestines of these goats, it says, "Tuhi, tuhi, tuhi ..." meaning "You are, you are, you are ..." So, one need not be like a goat, that till you leave you go on saying "I, I, my, my ..." When you die then your intestines have to be taken out and put on that thing just to make the sound "Tuhi, tuhi, tuhi ..." So, this sound of "I, I, I ..." is made only by egoistical human beings, but this ego is so much identified with you, that you think that "I am this ego and ego is me". And in that ego, you start doing all kinds of nonsensical things. This ego takes you nowhere, it takes you nowhere but into a complete mire of ignorance about yourself. Ultimately you become stupid, others can tell you that you are stupid, or you become idiotic, or you get a bad name, and everybody knows that you are doing all wrong things, but nobody there tell you, because you are to be reached with a barge pole.

Such a hot-tempered personality you become, nobody dare come you and say that this is wrong, it should not be done, it's stupid, idiotic, and you, yourself, in that idiocy and stupidity think no end of yourself. This is the extreme of your ego. But it's nice, we have people like Hitler to see. So, if you put Hitler as the ideal egoist then you will not go on that road. Because it's a very slippery road and maybe one day you land up there. The second side of ours, which is a very, looks very morbid and very mild, is the left side. The movement on the left side is the emotional side. You develop habits with the left side. Now, some people have very dangerous habits, some have simple habits. Like I have a bad habit, or a good habit, you may say, that I must put my right hand under my foot, because it's all the time working, so I want to control it.

So, I put it under my head like this, while sleeping and sometimes under my foot, just to make it little bit stop working, it works too hard. Just to give it rest. So, under my pillow I put it and sleep. But I discovered once, I hurt myself, that I now cannot put it under my head. I said, "It's a very funny habit I have got." But it's not such a dangerous one. It's quite good. So, I am continuing with it. But I can get rid of it. It's very simple.

But when I get rid of it, I think the people become overactive so I put it again, under my pillow. So as Sahaja Yogis all your habits should be under your control. Now the ... habits we have formed through drugs, from drinking, from anything, are very dangerous habits. Also, people have their attention being all the time around. All the time is attention here, there and there, attracting people, looking after them, not looking after yourself. This attention has to be brought under control. Is very important. That's very simple, that whenever it happens, you just put down your eyes. Keep your eyes down. That's one of the ways we ... allow our attention to fritter away, and also our growth becomes stunted.

This is a very very dangerous thing which in the West specially we have developed. Here, also, people must read every shop's name. Indians have a bad habit, because they have just now started reading, so they want to read everything that they find, anything. So, on the road if there is a road of shops, they read every name of every shop, turn around again and see if they have missed anything. It sounds stupid. But they all do it. And all the time they are doing it. So, the attention, wherever it goes, has to be under our control. We have to keep it, all the time under our control. As Namadeva has said very clearly, in Guru Grant Sahib has written, that when a little child is flying the kite, he's talking to everyone, he's playing in a way, but his attention is on the kite.

And when a housewife is carrying her duties, putting her child on her waist and working, then she's doing all kinds of work, but

her attention is on the child. The Ladies who are carrying three-four earthen pots on their heads, water filled up to the brim, are walking, talking to each other, having mirth and enjoyment, but the attention is on the earthen pot, on their heads. In the same way, whatever adventure you are into, whatever you are doing, your attention should be on your spirit. Then everything is under control, and you can never get enveloped into anything where attention should not be lost. So, these two problems we have, and those problems even after realization people have it. So please try, when you are not meditating, to keep your attention on your spirit. Now, the person who is left-sided or right-sided, he has developed a mechanism within himself to justify himself. Through his intellect, or maybe if they are ladies, they have water power, they'll start crying. And you just don't know what to say to them. If you tell them anything, first thing they'll do is to cry, means sometimes I feel there are thousand arrows on My head when they start crying.

It is impossible to say anything to them. And if you talk to some men they'll give so many explanations that you would feel like, just, going off to sleep. It's so boring. It's easy to read some book like "War and Peace" than to listen to the arguments of such people. But they don't want to see that this is all ego, which is talking, it is not, they are talking, it is not their spirit. And if the spirit has to evolve, we have to be extremely witnessing, in a full way, very alert, extremely alert and witnessing ourselves, what are we doing. Then only we reach the completion of our realization. Unless and until you reach the completion of your realization, you can never be masters of your attention, and you can never be the enjoyer of your joy, and you can never know the truth fully. Achieve this Sat-Chit-Ananda swarupa you have to be extremely careful about the instrument that God has given you, this body, mind and emotions. You have to keep them in check, because wherever your habits are, they can never be joy giving, it's a joyless pursuit and wherever your ego is, it's a destructive effort.

So, both things are detrimental to your growth, apart from that, they are extremely dangerous thing for yogis. So, as you are, in whatever conditions you are, in whatever situations you are, whatever may be the surroundings, like a dirty mire full of creatures and filth, you can become like lotuses. When you become like lotuses all that is filth, all that is horrible, can become fragrant. And this is what we have to achieve. When people will see the lotuses, they'll come to you, not to see the worms and to see the filth, but to see the lotuses. So please, this time, correct yourself, you don't need anybody to correct you, you just correct yourself, watch out for yourself, and see for yourself. If something doesn't work out just give up. Don't go to extremes for anything. Must learn to give up at a point and be happy about it.

If you are contained within yourself, if your hand is attached to your body, then you reach up to a point and then leave it, but if it is not attached, if it is disintegrated then it goes all round and round and round and comes back without anything. That understanding has to be there in you people because you're standing in the central part, and you're attached to the central part, not only, but you are identified with it. So, you cannot go too far to the left, cannot go too far to the right, if you do that you get lost. Then you are no more a Sahaja Yogi, and then no use having you here artificially or superficially because it will be hypocrisy. Whatever is needed to put you back into right frame you must accept. And whatever is needed to understand Sahaja Yoga you have to do. As I have said, please try to learn English language. I cannot learn fourteen languages. Very difficult. It's surprising how I have learned this English language also.

So now to learn fourteen languages I've to take fourteen Avatars again. I don't ask you to learn Marathi. Because that's the best language for Me to speak. But at least try to learn English, and then we can see if you can learn Marathi or Hindi.

[Translation from Marathi to English]

What is to say now? That you are born in auspicious place. this auspicious place Aurangabad, I feel that's very auspicious place. Great Saints are born here. Since thousands of years people worked and gave you these Punyas.

Because of those Punyas you are here today You behaved well, respected Dharmas but not yet reached the Completeness. Therefore, you took Self Realisation. After getting Self Realisation we should be able to see our defects. Otherwise you have not got that light yet. Now with the Foreigners they have other defects. and Indian people have another defects. And now I see those defects so prominently that I feel sometimes better I tell them very clearly. Actually for Indians my house my daughter, my grandson these things very much and they are so much involved in the family matters that they can not come out of it. I made



4-5 boys marriages and sent them to Austria. They had no jobs.

They got nice jobs there. Immediately they made their own houses or rather an Indian man can not live without home. Even having all the facilities in the Ashram they want their separate houses. Their wives get bored because to have separate house means to work on your own. There are no servants, no nothing. After having Delivery also they work on their own. Though they are pregnant they have to work on their own. Husbands will be enjoying outside. They will have Cars, have Television and then go everywhere. After coming home shout at wives, 'You did not cook well, did not do that'.

Wives got bored. What kind of husbands are this? They can not work everything, can not clean outside. Only my house should be neat and clean and go out for scrolling. Everyone is the same here. Here Indian men can not work anything. They do not use their hands for Work. All are sophisticated. We have appointed a Gardner. Well, he is Gardner.

From Austria. He is also an agriculture adviser of U.N. He came here. He takes Spade and Scraper in hands and works so hard. Indian men with hands on Waist and wearing Gumboots. I asked, " why did you wear Gumboots?" I have Problems with mud. Is it so? Then you can go now and be royal. These things are very much in us. And speciality of Wives is that they know well that our husbands are in our control if the house is clean and if they get delicious food.

So today this delicious Dish, tommorrow another delicious Dish for husband. Then for the meal they give you what you like. So if you like bitter Gourds then bring the bitter Gourd at any cost from the Market. Then cook them for husband. All the time serve husband. Whole time after husband. First thing, due to this husbands get spoiled. And. Home is something special. is our thinking Our attention does not go beyond that.

That is my, mine. It becomes so narrow minded that we get destroyed in this. This should go away from us If you are Sahajyogis, became Yogis wherever they sit, it is your home, wherever you go it is your home. Do not ask, the family is small. How that smallness will become gross? You are born in Yogabhumi of India because of whatever Punyas you earned in past Births. But everything gets destroyed. That greatness should come. That greatness does not come and Some people even say it is very less in Men. Now, Now all have written that we like Indian women but not Indian Men.

Because all are lazy Lumps, we can see it. If there is dirt outside the house they will still walk on it. But women will keep the house clean. But women are clever. If the house is in order then husband stays at home. It is very difficult to keep him at home because he always remains out. Therefore we have the defect that we do not have collectiveness in us. How to become collective, how to be nice with one another, how to become compassionate we do not think this. Now with the great difficulties we opened an Ashram in Delhi. Nobody wants to stay there.

Somehow we sent one couple from Mumbai. Within 2 days returned back. The feeling like my home should be given up. The day when you will say that the whole world is my home then can be said that you have become great. The mind is so restricted. How Sahajayogis will do progress. Though they become Sahajayogis, even they meditate, do Pujas, everything is OK. It is past earnings. But as it is. No progress beyond that.

I have found reason for that is wasting time at home very much. If you move only in Circle how will you go further? We can not get in Collectivity. So much Selfcentreness. Increase only Self Esteem. My home, my wife, my children this and that. Until you do not come out of this it is only load of work. It is just a Donkey-work. If God is doing everything then why do you become Donkey? If you say you do everything then you became donkey Like Jesus was sitting on a Donkey and Donkey was carrying him.

That Donkey thought, it became Jesus because everyone was garlanding donkey. Then Donkey started troubling Jesus. So Jesus got down of donkey and went somewhere else. From other side came the Washerman, the master of donkey. He beated (slapped) donkey nicely. Then it realised that it itself is donkey and Jesus is Jesus. Likewise Yogi is Yogi. He is not donkey. Unnecessary donkey-work. To please wife, please this person, please that person.

There is no need. In collectivity One should get in collectivity. To get in collectivity first of all one should give up all these small

small petty things. Small person sees everything small. Does not see anything gross. Whatever is small, which is false is always easily accepted. Therefore we have to make our mind great. First of all my house these Words should be given up. Mine, this word is false. What is there in mine?

Like yesterday it was said about Kabira that one thief came and robbed me. Means who? Death. The time when Death comes everything remains behind. Then my, mine everything is left behind. But this Death has come in us because we have become Sahajayogis now. Formerly we were Eggs and now we have become Birds. So everything from the past has been left behind. Now we have to spread our Wings and take flights. But we are still entangled in our Wings.

What to say now? We are still stuck up in mud. Which is not correct. But after this everyone should make his mind great. Greatness should be adopted. And this acceptance of greatness should be enjoyed by everyone. So many people come here. You do not speak with them, meet them. Do not do any introduction with anyone. That is wrong.

When these people come many of you help them, serve them, agreed. But you should introduce yourself with them. Make freindship with them because they are your brothers and you do not have any brothers or any sisters. These are your relatives. It is said that they are your own near and dear ones. Gyaneshwara has said clearly that these are your own Kith and Kin. these are your own Kith and Kin. All others are not your relatives. There is no comparison between you and them. They say something and do something else.

I can say about my family that some are in Sahajayoga, they are there. Those who are not Yogis I do not know them. They are Strangers. So those people who are not in Sahajayoga are not relatives, accept this. You will be surprised. Many things will be given up. Now there is Maratha. Then Maratha should marry Maratha. Then it is OK if he is beating his Wife. It is OK even if he is not Sahajayogi.

It is OK however way he is treating her. But Maratha should marry Maratha. Why? Tommorrow if that girl is in trouble then will your Maratha stand by her? But Sahajayogi will stand by her. Sahajayogi should marry Sahajayogi and there if something goes wrong then Mother we married in Sahajayoga therefore we got in trouble. This Cast system or internal hatred about religion or about another Caste or for another Country that will be disappeared only after marrying. I do not see any other solution. We can understand by seeing it. Just few days ago I made one Maratha girl's marriage in Australia.

Her family members made a big issue and said that they will go to the Police. I said, "Go. Do as you like." She is an adult now. She has all the rights. They did (tried) a lot but nothing could work out. Now that girl is very wise and got married so nicely. Her husband has a good Salary, etc. They see this. Now all of them want to go to Australia with packings.

At the time of marriage they did stupidity. Likewise we are Bramhins and marry only with Bramhins and if tommorrow that Bramhin threw out of the house, what will you do? Then you will come to me. Mataji, please do something about our Son-in-law. What should I do? You yourself found such a Bramhin Son-in-law. Then have it ! Why should I do for that? Like this many big big things we are wasting blindly and all these problems stood in front of us because we did not raise our Aim. We are Yogis.

From inside we have become Ascetics Though from outside we are free from worldly matters, we have become Ascetics. You should be proud that you have become Ascetics and you should be happy about it. Otherwise you will not progress, will never progress. Whatever you do you will not progress until you make your mind great. And we have many misunderstandings in us those should go away. No one will be called as real Yogi unless all these false ideas go away. So no one should keep these all kinds of strange, peculiar things in them. You will be surprised about what I say. Before this in this Maharashtra whichever many great Saints, Sages took birth. Very great Saints.

Those Saints and Sages have told the same thing that Cast system, Religion-fanticism are very bad things. Take any Stone and Take any Stone and put Shendur or Kumkum on it. It is said that Nrusimha Saraswati (Freedom fighter) used to spit on it. If he saw something like that used to spit on it. He raised his Weapons against them many a times. But he was alone and so people troubled him. Dnyaneswara also suffered a lot. He was tortured because he was Sanyasi's son. Though he was son of Sanyasi,

he was higher than all the Bramhins. In such a way many things has happened happened in our Country.

So we should learn from that history and now we have become Yogis. Therefore in such situations we should behave ourselves so that we are standing on our Basic Principles. We have achieved everything. So we do not belong to those things. We are only Yogis and these things do not suit to Yogis. In such way all the false ideas or whatever way you had them till today should be given up and we should place God in our hearts. Without being obstinate all those things should be given up. Give up completely. Chokha Mela was also a Saint. And likewise Ramdas Swami was also a Saint.

But followers of Ramdas Swami and followers of Chokha Mela are fighting with each other. It is a amazing. If both are Saints why should there be any fight between them. But it will be. Because there is no vision so these things happen. Therefore I want to tell you that We have to come out of this Cast system and stupidity. In Muslims, in Christianity it is same thing everywhere. Though following these Religions tell me one thing that have you anywhere seen that man can not do any Sin because of any Religion? Ready for all kinds of Sins. Though he is Muslim, Hindu or Christian.

I have not seen any one who will not commit any Sin. But Yogis can not do any Sin. If they do then Vibrations will go from hands. Saints never did Sins. No one had to tell them. Automatically they became like that. We should become like that and achieve that Stability forever. Sahajayoga is a gate of Salvage (Moksha). So you should feel great that you came to Sahajayoga. You should respect yourself and you should grow in that respect.

Actually we do not have to sacrifice anything in Sahajayoga. Yes, but if you give up your Wisdom then we can not do anything. But we do not need people who are great Sacrificers. On the contrary there are only benefits. Everyone gets benefited but there is also an illusion. One should not get lost in that There are many benefits. You will get Laxmi's blessing, shall get good health. May get various benefits. But it is an illusion. Beyond that is Spirit.

That we should achieve and should be dwelling in it. This I am telling you very clearly and everyone should give up all the things of Religions and Religions fanaticism. Likewise Atheists also should open their Eyes and see if there God exists or not. They do not have any authority to deny God, existence of God. Who are they to say such things? And if they say so then they are wrong because they have not yet seen if God exists or not. So there should be Purity. One should make oneself absolute pure. And in that Purity we should understand know God. Otherwise it won't be understood.

There won't be oneness, unity and any benefits ever. Unnecessarily we should not come here as we travel to do pilgrimage to Pandhari. I request you all that you should achieve something. A very sincere request. I see that here in Maharashtra apart from lot of hardwork why Sahajayoga has not deeply established. Because only by doing my Puja nothing will happen. What is the use? You are anyway doing my puja in all Temples. To do only Puja is useless here. Today it should be decided and determined that we are doing Shri Mataji's puja keeping all this fanaticism away.

We are doing Shri Mataji's puja keeping ourself clean. Then only there will be benefit. Otherwise I am suffering from Puja. This is a big authority. And though I have given you, you should acquire that deservence. And I bless you all! Many blessings! Please attention to yourself. Know your importance! Know your greatness!

Today which Task you have taken. I have started this great Work of Evolution of Universe. You are standing there and you should be prepared for that. Everyone should be strong and ready. Today is the first Day. Therefore, I say explicitly that you are organising whatever to be done. But I am not doing it Mother is doing if you think this way and then then whatever we are doing in that let only Divine Work be manifested if you desire this then everything will be fine. Everything will be fine. Anyway, I bless you all. May God bless you all!

## 1987-1220, Devi Puja: Attention on Quality

View [online](#).

20 December 1987

Attention On Quality

Devi Puja

Rahuri (India)

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

1987-1220 Puja: Attention on Quality, Rahuri, India

[English translation from Marathi] (Sound cloud - Sahaja Library - 1987-1220 Talk 1 at Rahuri (Marathi))

Does having a namesakes, caste and creed have any meaning? Today I am telling you all plainly that you should not (live on) freebies (""). Sahaja yoga is not for such people who are looking for freebies, if you want freebies, you should take another path. Those who want to stay in Sahaja Yoga have to live with self-esteem ("") and have to show the world that we are self-respecting people. Why take contributions, means what? Should Shri Mataji pay for you all? I have paid for the food for people in Pune. This kind of begging attitude will not work and such beggars are not required in Sahaja Yoga and those people who cannot (use their hands to) work should leave Sahaja Yoga. Your collective state can never improve because the vibrations flow through your hands. When you use your hands to work only then your collective state will improve. Today you have built a temple, tomorrow you will build something else, there you need to use your hands to build them. How many of you came to Pune to work with me? You need to use your hands to work. You need to use hands for hard work. The big people who have come from UN Agriculture (department) have taken shovel and spades in their hands to do the work, but no one came from your university here. You show yourself as big agriculturists. What are you going to do? Only benefit yourselves, nothing more than that.

If a Mother has to say this, it hurts her, she cannot hurt anyone. I need to think seventeen times before saying anything, I can't utter a word from my mouth. How to tell this to my children? I have raised them with so much love, how to tell them? If I don't tell you, you will go on rotting, I don't want you to rot. And from where you will rot and what will happen to you? People will say in the future that there were four-five sloppy people who came in Sahaja Yoga, Shri Mataji has taken some garbage and has brought together four beggars. Even my husband asks me, have you only brought beggars together? You are using money from home. You need to leave this begging attitude and if you don't leave it, you don't have any place in Sahaja Yoga. Please keep this thing in mind. Today I am telling this plainly ("sikshu"). If you don't keep this in mind then even God will not recognise you as Sahaja Yogis and you will have no place in his Kingdom. I have given step by step attention to you, you have got step by step experiences, you know everything step by step. You know that I am Adi Shakti, for that you can see the photo, you see anywhere, you know it. But you should not cheat me and don't get cheated yourself. It should not be felt that I have spoiled you. Christ only had twelve disciples, they have moved door to door and spread Christianity religion so much. How many disciples did Buddha have, only two. How many disciples did Guru Nanak have, only two. And today I have thousand disciples, thousands of disciples but of no use.

So, you have to leave all the infighting. You should abandon all the animosity between you all, do some collective work. Come on let us make one room for Shri Mataji. Come on start something like this, use your hands to work. In all such work, I have seen that the farmers who use their hands to work, are the best. Their hands are deep ("rutatath") in the earth, from which vibrations are received which opens up. Women are better is what people are saying. Your women are very smart, men are very useless, stupid headed (" ") they say. They do not have brains, they do not have self-esteem, they say. We are all cleansing ourselves here and they are snoring (" "). How shameful this thing is and they have very clearly written that we do not want Indian men.

Now in front of you there is a question that if you want to remain in Sahaja Yoga and want to grow in it, then the qualities in it

should be imbibed, show draw it completely. We are no longer the people of the past, but are in the present, we are starting a new era, a revolutionary era is being commenced. Where are we going to fit into it is what is to be seen. Because Shri Mataji stays in Maharashtra, she comes quite often to Maharashtra, due to which everyone is inactive and because of the inaction people are not able to see.

Then how to find a way? Needs to be seen, how to go forward, you need to take efforts. I had told that that each one of you should plant a tree (" "). How many of you have planted the tree? You said that you will plant hundred-hundred trees. Where hundred, not a single leaf has been planted and you were talking about hundred. You are like politicians while talking, nothing less in that. If Indians start talking then it seems like in reality someone like Shankaracharya has come down (on this earth) or what. But if any work is given, then you feel like not to give, as it is better to do it our self. They (referring to foreign Sahaja Yogis) were in hell, from the hell they have come to heaven and you (referring to Indians) are going from the earth to the hell. Without doing something unique, you cannot become Sahaja Yogis because you have got the light. Christ has said that those who have got the light are not kept underneath the table. Only giving yourself importance, subsist yourself ("") everywhere and to think yourself as great that we have done this and done that. It has no meaning. Your enlightenment needs to be seen by all. Now this pandal has been erected, this should have been erected by Sahaja Yogis. It does not work for me if it has been erected by anyone who is not a Sahaja Yogi. You carry an umbrella over my head, they can't even offer Ganges water over my head, I have ascended you over my head. If you offer Ganges water over my head then you will flow away in it, she will not be able to bear it that she has ascended on the head of Adi Shakti. That I have ascended you on my head, so you are talking the liberty to build any kind of roof over my head as you wish, should you put efforts as you wish? I am only going to recognise the efforts put in by all the Sahaja Yogis and I don't want such things, it gives me a headache (" ").

All these pavilions ("mandap") and other things should be erected by you only. You all are Sahaja Yogis, how much appreciation you should have of it. Look at the Ajanta caves, it has been built over by ten generations, built over by ten generations. They had never seen Buddha, in ten generations, one after another generation, third generation, how they have done carving work, how they would have provisioned the stones, you only need to think about it. What belief they had and what big (heart) they had. All the efforts were using their hands and today what you can't see with normal eyes, that how they would have built in darkness? But they did not have Buddha, so did only Buddha get such seekers and everyone else left or what? Why such type (of behaviour) only during my time, but look at the disciples of the other crap Gurus. They say that they are doing service. Only sing in the bhajan (aarti) "ho sake so sewa humse kara lena". If you can't do anything then what service should be taken? At least now please sahaja yogis should do the work of growing these people. Ladies should help in cooking, one chef has been brought, he will do the cooking. Ladies should roll out the breads (" "). You should do some work using your hands. They (referring to foreign Sahaja Yogis) do not have the habit of eating food cooked by a chef. They cook their own meals, they have become Brahmins. And you are giving them food cooked by a chef. Shri Mataji is giving the money, then what! If I say like this then Shri Mataji is asking us to save money. If the money is saved I am going to give it to your Trust only, is it that I am eating it (the money)? The lakhs of rupees that I have counted, did you count it? All attention is on the money, all the attention is there. That is why you are not getting it. The attention should be towards God Almighty. Now these experiences are increasing manifold that I felt it is better tell this (to you all) in Rahuri today. Now send this tape (recording of the talk) to everyone. This is not just for the people of Rahuri or for the people of Aurangabad, send it across India and translate it and send. This is the thing that Shri Mataji is saying that needs to be stopped.

At least stop this so that in the future something can be done. It is complete darkness where this (matter) is concerned. What all you needed has all been given. The knowledge of Sahaja Yoga, information about the seven chakras, the power to raise the Kundalini which very few people have, it was not there, that you can in a moment raise the Kundalini. Means, after placing you at such a high pedestal, if any person who has been made to sit on the King's throne goes around begging taking a bag, then what should be said to him. You only tell me what word should be used (for such a person). I do not have so many words. Earlier the saints have sworn so much (abuses) ("") to their disciples and have slapped them in the mouth, in their face, now I understand why. I have not done any such thing and I don't want to do it and I will not be able to do it as well. To tell this much only comes to my life. Only I request, that now please accept Sahaja Yoga from your heart. Please do things from your heart, place me in your heart, then only work will be done. I am taking so much efforts at this age from morning to evening, stumbling so much. You all know it, these people (referring to foreign Sahaja Yogis) are on the move, but I am taking so much efforts. Does

it befit me when there are so many young people around, you all are young, you are much younger than me, who should take the efforts? We should do something, not bother about self. So please everyone should contribute with their efforts, everyone should make arrangements, should do the decorations. They (referring to foreign Sahaja Yogis) will never call any one for decorations, they have done what all decorations, if you see it you will be surprised. But till today, never have they allowed any such person to touch who is not realised.

Because of these things only, now there is no electricity, the reason for that is you, not me. The reason is that as much is your state, God Almighty will give only that much that can be managed; if more is given then people lose their mind. Still how much you have got, just think about it, how much Shri Mataji has given. How much has been given, how much love has been given, how much has been thought for us even if we have behaved liked stupid, still Shri Mataji has given us so much love, step by step has taken care of us. Where we have had any troubles, our kids have got first class, everything is getting done properly, our jobs have become well, everything is happening as per our wish, we have got money, every kind of happiness we have got, these thoughts you need to keep in your mind. Your benevolence is what I need to take care of and your benevolence is not only in you becoming prosperous, that is not benevolence. Something unique, something celestial has to happen. Jijabai made Shivaji Maharaja so big, she alone made Shivaji Maharaja, I need to make thousands of Shivaji Maharaja. You are all realised souls, in those times only he was a realised soul, but today you all are realised souls and something tangible should come out of it. And caste, creed and all such dirty things should be left. You should come out of all this and free yourself. Seers and Saints did not have any caste, here so many seers and saints worked hard for you and kept and these people (referring to foreign Sahaja Yogis) don't know much about seers and saints and have never seen anyone like Shri Rama, have never seen anyone like Shri Krishna; for you all how much God has poured (his mercy) here. In this golden country how such people will become like coal? It is not possible. The gold should just be dispersed (""), it is there inside. You have not come without your past pious deeds. To be born in this country you need to have done lot of pious deeds in the past. You have taken all your past pious deeds and have been born here. From Machindranath, everyone has taken so much efforts, are you going to waste all that hard work. Today that (hard work) is bearing fruits, today it is taking shape, let people be able to see its form that what Sahaja Yogis are. Infighting amongst yourselves and this and that, you should stop all this and together everyone should stay in a collective manner.

For money matter, I would say that you should make a committee, every one of you can collectively spend the money, where the money was spent do it properly, keep a proper accounts reference everything about it, I do not want to have the calculation from anyone of you but from all of you. But by doing these fights will begin; you should not fight like this. How do all these people live together, they are from 14 countries, for us it is not about one country, even one village, even one small village, even one family cannot stay together. Everyone has got horns. Even if you have horns it is ok, but you don't need to use the horns. Then we should be happy, we should achieve top form (" "), in such a big revolution you should penetrate and come out. People should say that these people are something special. Because of this only, (Goddess) Lakshmi cannot be seen anywhere, our hands do not work and all kinds of negativity can be seen all around. So please people should think, Sahaja Yogis should think that what work should be done by us (collectively), what we can create, what can we do. My lecture, every lecture, every word is a mantra. That you should just accept it within yourself and that will work out within you and you will be able to do many things and show. Tomorrow by your deeds only my name is going to be there, from my work only people tell me that you are Adi Shakti only, means I am a different thing. How this work could be done within you should be seen and when that can be seen everyone will go quite. Today I have deliberately spoken about so that at least some inheritance ("") you should get, boldness ("") should come and till today all the work that we are doing with softness (""), then we should stand in front of ourselves and ask ourselves "What have we done till date? What have we got in Sahaja Yoga, your own selfishness? Or have you become altruistic ("")?" People should ask such question and start getting on with work.

Transcript of English talk (Sound cloud – Nirmala Vidya – 1987-1220 Attention On Quality, Rahuri)

I'm sorry what has happened about the boy who came here and who created a problem, and there's another problem with us. So, I would like to tell you again that next time when you are coming, please see that you don't bring anybody who has not done Sahaja Yoga for six years; six months at least. The first one is correct, because in six years also they can be quite stupid. But, but six years, at least if not so six months, you should see to it that somebody has done Sahaja Yoga. Sahaja Yoga is something as you understand, and you know that it's something that must achieve your purity. As it is, you know you are coming from an

atmosphere which is absolutely anti-Sahaja. And from that atmosphere to come to Sahaja Yoga you have to give up many things. As it is, what I find from this the way people are schizophrenic. So, one has to realize from what has happened that our brains, in that horrible conditions of our country, is complete wobbly and it's over-shattered with all the conditionings and all the ego part from both the sides. The brain is completely, as we say, has gone soft. And anything that is truth, anything that is light, can baffle, can upset you. That's why I have been insisting that six months at least one should pass before coming to Sahaja Yoga. They can't understand anything because they've never known these things. I do not blame you. You have never known such personalities. You have never known what is Adi Shakti is. And that's why one has to prepare one's own personality by cleansing it, by putting your brains into proper shapes, your hearts into proper shapes.

If, supposing, there is a vessel which is already cracked, you try to pour water in it, it will crack completely. It will be completely destroyed. I have seen people who have come to my Pujas and they just went off, completely, absolutely. They couldn't bear it. The other way around [round] in India. For them, Puja is the highest. They will not do any other things that you can do. But, Puja part, they know what is Puja is, what it means. This is the big difference. But still I must give you all the credit, that the way you all have come out of that horrible conditioning that you have had, where it is said that God is wrathful and that you have to suffer too much and all this nonsense. So, I've heard it many a times from people who came to us: "This is too much. This is too much." Because your vessel is so small, it's so crooked, it's so raw, it's gone soft, it cannot receive. That's why six months are at least needed to create that vessel within you.

This restriction I would not put on Indians, but definitely on the Western people because, you know, you must have been great saints in last lives. You must have been great seekers. And you must have been people who were looking for truth, no doubt about it. But when you are born in that country with great venturesome spirit, that we'll show some results in this, these countries. What I find that all the brain is battered. They have seen to it that all the saints are battered, because saints also are always under attack. So many people got diseases just they were born. They got into trouble just they were born. Then later on as you grew up, the more you grew up in that society, the more you started accepting their ideas, the more you became aware of the nonsensical development. You get filled with that, not only the brain, the heart, the liver, everything.

Like, if you are put, if you put something like a sponge into a dirty, filthy water, all the worms, everything, rock into it. Now you have to squeeze it out, completely take out all that. Whatever traditions you have are finished. Whatever value systems you had are finished. Whatever collective sense you had is finished. Like we can say, we cannot create Abraham Lincoln in America way; we cannot. Why? We cannot create Lenin, enough in Russia. Why? The reason is, when they have gone away, the society that came up, these are the lotuses. But the lotuses were plucked out and now what is left are all worms, and when you are born in that pond you have to become the lotuses, but already they have hit you on your spirit. They have hit you on your brain, on your heart, on your liver.

Under these circumstances, one has to rise and see that if you have to really grow into that new atmosphere, we have to accept each and everything of Sahaja Yoga, try to grow and develop yourself into way that purifies you completely and that the vessel is made beautiful, such a beautiful vessel, that whatever Mother pours in is contained in it and it gives a light. Supposing the lamp has got the container of oil absolutely shattered and broken. What's the use of putting my love into it? It will never burn. Already there's such a lot of nonsense in that, that whatever love I put in it will all get mixed up and it will never burn and give good lights. So, you have to understand my love. You have to understand your own position and you have to cleanse it. Anybody who thinks this is too much is still, I must say, lacks that purity within himself.

Nothing is too much for a person who is a Realized soul. Realized soul is like the bottom of the ocean. Whatever may be the ocean, the bottom is always bigger. In the same way, a Realized soul has to be. You may increase the size of the ocean, any amount. It becomes bigger and bigger. On the contrary, I have seen that slightest thing here and there upsets you. You get suddenly upset, are very upset, for nothing at all. And you think that kind of a fuss is a very big thing. Is not; shows that you are not a Sahaja Yogi yet. If you get upset with small things, what work are we going to do? What are we going to show to the world that we have got Sahaja Yoga, we've got our Realization, so we have achieved something great! We have to make great people out of it. Many Abraham Lincolns and Lenin, Lao Tses, Mozarts, all have to come out of you. We have to create William Blake out of you. There were only one or two. I was not present at that time. Still they survived and created great works. In the same way,

out of you we have to create these great people. But first you must realize that you have to be absolutely cleansed out and give up all the false, funny ideas that you have.

I was shocked to hear that there was a marriage held in the church by Sahaja Yogis. You shouldn't do that. And I found as a result of that some people got possessed. What is the need for you to go to a church and get the thing done, solemnized by a priest? Bring unhappiness to everyone, get them caught up. In the whole of France, I have seen only Chartres or that Notre Dame are the only place they have buried no dead bodies. So, you go to a cemetery to celebrate your marriage, get your bhoots on your heads and spoil so many Sahaja Yogis. No Sahaja Yogis should attend such marriages. And for what? Just to please some of your relations? They are no your relations. Your relations are Sahaja Yogis and no other relations. You must know that. You have no other relationship in this world, but only Sahaja Yogis. If you try to keep relationships with others, it's all right to have some pleasantries. You can be pleasant to others, you can be nice to others, talk to others, but know that, that they are not your relations. You are born in this Tree of Life. They are still not on this Tree. So, we cannot become one with them. We cannot be identified with them. We need not please them. We should say we do not want to have any such marriages.

Here also I have seen people who go to temple, get caught up because in the temples there are bhoots. They know that. So, we have to give up all these religions. As Krishna said, "Sarva dharmanam paritajya mamekamsharmam vraja." Give up all these horrible religions and religious ideas. They have done no good to you, to the society or to anyone. They have gone against Christ, against Muhammad Sahab, against Krishna, against Rama and Buddha, Mahavira.

You are now Sahaja Yogis and must know that we have to develop as Sahaja Yogis. We have to make our vessel all right. We have to put our self on a pedestal, then onto a hilltop, and there we have to show that we are Sahaja Yogis and what we can achieve. There has to be a kind of a wisdom, a sense, a sensibility and sensitiveness towards all the atmosphere. We must know how far to go with people, how far to say something, how far to achieve something, not to go on sympathizing with nonsensical people. Just forget them. If they have to come, they'll come to Sahaja Yoga.

Also, I must tell you in the Heaven there are very few places. Don't care for the multitudes. Care for the quality. It is the privilege of very few to enter into the Kingdom of God. So, forget your relationships and you forget all other people. Get to Sahaja Yoga, get established in Sahaja Yoga and tell them that we have changed our religion; now we have become Vishwa dharmis. That will satisfy them that as we have become Christians and Muslims and Hindus, let us now become something else, because now we are not the same as we were; we are reborn again. And that's how we have to give up all these funny ideas.

I was very sorry to hear that a marriage was arranged like that, without my permission. Nobody asked me. And many Sahaja Yogis went there and dresses were bought for them in England for going to the church and especially dressing up for the wedding. Just, I can't believe it. I can't still believe it, but it has happened. Again, now it should not be repeated. If you go to the church, your children will be born with some troubles. Then you will come to me. You may not have children; also, I've seen that. Those who have had, I've tried, to attend one wedding like that in the church and I found it was horrid, vibrations were horrid and the lady had to suffer a lot.

So now decide for yourself, no more to please your relations. There's no need to have anyone connected with you. You can ask them to come to Sahaja Yoga. You can tell them, "This is what we have found. If you want you can come to Sahaja Yoga. But we have nothing to do with you." Only then you can help them to come out. You have to be strong enough to show them results that there's something great about Sahaja Yoga, that you are decent people, you are decorous people, a people with great self-respect and a great stability within you.

Also, a very common psychological thing I have seen, people start explaining, "Mother, this lady might be insecure." Nothing of the kind. Nonsense! This is the greatest nonsense I have ever heard. People are insecure about one person and then you say that that person has insecurity. I mean, everybody is feeling insecure about that person. On the contrary you say, "He's insecure." This kind of a sympathy shown by a psychologist is all right because he has to get some money out of you. Even if you murder somebody he'll say, "Yes, yes, it was true he murdered that person because you are insecure." Even Hitler was quite all right because he was insecure. This is funny, absolutely nonsensical. So, we must understand the aggressiveness within us does not



come from insecurity, but comes from ego and from aggressive nature. Doesn't come to us from insecurity. Those who say about insecurity all the time are the people who just want to explain that, "I did it because I was insecure." No, it is ego! It is horrible ego which tries to overpower others, use others and make them your slaves. Try to understand: it is no insecurity. The psychologists have put all these nonsensical ideas, and some Indians also talk like that.

All these modern ideas, also beware. Be very, very careful. The way they have been implanted in your minds that it is we have to be very sympathetic, there's nothing like good and bad, that everybody is perfectly all right, all these nonsensical ideas we should not have. We must know that there's something very different. Those who are good are good, and those who are not are horrid, not because of psychological reason but because they are basically horrid. And we have nothing to do with them. They are evil, and they are evil geniuses. We should not be sympathetic towards them at all. Those who are evil, are evil, they come to Sahaja Yoga also they'll be thrown out, thrown out permanently.

So, do not take sides with the evil people. Do not show compassion to the bad people. Please, try to understand. This is not a place where we have a charitable institution where we have all the handicapped and all the beggars put together, not a charity at all. Let us not be very charitable. Let us be charitable with the Sahaja Yogis and with ourselves. We have nothing to do with such horrible people. They are anti-God, they are anti-Christ, they are anti-Divinity. They are our enemies. No need to have such charities with your enemies. So be careful on that point. And I'm not teaching you hatred, but I am teaching you discrimination, must discriminate between good and bad. If you cannot do that, then you'll be in trouble. So do not sympathize, do not take sides with the negative people.

Also, the negative people always sit together, I have seen. As soon as I look at one negative, I find ten people around them. Egoists will sit together. If I see one egoist sitting in one place, ten egoists are sitting with him, because they can talk to each other better, you see. One can argue better than the other. And they enjoy that aggression of each other. So be careful. Be on the watch-out. Where are we sitting, between the negative or over-positive? Where are we? We have to be in the centre. We have to be in the centre. Are we close to our Mother, or close to these horrible people around us? Must discriminate and find out what is happening, where, what is.

Do not get identified with anything, with your country. I am not identified. To me, Indians or anybody is just the same. Just to say that you are the visitors here, as they call it, "guests", to you I would say call them "foreigners" because guests can be otherwise, also. So, we have just a demarcating line, just to understand, that's all. But means nothing to me. To me, all of you are born out of my heart. All of you are close to my heart. And you are not to feel, in any way, in any way, dejected or rejected, till you find I tell you that you have to reject these things. Unnecessarily don't torture yourself and don't make yourself miserable. You have to be happy people, joyous people. You have to give joy to everyone.

May God bless you all!

English translation from Marathi (Sound cloud – Sahaja Library – 1987-1220 Talk 1 at Rahuri (Marathi))

Shri Mataji talking to another Sahaja Yogi in Marathi: Bring me some room temperature water. Need some water. See the light (electricity) has come now! The reality is in front of you. And for you I had to shout and how many more times I have to shout, you tell me. I am afraid to talk in Marathi, what will happen if the light (electricity) goes again. If I start speaking in Marathi then probably the light (electricity) will go. By Grace of God in whole of Maharashtra, Shri Vishnumaya's power is there everywhere. You have got electricity, everything is there, but what you have you should be able to assimilate and if you assimilate you should at least be able to digest it. Otherwise you will overturn, is there any meaning (to it)?

Now keep your attention towards me. During the Puja, keep all your attention towards me. Now all these people (referring to foreign Sahaja Yogis) know all the songs (bhajans). I only have now printed the song book and everything else and I will give you each in Pune. You should read all that, read, see how everything is in order. Then you should learn it and should be able to sing with everyone in Ganapatipule. At least you prepare something and come. They have prepared themselves for all the Ganapati songs and they will sing and you all will be silent, it will not look nice. You should not move your hands while sitting, giving

bandhan and all is wrong. When I am sitting here what bandhan are you taking, my bandhan is already gracing you. Did you not get it, that giving bandhan, raising your hands, does not look nice at all, like mad. You should be smart, potentially prestigious. Each one of you should be dignified. Now you will say that Shri Mataji we are all simple people, but from simple people we have brought out extraordinary people or not. You only need to prove that, everything has been taken out. You have everything power, everything else, I don't need to tell you. You have everything, only you need to use and see. Ok.

Today I have made special preparations, let us see.

Shri Mataji speaking in English: Today I have prepared myself specially. I must say Aurangabad puja was very great. I must say that it might have helped you all quite a lot and let's see today. One thing nobody should feel guilty, whatever Mother says that is a mantra. She is correcting us. That's all.

Shri Mataji speaking in Marathi: She is cleansing us from within, only this much you must remember. You should not feel bad about it and if I have done anything wrong, you should not think about it. Now call small boys and girls and keep this in front. It is going to be difficult to keep my feet in this. I will keep it in this. Now you can take. Now call the children and here you should pour it in the middle of the leg.

Shri Mataji speaking to another Sahaja Yogi in Marathi: There are joiner ("" – could also be shoes) and other things kept in my room, can you bring them here?

Shri Mataji speaking in English: Now remove this, I think better remove because I think when you take the photograph, this looks very funny.

## 1987-1220, Talk at Rahuri Temple, India Tour

View [online](#).

20 December 1987

Talk to Sahaja Yogis

Rahuri (India)

Talk Language: English | Transcript (English) – Draft

Talk at Rahuri Temple, 20.12.87 (Tape 1 Side B)

...must have been everywhere...many other things, settling so many things in other places. That's how the time passes on. It's nice to have here in the night, you can see all the lights and all the beautiful silence around you. If you see know the sky like a....if you can have a look at the sky, is like a .... Now, I must tell you the history of this place, is that here one Rakshasa called Raho was to be killed by the Goddess, and she used a ....to kill him, that Rakshasa. And he in fear, he started screaming loudly and that scream is called as Aradh (?) and that's-why we call this-place as Aradh. And when I came to this village I told them that "why do you want to remember, remember the scream of a rakshasa. You call it asARarkao. (?) meaning the foreign place of the Goddess, Arvana, the foreign place. So thcv agreed to it and now they have applied for that, and they have passed a regulation that this place should be called as Arvana. As it is something in the name also that this place was all resolute, and this barren, there was no water, people had a bad time, and very funny types of trees started growing here, which had very bio thorns and they were very fatal. So after this the whole thina started changing and transforming. They get a lot of water, even during the time when they had drought all over Maharastra, this place had sufficient water, and was filled with, all the streams are filled and just the private houses have so much water in the thing. When I had come to this temple it was all in a very dilapidated state. Put I saw the beautiful statues of Vittala ano Rukmini. And there are deities. Some artists must have made them long time back and the whole thing was toppling back. So I said let the SahajaYogis have built.

We have to.....(applause). We have to build many temples, and many mosques, and many churches. But first of all we have to make human beings as temples, that's very important.

Now, as it is, you see, I have public programs when you are travelling around, sometimes I get late and I hope you wont be angry with me about it. Your Mother has to work everywhere, and She has to work very hard everywhere as you know. So for you I hope it's not inconvenient sometimes if I am late.Now one thing has to be understood about Sahaja Yoga, that wherever you are, you are. So don't see to the future,' see your watch. Don't think when are we going to have our food, what we are going to do, now next, what to do with ourselves? If you get bored, then know that you are not yet fully a Sahaja Yogi. You should never get bored, because you should enjoy yourself. Where-ever you are, you are, which is a joy-giving source. So you should never feel bored, or unhappy, and think that "oh, it's delayed" and- all that. These are all your old habits. You should give up your habits and try to see every moment as a source of joy for yourself. Sometimes I do all these things, also it happens like that, you that you people just get over your habits of "times" and this and that nonsense that you have, and in your country. So you go beyond time, which is very hard for you to see hew the villages .....indistinct the message. And here we have said, discuss the problems of this country which perhaps you don't have. But you have other problems, they have other problems. And they also have experiences that some of, some of you Sahaja Yogis who have profound joy in 'Sahaja Yoga. So we have to be proud of this temple, has come up so beautifully in such a little money. And it Locks five years for all of them to build this up in a proper way and the whole thing is looking so beautiful. .... (Dhumal?) is the one. who has organised the money for this project you are going to have here, this project. You must have seen the land, and in that land they are going to have a proper project for different \* things. The first is for the emancipation of ...(the village/universe?) to give them [unredable] and to look after them through Sahaja Yoga. And so many other thin we have got. We want to start the private school, we want to start a library for them to read proper books.

And soon we will be able to start a little hospital for them for Sahaja Yoga treatment, and all this I was thinking, was such a great fruit of Yogi's efforts. They worked very hard here to see the government, the people, and they got all this. And the Australian High Commissioner was to come and see the building, the small building.... and where they have decided to have a complex of

around that, and they are willing to give us, support us, the money. Is something good that has done, and I think you give him a hand....(applause).

## 1987-1222, Public Program

View [online](#).

22 December 1987

Public Program

Aanat Fandi Khule Natya Sabhagruha, Sangamner (India)

Talk Language: Marathi | Translation (Marathi to English) - Draft

1987-12-22 Sangamner Public Program (Marathi)

[Translation of original Marathi speech to English]

I humbly bow to all true seekers, followers of divine power of god almighty. This gives me an immense satisfaction with the kind of visible progress noticed in Sahaja Yoga within very short span of time at Sangamner. Kundalini science and chakras have been secret sciences. King Janaka gave Self-realization to Nachiketa only, Lord Indra had to accomplish Self-realization himself, and these are one or two examples of bygone ages. History also reveals that very few persons got Self-realization then. But saints and sadhus visited many times for their endeavor in India, especially in Maharashtra, and they tried different ways and means to persuade people that without self-experience, they have got nothing.

As a blind that does not have vision, similarly until human meets his Spirit, he cannot recognize the truth, the absolute truth. At the most, by following religion, human can become a well behaved person, but no matter person being follower of any religion, any cast or having any crust, he can indulge in conducting whatever sin, nobody can stop him from doing so, because the power which can stop him is residing in his Spirit and that Spirit yet to be enlightened in his attention and hence human does not have any capability to unleash himself from temptations of sins.

Sahaja Yoga has many benefits, but most importantly, a person cannot achieve completeness; self-experience can accomplish completeness. Unless the Spirit is enlightened in our attention, up till then we cannot entirely judge right and wrong, can not have absolute imagination. On the contrary, self-experience means union of Jiva (life) with Shiva (life creator), means connection with God Almighty, that means complete connection to the All-pervading Power within us. As today everywhere we see electricity & its current being passing and its light energy can simply lit by pressing a single button, correspondingly god almighty has already made a very magnificent arrangement within human as "Kundalini". He does not need any sort of education, neither any sort of tall degree nor he does require very high position, politics or anything, he just need to be human, that it; Every human has birth right to get united with the All-pervading Power. And only by this means human becomes empowered, that means he realizes meaning of equality, which means he gets the ultimate meaning unless human has absolutely no value.

Today if he sits at big position, tomorrow he can be tumbled down, but this is not in case of saints. People may have bothered saints a lot, troubled a lot, but even today people feel very revered by mere with their remembrance only. However by mere respecting saints work will not happen. I have seen many people saying we respect this saint that saint but I observe those who respect saints they themselves do not possess any values of saints. Barely by respecting; let us assume, I said he is very big saint; I did not receive any dominance of the saint.

## 1987-1223, Public Program

View [online](#).

23 December 1987

Public Program

Akole (India)

Talk Language: Marathi | Translation (Marathi to English) - NEEDED

1987-12-23 Public Program, Marathi Talks, India Tour 1987-1988 #2

## 1987-1223, Evening Program

View [online](#).

23 December 1987

Evening Program

Akola (India)

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

1987-12-23 Evening Program, Akola, India

[Music]

[Comment]

Shri Mataji: This is the folk song very beautifully sung, I don't know I can translate it.

But it says that your voice is so sweet by which you blossom the garden (we can say )in a barren land. In the same way, make me love you but there is no word like (ladi's) just, you make me crazy about you(closest )So he describes different things how they are so much attached to each other in the same way get me attached to you.

That also is my responsibility.

[Music]

[Comment ]

Shri Mataji: That's very good poetry, they have composed is that -In our heart Let us celebrate, let us spread (or spreading like this what you call in English ...We can say sprinkle the flowers of poetry ) In our heart let us sprinkle the flowers (to the flowers we don't say sprinkle, It could be little, little drops of water what do you say for flowers )

Sahaja yogi: Scatter?

Shri Mataji: Scatter is like this(mother symbolises downward action )not like that (mother symbolizes upward direction ) Alright doesn't matter, whatever it is ...Let us say- sprinkle or scatters flowers of poetry in our heart and then he says Let us burn our life in singing the praise of the mother. What a poetry I tell you!

14:33 Very amazing people!

(Pointing to the performance group/group of artists) These people are from Maly gaon, (pointing to another group)Shri Rampur. These are from Shri Rampur and they are from Malay Gaon.

Sahaja yogi:

They are saying that they are singing for the first time in your presence. We done any mistakes please forgive us.

[Music]

[Comment ]

The poetry is very good from the innocent hearts of these people! They are saying that You are the mother who has got Rama in your lap and Shri Krishna on your waist and you are carrying Ganesha in your hand. And that's how you have come on this earth to open our Sahasrara, to give us all the joy and the way they are describing a beautiful composition I must say, (though in music may not be )but see the song composed by them but the thoughts are very deep and very original ...May God bless them!

[Music]

[Comment]

Shri Mataji: You can sing one of the Talwar songs,...Mr Talwar songs as good Hindi songs have started ...Let's have some Hindi songs. Talwar songs as you know. Hmm

She is singing a very beautiful thing I mean ...Difficult to translate ...But what she is saying that -I ask for forgiveness and also I forgive everyone & that is the principle of Jain, Jain means "To know ". And when you know someone then you must know how to forgive and ask for forgiveness ...

When they are singing the food will be served as they are saying so ...

[Music]

[Comment ]

Another one from him. This is a very good song he has sung ...

hmm ... That's a good one. (when some Sahaja yogi suggested some song )

Sahaja yogi -Pg 2

Shri Mataji: You sing first!

[Music]

[Comment ]

Shri Mataji: Dayani Bhawani, that's the last raga that one sing is Dayani Bhawani, the Bhairavi raga.

Just a minute! There is one more song they want to sing. They have prepared it for me. So let us have it one minute. Then we will have the last one. You see these are all ...You see ... Actually, this is the beautiful poetry for their age and Also they have composed it so well ...And, so we must give them all the credit for it.

[Music]

[Comment]

ThankYou very much all of you! Your dinner is ready ...They are going to serve you here.

I have invited them to Ganpatipule So all of them are going to come there and will be our guests. At Sangamner[1:07:36 ] you will have your lunch ...

[1:07:50 /Sahaj yogi name] is saying that So many music we are putting on them, that they must be fed up with us. He says that after the program tomorrow would you like to have some music...He says in sangamner they are all out with their throats /efforts, Music If you want to have We can have music there also ...Would you like ? After the program ...Alright ...He says -You better sleep at the day time atleast.

You see, he is quite worried that It may not be up to the tune, up to the standard, But whatever it is they are already...they have to sing to you... 1:09:39

So but Dhumal is not going to sing he says. He says that they are singing, they are put to so much of strain that they will now say -Mother protect us from singing ... They are over-strained. But I think you all enjoyed. I didn't find anybody sleepy. It was a very beautiful lovable evening, memorable! May God bless you all.

[Music]

[Comment ]

One Minute!

They are saying -Look at this world, they use to torture all the saints, they took the name of all the saints like Gyaneshwara, Kabirdasa, Eknath ...All these people how they tortured them & today we all the saints are dancing on top of their heads so who has won the battle...

[Music]

[Comment]

Shri Mataji: The song is about Gabriel going to Maria and he says a salutation and he tells the news that you will be the mother of the Godson & then he says that you should not worry about it because God has chosen you. The person to create this incarnation of this world! And the third one they say that When she was satisfied she accepted the son of God Its a beautiful song in Marathi it's a Christian song as he says but it also a Sahaja yoga song...That she is Nishkalanka, she is pure, She is immaculated and nobody should criticize her on that point...

Hmm...

He has gone ! you sent him with that mad fellow Where is he? On the own, he is gone ?

You need not have gone ...

[Music]

[Comment ]

Where we have got a stone, a grinding stone and when they regrinding and revolving it they sing these song called "Kovi". And is more the rhyming at the end of it is important but while rhyming in this case She has beautifully put very beautiful idea ...Of course,they are all in my place, So I can't translate...But somebody will translate it for you later on May God bless her! ... Give her a hand.

[Music ].



Shri Mataji: You are going too fast. This is Switzerland ...This is the speedy, speedy style.  
Now let's have it in a proper so that everybody can sing and hear you ...It is like swiss train

That yaman raga you sang , the other day you have sung that song you see ...in that program where we had it in Aurangabad...

Sahaj yogi: Which one?

Which one you sang ? Yaman rag ...

sahaja yogi : Vandan karu ya

Shri Mataji: yes

[Music ]

Shri Mataji: They are going to sing Dhamal is going to sing ...

[Mike adjustment ]

Sahaja yogi: 4 number ...

Shri Mataji: Just keep it there ...

Same it is always the same. They are not [unclear 2:32:54 ]. Fourth number ...No no, that one don't put it down ...Put it on number 4 Otherwise, they will all be haved...

This surprising that in harmonium there is one note higher ...Where did you buy that one!

That is what they are telling me: One note higher than this one,...This is the normal one ...This is normal ...Ya, It's all right doesn't matter. We can play it...It's alright.

(Then Sahaja Yogis sang "Shri Ganesha ...Om bhur bhuvah swaha maha ganpati dev namah " well ...)

## 1987-1223, Talk to Sahaja Yogis

View [online](#).

23 December 1987

Talk to Sahaja Yogis

Akola (India)

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

Yes, first of all one thing must be understood, that the people who have come here from Mumbai and Delhi are not guests.

The guests are the people who have come from outside. The buses have come with their money. You are not giving even a single penny for that. Not even a penny. The buses are theirs. You people just captured the buses and came here. Left the buses here. Those people are standing stranded on the road. Instead of caring for those people, you reached here comfortably. Came back and are sitting comfortably and half the people are sitting on the road - the buses are rotting here.

You people have not come here as guests, please pay attention. Change these habits of yours. You have come here to serve and these people who have come from outside are guests. You board any bus you want, as if you have hired the bus. Last time I paid forty-five thousand rupees for you people to get on the bus. It is better that you all come on foot. And if not, then one thing can be done that there is just one bus for you. You people come out at any time; There is no time for you, nothing. Only one bus will come and that bus will come twice. You will be allowed to sit in that bus only, you cannot sit in any other bus.

Have you understood? You sat down comfortably and all others are standing there stranded - is this a good thing? These are their buses, they have given so much money, that's why we have buses today. Because of them Sahaja Yoga is going on today. Now you will give all the buses [UNCLEAR]. The number of one of those buses will be told here. And no Indian person will sit in any other bus. There is a bus for you, and it will go, come, go, come, and if you are not ready, then come on foot. Here you can't just arrange a bus for 24 hours. Although we have made arrangements for it - that's okay.

But this doesn't mean that whatever time you want you get up at your convenience, just like a king - take their buses and come. It's just as if you snatched somebody's vehicle and came by it. Now there is only one bus for you. It will go there and come back. Now in the morning you people have to - these people wake up early in the morning and meditate. Learn something from them. One should learn from them their ways and methods and how much discipline they have. The second thing is that they look after your comfort, not their own. We have booked one bus for you, that's it. We cannot give you more than that.

Who will pay for it? We will tell you the number of one bus. That bus will go and come back. Otherwise you can come on foot, what's the problem? Walk a little, it's good for health. The bus will come in the morning. In the morning time we want you to be there. You can bathe and get ready there and breakfast will be served to you there only. Or if you want, come here on a single bus - you are not many people. You are only 110 people; you can come in two buses.

Once the bus will go, will come back, then you will go and then come back, but do not touch the rest of the buses. - I will have to pay for all that. Will you people give me forty-five thousand rupees? Who told you to sit on these buses? You boarded whichever bus and came here. There should be some rules and regulations. Should ask, 'Which bus should we take and which we should not take?' Now please be kind. The bus which is for you, you only board that bus in the morning come here and your breakfast... [MARATHI] your breakfast will be served there but you don't need to live like a lord. Get up early in the morning, take a bath, do meditation and after meditation the breakfast will be served there.

You will get the breakfast there at half past eight. After having your breakfast there from 8:30 to 9:30 and there is a bus and if you cannot come by that bus, then please come on foot. People from Bombay, people from Poona, and people from Delhi - people from Poona and Bombay are living in Malgun It's accepted that you people are living there. But that doesn't mean that you can take their buses and easily come here. Should ask, "Which bus is ours, by which bus will we come?" First thing. Secondly, at

what time should we come? Right now all those people are stranded, sitting there for four hours, nobody has even asked whether those people have come or not. Those people have been standing there for four hours. You sat down, you are not concerned about anyone.

Came here and settled down comfortably. You people are not guests here. This is your country, Hindustan. People have come here from outside. You are in India, and while being in India you are still on the shores, have not become the ocean. You understood it, right? Please be kind, I feel very sad thinking that these poor people have been stranded there for four hours. You people first, 'Let's rush in fast, let's move quickly.' They are saying that, 'Everyone entered beforehand, wildly, what could we do? We are Sahaja Yogis; we are not those beggars on the street.

There should be some or the other rules and regulations. Now, please, you people are not going to get on to anybody's bus - there's just one bus for you. What is the number of your bus from here? The number of one bus [MARATHI] Firstly, we have come to such a place where we don't get anything. Neither any food and drinks nor anything else. All these things are coming from Kolhapur. We have come here because this is a journey for us - we have come to the region. And in this place we are not guests - these people are guests. Otherwise too, I notice/see that all the Delhi and Mumbai people will sit in the front and these people are sitting at the back. Is this any way to behave with the guests?

First of all we will sit down. We will eat first, they will eat later - is this any way to do it? We people are famous in the world for our hospitality and our manners, we are known in the world for this, but why do we behave otherwise as soon as we come to Sahaja Yoga? Tomorrow onwards, you people are not going to attack them absolutely in any way. And neither are you going to enter their buses; Only one bus is there for you. You come by that otherwise I don't have that much money to give them. [Mr. Nigam, Mr. Nigam] There is a lot to learn - you have come here to learn We have not come to save our lives. What is the harm in walking for young people? What harm will it do if we walk a little? You people have so many tantrums.

It's heard that it takes four-four hours for men and women to get ready. Mr. Nigam, you should keep one bus. There is only one bus for you. Everyone should come and go by that bus. Otherwise, if we want, we can keep you all somewhere else, it will be better. Now tomorrow, we are thinking of shifting you people somewhere else, so that you don't face this problem. Leave their buses for them. These have come and are lying here - they have been sitting on the road for four hours. This is not a good thing. Those poor people give the money.

It is on the basis of their money that Sahaja Yoga is running today - you know that. And these people were telling that, 'All of them pushed each other and sat in the front - we didn't get any space.' And came here and stopped the buses, didn't even think whether the buses went back or not - those people are standing there. Yes, you see all the buses are standing here. Everyone came and sat comfortably here - Delhi people, Mumbai people, Poona people. I feel sad that these poor people have come from such a long distance, they have been travelling for a whole month, have suffered a lot. Comfort-loving is not a characteristic of Sahaja Yoga. A person who likes comfort cannot be a Sahaja Yogi. Then they will tell that when we came, we had trouble for so long, then this happened. A person who faces uneasiness is not a Sahaja Yogi.

In Sahaja Yoga there is the joy of the Spirit, its comfort, its happiness. There should be no discomfort for it, there should be no trouble; one should remain immersed in its bliss. And if still one is looking for comfort here - I heard there are big fights going on who will stay in the dormitory, who will stay where, who will stay where - this is a wrong thing. At least if there are elderly people among those who are now in the tents, it is okay; let them go to the dormitory, the rest of you keep staying there. If your body troubles you, then settle it. You'll have to make it understand. I'm not asking you to go to the Himalayas and stand there in the cold air, on one leg, without clothes. This is not the case. But useless pampering of the body cannot and should not happen in Sahaja Yoga. There is no such problem.

If you go to any other place, go to Shanno Devi, go to any other place, you have to climb seven-seven miles - for that it's fine. There won't be any problem if you exert your body a little. And it's not a matter of great effort also; A nice cool breeze is blowing - can come here walking leisurely. And there is no need to do so much preparation and dressing up so much. There is no puja today, nothing, can't understand. They are saying that no person comes on time. The bus people are standing there. Not even

one is boarding the bus right now - this is wrong. Collectivity is less, that's why this happens. Now for you, you said, "We want to come on the first," we said, "Okay, please come, most welcome."

Now this doesn't mean that you are coming here as guests. If you have come on the first, then you make the arrangements. See what's going on, what's not - how can you help? These people have given much, much more money than you people. And this time around Rs 8 lakhs will be saved. Every year we have benefited from their money. I am not saying that money is everything, but they are guests. If tomorrow you go to their country, then they will never do this. They will first make arrangements for you. Everyone rushed in and came.

Tomorrow morning, all of you should wake up early and go into meditation by eight o'clock. After meditation from eight to nine [MARATHI] you will get breakfast there at nine o'clock. Now it is not like if one person is sitting then two others are not sitting. Someone who does not come there at nine o'clock, will not get breakfast. Breakfast will go from here to there. After that you all please come here by 10 o'clock. You have time from nine to ten, you can have your breakfast by then, after doing everything by ten o'clock you're here. Leave from there, there is a bus for you, that same bus will come, you can reach here by that bus. Then we will return that bus, then you can come here (again) by that bus. In this way you can come and go by the same bus.

We cannot pay for six buses. Another thing is that if a driver has to work for more than eleven hours, double the money has to be paid. From tomorrow the program will start here from 11 o'clock. Everyone should reach here by 11 o'clock. There will be a program here from 11 am to 1 pm. Whatever we do in it, whether we give speeches or do anything, will do. The program will start properly from tomorrow. And after that you don't need to go. You may eat here and lie down here as well if you wish. You may have tea etc.

and then leave. After having tea, you go there, get ready in the evening time and after that you should leave from there around six o'clock, by six or half past six. So here your program will start from six o'clock - six, seven, eight o'clock. And after that, till nine-nine thirty, maybe till ten o'clock, after you have had your meals, there will be a two-hour music program. This sort of arrangement is there - or six, seven, eight [MARATHI] [MARATHI] This is how it can be done. At the most it will take half an hour to walk from here to there. But now we have got used to the chairs - we can't walk that much. Anyways, I'm not asking you to walk but at least understand this, that if you sit in every bus, My condition will become worse. Last time you did the same thing and put me in a lot of trouble. [MARATHI] 7965 Okay, the number of the vehicle is 7965; The driver's number is, Mr. Patil.

[MARATHI]

And they say this to them, and when I said they started discussing. [MARATHI] Now I must not be displeased - we must keep the Goddess pleased. Should be kept pleased and is pleased when austerity comes in a person. Comfort loving people cannot do Sahaja Yoga. They can fight, can argue, can talk nonsense, can say all kinds of scandalous/odious things, but comfort-loving people cannot do Sahaja Yoga. You people should stay here once you come here. Stay here after having your meals if you want to have tea, because who will now run with the tea for you? [MARATHI] Yes, so they are saying that after having food here, there is a bus which will take you, the same bus will then take the other party and they will send tea along with it, then you have tea there and after having tea, you all come back by the same bus. And it's My instruction, that any person who is an Indian, must travel by the same bus. Otherwise these people will report tomorrow and a lot of money will have to be paid.

These bus people are also yours. And this is your government and your own expenditure. I am told of such huge expenditures, what can I do? Have you understood? So now please be kind, you do not have the right to sit in any bus you want to according to your wish. Just one bus has been arranged for you; Whatever will be its cost, we will pay it. If you don't want to give then don't give. Just one - have you understood? There's no need to take a single rupee from them - it's useless. We will settle those accounts.

But those who do not come in the bus will remain there. Please do not come by someone else's bus. If even one person sits in another bus, I will have to pay a lot for it. So please be kind to Me. This happened last time, and it's happening this time too. Those who are elderly should shift to dormitories, wherever they have to go And those who are coming will also stay in the dormitory. A bus will be over there for you. You can come and go by that - one bus is enough. In Delhi too you people stand in

queues for hours. Has Lordship come in here?

Well, [UNCLEAR- ANY?] whatever it is. Today did not start off well, I'm feeling very sad. Poor people have been standing there for four hours. You did not let anyone come and brought the bus here and left it - it's a matter of great sadness. So now ask for forgiveness in your heart and say, "Mother, I will not do such a thing next time onwards. A very wrong thing has happened and feel very sorry." Now I will tell you about the next programmes, which you should listen to. In the next program, our program will be as I told you. That there will be meditation after waking up in the morning, then you come here by 11 o'clock, You reach here after having breakfast etc and stay here till lunch time.

After that go back, take some rest, then drink tea and after having tea etc and again, while coming here in the evening, remember that you have to reach here by six o'clock. So the bus will come there, come by the first bus at six o'clock, then come by the second bus, and then we'll start the program here from six,six-thirty. Otherwise it doesn't take much time; it's just that you people don't care about them. Should care for them, should ask, 'Did you have any tea etc or not?' And from tomorrow the program will be in this manner. Tomorrow is not the 4th, it is the 3rd - tomorrow is the 3rd. More people are coming on the 3rd. And the people who have to shift on the 3rd will be shifted and your tents will also be brought here and set up. So it would be better if tomorrow you all stay there only after tea, after breakfast. And your - because your tents are going to be moved from there.

And your stuff - Now like when these foreigners came, they picked up all their stuff and brought it with them. Had to call a tempo for you people because you never carry things by your hands. Have never done till date, we are not coolies. Everyone is a Prime Minister here. So for that too, you people put your luggage in the same bus and bring it here. The tents will be pitched here; The tents will be taken down/dismantled tomorrow morning. When you go for meditation, before that the tents will be dismantled and set up here, so that you will have the convenience of bathrooms and all the arrangements will be made. So after having your meal here you go and stay there. Now whatever your luggage is, that luggage you have to take it to those tents, before you go to eat. So for tomorrow morning's program you people should have a program that you shift your arrangements from there to the tents.

So as soon as you wake up tomorrow morning, you will have one task that - these people may do whatever they like, because they are stationed there only - Pack up all your stuff, get everything in order, and be prepared, tomorrow the tents will be dismantled and the tents will be set up here. And your arrangement will be made here, where there are plenty of bathrooms You won't have trouble; you just have to pick up your luggage and bring it here. Those people, you can lift up, these people cannot. Okay, raise your hands who all can lift up. Just two men and no one else? What about women, won't women pick up? Come on, pick it up and bring it. There is no arrangement here. There is no other arrangement for lifting the luggage, so what should we do? [MARATHI] Okay, a tempo will come.

A tempo will come for those who cannot lift it at all. As such foreigners will also help you. We have to request all the people, who have come here all the way from all other countries, for one thing, I'm sorry that, you see, there has been no proper direction to these people and they occupied all the buses and so many foreigners were left behind. There are five buses for the foreigners, only one bus, five....

## 1987-1224, Talk to Sahaja Yogis: We Are Here For Our Ascent

View [online](#).

24 December 1987

Talk to Sahaja Yogis

Pune (India)

Talk Language: English | Transcript (English) – Draft

### We Are Here For Our Ascent, Pune

You have come for your ascent, for a pilgrimage, and certain things have to be borne in mind – that we have to see that our thinking has to go down first. I don't mind suffering, but my suffering doesn't help you much. So I have to request you not to say, "I thought."

Then I've seen people go on lingering about. There's no movement, very lethargic movement, very slow movement, as if they have taken some sort of an opium or some sort of a drug. You should see, all the Indians are alert, especially in Maharashtra. They're very alert people. And the alertness you have to achieve – not to just roam about here, roam about there, stand there. Everybody has to go and call. We are doing no work here at all. They are doing all the work. I'm sorry I have to say that. They are the ones who are working out the thing. We have just to move from places to places. But there also the movement is so slow sometimes that it is impossible how to get round you, like small children to call this one, call that one for anything. It has to be a fast movement, it has to be a quick movement. You have to work it out in a very quick manner. Everything has to be done in a very smart way, as they call it. But on the contrary, I find that people lack that quickness. You all have been not drug addicts, and those who have not been should pull out the ones who have been. On the contrary, those who have never been drug addicts behave just like drug addicts. It's something surprising. It takes them half an hour just to get down from the staircase.

Now, you have to be alert henceforth, absolutely alert – what you are doing, where you are going, how you are living, what is around, who are the people, find out about them, make friends, try to know them and also try to do things which are necessary to make you quite equipped and alert. Alertness is very important. In Sanskrit the word for that is daksha, and that is in very few people, I find. The rest of them also try to drag them down. I agree, sometimes you have less sleep. You can sleep in the daytime. You can take rest in the daytime. But the way we are lethargic all the time is not going to help our Kundalini to rise for us to achieve our attention up to the Spirit.

Then another point I have seen that you sit down anywhere, say it's a music program. Suddenly you start giving bandans. It's madness. Or suddenly you start raising your Kundalini. It's stupid. It should not be done that way. You have to sit with dignity, with understanding. Others are watching you and there is no need to give bandan, for I am sitting here. What is the bandan? I'm giving you the bandan all the time. So there is no need to start doing any bandan or anything.

We have come to certain conclusions about certain weddings. Certain weddings, not all of them, and it will take some time because all the list has come up to us rather late. So I may not be able to come up to Brahmapuri, but I'll directly meet you in Kolapur.

Maybe Brahmapuri program you can enjoy yourself and meditate. Now don't waste time. It's a very important time. You have come to India, spending all this money, not to waste your time, and just for some little holiday. Meditate. Sit down for meditation every morning. Try to sleep early. Try to get up early. Finish your things in a fast way. Try to compete in getting faster and faster and don't move lethargically into places. It's better you learn to run a little bit. In America everybody runs, but when they come to India, I don't know what happens to them. They all... as if [gesture]. So that should not be so. We have to respect our time. That's very important. The time is so important. You have come here at a time where certain things are working out very well. The cosmos is very helpful. Yesterday, I just raised the Pingala Nadi and it became warmer. See it's quite warm today. It was very cold two days back so it has become warmer. So the whole cosmos is trying to help you. Everybody is trying to help you. But if

you still remain in the same static stage or into the same lethargic stage, they'll also give up. So please see, compete in getting up earlier, compete in finishing bath earlier, compete in putting everything neatly. All of you should put everything neatly. Be smart and be quick.

Then you shouldn't do all these things outside, should not pay attention to nonsensical things. This I also have noticed, that the attention is not good. You have to improve your attention. Try to put your attention while walking or anywhere on the Mother Earth. It's better. Better keep your attention on the Mother Earth. There are thoughts that are coming to you. All right. You just see that you stop the thoughts. Even now I see some of the ladies and men have wobbly eyes. That's very wrong. You can't afford to do that in Sahaja Yoga. If it is so, try to put down your eyes because these eyes cannot allow your Kundalini to rise. You have to have innocent eyes without any lust and greed. Now I always say, all sins are forgiven, but not after realization. They are added up, sometimes multiplied. After realization, if you start doing all these nonsensical things again, you'll go down very fast, very very low, so low that we won't be able to take you up again. So be careful. To think that all sins are forgiven and we can put our attention anywhere, we can see this side, that side, watch everyone -- that's not good.

Please, now this lady, look at her, where is she looking? Ask her. Her attention is all over. Where are you looking? You're looking here, there, there, there. That's not proper. You have to keep your attention straight. If the Kundalini has to rise make your attention in the center. Don't allow it to go this time or that time. You have come here with great difficulties, and now don't waste your time. There's nothing to look outside, everything is inside. All right? So please don't put your attention on the sides. Just try to pull it inside.

Now in the puja, of course, it works. You do feel nice. Suddenly you rise. Agreed. But still what happens that at the puja I find that the vibrations are not sucked in. The reason is, at the time of puja, you must try not to think and try to suck my vibrations more. Pay more attention to me. Formerly I found that when it was the mantras, your attention was spreading out. So I said, "All right, now you sing a music." ... Now your attention at that time is not on the puja, but on the music. It's a kind of an entertainment that starts working out. I don't know what to do, how to make your attention enter into it, to go deep into it. We have to work hard. You see this gentleman who is mad, or whomsoever it is. How much he has suffered. We are such lucky people to be together, to be moving together with full understanding and dignity. Even if you have been for three days in Sahaja Yoga, you can do it if you have decided on that.

So remember, sins are not forgiven at all. They multiply. Be careful. Be careful. It's a very important time. You have spent so much money, so much time coming down here, all of you. It's not for anybody else I'm saying. I'm saying it for each one of you -- to sit down, meditate, keep your attention in the center. All the time see where is your attention.

Now also when you talk, just talk about Sahaja Yoga and nothing else. The best thing is to talk about Sahaja Yoga. Especially when you are in the city, you'll find your attention will be disturbed. But if you stand on your two legs, if you have your own personality, if you have your own depth, nothing can move you. Nothing can move you. So develop your roots deeper and deeper and deeper and stand by yourself. Don't get disturbed by this happened, that happened.

Also, it doesn't behoove any one of you now at this stage to say, "I was caught up because somebody else was like that, because somebody did like that. This doesn't behoove. There's no need to say that. You have to be all right and nothing can spoil it. If you are not all right, you'll get spoiled. There are so many other things which you have to look after, which I'm sure your leaders will tell you, but one of them I feel that you just start sympathizing with people with whom you should not, and you are not bothered to see what's wrong with you, but try to see what's wrong with others, which is not the way we are going to improve.

We have to respect our realization. We have to respect ourselves, and we have to respect our personality. We are all saints, and through this saintliness, all the best things of the heavens are going to come down to this earth. We have a big responsibility. We have to be pure people. We have to be simple people and all of our complications should drop out. I hope my words act as mantra on you, and that all of you try to follow a path of ascent and not of descent. Don't talk too much about things, especially before meditation and after meditation. Try to keep quiet for a while. To be quiet itself is very great, and also if there are thoughts, then you have to say, "Not this, not this, not this. Disturbances should not upset you, any disturbance whatsoever.

I hope this time we are going to achieve a lot because I have a feeling that this time, in all the pujas, I am really working very, very hard – very hard. And if you people little bit, little bit decide that we are not here for enjoyment, for buying clothes or saris or anything, but we are here for our ascent. If that is decided in your hearts, I'm sure it will work out. Please try to control your attention. Control it. Chitta niroda. Control it. Where is it going? See, "Where is my attention going? Ask, "Where is the attention going?" Ask yourself, "Am I there or am I out?" Otherwise you'll have very funny awareness, very funny awareness. Not that you're not intelligent, not that you are incapable of understanding what I say. Only thing is whatever I say is not recorded, and even if it is recorded, it is used for others. "Mother said so, so you are that, not me." If you see this point, all right.

Everybody has improved a lot coming to Sahaja Yoga. Everybody has got a lot of peace within themselves, and joy within themselves. Now what we have to do is get to the climax where nobody can touch you, where you'll be touching others, not others touching you. They'll just come up to your feet and then you have to pull them up. I hope this time we are going to build up all that. Actually the music she sang was that if the guru does the krippa, then one krol of your sins can be forgiven. It's a fact. That's true, but not after realization. Nobody says that after realization it will be forgiven. It is before realization, and after realization you should not believe that it will be forgiven. Try to reduce them. Reduce things which are wrong, which are against your ascent. Try to reduce them. Try to reduce them. Gradually, try it -- that the ego and superego, these are the only two sins we can commit, will be reduced and you'll feel very much better.

I hope you'll be very comfortable after leaving this place. Today you must have been to some place. I don't know where you went. Did you go to Tukaram's place? Now about weddings, people have been asking. We could read the names of the people...

If somebody has done something wrong after realization, the whole body feels it, especially your Mother. So be careful. You have to be very careful. All right? So you promise me today, because tomorrow is a great day. Promise me that before doing any such things, collectively or individually, you will try to find out whether it is correct or not. Today I have told you very clearly. All right? May God bless you. ...

Those who are sneezing, those who are feeling the hayfever and all that, just try to treat your liver and you'll be all right. All of you who have got cold or who are feeling what you could say sneezing or flowing of cold, all of you should know that you all are suffering from liver trouble, all right? So take to it in this manner. Look after yourselves. You are so precious.



## 1987-1225, Christmas Puja: Reach Completion of Your Realization

View [online](#).

25 December 1987

Reach Completion Of Your Realization

Christmas Puja

Pune (India)

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

Christmas Puja. Pune (India), 25 December 1987.

[English Translation from Marathi - missing]

[English Transcript]

Today is the great day, when a great son of the Goddess was born, at least it is celebrated today. And you are all assembled here to celebrate the birthday of Christ.

You already know how He came on this earth, and what was His great work. But we must see to the subtle side of Christ. What was His power? Christ's power was, of course, Omkara. His power was Pranava.

But the essence of Christ was tapasya, tapasvita. He is the incarnation of tapasya, and in that incarnation is a sinless personality. He's sinless.

Of course incarnations never commit sins. But apparently things that look like sins are also not in His life story.

Like one can say that Shri Rama gave up His wife, so it is a sinful thing.

Of course those who understand the subtleties of Shri Rama's life will know that it's stupid to say such a thing.

Or Shri Krishna's life, they might say He married so many women.

But in Christ's life you do not find anything that could be pointed out as a mistake, even a slightest mistake. It's a very straightforward life, absolutely pure life and doing no commitments of ambiguous nature.

But it's very surprising that Christianity is just the opposite of what Christ wanted it to be. They painted Him so differently, brought Him out so differently and made a mess of His life. Terrible mess I must say, because He was the person who tried to keep to the maryadas of the dharma to the maximum.

And while the Christians stretched their imagination to such an extent that their sinful life is shocking, the kind of sins they commit is extremely shocking.

For example, He said in a very subtle way, "Thou shalt not have adulterous eyes."

Even in Sahaja Yoga I find people still have this problem.

What a sinful thing to do to Christ. For Christians to have such eyes which are adulterous, and they are the people who have the maximum number of this sin.

Not only that, but they generate it, they give it to others. Those who go to them, they develop it. Those who meet them, they take it up as something very great and elite. It's such an infectious horrible stuff, and even after coming to Sahaja Yoga if you do not understand, I cannot say what one can achieve in life.

Because he's the gate. You may cross over all your chakras, but if you are closed at that chakra you cannot get out.

The kind of sinful life people are leading in the western country has to be absolutely condemned and has to be thrown out of it, and nobody should explain it. Nobody should say that it is something, is just a sin, and all right, Mother will forgive, all this kind of a nonsense. Is the greatest wrong you are doing to yourself and to Christ.

The abandonment of your character, which was just the opposite of the golden character of Christ. He burnt Himself like chandan, sandalwood. Like gold He came out of that fire of hell to burn away all that is sinful.

So the first attention of anybody who wants to cross the Agnya has to be a sinless life, and that is what one has to realize that how, in the West, they have become all anti-Christ.

On this day of His birth, one has to say that a great life, a great personality, was not only wasted, but perverted, misused.

Just can't believe, how can you use the life of Christ for doing all kinds of nonsensical things.

We have one instance where Christ converted water into wine. I can do it also - very easy. The wine is not the alcohol. Alcohol is the rotten wine. You have to rot it for days together and the more rotten it is, the more old it is, then it is regarded as something very expensive.

The whole idea is so ridiculous, I tell you, so repulsive, absolutely below the dignity of human level to bring down Christ into all these social lives that you are leading there.

For you it is important now, all the Sahaja Yogis from the West, to stand up and make your life pure, make yourself pure, and hate all that is created in the name of Christianity.

Actually, thank God, they have found out now the book written by Thomas who has described the Gnostic way of life, where "gna" means "to know". In Sanskrit language, "gn" means "to know", "gnya". So he has described very nicely the gnostic light.

This Gnostic Bible, or whatever you may call it, says about a personal experience of achieving God realization, self realization. It talks about Sahaj Yog out and out.

Thomas on his way to India, went to Egypt and there he has put this in a big vessel of some metal. Thank God it was done in Egypt, otherwise in any other place they would have used it for some other purpose. And already it would have been a perverted thing.

It's important, and very important for all of us to understand that the first and foremost thing for us is to purify our attention. And for that Tukarama has said, "Thank God, if I become blind is better."

He was born in a very humble place because He was a tapasvi. For a tapasvi it doesn't matter where you are, whether you are in a humble place or you are in an elaborate place. It doesn't matter where you are born in a very humble way.

And this humility of His is never, never expressed in the western lives. On the contrary, I find they despise people who are humble, the humble abodes are despised.

Now it is for you people to bring back the glory of Christ, to bring back the dharma of Christ, to reflect the great image of Christ.

When people say that you had no ideals, I'm amazed. Who could be a better ideal than Jesus Christ? Can't think of anybody better, but nobody tries to follow Him, only try to use Him for wrong purposes.

Christmas means they are all must be drunk already everywhere, already drunk, and maybe they might have had all kinds of programs to show that they are absolutely insulting Christ.

So today we have to pray for them, that may God give them some sense, not to do these things in the name of Christ. They can do in the name of Satan is all right, but in the name of Christ to do all these things is extremely wrong.

So coming to His Mother, She was the power behind it. And in India still all those people who believe in Christ do respect Her as something like a Goddess. But other Indians, who are not Christians, really think Her to be Goddess, and they visit Her temples all over.

She was Mahalakshmi. And She was Mahalakshmi, which shows that people who follow the Mahalakshmi principle are beyond the material understanding of life, beyond the Lakshmi principle. On the contrary, what we find, they are extremely conscious about the material wealth.

You should see how it shows so clearly. Anything that they will buy, they would like to buy something that can sell. It must have a guarantee.

Even if they want to have anything like a small little spoon, they would like to see a brand behind it. All the time they are thinking what can they sell and what can they buy to sell it. The attention doesn't go beyond that. Moreover, they are very much impressed by people who wear something rather expensive or unique.

One day I was wearing a ring, I think, it's an old ring of mine. For me it was nothing, I mean I just thought it's an old ring and was matching with the sari, so I wore it. Everybody started saying Me, "Madam, Madam, Madam." I said, "What has happened?"

Started looking, I'm wearing a simple sari, what is it? Then one lady asked me, "Is that a real ring?" I said, "Yes, yes, yes, so?"

"Oh Madam, Madam, Madam!"

I was amazed. Otherwise, I had no value. Except for that ring, for which I had no value at all. I just wore it by chance. It's an old ring from my family. All right, it might be real. So what? Immediately you become "madam" if you wear a ring.

It's very surprising. But in this country if you are going in a big car, people don't like you much. If you are going in a big car, and you want to buy some vegetables, they will say, "Oh, how much black market money have you got?" Not much respect for people who have money. Of course you are expected to dress up according to your status in life. But that's all.

Those who wear do not have the consciousness, and those who see them do not have the consciousness.

It is something very surprising, that where you are supposed to be worshipping the Mahalakshmi principle, people just get absolutely blown off if they see something extraordinary.

I have seen people, I mean very, supposed to be, you can say high class ambassadors and all that.

If they come to My house they would like to turn the plate to see from where it comes, or they would like to, even to see the spoon from where it comes. It's very surprising.

Actually, we do not know in this country what comes from where, what is the mark. We don't have any marks, nothing of the kind.

And we are existing alright, nothing wrong with us. This kind of mental attitude towards life and the mental projections towards life makes you absolutely gross, while Christ was the subtle, complete subtle. It was nothing but subtlety itself personified.

He was so subtle, He was such a sukshma that He walked on the water. He was nothing but pranava, just vibrations. He walked on the water.

There was no jada tattwa in Him. There was no gross principle in Him, and while the people who follow Him are following nothing but the jada tattwa.

I have to now request you all today to understand that when we are celebrating the birthday of Christ, we have to imbibe his qualities, his subtleties, his greatness.

Also, I would request Indians, because they are also becoming westernized now, thinking that western people are the wisest. They have to understand also that we should try to be subtler and subtler, and not gross, and this is what is important in Sahaja Yoga culture.

In Sahaja Yoga culture, our attention is on the subtle things. On the beautiful varieties of subtleties. To see all the sweetness and the goodness, all the artistic, aesthetic projections of human mind. Not the gross, not the grotesque.

It is going to be a new culture for us. We have started the dharma all right. But every dharma has to have a culture and we are the culture of sukshma, of the subtler life. That doesn't mean we should be untidy or any way funny type, (very?) funny looking people. Subtler people are the most beautiful, are the most congenial, are the most idealistic, and are the most honorable like Christ.

So for us the ideal is Christ. Of course, I don't expect you to crucify yourself. But always willing to sacrifice, coping with all the discomforts and problems and not talking about yourself, not worrying about yourself, not discussing other and judging others, but giving assurances to people, that now we are at this level, we'll be at a higher level, and all the world has to come up to that level.

Very positive talking, very positive thinking and very positive doing is the way you can really follow Christ. Whatever He had to do, He did it with such grace and beauty. That is what it is.

So we have to be born like Christ today. You are all born like Christ because you are born without the Father, by the Holy Ghost, just like Christ was born. But look at Him and look at yourself, born the same way as He was born.

So you must respect yourself as He respected Himself. And the way He worked out His resurrection. In the same way, you all have to work out your resurrection, and that is very important.

Today you have to just ask just one thing from Me, that "Oh, Mother, today we ask you to give us that power of penance, of tapasya of Christ." I wish this would be granted today and you will become tapasvis.

May God bless you all.

(At the end of the puja, before Aarti, Shri Mataji does namaste and says)

Happy Christmas to you.

Yogis: Happy Christmas, Shri Mataji.

Shri Mataji: Today you have sucked my vibrations alright. May God bless you all.

(After Aarti)

May God bless you all.

[Note in the original transcription: After the puja, Shri Mataji commented that this was one of the two most powerful pujas we have ever had. She also said that it's easy to be Christ, but it's most difficult to become the Mahalakshmi, and at this puja, that was accomplished.]

## 1987-1230, Talk: Marriage and Nirvikalpa, Evening Program

View [online](#).

30 December 1987

Cultural Event

Kolhapur (India)

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

Kolhapur (India), 30 December 1987.

[Talk]

After coming from a hectic shopping ... have you been able to get your chappels. Yes? Not yet. Even tomorrow morning you can do some shopping if you want and you can go in the afternoon from here. You have reach there at about 9 o'clock or something.

Today when I was coming from the shopping, I couldn't get into the car. One foot was inside, and another would not leave it. So I came out of the car and then I knew that Mahalakshmi's temple there were bells ringing and the aarti was on. So [INAUDIBLE WORD] Mahalakshmi didn't want me to get into the car. I had to stand outside 'till the whole thing was over. And then suddenly everything was all right. My foot was completely glued and I couldn't lift it. First I didn't know what was happening, then I suddenly [I... del] realized, and I felt that still the place is, despite all the nonsense they do there, still the place has got lots of vibrations, and is still there the Mahalakshmi's temple.

Now, we have to understand, that in the name of religion so many wrong things have taken place. They are doing all kinds of wrong things. It's all anti-religious activities. For example, in this beautiful temple of Mahalakshmi where there is a swayambhu of Mahalakshmi, which has come out of the Mother Earth, people are using black magic. There are tantrikas sitting. In the back of the temple also [ON THE...del] in the days of Navaratri you get ladies and the bhoots come in them and then they start dancing in a funny way. These are not ladies, these are maidservants mostly. And they start talking. When they start talking they can tell you what is the horse number, how much money is involved, and where is the money hidden, all money-orientated and all kinds of very selfish and self-centered questions they answer. And many people who are anxious to know something like that go there and ask questions, and what they do is to breath into small little [POTS MADE OF...del] earthen pots, call them as [SOUNDS LIKE dagri] and they blow into it. And as you know that it represents the Mooladhara, Gauri's place, and when they start breathing in, their bhoots start driving out the auspiciousness and they become possessed. But why in the temple they do it is the point. One may ask the question "Why is it done in the temple, why not anywhere else?" The answer to this is [THIS...del] as simple as that: what I have seen is that people who are possessed get exposed in my presence.

Now there was a gentleman who came all the way, say from Italy. Was quite normal, behaving normally, and supposed to be a financial advisor or something, imagine, in a big way, but as soon as he came here, and as soon as, I think, he heard of Me, or was in your company, suddenly he went amuck. Secondly, [THE...del] another fellow also who came with you might have been normal to look at, but as soon as he saw Me, or maybe his kundalini was arisen, he became mad. Because there is light, and in the light the negativity shows. At that time one gets a little puzzled, and starts thinking "Now what has happened to this person, after all this person is a seeker and he was alright and why should it happen?" But that's the danger. Going in the light you get exposed. I've also seen people who are otherwise sound normal in Sahaja Yoga also, but once they come before Me they get just stunned and something goes wrong with them.

Not that they are not seekers, they're all seekers. But there's lot of negativity within them. Some people who are hypocritical also get exposed. Or those who have wrong intentions, they also get exposed. Or some people who are negative and lethargic, or sort of have lost their awareness, also become quite evident and one can easily see that this person is possessed.

Now, if you are not aware enough, if you are not alert enough, then you must know that you need real correction. And for that you

must really assert yourself. Work it out and tell your leader that "Something is wrong with me, and please correct me." Also I would request all the leaders of all the nations that they should never side or support or try to cover up any one of their problems, we can say, because by that you are destroying them. You are not helping them at all. There should not be any sympathy whatsoever, for people who are negative. You have to get after them, you have to get them corrected, you have to tell them off. But what I have seen sometimes, there is a tendency to support the person who is negative, and then that person goes on drifting and ultimately falls into a trap.

So best thing is, not to sympathize with them, but to tell them very frankly that "You are possessed, you are not aware, you are very lethargic, there's something wrong with you, you better sit down, get yourself straight." Ask them to beat themselves with shoes, ask them to sit in the water. Do what you please but see that all these people are corrected, otherwise your leadership has no meaning. Many leaders are kind, good and sweet. That's not sufficient. Sometimes you have to take things into your hands, you have to be responsible.

Now there is something I found out, that some people who came with these mad people didn't show that responsibility. That was very, very wrong. You should not have brought such people. You should not have behaved so irresponsibly and then when you had to attend to them you were somewhere else. This kind of thing is also very dangerous, because under your guidance only I allow people to come here.

Now the whole understanding should be such that, what are we achieving? I have seen some people, when I say something, they start talking too much. If you tell them to shut up they'll react so much their face will immediately go in a very clumsy manner. Supposing I'm saying something sad, they'll become sad. Then [SOMETHING...del] if I'm saying something good, they'll become nice, like an acting is going on. That's not necessary. There is no need to act and do... Anybody can make it out that you are acting. So best thing is to keep quiet, to be possessed of yourself. You have to have self-consciousness about it, that you are not trying [TO PUZZLE...del] to express yourself in a way that should not be. I've seen some people, if you say anything to them, they'll just shrug their shoulders, they'll do like this, or they'll turn their heads like this. Some people have a habit of too much shaking their head going on, like this, for hours together. I've seen, is very common to shake your head continuously to say yes. If I'm saying something, if they like something they'll go on like that. I don't mean that. You don't have to shake your head. I know you are understanding me, liking me. It is a very big ego business. Because it is sort of an assurance, "Oh, I understand you," that sort of a thing. And also it is a big right Visuddhi problem. If you go on like that your Visuddhi can never be improved. So you have to be very careful with your neck. Should not move your neck too much, shrug your shoulders too much, shrug your hands too much, or take out your hands, talk like this, you should not. You should talk at a time when there's a lecture you're giving or something, little bit. But I think it's also a Western style nowadays. It was not a fashion before. But nowadays is to take out all your hands, talk like this and talk like that. Is not proper because that spoils your Visuddhi completely. Shouldn't use your hands for useless things - they're very precious hands and they must be respected. You are very precious, you are a yogi and also you are a realized soul in Sahaja Yoga.

Compared to all other yogis you are much more important, because you are responsible for evolving this new generation, creating this new age. None of the yogis could do that, that you are going to do, so you have to be very careful when you talk, meaning your hands should not move too much. I've seen people talk like this, talk like that, or all the time their hands are throwing. So better tie them up. While talking try to tie your hand to others to see that you don't move your hands too much. Always such people will have bad Visuddhi's. So try to say something, as far as possible, without much movement of hand. Maybe up to your fingers, or alright, hands alright, but the whole hand up to the elbow, there's no need to give trouble to your hands and to your Visuddhi.

Shrugging the shoulder is a very common thing among Western side, I mean India, people never do that. If you say "Is it alright?" they'll say like this. I don't know what is the meaning, but it means something. Might be meaning "yes" or "no", I don't know which one it is. And it is something that affects the Visuddhi very much. Affects the Visuddhi. Unknowingly you are trying to give problem to your Visuddhi. Unknowingly. So shrugging should not be there, up and down, any way should not be done. You should not jerk out your body. Suddenly you should not jump too much. You should not sort of suddenly, some people have a habit of jumping into something, or suddenly to take a turn of your body. That should not be so.

Your movements should be slower, and not jerky, but should not be lethargic, also. All this is to be understood in case you are fully aware. But if you are not fully aware, then you might do it, you may not know it. That time the leaders must see. Leaders must see how people whom they are looking after are behaving. This is one of the most important things that a leader has to do. How their behavior is, how they are talking to each other, how they are creating problem. Now we have some Sahaja Yogis who have come for the first time to Ganapatipule. I have to say that Ganapatipule is a very important place in Sahaja Yoga. But we came to it much later, because in the beginning I thought it may not be possible for people to adjust themselves in Ganapatipule, and maybe it is too much. Because there everything becomes too much. Everything is too much for them: "Mother, it is too much." I said, "What has happened?" "I've got cold in my hand and in my head - it's too much!" They want to do it slowly. First it should come out of the head, then out of one finger, then another finger, then third finger, otherwise it is "too much!" That's a wrong attitude. As if they are frightened, but you are not. You are not frightened. It is a ego type of talking, that I am something great, and if I am to be given something it should be given piecemeal." It's all ego style things which looks very sort of sophisticated stuff, but is a nonsense. Mostly people who are very egotistical, they talk like that: "I thought it was too much." When you say "I thought," then remember this is not "I" that is your spirit, but it is your ego. So I have told people that give up this mantra "I thought," from your tongue, from your language, from "I thought." That is one thing, thinking is not allowed in Sahaja Yoga.

You must know that [I...del] whenever I have to answer something or if I have to talk to someone about something, what I do is to just answer so quickly that another person is really amazed that I don't think before answering. Now, because I know if I start thinking the other person would think of another question also, but I don't need thinking, so I just answer it right there. In the same way you should be prepared, that once somebody is asking a question to you, then you should have the full idea what you are going to answer. So the best thing would be for you, in your privacy, to think of 10 questions that may be asked. Then you think of 10 answers that you'll give.

Now, I think we'll be having something like a brain trust or something we'll have in a seminar [inaudible] and I would like to see how you answer those questions. Answering shows, not the personality which is brilliant, but the personality that is Sahaj. Because in the Sahaj manner you get the answer quickly, you don't do any drama, you don't become hypocritical, but straightforward you know the answer. And you can say "This is the answer." You don't have to think about it.

Now, if you go on using in between like "Aaah, mmm" - finished! When you are talking to someone, somebody is asking you a question, especially for leaders I would say, and when you become the yogis and you become the gurus, anybody asking you questions if you say "Aaah, mm, ee, ah." - finished. You have to immediately answer it very humbly, not with any arrogance, but in a way that baffles another person. I'll give you some examples.

For example, first time I was confronted with the BBC people in England. You know English can be very very nasty. And, especially BBC. So the gentleman came and asked me a question. First question he said was that, "Why are you in England?" I said, "My husband is posted here." "But why don't you help your people?" I said, "Is there any wrong in helping English also?" Then he didn't know what to say. [SO...del] So then he says, "But don't you think they are so poor and it's something wrong there? You call yourself spiritual, and why should spiritual people be that poor?" I said, "Because they are good. And, if I am not rude, can I say one thing? How are they so poor? 300 years if somebody had ruled in England, what would have been your condition?" Just he kept quiet on that. Then the third question he asked me, which was even more arrogant, he says, "But you have such a population problem, and this and that. You must attend to it." I said, "How can I attend, you see you all are responsible for it." He said "We?" "I'm sorry to say," I said, "but it is so." He said, "How?" I said, "If I tell you you won't believe." He said, "How?" "Is said, in England every week there are two or three children are killed by parents. I have heard that it is in London city that it is happening. Now what child would like to be born in this country?" Just kept quiet.

Now this is like handling that kind of people. Then there are people who can be very, this thing, like, I met somebody, he said, "If you give me Self-realization then I will take you to the [INAUDIBLE] in Italy." I said, "Alright, come along. Sit down." So I knew he had certain things in his head (of course I didn't know if you can find out that) but I said, "Alright, get some water." He bought



some water, and put my hand in it. So drank it. He said, "Is it wine?" I said, "No, it was water, you brought it, I didn't bring it." "Yes, it was water, but it's wine." I said, "That 's what Christ did." "Aah, oh I see!" After that he got his realization in no time. So I could feel his Agnya was catching. I said, "Something has to be done about Christ." If you find somebody with a big Agnya, soft him on Christ. Say something about Christ. Soft him on Christ. And if you soft him on Christ, you'll be amazed he'll be immediately come 'round.

So, as soon as you find anybody with any chakra is catching...Of course you have to be very aware, I mean if you are feeling only your chakras and not his chakras you would be doing wrong thing. But if you can find out what's wrong with the person, then just work on that chakra yourself within. And while talking to him also, just bring him on that line. So [INAUDIBLE] opened down. And then it's very easy to give realization or to talk to a person. But in case a person is very very difficult then there is no need to discuss or argue with that person.

Only in Sahaja Yoga you have to work it out with Sahaja Yogis, and you have to go to a great extent. Sometimes I feel I'm wasting a lot of energy in these useless Sahaja Yogis who are good for nothing, they are for namesake Sahaja Yogas. They go down. And you ask them... "I don't know..." "Why are you doing like this?" "I don't know..." Such people should be really thrown out of Sahaja Yoga. They are such disgusting people, they have no respect for themselves, they have no respect for Sahaja Yoga, they have no respect for the kind of a work you have to do. Such a great work I have started. They have no understanding of anything. They are just like liabilities sticking onto Sahaj. So this is another point one has to see, that, if you find anyone like that you just go and report this to the leader of that particular nation. There's no wrong in it. If you find anybody misbehaving you just go and tell the leader. So this climax point won't come and then you won't have to bother. And if you find then anyone talking ill about Sahaja Yoga, or is doubtful in nature, or in anyway not up to the point as we can say, you better tell the leader of that nation that this is [THIS IS...del] what it is. And from this point of view we think that she is not alright, or he is not alright.

And one should not feel bad about it, and then the leader should take that person to task, need not tell the person the name of the person who has reported. But that doesn't mean that you all the time carry tales and things like that. Is a very wrong thing. But if you find something very seriously wrong, you should go and tell the leader, and leader can judge for herself or himself whether it is wrong or right. Then let the leader take the action and you just don't worry about it, leave it alone. That is how we are going to correct the collectivity, and the collectivity part of it works out beautifully if you can somehow or other understand that you are part and parcel of one single human being, and that is your Mother.

So, you have to understand that if something is wrong with you - "I don't know," - this kind of irresponsible behavior, or this kind of a stupid answer shows that such a person doesn't care for anything, doesn't bother about finding out what's wrong, or doesn't want to progress further.

Lastly, we are all now there going for many marriages. Again there are about 65 already, and maybe some more may be added, but I would say keep it at 65 is a better idea, and for others we'll have it next year. But, and this I would say, you shouldn't make anybody marry unless and until that person is reasonably understood by the leaders and is certified. [ANYBODY...del] Anyone who has even little doubt one should not try it. It can always do it next year. Because the first alternative is there, that if they cannot get along, they can marry again. Or they can give up. But supposing you marry them first then the second alternative is horrible. They have to divorce, they have to run away, or do all kinds of things. And we have seen that there are some mishaps. So I would suggest that you must judge your fiancÃ©, or anybody you call, and see how it works out.

Now some people have had a very odd type of a temperament. They may marry ten women, or maybe a woman may marry 10 men, but they all go on like this, in such a manner that it's impossible to make them reconcile to each other. And they create terrible problems for us. So in the marriages one has to decide beforehand that "We are getting married because we have to do Sahaja Yoga." Then the question of domination - is a woman dominating man, or a man dominating women. Is absolutely out of question in Sahaja Yoga. There is going to be no domination of any kind, but one has to see that the left side is on the left side and right side is on the right side. One should not start demanding what the other side has got.

Like supposing men start saying, "Why not we have children Mother? We should have children, why should the women have

children?" That cannot be. And if the women start saying, "Alright, we should grow beard." Supposing tomorrow they might say, "We must have beard and we must have moustaches." So, if such a demand is made, that cannot be done. That's not the way. And at human level these are absolutely two separated personalities. At a lower animal stage - see if you go in [sounds like hermaphrodite] [INAUDIBLE] for that stage - then you find that have got both the sexes in them are called as hermaphrodite in their technical language.

So you can imagine that when you want to become like earthworms you can have both the sexes in you. Either you can act like a male or a female. But as soon as you start growing up and then the, what you say, in your evolutionary process as you come up slowly, slowly what you find that there are two separate groups are forming up to the human level. And when you come to the human level the women are women and men are men. And the more they are like women like women, men like men, then they are complimentary. Otherwise these half-way people, neither they cannot be good husbands, nor could be good wives. Nor can they have good married life, nor they can enjoy anything. So this is very important to see that you should become complimentary, but for Sahaja Yoga. Now there is no question of domination, as I said. Woman plays her own part, man must appreciate, and man plays his own part and woman must appreciate.

But there is another type of a thing that happens in Sahaja Yoga I have seen, that people once they get married, you see to them marriage becomes like the end of Sahaja Yoga. They go so crazy with each other, I mean absolutely crazy people, they become so very crazy with each other, they forget Sahaja Yoga, they forget Me, they forget everything. I have known some people, who were very good, once they were married they were lost to Sahaja Yoga for at least 2 years 'till they got sick. They had a child with a problem then they came to Sahaja Yoga.

So this kind of a romanticism is of no use in Sahaja Yoga. It's all artificial, it's all mental. It has no sense, this kind of a useless romanticism that people indulge into. Because that makes you forget God, makes you forget your Mother, makes you forget your job in life, because you are now realized souls, and you have to do this job. And who is going to do this? Somebody has to do it. And you are chosen for it, so like other people who get into marriages, go for honeymoon, the day that they get married they must be, immediately they must be... There should be no such hurry. There should be certain amount of Saiyama [CORRECT SPELLING?], certain amount of control. Automatically it works out.

But the way people hurry and hastily do everything, they make a mess of their married life. First they'll go for a honeymoon, second they may go for a show on the road, and third they will end up in the divorce court. So one has to be absolutely in a balance [INAUDIBLE] with full dignity. And, especially, in Indian villages it looks very funny for people to go about kissing each other or sitting down somewhere. There's no hurry about it - what's the hurry? I don't understand. And I was also reported that at the airport, when people are there, the husband will tickle the wife, and wife will tickle the husband, will be all this time nudging the husband, and the husband would be nudging the wife. It looks very funny. Like a, you see, dog having a tail, and a tail having a dog. You are two separate entities - you have to behave properly.

So this is another thing I have seen, that those people who come to Sahaja Yoga, get married, they get into a kind of very funny whirlwind and it's impossible to bring them back. "So, I'm looking out for my marriage, you see, now the marriage is going to be..." It's nothing so great. Many are married in this world - what have they achieved?

So attitude toward should be marriage is that we have to have somebody who is our compliment. That we have to have another wheel for our chariot. That's all. But not that you completely merge [TO..del] with him, and become one wheel, and a mono-wheel chariot I have not seen so far. So, with your dignity, with your understanding, you must behave in a manner that people should say that, "This is a proper marriage."

I mean actually in India I don't know how we have this kind of a Saiyama [SPELLING??]. It's not necessary for us, the day we are married, that we should meet each other - there is no need. What is such a thing? At least for four days if you don't see your husband much then you go to your father-in-law's place and come back. Then again you go back, maybe the 8th day or 10th day whichever day it is. That's the first time you see your husband. But here it is such an anxiety, such a terrible rush for everything, that immediately I should arrange some other place for them, otherwise I don't know what's going to happen to them.

Now this time, thank God, it ends up on the 7th, the marriage, and 8th you're out so it's not my responsibility. But I would like to see... I've been noticing who is going to behave properly and who is not going to behave properly. I'm going to get a report on people. There is no need to sit next to your husband when you are married. Just, what is the hurry, I just don't understand. You have to live together for all your life. It's not like some bus has come, you have to run and catch the bus, or some train has come and you have to catch the train, otherwise you won't find any seat.

It's something you have to live with it all your life. So that kind of a stupid idea should be given up. There is no need to hurry up, there is no need to be so fast. Take it easy. It will all work out and you are all going to achieve it properly, in a proper sensible manner.

But then, I must tell you the other side of it. Some people, who are very much in the beginning are away you see then they are thinking: "This girl has got curly hair." - finished - "Her father must be this. That must be this. She must be that." Like that, or the girl might be thinking about the husband, "This must be. So, I'm still sitting and judging. I have to take some time. There's incompatibility." Is a new word, I've learnt it when I went to England for the first time. I didn't know what is this incompatibilities. If even in Sahaja Yoga there is incompatibility then where is there going to be compatibility? I mean is there any measure to find out what is compatible and what is not compatible? All these ideas given to you by psychologists must be thrown out in the sea, now we are going there. And throw all the psychologists also there. If possible.

Like somebody is saying, "I'm very insecure. I'm very insecure." What is this nonsense? I mean on the platform of Nagpur one lady saying to her husband, "I'm very insecure." The husband is hugging her and everybody is feeling insecure in there. This is all exhibitionism. This is no poise. This is no decency. This is no decorum. Is indecent, indecorous and stupid, is the last. So, one should not behave in a manner that shows impetuosity. Anything impetuous is never lasting.

So there should not be such a sort of a pressure on your heads because now you are married and then immediately you cannot be with the collective. I mean, it's something, I can tell you from my daughter's experience. My daughter got married. They were engaged for one year. They would never go together or anything, she would always take Me with her. She was bored stiff, but still she would say, "No, no, no, I can't enjoy." And when they were engaged and married and we arranged for them to go, like all Western people do here (westernized), for a honeymoon. They refused. But we somehow or other managed that you must go otherwise not proper. All of our friends have invited you. Maharaj of [SOUNDS LIKE Maisur] has invited you and all that.

And after two days they were back. We had arranged for 15 days - they were back after 2 days. They said, "Mummy, you come with us otherwise we are not going. We are bored stiff of each other." So, it's all right. There is no need to show so much of anxiety, and too much of [INAUDIBLE] and all. Is a sign of animal life. Even animals have their timings. So to me this is all comes from some sort of ideas of Romeo and Juliet business. But Romeo and Juliet ended up into a misery. I don't want you to end up your life in misery you see. So don't become Romeo and Juliet. Be normal people. We have to lead a very normal, healthy life. And marriage should be a secondary thing, not the first. And - "I must work it out." You cannot work out your marriage, it would be something like making a plant "let me work it out" so it rises properly. You cannot work it out - it's spontaneous. It cannot be organized. "Let me organize my marriage." You cannot organize it - it's spontaneous. But, "I'm going to be successful in marriage. I'm going to enjoy my life. I'm going to enjoy my married life. I'm going to enjoy my husband." This kind of an attitude if you say, things will be all right. [HINDI ASIDE]. Alright.

So that is how the marriage system is going to work out for us. I've tried to do my level best, to get all things together, to organize everything for the marriages, to make it a very happy event, so that you'll always remember how beautifully you were married, and how beautiful your marriage should be. But if it is ugly, indecorous, indecent, then I would not say it's a very happy marriage. Should not be any aggressiveness during ... Many women I have seen are very aggressive with their husbands and then the men become impotent. It is very important that a women should be docile and should be sensible about marriage. If she tries to be very, very aggressive then there are problems. So please don't try all these things, and be spontaneous, kind and especially understanding.

I hope I'll be able to see the best part of the married life of Sahaja Yogi's. Sahaja Yogis cannot be like other people who morning 'till evening fight. They are the ones who talk of Sahaja Yoga, enjoy Sahaja Yoga, and live happily to make others happy.

Marriage is not only for your happiness but for the happiness of all the rest of the people. So must have a proper understanding of a married life of a yogi, and we have to show to the world that you don't have to give up your family life, you don't have to give up marriages, don't have to give up your children, don't have to give up anything, but, you are detached.

Last of all, I would say, then you'll have children. And children will be all realized souls. Now some women or men have a funny ideas that they should not have children. Then I'll give them 12 children. Load them with children. Those who say like that, once they get a child, they get mad, because from one side the pendulum moves to the other side. This is all stupid ideas. If anybody has such ideas they should not marry at all in Sahaja Yoga.

Actually I have some selfishness behind it in your marriages, that there are so many great saints who want to be born, and I want only such people to be married by Me who will bear such good children. But we spoil our children. We ruin them. To us they become our children and not the children of Adi Shakti. Then such children stand out because they are absolutely spoilt, they are very aggressive, they are very naughty, they are very troublesome, they are very possessed. But if you see that you are just there to create children for Sahaja Yoga then the detachment will come.

Without detachment you'll ruin them, you'll ruin yourself, you'll ruin your married life, and you are good for nothing. "They are my children, my responsibility," you should not think. These are Mother's children and we are just looking after them. Sometimes you have to scold them, you have to put them right. You have to talk to them and tell them "You are yogis, and you are great people. That's why we are married." And as a result, I have seen, when the children are terrible the women go mad. I have seen that. And the father supports the children then it is even worse. Or the other way round.

So when you are dealing with your children, you should be combined together in the same manner. You should never have two views. Should be: sit down, discuss with each other how we are going to improve the children, this is what we notice. You should never support your child if he is doing wrong. You should in no way support. If any Sahaja Yogi says that this is wrong, then you must take a notice of that. I mean, I would say that, say, when I was young, we would never laugh, even in the road, walk laughingly, or funnily walking, because, you see, somebody would report to My mother, some lady, and My mother wouldn't be angry with her, she would be angry with us. "Were you laughing on the street?" So we'll say, "How do you know?" "Well she saw you. She was coming that way, she saw you were laughing loudly." "Oh God!" You are not supposed to do that. I have seen that happens very often also. Say I'm in the hall, I'm sitting somewhere very near, I hear people laughing like mad. You can't laugh like that. It's indecorous, indecent to laugh like that. It's alright once in a while, but all the time laugh, laugh, laugh, or while talking also you say something "Ha, ha, ha," like that is very wrong for Visuddhi.

I have seen many people talk to Me even [THEY'LL] in between they'll laugh. It's very stupid, there's no need to laugh in between. Talk straightforward and whenever there is a joke you must laugh. But I have seen such people will never laugh when there is a real joke. You have to tickle them, or say that, "Now certified joke."

So the sensitivity to the humor is also so poor and low that it's impossible. They'll just look stunned like this. After some time everybody will laugh then they'll laugh. So the whole thing is to be understood in a way in totality, that we are Sahaja Yogis, we have a purpose, we have come here to learn something from each other and from ourselves.

Your own spirit will guide you and tell you this is indiscreet. Don't do this, it's not proper. But you just do it because of ego. "What's wrong? I'll do it." Then you are finished. Decency is very important, otherwise nobody is going to listen to you.

I'm happy that so many things have worked out so well. [INAUDIBLE]. So lucky, like, when I wanted to buy so many saris for you I thought the prices have gone up too much. So I asked two ladies, "Will you go to Nagpur and get the saris?" They said, "Yes,

Mother, we'll do it." They traveled for 14 hours continuously. Went there, saw my houses, all the houses where I lived and all that, and took photographs of that. Then they bought the saris and very happy they came back. Within 3 days they're back with 500-600 saris bundle, this bundle, that bundle, I don't know how they managed. I asked her, said, "No, it all worked out Mother!" "How?" "Oh, we reached there [INAUDIBLE] one gentleman met us, and he said, "Are you Sri Mataji's disciples?" "Yes," she said, "yes!" "Alright, come along I'll take you there." And then he brought his big jeep, he put all the things in it. He said, "Alright I'll help you here." Like that, they described the whole thing, series after series, how people helped them to come and just at the time when they needed help.

But if it's a negative person, that person says, "Oh God! I got into the bus and the bus driver said to get down. Then I was standing there for two hours, I didn't know what to do. Then one car came, I requested and requested, he refused to take me. Then somehow or other another bus came which failed on the way." I mean, it went on like this, you see. "So, ultimately, how did you reach?" "Oh God! I don't know how I reached here, this thing." So the whole story of the misery of one person, so boring, you know. But the main thing is, there is a bhoot in that person.

Thank God that person is not killed on the way. Could have been. Could have got some or other disease. Could have been in trouble. But nothing happened, thank God for that. Maybe the badge you were carrying has helped. But if you think you have been very miserable, you have not been, sort of, very comfortable, you have not been able to enjoy, then know something wrong with you. Something wrong with you and not with Sahaja Yoga. This is the difference between a Sahaja Yogi and a non-Sahaja Yogi. Sahaja Yogi will say, "Mother it's so simple. We came there, and this happened, and then just... We got a car and we reached there. This worked out." And then the miracles go so far, so far, that you cannot explain them, you just cannot explain them.

I'll tell you about Mr. Pradan who was going back to Bombay. And that time it was raining heavily, and in that, you have seen that cart. And his car just slipped down. And he was going in the big valley down below. He didn't know how he was going to be saved. His son just said, "Jai Mataji!" And suddenly they felt, like an elephant, that car was pushed on sides and there were these speed breakers. They broke all these speed breakers and they were on the street. They stopped the car. The car wouldn't move.

So, immediately, just as they stopped the car, another came, a white car came in, and in that car there was a lady sitting with all diamonds and everything. At about 2 o'clock in the night, imagine. One lady sitting with all decorations, and all that, a very powerful woman. They couldn't see the face. And they just saw the ornaments. And that driver got down. He was wearing a white dress. He came down. He said, "Where do you want to go?" And then he took all their luggage, put it there. They said, "We want to go to Washi." He said, "Alright." He took them down to Washi and he dropped them at the house where they had to be dropped.

So these people went and told, "See this is what has happened!" So they said, "We didn't see any lady!" "Yes, there was a lady sitting there." And the son saw a vanity case just like mine, kept there, behind. So he started wondering, "Who is this lady sitting in front?" And then the car had to go and come back by the same road. And that car never came. They never saw any car! It's quite possible... I can believe it...

But for you to believe it is first of all become that Nirvikalpa. Anything is possible under the sun. That is Nirvikalpa. And secondly, to have the blessings, also, you have to be in Nirvikalpa. Don't doubt yourself, don't doubt Sahaja Yoga, and don't doubt Me. Just have faith. It's a complete faith of understanding, not a blind faith, and everything is going to work out.

You are chosen people, you are special people, you are yogis. So I bow to you all and I hope we'll have a nice time now. After this I don't want to give any more lectures. I've had enough of it.

Now, I would say we can have some music from you people and then they are preparing to give us some sort of a ... [HINDI ASIDE]

[After the performance]

Comment 1: You see, this is what you understand that this is how these people are describing themselves as we are musicians ...” Gondhari “are folk musicians ...We are the musicians for amba and they go to the villages and since a long time the villages they use to sing for the people describing how you should get your realisation so one realised soul would be going like that and he would tell how people are making money and deceiving you but what you have to get is your realisation. Then he would sing the song and then what you have seen that we are the musicians for the amba is the kundalini ...When they sing that Oh mother kundalini you arise! And then they say “Haan” You remember when it comes out you say “Haan” means it has reached the fontanel bone ie -it is pierced through. That’s how it was done in the villages since long. And then waiting for this and as you have you know the meaning of the words Namdeva’s Jogwas is that It describes completely how a realised soul is and what he gets ...So this is what he is describing since long in this country in the villages so as a whole we can say that they have already this background ...You see...Their attention is so much there. The attention is so correct...And so good that they are going in the villages and telling people that you have to get your realisation and also this is time to tell them that they should not be deceived by the people who are asking for money.

The whole drama is played like that. And then by their dance, they tried to raise the kundalini of the people ...All of them. So they are singing the song that we are “Gondhar” ...”Gondhar” is also in the Marathi language means... a confused state so its a song with confusion because they accept that we are people... with our music is not that good or we are folk dance musicians but its a very respectable thing to be “Gondharis”. And as you know the head of their company is the Mayor of Kolhapur so they are singing the song – of “Kalvir re se” place for the Kolhapur was called as “Kalvir” and amba was called as “kalvir niwasi ” means the person who resides and its the Mahaxmi’s temple. In the MahaLaxmi’s temple they use to sing the song means in the Maha Laxmi’s area what they are singing is the Sushumna Nadi ...is ...they are facing the Sushumna and saying that -Let the Kundalini rise up ...You see...

This has been in this country, the villagers everywhere consciousness of faith, and that’s how they spread it. So today is the time has come for all of them to get the realisation whatever they have done since ages now... in singing the song all over the world Many like these now they have got the realisation. May God bless them.

[After one more performance ]

Comment 2:

Shri Mataji: In this song, they are singing that -Mother you are the compassion for all those who are suffering ...How long you are going to take to save me ...This is the song of a person who is saying that how long you are going to take to have compassion on me and to save me ...So sort of a little complaint ...that you are taking too much time to save something like that ...But it’s a very beautiful song and song of a... I don’t want anything I just want to be the worthy of your love ...to be worthy of your compassion...I don’t want much I don’t want anything but What I want is to be the worthy of your love, worthy of your attention and that’s what it is ...

[After the performance ]

Comment 3: This is the song written by our Damley from Bombay and this you can see...the subtler side of Sahaja Yogi describes in a.....He is saying that my meditation (“Dhyan” is the attention & has got the colour in Sahasrara)My attention has received colour in Sahasrara ...I become colourful at Sahasrara and he describes all the things ...Different stages When he comes in the Agnya he says that ...At Agnya many yogis came and ask the mother to come and to help them for their salvation. Many yogis and yoginis and all those lean down...And then the last he says that the Mother has [unclear 1:53:20 /self ] Now says – my child, you have to come far and then see me in person. The beautifully sung thing But what this gentleman has described also becomes very subtle I think, and he described it in a very subtle way and [Marathi ...1:53:39 ]

In a very subtle way, he says that this mother is so loving and so kind, and her love ...Without her love what are we? Because of her, we have become so subtle and we can understand many things which we did not understand then he says ...At the end of it that the river of Ganges is ...It is the emotions of the Ganges is flowing in the sea of Chaitanya ...and he says that in 14 countries these gods have arrived bringing their devotion to pour into the ocean of Chaitanya ...You are all Gods ...He says that ...Wherever you go all the people who will meet you will become Gods ...He said that in our country some stupid people say there is no God ...They are all stupid people here you see how much mother has spread the great aura of God all over ...Its all over and one should come and see how mother has created Gods out of human beings that’s what he is describing and he says that-The Mother is sitting in front of you, if you don’t want to believe then we can’t help you ...To say that there is no God is complete stupidity he says ...We have some intellectuals like that ...You never can betray ...especially in Maharashtra they are trying to give lecture

saying that there is no God and this is all Humbug and all that. I would suggest that those who are feeling sleepy must clap more because their sleeping s will go away. It doesn't look nice ...Some people are just dosing off. So you better clap or you can go back and sleep formally ...Look at me I am sitting and listening Why are you feeling so sleepy What's the problem? Their attention will enjoy it ...1:56:16

Sahaja yogi: (In Marathi ...)

Shri Mataji: He says that whether you call it Rahim whether you call it Ram or you call it Yesu ...All religion is the same. God is the same and the ultimate meaning of every religion is the same Parmarth...is the same So in his poem he has composed ...He has put all these 3 religions together to describe how they are one ...

(After Performance of artists present on stage ...)

Shri Mataji:2:06:50 In this they have tried to show the one Hindu gentleman singing the song of ...I mean the bhajan he is singing ...and the Muslim is getting disturbed because he is doing his Namaz and they are fighting then the Christian is reading his bible and he is disturbed by both of them and he says that If you do like this I can't read and there is a big fight going on between the 3 of them and he says that my god is correct Another says my God is correct ...Three of them are fighting. Then the fourth man comes in and he says that God is described by all the great people and in the same manner the " Swaroopa " is the same. We only in our ignorance are fighting so let's have the light within us so in the light you can see that they are just the same & there is nothing in only in the bhajan or in the Namaz, or in just reading about God ...It is what you have to find and its a very enlightening song I feel very good ...The most interesting part of it which really makes me quite enamoured by them is that this is the folk people ...They go to the villages and they sing these songs and try to remove the ignorance of the people has been going from so many years and this kind of effort has been there ...These are all the volunteers ...Just they volunteer and go round and do this job in the villages ...with the places keep night ...day time they work in the night they sing ...here you all are sleeping I am surprised because you see these people have been working the whole day and now singing the song ...This is how they go to villages. There are singing the songs in different villages entertain the villagers and also convey the message of Sahaja in the way that all religions are the same, one should not fight among themselves, and that you have to achieve your realisation all these very difficult things are sung in simple words and communicated ...And they sing the whole night from villages to villages ...They come back to cities work there and again go back or they gather for the villages ...The whole day they work in the night they sing by that they spread the news that one has to understand God in a subtler way. This is something which is remarkable about them... The way they work it out and that' how you will be surprised that we have 8000 people in Sangamnair and 10000 people in Akola and all of them got realisation. All of them!

It took only 5 minutes for me for only 5 minutes ...In both the place ...Just in 5 minutes, they all got their realisation ...This is the great work they have done on their own level ...Nobody knows their names Who people are these ...Who are been going round in the villages and telling them the truth there must be a people who are realised souls who did all this job ...For us and that's how we get the response today ...I would say they sowed the seed which has difficulty They were hard-working villagers working for their fields the whole day and then in the evening they sit down and sing those songs. In the villages there are no other entertainments ...they enjoy this ...Even I have seen When I am ...I mean... my house being built, all the workers there in the night sit down and sing-song beautifully and compose the song and now they have got realisation so they are singing very subtle songs ...And composing the songs and working it out, Spreading to other workers around and to the villages around and they are thinking of going down in other villages to sing to them, to convey the message. So you have to be a little bit alert about it ...I think ...One has to see that this music can carry the message and once in a while, you should be able to do it properly so too much sleepiness is I don't understand ...Too much sleepiness is no need because such a song is going on... In that whole movement, sleep should disappear. But something you don't understand the language but see the effort of it ...See the effort of these people ...There are no loudspeakers anything no way of going to any place ...they use to walk down all the way to all the villages in the night and then sing there the whole night and walk back to their own places for their work. So this is the great work they have done for us and I am thankful to them and you all should be thankful for them ...This is what these people are doing now ...They are doing ...So give them a hand ...

(the Marathi language is used by mother for some time )

Gods work it is ...Gods work you have to do! Then you will be very alert as they are !

and they get up at 5 o'clock in the morning, have their baths, again busy with their work ...

But this is in Gods service they are doing ...With that feeling, with that joy. We can do it. You will not feel tired. If you know that it is in gods praise you are sitting here, You won't feel tired at all ...

2:14:38

[After the performance of the Sahaja yogis in stage ]

Shri Mataji: 2:18:48 Hello, This is another very sweet song... you see ...They have composed it. That how can we describe the grace and compassion of Nirmala Mataji. That while describing it our throats are getting choked with feelings that's how there is in the description ...They are giving now about their feelings of Sahaja Yoga ...I would say that you try to shake your body little bit the way they shake...This is good for your Kundalini to rise because I am saying the little shaking is needed ...But at the wrong time, you shake your body is that not at the right time that's what I feel.

I am working on all of you ...Sitting down here ...And please don't sleep. Hear me what's the matter...these English bhoots are [unclear] ...You and also you Philip please get up now! Get up! Get up now! Get up!

Haan Lets see! Be alert! I am with you! What is there?

No, I am not just listening ...I am also working it out. Come along. Hun...

(Marathi)

They want to listen Powada afterwards... they want to sing 2 songs ...They want to hear your "Powada" ...

But don't feel sleepy otherwise it will look like a doll some sort of a [unclear 2:22:02 ]. And not a "powada"

(After Performance ...)

Shri Mataji: Hello, this song ...this is all composed by them beautifully very subtle song but he says that you go on working and take the name of mother ...Only saying the name and her qualities and you can do the work that means you don't have to get out of work or get out of your normal life but then he says that because of the Sahaja yoga now we have become detached we have no attachment to things so whatever work we do we enjoy and not only that we never get tired ...Then he says the second point...that it is such a great thing that mother has given us is a simple method of Sahaja yoga by which we can have a Sahaja meditation and we can sustain that within ourselves ...This all poetry is made by these Gentleman...We are all children surrendered to mother and she is the one who is our protector, She is the one who is our guide. In all the directions it is resounding the great name of our mother. The universal song of the mother is resounding in the whole world ...

Can you get him there ? just to play the "powada".

Come along!

[Performance by other Sahaja yogis]2:37:13

Shri Mataji:

He is praising you all saying that you have all come to Kolhapur where there is the place of Mahalaxmi and this is a special place where these people have come all the way and praising the Adi shakti. Its a miracle, that they know it so well ...But he says that it is all our mother's powers that have brought this forth otherwise it's very difficult for all these nations to sing the praise of Adi shakti in Marathi language and we are very proud and we must all take a lesson from them ...How they have managed to learn these songs so well.All praise for you ...

There is one thing about the [unclear/name/way ] we are collecting money they use it for going in the villages and doing this work ...So whatever you have contributed they are thankful for their work ...

[After the performance .....]3:11:25

Shri Mataji : (In Marathi ...)Mother gave presents to them...

Sahaja yogi : (In Marathi...)

(Other Sahaja Yogi in Marathi ...)

Shri Mataji:

Now they want to thank you very much.

And they said that the way you have listened to our music which was not such a perfect, had lots of defects in it, We have done lots of mistakes so you should forgive us and they are saying that they are amazed that how you are concentration and attention is so good ...That you listen to us so well and that we have to learn from you how to be fully concentrated and to listen to the music which is the language to which you don't understand still you were listening so attentively and enjoying the vibrations from it and it is remarkable he says that the way you all have achieved such a height in your ascent ...So they said we touch your feet and also instead of you learning from us We have to learn from you a lot ...And you have to give us all the assistance to be one ...And then they said that we are here in Kolhapur We will always try to do whatever is possible and every year when you are going you inform us we will have a music program here, We can have a public program, and in the surrounding area, we will be spreading Sahaja yoga as well ...And we will be singing the song of Sahaja yoga ...And all which is possible for us we will try to do but according to them you are at a very high level of realisation And they have to learn really a lot from you. And they are again



and again very thankful to you. For listening to their music whatever way it was, a very simple folk song, a very simple folk style of music ... Not so perfect ...So they are thankful to you for that again and again ...

(In Marathi)...

I have asked this gentleman who is playing this tabla ...to travel with you so that for 3 days you will have him there to play .....

I think you will have to give some more badges to them ...

(In Marathi )...

Tomorrow we won't have any tape recorder with...(In Marathi)

(In Marathi, Mother said thank you and gave her blessings.)

## 1988-0101, A Sinless Life, Evening Program

View [online](#).

1 January 1988

Evening Program

Ganapatipule (India)

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

Talk on New Year's Day, Ganapatipule (India), 1 January 1988.

Happy New Year to you all!

May God bless you this year with all His divine powers. May all the choicest flowers of joy and happiness be showered upon you. May God give you wisdom to become great Sahaja Yogis, so that a new world can be created beautifully out of you.

Very happy to meet you all today here. First day, I am sure there must have been lots of inconveniences. But Sahaja Yogis don't feel any inconvenience.

It's important that you all are here, should meet each other, talk to each other about Sahaja Yoga. Try to understand what's going on in the other parts of the world. There are certain problems which arise sometimes when you don't listen to Me. So whatever I have said about swimming, the timings, please keep to it. We have to give up our old conditionings, and we have to start a new life of understanding and wisdom.

Today is a day when we should decide, take some vows in our hearts, what we want to do for our future, for Sahaja Yoga, for building of our lives. You know all the programs we have. Tomorrow we'll be giving you the final list of the people who are getting married. And, also you should meet people whom you are getting married to. Talk to them and find out about them.

Today, I don't want to say much. They say, "Whatever you do on the first, it happens to you all the year round", and I don't want to speak like this all the time. [Laughter] I've been speaking too much.

So, best way to enjoy New Year is to decide as to what we are going to do now, further. What are we going to achieve next year so that we can look back and say that in one year we have done this job? So, forget the past, and think of today which is an important date, we are here, that we have to decide about ourselves. Let us decide that we'll have sinless life. We'll have a sinless life and complete obedience to Sahaja Yoga.

Forget the past. Past conditionings.

Talk 2 - transcript missing

## 1988-0102, Evening Program, Sahaj Yogiyon Ko Upadesh

View [online](#).

2 January 1988

Cultural Event

Ganapatipule (India)

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

Evening Program, Sahaj Yogiyon Ko Upadesh

[English translation from Hindi]

0:00 - 0:07 [Marathi]

0:32 - 2:07 [Hindi]

Firstly, the Sahaja Yogis coming from Delhi and Mumbai are not our guest.

Our guests are the Sahaja Yogis who have come from abroad.

The buses were funded by them for their conveyance from Mumbai to this place.

It is unfair that you all have used their conveyance to reach this place and all of them (Sahaja Yogies from abroad) are stranded and waiting there.

Kindly be aware that all of you are not guests but are here to serve the Sahaja Yogies who have come from abroad.

Kindly improve your habits. Last time, I had to personally pay Rupees 35000/- for your transportation.

It will be better if you come walking to this place or else only one bus will be arranged for your conveyance.

I hope I have made myself clear. It is absurd that all of you conveniently used their transport and left them stranded.

They are the ones who have paid money for these buses. They are helping Sahaja Yoga.

2:12 - 3:39 [Hindi]

Please send all the buses right away to get them.

Also, only one bus number will be announced for all of you present here.

Except for that bus, no other bus shall be used by any Indian Sahaja Yogi for their use.

Only one bus shall be arranged for your transportation throughout the day.

Learn from these Sahaja Yogis, to be disciplined.

Also, how they look after to comfort others than to comfort themselves.

Only one bus can be allotted for your use.

We cannot make provision for any other bus or else who will bear the cost.

Only one bus number will be shared here with you all for your use.

Or else, prefer walking.

It is good for our health.

One bus shall come to pick you all in the morning.

It is my desire you stay there in the morning.

Get ready there itself.

Breakfast provision will also be made there.

Or else, you all come here on one bus.

You all are 110 in number and can be accommodated in one bus which shall come twice in the morning.

Apart from that one bus, do not consider taking any other bus.

Kindly be disciplined and follow the regulations in place.

Kindly be considerate for other Sahaja yogis who have been stranded for the past 4 hours to come to this place.

None of you have bothered to ask about their well-being.

You all are not guest here because this is your country 'Hindustan'.

They are the once who have come from abroad.

I am feeling bad for them for they have been stranded there for the past 4 hours.

We are Sahaja Yogies and let us not behave otherwise.

Kindly from now on board only the bus being provided at your service and not any other.

06:35 - 06:42 [Shri Mataji talking in Marathi]

06:43 - [Hindi]

We have come to a place where it is tough to get any facility or provision for food or transport.

The provisions are being sourced from Kohlapur (place in Maharastra, India).

We have come here as part of our journey/travel.

In this place, we are not guest, but they are the once who are our guests.

At times I have noticed that people from Delhi and Mumbai sit at the front and they are left to settle at the back. Having food before them?

Is this the way to behave with our guests?

We have been famous worldwide for our hospitality towards our guest but why is it the opposite after we come to Sahaja Yoga?

From now on do not dominate your way out on them or get into their buses; rather cooperate and follow the regulation in place.

07:42 - 07:46 [Hindi] – Unclear

'Otherwise I do not have enough money to be given.'

07:49 - 07:54 [Shri Mataji calling a Sahaja Yogi]

07:56 - 08:14 [Hindi]

You must learn a lot, and you are here to learn.

There is no harm for young people in walking.

You have too many tantrums to the extent that ladies and gents are taking 4 hours to get dressed.

08:16 - 09:08 [Hindi] [Shri Mataji talking to a Sahaja yogi]

09:10 - 11:31 [Hindi]

I am upset for they (Sahaja Yogies coming from abroad) have struggled a lot to be here.

To favour luxury is not a sign of a Sahaja Yogi.

He who favours comfort cannot be a Sahaja yogi.

Then they crib about their problems.

The one who faces uneasiness is not a Sahaja Yogi.

In Sahaja Yoga, you experience the comfort and pleasure of your spirit. Then you do not experience any uneasiness. Thus, enjoying spiritual bliss all the time.

Here, I have been hearing about quarrels on who wants to stay in the dormitory or elsewhere.

This is wrong!

In case, older people are staying in a tent, they can stay in the dormitory, but rest people staying in tents should stay there itself.

Or else if your body is troubling you then you better correct yourself.

I am not telling you to go to Himalaya and face the odds. However, do not have unnecessary tantrums and excuses.

Here, there is no such trouble compared to visiting other religious places where you may be required to climb 7 miles uphill.

It is no trouble to let your body exert a bit.

And, there is not much of an exertion. It is pleasant weather out here.

Also, there is no need to be overly dressed for the occasion. There is no puja today.

I have been hearing that people do not come on time.

Buses keep waiting for you all.

You all wanted to be here at first.

We are happy to have you at first but does not mean you are coming here as a guest.

If you are coming here at first, then you should have made all the necessary arrangements for your arrival.

Rather, look forward to be volunteers in helping us with the arrangements here.

11:33 - 12:05 [Hindi]

These people have given much more financial contribution compare to you all.

And, this time we may roughly save 8 Lakh rupees.

Every year we are benefited from there financial contribution.

I am not saying money is everything but, they are our guests.

If you visit their nation, they shall not behave this way with you.

Rather, they will first plan arrangements for you.

12:12 - 13:28 [Hindi]

Now, all of you should be up in the morning and get into meditation by 08:00am.

Be in meditation from 08:00am till 09:00am.

At 09:00am you all will get your breakfast there.

You all need to do is be present on time for your breakfast at 09:00am.

Thereby, ensure you all come here by 10:00am.

09:00am till 10:00am is your time for breakfast post which takes the bus allotted for your conveyance to come to this venue.

This way travel via one bus for coming and going back.

We cannot afford to give money for 6 buses for your commute.

There is one more point to consider that there will be double expenditure if bus drivers work for more than 11 hours.

13:29 - 14:34 [Hindi]

Tomorrow, the program will start here by 11:00am.

By 11:00am everyone should reach here.

The program will be from 11:00am till 01:00pm.

After the program, you all can have your lunch here.

Post lunch, you all can relax here itself.

Have your evening tea here and then you all may leave back to your venues.

After reaching your venue, get ready for the evening program.

You may start from there by 06:00 pm.

The program shall start here by 06:00 pm till 08:00pm.

After Dinner, there will be a musical program for 2 hours.

14:35 - 14:44 [Marathi] (Shri Mataji speaking to a Sahaja yogi in Marathi)

14:46 – 15:18

This way the things will work out for good.

The walking distance from here till there is merely half an hour.

But we all have gone habituated of sitting that we hardly can walk that much of distance.

I am not saying here that you walk that much but at least understand my situation.

Last time I had to bear your extra travel cost.

15:18 - 15:39 [Marathi] (Shri Mataji speaking to someone)

15:40 - 15:46 [Hindi]

Okay, the bus number is 7969 and the driver's name is Mr. Pathil.

15:47 - 17:12 [Marathi] (Shri Mataji talking to someone)

17:13 – 17:53 [Hindi]

We should not upset the Devi but make her happy.

But, happiness comes only if we humans practice some penance.

People seeking comfort cannot practice Sahaja Yoga.

They may fight, argue, may put allegation on others but, the one seeking comfort will not be able to practice Sahaja Yoga.

After coming here, you should all rest here. Especially, if you wish to drink tea in the evening.

Otherwise, who will bring tea to your accommodation from here?

17:53 - 18:00 [Marathi]

18:01 - 18:53 [Hindi]

Okay, he is saying that after lunch one bus will take you all back your venue in 2 turns.

The tea provision will be made to your venue. After having tea, come back to this place on the same bus.

It is my humble request that all Indians shall use only one bus being allotted to you all.

Otherwise, we will have to pay a lot to these drivers.

This is your Government and your expenditure.

What shall I do, when everyone come with a big expense list.

From now on, do not sit on any bus you like. I will bear the expense of that one bus allotted for your convenience irrespective if you all pay for it or not.

18:54 - 18:58 [Hindi] (Shri Mataji talking to someone else in Hindi)

There is no need to take one rupee from everyone. It is useless to do that. I will take care of that expense.

18:59 - 20:03 [Hindi]

However, the one who has not boarded the bus shall remain there than taking anyone's bus.

Otherwise, it will cost me a lot. Therefore, please be kind to me.

Last time, it was the same situation as how is it now.



The old people should shift to dormitory apart from others who shall be staying there.

There will be only one bus for you all which is enough.

Even in Delhi, you wait in line for hours. How is it different here?

Whatever! Today has not been a happy start and I am terribly upset for our guests who have been waiting for hours to come here.

It will be better to ask for forgiveness in your heart. And, promise not to repeat it again. Kindly forgive us, mother!

20:04 - 20:58 [Hindi]

Now, I shall share the details of other programs.

The other programs will happen in the same manner as I have shared details with you.

In the morning there will be meditation.

And, come here by 11:00am after your breakfast. Be here until lunch.

After lunch, go back to your shelter and have your tea. Refresh and be here for the evening program by 06:00pm.

We shall start the program by 06 - 06:30 pm. In this manner, it will not take much time. It is not about time, but you all do not bother for others. Kindly be respectful to other Sahaja Yogis. Look after their well-being.

20:59 - 22:36 [Hindi]

From tomorrow we shall have our programs like this.

Tomorrow is 3rd January and more people will be joining us.

There will be some of you who will be shifted to this place. Your tents will be shifted.

For tomorrow, I request you all to stay in your respective venue post breakfast.

It is because your tents will be shifted.

All Sahaja yogis coming from abroad carries their own luggage. However, for you, we need to provide tempos because you rather find it difficult to carry your luggage yourself.

Therefore, for your convenience, put your bags on your bus and reach here to the venue.

Here, tents shall be shifted from there to this place in the morning.

Before you all will get into meditation, the tents shall be shifted for your convenience of wash and change.

Tomorrow, after having your breakfast, stay in your respective tents.

You will be required to shift your luggage to your tents before you have your breakfast.

So, tomorrow have only one program in the morning of shifting your tents.

22:38 - 23:01 [Hindi]

So, tomorrow all of you must shift your luggage to this place.

There are many bathrooms here for your convenience.

You will not face any problem here.

23:04 - 23:30 [Hindi]

Will you be able to lift your luggage or not?

Okay, all of those who can lift their bags, raise your hands!

Only two men.

No, women?

Come on!

There is no provision here.

What shall we do? We do not have a provision to lift luggage.

23:36 - 23:43

[Hindi]

Okay, one tempo can come to help those who cannot pick up their luggage.

Even, foreigners will also be able to assist you all.

23:44 – 23:59 [English]

I have to request to all the people who have come from all the way from all other countries for one thing that I am sorry.

You see there has been no proper direction to these people and they occupied all the buses and so many foreigners were left behind.

24:00 – 24:04 [Eng]

There are 5 buses for the foreigners and only one bus for the Indians.

24:05 – 24:09 [Eng]

Five bus for foreigners, except one bus which is..

What is the number?

24:10 – 24:17 [Shri Mataji asking someone in Marathi]

24:18 – 24:38 [Eng]

7965 (Bus Number being announced)

That is the only bus for Indians.

Rest of the five buses are for foreigners.

So, you please don't get into that bus.

And, the driver name is Mr. Patil.

Maybe some other is Patil, I do not know. But this number you remember.

So, this is the bus...so, there are five buses for you.

24:39 – 25:25 [Eng]

So, tomorrow these people have to shift to some another place.

There tents we have to shift to other places.

So, they will be moving from your place to this place and if you could help them with their luggage, it will be very kind of you.

After the breakfast they have to move from there and come down to this side.

Please also help them because we tried to get a tempo and all that, but you know this is the place that where we are actually in a Jungle.

And, here we have to help each other.

So, you try to help them.

Bring all their luggage and put them in the tents and that is how we become friends and that's how we become collective.

So, to get to collectively we should try to help each other.

See, what is wanted and what they need.

25:26 – 30:06 [English]

Now, It is the duty of all the leaders to see that all the people get into the buses and they are here in time.

The first program tomorrow will be for foreigners.

Will be to get about say 07:30 or soor 08:00 o' clock if you want. And, then to sit for meditation and then go for breakfast.

Finish the breakfast and go to the Sea if you like.

And, go back to your tents and then tomorrow you if can avoid swimming to help them carry their luggage and things.

I mean, you have been doing swimming quite a lot.

It alright if you could avoid it tomorrow for a while to settle them down and, to help them with the tents.

They are not so much use to tents. If you can help them with the tents will be a good idea.

How many of you know how to pitch a tent?

Haah..Great number. Alright!

So, you all have to help tomorrow to pitch the tents.

It will be a good idea.

If you want, I will also come to help you.

I know how to pitch. I really know.

My father was a hard task master.

We could never say, "I can't do something." He would say, "Why can't you do it?"

I know how to pitch a tent; it is not quite so difficult.

But I don't know now if you would like me to do it or not.

But, in any case request you to help them to carry their luggage and pitch their tents and transfer them from that place to another place where we are going to pitch the tents.

Let's have it a very co-operative business.

And, then if you want you can go for swimming or anything till about, I think 12:30.

The buses will be there about 12:30. They will start plying.

You all come along here and settle down here for your lunch tomorrow.

This is only for tomorrow.

This is the programme tomorrow.

Then you have your lunch.

If you want you can rest here, if you want you can go back in your buses and rest there.

And, the tea will be sent to you.

Have your tea and be ready and you can come here tomorrow by about 06 – 06:30.

We will start the program by 06 – 06:30pm.

06:30 to about 8' O 'Clock we will have something about Sahaja Yoga.

And, then you can have your dinner.

After dinner, we can have some music.

And, after the music you can go back and sleep.

After that every morning we have to get up and have our meditation in the morning.

Proper meditation.

And, then we can have our breakfast.

Or, the other way around. Whichever way you like.

That you can decide with Mr.,...anyone of the trustee who are here organizing and you know Mr. Pradhan is doing everything but whatever it is your leaders must talk to them and decide what is to be done before breakfast or after breakfast.

Then you go for your swim.

Come back. Have your bath and everything and be ready and you should be here by 10:30 or 11 O'clock at the most.

Then we can have some program in the morning or so.

11:00 to say 01 o'clock we have our lunch.

We go back. Take some rest.

And, then we come back again in the evening time about 06 – 06:30pm.

Is it clear now!

Because, otherwise we will be just swimming and singing, nothing in between.

We are here for a seminar.

At Seminar, one has to learn a lot.

Moreover, there are inconveniences I know.

And, there are problems because it is such a far-fetched place and this time, we have tried to organize through the Sahaja Yogis all the things.

But, does not matter.

Things are working out.

And, it is quite nice. Nobody is going to starve.

Nobody is going to be harmed in anyway.

But, we have to know that we are in a pilgrimage.

So, be in a meditative mood and enjoy all that.

Don't worry about your physical discomforts or troubles.

And, if there has been any problem so far, that will be solved now.

30:06 – 30:47 [Eng & Hindi & Marathi] (Shri Mataji talking to someone)

30:48 – 31: 22 [English]

You should organize also.

There are five buses. Somebody should be in-charge.

See, that you make all of them sit there, bring them here.

If somebody is left out, you can send the bus back.

Now, you are all sitting down here, and they are all standing in there.

For four hours they have been standing.

You should find out if they have arrived or not, where are they?

At some of them were really looking very angry.

I just ran away.

Legitimately you see.

31:23 – 32:14 [Shri Mataji talking to other Sahaja Yogi in Marathi]

32:19 – 32:58 [Other Sahaja Yogi addresses the gathering]

I profusely apologize to all the foreigners and especially to those who have stranded and apologize to our Shri Mataji.

I also apologize to Dr. Nigam and all Delhi Sahaja Yogis, if any inconvenience may have been caused maybe because of some irregularities.

I apologize to Shri Mataji and assure her that right from this minute everything will be regularized.

And, now that we have been blessed.

Jai Shri Mataji!

33:05 – 33:44 [Shri Mataji addressed in English to the gathering again]

Poor man! He is doing all the work by himself.

24hrs he is working. 24hrs is organizing, why should he apologize?

Those who have done nothing should apologize. I think!

Things are alright! Only thing we must see that others are in convenience, others are looked after, others are in time and we are all together.

You cannot leave your hand behind and come here can you.

So, now they want to do a welcome song for me but I do not know where are the musicians.

We can have some foreigners

33:44 – 33: 47 [Shri Mataji addressing another Sahaja Yogi in Marathi]

33:48 – 33: 53 (Shri Mataji addressing gathering again) [English]

Alright!

Come along!

Come along! We will have 'agat-swagat' till they come.

33: 55 – 34:02 [Marathi – Shri Mataji speaking to another Sahaja Yogi]

34:06 – 34:08 [English]

Come Along!

Come up to here.

34:10 – 34:40 [Marathi – Shri Mataji is speaking to another Sahaja Yogi]

34:41 – 34:54 [English]

Now, come up fast!

Swiss speed needed.

Swiss Speed!

Some here and some this side ...

Let the ladies sit here and you sit there ...

And you can remove that pot on the sides ...

The ladies sit this side ...

So Indians ousted you on the Buses ...We will oust them in the Music....)

Come along come along fast Otherwise dangers will be coming now ...

Come here come here...Are you alright! You like it! han...You went to the sea...Good ...

How is that boy who is suffering from that kind of a ...

Han...No body has to go to the sea, in the afternoon...If you go Shri Ganesha is sitting there ...With the big ...What you call ...in English

The one who has got...Axe ...

He is sitting with an axe if you go there I don't know I am not responsible ...I am telling you...Nobody should go ...after 12:00 o'clock...You can go in the evening ...Do you want to go? My responsibility is till 11:00 a.m....)

Not at 4:00 or 5:00 o'clock no, no

5:30 alright!

5:30 you won't have time ...

Weather is too much ...See Weather...

Just imagine that you are sitting in the sea that's all.

Alright! Let's have it!

(Then Shri Mataji enjoys the Music )

Shri Mataji: Now we can break for dinner! Though foreigners have to go! I am sorry Foreigners and Indians are regarded as a respectable term I hope you don't mind ...Its regarded very respectable in India ...If somebody is foreigner you must treat him with great respect and love and he is like a guest ...He is like God...in the country...See that's what our ideas are ...So when I call you foreigner I am actually ...It's a very honourable position to be a foreigner in India...So I would request all of you to go and have your dinner and then the Indians can go later on ...

You are our guests according to them ...

Thank you very much!



## 1988-0103, We should have patience, sweetness and genuineness, Evening Program

View [online](#).

3 January 1988

Evening Program

Ganapatipule (India)

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

Talk to yogis, India Tour. Ganapatipule (India), 3 January 1988.

I hope you are all very comfortable now and that you are enjoying the food as well. [Applause]

Also we are approaching the fag end of our tour. This tour was arranged, as you know, like a journey through your Sushumna Nadi at different, different points different, different Chakras. In the same way we have passed through various places and now we have reached Ganapatipule where we have to get our Sahasrara fully drenched with blessings of Shri Ganesh. As you know Sahaja Yoga is a very subtler happening within us. It's a very subtler happening and this subtler happening gives you sensitivity to Divine joy. When you start getting the Divine joy you don't care for any comforts, you don't care for all worldly type of pleasure giving things. To you, this becomes the most important thing and the only thing. Apart from that you start seeing the truth as it is. When I say you start seeing the truth many people can misuse this word. I've seen many people saying that they can decide things on vibrations and they have decided certain things on vibrations. But they commit mistakes. That means they have not yet grown up to that state where they can decide on vibrations. So nobody should arbitrarily decide but consult the collective, especially your leaders to find out if whatever decision you have taken, whatever you have thought of, is it all right or not. And one may commit lots of mistakes if you start behaving arbitrarily. The greatest law of Sahaja Yoga is that it is a collective happening.

Now as you have seen here people are from abroad, people are from Delhi, people are from Calcutta, people from Bombay, people from villages, people from various places. The idea of all of you coming here is to, is to create the understanding of the collective. As people start becoming collective and collective they do not bother others, they do not trouble others, but they give joy to others. They are not bothered about their going and coming, their eating and everything, they just don't behave like mundane, usual type of people. But they are very patient, "saburi" as they call it [In Marathi]. They are in their patience. Now this patience is most joy giving thing. Patience gives you the greatest joy. When you are patient you develop all your qualities. I think in patience you blossom the best. But patience is not: "Be patient! Be patient!" Patience is also a kind of a state within us with just this patience, "saburi" [Marathi word for patience] as they call it. You just watch and see. Wherever you are you are.

Now some people are worried that they must get into the bus. Some people are worried they must reach back home. Some people are worried they must get their food in time. According to them this is discipline. This is not. This is conditioning. But what is the discipline is of patience in Sahaja Yoga where you watch everything and you are patient. If you are in the bus you are there. If you are standing on the road you are there. If you are walking on the road you are there. On the contrary it is a good idea to walk. I wish I could but I can't because once I start walking everybody will fall at My feet. Nobody will spare Me. So, I am just imprisoned inside the house, inside the room all day long because I just can't come out as soon as I come out I find there hosts of people standing outside.

But your case is not such. You are free people. You are not bound like Me. So, it's nice to walk a little bit in the evening time, it's a good idea. It's a very good idea, leisurely you can walk, that will digest your food. The food is rather heavy sometimes. It'll make you feel better and just know that you are walking that's all. To feel that I have to walk, I have to go there, once you start thinking you get exhausted sitting here, even if you have not walked. So, it is important that patience should be made the discipline of life. How much patient we are for anything, for anything. Now as you can see, I have to sit here before I don't come you cannot start, till I have to sit here till you finish. You are all free you can get up, walk about, come whenever you feel like I am not. And how do I manage all this, is through My patience. But patience is My quality. It's My nature which I enjoy the most of all. Now I am sitting

here is nobody is there I am enjoying it. If I am lost somewhere I enjoy it. If I lost My way I enjoy it because I am there to enjoy Myself.

So, I think we should make a practice now the Moon is out, beautiful moonlit nights, try to walk down, especially the Delhi people must walk. They don't just walk. In Delhi is all right because you can not walk about, there is danger and all that but here is better. You'd better walk, your health will improve, Sahaja Yoga will improve, Kundalini will improve. You'll feel much better.

That's the good part of this remote place that nobody sees you. Nobody is bothered about you. You can live whatever way you like you can walk the way you like. There is nobody to bother. There is no need to have a competition or run about but just leisurely if you walk it is a good idea. I am not saying just to save some money out of the buses. But it is just to make you feel more healthy, just sitting all the time one feels very funny sit here, sit there, sit there, going in a taxi, going in a bus, going in a lift, you just don't move your legs. There is no exercise also in Sahaja Yoga. Walking is the best exercise for all the Sahaja Yogis as I told you. And that's why it is important that you all should try to walk a little bit, if possible. For there are ladies who have children, that is all right, old ladies, old men but even them it's a good idea to walk half a way and then you can go by buses. Something like that try to adjust yourself for these three, four days. You'll feel much better. I promise you will feel much better when you walk now.

Then another thing, which one has to learn apart from "saburi", from the patience, one has to imbibe within one self is the sweetness. If you are sweet you are filled with humour, you do not hurt others, you are not hurt either, you see everything so beautiful and nice, that's the quality of Shri Krishna, "madhurya" [sweetness]. Anything can be done with sweetness. That's very important. Now some people might say, "Mother, sometimes You have to get angry and all that." There is no need for you, I that- I can do that dirty job, you don't have to. You don't have to get angry with anyone. You just show your patience, your love, your kindness, your sweetness. That is how the personality of Sahaja Yoga, which is a collective being, is to be built by people who have patience, who are sweet outwardly, inwardly.

And the third one is the genuineness. Without genuineness we cannot enter into ourselves because our inner being knows what we are. If there is hypocrisy, if there is just showing off or if there is a kind of a reservation within us, we cannot enter inside us. And also, the people who come in contact with such people cannot progress. So, one has to be very genuine about it and this is an individual quality, is not a "samuhik" [collective] quality. It is not a collective quality. All of us have to be genuine within ourselves because it is for our gain, for our "hita" [advantage]. So, we have to be collective because it is good for us. We have to be patient because it is good for us and we have to be genuine because it is good for us. It's all "svārtha". It is all the meaning of "sva", svārtha. "Sva" means ourselves, and "ārtha" means "the meaning". And "svārtha" also means selfishness but actually it is self, and self and self.

Now you are changed people, your personality is different, it's shining through your Spirit. In that Spirit you have to see everything. All your conditionings will drop out as soon as you start identifying yourself fully, fully with the Spirit. Fully again I say it fully. Because we do not, we are still Christians, we are still Hindus, we are still Muslims. We are still Indians, English this that. We are still narrow-minded small little puddles. We have to be the ocean. Once you are identified with the ocean, you have to throw away everything and become absolutely clean and detached, "nihsanga" [unselfish; detached]. So, when we are singing all these songs we are saying this. It should not be a lip service. It should be from our heart, we should feel it. But I am happy that your Spirits are shining and the Spirit is enjoying and that you are moving very smoothly upward. Little push will help you more and understanding about yourself.

This time it has been a much better seminar as I have seen it. We must have a proper seminar. Maybe tomorrow morning we might try to have a proper seminar of this brain trust or something. But most of the people who are coming will be really coming tomorrow. So, I don't know maybe tomorrow evening you can have brain trust. They'll be coming tomorrow sometime, there's hardly any time for a seminar which I would like you all to sit down and have a proper brain trust or something or you can have it tomorrow morning and also you can have it day after tomorrow sometime. So, something can be arranged by the leaders and all the leaders of the world should meet and should do it.

As the program stands it is so. But in Sahaja Yoga programs are never just the same. Changing is the sign of life. As I've told you a little root has got a very little small tiny cell at the end of it which is very discreet and it changes its course according to the way it can penetrate into the Mother Earth. If there is a big boulder it goes round and round and round to create a bondage for it later on for the tree to stand on. Then it goes into all various areas in a proper manner whichever way is the best and Sahaj. In the same way it's a living process and whatever works out has to be worked out in that manner. Sometimes you might sleep at ten o'clock, sometimes you may sleep at one o'clock. Sometimes you may sleep at any time. It depends on whatever way the things are moving. We have to be prepared for everything in a very sweet manner with an enjoyable manner.

So, once we start deciding that we are going to be great Sahaja Yogis - we are here to be the Nirmalites - to fight all that is wrong, to stand for right and to emancipate the whole humanity, if you understand the tremendous work we have to do, then you will create your own personalities in such way that you will be able to shoulder this great responsibility.

So, let us see, today is the beginning of this understanding between us that we are not going to grow by demanding, by asking, by getting worried about ourselves. But just be enjoy, just be enjoy and this is what is lacking in some people and that's why they cannot enjoy. They are all the time worried how will they reach there, how will they come here, what is the arrangement, what's this, what is that. Just take it easy and things will work out for you. That's how you are going to enjoy life.

May God bless you all!

[Shri Mataji speaks in Hindi.]

#### MUSICAL PROGRAM

Shri Mataji: Can you put that seat, Mike here, it's better. You can take three, four people.

Babamama: Having spared you one night from the music of Babamama, we have come back with full wages [unsure]. [Laughter]

We'll try continuing our program in this night, but if you return in the morning, don't blame me. [Laughter]

We are starting the program with a juggle-bandhi, not the one which I mentioned last time, this is another juggle-bandhi, between the clarinet and shehnai. First, I will ask the artist to get up so that you can see them. Would you come this side?

He is in addition [to the Nagpur's group], this is mister [Jugunard Grole?] from Nagpur, he is a be-high [unsure] he plays the Shehnai. And this is Naguro [?], a familiar face, he plays the shehnai. And this is Ashok who has been playing the table, thank you very much.

They are basically starting with the raga Madhuvanti and will build up a raga Mala. Raga Mala of various ragas. The basis would be Madhuvanti and would switch over to other ragas. It will be, I am sure it will be based on teental [16 beats].

Thereafter, there is quite a few surprise items and I would not want to reveal them, possibly you may be knowing but I would, I think keep it as a surprise.

Thank you.

[Raga]

Babamama: He is playing the dhun, the lighter version of classical music.

[Video is cut]

Babamama: He is feeling in tune and he's completed by saying "tirily" or something of the sort. Now, I will give the mike to Jose [?].

Sahaja Yogi: So, we all gathered here for the seminar, I would request stop to the bhajans, to have the non-vegetarians first to the food, because the cook will be angry with me if you don't go first. And we will afterwards have the vegetarian's holy food. Thank you.

Now, I'm going to present you this group from Nagpur, our favourite Abhijit Masundhar on the tabla. Please give him a hand, he's very tired, he's been playing for two hours. Please give him a hand, and our favourite Shri Prabhakar Dhakde, will play the raga Yaman in the same tune as the qawwali last night.

[Laughter]

In the family, we are known as the [inaudible] that means that the mattresses will tear off but the musicians will go on living the music. So, I've composed myself a qawwali, I would like to read it to you.

Babamama: Where is my book? We need a qawwali.

Sahaja Yogi: So, "Khoje Tu Jise But.Khane Me Ya Kalisiyai Me

Rah.Ta Hai Jo Hamesha Tere Dil Ke Dayere Me"

[In Urdu; the One whom you are searching for, in the church or Congregation

Is the One who actually resides within the orbit of your heart.]

Now, the last verse which I enjoy the most because I enjoy my poetry as you see,

"Hindi or urdu verses"

Then,

"Neki Jitegi Badi Pe

Sahaj. Ke Chakkar Chal.Ne Se"

[Good will triumph over evil, once the turbulent movement of Sahaj begins.]

"Sada Gunj.Ti Hai Yahi Belos", Belos is the name that Shri Mataji gave to myself that is "nirmal", pure.

"Sada Gunj.Ti Hai Yahi Belos

Ma Ke Pukaro Me"

[This sound is echoing Belos in the Holy Mother's call]

So, I would like to present you the international group just in a few words. I would like the musicians, they are from the West, to say some few words for this group.

So, let us have James here who is right there, sitting down, who will say a few words to us. Thank you.

Give him a hand, he is very tired.

"May I have a kind attention to the Western Sahaj please, I would just like to give an announcement. I would like you to all come to Australia on the fifth of May to the Sahasrara Day. Hey, good night Mike!

So, we'll be visiting the Uluru, and we will be going to Adelaide visiting some ashrams that is [inaudible], Burwood, and at last Perth."

So, before we have the music, let us have maybe an Austrian friend just to tell us a few words.

"I would like to thank the Indian Sahaja Yogis for this gathering. You have helped us so much with all the gathering, we have enjoyed so much the music. The only thing I would like to say is that the Austrians have to gather at the end of the music towards that place where the bus is going to fetch us, thank you."

Babamama: Another one? Gregoire, Gregoire. Rajesh.

Sahaja Yogi: I would like to sing a song to all of you. Hey, Rajesh, yes!

Babamama: That was to good, I must say.

Sahaja Yogi: "Hari bol, Hari bol"

Babamama: A loud clapping, please, for him. He's too good. I think he can mimic everybody, excepting himself maybe.

Now, I will ask the Western Sahaja Yogis to kindly come forward. We're going to have an English composition. The tune is set by the Western Sahaja Yogis and Antonio and Ajmera from Australia have played a very important role in setting the tune and Christine has been very kind and had to correct my English.

The basic percussion will be the guitar but we have added the table to give it an Indian feeling or Indian touch.

Just two minutes please.

The words have been prepared for Mother so that She would be able to enjoy more.

Mother has kindly consented to read it to you all.

How can She please herself while She is al over? What could we do?

It goes like this:

"Realization, you are my Self-realization

The Veda providing direction

Upon the richest path

Under protection, under protection

Being energy's transformation

The torch, the light

The switch to have illumination

Realization, you are my Self-realization

You are the whole and I am your fraction

Yet, strong to count your evil construction

Suffering in fear of suffocation

You are the answer and the solution

Complete Divine sanctification

Realization, you are my Self-realization

Through You is the ascent to Divine proximation

You free me from burden and put me in motion

Gay abandonment feeling of joy increasing in multiplication

Problems get solved through your simplification.

You give me pure knowledge through your education

Pure desire and innocence, shining temptation

Eternal energy like an ocean

Ever free from domination

Knows no bound and knows no culmination."

Jai Shri Mataji

Shri Mataji: [About Babamama] See, he always had from his childhood this talent to rhyme things, he's very good at rhyming but this has come out so well, all my congratulations to him I must say.

Babamama: For the Western Sahaja Yogis, I am translating the Abbangar [Urdu] in English. It runs like this:

"Bramha shodile, Bramhand milale

Ai, tujhija dhami

Janmojanmachi punyayi, az ali majniya kami

Ai, tujiya dhami"

It means, I was looking for Chaitanya and I was given the whole creation, Oh Mother, at your doorstep. It is because of all my righteousness, "punyani", I don't know how what is the equivalent in English. All my righteousness accumulated over- good

deeds accumulated over the past. In my past life I've come [inaudible], by virtues of which I got this creation.

"Chitta pari mam. je je didh.le, Jignyase te te shodhiyale" Whatever attention- because of the attention I got, I was seeking out of curiosity.

"Abhav. maz.la tivv. bhas.ta, Dag.dalahi mi pujiyale" In your intense absence, I even worshipped the stones.

"Gamya agamya sarv.chi kar.le, Bhar.ta pokarli rikami" It says, the secrets and that which we could not understand known and unknown were known as soon as the Void was filled with chaitanya.

"Anubhutine chaitanyachya, Swahrudayi tuz. mi sakshiyale" Out of experience, I have experienced joy.

Would you translate for me, Mother?

I am finding it difficult to translate.

Shri Mataji: [translates the lyrics]

"I witnessed you in my heart by the grace of the Chaitanya.

I realize that religion is without any essence and is destructible without God's presence.

Now, I've come to know what's the truth and what's not the truth;

What's the principle, what's not the principle.

All the time your selfless love is flowing.

You are the only Mother.

Your image is absolutely imprinted in our hearts.

Different types of faces, incarnations have been shown by You.

You are the master of the three worlds.

When I was sleeping and from there, I got my awakening,

My mind has become peaceful.

My negativity and too much of forwardness are gone and I have balanced myself

Into the religion of balance, you can say.

All that I was striving and trying, all that has disappeared at your feet.

You are the Primordial and You are the first

And You are the creation that I've come to know.

This transformed auspicious life of mine has – I have, you can say, elected a temple out of this auspicious life.

With your power, you water this tree of my desire - transformed life.

By giving the- watering me with the Divine water of Yoga."

It's a very subtle thing, you know, it's not easy, I'm sorry, I've tried. It's firstly rather embarrassing. Secondly, he's my brother and thirdly, it's really very subtle, I'm really amazed the way he has done it. Give him a hand.

[Applause]

Babamama: Raga Handsadwani and the taal is bhajani teka, bhajani teka karva [ektaal, 12 beats]: "dhin, dhaage, tunaka tin dhaage..." This is the teka.

"Bramha shodile" by the group of Nagpur.

Babamama: Could you kindly seat down.

The vibrations are so strong. Shri Mataji is saying the whole Brahmand is under the pulsation, is vibrating [inaudible]. In India, for a devotee, this is the biggest tribute. And I'm so grateful to Her and all my Nagpur Sahaja Yogis and artists are grateful to Her for all this.

Thank you.

[Applause]

To keep the tempo going, now we are going to sing to you a qawwali. And we will have the voice of Sanjay Talwar, so vibrating. I had the privilege to listen to his cassette, I must say he's done a tremendous job. And my congratulations to him.

The qawwal of last year has not come but we have tried to fit ourselves into that role and I'm sure Jose would approve of this. Jose, we are requesting, we are also requesting the Western Sahaja Yogis to participate in this qawwali, you'll see how well they'll participate, including the seating arrangement.

Now may I ask them to kindly come and may I ask them to seat. Would they come this side?

There is a particular way in which a qawwal sits. Come up here, they must see you.

The qawwals sit in a particular style and they wear their cap also in a particular style.

Now, I will just tell them how to [Babamama adjusts the caps]

The qawwali was sung last year. So, the words are maybe with you, I will recite the words. Yes, they have been distributed. They run like this, the qawwali runs like this:

[Lyrics in Urdu; unknown qawwali] [Applause]

"Abid", that is you people, the devotees. It's a beautiful version.

Only the Sahaja Yogis can churn the Ambrose out of the vibrations. They have the capacity and nobody else, cause nobody else understands hat the vibrations mean.

1:42:55



[Lyrics in Urdu]

That is vibrations

[Lyrics in Urdu]

That is faith

"Ibadat" is devotion.

[Lyrics in Urdu]

This is set in tune, in the raga Yaman, it is set in tune in two beats as a typical qawwali is. The qawwali builds up the tempo gradually and therefor the first beat is of six beats slow, slow, not in rhythm but slow in its play. And then we have a eight beats in which you will see how the tempo increases.

Thank you.

And you also kindly observe the foreign Sahaja Yogis, how they participate in the qawwali.

With the permission of Shri Mataji, those of you who want to dance, they can come in the front and ladies will have the- but you will have to pay money. We could ask the children to move a little, just a little, volunteers organize this. Little behind, little behind,

[Qawwali]

Shri Mataji: Really, it's all enjoyment and joy expression of our love, your love for Me and my love for you. Wonderful.

I was saying that we'll have this session in the open one day when we'll be all dancing together, all right?

[Applause]

Actually, [Kya mune?]

Now the thing is let us dive in that ocean of joy, you all will be swimming, enjoying it fully to your heart content. Beautiful it was, no doubt. Also, we'll again arrange something like this, I hope so, next time, but we have to do other things also. And I would like you all to be seated and [Shri Mataji speaks in Hindi].

All this joy is going to resound the whole creation and the whole creation is going to express itself in another kind of a dance, which you can understand that the [?] echo of this dancing will enlighten and enliven the whole world.

[Shri Mataji speaks in Hindi, Anand me....].

[Applause]

Babamama: I will request Sanjay Talwar to come and render some of his most melodious and beautiful songs in his one of the most melodious and beautiful voice that we have got. He's a big blessing to Sahaja Yoga, give him a big clap, please.

[Shri Mataji speaks in Hindi].

Shri Mataji: Just put the mike near him properly, all right?

[Sanjay Talwar sings a bhajan in Hindi]

Shri Mataji: After Realization, you see, he started composing poetry, beautiful, his voice opened also into new dimensions. It's a very deep devotional voice he has got. But music is so beautiful, the poetry is so beautiful. The poetry is like this, that

"The morning sun is your own, only keep your state steady " that is for Sahaja Yogis. You have to keep your state steady, keep your attention in control so that the morning sun is your own, all the joy is your own.

2:45:12

## 1988-0104, Yuva Shakti Starts and Evening Program

View [online](#).

4 January 1988

Evening Program Devi Puja

Ganapatipule (India)

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

Idea to start Yuva Shakti, Ganapatipule (India), 4 January 1988.

Mr. Pradhan is a very humble person. He didn't tell you, that we have started a, I mean, he actually brought the idea to start a, another subsidiary you can call it, or whichever way you may say, another parallel movement, called as "Yuva Shakti". Which is meant for the young people in Sahaja Yoga. For their guidance, for their expression, and for their dedication. And, this is spreading so fast now that I am told we have got Yuva Shakti even in Pune. And may be, it might spread to other places, to other countries, so that they can correspond, have a rapport, try to understand each other. So, this is a new movement, which was really suggested by Mr. Pradhan, and I really heartily congratulate him for putting it into action. (Applause).

No doubt, we must care for our young people. And look after them and give them their due respect and they must know their due duties towards Sahaja Yoga. I found them to be excellent workers, very dedicated innocent hands that I have got. I am very proud of them. And please give them a hand to all the young people. (Applause).

So there will be, we have another group, now here, it is Ashis who has come from Nagpur. He is a realized soul. He is a born realized, you see. And, like that we have many. Now here we have Ashok who is going to play the tabla. And Sanjay Shirshat, he is from Bombay. And also we have got Dhakde, Guruji's younger brother Mr. Dhakde, who is going to help them. And the senior person is Mr. Jaganath Gurdey, who is going to play the clarinet as you saw him. So, is the blessings of all the elders, and what in Marathi you call "Kautuka", of the younger people that is going to express itself today. Tonight.

Thank You.

## 1988-0105, Talk, watches enslave you, and Evening Program, Debu Chaudhuri on sitar, eve of Devi Puja

View [online](#).

5 January 1988

Evening Program

Ganapatipule (India)

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

Ganapatipule Seminar, India Tour. Ganapatipule (India), 5 January 1988.

Debu Chaudhuri [sitar player].

Abijit [tabla player].

From yesterday's programme, and all these days, you must have realised that to get your Kundalini working out, to get Her rush towards the Sahasrara and to widen your Sushumna Nadi it is not necessary that you should sit for meditation for three to five hours. Of course, you must meditate for a short time because that is at a point where you are alone, one with your God.

But otherwise, in the collective, when you merge into it, then the Kundalini rises the same way. It's a very discreet way of understanding what happens. In the collective when you are, you compensate each other, complement each other, and a subtler side of the cosmos starts manifesting in you. Then if you could really merge there's a word 'emerge' in Sanskrit language or in Marathi language is very good is 'ramamaana' [Marathi, coming from 'ramana' in Sanskrit, meaning 'absorbed in joy']. I don't think "merging with joy" but there is no 'with' you see, 'merging into joy'. So if you can merge into the joy of anything that is sahaj you can become a meditative personality, you can achieve that meditative mood within yourself. With that mood, with that force, new subtler dimensions start breaking out within you. Your different kind of conditionings which are like shackles, binding you down, just open out and you become a free person - bandha mukta [free from bonds]. With that force everything breaks: your ego breaks, your conditioning breaks and you become one with the joy of life, Divine life. This you can experience, but to retain it within yourself is only possible if you do your practices in Sahaja Yoga, to control your attention, to keep your attention to higher values, to the higher things.

Let us see what are the low value system that we get into, which is regarded as something very important otherwise.

The first, in the modern times, is the consciousness of time. "What is the time now?" "What time we have to reach?" "Oh God, what is the time we are going to start it?" "What time are we going to sleep?" Now you have experienced that yesterday we went home about six o'clock and slept at six if we slept at all. You were quite tired till two o'clock, I think, then that 'Gondhari' business [Bhajan, "Mateche Gondhari"] started and you again relived the whole sequence with a greater gusto, I must say. [Laughter]

So, at that time, those people who tried to keep dignity and tried to keep out of it, are still keeping down their conditioning. Supposing there is a man who is a governor, for example: a quite healthy, young can dance. I mean, old people need not do all that but at least they can breakthrough very well into the barriers of conditionings. But such a person starts thinking, "What is this going on?" and "Oh, it's nonsense, how can I join this?" It looks very rustic, sometimes. Looks something not very decent, decorous, like a waltz but is extremely natural and child-like, innocent.

You can make out the people who are still in the barrier. They even find it difficult to say, "Jai Mataji!" Such people are still bound down by the shackles of the worldly life. Then they are all the time, seeing the time, "What is the time?" And again, getting a headache. At such times, you should never see the time because you'll get a headache if you see it! Realising it's very late, you see. And you say, "Oh God, it's four o'clock we are still here!" [Laughter].

So, it's important for all of us not to have any watches and even if you have, not to see them, or, even you see them, they should be stopped! [Laughter]. So, you go beyond time. You go beyond time. You don't feel the time, you don't feel the tiredness of time and you just forget yourself, which is tied down by time all the time.

Now. Then the second one is we talk so much, "Oh we should have no religions, no jati [caste], no pati." Like that we say, all of us, "You should have no caste system," Indians especially. "Caste system is the curse." People will talk like that and when it comes to their own daughters' wedding, they will not go beyond their caste! "Caste system is bad." "Your religion is bad, this is bad, that bad," but when it comes to actual understanding of religion you can easily scratch them [beneath the surface] and find out from where they come.

Worst of all the conditioning is, of so-called religions! And this has to be broken completely because they are all false, [but] based on something solid. Supposing you have a very solid foundation, on that you put up a house of, say, pack of cards, as they say. How long it is going to last? If you go to the foundations you find all the foundations are just the same but this pack of cards are different. And they are the greatest delusions for human beings which we are seeing every day, in every religion, in every country, in every caste. But still we are frightened of something nonsensical, something historical or I don't know what. We don't want to give up that.

That's another very big binding force to very low-grade life. I mean, say two caste people meet, same people, how do they talk? "Oh! So, you are of the same caste?" He says, "Yes I am." "Then you must be knowing this man," "Yes, yes. He's my father's, brother's, this thing's, this thing." In Marathi, they'd say "sakhaa". "Sakyatla sakhaa". "Manje kai?" [Marathi, "Means what?"]. Like that. "Oh, so, you are the cousin's, sister's, this thing, that thing, real husband!" [Laughter]

And such terrible talks! I don't know, they go on for hours together. And then I don't know what is the satisfaction out of it. Then ultimately, they find out sometimes, or mostly, that both of them are related to a dacoit (armed thief) or to a thug or some sort of a bankrupt or some sort of a horrible man. And there they recede back. Then they don't want to show any relationship.

So, this kind of a nonsensical talks, for example, if the ladies meet, "Oh," they will say, "Where did you buy this sari?" "I bought it there." "Oh, I went there. How much you paid?" She said, "This [much]" Such waste of time goes on and on and on and on and on. The whole life is wasted in such a low-grade understanding of life's value.

Then they will also talk ill [of others], do this - I mean you can build up on that all the filth. It's something like the fungus growing. From the dead, with little heat the fungus starts growing, mutation takes place, and the fungus becomes then aggressive, can become cancerous, this, that. In the same way, all this low-grade life starts. Then this low-grade life can extend in every walk of life, like politics, economics, everywhere, because it is like plastic. Plastic can get into cloth, can get into trees, can get into everything. In the same way this horrible low-grade business goes into these various things and a person cannot rise above this built-in plastic bondages we have.

At this time when we have such kind of programmes, everything breaks off and you really dissolve into the love of God. There are so many other mundane things if you see how people talk, how they joke and all that. You will think it's all going round you. Slowly you will gradually recede from it. That is how you prepare yourself for retaining this joy within yourself.

Now we are coming to the fag-end of our tours and when you will be going to your countries you should see for yourself what's happening around and just laugh and get out of it. You have to remember those beautiful days of Ganapatipule and you have to get into that mood and know that you belong to the Kingdom of God. I know we had very little time to talk but music was even better.

I could communicate better through music to you. I'm working on you all the time but still there are some people who are caught up. I would request you, for all the leaders who find out there are any caught up people in their groups - please don't call them for the pujas. They should be kept back if you think they are not all right. And they should not also feel bad because they will be helped much more if they don't come to the puja.

So, tomorrow is going to be the great day for our puja. I hope it will be convenient for all of you to come and be seated here. I think tomorrow, before coming to the puja don't talk too much and don't discuss too much. I think you must have had enough

discussions today and have reached some conclusions. I would like to know if some questions were not answered. If there is any- I would like to answer them now and after that we'll start our programme. For about five minutes, are sufficient for answering.

All questions were answered? Is there any question that was not answered? Please stand up, I can't see if there is anybody. Oh, oh! That's Sahaj! Sahaj people have no questions. They have to only answer.

All right. Now, local people want to garland Me here.

[Speeches of two Indians senior Sahaja Yogis]

Shri Mataji: No doubt, we have to be very, very thankful to the residents of Malgund village. But I think one has to learn a lot from them. You wouldn't find anywhere a place like this, where people are that generous and so kind the way they have accommodated you. And also that they have tried to be so cooperative and kind to these guests, who are really outnumbering all the rest of the people here. It's really very surprising. And I feel extremely grateful to them.

This kind of generous, kind, compassionate relationship with the guests is only possible perhaps because it is a place blessed by Shri Ganesha, the Maha Ganesha. Otherwise, I cannot imagine that in any country in the whole world, we could find some place with such beautiful people who would do so much for us.

[Applause]

As the luck would have it, I have at least five plans for development of Konkan area. I always had a very great affection for Sane Guruji. He's a person who will make you weep when you read him. It's tremendous. And I have read all his books many a times.

Then we have a great person like Bal Gangadhar Tilak whose name you must have heard. A great man, a great orator, and who said that, "Freedom is my birthright ", in the court where he was arrested. Such a brave person he was!

Keshavsut, of course, is a very well-known poet and a great Realized soul, a saint born in this area. So, I always had a special feeling for Konkan, so much so that my husband was in the committee of Konkan development. And he built a road, they built this first road, this Goa road. When it was in a very bad shape, I came here. My brother got engaged in the village of Pali. I remember, at that time, I said, "This Konkan has to develop". It has to develop and it's such a beautiful area, which with little understanding and with little effort, through Sahaja Yoga we can develop a lot. And I'm going to see somebody very important within two, three days, to discuss with him how we can really develop this area and help them out to get to better economic conditions. But-

[Applause]

But the foremost thing, for any place to be developed, according to Me, should be Sahaja Yoga. If there is no Sahaja Yoga, and if you develop that place, then it goes to waste. People take to bad things: they take to drinking, they take to drugs, they take to bad morality. And this is the experience of many people who tried to develop things like Warana. In Warana, the gentleman who came to Me, who has developed that place, old gentleman, he wept and he said, "Mother I have committed a sin by giving so much of economic help to these people, to raise them higher. Because they have become very bad people now".

So, it is important that Sahaja Yoga must be established first. Once the Sahaja Yoga is established, then you do what you like, you enjoy whatever you earn, and you live in a proper way like in Ramaraji. That's why I was insisting that a 'dhanakendra' [unsure] must be started in Malgund. And I hope the residents won't mind my obstinacy about it.

Thank you very much.

[Applause]

Let us get to the main program. Because afterwards I think, the whole night I'll be distributing presents and presents and presents. So now as it is, it's 7:30 - I shouldn't see the time as I told you.

[Laughter]

It gives you a headache! [Laughter]

And now we have a great artist from Delhi, Debu Chaudhuri [sitar player].

Sahaja Yogis: Ah!

[Applause]

And you all have been waiting to listen to him. And he has very kindly agreed to play to us for about 2 hours or 1 and a half hour. Then I was thinking we have to distribute lots of things to people. By tons you have brought! So, that, I have to do.

Before that, before we start this program, there's some things that the foreign Sahaja Yogis have to collect from us: the puja saris and other things. So, I would request the leaders to come down and take their saris which I have already touched. And you can take them.

Now also, there are some bracelets which are to be given to people who haven't got the bracelets. So those leaders who haven't got the bracelets should come and pick up. And if some people want some extra, they can take it from here, which I have got it here. That's all for the time being. And then we'll arrange for the music program.

Just keep it there. They can be taken down there. On there, just in front of that.

## 1988-0106, Devi Puja Talk: God is Satchitanand

View [online](#).

6 January 1988

God Is Satchitanand (marathi Talk Not On The Video)

Devi Puja

Ganapatipule (India)

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

It is said that God is Satchitanand. He is truth, He is attention and He is joy. In Sahaja Yoga, first you have discovered the truth. Discover the truth on your fingertips. The truth that you can discover on your central nervous system is the truth. First you discover the truth and you can tell about it, talk about, explain about it but you cannot give it to others unless and until the other person gets Realization. So, the truth has to be tested. One has to test on the fingertips the existence of truth. Otherwise all kinds of descriptions are of no weight. No one can understand what you are talking about when you tell them that you can feel the All-pervading power of Gods' love around you. And then you start experiencing your attention. You start feeling that there is somebody, some force, some power, some organization is looking after you. Gradually you find your own attention becomes active.

Today I am happy to say that I can tell you all these things openly, so clearly. But can you believe that 20 years back even in India nobody could talk about it because something Agamya, not to be known, not to be understood because your attention has become enlightened. With your enlightened attention you are listening to Me that's why you are understand what I am saying. Your attention itself has become active now and it baffles you sometimes when you see how many powers you have got. So through your Kundalini awakening your attention has got a subtler dimension which gives you an active attention. Before this you use to play into the hands of your attention. Anything happen you would turn your head with that, anything that would be called as some sort of an event or something attractive you would be putting your attention to that. Your attention would go to things which were controlling you as if, as if they were in charge of you. But after getting Realization your attention itself is under your own power and which acts.

First in India, we had a foreign rule so we had to act according to the wish of the foreign rulers. So we thought it is better to have independence, to have our own rulers. So we achieved the freedom politically we have our own rulers who will rule us according to our own wish and we won't be enslaved by others' wishes. But this is not freedom at all because your attention is still in bondage. It has got the shackles of all kinds of nonsensical things upon it. It shifts all the time to wrong things. But after Realization attention becomes Nirmal, free, Samarthiya, powerful it acts because it is completely free now. Unless and until you are completely free you cannot act. This is the greatest blessing of Sahaja Yoga that your attention has become so free. It acts the way you wanted to act and it communicates. It communicates to you. The real communication starts.

One day, a gentleman who are given, whom I have given Realization for the first time, he got Realization, he was the first one to get it. And he went into his congregation where he felt that there is somebody else who is a Realized soul. So he looked around and he saw a lady sitting there who had Realization. He came and asked Me, Mother did you give Realization to such and such lady. I said I did. So this communication between the reality and yourself is established. Your attention because in the attention now there is freedom to know. But in the attention now we have to see that there are so many other things, which have clouded the awareness of the attention. This cloudiness comes with our conditioning and our ego. And this conditioning can be very, very strong. I would say in India, we are over conditioned people because we are traditionally made. And we do not see what is good in tradition and what is bad in tradition. Whatever good we have to keep and whatever bad we have to throw away. Whatever is the tradition is the best is absolutely a wrong idea.

So, such an attention which is so much bogged or you can say completely covered with conditioning cannot communicate with reality. Though reality is anxious to communicate and to say or to inform whatever is desireless of the Divine but, as we are so much loaded with our conditioning that it cannot communicate. You are frightened of the society, you are frightened of the



surroundings, frightened of our relations, who are no more our relations at all, nothing to do with, because they have no communication with the reality. We are the ones who have got now communication with reality. Then the ego part, our futuristic ideas we want to develop this, we want to do that we want to achieve this, that also comes in our attention and puts it into the shackles of our ego which are even worse I would say. At least, the first one (Shri Mataji is talking in Indian language for a minute or two). Some children have beautiful attention. Some don't have. I would not always blame the parents but of course partly you are responsible. At this stage if their attention is not good, at what age they are going to improve? Parents pamper them, spoil them then the children can't have good attention.

Those who are half hearted Sahaja Yogis are still sitting on the edges. And can be anytime brought into the sea of illusion. You have to be perfect Sahaja Yogis. Some people find it easy, escape it by saying such and such person is much better than me. And they do sit back and saying that oh, I am not good. So you better get out. Here the Divine needs the people who will do the job of the Divine. But even if you ask them to get out they still stick on and stick on and stick on. It's not going to help them because they think it is useful, may be some of them think that they can have some material advantage. Some of them think they can get some presents in Ganapatipulle, very low grade understanding. So such people are bothering us and are good for nothing.

The first and foremost thing is you clear your heart. I have seen that the relationships is the greatest curse on Indians. And the second is the caste system. I know of a lady who is absolutely no good for Sahaja Yog but her sisters are supporting her. I know all that and as a result they are losing themselves in Sahaja Yoga and the brother-in-law has become suddenly hot tempered. But if I tell them they won't listen till they are completely finished all of them this lady will stick on. Unless and until this lady clears her heart, she should not come to Sahaja Yoga and oblige all the relations. This kind of low-graded understanding of Sahaja Yoga will lead you nowhere and how many of you are going to drop out I don't know. You wouldn't even know when you are catching and what's happening if you keep to these relationships.

Another, is another myth of a caste system in this country, which is the greatest cancer, you could think of, for such a Divine country like this. It's the greatest curse but in the West we have another curses though you have got rid of all these past thing you have modern curses. And the modern curses are even worse in a way because they are not troublesome at all. On the contrary they show as if you are on top of the world that you are very successful. In the modern curses the thing is the attitude what's wrong. They linger on this idea to great extent, what's wrong. You have to be selfish about it. You have to think about yourself and not about others and about your society, about your development, your so-called industrial revolution. It has already cursed you. Industrial revolution has already cursed you. You are eating the food from tins. You are having hybrid animals to give you milk, tomorrow you will have mothers who are hybrid. You are having divorces, you are having drugs, all kinds of things that are curse on human beings are worked out through this modern conditioning in you. To make this attention clean should be the only effort of a Sahaja Yogi. Sahaja Yogi is not a pass time, for many it's is just a pass time. Their jobs, their businesses most important. Sahaja Yoga is just a pass time. They are all right for a time being. How long will this go on I can't say. So clear your attention first then everything is going to work out. But see that in your attention you pay importance to things, which are no important at all. In this respect I would say you have to be very individual, to know that your attention has to be clean. Where is my attention going?

Clubbing is the worst curse that clubbing we have in Western Countries. They will by club under any name. Suppose there is a red hair they will form a red hair league. In that way I would say people are least individualistic. Whatever they may say that they are democratic I would say they are least individualistic. If a lady starts a kind of a hairstyle all the ladies do the same, just like donkeys. If the men do not put oil in their hair all the men will not put oil in theirs'. I don't know what looks nice without the disable hair I don't understand. That's the fashion now, nobody will put any oil in their hair. Even if you can wash it off they will not put. This is such a simple thing that to Me oil for your hair, but all these modern ideas are anti life. They are teaching you something, which will make you bald. Sometimes you lose your ears or nose or whatever it is. To put that in the ears all the time and listen to that music all the time and going on the streets, on those streets I mean it's really madness I think, stupidity, absolutely. But regarded as something very modern.

It's all anti life activities going on. Putting color on the hair, red, yellow, green, wearing no clothes when it's so very cold, sitting in

the sun burning your skin, to behave indecently, decorously, that is to be modern. What's wrong, nothing is wrong, just to go to hell, that's all. In that means nothing, take two running jumps and go there but be in Sahaja Yoga. Now the attention has to be cleared in a way we meditate within ourselves and go within yourself, see yourself what you are, how beautiful you are, how glorious you are, how subtle you are. But in stupid things they are individualistic, like this is my carpet and this is my house, this is my furniture and they control others with that. It is not the furniture, don't sit on that chair. Don't spoil my carpet. When you will die you won't be buried with the carpet even. Like in Egypt Pharaohs buried with all their things you see. It is not possible these days because you don't have so much place to bury. You are sticking on to nonsensical things and the important things not paying attention is an absolutely abuse of your attention and this has been achieved through your so-called modern idea of individualism. There is no integration of understanding and the whole thing is breaking into pieces. Between these two horrible experiences I have there to start Sahaja Yoga, collecting all their individualism, how, with very intense love, with very intense effort and a complete commitment that I am going to save this world. It has worked so well now I can see you all get into the third stage of joy. And the joy is what I want you to have and not self-destruction or stupid conditioning pressures.

Joy and joy has no double meaning it's absolute. You reach to that subtlety, you start enjoying that tasting of joy, not vibration but joy, beyond your central nervous system where it can not be expressed in words. It expresses in your eyes, in your faces, in the atmosphere, in the nature, everywhere to see the whole thing is blossoming around. This is what you all have to achieve and for that we have to know that we are not going to bow down to anything that puts our attention into shackles. Mother has freed us, let us spread our wings. We are not little, small little birdies but now we have become birds and let us spread our wings and fly in the sky of joy. There is no need for birds to fly. It can sit at a place, of course, they cannot hire a bus, but they need not, they spread their wings and fly because they enjoy, like swimming in the sky of joy, use the beauty of this joyous happening to nourish yourself, be happy, make everyone happy and emancipate this world from ignorance.

May God bless you!

## 1988-0107, Evening Program and Talk after Weddings, Brotherly Love

View [online](#).

7 January 1988

Evening Program Weddings

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Today is the parting day. With all the joy and enjoyment of our personalities, it has become a beautiful painting in My memory. But for a mother it is very difficult to understand that everyday I have to think of leaving some of My children somewhere and going to another place. I wish a day should come when all of us should live together all the time. (Applause). In your love for Me you have lived in this parted conditions and have never complained about it. Whatever was possible the Indian Sahaj Yogis tried to organize. But it's like one brother appreciating another brother and avoiding all the subjects which might hurt each other, which might upset another person. It is that beautiful love and affection among yourselves that has brought forth the success of this Ganapatipule station. I know there have been lots of, lots of, lots of inconveniences to both the parties. But the bliss of love covers everything. So nice to enjoy each other, each other's company. Whatever may be the circumstances, the discomfort, one doesn't feel hurt, one doesn't feel in any way insulted or neglected. It's such a beauty spread all over. Such beautiful waves of compassion and love among yourselves. It is nothing more I want, but to see all of you so nicely enjoying each other's company, loving each other, being kind to each other. We have now started in a way that little world where peace, love and joy reside together. Please remember that we have to go much further with it. We have to build up many more Ganapatipule's in the world and we have to work for it, in unison, in complete concord with the Divine forces. I have no doubts that My dreams are already visible and they will be completely fulfilled by My worldly children.

[Jaikaras from Sahaja Yogis.]

In the days where we were having presentations and this and that, I felt that some people were left out and I felt sad that some people are left out. It's all by mistake or by some sort of a omission. And one should not feel in any way bad. Nobody has been deliberately left out. Everybody is there, whether they may not be remembered at that time of presentation. May be they are too close to remember. One of them I felt was Suraokar, as yesterday I felt very bad that Suraokar has not been called. He has done so much great work for Sahaja Yoga that I am sorry that I couldn't get his name on the list somehow. And I wish there are many others who are like this, who will understand that I feel very much for all of you and I would like to do anything for you. But sometimes by omissions if something is left out, you should not feel hurt because I do not want to hurt you at all, by any way or by any say. I am a Mother and a Guru as you say and it is a very difficult task. I can go only upto a point, after that I break down. But we have achieved so much. So, one has to say that, that even a Guru is not so very strict, and so very strong. Things can be managed very well and I should request all of you, when you are dealing with other people. Pradhan is an example of that, I must say. When you are dealing with other people be very kind and nice. Not to be afraid that if you are nice and kind they might take advantage of you. I like the way Pradhan always sides with all the other Sahaja Yogis, with all the other people, everyone and he will always try to save them and to recommend them and ask Me that I should forgive them and that they are very nice people. I know they are nice. (applause).

We have most of our leaders are like that. That's the thing I like. I take a test sometimes and I want, when they tell me that, "Mother no this may be alright, he might be good and we will work it out". I said, "No, no, no, no, he is no good. I don't think I will have him there". But then they again come back and say, "no Mother, let us try, may be, see he might be, he might be, alright If he obeys he will work it out". I like all these things to be said about your own brothers and sisters of love and of understanding. This is how the world has to be. And a day will come, it will be, I am sure in My life time. (applause)

It has been proved now beyond doubt that Indian music has come from "Omkaara", from "Chaitanya". You have never studied about Indian music. You have no idea about ragas or talas or anything. But the way you enjoy shows that when you reach your spiritual heights, you become one with the music and the enjoyment of the spirit is felt within yourselves. Never before western

people enjoyed music in this manner as you have enjoyed. And that is the reason I am thankful to all the musicians who are sitting here, that they have kept up the tradition of Indian music, which I always felt will unite the whole world one day, if we keep to the pure knowledge of Indian music. I am very proud of all of them and whatever is possible I would like to do for them. Whatever is so glorious and this music has been preserved by them with odds, I mean with so many difficulties of every day-to-day life. And it is very remarkable how, despite the fact that they are earning, they are working, they are doing all kinds of things, still they have maintained this difficult art and have given such heights to it and the way they have rendered it, is really extremely remarkable in these modern times.

Also one has to understand that there is no end to thanking, I don't know how to thank all the people who worked it out, put up everything and they did everything. But as a mother I think you are not supposed to thank anyone. Only sadness, which is something like an ocean sometimes, covers Me up. I cannot express it in words but a kind of a sadness that makes Me feel that, "Now for next year when am I going to meet all of them again." I am sure next year again you will be able to come down here. Also, I will be coming to your various countries, I hope all our plans will work out. As far as travelling is concerned I try My level best to do as much as possible. But still it's your co-operation, it's your understanding of this very, very subtle state, of this very subtle personality, is so important. I can only say I bless you all from My heart. I bless all the artists, everyone here for understanding this great work that I have taken over, for helping Me out and out to carry out this extremely subtle work for human mind.

May God bless you.

I am sorry, I can't go on, but I was to feel about the weddings. I am very happy about the weddings, that you know what I am feeling it within Myself. So just try to feel Me. I cannot put everything into words. I was enamored the way marriages took place, the way they were looking so beautiful, just like Vaikuntha coming down on this earth. No doubt about it. The whole thing is so beautiful that you cannot describe it in one word, or two words or in many lectures also. Only thing is that we hope that we have it again more and more, and we create very good family lives in this world.

May God bless you.

## 1988-0110, Makar Sankranti Puja

View [online](#).

10 January 1988

Makar Sankranti Puja

Mumbai (India)

Talk Language: English | Transcript (English) – Draft

Makar Sankranti – Shri Surya Puja. India Tour, Bombay (India), 10 January 1988.

It is a very unique opportunity, I think, for Me to meet you again in Bombay when you are all leaving this country, and this kind of a special type of a puja that we are having today. This is the puja done to the sun, and is called as Makar Sankrant. "Makar" is the tropic of Capricorn, Capricorn is Makar. So now the sun is moving from the tropic of Capricorn towards the tropic of Cancer, and is always a fixed date because it's a, it has something to do with the sun. This is the only date which is fixed in the Indian calendar, because they have to deal with the sun.

But this time, I don't know why, what has happened that they have put it on the fifteenth of this month – it's always the fourteenth.

Now today is, they are changing, I would say that the seasons are going to be changed. We've got six months when this moves, sun moves towards the southern hemisphere and makes it warm, and it comes to the northern hemisphere from tomorrow. So today is the last day, which we say that is the day which is the coldest day, according to Indian understanding. After this the heat will start growing and all the – we can do anything that is auspicious, any auspicious things can be done after this puja is over, during the summer-time. Though it's very hot in summer, still people wants the sun to rule us and to give us warmth because, because of him only all the fields and all the vegetables, all the fruits, everything grows. And that's why when the six months the sun is not here, we call it as "Sankrant," meaning a "calamity" in a way.

That is when of course in the, in the European countries or say in England or America, it is a calamity at that time when the sun is not there. But even here it is regarded as a time today, it's the day that the end of the Sankrant, means the end of the calamity is over. And they give something sweet to eat which is also mixed with sesame seeds, because sesame seed is heat-giving. So today being the coldest day they want to give sesame seed, also want you to retain the heat and to adjust yourself to the heat that's coming up. This is all thought of in a way, in a very gross level, on a very gross level, that we should keep the people warm enough. Also it is said that the warmth of love should be expressed at this time for people, because it is the coldest day. So they say that "We give you this special thing for you to say something sweet" – that is "goad goad bola" – means "you say something sweet to us."

And the people who live in warm countries are sweeter people than the people who live in colder places, because the nature is rather very unkind to them. I don't blame them for their temperament, because the nature is so unkind. In India you can live anywhere: you can live under a tree, you can live in a forest, anywhere you can live quite happily, as long as there is water to drink and water to bathe. And there's not such a problem as we have to face in the other parts of the world, where if you have to go out of the house you take about fifteen, twenty minutes to dress yourself up. Here you just can walk out of the house, you can keep your houses open during the summer-time, and there's no problem of any kind as far as the nature is concerned. Nature becomes very kind during summer-time here because the trees are lush and lot of greenery, people feel very happy during that time, and all the activity becomes more with the sun's energy.

But in the West as you have seen that the sun is much less. Because of that, people keep more to their houses, to artificial heating or other heatings, and the doors are closed, the hearts are closed, and it's difficult for them to communicate with other people. As you go down south more in your countries also, you'll find people are warmer, simpler, very hospitable. With the sun you get the heart which is very open heart, and a kind of a inviting heart. Now if you see on the Sahaja Yoga style, the sun line is

the right side and the moon, moon is the left side. On the moon line one can desire but cannot act. Apart from that, on the moon line if you go too far it can be destructive. Because if you sit in the house doing nothing – and also these days there's unemployment, say for example, no work – then you start thinking too much, and this thinking is just the desire energy working out, no action. And without the action this energy can become very destructive. That is why we find that people, they say that "empty mind, empty mind is the devil's workshop." Where people have, do not act, when the action doesn't take place, then it can be quite destructive ....

So the whole situation is different in a country which is warm, and a country which is not warm. But in a country where it is very warm also, like Africa, there are complications due to too much of heat. Like we have the tropic of – I mean the equator passing through, and it heats up that area so much that it becomes full of jungles, very high trees and tall trees; and the whole place is covered with foliage so much that there's no possibility for any sunshine to penetrate through, and it's quite dark, it's full of darkness. So that extreme also comes in the same category as the extreme of the cold season. Now such people live there and they, naturally because the sun is less, so they do not grow much; and they can be primitive people and they can be quite aggressive, like they learn things from the animals and they could be quite aggressive. So the balance has to be struck, and the balance is that, that we should desire and act. But the trouble is in human atmosphere there is a division of labor, I think, that one part of the country is thinking, another part of the country is acting. Under these circumstances nothing works out. So a balance has to be struck where you have the Sushumna working out. Now the Sushumna Nadi is the one where one would say is the equator – it's not, is not the equator, but is the axis of the Mother Earth. Axis of the Mother Earth is the Sushumna, and that has to act; and when it comes to that axis then we should understand that we have to be on our axis. So we are on the axis, it is the one that balances.

Actually there is, there is, there is nothing like a big pole inside the Mother Earth which we can call it as an axis. There is nothing that is material inside the Mother Earth that we can call it as an axis, but it's the energy force which acts in such a manner that the Earth moves with such tremendous speed when the cosmos is all spread out so much. It not only moves but it creates day and night for us, so that day-time we can work and night-time we can sleep, to give us a balance. Only also it moves in such a manner round the sun that half of the countries get the sun during the summer-time, and half of them get it during the winter-time. That's the axis that acts and works out everything. Apart from that, this axis keeps all the distances necessary from other planets and other moving bodies in the cosmos.

This axis is the intelligence of the Mother Earth. It is not only the intelligence but it is the fragrance, and apart from, it is the Sushumna Nadi, you can say, of the Mother Earth. Now through this axis only all these swayambhus and all these great happenings of earthquakes and all that takes place. This axis is the one which moves. It's an energy, we can call it axis as the energy, moves the lava into different directions and pierces through different areas to create earthquakes, and also to have ... volcanoes, volcanoes. And all these things happen because the axis has sense what is to be done. This axis is the one that loves us. Because of this axis we, we have seasons. The seasons are created beautifully to give us different, different varieties of food and varieties of things. The heat of the Mother Earth if it is lost, then we'll have nothing on this Earth, it'll be all frozen and there will be all snow, and we'll have no food, nothing, and it will be like moon living here.

Now it has been specially created: first the Mother Earth when it was created through the heat of the sun, so we can say that the sun is the father of the Mother Earth. Then she was brought very close to the moon so it cooled down, absolutely it cooled down, it was all snow.

Then it was brought closer to the sun and moved at a point where life could start working, and that's how the whole thing was organized beautifully to make life grow in that area.

Now when the life started growing, gradually we know that how the carbon was formed. Now the carbon is formed by the same axis, because there's heat in the axis, the energy of heat that converts the plants into carbon. Now this carbon is, later on forms the basis for, we can say, for the production of carbohydrates, you can say, or all organic matter. But to create life we had to have another help, is the nitrogen; and this nitrogen was also, you'll be surprised to know, that was created by the same axis, by its movement. And when it created this nitrogen, the nitrogen gave us the amino acids; and when the amino acids were created

within us, then we started our lives from amoeba and all that. Of course this was done in the ocean, because in the ocean with the movement, nitrogen was created and life was created, and then through the ocean it's emitted out, and that's how we have amino acids. With the amino acids, the formation of amino acids gave us the combinations and permutations, different lives. So in the whole evolutionary process the Mother Earth has played a very big part through her axis.

In the same way in human beings, the axis is the most important thing. That's the main principle of life we have got, is our axis. We have to stand on our axis. Those who do not stand on their axis, stand more towards the left or towards the right, are capable of complete destruction; because either they will be destroyed by too much of right side or too much of left side. So our axis has to be properly dealt with.

Now those people who do not have a proper axis can have problems of different chakras, of different kind of quality in a person. A person who stretches his axis too much, puts back his head like this, is a person who is very right-sided and creates problem with his ego; and the one who absolutely bends down like a slavish person also is a person who goes towards his destructiveness. Now there's a big problem between these two types of people, one trying to dominate another, and when they start dominating another person they actually destroy themselves, as well as destroy the ones whom they are dominating.

For example now, we have seen that we had Britishers who came here and ruled us. We have seen the French went and ruled some other people, then there are Portuguese who went and ruled some other people. But everything that they did to dominate and all that has double reactions. First of all by their domination, say, Indians became very slavish, Indians became – even today they are extremely slavish, and they do not have that independent axis as they should have. Extremely slavish people they are. I mean, especially I've seen in the West, I am surprised when the Indians go from here, I find they are so very slavish. They try to sort of do all kinds of slavish acts to please the white-skinned people. The white skin became sort of a very adorable stuff in India. That added to the ego of the whites, added to the ego of the whites, and today you see what's happening is all that ego is destroying them. They are on the verge of destruction because of their ego. So it is so unnatural and it is so superficial. One has to understand that what is the best within a human being is his axis, and everybody has an axis, and one must respect the axis of every person.

In Sahaja Yoga I don't know you by your faces so much; I know you by your chakras, by your Sushumna, what sort of a Sushumna you have. If you have a deep Sushumna, I know you as a deep person. If you have a superficial Sushumna, I know you as a person with a very superficial type of a Sushumna. And even if you make up something by sort of being very nice or good, or talking about Sahaja Yoga or knowing too much about Sahaja Yog, and saying things which will baffle normally anyone as if you are masters of Sahaja Yoga, I know how deep you are.

So the depth on the axis is more important than anything else. Your axis has to be very deep. Now you will say that "Mother, the axis is the same as it is, so how can it be deep?" So the, in the axis as you see is made in human beings, is like a three-and-a-half coiled paper-like thing, and the inside of it is the Brahma Nadi. The Brahma Nadi is a very, very small little, we can call a very, very hair-like thing where only a hair-like Kundalini can pass through. But when the person is deep this Brahma Nadi is bigger, and all the rest of them which are coiled into each other are smaller; while the people who are not deep, their outside what you call the foldings are bigger than the inside small thing.

Now such people could be apparently very dynamic, may look very intelligent, may look very smart, may look to be very good-looking or whatever it may be outwardly, but inwardly they are not deep. Inwardly if they are deep, their whole attitude is beautiful. They are very joy-giving people, they are very joy-giving. And the more if you meet a person of another kind he may look joyous, he may try to give you joy, but the joy won't be really that deep; it would be like a joy-killing.

So it is important for us to make our axis deeper, and that is where we lack the proper assiduity, the proper effort we have to put in.

Now some people have automatically a very deep axis, and some people have very, very what you should say, a very constricted type of the axis. This axis has to be grown. Now when you come for My puja and all that I do expand it, I agree, but it is temporary

thing. To retain it at that point one has to work at home, in the collective also. One has to work very much at home with meditation. But it should be done seriously. It should not be just a joke, to be frivolous, to be stupid – that's not the way. It should be done very seriously, in the meaning that it is a devoted task you have taken, it's a meditative thing; it's a prayer to God we can call it, it's a puja to God. Is to be done with that reverence, because reverence is the key of achievement. If you have no reverence about yourself and no reverence of others, then it cannot be done. But first you must have reverence for your own life. "What am I doing with my life? Where am I wasting it? Why should I waste it? Why shouldn't I be deep? After all, there must be some purpose of my life. Am I serving my purpose, am I doing that?"

All these things if they pop into your head, then you will understand it's very easy to fight out your ego, because normally on small, small things people fight. I've seen that in Sahaja Yoga also people fight on things like, I mean which are so useless, absolutely useless. To Me it sounds stupid to even mention the way people fight over small things and quarrel. But a deep person, even if he doesn't speak much, even if he doesn't show off much, even if he doesn't sit in the front line, he expresses himself through his depth, because I can work out better through that.

So to develop this one must meditate, important thing is to meditate; every day, every day, every day. You may not eat your food one day, you may not sleep one day, you may not go to your office one day, you may not do anything that you are doing every day – but you must meditate every day. That's an important point, to develop the central constricted part into a bigger area. Now when that happens that you start developing it, the first thing you will notice about yourself that you do not care for any comfort, you're not bothered about any, any material thing. Whatever it is you are above it, you just don't bother your head – let it be. You just don't want to put your neck into a thing where you do not belong. You just get out of it, and you think that "Oh God, this is too much for me, I just don't care for it."

So your whole attention now moves inward. When the attention starts moving inward then it expands more. It's the inner part which is called as the Brahma Nadi, and starts expanding and expanding.

Now in small, small things also: say for example if I have not mentioned somebody and mentioned somebody else, then they feel, "Oh, why didn't Mother mention my name?" It's too small a thing that it doesn't matter. As long as you have a deep axis you are with Me, I am with you, absolutely one with each other. But these outward things are, "Oh, She gave a nice sari to another one, She never gave us a sari, She didn't do this, didn't do that." All those things if it comes to your head, that means absolutely it's true that there is something lacking in you. Or if you try to complain, "Oh, I went there, I had to go by a bus and I had to stand on this thing," that shows that you are not comforted at all. This widening comforts you. That's the comforting thing, and that really makes you feel so comfortable in any circumstance, in any position, in any lifestyle, and you do not want to have any other comfort. And this one has to develop, through meditative effort.

Secondly is, we have to know that Sahaja Yoga as it is today is a collective happening. I find especially among Indian men, they never do any work with their hands, which is a wrong thing. Because they don't use their hands at all their collectivity is poor, very poor. Indians have the worst collectivity. If you have an ashram, I don't know why should we build the ashram, nobody is going to stay there. They want to have their own houses, their own families, their own children; they are the worst of all for collectivity. The reason is, Indian men never do any work with their hands. They cannot nail one nail – there are many like that – leave alone repairing anything. They will stand with their hands on their hips and would just tell work to other people, you see. There's a Marathi saying, a very interesting: "Untta varun shelya hakne" – that is, "To sit on a camel and to drive the goats."

So that is very typical of Indian men. They cannot repair anything, they cannot do anything. Now if supposing somebody is spreading something, they'll just stand like this, watch, they'll never put their hands to it.

So for every Sahaja yogi it is important what we call as shramadaan. They have to do some shramadaan. "Shramadaan" means the giving of some labor, and that is what we lack. That even if it comes to that you'd better clean your house, you'd better clean the outside of your house, try to put some garden around your house, try to paint your house, do some sort of a work with your hand which even if you don't have anything, you can even brush your hair or something like that. Whatever you think is the easiest you can start with, because I don't think people even do that. Even they don't shave themselves, they get the person to



shave them – I mean, absolutely lazy lumps as they are.

Now, but on the contrary we see in the West people use their hands. Because of that, you see, because they can use their hands, they are very collective. So they score a point on being collective, while the Indians score a point because they are Indians and they have a heritage and they know what is Kundalini, they know about Ganesha, they know everything. So they score a point this side.

So it's the left side is the desire, the right side is the action; again we come back to the same position where we have an imbalance, that the action takes place in the West, and here is only thinking – “all right, we'll do this” – planning. Everything is a planning point. Nothing works out. You go on planning, planning, planning. Now we are building one single ashram in Delhi for the last, I think, ten years. It is like Taj Mahal, I tell you! And it's so difficult, you see, to understand why they have taken so much time when it's not a very big place, nothing. But it is not only the Sahaja yogis but other factors also, because everybody is like that, everything is postponed, everything is to be done tomorrow. “This we will do tomorrow.” Then one person will come, another person won't come. Like we used to have in the school, we would get a sum like that or something to solve that, see, there were: one house was built, three persons came to work and one ran away. Then two persons came to work and one stayed and two ran away; and then five persons came to work and two persons ran away. So how, when will the house be finished? Never! With such runaways it can never be finished. It's like that.

So this is what, where we lack collectivity. I was saying that all Indians must find out some place where they could go and plant something. Get hold of some sort of a place where they could go and plant some nice banyan trees, water it together, work it out together. Now the Indian women are that way better. They do lot of work as far as the cooking is concerned and all that, but the other part is missing. The other part is intelligence, it's the other part is to think. Now if all the time what they are thinking, “Oh, my husband likes this, I must cook this for him,” and now if the husband has to have a, say, a lemon with his food. Now there's no lemon in the house. This woman would run up and down all over the place to get the lemon for the husband, otherwise he will not eat the food. Doesn't matter, once in a while if he doesn't eat it's all right. But the women will try, because you see they must keep their, they understand one thing that you must keep their palate all right. Then they are quite sensible in India because here they're real tigers, all the husbands are like tigers, so you have to keep them feeding; otherwise you see, God knows when the tiger will jump on you.

The other way round in England or America I've seen, the husbands are like, just like goats and the women are like tigers! And the Westernized Indian women also are like that, and when they go to West, even simple women I've seen they become like tigresses. Something surprising how they change immediately to the position, even if they may not wear the jeans and all those things, but they become like that. So this imbalancing starts in a human being when he doesn't understand that you have to be a axis of the Mother Earth, and neither the Capricorn or the Cancer. This balance comes through our depth, and that depth has to be improved. Not through just by talking about it, by talking about Sahaja Yoga, but actually seriously doing meditation, actually seriously doing meditation.

Secondly, we must do some collective work. Now we have in India, say, architects. They have never touched anything with their own hands. They are sitting and drawing, you see, that's all – finished. Now after the drawing, do what you like. And now they have problems, practical problems, they cannot nail one nail. All are what you call them as white-collar, phandhar peshya, absolutely useless for any handwork. They cannot do any handwork whatsoever. Even if they have to lift, say, one of these chairs and stretch them, they cannot do it, normally. So under these circumstances one has to understand that we come from a society which is absolutely ruinous as far as collectivity is concerned, so let us be collective. Let us try to do something collective.

But the collectivity is so poor in India, so poor that even they do not treat their wives nicely. They'll not talk to their wife nicely, to their children nicely; to them it is absolutely adharmic to be kind to their wives.

Now the other side is that the Western people care so much for collectivity that whatever it is they try to compromise, and try to keep the family life all right. So it's the two extremes as we have. Despite that somehow, thanks to the wisdom of Indian women, the family life is going strong. But if you see such men in England, I can tell you nobody will stand the nonsense that Indian men

do to their women here. Absolutely, it cannot be forgiven the way they behave.

So the balance between the women and men: what is the axis, is the home. Home is the axis. In the home, what sort of talks you have? What do you think about, what is your problem? Where is your attention, what do you discuss? That's very important to see. In that you'll find out what is going on in the family. Say you are talking ill of each other, if you are telling your child against your husband, husband is telling the wife against, telling the children about, against the, against the husband, like that. If it is going on like that, then what happens, that there cannot be the axis which is all right. The axis is love, axis is love, but not exploitation nor spoiling – it's love. In country like ours, you see, what is the axis we have? The axis of our country is adhyatma [1]. We have to now get over this hankering after money, development, this, that. First take to adhyatma. If people get realization before they are developed, there won't be the problem of creating another America here. We don't have to become communist, we don't have to do anything like that, because communists are just the same as Americans, there's no difference at all in temperament. If an American is allowed to stay in Russia he'll behave the same way as a Russian behaves, and if a Russian is sent to America he behaves the same way as the Americans behave. There's no change at all.

Now if the axis of adhyatma in any country where a person achieves his spiritual ascent is, becomes the most important thing and is achieved, then any amount of development, any amount of all these things cannot destroy that country, cannot create wars. There will be peace everywhere, there will be enjoyment everywhere. So on this day of Makar Sankrant let us say now the Sankrant is over, and we have to look forward to the new age of a new moon blessing us, and the great sun coming over to give us all the energy we need, to celebrate the advent of the golden age of Sahaja Yoga.

May God bless you all.

Now for the puja, the Makar Sankrant Puja is very little, it's the puja of the Surya Devata, I don't know ....

From the foreign country, who is going to stay after the 11th, that is on the 12th? On the 12th – after the 12th. One, two, three, four, five, six, seven, eight, nine, ten ... seventeen, eighteen, nineteen, twenty. All right, let's put it, who is going to stay in Bombay after the 11th? When are these people going? Those who are going to stay in Bombay after the 11th, when are they going, when are you going? You are coming to Pratishtan. All right. What about you, John? Do you want to stay here in Bombay, or you want to stay in Pratishtan?

I mean, there's no arrangements here, so all those who are not going on the 11th or 12th, like that, in the near future, how many are those who are going to stay longer? About thirty-four. How many men and how many ladies?

So we have decided that the men can come to Pratishtan, and the rest of the ladies can go to Alibagh. The reason is Pratishtan is still extremely spartan. It's not meant for ladies at all, and I have only one room where I live. So best thing would be to send all the ladies .... Let them go to Alibagh, and let them pay for their stay in Alibagh to people who will be looking after them. Those who are coming to Pratishtan, how many there are? The rest of the men, about fifty. Fifty, all right.

So when are you going back with the whole thing? You see, because it's such a liability, this work. You can come to Pratishtan if you want to take some photographs or things, but it's a liability for us because, you see, unless and until you go back, it will be a liability on our head all the time. So best thing is that you come to Pratishtan, do a little photography or whatever you want to do. And then you'd better book yourself, because this must go out of our country, otherwise they're always on our head, and they are following us. So I am sorry, but you'll have to go with this ... stuff that you are carrying. So we will have to do it in three, four days' time. You can finish the photography there, and you fix up your going.

So for all the ladies who are going to stay on, can go in Washi or can go to Alibagh. Alibagh is better .... They can go to Alibagh and stay there in Alibagh, about thirteen or fourteen ladies ....

All right, so done. Now let's ... Atharv, Ganesha .... Twenty-one people from America have to go, so we'll try to finish the puja as soon as possible, and they can leave.

[1] Adhyatma\* = Spirituality

## 1988-0214, Mahashivaratri Puja

View [online](#).

14 February 1988

Mahashivaratri Puja

Mumbai (India)

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

This part was spoken in Hindi

Today we are all come together to celebrate the Shiva Tattwa Puja. Nowadays, in Sahaja Yoga, what we have achieved is by the Grace of the Shiva Tattwa. Shiva Tattwa is the ultimate goal (establishment, completion) of pure desire. When the Kundalini gets awakened in us, pure desire takes us near and keeps us at the Shiva Tattwa. Beyond Shiva Tattwa is the safe refuge of the Atma. The new dimensions of the Spirit are slowly seen and start working out. And when a man is fully engrossed (absorbed?) in the Shiva Tattwa, he gets surrendered without doing anything. Kundalini Shakti is the reflection of Adi Shakti within us and Shiva Tattwa is the light of the almighty (Paramatma). Like as there is a small twinkling light in the gas lamp, and when the gas comes into it then you can see the light. But before you cannot notice the gas passing through. For this it is necessary that the Kundalini should be awakened. When we have the sensation of (can feel the?) Kundalini then the light shines out. For this it is necessary that within you there is Kundalini awakening and then this light is there.

Today I have given a new example so that we could understand. In its own place Kundalini can do no work. Just like a gas, it cannot do anything on its own. In this way the twinkling also cannot do any work. But the light comes in our chit (attention) with the combination of these two. Nowadays this is a matter of every day life, but Sahaja Yoga is a cycle by which the Kundalini awakens and touches our Atma Tattwa. At that time the light of Shiva Tattwa spreads in us. When the Kundalini comes in the Bramarandra and pierces it, at that time the Atma Tattwa's place is at the feet of Sada Shiva, on our Brahmarandra. This is the place that is made for it but its reflection is in our heart. Just as a thing is situated in one place but its reflection is in our heart. In this way when the Atma touches us at that time, its light spreads in our heart.

He whose heart is small, whose heart is not fully surrendered, in whose heart there are doubts, in such water the reflection of the Atma cannot be attained (gained) and however much light we put there it is of no use. And that is why we keep our hand on our hearts and say: "Mother I am the Spirit". But only by just saying I am the Spirit or by saying the same mantra you have not entered the Atma Tattwa. There is only one way, (or solution), that we should become one with the Atma Tattwa. Become one with it. Just like when we put salt in the sea-water it gets dissolved in it completely, in this way you should be dissolved in this infinite ocean, and concentration should come in us. At first all these things will be in that Samadhi state, when man would achieve the state of the Brahmarandra by closing the eyes. But the speciality of Sahaja Yoga which is a very beautiful experiment and which is a strange method of Parameshwari Shakti, with the help of this, man, without going into the Samadhi state achieves this tattwa of experiencing this Brahmarandra tattwa within himself. In seeing this we find that we have achieved a dream, or in a dream we have achieved it. This bliss is beyond explanation.

Once when I was reading the Nadi Grantha, and in it the gentleman named Bhujander has made a point that this work will start after 1922, and you must know that I was born in 1923. And then a "Sakshat parama chaitanya avatar" would come and with the help of this avatar Kundalini will be awakened easily, without going into the Samadhi state they will achieve the Brahmarandra tattwa. And it is also said that there will be no trouble, nor any difficulty. Men will achieve the blessings of the param chaitanya and will reach this very high state for which men have been seeking for thousands of years, When you read the Nadi Grantha you will be surprised that this was written 16,000 years ago - and as if a Sahaja Yogi has been mentioned. The rishi-munis had also written that in 1970 this work would be started. They know it due to their awareness of Atma Shakti because they were avadute, and they with their Atma Shakti, foresaw this new yuga of bliss and wrote about this Maha Yoga.

You can now gain much more awareness (greater Yoga) than these avadutas. Within all of you is the unconscious (unlimited?)

state of mind (?) but the shortcomings of Sahaja Yoga is, due to the excess of the Mother's love, the children get spoilt. Mother has given all these powers in Her love: you have achieved it in Sahaj. You didn't have to undergo any sufferings for this, you didn't have to take any trouble, you didn't have to undertake any work for which you could feel guilty. You have achieved your Atma Tattwa through our simple and spontaneous, or easy way. This is the fault of it, that we miss it in its true evaluation. What we have really attained, and what a great thing we have got. We cannot really imagine because we have got this in Sahaj (spontaneously) only. It is not true with everybody however, but for a few people who have the punyas of previous lives, just as Shri Namdev has said: "Purva janme amhi bahu", "on the basis of that treasure of their past punyas, some people achieve great depths in this ocean".

Those who have less of these past punyas, the heritage of past punyas, cannot go to such depth in Sahaja Yoga. Sometimes they come for a little while and then they go away, and they are not prepared to take any sort of Sahaja responsibility.

They don't want to take an active part in anything. And if they are sitting on the shore sometimes they put their feet in the water and then draw away out of it. They have not learnt to get into the water and learnt to swim. With this half baked and half hearted way you cannot enjoy the full bliss and blessings of Sahaja Yoga. Before achieving the Atma Tattwa, man was full of faults. Those faults are now disappearing. The troubles (cares) have also been reduced, their questions are answered, and yet they have not left the shore. A person who has completely submerged himself in the ocean of Sahaja bliss, for him there cannot remain any problem or question left unanswered because this is the ocean of Shiva Tattwa. This is the ocean of Shiv Tattwa. This is the ocean of tremendous Shakti (power) and this tremendous Shakti is of the love of Lord Shiva, it is of the ocean of Shiva Tattwa and is the Shakti of the love of the Lord.

In this, once you dissolve, you get dissolved and start emitting this shakti of love. You get into a state of ecstasy and that shakti starts manifesting from every part of your being. You can rise much more than those great seers and all the great saints of the past because I was not sitting before them. But there is so much lacking in surrender that the people just think of their jobs, then of their families, children, wives, relations and then if they are left with any time they come to Sahaja Yoga. But, as against this, if you surrender everything to Sahaja Yoga, then this tremendous shakti will correct your children, your homes, your jobs, your trade, your health etc, all will be looked after. And it will enlighten you so much that people will say: "How enlightened his life is!"

And after this it has been written in the Nadi Grantha, that after the third world war, when all the people will become fed up with it, then at some big city a big conference will be held (organised) in which the ambassadors and politicians will have no place, but the yogijans (realised souls) will decide what is the world policy (what is to be done). The wars will be completely banished and finished. You are the people who are going to decide about the destiny of the world. You are going to solve all the problems of the world. But of all the shortcomings, the greatest fault is the stupidity of foolishness. This stupidity is just anti Shiva Tattwa absolutely. This stupidity is absolutely anti-Shiva. Shiva is "must" (detached, not bothered, completely in His own bliss), and "bhola" (innocent). But in the absence of Shiva Tattwa, even the Virata cannot be enlightened. The light is provided only by the Shiva Tattwa, which then enlightens the chit, and this in turn enlightens the Virata, otherwise it will remain in darkness. You can only get it through surrender. Surrender never means that you should give me something. What can you give Me?

Surrender means that those concepts of stupidity, of Maha stupidity, that narrow circle, small environment, that is the speciality of Indians and "my relations" and "my father's relations' relations", these signs of the highest stupidity, this you must keep outside. For once you may bring your shoes in but please keep this highest stupidity outside. Alongside with this highest stupidity there is another great shortcoming which exists in us and this is that we do not possess a loving heart at all. Then how can Shiva come into your hearts? Shiva who is absolute, verily the epitome and personification of love (the highest manifestation of) who is the very "murti" image or expression of the highest love.

You have neither the purity nor cleanliness nor love in your heart. How can Shiva take his place in your heart when there is no purity or love there? It is only love which purifies everything.

Suppose you do not love a thing or a person, then you cannot have the ability to judge its purity. In the same way, all the impurities and dirt which reside in our hearts can only be cleansed through the Universal Love. I said "through the Universal

Love", not that "I am a Maharastrian" or "I am a Brahmin", or "I am an Indian". Again you start being narrow minded, to the extent that you start identifying as a Kaista (for westerners, typist explains that a Kaista is the name of one of the castes in India) and out of the Kaistas I am living in Worli (a suburb of Bombay) and a special narrow branch of the Kaistas. How can such a restricted heart contain that magnificent shakti of Shiva? How can that great Shakti be contained in a small irregular broken vessel? (word used is teramera, which means a muddle, or a mess). You should have a vast and large heart. Only a person with a large and open heart is capable of sustaining Shiva Tattwa. When your heart chakra gets caught up then you must say "Mother, you must please come into my heart". This is inviting the Kundalini. Only when Kundalini enters the heart can the light start glowing, and we will be able to see it and will enjoy the bliss. Only in the light of God can we witness the drama and play of the world.

Life is so beautiful, it is only the viewpoint that makes the difference. All that is subtle, all that is great, is not visible to our eyes if a foreign particle of dust is present in our eyes we cannot even see the skies. In the same way the doubt and selfishness which is residing in our hearts, unless we remove this completely and throw them away, this Shiva Tattwa will not be enlightened in our hearts.

I am talking to the Indians today. The greatest fault that we have is casteism, (this idea) that a man belonging to a particular caste is good, similarly you see even in Sahaja Yoga, just as you find the blocks of guer (Rough brownish yellow sugar, jaggery), so like this the Sahaja Yogis cluster together. In Sahaja Yoga all the jaggery gets mixed and it should homogenise, but if you are forming these blocks then you have not yet reached Shiva Tattwa. That Shiva Tattwa which melts and dissolves even a stone within it, that Shiva Tattwa you have not yet reached.

Then when you have not gained anything in Sahaja Yoga, why should you touch My Feet? What have I given you? That is, I have not even given you Shiva Tattwa.

In Shiva Tattwa the minute mariadas break down and man achieves a vast, all pervading universal personality. And this all of you can achieve. You are making excuses about yourselves and are getting yourselves bogged down with them. It is like this that you have put a stone around your neck, and have then jumped into the sea and you say "We cannot swim".

But when you have yourself hung a stone around your neck, then how can you swim? There is no answer to such utter stupidity. The answer to this is, have a look at yourself, and see if what we are indulging in is in fact such stupidity at every moment. Do we want to get out of this stupidity? Do we want to get out of these tiny petty artificial mariadas that we have created for ourselves? We have to break down all this in every way. You may call it folly or superstition, religious bigotry or stupid ignorance. Call it by any name but the thing that you are indulging in, that will influence you. There is nothing in the name, the reality is the blackness in our heart. We have to get rid of that.

But after my lecture you will become as you were - you see that everyone is in the same vicious circle. It is difficult to understand this after doing so much work. You must know today that I have been working in Bombay for about seventeen years and still I find that pettiness is in so many people. Although we may say that there are many Sahaja Yogis, and many do my Puja, and many attend programmes and also meditate and do Puja at home. But what do they achieve in this Puja? "My sister has become alright, my brother has got the blessings," but did YOU get Shiva-anand? (the joy of the Spirit?) Have you been able to establish yourself in this anand? (bliss). Have you achieved the joy been got of niranand? That is what the Mother wishes, that you get the joy of the Sahasrara. When this happens all the other problems go and faults depart. If there is a spot on the cloth then you remove it so that I may redecorate it, and make it beautiful. And thus everything automatically works out. But that doesn't mean that you continually get spots and I continually go on removing them. You go on painting your face black and I go on washing it clean!

"What is my ideal?" There are some Sahaja Yogis who have never been seen smiling, let alone talk about the anand. They have not even been seen to do namastey (greet) to others. This is a very limited way of living, with a small heart, sort of dry, just like a shallow desert place. There is no need to save or preserve in Sahaja Yoga. Act open-heartedly and then no-one can take advantage of you. If someone does take advantage of a good Sahaja Yogi I will teach him a lesson, but if you yourself are a

cheat, then you should be cheated. If you have a hot temper then people should show anger towards you. So I make arrangements, and play such a game so that the hot tempered has to face the hot tempered, and a cheat a cheat so that when they fight between themselves you may give them a stick to beat each other so they can break each other's heads. After they have hurt each other I will dress their wounds. First break your heads. Because he whose head is not open, then how can I talk about the praises of love and the splendour of love? And how can I describe the bliss of the Shiva Tattwa?

I within myself, am enjoying the Shiva Tattwa. I am in it, I am witnessing it, and I am enjoying its bliss. As a Mother I feel that my children should also enjoy this. They join Me and enjoy it as I am enjoying it. These are My own children to whom I have given birth. May they achieve this and may they now mature from small children into great saints.

When I wish like this, then sometimes I feel that My expectations are too high, or maybe that the next generation may bring such people, but you are the foundations stones of this work, who should be solid, dedicated people, otherwise the whole building will remain unstable. When you slip even in very petty things, how will this pettiness bring you greatness? If you will try with your pettiness to become great it will be like a frog trying to become a bull. If you have not the strength of great-heartedness, then what work can I do? You must enter into this ocean of joy in everything. In every city, at every time, at every function, the waves of joy will be continuously rising through you because you have become submerged into the ocean of joy. You look this side, everything is joy, you look that side, everything is joy, everything is joy in every place. By doing the Shiva Tattwa Puja you will get this great joy. (Next sentences not very clear until ' sign)

Everything that we are getting from our heart is enlightened.....Until a Sahaja Yogi decides to do this he will not rise (?) to become one with (?) the Virata. After this riches will mean nothing, as if he is a child ..... (some missing here)..... '

When you do some work then you have a thought that in what way can I economise or show miserliness?" Some people will say "Mother we will come to Ganapatipule for two days only and we will stay outside and how much should we contribute?" Is it a hotel? Where you came for a day then went out for two days and again came and we only took one japatti .... And when I hear that these are Sahaja Yogis ..... Are these Sahaja Yogis or are they petty iron merchants? (tinkers) Unless and until everyone has got his realisation, how will it work out? If only a handful of people understand it, then what was the need to have given collective and en masse realisation. Even in this if they think that they can save some money, they will think that they have done a remarkable job. Also, it is only once a year that you come to Ganapatipule.

Others are much better than us, whose Guru is dead. These people will come from all over the world and assemble together even if the functions take place every month. Compared to us people from other sects are much better because for example they go to the Hajj (Muslim pilgrimage to Mecca) after collecting so much money and spending so much money. And they go every year, they fast for a month and will do namas (pray) five times a day. And those are better, who go to the sacred temples and camp on the bank of the river Chandra Nibha (at Pandaphur) and put themselves to so much trouble. They will continue to cry "Vitthala" until they are hoarse, or crying the names of the Devi. They will cry Vitthala until they spoil their throats. In this one sense they are much better than Sahaja Yogis, they have emotional enthusiasm.

In Sahaja Yoga the majority of the people consist of half baked or completely unbaked people, they haven't any emotional enthusiasm (bhavana). Ask yourself "What have I done for Sahaja Yoga?" "Yes we have given money for the food." "For what food?" "Yes, here is the receipt." Alright, so they have given money for their food, it is a great obligation for Lord Shiva. Lord Shiva must be fasting these days. All these things come to mind, then the thought comes to Me that 'Were you really ready for Sahaja Yoga?' If you were, then you should examine and ask yourselves every day, "What have I done for Sahaja Yoga today?" Ask every minute, every second, that, "What have I done?"

The Hariram Harikrishna people are better than you - we cannot talk to them because if we do they just answer "Hariram". But you on the other hand have to find time for Sahaja Yoga. It is a matter of great surprise and amazement (I am aghast) that you have got so much benefit from it, so that you should start feeling so much devotion and gratitude from within so as to completely cleanse you. With the ecstasy of that you should be completely cleansed, white - otherwise, how will we win this war or revolution by using the camp followers of the soldiers?"

I am saying this to you individually and am not saying it to others – but to you directly. We are here to worship Lord Shiva, Shiva who has spent all His energy in creating this Universe, who has poured all His love into decorating this Universe. He is the one who has filled everyone in this Universe with joy. We are here to worship that Shiva. We are here to spread His joy to the whole world. We are here to kindle that joy in our hearts. After getting blessed with this anand we will distribute it to the whole world. Are you thinking that after filling ourselves we will distribute it to the people of the world and give them this manifestation of Shiva? What Shiva has given to us, can we give it to them? Shiva has neither a caste or a class. He is beyond time. He is established in the Virata.

To achieve that Shiva, to completely imbibe him within us, do we possess in our bag that majesty, that large-heartedness, magnanimity, that Shakti?(power?) If you want, you can do everything. Within you the Kundalini has been awakened, you have also achieved Shiv Tattwa and it is possible that today during the Puja we may be thrown in to that ocean. But then you will get out and again sit on the shore. I ask: "Why?" and you reply "We have to get our clothes dried, Mother". You are playing with your life and you are also playing with the collective life.

You took your birth for such a high purpose and this is the goal of your life. And in your pettiness and incompleteness you are destroying it. Again and again I have to say this because sometimes I start doubting and wondering if Mother has spoiled Her children in Her love. Sometimes I begin to doubt Myself. Whatever I say out and express in collectivity, that I know fully about every single individual, but I don't say it. I know about every individual, how much he is surrendered, how much is his potential of receiving, how incomplete he is, and how helpful he is. I know about everyone, but I don't speak out because I think that he will soon correct himself, this is my expectation. I also know each one of you from inside fully and beyond this I know what subtle powers you have within you.

You have a great ocean which is being enlivened - I keep a full knowledge of that. When you take a small boat and the way you take a small boat and then return, this also I know fully about every individual but I do not say it out. Never think that if Mother has not said it then Mother does not know. I have full knowledge of you even if I don't say it, and if this is so there must be a clear reason for it. Maybe there would be no purpose served, like pouring water over upturned and slippery pots. Sometimes I feel that the children's eyes are not yet fully opened. But 17 years have passed and there are only very few people about whom I can say that they have completely surrendered or lost themselves in Sahaja Yoga.

Is Vitthala alive and living at Pandapur today? Now he exists there in the form of a statue but the people go there for a whole month and shout his name. If I tell the Sahaja Yogis to come and shout the name of Mataji, not for a month but for one single day, not one of them will come and be prepared to do it. Now everybody has a vehicle - tomorrow they will all have cars. Then they will have a house, then they will have brides and children through Sahaja Yoga. In that way you will become prosperous through Sahaja Yoga. But through Sahaja Yoga you are coming down because the power of enjoyment is diminishing and getting destroyed within you.

When the power of enjoyment is completely finished, then even after getting all the kingdom, you cannot have any enjoyment. Therefore you are not able to enjoy your happiness.. Now therefore you should become more respectful towards yourself and try to understand what you are, and "What have I got?" "What do I have to do to get into its Joy?" And be kind to this which is yourself, be kind to it. To make your life great you have not got to go in for study or learning, you do not need anything for this. It develops automatically by itself. But if you suppress it then how will your heart open? It cannot open out. Today we are talking about our heart and about the Shiva Tattwa that is residing in our heart. Every one of you should put your attention towards your heart and find out within your heart, not in others, within yourself, within your inner being. You have to ask, you have to find out "What shortcomings exist within me?" and "How far do I have to go?"

After that, whatever you achieve, that you will continue to achieve and enjoy it. But you cannot describe it. You will continue to taste it, it has been described as 'Dumb man's jaggery'. If a dumb man eats jaggery, then how will he describe the taste? Such is the Joy of Shiva Tattwa. How is it possible to describe it in these small words? Today is a great day and my endless blessings



are on you, and will be on you and will remain on you (with you) that you please achieve this great tattwa. I wish you to achieve this maha tattwa from the highest possible level and that you may imbibe it. Forget everything else, but remember that you have got your rebirth in Sahaja Yoga.

(This part was spoken in English)

Now, for the Western Sahaja Yogis I have to say that we have to open our hearts to allow for the principle of Shiva, which is joy, to be contained in our hearts. If you are a small hearted person, if you are egotistical, then the ego compresses the heart, it makes your heart grow small. You don't have some of the problems that we have in this country which are really stupid and artificial, but you have another kind of superficiality and artificiality in the West. Whether it is here or there, the similarity is that it affects your heart. It limits you, you cannot enjoy the beauty of Shiva within you, and this is detrimental to your own spiritual growth and also to the great flowering of this universe.

You are all in the foundation of this great building of spirituality. And those who are weak should get out of Sahaja Yoga and should not come to oblige us, sometimes to show their faces just like the moon appearing on one day. So that we at least put the solid people into this foundation and let the history record all these half baked Sahaja Yogis who are absolutely useless for Sahaja Yoga. Increase your dimensions, increase your understanding, increase your wisdom - but how? By surrendering. How do you surrender when you have such a small little heart? Open your heart, open it and forget that you are Westerners, you are Indians, you are this caste, that religion. All this is nonsense, man-made, hopeless. What is reality? We are all made by one Mother. All have been given birth by one Mother, who has a very, very large heart. That's how I would say; forgive everyone, forget all the past and forgive yourself, and now allow your heart to become open (?) Do not get dissolved into the realm of ego, but be in the realm of the divine which is the ocean of joy. It's a powerful ocean of powerful love that looks after you every moment, every time, and your attention is purified by itself.

I hope this Shiv Puja is done everywhere in the world. All over the world people are doing the Shiv Puja at this time. I bless all of them and think of them at this hour. They are all part and parcel of my being as you all are. But if something is outgrowing and something that is useless, like the nails of the fingers, you have to cut them out. So please try to keep in the collective, be friendly with everyone, open your heart, learn to smile, learn to be humble, learn to be kind, learn to enjoy each other's company.

Just like the flowers are enjoying each other's fragrance without (?) quarrelling (or?) bothering. In the same way you all enjoy the beautiful fragrance of beautiful flowers – I don't even know if you have the noses even to smell the fragrance of your friends or if you have that kind of heart that can never have that sensitivity. I am sorry, I am sorry at this sometimes, that still you indulge into very small useless things which are meant for the little worms and not for the Sahaja Yogis. In many ages now you have come out from the worm stage to the human stage and now you are again going to become the worms? You have to become the lotuses, beautiful lotuses of Mine.

I bless you all that you open your heart, absolutely, open it without any fear, without any justification, without any argument about it. Just open it out and receive the blessings of Shiva today.

May God bless you.

I are getting lost into my own joy!

1988-0308, Public Program

View [online](#).

8 March 1988

Public Program

New Delhi (India)

Talk Language: Hindi | Translation (Hindi to English) - NEEDED

1988-03-08 Delhi Public Program, Saraswati Vihar (Hindi)

## 1988-0321, Birthday Puja (no sound)

View [online](#).

21 March 1988

Birthday Puja

Mumbai (India)

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

I have told them, in Marathi language because most of them are Maharashtrians here, that in every part of the country one has to work hard and one has to spread Sahaja Yoga with complete dedication and understanding. That today is the day for us to achieve that power, to absorb that power by which we are going to spread Sahaja Yoga all over the world.

It's you who can enlighten other people. It's you who can show them the path and it's you who can bring forth this new transformation which has been promised thousands of years back. That is going to happen and should happen in our country, much more than in any other country.

But, what I find, it is working out better in other countries than in India. The reason, I try to find out why Indians can not get to Sahaja Yoga with that depth. They may be in numbers but not in that depth. What is the reason, why can't they get into that depth and when I try to locate, I shouldn't say this today but it is a very obvious thing that we had such great and great people like Shri Rama, Shri Krishna, great saints, people in our ancient times. Such ideals, very great kings that we have, ideals of the highest types before us. And when we started following them, we developed a very special type of character which is called as hypocrisy, we can live with hypocrisy. Indians can be very easily be hypocrites. That's something a specialty of Indian psyche, that we can be very hypocritical. We may not believe in any one, we may not follow any proper path but we are so good at hypocrisy that in Sahaja Yoga also we try that trick and play games with ourselves.

When we try to play games with ourselves, we miss the point because it is the Self which is going to emit. It is the Self that is going to give you your glory. It is the Self which is going to bestow all the blessings of divine love and all the securities and all the help that is deserved by you.

But hypocrisy must be given up. In the shadow of Sahaja Yoga people try to sometimes express their ego, sometime try to make money, sometimes try to show off that they are very great Sahaja yogis. I have seen those who overdo something, are the major hypocrites sometime. So, one should not try to overdo things that amounts to hypocrisy. Must do it in such a manner that behooves to Sahaja Yoga. Some people try to sort of have it for their own house for their own family affairs.

If they get out of it then they want that the should become the leaders and they should be able to propagate Sahaja Yoga and that they should talk about Sahaja Yoga with that, they say lots of other things also, lots of rubbish goes with it.

All such things have to be noticed. It is the ego trip working out, either it's a ego trip or it is a money trip, I don't know, all kinds of human trips, human beings have. But to come to Sahaja Yoga you have to be an honest person and a sincere person within yourself. If you are a hypocrite you can not come to Sahaja Yoga and it's better you keep out.

You have to face yourself clearly and you have to see yourself because you Self is the beauty, is the glory, is everything for you. Your Self is the most important thing and if you have to deceive yourself then what will you get in Sahaja Yoga. It is the waste of time for you and Me.

So, no hypocrisy can help in Sahaja Yoga. And I think this is the only problem within us.

But at the time of Shivaji people would die, at the time of Mahatma Gandhi, I have seen how people have sacrificed everything. Here you don't have to sacrifice anything. You are blessed, even if you come once to My program, you are blessed. Even you

once take My name, you are blessed. Even you once see My photograph, you are blessed, free, free, free of charge, but to really enjoy yourself and to be in the state of complete ecstasy, you have to have one determination that you cannot be a hypocrite. You can not be a hypocrite and if you are a hypocrite you can not achieve anything in Sahaja Yoga. You have to be sincere and to be understanding. You don't need too much intelligence for this, actually sometimes, intelligence can cheat you.

The greatest cheating thing is your own intelligence. It cheats you; it teaches you to be hypocritical and keeps you away from your own Self, which is the source of joy and happiness. This joy and happiness can be yours if you just decide to be sincere with yourself, honest with yourself, to keep your attention on your Self because you must respect yourself. You must respect your life. You shouldn't waste it on frivolous, nonsensical things, useless things. There is no place for Sahaja Yoga for nonsense and for stupidity. So, we have to put our life fixed for something that is noble, enlightening and higher.

Hypocrisy will keep you always out of it. So, I have to request you to all that face yourself, love yourself, respect yourself, understand yourself and stand on your self respect and see for yourself that you are the king of kings, that you are the one who is to be worshipped. You are the one who is the emblem of God's love. Such a beautiful thing it is, you see, so many of you are enlightened and settled down so well in Sahaja Yoga, enjoying the blessings, all the time. But, still we have to progress far more. For that, what you have to do is to just meditate and meditate every day, regularly, religiously, like it is the puja of yourself. You are worshipping your own Self. With humility, with surrender of your ego, you are worshipping your Self. You are not degrading it, you are not analyzing it but you are absorbing the beautiful power and the light of your Atma into your attention.

May God bless you all!

May God bless you this day when you all be full of light and full of understanding of Sahaja Yoga and may be in the bliss of complete understanding and love of God.

May God bless you!

## 1988-0402, Arrival and Talk: Importance Of Sahaja Yogis

View [online](#).

2 April 1988

Talk to Sahaja Yogis

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – Draft

Shri Mataji speaking with yogis. 1988 04 02 EasterPuja Shudy Camps

### The Importance of Sahaja Yogis

It was such a fortunate thing that I could come for this Easter puja here to see you all meet you and see the growth of Sahaja Yoga within you. I can see in your faces. I can see in your eyes the light which is so benevolent and so balming. When I came to this place long time back and looked at it everyone told me that this should not be bought, at all, at any cost. I did a very long puja especially to my husband who said I may not touch it with a barge pole. .... but I got my way and I knew the potential of this place. Then the second time when I came to this place where you are standing was even worse than what I had seen.(laughter).....I.talked to people quite surprised.....and when I said something very strongly the thing started changing. I first felt that I was rather strong but I think it helped started changing and changing and now you see a beautiful hall here, beautiful place for relaxing. So same thing with Sahaja Yogis are here you have the potential no doubt otherwise you wouldn't have come to Sahajio. You see I was reading the predictions that were made about 16000 years back about Sahaja Yoga and so much clearly indicates exactly what is going to happen. Firstly it says that in the beginning in one carew sahaja yogis 100,000.....among 10 million people there will be one person which is. So each one of you represents 10 million people of this World, just imagine. See your importance, how important you are? And then it is said that Sahaja Yoga will be established in 1970 very clearly he said it, it will be started in 1970 so clearly it says and then my work will take place after .....Sahaja Yoga will grow into a very deep and be corrective..... but what was said about you is the most remarkable.....this is matter the Sahaja Yogis will have the capacity to become so subtle that their subtlety can enter into any being of that you already do by your vibrations but not only that but you can travel anywhere you want to. You can find out about the whole Universe. You don't need airplanes you don't need satellites you are so subtle and the other day I was looking at some of the photographs which are given for development here which are very remarkable. In the photographs all the Sahaj Yogis there are sitting .....and on top of their heads you can see the light individually on every person and the light is surprisingly is so primary is like .....graph through the cardiograph you see the way the cardiograph shows like a heartbeat but it is very surprising. All of you have got it on your head. Of course there are some other very miraculous photographs that have come out where I am sitting like this and all the Gods and Goddesses are sitting on the sides and pouring vibrations. Not only that but there are .....flowers that are getting my vibrations.....that are really so wonderful as if there is a big fireball going on, tremendous all that and it was done by a very ordinary medical student who had very small little camera so small that he had thought.....to be taken to some other studio. So all these things are coming up and showing you what you could be or what you have to be and what will become of you. Its not only Indian Sahaj Yogis but all of you mostly you are Western there sitting in front who have got this on top of your head.....so much much more than we can think of. When I look at this house it is unbelievable you see. Anyone who sees this cannot believe that we can make this into such a beautiful thing with very little money we didn't have so much money to do it, so meticulously, so lovingly you have done it and it has turned out to be so beautiful. I wish you could see the different photographs of this place but your own faces should be seen different time with Sahaja Yoga. How it has grown so fast, it is very very very fast indeed and to transform human beings is sometimes difficult but even to transform them is like in Sahaja Yoga you have transformed leaves into flowers roots into flowers. All kinds of things are seen and surprised how potential you were there's nothing special about me. (Laughter) It's true. I must say .....because you see I am what I am. I am.....an achievement but for you you have such potential. Unexpectedly see all this has happened everywhere and now you are surprised to see in India there are sixteen centres in one city. Now this building they are expanding but you can expand, your collectivity can expand and that is what you have to do for that; all you have to do is to really work hard

to expand it. First of all you yourself will be a witness to.....the seed.....nothing special is needed to grow into that, everyone can blossom into something very beautiful. You don't have to be sort of outwardly from the working point of view. From the wordly point of view you could be very ordinary people but your potential is so much that you can rise to the highest and this is how I see from this house that you can become very beautiful from and that beauty people will see; definitely they will be impressed such beautiful people they are and with their beauty so meditative. That's how it has to happen. You see we can very clearly see how the media and the rest of the World is towards Sahaja Yoga. They cannot understand it they haven't got those divine eyes and those divine days to see what you have achieved. What you have got and things. What they have got is nothing but just a retiring force for ingrowth especially the media it's not going to help you much, the reason is .....they want disasters.

We wont have any disasters you have seen that. You will have no disasters.....journey slowly and steadily. Everybody is moving within this. You have to help yourself a little bit no doubt but I think on the whole I myself am surprised like the little flowers are growing by the tree itself. The tree itself is looking after the flowers ..... has no time only the .....is thinking about the flowers all the time. It works so beautifully. Nice to see you all here, very nice. May God bless you all.

I wanted to tell you about certain programmes we have .....

On the 5th May this time it will be 6th May in Rome we will be having the Sahasrara puja and no doubt I would say that you should all try and come for this Sahasrara day. We have decided that we can have some marriages if you want, and those who want to get married or even re-married

.....These marriages outside India are going to be a difficult task getting things. We have to smuggle lots of things in (laughter) and will not be easy so we would like to know at least in time how many want to get married. Now the expenses .....work it out. I don't think it will be much more than what we have in India but if you want to have saris say for example or if you want to have all these ornaments and everything then I have to think of smuggling them and now we have some people already working in my house there so we can work it out but we should know in time otherwise it will be very difficult so within say fifteen days , when you go back please find out immediately inform ..... in England.....and let me know the final list of people who are getting married as I would like to do the same way as we have done in India but to do it is most difficult in these countries .....cant get everything that you can get in India, not so easy, some things we have to bring from India if you want to have that kind of a wedding or we can have a church wedding if you like (laughter) no actually for real.....or you can have a muslim wedding if you like (laughter).....Cerrtificates of Marriage from Australia, lots of preparations are needed and there is no other way out. I don't think we have any such place that we could organise, isn't it because the pujas are going to be in different places .....France we have Guru puja but for Guru puja you don't have marriage so whatever is your idea.....When are you going to have Ganesha puja?

Yogi: Milano

JSM Milano, what will be the date?

Yogi: August 6th

JSM So would you like to go to Milano in August?(Applause).It is easy to organise in August you see because but still months time you have to let us know within this one months time, May, June, July, August because the things that have to come from India have to come. You see this time the boys had arrived and still one marriage was not settled so then it was the fellow started wearing a which he couldn't wear properly and the garlanding had already started. Here it is very difficult. We have to organise everything nicely. i am in India it will be much easier. To get things. How many are there for marriages, let us see. How many marriages here in Milan? So its alright then whatever it is you have to decide within the next fifteen days and also when you

go back all the leaders to their own places they should find out those who want to get married in August but should be in time. You see that's what it is in the West you have to organise everything beforehand otherwise nothing can work out at least if you have to have a proper wedding and also you have to inform as to how many saris you would like from India.because that also has to be smuggled in.....

I don't know what programmes we have.....whatever is the programmes you have decided but also I would like to meet some of you, especially the leaders if possible, now, if possible. Later on..... May God bless you.

Whatever is the programme you decide.....

I forgot to say sorry I got here late.

.....I've got some plants that were given to me for my birthday and I think it would be a good idea to plant them here so that they grow up properly.

## 1988-0402, Evening Program, Tabla (Zakir Hussain), Harmonium And Santoor, Eve Of Easter Puja

View [online](#).

2 April 1988

Evening Program

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – Draft

Talk on arrival at Shudy Camps. Shudy Camps (England), 2 April 1988.

Shri Mataji: I have no words, really, to thank these great masters of music. They have given us tremendous joy. And I could feel all your hearts jumping and dancing with it and also your vibrations beautifully weaving beautiful themes around it. I always told you that Indian music is something very divine, but these personalities seem to be divine themselves. (Laughter) The way they created this beautiful atmosphere where we do not have to think anything, just we become meditative. That ascent, the rapport between you and them was so beautifully established - like a Mother, what should I say? I was so enamored and so proud of them, that at such young age they have achieved such great heights. I bless them from My heart. I bless them for their music - for the way they have been dedicated themselves to this great art of our country. I hope again and again you'll have chances to listen to such great music.

Now, for Zakir Hussain Kanzaev, I must say, he is such a very great artist and though he's so much younger to Me, but I think he's quite a big elderly gentleman as far as tabla is concerned. (Shri Mataji laughing & applause)

As I told you, I've heard the guru of Ravi Shankarji also. And he used to play Mrudang. And when he started playing this tabla, I felt that he is here, just before Me, playing that Mrudang, the same style, the same thing. Sometimes I wonder, is he the incarnation of the same gentleman that I see before Me? The way you are playing. It's tremendous, the way he has control, the way he has understood the rhythms and things. And the way he establishes rapport with you all shows that dedication and understanding is there. But he's a genius, definitely he is a genius and specially blessed personality. I must say, his brother also is such a great accompaniment to him. Like, we should say, Hassan and Hussein. (Shri Mataji laughing & laughter & applause)

We are living in the days of Ghor Kali Yuga - the Karbala is really here, where we find such beautiful divine music being played, quenching our hearts - feeding us with such nourishment, such beauty. It's not easy to express the joy, really not easy. I was enjoying the way you were enjoying and enjoying the way they were enjoying (Laughter) the beautiful ocean of enjoyment that was surrounding us.

I have to say that the way they have taken to this music also some Sahaja Yogis should try, learn. I'm happy that some of the Sahaja Yogis are in India learning tabla and the aryas and they are all trying to go to different places to learn other music also. Though they are not well-versed or not that they are educated in Indian music, but as I said it's a Divine music, they understand everything that you play. They understand all your chakara, bowls and everything so well, because it - what you are doing, it is going in their hearts. They don't have to understand from their brains, it just echoes in their hearts and they can feel it.

I'm also very much thankful to the Santoor-player - Mister - they told Me three names about him - Kiran Palsik (Shri Mataji laughing & applause) He is a - I can see, he is a great seeker, and his Kundalini rose suddenly as he was playing before us and that - his style is very great and it touches our hearts. He was beautifully playing with such confidence. And I think Santoor is something we should try also, Sahaja Yogis can try. It has got 100 strings in it and to organize 100 strings in such a beautiful manner and to play them in such tune is a very big thing. His guru has played before Me when he was very, very young. He came to our house. Perhaps, his first program was in our house in Bombay. So, you know I am a - quite an old lady (Shri Mataji laughing) and I've heard all these great musicians, but what makes Me really very happy is the young artists of today in India are still keeping up the traditions. I do not know how to thank their gurus, but really I must thank them for keeping up this tradition.



The music of Mr. Ajit Desari [?] and Misses was really very, very appealing to us - very much joy-giving. The main thing I noticed about him is that he doesn't copy anyone. He is so original. See, I've heard so many people singing bhajans, this, that, but he is not copying one person and then they all sing the same way. It's surprising I've seen some people in Poona who are classical music singers also. They try to copy some bhajans singers, because they are popular or they are very well known. But this is not the way Indian music should be. One should not copy anybody's style. Everybody can have a new style, a new method of approaching the subject, because it's such a vast ocean of beautiful themes. Of course, we have traditions and we have to take from the traditions, but the whole raga is to be built, whole theme is to be built on those solid foundations. But every building has to be different and beautiful. And that is what all this masters did. And if you have to be a master you have to be original. That's why I must thank both, husband and wife, very much for being so original in their rendering, very original it was. (Applause)

Actually, in words we cannot pay any tributes to you. I tell you, you are such beautiful children, such beautiful people. Only thing we can say that, whenever it is possible, we'll try to organize your programs and listen to you all. I must say I've never heard such beautiful solo tabla, though I've heard many masters, I must say. I have to confess it, I am sorry, without any offence to anyone, but I've never heard such beautiful solo tabla before. It's such a beautiful way of playing so many types of things together and you all were enthralled. You can see, not one person moved - even the children, look at them how you just - as they say [chitra vata sei tarik ?] See, like pictures they were. I was looking at them - they were all - they forgot to nod even, (Laughter) to that extent you fixed them. (Shri Mataji laughing)

So, I say from all of us, we are very, very much thankful to you. Give us more chance sometimes to hear your beautiful divine music again and again. Thank you ever so much.

May God bless you all!

(Applause)

Song: "He danced in the morning when the world was begun..."

Part 2:

Shri Mataji: Thank you very much for such a beautiful evening. And we have to thank the children again and again for entertaining us so beautifully and making our hearts full of joy and affection for them.

We have to learn a lot from children. They are not only spontaneous, but they are very confident. And the way they were anxious that we should all be one with them. They tried to act so well as surprising and do their level best to make it a success. I don't know how to really express My thanks to them in their childlike language. This is the era where children are going to be born of a very high quality. And we all have to understand that we have to have full understanding and awareness of these great people being born on this Earth and also that we are the people who are trustees of these children. We have to look after them as trustees and to guide them properly. Our own lives should be such that the children should understand that, "This is a different type of family we are born into. Our parents are different and we are in a very dharmic areas." As you have seen today how they were guiding each other and looking after themselves and how they were behaving in such a systematic manner. You seldom find children behaving in this way. Normally, if you put them on the stage, I've seen children start fighting. They'll hit each other or they'll do something like that. You have to have a very strict teacher to control them. And the spontaneity and the spontaneous effort with which they have entertained us, we have to really understand that such living force is acting through them.

I have to thank others also - the big children, I should say, (Shri Mataji laughing) the way they showed about the Shudy Camp and then later on about the India tour (Shri Mataji laughing) and the problems we face in the weddings. (Shri Mataji laughing) (Laughter)

And that's really My problem - with 62 people and 75 people to match the people in such a manner that they do not garland

somebody else. (Laughter) (Shri Mataji laughing) We have to give them really numbers, as you give to the horses, you see. (Laughter) (Shri Mataji laughing)

But the greater problem is that at the last minute, when all the bridegroom have arrived, all their Aarti has been done they're standing in the line, there are still three, four more trying to wear the dhotis. And then I have to rush to the spot to see that the dhotis are worn properly.

And all these things create such fun and such beautiful intricate joy-giving, gentle touches to the ceremony of the marriages. There's no - that seriousness as if we are entering into the trap of death, (Laughter) (Shri Mataji laughing) but a kind of a very light and beautiful understanding that here we are entering into the new life which will open gates for our heavenly married life.

Now we see the result of those marriages, but one must understand - these marriages are done by divine forces and these divine forces are with you till you behave yourself as married couples, understanding your responsibilities. Also the dress and the relationships you have there and the way everything is brought into ceremony is because it makes you feel the significance of the whole protocol of this marriage. Supposing we just bring you down and say, "Now, sit down and sign here." You'll forget that you were ever married. You have to have all these events - sometimes of the dhoti, sometimes of the saris. All these events have to be there all the times to remind you how you got married and to make it look very important for you.

I wish I could show you the photographs that have come of the last times' marriages - something so wonderful. I'm sitting like this and behind Me are all Gods and Goddesses sitting and pouring vibrations on all of you. There are photographs where you can see the boys getting married. And the boys - on top of their head is complete light. And then there are brides who are standing and on them the flowers are showered by these Deities.

It's really worth seeing those photographs and I wish we had them, but somehow they have not yet been printed and I'm sure you'll have them before you go for your second India tour.

India Tour is made very interesting, because you take it that way. Sometimes, I feel that it's very uncomfortable, it's not convenient the way we move about and the way the arrangements are. Sometimes, I feel very disgusted also the way the arrangements are. But despite everything, in this joy of collectivity, you people don't make Me feel that you are unhappy or anyway disturbed or upset. On the contrary, you all look so happy and joyous.

This time, of course, I must promise you one thing: That we'll not have very late nights. But the bhajan people can have, if they want - to keep awake, because there are people, who can keep awake with the bhajans and some people doze off. Those who feel sleepy are allowed to go and sleep. And those who don't feel sleepy can sit down and sing bhajans, you see. So, everybody has freedom to do whatever they like. But it's not proper to sleep in the front row when the bhajan is going on. (Laughter) (Shri Mataji laughing)

So, the whole thing is full of frolics and beautiful entertainment and everything is a drama, we are passing through that. But all this is just to make every event a memorable event, a respectable event. Above all, all these events have a protocol and all these protocols are looked after by the Deities, who are sitting just there - here also they are sitting. You can't see them, but I can see them - all of them are sitting on top of us here, looking after us, all of us. And they are watching you all and they are wondering what gifts they are going to give you next time when you come out with all these beautiful things. This time of course I think they've forgotten, but next time they'll have something nice for all the children.

We have to understand that every step that we take, every movement we do there is the divine help, that we are surrounded by the ocean of bliss, ocean of forgiveness, the ocean of compassion and love. Please, remember that you are not alone.

Now I have to leave, I have to go to India. I have to travel a lot, you know that. I have to go back and I have to come back. This will go on and on, I don't know how many years. Whatever it is - know that I'm always with you, every moment - whatever you need you just ask for. Whatever you want you just desire it - it will work out. But have faith - faith that I'm with you all the time, I'm

thinking about you all and how you are transforming I see you, I'm amazed how your potential is expressing itself by itself. Just have faith in yourself and faith in Sahaja Yoga. I'm sure these vibrations will transform the whole of this universe into a beautiful play as we have seen today. Thank you very much!

May God bless you!

Thank you!

Now, the presents you have given Me are so many that I don't know when will I open them and see them all - it may last till next year, till I have My another birthday (Shri Mataji laughing) I think, the amount of presents you have given Me. And I have to thank you very much for all of them and the greatest present is to see you all so beautifully growing up into such beautiful citizens of heavenly, blissful kingdom of God.

May God bless you!

## 1988-0403, Easter Puja: You have to be strong like Christ

View [online](#).

3 April 1988

You Have To Be Strong Like Christ

Easter Puja

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – VERIFIED

Easter Puja. Shudy Camps (England), April 3 1988.

I'm sorry for being late but I have been working, I tell you, since morning.

Now, today we are here to celebrate the resurrection of Christ. Resurrection of Christ has the greatest significance for all the Sahaj Yogis. And we have to understand that He resurrected Himself so that we could resurrect ourselves.

The message of His life is His resurrection and not His cross. He bore the cross for us and we don't have to bear anymore. I see lots of people having this drama going on: they are carrying the cross across to show as if we are going to do the job for Christ! As if He has left some work to be done by these people who play a drama. But all this drama is to deceive yourself and to deceive others. There's no sense in playing such useless things to show how Christ suffered. To make you weep and to make you cry, Christ did not suffer. He suffered that you should enjoy, that you should be happy, that you should lead a life of complete bliss and gratitude to the Almighty who has created you. He would never like you to be unhappy. Which father would like his son to be unhappy?

So we have to understand that His message of His life, why He came on this Earth to do the greatest job is that of resurrection. If He had not resurrected Himself, I could not have worked out Sahaj Yoga. So we have to be eternally thankful to His life and to Him, the way He did all these difficult tasks, taking upon Himself. That, we cannot do, we human beings, cannot do it. It's only He being the Divine, He being the Om, He being the Logos, He being the Brahma could do it.

But now you all have ascended. I can see on your faces: Christ writ large on your faces. It's beautifully shining in your eyes and twinkling. He's there within us, in our hearts, in our eyes, and He has resurrected Himself and He has resurrected you, too. But now it is for you to resurrect other people. You can resurrect other people, this is the power you have got through Him, maybe, or through your Kundalini. But you have this power to resurrect other people, but first and foremost thing [is] you have to be strong like Christ: how He obeyed His Mother and how He obeyed all the demands of His life. How He was committed and how He dedicated Himself to this single task. He didn't bother as to develop His monetary side or to become some sort of a big officer or to become another great rider, or a swimmer, or climb on the Alps, some sort of a thing like that. (laughter) He didn't try all these tricks, and didn't try to hanker after all these things that sometimes make us quite mad. What He did was to establish His identity as the Brahma itself, as the Divine vibrations itself, which He established.

And what you have to do is to establish yourself as the resurrected people, as the realised-souls, as the Sahaj Yogis. And this is going to be very easy. Now everything is made easy for you: your realisation, then your powers, everything has beautifully settled within you. It has worked out so beautifully, slowly and steadily.

I don't think I have ever tried to force you to do something or have compelled you to do something. But through your own ascent you can see what's wrong with you or with the people about whom we are talking. And then you can also know through all these powers whatever is to be known. All that is unknown can be your own, everything. But the attention should be towards your ascent, towards the state.

Now ascent is not some sort of a physical process. It is not that you ascend some staircases. It is a state. It's a state of your

personality. And there where I always say...

Excuse me, I think I'll [remove my sweater]. The sun is showing its results. See how the sun listens to me! Can you help me, a little bit, to take out things, thanks. It's very hot for me, I don't know what about you people. He's just telling me off (the Sun). I forgot to tell you about the Sun so he's just troubling me, so I better tell! (laughter and clapping).

They have been telling for the last one year, you see, we've been thinking of coming here for this puja. And I was very anxious that we should have the Easter Puja here, but the dates were not very suitable, because those days the moon would be waning. So I thought, "How will I do it without the moon? We have to have the moon there. It's important." So I thought, "We'll have it sometime later." And suddenly it happened that I have to come here: luckily I was here.

And then on the television for the last one week, they have been telling it's going to rain heavily, it's going to be very clouded (laughter) and the temperature is going to be very bad and it's going to be very, very heavy rains. (laughter and clapping). And again and again, every night, every time they announced about the weather it was looking even worse, every time. So I thought, "Now what to do?" (laughter) If you ask the clouds to move out you have to have a tremendous breeze and that may spoil your tent. So somehow or other I just told the clouds that, "You'd better move on to Newfoundland, slowly, steadily, not with great speed." And they did it. And then the Sun which was very bright came out. Early in the morning I saw Him, red like my sari. So beautiful it was. And you were all asleep but I was awake, very early (laughter). And I was watching the way it came up: just like my bindi it came up. I saw it, and I said, "Look at the sun! How obedient, how dedicated, how beautiful!" Whatever it is: today is Mother's Puja, you have to have proper light, you have to have proper temperature. So look at the sky! Look at everything! And then gradually it became pink like your faces. It's beautiful! It became pink, beautifully pink, and then now it's shining.

I'm sorry I should have given full tribute to the Sun, the way He has acted. So that's why He is troubling me a little bit, you see, to remind me!

So, as you know the Sun is the Agnya chakra.

Christ resides in the Sun. And in the body, in the being, He is the Spirit. When He's the Spirit, He's the moon. And when He acts on the Agnya He's the Sun.

Now we have seen in His life that He was absolutely spotlessly immaculate. He had no defects in Him. He was a perfect personality. "Then why did He want to resurrect?" one can ask. What is in His time, is the resurrection. His resurrection is like making the way through the Agnya chakra for all of you to pass through it. He was like the gate, or we should say He was the One who opened the gate for all of you. Because He was so perfect, He had no problems as we have of our chakras, our Kundalini. He had no problems. But He was the complete compassion in the nature of vibrations: the vibrations became complete compassion. So much so that even when He was resurrected and even before that when He was crucified He said, "Oh, God, the Father, please forgive those people because they do not know what they are doing." Such forgiveness, such compassion! And the Mother had to watch all that, keeping quiet, because that was the game, that was the thing one had to do. He had to play His game and He played it so well.

So now when we talk about Christ, we have to remember one thing: that He has done all this for us, now what are we going to do for Him?

He is the pattern we have to follow. Supposing if that is the pattern we have to follow, then it's not that we carry the cross on our shoulder. That's not the pattern you have to follow. Many people think [that] because He carried the cross, we can carry the cross. Anybody can carry the cross! In India, if you give about five rupees to a loader, he can carry a cross across! What is so great about it? What is so great in carrying a cross on your shoulder? It's nothing great. Any wrestler can do it, anybody can do it. That's not the point! The point is we have to carry the work of Christ, of resurrection. That is what we have to realise.

We have to understand the importance of our being, of our lives, like Christ understood that He has come for this great job here.

And though He came as a human being, though He came as an ordinary son of an ordinary carpenter.

Though on this Earth He had a body and He lived like other human beings, still He knew what He had to do, He knew what He had to achieve and He achieved it.

I think His was the most difficult task, which He achieved and which He furnished it, so well, that today we are having all the benefits of that.

Now let us see if we have done something for Sahaj Yoga or not. We all should examine ourselves: what have we done for Sahaj Yoga? Not carrying the cross, I mean to say. Some people think when they travel in India and if they carry the luggage of people downward they are carrying the cross of Christ. That's not the way! It's something very, very serious one has to think about. And that seriousness is: how far we have achieved that state, for that what have we done?

And a simple thing I have been asking all of you: you have to meditate every day! All of you have to meditate everyday.

But somehow nobody has time to meditate. We are having these watches just to know that we have to meditate, not for anything else. Our lives are for meditation.

You need not spend all your twenty-four hours, but you have to meditate! Everyday you must meditate. If you meditate your children will meditate.

And meditation is such a simple thing for you, made so easy that all the elements you can see work it out. All your chakras are made of different elements and when you clear out with the different styles — I mean, you know all the methods and the techniques of Sahaj Yoga — with that when you clear out the chakras, when you clear them out you are absolutely free, absolutely at that stage where you have to be.

But if you do not do this much even — is to meditate — it's going to be very, very difficult for me and for you to achieve, for which you have come on this Earth.

It's a tremendous task that I have taken over, I know that, but I know how to do it, and you also know how to do it. But the trouble is you get entangled into your different conditionings.

Now, by now you must have realised, all these so-called religions in anybody's name: whether it is in the name of Islam, in the name of Christianity, in the name of Hinduism, in the name of Sikhism — all this is falsehood. It has no truth in it.

They have all tried to use it for their own purposes. There's only one truth and that is: all these great prophets and all these great incarnations came on this Earth for your ascent and not for establishing those religions who are just interested in money.

In these religions also you will find there are people who are either left-sided or right-sided. There are some religions which preach you should be very, very strict: you should not do this, you should not do that, you should not drink, you should not smoke. There are some who say you should not marry, you should not look at women, you should not look at men — all kinds of restrictions. Even in Hinduism you will be surprised, there are so many restrictions. If you see the amount of superstitions that exist and that are created by brahmins in India you will be shocked. For everything there's a superstition: if you walk with the left hand ahead, that means this, if you walk with the right hand, then that means this; if you sit like this, that means that. Everything! They have made a human being into a machine and there's no spontaneity about it.

All kinds of absurdities there are in Islam, too. But when we find them in a free place like England, where there's complete left-sidedness, where you can do what you like but still you are a Christian: if you drink, it's all right; if you have ten wives, it's all right; if you have fifteen keeps, it's all right. Anything you do is all right as long as you go to church and pay money! So there's nothing [forbidden], especially for the Protestants - that's the religion I was born in, where everything is allowed.

Now when we come to this kind of a thing, what is the Christian religion is, then, comes to, that, if you ask them the road, they'll tell you which way to go — that's Christianity. It's coming to that end.

Now, all these religions either are indulging into the Right Side or onto the Left Side. Some people like the Left Side and some people like the Right Side.

I will tell you the story of a priest, I went to see him in Russia. I think I have told it to some people before. I went to Russia and the Russian people asked me, "What would you like to see?" So I told them I would like to go and see some churches. So they said, "All right, very good, we'll take you to a church." So they took me to church and it was that Greek Orthodox Church, and a Black Order, which is supposed to be the highest. I don't know how they call it. So we went inside and the priest said, "All right, today I'm sorry, we cannot offer you meat because our fasting is there. But we'll have lunch." So we had a very sumptuous lunch and all that. But the priest was only busy drinking, because it was a fasting, so drinking is allowed, according to them! So he was drinking and drinking and drinking. He drank so much that he forgot we were there! We were supposed to be VIPs: just lost himself into drinking!

So we thought better now have an honourable retreat. So we got up and walked out of that place and this fellow didn't even come to wish us. And these officers, the Russian officers, didn't drink, and didn't do anything, and they were laughing and laughing. He said, "See now, this is Christianity! That's why we didn't want to take to Christianity." So I said, "But see, that's not Christ." They said, "That's true, but what these people are saying, is it Christianity?" I said, "It's not." Now this gentleman, was supposed to be the highest person in spirituality living in Russia!

So they have told me a story about the tzars. You see, tzars wanted to have some religion because they thought, "Everybody's having a religion, we have no religion. Must have some religion." So they sent for some people and the people who came forward were Catholics to begin with. So the Catholics said, "All right, you can drink in Catholic religion." I don't know how they got this idea, but it's all right. "Catholic religion you can drink but you cannot have more than one wife." The czar said, "No, that's not possible! We have to have many tsarinas, you see, for different purposes. So we can't have that religion!" So they cancelled it.

So then the Islam: you see that time I think they were no hindus available, thank God! They had the Islam, Islam people went, and the Islamic people said, "No, all right, you can have five wives, it's all right, but you cannot drink." They said, "That's impossible! How can we follow Islam? That's not possible!" So, cancel it!

So these orthodox people — orthodox, you see, the word orthodox remember that — they came. They said, "No, we are just in the centre, you see. We don't mind if you drink, we don't mind if you have many wives, we don't mind. Only thing is, you have to pay us well!" Tzars said, "All right, that's good, let's have this religion!" And that's how they had this religion there.

So this is the situation of the religion today. All these religions have become sort of deformed statues, good for nothing. So now the inner religion within us is the Sahaja dharma, which has to be fully followed.

Now, I told, in India, that now you are all become Sahajas. The story is like this, that there was a villager who became a Christian. So he came down to Allahabad to become Christian. So he told them that, "You have to give me a big name because now I am Saheb, I have become an English man. So you better give me a big name." They said, "What name you want?" He said "Give me the name of Alexander the Great!" So they called him Alexander. But his name was Blondie, you see. His real Indian name was Bhoora, so they called him Alexander Bhoora. So Mr. Alexander Bhoora came to Allahabad and went to the River Ganges for having his bath. So the priest said, the pastor, he said, "You can't do that!" He said, "Why? Why can't I do that?" He said, "No, you can't go and have bath in the River Ganges because the Christianity will drop out, you see!" If he goes and has a bath in the River Ganges. He said, "This you can't do!" So Alexander Bhoora said, "If I have become saheb, I have become Englishman, that doesn't mean I have given up my religion!" You see! This is exactly what is happening to us when we try to follow any religion whatsoever.

Now we are all identified with our so-called religions in which we were born. For example, if I told Indians, "Now, you don't go to temples! You are not to go to any temple, even if it is a swayambhu temple, unless and until you have told me, don't go to a swayambhu temple at any cost." There are many churches also where there are very good statues, we can say, or have got something which are really swayambhus, but they are very few. So you tell me and then go. But they wouldn't listen to me, they won't listen, and when they go there they catch on their Agnyas.

Once I went to see one temple which was of course a swayambhu temple, no doubt, so some Sahaj Yogis decided to go there. But I didn't ask them, they didn't tell me. When they came back, as soon as they saw me, they all fainted. I said, "What happened? Where did you go?" "Oh, we went to this temple." I said, "Why? You never told me. And what do you have here [on your forehead]?" You see, the Brahmin put the teeka (bindi) and it's finished! Then it took them one month to clear out! Now they don't go, they've had enough of it.

Same with the Christians: now the other day I heard about the Paris episode where people wanted to have weddings in the church, in Paris. So they must have special dresses! So somebody came here to buy some special dresses from...what shop is that? I forgot the name, some big name. So the special dresses must be worn because they have to go to the church! And when they came out of the church with those dresses, they had become bhoots. I was surprised, what has happened to these twenty-five of them? What has happened is that in the church there are many dead bodies buried, and they are all caught up.

So when you go also to see the beautiful architecture, go with a detached mind. Don't think that you belong to that church. You don't belong to any church. You don't belong to any temple. Don't belong to any one of these forms, then only you will ascend.

And I have to tell you today that Christ did not belong to any religion. He didn't follow any religion. He followed His own spiritual religion.

When He went to one church where there were people who were discussing, I mean they were Jews, He went there and He was talking to them. The other day I saw a beautiful painting they had given on the newspaper, a very beautiful famous painting where Christ is talking to the doctors and He is holding His, rubbing His Left Swadishthana, very nicely, and all the doctors, one of them is listening to Him, one of them is looking at Him, sneering at Him, another one is little bit paying attention to Him. He's just rubbing His Left Swadishthan. It's clearly [shown]. You can see it so clearly!

And so now, with these new achievements, you must rise above all these things and you must understand that we have to be very independently looking at ourselves.

We are no more belonging to any religion. We belong to the religion of God which is Sahaj. And Sahaj is the religion, it will spread only when you really become nothing but Sahaj. But that's something I don't understand — it doesn't work out.

I met somebody from, I forget that, there was, say, called 'Hamaty' or something who was supposed to be an incarnation or something. His disciples absolutely, I should say that they behave in such a manner that you can't believe it: how ardently they believe in this man. Whatever he says, whatever he does, how they believe in him. It's very surprising. You meet anyone who is following any guru, anyone, you'll be surprised the way they are fanatic about this fellow and they will not hear anything against. Leave alone that, but if he says, "You stand on your head for the whole night," they will do it! I don't know what happens: when it comes to falsehood, we try to follow it, and when we know the truth, this is the truth, then we take advantage and we try to compromise. We think the truth will not do anything about it. Not that truth will punish you, it will not, because you are realised-souls. It will not. It will not punish you up to a point. But remember that Ekadasha is absolutely working at the same time. If we do anything wrong, like these people went to the church, they were all caught up.

Now they may say that, "Mother, why should we be caught up? We are Sahaj Yogis." Because you are vulnerable, you are vulnerable. Yet you have not reached that stage. If you reach that stage, then when you go there, all the church people will come



out of the church and run away. They'll start shaking before you. They will not know what has happened. I have seen when I enter into any church all the candles start going chuk, chuk, chuk, chuk, chuk, chuk, and people start wondering what has happened.

Even when they are having a dinner or something and there is a candlelight dinner I am surprised the way every candle starts flickering and people start looking. Because the bhoots are sitting before them, you see, so the candles immediately show that these are the bhoots sitting here. With all this knowledge that you have, the light you have within yourself, by which you are enlightened, still if you are going to these left and right-sided things, it's very, very dangerous. We see that also today.

I must tell you about the part that is politics. In politics also, these people have developed two types of theories: one is left-sided, one right-sided. The left-sided theories are democratic, where you can indulge into anything you like. It's an individual that is important. The individual indulges into everything and you should not stop him from doing whatever he likes, he's an individual. So, he has a right to cut his nose, he has a right to cut his eyes, to do what he likes. An individual is allowed to do what he likes to do, and then what happens: that we find this democracy becomes a demonocracy: everybody is a demon. Everybody is busy cutting throats, cutting all the basis and the roots of life because everybody is 'Brahma', becomes a great personality, because individual is so great and the collective is lost, completely lost.

But on the other side, where it is more discipline, more aggressiveness, more controls and everything, it's the right-side which we can call as communism, where people are controlled all the time. Now why? Because for the collective, the individual must sacrifice. In that case, the individuals become weak. And if the individuals are weak, then the collective cannot be strong. It cannot be strong.

The individuals have to be strong. For example, you will see that the people who come from communist countries, they drink more than people who can drink here. Or those who come, say from Islamic countries, where they don't touch anything, can drink more than even Sardarjis [Sikhs]. So, you can imagine what is the situation of human beings is that, out of fear if you try to control him, he goes to the right side. But he is in no way perfected, he's not transformed, he doesn't accept the situation, he doesn't become that, he doesn't have that power to control himself. He doesn't get over his sinning aptitudes. He's still there. As soon as he gets a chance, he falls into it. So that fails. So, the individuals are weak in that case.

And where there is complete abandonment, "Do what you like, live the way you like ". Indulgences, all kinds of things. So, you find - I mean, every day you see and you say, "Oh God, this is a decadent society, this is happening!"

Decadence is because an individual, whom you have given all these powers, has no power to bear them. An individual cannot bear money. He cannot bear power of any kind. He cannot bear love. He cannot bear kindness. He cannot understand peace because he's still an individual. But when an individual becomes the collective — this is the ascent through the central path — when he becomes the collective, in his strength, he strengthens the collective. And also, the collective looks after, protects, and guides the individual. This is what Sahaja Yoga is.

So, the politics of Sahaja Yoga is that you have to become the collective personality. And there where we feel that still we are something great, we are different, we are Indians or we are from England or from France, still if you are identified, then you are not collective. In collective sense, we are all one, part and parcel of one being. Then you are really acting as collective being and you are one with the Divine, where the Sun is looking after you, the Moon is looking after you, the winds are looking after you; all the Mother Earth and all these elements are working. Ether, everything is working for you. And you are so well protected and blessed by the special quality to enjoy the joy. Then you really become sensitive to that joy, when you are one with the whole.

Like if supposing this finger or this finger is not one with the whole, is numbed out...as it happens in leprosy, what happens that this finger becomes numbed out. Even if a rat eats it off we don't know because there is no connection, no nerves acting, it's insensitive. In the same way if you are not collective and not bothered about collective you are going to be dropped out. You are not going to be there to enjoy the beauties of your own glory and that of the collective.

So one has to understand that we have to be strong ourselves, we have to ascend and we have to be collective. It's very easy to

find out faults with others. Very easy to find faults with the leaders. Very easy also to find faults also with Sahaj Yoga, sometimes with me. Better find faults with yourself. The rest I'll look after.

First, you just find faults with yourself and try to understand others and love others and enjoy the company of others. This, once you decide that we have to enjoy, I tell you, it's so spontaneous. Just this decision, this faith, within you that, "I'm going to enjoy now my Spirit. I'm going to enjoy the collective within me," that's the Spirit. Just this decision itself will give you the power to enjoy. But the decision should be firm, no hypocrisy, no playing games, no ego, no conditioning, nothing, just pure desire within us that we have to be the Spirit. And the Spirit which is the collective being within us.

I hope today on this day of resurrection, we have to be thankful to Christ very much for showing us the way and also we have to be very much concerned and alerted about ourselves: Where are we? Where do we stand? What are we up to? What are we doing? What is our responsibility? What is expected of us? Why all these blessings are given to us?

There's no sacrifice in Sahaj Yoga, no sacrifice. Nobody wants you anything to commit or to do or membership or anything like that. I think it's my commitment. As I said, that God has the commitment but you also have one commitment that your desire should be pure. That's the only thing, that, "Let my desire be pure! No impurities of any kind, should work it out." As Christ had His desire, so pure, and that's what He achieved. I am sure you can all achieve a lot in your life.

Today is my sixty-fifth birthday. Now imagine, I'm sixty-five years of age and at this age most of the ladies, you see, just, I don't know what they do. (laughter)

So now you must come up and work out everything as far as possible, thinking that we all have to stand up. Now the children are coming up. They are also going to stand up. You are all looking younger to me and younger to me. Every day I see you, you look younger. Sometimes I don't even recognise you, the way you look younger and I think, is he the son or is he the father?

The situation is such that you are all blessed: you've got jobs, you've got everything. And everybody tells me, "Mother, this is what has happened, that has happened!" everything. Now, so what? These are temptations, be careful. This is not what you wanted. What you wanted is the state of that complete faith within yourself where you don't have to ask, nothing — everything will work out. It works! That's [what] the point is.

So, I hope next time when we meet I'll see even younger people than what I see today and I'll be able to recognise you.

Christ died at a very, very young age, very young age. He was very young, I must say. But how much He has done for humanity. Nobody could have achieved that much in that small age as He has done it. It's remarkable! It's really remarkable! That's what I expect you to follow, His footsteps in doing remarkable things. And let me see all of you, every one of you have to do something great. And today is the day of certain promises.

May God bless you for that.

And I thank you very much for this birthday of mine.

## 1988-0410, Birthday Felicitation Programme

View [online](#).

10 April 1988

Birthday Felicitations

King George High school, Mumbai (India)

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

English:

I must say that Sahaja Yoga has reached such a climax now that I have to wait for other climaxes into another regions also. In music, in poetry, I cannot believe it. It has gone so far in such a short time. It has a speed, tremendous speed. I don't know now how many great writers, how many great painters, artists, musicians, will be reaching what heights? I'm sure they will be producing great economists and also very great politicians who will do this work and will manage all the things properly in the proper way in the Satyuga. May God bless you.

## 1988-0419, Akshaya Tritiya Puja Talk: Pray and ask for that eternal love of God

View [online](#).

19 April 1988

Pray And Ask For That Eternal Love Of God

Akshaya Tritiya Puja

Pune (India)

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

[Hindi to English translation]

From ancient times, on this auspicious day (Akshay Trutiya), people asked God for many things. For example, many people ask on this day that - God let it rain in Maharashtra so our farms will get good produce. Asking that is okay that farms should get good produce, that it should rain, people should get food. And beyond that? You did not ask for anything eternal. It will rain, and people will get food, but this is not something that is eternal, which cannot be bypassed, and that you will not have to see scarcity again here - nobody can say that. And what happens if it rains? Then they will again do things by which they will displease the Divine, and then again there will be no rainfall. The human mind is such; when asking God, they don't think why such a situation has come, or what mistake have we committed.

Now in Maharashtra, a lot of prosperity came, and sugar factories came up which started producing a lot of sugar. And after that, they started making alcohol. They did not think that by making alcohol, they will make money but they are acting against the Divine. And in this kali yuga...ever since the Kruta-yuga (age of action) has started, now these things will not be tolerated for long... They started making alcohol, in that they brought politics, and caused losses to the poor. Those who grew a lot of sugarcane became crazy - they started saying that they do not believe in God, there is no such thing as God, and everything is sugarcane - even their God and worship was sugarcane. But now, when they are getting hit by sugarcane, then on Akshay Trutiya day they are saying, Mother please let it rain. But again you are arranging to be hit by the sugarcane.

It does not come to our attention that let us think of something eternal or manage to get something eternal. There are many who ask for other types of things. It's all a joke, a drama, when people ask for things they have weaknesses or hidden temptations for. Okay, since it has been asked on this day, it has to be granted - the Divine is bound by that and says: okay take whatever you want. So someone says, I want a such a wife - that She should be "sulakshani" (having good/auspicious characteristics), she should take care of home & outside, and should be beautiful. Given. But your eyes are still roving after other women; you did not achieve an eternal state/position ( ). Then if the wife's health goes down or you catch some disease, then you will say how did this happen? This is bound to happen.

Whatever thing you ask for, ask in its pure form, in its purity, then it can go in eternal position ( ). Like you asked for rainfall, God has to give it. But what is its pure form? – You ask for rain so that Maharashtra should never face scarcity again. And that people become happy ( ). But you didn't arrange for that, you again started selling it expensive, did all kinds of wrong things, sent sugar to Arab lands from here, and now the poor here have no sugar to eat – then it so happened that you were declared bankrupt, you were left with no money, the bank declared you bankrupt. You say you had asked this in an eternal state, but you did not ask for an eternal state, also you also did not ask for it in its purity.

Asking in purity means that, if you ask for rainfall in purity and if God gracefully grants it, then you should think that this rain is a God's blessing, but are we worthy of that blessing? From the earth what we grow, are we using that only for our selfish purposes and all kinds of theft and cheapish things, or we are using this blessing to glorify God? What are we doing for God's glory? God has blessed us, what are we doing for his glory? When this thought settles in the mind, then the thing becomes pure. You got a wife who is beautiful, what have you done, what transformation have you brought in yourself, how have you expressed your husbandliness completely with her, or told her about your loyalty, have you given up bad company and taken up good company? We should think that when God blessed us, what did we give to him?

Pushpam-Phalam-Toyam (Flowers, Fruit, Water) whatever you give, God accepts it. Ok, you gave flowers, fruit, and water, and God got satisfied, and on Akshay Trutiya day, you surely get what you ask for, you will get it, but for some time, not forever. Whatever temptations you go on asking for, those will keep getting fulfilled, especially for Sahaja Yogis there are so many temptations - of all kinds: you will get money, name, reputation, you will look young and beautiful, you will get married, will get comfortable in every way, health will improve, everything will happen – but not the eternal state ( ). The eternal state (-) is not a temptation, it is a state. Dhruv had asked for the eternal state. Dhruv told God you give me just the eternal state, and I do not want anything else. The position/state that he got: he is still shining in the sky (the pole star). Many times in London I see him. Pralhad asked God for the eternal state, and nobody could destroy him - he was burned, put into a furnace, thrown down from heights, he could not be destroyed in any way; and after that, when Shri Vishnu came into the world as Shri Narasinha and destroyed Hiranyakashyapu (Pralhad's father, a rakshasa), and he asked Pralhad what did he want, so Pralhad said, God, I do not want anything. Only after getting the eternal state (-), does everything become eternal, because the outlook changes, thinking changes, complete character changes, and understanding changes.

In India especially, asking for the eternal state is very important. Because I see that in foreign countries, people have achieved everything, seen it, understood it, and now the situation is such that there is nothing to ask for. There is nothing in worldly things, it's all absurd, why ask for that? All done: did sins, good deeds (punyas), pilgrimages of all kinds, finished all that, but still did not get the Divine, did not get the eternal state. So it is surprising that in comparison with Indian Sahaja Yogis, the foreign Sahaja Yogis have more depth. Except Sahaja Yoga, they do not want anything else, except the eternal state, they do not want anything else. If I ask them all to drown in the sea, they will all drown, if I ask them to climb up a mountain, they will climb up the mountain. They don't care about anything in the world. And when they come here to India, if they get married here or something, and they see that Sahaja Yogis here come in Sahaja Yoga only for selfish purposes - someone wants something, someone wants a job, someone wants to be cured of illness; nobody is in joy – very few - there are some, not that there are none. They get very surprised that in this land where tremendous vibrations flow, where everywhere in the environment there are echoes of Shri Rama and Shri Krishna, such big incarnations happened here, so many big personalities came into the world here - in the history and Puranas, where else such big things happened? And why do Sahaja Yogis here have such half-hearted things in them? They find it unbelievable. They think about Indians that these are forms of the divine, but slowly as they start looking for that divine, they feel that there is not even the spirit - just some sort of selfishness - instead of charity only selfishness is seen, and they get very surprised. They say, these all are living in the ocean of ambrosia (amruta) and what are they asking for, mud? - so what is going on? They can't believe it. They still don't understand. They still say, no-no we can't understand, we are not able to see clearly yet, these people (Indian yogis) are very high, this that... no matter how much they are told, but they are ready to touch your feet - "by touching these yogis' feet, we will reach a high eternal state."

In such an atmosphere, today we are celebrating this great auspicious occasion of Akshay Trutiya. Being a Sahaja Yogi, you must only ask for the eternal state, such an eternal state from which you do not fall down. A man who walks 5 steps then falls down 10 steps - when will he reach the top? In math, I had seen such type of problems, that when will such a person reach the top – I said, what will he reach, he's moving in the opposite direction, if he changes his direction to the opposite direction, then he may reach, but otherwise, such a person will never reach, that he climbs so much and then again falls down, I say why does he even climb, his capacity to fall is greater, so he should just sit at home, no need take the trouble. And in small things we see his ego - the Indian ego - shows itself, and I keep seeing what to say to them and how to explain, that keep this ego aside and become a Sahaja Yogi. And it (ego) shows itself in such ways, for example, "we are Marathis", or "we Hindusthanis, meaning Hindi-speaking Indians, rest all are useless", or "we are Punjabis", and it starts like this one after the other; then, "we, residents of Pune", "in Pune, we live on that street", "on that street we live in that row." The currents of Sahaja Yoga are now flowing in such a way that you have left all things and have got swept away in it, and the drop has to become the ocean. And if not, then why do you come to Sahaja Yoga and bother?

Today you have to ask only that Mother, please grant us the eternal state. I will make all the rest of arrangements; if you want rain - it will rain, if you want cool air - cool breeze is blowing, the temperature has to be brought down - it is coming down, if it is to be increased - it can be, everything can happen. The only thing, from within you should ask for, with complete devotion is that we

want the eternal state ( ). There should be no pretense or hypocrisy in that: nothing will come out of it. What can you tell or explain someone who is intentionally pretensive and hypocritical? With full heart, "Mother please grant us the eternal state (Akshay-pada, -)," and by asking for it today, you may even get it, but you have to bear it. If you ask for a crown weighing 10 maunds, can you wear it? You should be given what you can bear. You can ask for anything, but you should be able to bear it. If you cannot bear it, what is the use of giving it to you? The Divine has that understanding - everybody's record is in the computer. The Divine knows what you can get, bear, and be given. And in that understanding, it plays with you and puts you into temptation and you also are seen roaming about in those temptations.

Now we laugh at those who go to temples in the name of religion like madmen and bind themselves in every way by ritualism, and those who foolishly do strange things in the name of God like taking out palaquins (paalkhi), going somewhere and making bhoots (ghosts) dance in temples, somewhere they are fasting, somewhere chanting the name of Rama, all this is funny. But even after coming to Sahaja Yoga, those who are using it only to satisfy their ego or conditionings should understand, it's a very subtle thing... Now someone may say, "Mother, give me such a heart"...now you have been given a heart, now how many hearts do you want? – "give me such a heart that it will only seek the eternal state all the time". Now you seek that with the same heart you have, for a second heart, a transplant will be needed, or it will go to the next life, in this life you have to do with this heart itself, and it is in this heart that you should especially understand that you are a Sahaja Yogi. This is a great feat. Has anyone heard of tamarind tree bearing apples? Today, in Kali-yuga, Sahaja Yogis are coming up like fruit. In Kali-yuga. It's like roses blooming in thorns, no one has seen roses blossom out from thorns, roses grow among thorns, but it is as though roses have blossomed out of cactus, it's a big miracle that in this dirty world, in this world full of sins, you have bloomed like lotuses; but its fragrance has yet not come out in life. So eternal state would mean that this blossom comes, this joy comes, we just sit in this joy, this is the eternal state, this is niranand, this is to be achieved, it is its light. Which you can call as a unshakable state from where a person does not fall. Because that joy itself is spread all around like ocean, and the ocean is tossing you up again and again, and in that bounce, you are sitting blissfully and enjoying it. It is not difficult to come up to this state, only this heart should be clean and the brain also - which gets a lot of useless thoughts in the mind. The guru state that you have got, the innate intelligence ( ) that has awakened within you by whose support we innately understand what is right and what is wrong, by that innate intelligence you can understand if you are standing on the principle of purity, on the pure desire, and if you have thought everything on the pure desire.

Moving forward in this regard, we see that people get angry for small-small things. Like now I have come here...there are people who have never met me, they are here, it has been years, they are doing the work, but...if we meet, we mee, otherwise not, they are sitting in bliss and enjoying, they have no grudge or complaint... if you ask them what are you doing? They say, "Loving Mother." Where, here? "You see this stone, I am seeing Mother in that." Such people are also there. And the other type are the short-tempered, if they come and if I do not become present immediately to salute them, they get upset that "they did not allow me to meet Mother, such rude people are surrounding, they don't allow meeting with Mother, otherwise Mother wants to meet everyone." It is a very small thing to understand. When Mother is everywhere and everywhere cuckoo sings, and when the cool breeze blows everywhere, then what is special about meeting such Mother? It is ego that I am someone special and Mother must meet me, that I intentionally took time out to come here. That may be so, but did you take Mother's appointment or you just came? Or you just asked in a program, Mother should I come, what will Mother say, don't come? Ok, come. Then they come with all their baggage, if they are told that Mother can't meet, then they say, "you guys are bad, you are lying, nobody can teach me."

Today I am saying this because these are everyday experiences in this city of Pune. And the poor people who are standing by me and are told to communicate, these people trouble them every day, and I feel very sad to see them going through these duels everyday. We have very little of this wisdom. In that they complain to me about small things. Sometimes it is very surprising. The thought of any kind of penance does not come in a person's heart. For getting the eternal state, (people seem to suggest) "I'm sitting here, give it here on a silver platter, then I will take it.": Okay, here, take it in a silver platter, at least now eat..."no, this had less salt, this had less sugar, this had less rice, this had less of that"...Okay, now everything is fixed, now eat..."no, won't eat unless you stand with folded hands in front of me", okay now I stand with folded hands before you, now eat...then: "okay I ate but I will not take the taste, you take the taste.": Then why did I work so hard? I cooked with so much effort, you taste it and enjoy it..."no, you take the taste, we will just keep complaining because the pleasure from complaining is in enjoying taste." This is my experience. Taste it first and then speak. Even after so much explanation, and explaining with so much love. To flow in the flow

of Sahaja Yoga, you need some character, and that is lacking. And nothing is to be done to get that character, nothing is to be adopted, nothing is to be given, you just have to dissolve in it, and that's a very easy thing to do. I see an ordinary person who might have come to my program and has attained Sahaja Yoga, you will be amazed if you listen to him, he never met me, but he says that Mother has a lot of work, I will meet her from here itself and he lives in that satisfaction. Many different types of egos can be seen. For example, if someone is saying something to me, they will cut him off in the middle, I get surprised, that poor person was talking to me, why do you interrupt? These small things show that we have not yet drunk the nectar of the silent beauty of Sahaja Yoga, we have not entered into it, have not enjoyed it, you have to get into that nectar. Today's special purpose was that somehow with hard work, I should give you a dip, then further we will see. I will try to give it to all of you, but it also depends on your own state. Sometimes the Divine may want to fill water of the (holy) Ganga river into a stone, but it's rather difficult. It is similar in Sahaja yoga also, sometimes such people come in the front that one wonders how to awaken in their hearts the desire and bearing of the supremely beautiful eternal state (akshay pada). Pure desire has been awakened, Kundalini has been awakened, I bless you that may the aspiration for and thought of the supreme principle awaken in you by itself through understanding its value.

I was waiting to be invited. No one came. I said, have you forgotten to ask for the eternal state today? Or did you think that it is so difficult and we cannot get the eternal state, so better not invite Mother at all? For one hour I was ready and waiting, but no one came to invite, so I thought let's go by myself. It's the same thing, of feeding food. In a way it was good that I got late, that you must have prepared your heart to get this eternal state, this great state, many desired for this supreme state.

[English part]

There are some foreigners, so I will just explain to you. Today is the day where, whatever you want to know of eternal nature, you can ask Me and will last for eternity.

But many people think that today is the day when, whatever you ask, God has to give you. It's true, whatever you ask, you'll get it. But it's just a temptation. Beyond that is eternity.

So, whatever you have to ask, you should ask for something that is eternal, indestructible.

That higher state which is called the permanent state of joy and bliss is to be asked today because all other askings are wasted and you again go back to the position where you were. It's important to understand that this time, today, you have to ask something eternal for yourself, something eternal for your family, something eternal for your country and something eternal for this world and universe.

You all are Sahaja Yogis and of a very high level and I'm happy that all of you have come here for that eternal state of your being.

And if it works out, you should get that eternal state within yourself. You should get that state where you don't want anything anymore and reside in that beautiful condition of complete peace and bliss. That's what is available to you and you can easily achieve it.

I cannot say this to people who are not Sahaja Yogis. But I can definitely say this to people who are Sahaja Yogis and who have achieved already Self-realization.

So, today, I hope you, all of you will pray and ask for that eternal love of God. Which should flow through you all the time.

May God bless you all

## 1988-0507, Evening Program eve of Sahasrara Puja

View [online](#).

7 May 1988

Evening Program

Fregene (Italy)

Talk Language: English | Transcript (English) – Draft

Sahasrara Puja Evening Program, Italy, 07-05-1988

The best would be, that they all could sit on this side.

So, we are all here on this beautiful seashore to enjoy such a nice(ly) meeting, specially with the children of Rome. They are wearing such beautiful flowers on their Sahasrara. They are already celebrating their Sahasrara Day. It is important for us to keep our Sahasrara open for tomorrow. And not to close it today. We have to understand that we are special people and that we have got our self-realization. I have got a photograph of yours, all of you sitting with all your Kundalini giving light on top of your heads. Each one has that. It is really remarkable, how it is showing so clearly the light on top of your heads, giving you a certificate that you are all enlightened people. You have to believe in yourself – that is the main point. Now here you have children; they are all realized souls, you can see from their faces. They are so beautiful.

As they are so innocent and realized, they have so much of sensitivity. That's why Christ has said: You have to become like children, if you want to enter into the Kingdom of God; meaning we have to be innocent.

Innocence is something you cannot force into; it's a state, it's a state of mind, it's a state of a person. When you feel innocent, you know you are innocent and you enjoy your innocence.

I find that people think by being cruel, by being harsh on others or by being subservient to others, you achieve something. Yes, you do achieve, but whatever you achieve is temporary, is for the time being – nothing of eternal nature you can achieve unless and until you have entered into the Kingdom of God; and for that you have to be like children or you have to be children. It's such a great quality among children that they don't know what falsehood is. They don't tell lies, till we teach them to tell lies. They are born with so many qualities of righteousness. And if they are realized souls, they are remarkably good. I had an idea to write a book about what the realized children talk about others; so interesting and so beautiful, so remarkable, so convincing.

In our effort of Sahaja Yoga, is our Sahasrara that helps us. And Sahasrara's Brahmarandra the central point here – is your Heart Chakra. It rules the Heart Chakra. That means that your heart has to be open, like a child's heart; like a beautiful lotus, it has to be open.

If you have a closed heart, conditioning or some sort of a false idea about yourself, then you suffer, and then you suffer very much; suffer in Sahaja Yoga, make others suffer, and sometimes with such a heart, you cannot gain the real knowledge, the absolute knowledge. So don't be worried that, if I open my heart, that something will be dangerous or people will misunderstand me, that I should talk artificially to people, so that I am not exposed. We have to expose ourselves completely. There is nothing to fear. Heart is beautiful – it's the lotus, which has the diamond of your spirit with it. Unless and until you open your heart, how will this diamond shine? How will your face get this beautiful countenance? How will people see that you are realized souls?

So, one has to open the heart. Open the heart – it's so nice to see the children. As soon as you see the children, the heart opens. Because you are not afraid of them. You are not worried about them. You do not have to take artificiality. You are so natural with children. You behave so naturally with them. So, very important for us, that without any fear, without any conditioning, without any ego, if you have to exist, just fearlessly open your heart. Whatever you have to say or think, just say it out. You will be surprised, if your heart is open, maybe sometimes you might feel that you have said something which you should not have said,



maybe. But don't feel guilty. Next time you will do better. And that is how we have to see, this beautiful thing today that they are going to show us. I don't know what to say. It's already started the quarrelling now, better start the program now.

## 1988-0508, Sahasrara Puja: How it was decided

View [online](#).

8 May 1988

How It Was Decided

Sahasrara Puja

Fregene (Italy)

Talk Language: English | Transcript (English) – VERIFIED

Sahasrara Puja, "How it was decided". Fregene (Italy), 8 May 1988.

Today is the nineteenth Sahasrara day, if you count the first one, the day the Sahasrara was opened. I have to tell you the story about the Sahasrara day, about which it was decided, long time back, before I incarnated. They had a big meeting in the heavens, all the thirty-five crores (350 million) of gods, the deities were there present to decide what is to be done. This is the ultimate that we have to do to human beings, to open their Sahasrara, to open their awareness to the spirit, to the real knowledge of the divine, to remove the darkness of ignorance, and it had to be spontaneously because it has to work the living force of God. Also it had to be very quick.

So all the Gods requested that now, I, the Adi Shakti has to take the birth. They all tried their best. They did whatever was possible; the saints were made by them but very few. They incarnated and people made religions out of them which were perverted and brought them a bad name.

No reality in those religions. These religions were money oriented or power oriented. There was no divine force working, actually it was all anti-divine.

How to now turn human beings away from these superficial religions, these perverted paths of destruction? How to tell them about all these established organisations? For ages they have been ruling, making money, making power.

It was a tremendous task, it had to be done with great patience and love. It was a very delicate work also, because they believed in those religions, innocent people, simple people. To blast them that this is all nonsense, they are no religions, they are against the incarnations, against all the prophets, against all the saints. That's why all the real saints had to suffer. It's a powerful work that was to be done, and that's why Adi Shakti had to take birth on this earth.

It had to be before the sixth of May because sixth of May was the doomsday in that year. It was done on the fifth of May in the nick of time. It was all decided beforehand, and every deity's job was allotted to all of them. Very efficient deities, very obedient, they knew me very well, completely dedicated and devoted. They knew me very, very well, every end of my hair they knew. I didn't have to teach them protocol, love itself gives you protocol, but love that is divine; it's not selfish love. It's not the way we love, my child, my husband, my country, my clothes, it is the love which is divine, which spreads from your heart, from your spirit, like the light of knowledge. What a tremendous task it was.

So I said at Sahasrara I had to be Mahamaya. I had to be Mahamaya. I had to be something that people cannot recognise me easily. But deities? No. This Mahamaya had to come on this earth, not the Adi Shakti in her purest form, it's too much. So she was covered with this Mahamaya.

Now you see, in nineteen years what we have achieved. So many yogis are sitting in front of me. The difference between a saint and a yogi is that the saint himself is righteous, himself is holy, but he doesn't know much about the Kundalini. But the yogi knows about the Kundalini. The difference between a yogi and a Sahaja Yogi, Sahaja Yogi is, that a Sahaja Yogi has powers, Sahaja Yogini has powers to give realisation to others. A yogi can cleanse himself but he cannot cleanse others, while a Sahaja Yogi can cleanse others and cleanse himself.

So this is the superior most state, which you achieved through your great punyas I should say. So many of you have been searching the truth in previous lives, and now here you are to achieve what you have been searching for. All that has happened now, so beautifully. You are not even aware what has happened to you. Automatically, spontaneously you have got the powers within your central nervous system in a split of a second. Your attention has been fixed now.

Of course even now some people don't have. Even now I see the attention wobbles. But so many of you have achieved that state as we were saying, Shivoham, Shivoham, Shivoham. You have got it. What Adi Shankaracharya has described about himself, you can say that about all of you. So many Adi Shankaracharyas sitting before me!

But still I am a Mahamaya. I just behave like you, I too have a family, I too have children, which can be called as Mine, and you are My children too. So when you are mature enough the first sign is that you get discretion. That divine discretion is love, again. But I see people falter. They don't mind saying 'Mother, I am catching on my Agnya.' Why? You know how to cleanse it. You know what to do about it. Why don't you clear it? Why don't you get to it? What is the thing? The Maya.

First starts the problem of family, my wife, my mother, my brother, my husband, my children, all right. That's Maya. With that you get drowned. Again you are brought out. Then subtler and subtler this Maya becomes.

The situation of the family improves; everybody knows that. But so many falter, so many get lost in Sahaja Yoga because they had a bad wife or a bad husband. You have to ascend alone, yourself. You don't have to depend on others. And those who do not allow you to ascend have to be thrown away.

Nothing is more important than your ascent, higher and higher, because it has a very great, divine purpose. The ultimate climax where the whole humanity is to be saved through your efforts. You have to work it out. And at this situation we see the thousand petals. These are the powers of Virata within you. And this is where we falter - that the light of the Sahasrara is the Brahmarandhra, which is your heart chakra.

Now the heart chakra can also be very much misunderstood. And this misunderstanding always comes from the Mahamaya for testing. Like we have said that we have to have a family. We must have good families, we have good children. Immediately the Mahamaya acts. We start worrying about the husband, worrying about the family. We should be your family. There's a saying in Sanskrit Udaara charitaanaam vasudhaiva kutumbakam - the one who are of a character of saints, the whole world is their family.

You worry about an individual family so that the collective family is strengthened. Not to worry about individual families so that the collective suffers. And if there is such a family tie, better throw it away. You have to sacrifice. No sacrifice, it's only getting rid of the disease. So we waste our time with our children, with our family, which is very small. Then the situation changes in different areas that's the compassion, the love and affection.

We believe that we have to love Sahaja Yogis. I asked somebody to go away because he had a disease and he told me lies. So a negative person's attention will go more to him and will try to look after that person more than to other Sahaja Yogis.

Do you have more compassion and love than I have? Why do you get attracted to people who are out of Sahaja Yoga? Why do you sympathise with people who are like this. You are not here to help the downtrodden, the poor, the so-called suffering people. No, you are not incarnations. You are not here to help women who are crying all the time, and to help children who had to be separated from their parents. It's a hospital that we are in. We are getting cured all of us. Have you heard of a patient going and helping other patients? It's the doctors that have to do the job.

But Sahaja Yogis always, in the beginning, used to fall prey to this kind of an appeal, like a bad apple, and there are many good apples. How can the good apples cure the bad apple, can they? Even if you put twenty thousand on top of that bad apple it will spoil all others. That's not your job, that's the job of God. Only thing what you can do is to pull that person in the collectivity showing that you are wrong, you are wrong, you are wrong and you have to be all right. But these ideas, I don't know from where they have crawled, that 'there is nothing like evil in this world. There's nothing like bad in this world.'

There is evil, there is something bad. And you can know, if your vibrations are correct, your discretion is correct you'll know immediately. So you waste your energies in correcting people who can never, never be corrected, and forgetting that you have not corrected the person, on the contrary you are corrupted. That means that you are not yet mature enough.

In the breaking of the Sahasrara I have never left anything undone, it's a perfect job. Your nerves are not hurt. Your brain is not hurt. Such a powerful Kundalini comes up. How sweetly, beautifully, delicately she pierces through. Only a thread comes out. And how then the connection is established and the relaxation starts coming in on the sympathetic.

How beautifully all the chakras open and more of these threads are coming up. Now you are also told how to work it out. You know all the technical know-how.

But what you don't know is that you are not yet a perfect machine. You have to perfect yourself; moreover there's a Mahamaya. She doesn't take you for granted, that's the trouble. She puts you deliberately into temptations. Deliberately she gives you positions. Now leaders, world leaders, universe leaders. You develop first one tail, then one horn, and then something comes out of Sahasrara also. Look like a clown. To test you She may marry you to funny people also. This testing has to be done. That's the job of a Mahamaya. She has to test you.

Gold has to be tested. The diamond has to be tested. All that is valuable has to be tested. Without that how can you certify? It's not like going to the church. Somebody puts the water on your head, all right, now you are baptised, finished, now you are chosen. The water will evaporate in no time. And when you will go to God He'll say 'How are you baptised?' 'With water,' 'Where is it. I can't see it.'

So all these things are to be understood in the right perspective. They are for our ascent. For our benevolence. For our higher state. But for that, you must know, we have to fix up our whole will to it. When people climb, say, Himalayas. What do they do? They take a big nail, nail it at a higher point, then tie up a rope and climb up to that. They don't look down. Then put another nail up there, climb up to that. And that's how they climb Himalaya.

Now what do we do in Sahaja Yoga, we take a nail from the top, put it downward. First day when you get realisation the experience is tremendous. And one by one coming down, the other way round. But as soon as you get realisation, if you are intelligent enough, then you decide 'How should I fix up myself.' Like, decide like this, supposing you are very fond of milk, take it like that. Now, you should say 'Till I have reached a certain state I'll not take milk.' But that should not be treated as a sacrifice but as a joyous ascent.

Do the people who nail upwards to go to the top of the Himalayas, do they feel they are sacrificing something? If you start thinking that 'Oh God I have sacrificed milk', then you're finished. Downward movement starts. But if you like something then you have to say 'all right if I like it, let me like my ascent more than this. Till I have ascended I will not have.' Such determination should be there. Without that how do you think you can get over the horrible, monstrous mountain of ignorance that you have got.

Actually, in realisation I have put you on the top of the mountain. But you start slipping down. So you have to keep to that topmost point. I tell you about everything. You go and ask anyone of the saints or anyone of the great incarnations, did they know so much about Kundalini? If they had they would have written about it. They have never written anything about Kundalini. If they have, it's very little. To such an extent that it acts on your fingertips.

That now we have brought science close to reality, the truth, the divine science all explained. Become completely integrated now with us. Sahaja Yoga is the most scientific thing that you could think of, exact. The biggest computer that you are, but the computer has to be workable. And there's where we have failed. And we fail every day. Sometimes it is disastrous, horrible.

Now nineteen years we have had the Sahasrara, and eighteen years I have worked. You have to now understand your responsibility. We have to emancipate the human beings. We don't want to do anything that is little out of the way.

Now Sahasrara day is on the fifth but we must celebrate today because everybody must have a Sunday holiday. According to our conveniences we have to work out everything. All right, doesn't matter, it's permitted. The deities, they are working twenty-four hours, all the months and all the year round continuously, because they have a continuous supply of energy, which you can also have.

The importance given to your ascent is very little, I think, compared to the growth of eighteen years. You know in the western countries, after eighteen years you are regarded as adults, no more children, you all have become now adults. Adults, all right, but I don't know how far you have grown. I don't know really, you are still big babies or you have really achieved that state of adulthood. And there, at that time, you are given lots of concessions and freedoms and rights.

You have already all rights. If you want to go to heaven you can go, if you want to go to hell you can go, all freedom, no problem on that.

The adults are those who have discretion, who know what is the purpose of their life, who can do anything to achieve that purpose, who have powers to fight and understand. While I find people who are even grown up people in Sahaja Yoga behave in such a manner that you're surprised, how do you get impressed by superficial people, by superficiality.

If somebody is very sweet to talk doesn't mean that person is good, that person is divine, does it? On the contrary a divine person is never that sweet that you get sick of that sweetness. It has to keep both the reins in the hands. Yes, freedom, all right, the accelerator all right, also the brake.

But you always like a person who pampers your ego, says something very sweet. What does it take to say something sweet, these days people are training them in that kind of an artificiality.

You must judge a person on their vibrations. But as it is because you are superficial you cannot feel the vibrations. You pay attention to people who are nonsensical. Now accept one thing at that point that you have to still mature. That you don't accept, then your ego comes up, oh God, or you feel guilty. How will you progress then? Only thing you have to do is to get into a boat, that's all, fully. But here you put your foot in the mouth of a crocodile, all right. If you take it out from there, in the mouth of a shark, and the boat is pulling you; which way you stand?

But the worst are human sharks and crocodiles because they'll never show you their teeth. They'll never show you their eyes. They cover themselves with such deceitful appearances, such dubious behaviour that you can't see them unless and until you are a realised soul.

So now here we go further in our adulthood. And a woman who is brought up properly, in her adulthood develops her shyness, her shame, her sense of chastity. As a child she doesn't know all that. But here the other way round, as soon as they become adult they go amok, boys become vagabonds, when it is adulthood? It never happens with animals. I don't know what is this.

But we are Sahaja Yogis, and we have our Sahaj culture. We live with our culture, proud of it, and this is our religion. We have our pure religion on which we thrive; we're not going to change. Ourselves we are going to change the whole world. We have a culture of our own and we are going to behave in that manner which is going to change the whole world. This is our responsibility. You are chosen for this work. You are the real chosen ones. You are the real pure ones. You are the ones who have established the Khalistan ('The Land of the Pure' according to Sikhism).

Be aware of it, of your responsibility. Be aware of your powers. The greatest power that you have is of divine love, not the stupid love that blinds you and that you fall in love, but that you rise in that love.

The way we talk, the way we walk, the way we live, the way we behave, everything has to be Sahaj. And it is such a real, living culture of beautiful people in the world. We see in the animals, in the birds we see, a swan is described, among animals the elephant, which has the wisdom, the swan that knows how to separate water from milk. Then among human beings, Sahaja Yogis, today, in these modern times, I think by the time it is twenty-one years we'll all be very well established, matured, wonderful Sahaja Yogis, pulling out this mad world from its ignorance and from its Maya. You'll be that powerful people of love, of understanding, of discretion and of humility. I would like to see those days in My lifetime. I hope you will give me full assistance.

You have to know there's only one point was fixed in this meeting of the Devas and that I cannot overcome. They said we'll tolerate any nonsense because they are coming from ignorance, but anybody who doesn't love You, anybody who insults You, anybody who takes advantage of You, anybody who exploits You, anybody who shows lack of protocol, anybody who doesn't recognise You, we'll hit them hard, and that permission you must give us, otherwise we are not for this work. They formed a union against me. And I had to give in. And very careful, I tell you, don't touch me, be careful. Some people just try to put my sari right. You're not to do that, don't have to do that. Don't play with my money, don't take my hospitality, be careful.

I tell you as much as I can, and this is what it is. One side is Mahamaya, another side is deities, and poor Sahaja Yogis in between. I sympathise with you, I know, but you better be careful. It's a razor's edge I think, of course, but otherwise it's wonderful.

If these two things, if you know that this is Mahamaya and that the deities are around sitting now here, all of them, peering into you, all of them, judging you, having a big meeting there, who's who. 'Where is the attention of this gentleman. Where is he looking. What is he doing.'

All sitting here. But at the same time they have flowers, divine flowers, divine blessings and all the angels are just going round, I can see them. Your cameras can catch them. You have got photographs that will show you all of them sitting.

It's already predicted that the whole world will come down at the lotus feet of your Mother, and that you will decide the future of this world. It is written already, fourteen thousand years back, and there's another one who is prophesising the same.

So you have to be aware. Where is your attention? What are you worried about? Where are you spending your time. Leave your children to me. Leave your families to me. You can only keep your purse, but the rest of it, you can leave all your headaches to me.

But don't play tricks with me. Mahamaya knows all your tricks, everything, in and out. If I want to know, I can know each and everything about you. I don't want to know. Under these circumstances we are supported, looked after, managed, taken to reality so easily, so much, with care. You tell me 'Mother, suddenly I went there and what do I find, Sahaja Yogis sitting there. And we wanted to know someone. He was just there. How is it?'

You are assisted. Here these Prime Ministers have only five, six bodyguards, you have millions and millions, each one of you. Nobody can touch you except for you can harm yourself that's all. Nobody can harm you.

So today, again a day of great determination and taking a vow that for us, our ascent is the only concern, is the only idea, nothing else, and it will work out. All the rest will be taken care of. You have all the mechanics to do that, but first give it to the mechanics to work out. All will work in a reflex action.

Clear out, clear out your chakras. Don't say: 'I have this, I have that.' Just clear out. 'How dare I have all these problems? How dare I have all these chakras still lingering?' Clear out, morning, evening. Clear out.

I'm sure it will work out. Next year I hope I'll have some good news.

May God Bless You.

## 1988-0509, Talk after Sahasrara Puja: The Myth of Leadership

View [online](#).

9 May 1988

The Myth Of Leadership

Talk to Sahaja Yogis

Rome (Italy)

Talk Language: English | Transcript (English) – VERIFIED

[Shri Mataji translates Jogawa, (Marathi song 7) from Marathi to English.]

[Registration starts in mid-sentence]

... into three gunas, into all the different gunas, completely integrated. The Bhavani. The one who has created this whole universe has manifested.

Now, they are asking the Kundalini: 'Bai'. Bai is the word used. Baiya is the Goddess of Maharashtra. That's the Kundalini.

So, they say that, "You rise now". "You rise, you rise, you rise". "Ude, ude". 'Ude' means to rise.

To kill the Mahishasura, "Please arise to kill Mahishasura".

Now, prividha, trividha.

Take out the five - three, three problems that we have, "triguna". You see, we have three problems within ourselves. Now, three tapas. And these three tapas come from us from left, right and center. So, to remove all that, "Please, o Mother, rise! And to take your bhaktas, your disciples, your bhaktas, your devotees, to their salvation. That's why you rise, o Mother!"

Now when you tie up a garland, the two ends, you make them meet. So, the poetry is like this that, "I'll remove the two sides of life, the left and right". 'Dvaita', also that God is different from me. I'll remove that 'dvaita'. We all believe in 'advaita', believe in one Absolute.

So, I'll remove that and I will put this 'mala' - 'mala' is this garland - I'll put this garland on your neck. So, "O Mother, you rise, you rise, you rise".

In my hand, I'll take the flag of Bodha.

What is 'bodha', is to know something on your central nervous system. "In my hand, I will take the flag of Bodha", which is vida, which is the knowledge. On your central nervous system is Bodha. Who is writing this? Do you know he's a tailor, called Namadeva [Eknath].

"Ga varisi zaina". Just I don't know, what it is.

"I will remove all the differences. All the different sects and things, the whole bedas". Beda means, to make difference. "And I will completely surrender to you.

And in the Navratri, the day of when you worship the nine nights, "Navavidh bhaktichya karuni Navaratra". "Those three - nine nights, I will do nine types of bhakti to you". That's what he promises, "O Mother, you rise".

You didn't promise me anything, but you got your Realization all right. [Laughter] But he's promising that.

"I will put all the questions and doubts on one side, and ask for a son" who, that is meditation. "I'll ask for a son, that is meditation". And will give up the father-in-law who's sitting on my head, which is the vanity, who makes me into a bad boy. Now I'll fill up my little basket with the complete blooming flowers of Bodha. That is, "I'll become a perfect person in my sensitivity to vibrations, to chaitanya".

"Asha manishanchya parina mi darari" I think it is all the bad ideas that come into my mind, I'll put them in a big... [Shri Mataji looks for a translation for 'darari']. So, like a gap in the two big mountains, I'll push them down there, so they will be finished forever. "All the perversions that come into my mind, I will take them over you and throw them on the sea".

"And there are two horrible creatures within me, one is the sex and another is the anger. These two horrible things I'll throw away", means all the perversions. And that is how, these are the two horrible things on the left and the right. "That's how I'm going to make my central path clean, open. The whole 'suranga', means the tunnel. I'll make it so clean, so, "O Mother, Ambe, the Kundalini rise within me".

"I asked for the yoga from my Mother and kept it very safe with me. I didn't spoil it, I didn't give it up for anything whatsoever, I kept it safe in my heart. Now I've got the yoga, which I have stored within myself, very beautifully.



And then, I'd asked for it, "I'll do this, I'll do that". And when I got it, I put it in my heart. And then now I come back to you, to thank you for what you have done". "Then I fall at the feet of Virata, that now I've lost all desires to be born again".

He's asking ultimately the Virata, because Kundalini rises and goes in the brain, in the Sahasrara.

So I asked Sahasrara that, "No more desire of getting birth again and again on this earth", which should be that. This is what it is: "chuka-vila".

So, it's very sweet, written in those days long time back, he must have existed say about 16th, 17th century, Namadeva [Eknath]; And he wrote those things for you. You can understand all this. How many people could have understood Namadeva [Eknath]? And then he went down to Punjab. In Punjab, we had the great Nanaka. Nanaka worshipped him, greeted him with great respect, said that, "You have to write now poetry for us". So he learned Punjabi language and wrote a big book like that, in Punjabi language.

Now the modern intellectuals, who don't understand from this to that, say that, "He was not the tailor, he was somebody else. This tailor who wrote in Marathi was not the same who wrote". Because they can't do it. [Laughter].

But the theme of all the songs are Self-realization and the Mother Kundalini who gives you Realization. "Aicha jogawa", Mother's yoga. Asking for Mother's yoga since long.

"Ai" word is only in Marathi. "I" [sounds 'ee'], is for Primordial Mother. And "Ai" whatever comes from Mother. So in India, only in Maharashtra we call the Mother "Ai". And we do not call the Mother as a 'thou' but as 'you', as very close, 'mother' is called with a very, very informal way.

That's what it is, written so many. And the Kolhapur style was wonderful, because every time it makes the Kundalini jump up, you see. [Laughter] And rise, "Ude, ude, ude, ude". But they don't know why they sing in the temple of Mahalakshmi, because Mahalakshmi is not Kundalini. But she has to rise in the path of Mahalakshmi. So, they go to the Mahalakshmi temple and sing that, "You rise".

All right. So, you sing Mahalakshmi's song, it's beautiful now, all of you. Thank you.

It's a beautiful thing that Mahalakshmi one you have composed, congratulations. Beautifully done! I mean if you add your beautiful toes (? Notes?) to it, Indian music can have a new dimension. They are rather individualistic. That's a very good one.

Sahaja Yogi: Mahalakshmi Stotram?

[Unclear conversation with yogini]

Shri Mataji: These songs should resound in all the countries, today. And we are going to establish Vishwa Nirmala Dharma. We are going to establish. They are realizing they need a religion, but of a true nature, and not this old stuff in new bottles.

Arnaud: Sanskrit song page 3.

[Sahaja Yogis are singing 'Mahalakshmi Stotram']

[Shri Mataji translates the 'Mahalakshmi Stotram – Shri Nirmala Devi Namostute' (Sanskrit 8)]

Now this one is a praise of Mahalakshmi tattva, Mahalakshmi principle. Because you know that Lakshmi principle is the power of Shri Vishnu, which first establishes within us when we start paying attention to dharmic material life, dharmic financial life and dharmic family life.

After that, seeking starts, seeking into higher realms: there it is manifested by the Mahalakshmi principle within us.

That's why in affluent countries people start seeking; they may go wrong, that's different.

In a person this exists, but the manifestation starts when you are completely satisfied with your material side, not with Sahaja Yoga. In Sahaja Yoga, it manifests and acts.

So, the central path of Mahalakshmi starts opening up, so rises above your Nabhi Chakra, above, and goes up to your Sahasrara and pierces through it. In the Sahasrara also, it is the Vishnu tattva [that] becomes the Virata, it's only one principle. It manifests itself in the Sahasrara and you become aware of collective consciousness, you become knowledgeable and you know the truth.

It's through the rising of the Kundalini.

Now here, they are only praising the middle path, that's the Mahalakshmi. So, here you are singing to me, to the Mahalakshmi principle of mine.

But when it reaches the Sahasrara, in Sahasrara it becomes the Mahamaya, which I told you yesterday.

In the Sahasrara, it gets the power of the Mahamaya, by which it has a thousand facets and it puts you into illusions to test you and to help you, in the Sahasrara.

But otherwise it has incarnated many-a-times. Like we can say the Lakshmi has incarnated on this Earth as Sita, as Radha, as Mary the mother of Christ, and ultimately as your Mother: but that's only the central path and only the one principle of Mahalakshmi.

So now here, you are praising me as Mahalakshmi.

So first they say, "Oh Mahalakshmi!" that's Mother, "we praise you as Mahamaya" — is the One who creates this illusion of the world. "And you are the One who takes us out of this illusion. And you are the peetha, is the seat, or the seat of the Shri Chakra. And all the Gods worship you." — "shri peethe sur. pujite" "Shanka chakra gada haste" — because it's a Lakshmi, it's the power of Vishnu - She has shanka, that is the conch, the chakra and the gada in the hand.

So, "Nirmala Devi namostute, Mahalakshmi namostute."

Now again, Shri Vishnu is on the condor, on the Garuda. So, "Namaste Garuda rudhe" — You are the one who is going on the Garuda.

It's so scientific. She's the power of Vishnu — of Lakshmi, Lakshmi - of Narayana, of Virata, the central path — how nicely [it's described]. So She has all the weapons of Shri Vishnu. She rides on the Garuda.

"Kolhasura bhayankari" — She's the one who killed Kolhasura. Kolhasura is the one who was residing in Kolhapur. She killed [him] there, and there She appeared, manifested in the temple. That's why in Kolhapur you have got Mahalakshmi's temple.

And "Sarva papa hare Devi" — you are the one who takes away all our sins, removes all our sins.

"Mahalakshmi namostute".

"Sarvagnye sarv. var.de" — because Lakshmi principle becomes Mahalakshmi, becomes then the Viratangana, is the power of the Virata, is the same, [so] you know everything because it is knowledge, it is the truth. That's the principle of truth, knowledge.

So, She is the one who knows everything — "Sarvagnye". "Sarv. var.de" — You are the One who gives all the blessings: is the Mahalakshmi who gives you the blessings. "Sarva dushta bhayankari" — And you are the one who is a terrible personality for all those who are cruel — remember that — who are cruel people.

"Sarva dukha hare Devi" — You are the One who takes away all the pains of the people. Also the name of Shri Vishnu is Dhanvantari, meaning the doctor; one of the names. That means the Vishnu principle has got the power to cure you, to give you relief from pain. "Through that power You take away all our pain". It's true, isn't it!

"Sarva dukha hare Devi, Mahalakshmi namostute"

"Siddhi buddhi pradayini Devi... prade Devi" — You are the One who is the giver of siddhis. Now you have got siddhis, you can raise Kundalini, you can cure people, you can know everything on your central nervous system - are the siddhis, by which you know absolute knowledge. "You are the One who gives absolute knowledge".

Through the central path of Mahalakshmi you get to know of the absolute knowledge. "You are the giver of siddhis and buddhi. You are the One who gives us the wisdom, buddhi" — is the intelligence, is the pure intelligence. Pure intelligence comes from this central path. You just see how they have described.

So, you will be amazed that, if you sing the song of, say, Shri Krishna or of Shri Rama, or of Shri Vishnu or of Mahalakshmi, or of Lakshmi, they will have the same qualities described, because they are one personality. If you have their names, they will never intermingle. Shiva will have His own qualities, Vishnu will have His own qualities and Brahma will have His own qualities. They will not intermingle, they are all separated. So now here, what is the other quality is that, in the middle, madhyankar, in the middle of the ocean, in between the time, in the interval part, "You are the one who becomes in the heart, the power of Shiva". You know that.

See how clearly it is said, that, "In between You become the power of Shiva and the One who is the power of Maheshwara, is the Shiva." In the same middle path becomes.

"Yogade yoga sambhute" — You are the One who makes it possible to get yoga. You make us in such a way, 'sambhute' means,

'sambhut' means you can make the situation in such a way that we can get our Realisation, yoga. Not only that but you give Realisation — is the Mahalakshmi part of it.

You can become extremely subtle and extremely gross. So You can talk of very, very subtle things. And You can move into human beings, into everything, in a very subtle manner and You can also, have a very gross appearance, a gross behaviour, a gross method, to handle the gross people. I use that, you know that.

"Stula sukshma maharaudre" — now You are gross as well as You are very subtle and You are the greatest destructing power — 'maharaudre'. 'Raudra' is the power of Shiva, which is destructive, but You are the one who is the Maharaudre. You have the power, the highest power of destruction, the greatest power of destruction — maharaudre.

"Mahashakti mahodare" — You have a big stomach and in that You contain all the powers, the great powers, within Your stomach: 'Maharaudre, mahodare"

"Mahapapa hare Devi" — You are the one who removes all our sins. 'Papa' is [sins]. And that is the One we worship.

"Padmasana sthite Devi." You sit in the lotus. You are sitting in the lotus. You will find Lakshmi always standing in the lotus, but Mahalakshmi sits on the lotus. You must have seen in the temple of Kolhapur they have very, very big lotuses [which] they give. See, they grow there. They do not grow anywhere else but there only — such big, big lotuses. Even in the Himalayas you won't find them, but at Mahalakshmi temple.

See how it's all been done. Whatever is described you get the proof of it!

Now they describe, supposing, the flowers that are liked, say, by Mahakali.

So if you go to [mount] Abu where there is the Amba's this thing [temple], you will find the same flowers that are champakas and all those are more there. Then a kind of a fragrance She likes out of a glue called as guggul.

They have described also about Her.

And that's the place you find it, nowhere else. How the Mother Earth is also keeping those limitations and those compartments meant for different, different Goddesses.

So She sits on the lotus, sits. She sits there and She establishes Herself there. Also it means that She sits on your lotuses of your chakras and She establishes your lotuses.

So, throughout, in all the centres here, it is the Mahalakshmi power in different forms and manifestations [that] works out the opening of the centers.

Even here when She becomes - Madhyantar, in the middle, in the little interval, [when] She becomes, at that time, the power of Shiva, it is Mahalakshmi. So the principle is the same, of Mahalakshmi. What is the principle of Mahalakshmi? Is the ascent. She helps the ascent of the Kundalini. Because when the Kundalini rises there are so many things to be done to keep the Kundalini moving upward, not to make her fall down, to make open different chakras at different times. And what you call the bandhas, are to keep the central path in such a way that it [the Kundalini] is pushed up and it is not allowed to fall down. All that is done through Mahalakshmi principle.

"Parabrahma swarupini" — She is the One who is Parabrahma. She is the One which is the All-pervading Power. Because of that we have the knowledge. Because of that All-pervading Power of God we get knowledge on our fingertips.

So it acts through your brain as Mahamaya, through your nerves as boddhas, and all around you, you get the information. So you become part and parcel of the whole cosmos and you become a very efficient, already programmed, computer.

She wears [a] white dress. Whenever we have [public] programmes, I wear white: "Shwetambara dhare Devi" — She wears [white].

That's the time I give you Realisation, so I am Mahalakshmi. At the puja time I am Mahakali or Adi Shakti.

Mahakali is Adi Shakti...

[Break in recording]

... Down to earth personality. "Jagat sthite" — down to earth (practical). And She is the Mother of the whole universe, of this world.

So, Mahalakshmi...

Now, these two others [verses] are that, those who read these stotras, these mantras, about Nirmala Devi, and do it with complete dedication, they get all kinds of siddhis which are never lost.

They get the Kingdom of God forever.

The one who reads it once, it removes all your sins.

Those who read it twice get into dhyana, into samadhi state — only twice!

If you read it three times, anyone who is anti-God and troubling you gets destroyed.

Sahaja Yogi: We did it twice, today!

Shri Mataji: Eh?

Sahaja Yogi 2: Only we did it twice, Shri Mataji.

Shri Mataji: Yes. You have done it only twice, ah? [Laughter]

So, the one who becomes Nirmala Devi, means who cleanses out, becomes an auspicious person, becomes auspicious, shubha. Because She's the one, she gets prasanna. Prasanna...

Sahaja Yogi: Overpleased.

Shri Mataji: Eh?

Sahaja Yogi: Over-pleased.

Shri Mataji: Over-pleased. She's over-pleased and that's how She gives you blessings and you become auspicious, because you are clean in heart, there isn't any ego, there isn't any conditioning, you have a very clean attention and clean heart.

It's the same now repeated, is the "Namastestu Mahamaye, Shri peethe sura pujite. Shanka chakra gada haste, Shri Nirmala Devi Namostute."

It is a very, I should say, a precise, scientific study. Even when you take names. I am amazed at these people, those who have written. I don't know how! Like the mantras in the puja. What a description it is! You start wondering what Divine eyes they must have had. I think at least your eyes should develop to that state where you see those mantras. We don't have to create, but see that reflection, if it is true or not.

It looks very fantastic but it's a fact.

Some of the mantras really, it's surprising how they know! I myself don't know how they found it out! (Laughter). But their discoveries show their depth, their love, their dedication and understanding (of) what I am.

Of course, at this stage I am a Mahamaya: it's rather difficult, but still try. Also intellectuals, the so-called intellectuals, are the people, I think, who walk backwards. They can't see the front. If you walk backwards what do you see? The reality is going out from you, backwards. It's very difficult to talk to them.

They always try to find something that is very surprisingly funny, to me.

But those who have the inner side [developed] they see it so precisely, so clearly. I mean, these were written long time back. Of course, this one is written by Adi Shankaracharya. But thousands of years back they have written things. Like Markandeya, he has described my knees, can you imagine? He must have crawled up to my knees to see or what? (Laughter)

It's exactly the same. And here he says there are three folds, it's a fact. All the time I have three folds, which human beings don't have: one on here, another here, another here. I have to have.

The eyebrows are described, everything, it's surprising. They never saw me, I think, otherwise. I didn't exist before, as manifested on this Earth. But they saw me all right, especially Markandeya.

When you go to this Vani, you have been to the temple of Saptashringi — Saptashringi means 'which has got seven...'

Sahaja Yogi: 'Peaks'

Shri Mataji: Peaks! It's all right with me if I speak English but [for] translation I am very bad!

So the shikharas are the seven chakras, and that's the Adi Shakti.

And the face is exactly like mine, with a thousand hands. And that is one temple [which] is not yet spoiled. But this Mahalakshmi temple is spoiled. They get all the bhoots: not in front of Her but at the back. So we'll have to remove that, and we'll manage.

It has nothing to do with a particular religion or particular thing. It's the inner understanding, it's the inner awakening, it's the inner knowledge, which is the truth. Now, one can say, "Why didn't Christ say?" He did in a way, He did. But just see where He was born, where there was no tradition, no understanding.

He could not say all these things there, could He? Even in India, how many people understand? I asked so many people, "Why do you sing this song in the temple of Mahalakshmi when it is you are just talking about Ambe?". They didn't know. Nobody knows! Even the ones who worshipped, have been there in that temple, have been their forefathers and forefathers and forefathers, they don't know. They don't know. But at least they have the background.

But what's the use of the background which you don't understand anything? Like a blind person, whether he stands next to the flowers or to a donkey, God knows.

Now you are the ones who know.

But still, still we have to see for ourselves. Many miracles, many things happen. I hope you see the photographs. Have they seen the photographs?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: All of you have seen? Have you seen the Deities?

Sahaja Yogis: No.

Shri Mataji: No? Oh God, where is it, Gavin? That's very convincing! (Aside conversation) Where is it? All right, this. Only falling on me all the time, you see? So what, Gavin? I don't know. No, it's all right. I'm all right. Just all are very thoughtless.

Now, there are photographs that have come out: I am sitting like this and the cloth that separates the brides and the bridegrooms is just in, you see all the Deities sitting here, around. All of them! Then all the bridegrooms are blessed with light. And you see all the arrows, which are described now, that he sends arrows of love. And because they are getting married the Cupid sends his arrows with love. Then there are flowers which are Divine flowers, for the brides.

And the one who is holding also that "antarpatri" (the antarpatri is an auspicious shawl held between the Bride and Groom), that cloth has got his Shri Chakra very clearly shown. And all of you are sitting and on top of you is the light. If you see it the other way round, it's my name written in Arabic! Also it looks like, a little bit, like your cardiograph. Everybody has light. Everybody is a realised-soul. It's beautiful. You must see that, and then you will know your value, you will know your situation and you will know what you are — you are all realised-souls; not only realised-souls [but] Sahaj Yogis! You know all about chakras, you know how to raise the Kundalini, you know how to give Realisation. Such powerful people never lived on this Earth, never existed, [were] never known.

You have entered into the Kingdom of God. Not only that, but you are on the stage and everybody is looking after you.

You should see these photographs and you will be convinced about it. These were taken by an ordinary student, by the small camera you gave him as a present. He brought and he said, "I can't understand what is all this thing is." Poor fellow! Trying to see this way, that way.

You all should see it carefully, and then we'll enlarge and we'll send it over to people. All the centres must have it.

Have you seen my photographs in the sky? You've seen the photographs of the vibrations on my house, Pratishtan. But these are very remarkable photographs I must say. They should convince you of your powers, of your greatness, that you are very different, special people and you have to live like special people, not to be bowed down by useless things like, "My wife is like this!" "My husband like this," "My child like this." Who are your brothers and sisters?

Gyaneshwara said, "They are all going to be related." "Soyeri ka hote." "They will all be related, those who are..." Even he described you as a very superlative thing. "They are the oceans. Each one of them is the ocean, talking ocean, or speaking ocean, of ambrosia. And they are the great forests of boon-giving trees." That's you! He describes you like that. I mean, He never exaggerated. So he says, "Come along, the forests! You all are the forests of boon-giving trees." So, let's start one by one, ah?

Haa! Also you see the angels. The first one [is] with the Deities: I am looking like a heart in the centre and the rest of them are sitting behind me as Deities. You can all have it together, to see, you must have. This is the first one.

All right. Now, here goes the second one when you find the angels with their wings. Pass it on!

Now, these are the arrows of love. Pass it on.

Now these are the blessings on the bridegrooms.

Now here I look like a white pitcher and here are all the vibrations coming out from me. The white one is me.

You must see the Deities' ones [first]!

You see, one by one series you must see, If you see it the other way round. Now here are the brides blessed by Divine flowers.

This is the Shri Chakra of the person who was holding that cloth.

This is my name written on top of your heads.

If you see the other way round you can see, if you know Arabic. Everyone! I have always told you that the vibrations are like half commas, or the moon of the first day. And you see me, a bundle of vibrations.

Sahaja Yogi: It is [written] 'Allah' — is God's name.

Shri Mataji: Allah. Allah. But if you put it like this, it is my name. You see, this is 'Nir-mala'. And 'Allah' otherwise, you see. 'Allah' if you see from this side, and from this side it's 'Nirmala'.

All right?

Sahaja Yogi: Oh!!! (Applause).

Shri Mataji: 'Allah' is Virata. This is the one where Hanumana was sitting before me.

I see all that but you don't see, that's [what] the trouble is. You have seen that photograph, I think, of Hanumana.

Sahaja Yogis: (laughter)

Shri Mataji: These are the two names [sides] of one coin: one is 'Nirmala' the another is 'Allah'. Also it is 'Nirmala' and 'Sadashiva'. Also it is 'Nirmala' and 'Brahmadeva'. So Allah is the same as Jehovah. Jehovah?

Sahaja Yogini: Jehovah.

Shri Mataji: Jehovah. Pass it on to others to see.

We'll have to make them big and we'll get them enlarged, isn't it, Gavin? This one is missing where the bullock carts are.

So the Muslims must have some sense in their heads: that's why it is in Arabic!

They are the blindest, blindest people you can ever think of, fanatics! This madman Khomeini: he was dying, still he's surviving.

He should not feel happy, when he's dying. Let him die! Can I have them (the photographs) back? (Laughter) The ladies have seen? All of you pass it that side first of all. If somebody has not seen all these?

Last but not the least, which is for all of you to understand that leadership is a myth. There's nobody like a leader in the Kingdom of God. It's not that a leader will be allowed to go first inside. Nothing of the kind! (Laughter)

But the worst are the leaders' wives, they start thinking themselves to be leaders. They are the worst of all! Don't treat the wives of leaders as leaders. And they have no business to guide anyone or to tell anyone. Be very careful on that point! All such wives I don't know where they'll end up. It's very common [that] those women who have nothing in them try to bask in the glory of their husbands.

You see so many prime ministers are like that, their wives. There are so many of them we have had: Mrs Kennedy we had, we had Mao Tse Tung's wife, we had the wife of Chiang Kai-shek, of this Carlos, also of the... what his name was...

Sahaja Yogi: Marcos, Marcos.

[A sahaja yogi says something, unclear]

Shri Mataji: No, no, I know (Shri Mataji, laughter) Not me, not me! (Shri Mataji, laughter) You see, the wives of leaders must keep themselves as non-identities. Any woman who tries such things will harm the whole organisation. Like people say Nancy Reagan rules her husband. Imagine! Shameful thing she does! Ambav's wife ruined him, that's what they say. I mean, everywhere they talk about this kind of a thing. So, no leader's wife is to be treated like a leader by any chance! Not to be given any importance. And they are to be put down in their own places. First of all they think they work very hard. God knows what work they do! They think no end of themselves.

They have to work hard like all others. They are like all other women, they are not to have any special position. That's the sign of a real Sahaj Yogini.

You'll be amazed, though I am Adi Shakti, I never, never go into my husband's office, never, never telephone to him, never use anyone from his office. Nor do I telephone to any one of his people, whatever may be the difficulty, whether of Sahaja Yoga or not. And this I did all my life.

I never preach Sahaja Yoga in any one of his offices. Anybody from his office I said, "Keep out! You are not allowed in Sahaja Yoga till my husband is working with you."

And if I telephone to him, he thinks I must have met with an accident! He gets so upset.

But to bask in the glory of a father or husband is a sign of a woman who doesn't have any personality: she must be a useless woman, absolutely. Show no special respect for such women! They must stand in their own dignity like all other Sahaj Yoginis

are. They have no business to take any decision as wives of the leaders.

They have to be humble, intelligent. They have to work hard.

I have to do a lot of work for my husband: I cook for his friends and I clean his ships. Such a lot of things I have done for him. I have decorated his ships. Whatever type of thing, work he has done. I have to feed his clerks and his chaprasis (junior office worker), his peons.

Everything I have done, lots of things. But never, never once I asked [for anything]. I have to bring presents for his secretaries, for his other people. Definitely before Christmas I have to give presents to all of them. All kinds of things I do, but never, never asked the driver even to bring the car or even to bring the medicine, or even to bring the letter which has arrived.

That should be the attitude, that's a sign of your dignity. You are not here because you are somebody's wife! You are here because you are a Sahaj Yogi and a Sahaj Yogini.

All these complications come because your attention is more on the husband or the wife and not on me, and you don't love me, enough.

If you love me you will know me very well. Like the people who have known me, they only loved me. And I don't gain anything out of your love, you have to gain something by loving me.

This is the last message I give you.

Horrible things I have seen happening to leaders, and to different ashrams and different cities and different countries, because the wife is a negative woman. And always negativity goes through the wives.

Always, you will find politicians attacked through their children, through their wives, through somebody else. And the leaders must put them down in their own place.

You must have seen when my daughter came, I asked her to come on the stage, she would not. She sat in one corner, she would not. I had to tell her, "You should come in front," She would not. Always the wives are more susceptible, vulnerable to negativity, so they have to be extremely careful. They should not take any decisions.

I have seen if they are miserly wives, horrid they are, horrid! The leaders are there because of their own position, not because of their wives by any chance. In this I am Muslim, I think.

If it's a lady who is the leader, she should not look at her husband's face all the time, what he has to say. She should behave like a leader and should not praise her husband beyond a certain point: he doesn't matter in Sahaj Yoga. All right? I hope you understand.

The women are the power behind the man and they are not the manifestation of the power of their husbands. They have to give power to their husbands and not to use his powers for their own use. It's a sign of a person who is very low level and has no self-respect.

There are very subtle ways by [which] they assert themselves, so be very, very careful, very, very careful. All the Sahaja Yogis must also remember that your husbands or wives should not guide you in Sahaja Yoga.

Another point is that, in the name of 'love' you go on hugging each other. Please don't do it! The Kundalini gets affected. Kissing each other. Please don't do it! It's all right, men can hug men, women can hug women is all right. But not too much of it — [it's] also not so good.

Maybe a bhoot does that more, because she wants to pass her bhoots into your body. Better to keep out. But the kissing business must be stopped immediately. I mean, this French style of kissing everybody is horrid! You get a shock, you know. Any time you meet a Frenchman you don't know where he is going to kiss you! (Laughter)

These are our private things, whom to kiss, whom not to kiss. How can we be exposed to every person like that? Even children should not be kissed much, and if you have to kiss, kiss on their hands or on their heads.

Then in the name of affection, love and compassion we go to bhoots. Now if somebody is sick, say, with AIDS you have nothing to do with that person. Anybody who is sick you don't have to do anything with that sick person. Give him my photograph, I'll look after you.

You don't have to go and cure somebody who is sick because you have compassion. You don't have more compassion than I have. And I don't believe in small families of husband, wife and one and a half child. I believe, and you should also believe, which is the truth, in the larger family, the big family, where we are all part and parcel, children of one Mother.

So don't waste your energy on your family business — you'll never grow.

First you didn't believe in family, you didn't believe in your children. Now you believe too much in your family, too much in your

children. It's just the same, what difference does it make? Whether you are in the pitcher or in the river, it's just the same: you are in the water, isn't it. So we don't believe in this kind of a small family affairs, "My wife, my son, my this."

These limitations must be broken and you must think yourself to be a Sahaja Yogi first and last.

Of course by the way you have a husband, by the way you have a wife, by the way you have children, but they shouldn't form a major part of your life.

Your Spirit is the major part and the only part that you have. The rest of it is just by the way.

If they are Realised souls, if they are Sahaja Yogis, [then] all right, they are with you.

Now, the last of the last, [is] that when girls come from India, you don't think they are all goddesses. Don't pamper them! Don't tell them that they are great: "You look very beautiful."

You see, one girl came to Italy and all the people said, "You are a classical beauty." Can you imagine? This 'classical beauty' could not get married for thirty-eight years! And she really believed it [that] she was a 'classical beauty'.

I don't know what she thought of herself. And ultimately she became mad, she made her husband mad. So don't treat them like goddesses. They are Indians, so what? They are just like you — nothing so special! But when they come here you try to pamper them, give them presents, look after them. Then they become naughty, they become rude, and then you become unhappy. Treat them just like any other woman.

Especially women, they lose their heads very fast. In India they are not treated like that once they are married. And big, big problems you have caused me.

There's one lady who came to France: you made such an ado out of her, now I don't know what to do with her because the husband doesn't want her, the father can't look after her. Another one came to Switzerland, another horrid one.

And they know how to handle you now and they know how to frighten you. Keep them down!

I'm allowing you even to give them two slaps if they misbehave. Because they come from India they don't become something great.

They are human beings, you are human beings. They are Sahaja Yogis, you are Sahaja Yogis. Don't spoil their heads. Don't give them special treatment. They are just like all other Sahaja Yogis.

It's very surprising: it has caused me so much of trouble. Some of them are quite negative, left-sided. Be careful! Very left-sided. And some of them are very right-sided, too. So it's not proper also that, "We have to leave them alone and then it's a bad name for us in Sahaja Yoga".

Treat them just like ordinary people. And immediately if they start showing off, you let me know.

[Shri Mataji speaks in Hindi]

This is very important. There are some very sensible women from India. I would say Chaya is one, who had come here, Regis's wife. She is very, very sensible. She brought round even Regis (Shri Mataji laughs) to Sahaja Yoga. Yes, we have some very sensible, very, very matured women, but also stupid [ones].

Some of them have no background. They come from very poor families sometimes. Sometimes they come from families where they have suffered a lot and then suddenly their heads go off. So be careful! Some of them (are) from rich families so their heads are off! You should keep them into balance.

I think you have some problem there? Wife, I don't know about her, he's there. Ask him what his name is. [Unclear] What his name is, from Germany. [Unclear] Where is he? All right, you developed moustaches, I think, that's why I didn't. (Laughter)

She has a left side problem. I told her long time back. Now you do not allow her to indulge into that. The question to me you feel like crying for nothing at all. All right? Put her right, I've seen it now. I've told her. Is she here? She'll be coming now. You see to it, all of you. I think, Philip, you are with her. She's very left-sided, put her right. Don't allow her to indulge into this. Like Greek tragedy! [Audio interruption]

Maharashtra is a good name. So, it's an old name, Maharashtra, and the language remained the same, it's very, very close to Sanskrit.

(Sahaja Yogis sing "Bhavani Dayani")

[End of recording]



## 1988-0517, Conversation Before Public Program

View [online](#).

17 May 1988

Conversation

Madrid, Pedro and Fé's house (Spain)

Talk Language: English | Transcript (English) – Draft

1988-05-17 Before Public Program, Madrid Roncali, Spain

Shri Mataji: Yes, Good, Let us see- If my sound also comes into it...That would be best if the sound is there ...Because the one Ganesh has done was very beautiful, very nice, beautiful photographs...I think you have to be a good Sahaja yogi to get good photographs... Is it? That's important ...

Is that send you this? This thing ...Garland ...

Sahaja yogi: No idea, I don't know

Shri Mataji: Ganesh did ...He said it ...

Give them all the things ...Beautiful...See the light at the top of the Agnya ...

Sahaja yogi: Hmm

Shri Mataji: Very beautiful photos has come ...

Very Motherly!

This is the another one ...2 of them are shining ...[unclear]Very beautiful!

Indians would like something like that ...

You see what they like is...This ...they may like.

Photographs you give them ...See this is after my life ...Now everybody wants you ...They said that but they would like to pay ...Europeans want it ...So they were saying Where did you get those things for today[unclear] ...Only in Spain nowhere else But they just want to pay for it ...They say we will not take it for free...So last time ...[unclear]....

It's beautiful ...

How beautiful it is, see ...

Sahaja Yogi: They want to ask how much it cost and they want to send you the money in advance.

Shri Mataji: All the Europeans and everybody ...I mean Indians we have given now free so much but I think now better do something for the Europeans ...They don't want it free ...Charge reasonably whatever you think of.

Sahaja yogi: (some conversation)

## 1988-0517, You have to deserve it and you have to get it

View [online](#).

17 May 1988

You Have To Deserve It And You Have To Get It

Public Program

Madrid, Colegio Mayor Roncalli (Spain)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1, Madrid, Spain, 17-05-1988

... It is going for you to be little bit better off materially so that you could seek something beyond. And I think Spain has now materially improved a lot. And the seeking of the beyond should be there.

But very amazing thing I must tell you that first time when I came I was staying with the Ambassador of India and I met your Queen in a dinner party. And I was surprised when she told me at that time, "Fifty thousand young people of my country are being ruined by a fellow called Balayogi. He's collecting such a lot of money from everyone and he's buying Rolls-Royces." And she said, "Can you do something to save these people?" So I just said, "The people who have gone to him are often infantile temperament, infants like." Because they cannot think the person who takes money from them and buys Rolls-Royces for him, whose interest is so material how can he talk of God or anything higher. Now this gentleman Mr. Balayogi was 14-years for at least I think 4 - 5 years more. Till he was about 23 he was 14 years. And then he got married to a much elder American lady and he's now settled down nicely with [UNCLEAR] Rolls-Royces in America. And I don't know where those 50 000 young people have gone.

There are so many like that from India and from everywhere. And I've been talking about them and telling people that you cannot pay for God. You cannot pay for your ascent because it is a living process of a living evolution within us which has to work out. It is not something that is artificial or mechanical, or mental, or physical. It is something within us placed for our final ascent. You cannot pay for it, you cannot demand it. You have to deserve it and you have to get it.

Then another thing I was surprised that the last year the questions that were asked - I mean they just bombarded me with questions every year - but last year the maximum and of no value, and of no result I should say.

I have to, this time, request you to understand that it is high time that we think about our own benevolence. Every year the countries - there are fifteen countries I've been - everybody has progressed spiritually, thousands times more. They are all western countries. And India is very much progressed. So much so that now Sahaja Yoga has been a subject of research in the University of Delhi. There are two doctors who got their MDs on the research of Sahaja Yoga. And in England there are seven doctors who are doing research on Sahaja Yoga. I would like to ask you as good citizens of Spain, are you going to lack behind not to understand something which is your own?

You have been already told about the power we have within ourselves and this power is your own. It is to be germinated, it is to be sprouted so that you get your connection with the Divine - that is yoga. And Sahaja means spontaneous, living process of union. It is a process built-in within us. Just like this thing [the microphone's cable] is built-in within to be connected in the same way this is built-in within us. And during our evolution we are very beautifully programmed like a computer of the best quality.

Of course, as you will see gradually I'll tell you how Sahaja Yoga helps you physically, mentally, emotionally, financially, in every way. But first of all I would request you to give some thought to yourself. Now in the West the knowledge is that of the tree outside but the roots must be found out. If you do not find out the roots of your civilization a day will come maybe you'll have a shock of complete destruction.

I went to America in 1973 and told them very frankly that they should not follow Freud nor they should follow these nonsensical ideas of promiscuous sex; and also told them that they will get this particular disease which they call as AIDS today. But they never liked it and they hooted me out so for nine years I did not go to America. But when I went to America later on they themselves telephoned to me and said that, "Mother, you had told us but now we are in it. But can Sahaja Yoga help us now?"

It can, it can help. But people have no brain power left. So there are other diseases like cancer, so many other diseases which can be easily cured by your own power. You don't have to pay me anything not you are obliged for it. Actually in the beginning we tell very few things about myself to anyone. Because anybody who says, "I'm this or that ..." people can crucify them. What Christ said was the real truth that he was the Son of God. But he was crucified. Gradually young people see that in the name of great prophets and great incarnations they have formed religions which are fighting with each other, quarrelling with each other, destroying each other, they start wondering what is this religion.

At this juncture when we are at the crossroad of complete confusion we have to know that the One who has created us has made all arrangements for our ascent. But you have to keep your minds open like a scientist. This knowledge is unknown to you but accept it like a hypothesis and if it's proved correct then you have to believe it. It is a very simple thing which has been explained to you, within yourself. This power which lies in the triangular bone is called as kundalini in Sanskrit language because "kundalini" is "coil". And she has to rise through different subtle centers on our medulla oblongata - which is inside the spinal cord - to the brain and come out of your fontanel bone area. So then you become a subtler being. You become, I don't have to say it, you yourself know and you can certify yourself. And you must have faith in yourself that you all can get it. As a result of that immediately you become, again I say you become, collectively conscious. Means on your central nervous system you can feel another person and yourself; means you can feel the centers of another person on your fingertips: one, two, three, four, five, six, seven centers. And on the right hand you can feel also seven centers like five, six and seven which are representing your physical and mental balance. And the left side is your emotional side. In the medical terminology it is represented by the right sympathetic and left sympathetic nervous system. But inside the spinal cord it is a very subtle channel, two channels: one is, as we call - on the left hand side - as the Moon channel and the right hand side as the Sun channel.

So when this power - the kundalini, is from our triangular bone - rises she goes through these six centers which are supposing placed like this within us. [Shri Mataji shows with her hands]. This is supposing the spinal cord. So what happens: whenever you have any disease it is because of the problems of these subtle centers within you. If it is a physical problem, if it is a mental problem, when it is a material problem, it's a family problem - all problems come from these centers. Now when these centers get disturbed the central line, the central area becomes shocked and sometimes it completely breaks and there is no connection with the whole, with your brain. At this time all kinds of psychosomatic troubles like cancer, angina, so many problems, start. Also you get tension, high blood pressure, diabetes, all kinds of things due to one more activity, that is the right side activity's more. And due to the left side activity you get allergies and mental problems. But when the kundalini rises she passes through your central nervous system in such a way that it gets those chakras back in their own positioning, from here to here, like a thread goes through the pearls. And then when it comes out from here you get connected with the All-pervading power of love of God Almighty. And then that power starts flowing through your hands and you can feel it all around you - what we call as the Cool Breeze of the Holy Ghost. Sometimes it takes little time when it breaks and when you really establish yourself, like a new seed sprouting and establishing itself. If you have little patience with yourself it works out.

For any problem whatsoever today is a war. What is the sense? We talk peace, peace, peace but those who talk of peace have no peace within. To achieve that state of peace what we need today is the transformation of human beings into beautiful beings who have collectively consciousness. And you don't have to leave your family, you don't have to leave your job, you don't have to change your clothes - nothing outside. Everything works out within. We have gone into extremes in everything, in all our mental projections.

For example we have democracy, so we went to extremes of democracy and gave so much importance to the individual. The another side is that we have become communists and paid only attention to the collective. So here we have sacrificed the collective for the sake of individual and that side we have sacrificed the individual for the sake of collective. Now how can

collective exist without individual and how can individual exist without collective? That is why we find that none of these things have worked.

So the other day I met a very big, a great [UNCLEAR] politician from England and he said that, "We are starting a party to be in the center." So I said, "What's the use? Because either you move to the left or the right; if you are in the center you are static. What should be the policy of the center?" So he said that, "It has to be ascent only." For democracy is money-orientated and communism is power-oriented. And there is no end to madness. You can go to any extreme and ruin yourself.

So now the time has come for us to think of our ascent because at this state of human awareness we do not know the absolute truth. So we have to understand in our humility that we have to know a method by which we can know the absolute truth. And there is a method. You have to have your Self-realization, your Self has to manifest in your attention. And when that light comes in then in that light you know what is the truth, what is not the truth. We can call it as a Divine discretion. But above all this All-pervading power which organizes, which operates so good and efficiently it's really the compassion and the love. It's not some sort of a military rule or it is not some individual abandonment but it's rule of the encompassing understanding of the Divine which wants you to get your benevolence.

I started my work now 18 years back; I mean this is the 18th year as you say. And I started with one lady. In India it is not difficult because people have the background, they know what is to achieve. But we have had sort of influences from outside so people are also in confusion. But things have been working outside India also. I find there are many, many, many people who are sincerely seeking the truth. They are seriously doing it and they are not frivolous. It has to work out in Spain and I've been coming here in my love; I'll be coming again and again. Tomorrow again I'll be here, again I'll explain to you more how it works.

As we have electricity here, we have to just push a button and you get the light because it is all built-in. In the same way it works out. No use telling you all the history of electricity and all the details about the organization. First get the light and then try to understand all that.

So for today I think we should do because you already know quite a lot about these powers within us. And I don't mind if you ask me few questions but not so many like last year; and also useless questions which are of no value at all. So please, if you have any real, genuine question, please ask it.

Question: If you don't take money how do you manage to pay for the hall?

Shri Mataji: We must have stolen, I'm sure. [Shri Mataji laughs]. I'll tell you what. With this little money we get, these boys here, we have some people here all over the world, they send money and buy these things for your good and also pay for this hall. I don't know anything it because I don't need any money [UNCLEAR]. But they have to contribute. I travel mostly with my husband's money. And also sometimes the boys who are here, the ladies who are here, those who are here concerned for the emancipation of Spain try to go and earn a little money and that's how they do it. We do not [UNCLEAR] too much money. We don't buy Rolls-Royces.

On this point I would not like to hurt these people at all but when you have asked me I better tell you that from all over the world people send money for this work in Spain because Spain has very few Sahaja Yogis. They all try to help. So far Spain has been always helped by others; they could never stand on their feet so far; I'm sorry to say but this is the situation. They have been patronizing, all of them are worried about Spain and always they try to send money for Spain. Spain is the most backward nation we should say as far as spirituality is concerned and they are worried. So I am sorry, I don't want to tell this but as you've asked me the question I've said it, sorry.

And for the first five years I paid the money for the hall and everything from my own pocket.

Question: After the material question I want to ask you how do we get the balance? How do we get the Realization?

Shri Mataji: It's not important for you. Have you paid any money? No. So when you pay money you ask me the question. This is not important. See now, this is the level of people in Spain. What to talk to them? He's not paid any money. Supposing he has paid any money he could ask the question, isn't it? Otherwise he's unauthorized. You have not paid any money, have you? When you pay the money then you ask. You have no right, so sorry but we are not interested.

Now who is next please?

[The gentleman clarifies his question didn't have any bad intention, just curiosity.]

No, but this is not something of any value, again. It is of no value and you should be authorized to ask a question. Supposing you had given money then you can ask. Because people are waiting for something higher, you're talking of something nonsensical. It has no sense. It is not harmful, I see, but it has no meaning. This is what it is. "How do you get money?" And now the problem is that it is not question of money. Supposing even if I take money from you, what's wrong? Nothing wrong. I'm curing people, I'm doing so much work. What's wrong? But I don't take money for one reason: that you cannot pay for God. You cannot pay me, you cannot purchase me.

But here these people who are living they can take some money, they collect some money and they buy these things, you get the hall here, what is there. But when will be many people then you can gather some money among yourselves and can do something, it's not so important. Not important. It's not important. For a change, ask me something sensible. See all these questions have been asked ten years. What have you gained?

Question: I want my Realization and I want you to give it to me.

Shri Mataji: You are a sensible boy, sit down. May God bless you. That should be the case. What is this? Where are we paying our attention? Look at these young people, look at their ideas, look at them - what they are thinking.

Question: Many of our behaviours is related to people who we work with, who we ....

Shri Mataji: Correct.

Question: But the energy is only in me.

Shri Mataji: No, never, the whole, it affects everyone. You become a peaceful, sensible, wise person and a fearless compassionate personality.

Question: How can we avoid that persons or environment block our inner ascent?

Shri Mataji: It works, you become very powerful - you change them. Like a bad apple cannot be changed by many good apples but the other way around - many good people can change a bad man. That's why they want more Spanish people to have Realization so that the whole atmosphere changes. They speak the same language and they understand - such a brotherhood, all over the world, such a brotherhood, such love.

You transcend the limitations of your country, race, this, that, everything and you just become a universal being. And you have the powers. Anyone you touch you can cure. If you talk to someone that person can also feel your love and can be transformed. Only thing, you should know how to handle these power of love, that's all. That's what we are going to make you expert. It is not mesmerism, it is your own power. It's scientific, very, very scientific.

That's a question.

Question:[UNCLEAR]

Shri Mataji: Little loudly would be better. Of course, of course. You are an Indian? It's already predicted about 14 000 years by Guru Nanak it is going to happen, [UNCLEAR] that's right.... You see, after all Our Creator is worried about us, he has to look after us, he has created us, isn't it?

Shri Mataji: But how many people will be in it and how many out of it, that I can't say.

Question: Why can't you save the whole world?

I wish I could. That's my ardent desire. But you ask why. Because people like each other, they like to be that, that's it. I can only say they want to enjoy their destruction, what can you do? This is Kali Yuga. Can you rise in modern times? It is described long times back.

Question: Do you have any relation to the Transcendental Meditation?

Shri Mataji: Oooh, TM has made so much money. It is nothing. You see, I don't want to discuss it but it has nothing to do with us. It is very different, it is just the opposite of us. Very unscientific and disturbed.

Question: What is the most important thing for inner evolution?

Shri Mataji: The pure desire, it is the power of pure desire. All other desires are impure because they are never satiable in general.

[A gentleman from the audience thanks Shri Mataji for what she brings to Spain.]

May God bless you. Thank you.

You see it is very surprising how people like falsehood more than reality. It's very surprising. Like we can create many plastic things but to create one flower it takes time, real flower.

Question: There are many ways to meditate. What is meditation for you?

Shri Mataji: There is no way to meditation but to be in meditation. There is no [way] that you can walk into meditation, you have to be - it's a state. It's a state of mind when you become first thoughtlessly aware and then you are doubtlessly aware. There is no way to be but it's a state in which you have to become. You become that, as you are a human being, you become that Self-realized soul, you become.

Question: Last time she got her Realization and after few days she lost it.

Shri Mataji: Because I've told you that you must know that there must be some problem within the body and the kundalini goes and attends to it. Right now you have a little liver problem, I can see it. So the kundalini has gone to your liver. Now if you had come to our center you would have established it. So there is a little time needed between getting your Realization and establishing it. But if you are careful you can do it. That's all. I'm sorry that you lost it but you still have that liver problem. So I think you should be alright. You will establish it.

It is like a small seed when it sprouts you have to look after the little plant. Then when it becomes a tree it gives shade to everyone, simple as that.

Question: I am a healer. But when I cure I get all the negativity.

Shri Mataji: So you must know how to protect, you must learn how to protect. And you must know scientifically how you cure, know exactly how you cure. You must know exactly what is the center that you are treating. But first of all there is no need to cure everybody. First of all you get alright, you get your immunity.

Question: [UNCLEAR]

Shri Mataji: But what has he done? Has he given Realization to anyone? He just talks. Anybody can talk. Now I say I can help you to get your ascent, I say it openly. Of course, they are honest because they don't know any methods so they are saying so. But they don't know what to do. Alright?

Those who want Realization now, you come here. That's a good one. Come along. Sit down. Take out your shoes, be comfortable. All of you, all of you will get it wherever you are sitting. But if you like, if you want .. [come to the stage]. Good, see. I'm very happy.

And one thing, as this lady has said, I would request you that at least for a month you should come to the center, not every day, when there is center, and then you perfect yourself. So next time you have, all of you in the same way.

Sit down, sit down, sit down. Better sit comfortably.

So like this I am saying that after getting Realization you feel extremely fine, you feel absolutely in the heaven. Everything will be there. But please remember that you have to be established.

Now one simple thing I have to ask you which I hope you won't ask questions about it that we have to take the help of the Mother Earth so we have to take out our shoes. I know you have no objection to that. See, the mother has to work very carefully with her children. Just take out the shoes.

Now those who don't want to have Realization should leave because it is not proper to disturb others.

It's informal, absolutely informal. You have to sit just straight, not too much like that or too much like this, just straight, that's all. And both the feet should be away from each other. That's all.

You are alright, you can sit. You are alright here, it is perfect here. That's the perfect place. You'll get it in no time. Alright.

First thing we have to do is to give vibrations to our different centers so that we make an open space for the kundalini to rise. That I'm just doing because you will know for future also what is to be done.

It's coming, isn't it? Feeling the cool breeze in the hands.

Just put your hands like this to begin. Just like this, it's not difficult. Some of you will start feeling the cool breeze already.

And you feel very relaxed. But now to establish it better let us start a little relaxation on our centers.

You're to put your right hand .... I'll just tell you first and then we'll do it - right hand on the heart, you can put it under your coat; left hand towards me. In the heart resides the Spirit. Now we work with right hand only on the left hand side and the left hand is towards me because I'll tell you tomorrow what is the significance of right and left. Then you please put your right hand in the upper part of your abdomen. This is the center of your mastery. Then you have to put your [hand] in the lower part of your abdomen on the left hand side. Everything on the left hand side. This is the center of Swadishthana which works the Divine laws. So you have to have the pure knowledge. This pure knowledge is not mental, it works through your hands, your hands get the

[audio interruption] this is hot or cold. In the same way your hands get the knowledge, the pure knowledge. Again raise your hand and put it on the upper part of your abdomen on the left hand side. Again you have to take it to your heart. You have to put your right hand in the corner of your neck here and turn your head to the right. Now this center is very caught up because we feel guilty, this is center called as Vishuddhi, we feel guilty for nothing at all. So please forgive yourself, respect yourself because you are the temple of God. Then you have to take the hand, place it across your forehead and press it hard on both the sides. This is the center of Agnya for forgiveness. Now you put your hand on the backside of the head and rest your head on your hand. This is the another part of the Agnya - this is for asking for forgiveness. Now stretch your hand fully and the center of your palm please put it on top of your head where was a soft bone in your childhood, stretch your fingers and stretch your scalp and move it clockwise seven times. That's all we have to do.

Now, let us see. Please close your eyes. Don't open until I tell you because the attention has to go inside, automatically. You don't have to do anything; you don't fight with anything. Don't worry about your thoughts. Automatically it will work out. Please don't clasp your fingers or palms, just put them straight.

Please put your left hands towards me, both the feet apart and close your eyes. And right hand on the heart. Here you ask me a very fundamental question three times. You can call me "Shri Mataji" or you can call me "mother". Ask the question, "Mother, am I the Spirit?" Now this is like a computer, we are asking the question to the computer. Ask the question, "Mother, am I the Spirit?"

Close your eyes, close your eyes, don't open them because the attention won't go inside.

Say it three times, on the heart please.

Now take the hand in the upper part of your abdomen on the left hand side but don't open your eyes. Here you have to ask another fundamental question because if you are the Spirit you are your master also. So you ask me the question, "Mother, am I my own master?" three times. From your heart ask the question, be sincere.

Now take this hand down to the lower part of your abdomen and press it with your fingers. As I've told you this is the center of pure knowledge and it has got six petals. So you have to ask six times for this pure knowledge because I cannot force upon you. In your freedom you have to ask. Here you just say, "Mother, may I have the pure knowledge." Shuddha vidya. "Mother, may I have the pure knowledge." Please ask six times. Six times please ask this question and now the kundalini will start moving. You should not feel till you reach the fontanel bone area.

Now raise the hand again on the left hand side of your abdomen in the upper part. This is the center of your mastery. Press it hard with the fingers. And now here you have to say with full confidence to allow the kundalini to move by opening this center. With full confidence please say, "Mother, I am my own master." Say it ten times because it has got ten petals.

Now the greatest truth is that we are the Spirit. So now please put your right hand on your heart and say with full confidence again, "Mother, I am the Spirit." You have to say it twelve times because this center has got twelve petals.

Now you have to know that the Divine is the ocean of compassion and bliss. It is the ocean of bliss but above all it is the ocean of forgiveness. So whatever mistake you commit can be easily dissolved into this ocean. After all only the human beings can commit mistakes.

So now raise your hand in the corner of your shoulder and the neck and turn your head to the right, put it on the shoulder and put your head onto the right. From the front side, get it from the front side, press it hard. So now please forgive yourself. And you have to say 16 times, "Mother, I am not guilty at all." Sixteen times and even if you feel more guilty than it's better to punish yourself by saying it 108 times. You should be pleasantly placed towards yourself.

Now you have to place your hand on your forehead across and press it on both the sides. Here you have to say from your heart, not how many times, "Mother, I forgive everyone." Now many people think that it's difficult to forgive everyone but whether you



forgive or don't forgive you don't do anything. Only thing when you don't forgive you play into wrong hands.

Now without feeling guilty, for your own satisfaction please put your hand on the backside of your head and put the load of your head on it. Now here you have to say for your own satisfaction, "Oh, Divine, if I've done any mistake, please forgive me." but don't feel guilty.

Now stretch your hand and put the center of your palm on top of your head on the fontanel bone and press it hard. Here also I cannot take your freedom, you have to ask in your freedom, "Mother, please, may I have my Self-realization." seven times. Press it hard. Press it hard and move it seven times.

Now please take down your hands. Open your hands like this and your eyes slowly. Put your right hand towards me and left hand on top of your fontanel bone area and bend the head and see for yourself if there's a cool breeze coming out of your head. Open your eyes and put your left hand above your fontanel bone area and see if there is a cool breeze coming out.

Now please put your left hand and feel with the right hand, bend your head and feel if there is a cool breeze coming out of your head.

Now put your right hand again and see with the left hand.

Now put your hands up in the sky and put your head up and ask a question, "Is this the Cool Breeze of the Holy Ghost? Is this the Brahma Chaitanya?" Ask it three times whatever way you like.

Now bring down your hands please. Now see, are you feeling in the hands?

He's alright. Feeling the cool breeze? He's fine now, he got it. This lady, you've got it, cool breeze in the hands?

Now those who have felt the cool breeze in the hands or in head raise your both the hands, I would like to see. Many, many, many have felt it.

You have felt. You did feel? You'll be alright.

Little bit, you have not forgiven. True? Now just put your hand like this and say, "I forgive." in your heart, say it. Left hand like this. Now say it from the heart, say it. Now feeling? See now.

If you don't forgive then it stops. You must forgive. What's the use of not forgiving? Let us see now, how many people have now said it, "I forgive." and then we see again. Say it from your heart, "I forgive everyone." Now raise your hands, let us see how many have felt. Both the hands.

Yes, you got it. So most of you have got it. You didn't get, both of you? This lady? This lady has been coming. Behind that, these two ladies there. Come.

You didn't get also? Did you say, "I forgive."?

Alright. Tomorrow I'm going to tell you how to master it.

Come along, come, come. Come here. What's the matter? Did you say, "I forgive."? You must forgive all the time.

## 1988-0518, On your vibrations you can understand what's wrong with you

View [online](#).

18 May 1988

On Your Vibrations You Can Understand What's Wrong With You

Public Program

Madrid, Colegio Mayor Roncalli (Spain)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2, Madrid, Spain, 18-05-1988

... So just now it should be taken as a hypothesis. And if it works out then you have to accept it as final truth. In your human awareness whatever we know is through our central nervous system. So for example, if you have to go through a dirty road you cannot go because there is dirt, you can smell it and you don't like it. But a dog or a horse can easily go through without feeling anything about it. So we are evolved in so many ways up to this human awareness. But still we have not reached the state where we can say that we can know the absolute truth. To reach that state we have to have Self-realization because your Self, the Spirit knows the absolute.

Like yesterday you all felt the cool breeze in your hands, the cool breeze of the Holy Ghost. This is the All-pervading power, everywhere it acts in a very subtle manner. But yesterday for the first time you felt that it exists. So you reach a state where you have become a subtler personality. And you'll be amazed, those who felt it can feel the centers of another person, they can feel their own centers. Say for example a person gets cancer, he does not know he is about to die. Or he has to go through various tests, things, some horrible tests and sometimes still they cannot find out. But on your vibrations, this cool breeze, you can understand what's wrong with you and what's wrong with others.

All these centers relate to the plexuses within us. If you want I can give you the medical terminology but it's [UNCLEAR] for normal people. For example the first center is related to the pelvic plexus which [UNCLEAR] your excretory system. That is only on the physical side. On the left hand side, as you see, is the emotional channel which deals with your past and also with your past which was previous lives and the collective subconscious mind. Then the right channel, you see the yellow one, is your physical and mental side and it also relates with your future and what we call as the supra-conscious, and then to the collective supra-conscious.

In human awareness we can only go to the left or to the right. That means we can only work out our left or right sympathetic nervous system. In emergency, supposing you run, you can increase the beats of the heart with the right sympathetic nervous system and in fear you develop from the left sympathetic nervous system the beats of the heart. But automatically it relaxes and comes to normal. The normal rate of heart is established through the parasympathetic which is in the center. So when we go to extremes in anything we develop these problems which are physical, mental, emotional and spiritual.

The second chakra is the Swadishthan chakra which is the yellow one there. It is related to the aortic plexus in our body. And it moves in the Void, in the green part that you see in the abdominal area, it moves like that and supplies our liver, our pancreas, our spleen, kidneys and also part of the intestines. Also has important work to do: it converts the fat cells for the use of brain which we are using all the time for thinking. So the people who think too much, who are very futuristic, who go on planning morning till evening start using this center bit too much. When you use this center too much then the other jobs of the center are neglected. And all other organs go into over-activity.

Such a person becomes extremely speedy, hot-tempered. He suffers mainly from liver trouble, over-activity of the liver. Thy symptoms of the over-activity of the liver are like this: that the heat of the liver melts the phlegm in the body. Such a person gets all the time cold, such a person keeps very [UNCLEAR] and the attention is not good. Also such a person might later on develop asthma. Such a person might feel very cold all the time because there is so much heat inside so outside he finds it's very cold.

And the worst of all is that such a person can get a massive heart attack due to too much heat in the body. Especially when at young age if they get this kind of a heart attack it is fatal.

Now when the pancreas is out of gear it gives the problem which we call as diabetes. Diabetes is not caused by sugar, it is a wrong idea. In Indian villages people take at least five spoons of sugar in tea, the villagers. They have to make the spoon stand in the sugar but they never get diabetes. The reason is they don't think, they don't plan, they live spontaneously. But the same person if he goes to the city and he starts thinking too much can get diabetes.

And the third one is the spleen. Spleen is the thing that is the time-keeper, keeps our time, rhythm. But a person who is very hectic and too much thinking type also gets into the trouble of the spleen. Like hectic in the morning we get up, first we sleep very late in the night, then we get up early in the morning with a great hurry, then we read newspaper - that's modern life, so we get a shock. Only bad news in the newspaper, never good news. Then we get into the car in a hurry and there is a street jam on the way, then we drive again to hurry up. All this hecticness is not meant for our human body. This body has a rhythm; it's beautifully made and very delicately created. We are not machines but the way we use our body is worse than a machine. Under these circumstances the spleen gets hectic.

Now the job of the spleen is to produce red blood corpuscles when there is an emergency. In a hectic person there is always an emergency and the poor spleen gets crazy, it doesn't know how to act. So then we become vulnerable to leukaemia, blood cancer. But the triggering comes for the left side, from the subconscious, from the collective subconscious. And when that triggering takes place people get leukaemia. Now the doctors have gone up to a point to say that it is caused by protein 53 and protein 58, just a name they've given, through the entities which cause or which trigger the cancer. But they say that this comes since we were created from that area: means from the collective subconscious.

What kundalini does when she rises she puts you in the center. Now you have gone too much to the left or to the right and you break your connection with the whole and you start working on your own, every cell becomes egoistical and starts working on its own. So supposing there is cancer of the nose, the nose will start increasing over our eyes, everything, no relationship to the integrated growth of human being. This is the reason why today we hear of cancer, people didn't have cancer before.

It's the modern life that has brought forth all this kind of a hectic and life of pressure. Now how to get out of this? Like you are on the periphery of a wheel and on the axis everywhere there is movement but the central point has to be quiet, it should not move. So we too have that central point within us. If we can bring our attention in the center then we just become the witness of the whole play. Despite everything going outside us we at peace with ourselves. We develop a state, a state as what we call a witness state.

Now supposing you are watching a drama you think you are involved in the drama: you cry, weep with the drama, sometimes you think you are a Napoleon. But when the drama is over you know that it is a drama. So all this madness becomes a drama for you. And you establish that peace because your Spirit is a source of peace.

When you become the Spirit you become the peace. Not only that you have the state of peace but you emit peace to other. You emit peace and that peace acts to make others peaceful. So when this All-pervading power starts flowing through you, you become an auspicious personality. Whenever you go you create peace. Wherever you go there cannot be accident, there cannot be misery and people - those who have it, are a source of joy to everyone.

So the Spirit is the source, first of all, is of the knowledge. Knowledge is not that you get it in the books but the knowledge which exists in ourselves. Like you can feel this is hot or cold [Shri Mataji touches the rod of the microphone], it's built-in. In the same way we can feel what others are or what we are on our fingertips.

All the great saints and prophets, and incarnations have talked about it. Mohammed Sahib has said that at the time of Resurrection, Qiyama he called it, "Your hands will speak." and that they will give witness against you, they will tell you what's wrong with you. Now hands are not going to speak but you are going to feel the centers on your fingertips. And once you know

the art of decoding it and the art of correcting it you become the master.

Like this all other diseases are basically due to the over-activity or inactivity of these centers. On the left hand side is the inactivity, on the right hand side is the over-activity. So when these things work within us we do not know how far we have gone towards death or towards our destruction. And we do not know how to be alright, physically or mentally.

All mental problems come from the left side. A mental patient will never get a heart attack because he is inactive, his heart is inactive. The people who are suffering from angina have a combination of the over-activity plus the guilt.

When a person becomes very right sided he develops an ego, there is the ego - the yellow one [on the chart]. And the left hand side activity too much means you are too much conditioned, then you develop a superego. And both of them form a crust on top of your head in the fontanel bone area as you grow. So when the kundalini rises and crosses this center which is called as the Agnya which is placed in the optic chiasm where the optic nerves cross, then these two things, ego and superego, these two balloons come down like this and the space is cleared.

Now Christ is placed on this door, this door of cross and he is awakened when the kundalini passes through. That's why he said that he died for our sins. That means if Christ is awakened in this center then our conditioning and our ego both get sucked in. But his Crucifixion is not the message, his Resurrection is. That means we can be resurrected also. He has suffered for us but it's a wrong idea that now we have to suffer more. It is a wrong Christian idea. He has already suffered. Are you going to suffer more than him? Has he left something undone that we have to suffer?

Recently they have discovered a very beautiful writings of Saint Thomas. Long time back he travelled to India via Egypt. And in Egypt he put it in a big jar of brass all his writings which was discovered by a Muslim in Egypt and was handed over to one great scholar. After working on these for so many years he has now come out with the idea that Thomas has clearly written that you have to have your Self-realization and you have to have your experience of Self-realization. And also he has said that those people who get their Self-realization will be called as Gnostic. In Sanskrit language "gn" means "to know", so the one who knows is a "Gnyani" in Sanskrit language. Or the Vedas also, "ve-da" means the one who knows on his central nervous system. Even in Islam they call to be the Peer. In every religion such a person is described but the people who followed the religions just went off tangent [UNCLEAR]. Now to say that Christians must suffer is absolutely wrong. This is also said by Thomas that God Almighty is your father who is the most loving father and he wants you to enjoy life, but the enjoyment of the Spirit.

The Spirit is the source of joy. Joy does not have two things like happiness and unhappiness, it's absolute. Like people like to drink, for example, for happiness and second day they'll have hang-over and after few years they have liver, then they get habituated, this is no joy. Joy is something that acts and that works. But with human beings always something absurd appeals more.

Now I say that it is very simple; it's all placed within you very nicely; you get it very easily - you don't like it. But if I say, "You stand on your head for 25 minutes." people will do it. Human beings are always at themselves. You have to understand that you are the epitome of evolution. You are just ready instrument now to be connected to the mains, that's all. What did you do to become human beings from animals? Nothing, spontaneously. A seed becomes a tree spontaneously and tree does not do anything to have to bear the fruits. If it is a living God, if it is a living process why should we try to put our effort into it? Human effort, poor human effort.

We cannot do anything living but after Realization you can, you can do living work. You can raise the kundalini of others. You can give them Realization. You can cure people. You become so dynamic. I have known people who did not know how to sing have become great singers; those who did not know how to paint have become great artists; not through any possession but by their own manifestation.

So, so much energy is within you, this vital energy is within you. Only thing is that you have to be the Self and then I don't have to tell you, "Don't do this." and all that, nothing, no Ten Commandments, you automatically do it. Like if you are holding snake in

your hand and if I tell you, "Throw the snake." you will not because it is dark. If you tell somebody, "Don't do it." then they'll do it more. But if there is light they'll throw it away, I don't have to tell them. This is how it works. There are so many things I can go on telling you. I don't know how many, thousands lectures I've given so far.

Only thing, I've not [done] so far is giving you books. Because books also, you go on reading books, you see then I don't know what happens to human beings. They always read something the other way around, they never see the truth. So, so far I've not written any book. But we have some small booklets in which you can find out what is what and what I've told you about. And also we have a big book in French and in English language, somebody has this.

But any amount of reading is not going to give you spirituality. You have to grow into that state and for that you must learn how to grow. Like the lady yesterday came and said that, "Mother, I got it and I lost it." because she did not follow it. So you have to go to our center which is not a very elaborate place because you know we do not have much money. We have a humble place and with humility you go there and learn about it and you master it.

A saint is not sort of an over-dressed person or a [UNCLEAR] person but he is a simple person. He doesn't do any dramas or anything, he is a simple person and you should try to understand him. We have some saints here and you can go and meet them and you all establish your saintliness. Because the time has come to become saints.

May God bless you.

Now again we can have some questions but not too many because tomorrow morning I have to leave at six o'clock.

Question: Do we have to go away from the society because of its negative energy? Can we get Realization now, here?

Shri Mataji: Yes, you will mature here also. You don't have to go away, don't have to leave your family, nothing. You have to stay in Spain, with your family, in the same way as you are living, in your job. You have to get your Realization and you will be looked after.

Can you get up, I can't see you there. [the next person asking a question]

Question: Is the relationship with God personal or impersonal?

Shri Mataji: It is both. The relationship is this way: God Almighty is reflected within us in our heart as the Spirit so when you become the Spirit you become the reflection of God. So what happens that you imbibe, or you receive, all the blessings of God's benevolence; you become not God but you become part and parcel of God.

It is better to experience and see for yourself. It is so abstract that cannot be described. But you enjoy it within yourself and you all have the powers within you also. Now, what will you say, what is the connection between this instrument [the microphone] and the electricity is it personal or impersonal? That's it, it's just a connection. It's everything. We are actually the Spirit. This body is like a lamp and the Spirit is like the light. And this light is the manifestation of the light of God Almighty.

And if you become the instrument of God then it is personal. But when you receive all his blessings and his benevolence then it is impersonal. It's very interesting this question because when you get lost in the ocean of love you really don't think of these things, you just enjoy. I would say a drop becomes the ocean, part and parcel of the ocean. And with the waves of the ocean rising and falling and rising and falling, you enjoy yourself.

But it is not individual relationship, it is a collective relationship. Like supposing he is a realized soul and there is another realized soul, another realized soul, they are realized souls like that - they all know each other very well.

I'll give an example: there was in my country a poet who was a tailor, he was a tailor - Namadeva and there was another called

Gora Kumar who was a potter. So this tailor went to see Gora Kumar. As soon as he saw him he said that, "I came here to see the formless, the vibrations, to see the formless but I see this is form that is you." What an adoration of one human being of another. In the lower level they are only jealous.

So it is to be experienced.

Question: Where are the Sahaja Yoga centers?

Shri Mataji: We have three. One center in Spain is here, in Madrid; we have one in Barcelona and one in [UNCLEAR]. But we have all over the world. Now I must give you one good news: that we are going to have a seminar, a very [UNCLEAR] seminar very near - Andorra, so that you people can come also. So far Spain has been little cut out.

Question: Are there Sahaja Yogis in Holland?

Shri Mataji: Yes, of course, many. In Holland we have; everywhere we have quite a lot of Sahaja Yogis. In England, Hungary, Spain, France, Austria, India, Switzerland, so many places, everywhere practically, except for Sweden and Norway. These two countries we've not tried, the rest we have. And Greece we are going to; in Greece we have but still I've not been to Greece. We are even in Bogota, in America.

Question: What is the effect of food and breathing?

Shri Mataji: The food is whatever suitable for a person has to have. For a person who is right sided, who is very futuristic, he has to have more carbohydrates; a person who is left sided has to have more proteins, it is according to the person.

Also the breathing. Breathing also is very scientifically done. If you have to have breathing of a particular type then you can have it. But unnecessarily to do too much of breathing and all that is not good.

The way we diet sometimes, the way we diet, we do very wrong dieting without understanding how it is going to help us. We must have a diet which will suit our personality, our temperament and our whole being.

I would say Hatha yoga for example people do just like blind. They can get heart attack, they can become very dry people, they will have divorces, they will never marry.

So one has to understand that you have to be in balance. It is not taking all the medicine from the medicine box at the same time. But unless and until your kundalini moves how are you to know where is the problem, in what center? Then only you find out that not much is needed to be done but to be more particular about your own self and to understand what is needed for your own being.

Yesterday I found that most of you needed to forgive everyone. That's no food, no breathing but they had to forgive. Some people were thinking too much, all the time thinking, thinking. So I had to little bit relax their thinking, that's all. So it is not any hard and fast thing, no discipline but you in yourself discipline yourself. Because if you do something against yourself you lose your vibrations. But you have to master it, you have to become yourself a master. But sometimes people find it very difficult to unlearn what they have put in their heads.

Question: Do we need any mantras?

Shri Mataji. No, no mantras. I don't give any mantras. Every chakra has a mantra. For example for this center is the Lord's Prayer. For this center it is "Allah hu Akbar." means "The God is great." So for every center there is a deity, there is a deity and the mantra is according to the deity in all the religions. Christ has said that, "Those who are not against us are with us." Who are those people? These are the deities. He has also said, "You'll be calling me 'Christ, Christ', I won't recognize you." Lots of things he has

said, we just overlook.

Question: The master teaches the disciple or the disciple teaches the master?

Shri Mataji: We have no masters. I'm your mother and I feel all of you. My heart is open for all of you. Everyone I allow to come, there is no restriction on anyone whatsoever. So the child is your own so there is no need to have any master or anyone; you become your own master. But of course mother is a master; mother teaches the child when the child is small, isn't it? But she does it out of love. That's what it is.

The so-called masters have just minted money. They have done no good and made people much worse than what they were.

Question: Does the Realization bring transformation in our life?

Shri Mataji: Completely. Even on your face, you look at least ten years, twenty years younger and you look very active. Very active you become, you work very hard and don't feel tired. I'm 65, travelling every day, going all over the places, working every night, day, every time. I never get tired.

Question: [UNCLEAR, about medical condition of heart?]

Shri Mataji: On the left or on the right? Alright, it would be alright.

Question: Shall we eat fish and meat?

Shri Mataji: Yes, it's alright. Not for you but for me. You have to take more carbohydrates.

This vegetarianism has also gone to the extremes now. By eating vegetables if somebody is going to go to God it's very easy. Actually it has gone to such an extent in India in certain communities that they don't even want to kill bugs and mosquitoes. Animals are not more important than human beings. If some people need proteins they have to take proteins and in evolutionary process that is how you grow. Big fish eats the small fish then the muscles of the small fish develop in a better way so it evolves. But as I said everybody does not need actually the same things but different, different.

Especially in the West people are eating too much of meat and fish so they should take more to vegetarianism, it is alright. But in India or people when they are vegetarians they are extremely suppressed people and frightened people and if their muscles do not grow they will not be alright. So they have to develop their muscles, makes no difference. But one must to act scientifically, it's not something of head, kind of ideology, it's a scientific thing. It's not just an ideology, it's a scientific thing.

[A lady explains deeply moved how she felt after Realization and thanks to Shri Mataji.]

Thank you, madam. She is in balance, that's why. Very kind, I can feel your heart.

One has to know that it is not the ego that is going to help or our conditionings, it is our state. First thing you must have desire to ascend, it's important, actually pure desire otherwise I can't help you. If you are just an intelligent, intellectual things you are having, just acrobats with intellect, you are just wasting your time and my time.

Alright. So now let's have Realization.

Now those who do not want to have should go away. But those who want to have should sit here and the way I'll tell you, we have to work it out. It will take hardly ten minutes.

Very sweet. [to comments from the audience]

First of all, it's very simple, it is spontaneous, it works spontaneously. You don't have to ...

You are alright now? You are looking fine. Sit comfortably, comfortably.

Now we have to take the help of the Mother Earth and all the elements. This you will know later on. So I would request you just to take out your shoes if possible and to put your feet right on Mother Earth, away from each other.

As I told you the left side is represented by your left hand and represents your power of desire. So please put your left hand like this. And with the right hand we'll be relaxing our centers. This I'm just telling you because you can do it later on also. You please put your left hand like this and now I'll show you how the centers you are going to relax. First we put our right hand on our heart because in the heart is the reflection of the Spirit.

If you don't do it you won't get the experience and then you will ask me the questions, also very personal. Let him go away. Better you go away then. Then if you are confused stop being confused. You put left hand like this. You must have the experience I was telling you, so let's have the experience. You can come in front. Must be he can't see me. Can you see me now? Left hand like this. He's showing, you see.

Right hand on the heart. Here resides the Spirit. Now the second center is on .... Everything is on the left hand side. The second center is in the upper part of your abdomen on the left side. Then you should know that this is the center of your mastery; by this center you become the master. Please put your right hand in the lower part of your abdomen on the left hand side and press it hard.

[People in the audience are told how to put their hands.]

This is the center through which the Divine laws work, so this is the center of pure knowledge. Now we go back again in the upper part of the abdomen on the left hand side, then again on the heart - this is the way the kundalini rises. You put this right hand here on the neck, in the corner here from the front side. Now this center catches when you feel guilty and gives you all the problems of spondylitis, angina and all that. Turn your head to the rightfully. Then you stretch your hand like this, put it on your forehead and press it on both the sides. This is the center as I said of Christ who has asked us to forgive everyone. And the same center we've got on the backside, you put the hand like this and allow your head to rest on it. This is the center where we ask forgiveness. We stretch our hand and the center of your palm you put it on the fontanel bone area where there is a soft bone in your childhood and press it hard and move it seven times. Stretch your fingers and press it hard, the scalp, and move it seven times. That's all you have to do.

With right hand, with right hand. It's alright, we do it again. We are going to do it again.

Now we close our eyes. We don't open our eyes till I tell you. Please keep the left hand like this, feet are separate, this hand should be used [the right].

Now please put your right hand on your heart. And close your eyes. Here you have to ask a very fundamental question. Ask the question to me, you can call me "Shri Mataji" or "Mother", whatever suits you, "Mother, am I the Spirit?" ask this question three times sincerely.

If you are the Spirit you are also your master. Please bring the hand and put it on the upper part of your abdomen on the left hand side and press it with your fingers. And here you ask three times again a very fundamental question, "Mother, am I my own master?"

Now take your hand in the lower part of your abdomen on the left hand side and press it hard. Now here you ask me because I



cannot take away your freedom, I cannot force you so please say, "Mother, may I have the pure knowledge, pure knowledge of the Divine." Say it six times because this center has got six petals. With this asking the kundalini, which is the pure desire, has started rising.

So please take your right hand onto the upper part of your abdomen on the left hand side. Here you have to say with full confidence to open this center, "Mother, I am my master." Say it ten times, with full confidence.

Now raise your hand on your heart again. With full confidence again you say, "Mother, I am the Spirit." which is the truth. Please say it twelve times.

Now we must know the Divine is the ocean of love and bliss; it is the ocean of joy but above all it is the ocean of forgiveness. And what mistake you can commit that cannot be dissolved in this ocean of love? So please forgive yourself and be pleasantly placed towards yourself and understand that you are the temple of God.

Now raise your right hand and put it in the corner of your shoulder and your neck and turn your head to the right. So at this center you have to say, "Mother, I am not guilty." Say it sixteen times.

Now please put your hand on your forehead across, with the left hand towards me, and press it on both the sides. Here you have to say, "Mother, I forgive everyone." Say it from your heart, how many times is not the point. Many people say that it's difficult to forgive but actually we do not do anything when do not forgive or we forgive. But when we do not forgive we play into wrong hands.

Now please put your right hand on the back of your head and put your head on that. Now for your satisfaction, without feeling guilty you have to say, "Oh, Divine, if we have done anything wrong please forgive us." but only for your satisfaction.

Now stretch your hand and put the center of your palm on top of your fontanel bone area, press it hard and move the scalp seven times with your fingers stretched out. Here also, I'm sorry, I cannot force Self-realization on you, you have to ask for it. So please say seven times, "Mother, please may I have my Realization. Mother, please give me my Self-realization." Seven times.

Now take down your hand. Open your eyes please.

Now please put both your hands towards the sky and your head and ask one question, "Mother, is this the Cool Breeze of the Holy Ghost?" In the Sanskrit language Holy Ghost is the Adi Shakti. Ask this question three times.

Please put down your hands.

More than yesterday? Very good.

Now those who have felt cool breeze in the hands and cool breeze out of their fontanel bone, please raise your both the hands.

[Shri Mataji asks the people in the audience if they felt the cool breeze.]

Again, may I see how many of you felt somehow something. Those who have felt anything, raise both your hands. Good.

Doesn't matter. There is little problem that's why some people have felt less in this or less in that one [hands]. Doesn't matter, these problems are to be corrected. Supposing you have felt it on the left hand and not on the right hand then you put the right hand towards me and left hand like this [up in the air]. If you have not felt on the right hand please put like that. Better?

## 1988-0519, It is the knowledge of your roots

View [online](#).

19 May 1988

It Is The Knowledge Of Your Roots

Public Program

Barcelona, Casal del Metge (Spain)

Talk Language: English | Transcript (English) – Draft

..... We have to understand what is the truth and what is love. The truth is what we know through our central nervous system. Like I can feel this is cold, I can see this is white through my central nervous system. It is not a mental projection or some sort of imagination, or some emotional manifestation. Truth is what it is. But surprisingly the truth is love.

Now when we are just at the crossroad of our new development in this country we have to see that we do not commit the same mistakes as all others have done who have progressed much faster than us. They have progressed faster with all their mental theology or you can call it theories about how to grow and they have over-development. They have developed themselves to such an extent that now they are standing at the precipice of a very big shock. Because the knowledge they have about anything of their road is the knowledge of the tree outside. But they do not have the knowledge of the roots. And any tree that grows too fast and does not know about its roots will definitely come to its destruction. So it is very important that we should try to find out our roots..

This one, as they have explained to you, is the knowledge of your roots. In here they described you as the kundalini, in the triangular bone of sacrum, it's your pure desire power. Whatever I am going to tell you now you have to treat it as a hypothesis. And if you are scientific about it then you must keep your mind open to see if whatever I'm saying is the truth or not. So if you can open your mind to this knowledge of your roots you will be surprised to know that you have been made very delicately, beautifully within yourself. All this machinery within you is existing, in all of you, as if you are all like a divine computer built-in. Now this computer has to be only connected to the mains. And when it is connected to the mains then it starts working. And that has to happen to all of us so we know the purpose of our life.

As we see today we have such diseases that we cannot explain. We have such problems that we cannot overcome. Everyone seems to be under stress and the fear of destruction is very obviously seen on the faces of people. Those also who talk of peace have no peace within themselves.

But there is a big possibility that all of us can become the Spirit, the Self-realized saints. For this you do not have to leave your family, your houses, your jobs, anything. For this you cannot pay. For this you do not have to put any effort. Because it is a living process of evolution. As you have become human being without doing anything, in the same way you can become super-human being without doing anything. It is not an artificiality; it cannot be any drama; it's a genuine thing that works out within you because the time has come. I call it the "blossom time". Like a small seed sprouts by itself, spontaneously it becomes a tree and all the flowers appear on the tree and then with the gentle breeze will get transformed in fruits.

So the time has come for all of you to become fruitful people. All this confusion around should give a greater feeling of this pure desire. The desire is to become one, united with the All-pervading power. It is described in all the great books that there is an All-pervading power of God's love. But we have never felt it. They say it works but we have never seen it. So we have to become subtler beings to feel it.

I say it is the pure desire because all other desires are impure. All other desires lead to another desire. It's an economic law that in general desires cannot be satiated, that we jump from one desire to another desire. But this is the pure desire that you become a part and parcel of the Divine, that you manifest your own powers of divinity. This is all your own. I do not have to do anything. You have to get it spontaneously.

If you get this happening in your being you can become the Spirit. And the Spirit is the one which manifests absolute truth. That is how you can know what is the truth. When this pure desire power - kundalini, rises through your spine, through your brain and comes out of your fontanel bone area you feel the cool breeze of the Holy Ghost. Then you get the actualization of your baptism in reality.

And a complete transformation starts taking place within you. First [UNCLEAR] you get: all your diseases are cured, on mental level all your worries are dropped. You become your own master and nothing can tempt you and dominate you. You achieve your spiritual ascent in a way that you know everything about spirituality.

Firstly you know on your fingertips if a person is truly spiritual or not and then you know that you have become a personality which is collectively conscious. Means on your central nervous system, on your fingertips, you can feel your own centers and the centers of others.

All this must be looking like a very fantastic story to you. I've been working like this for the last 18 years but unfortunately it's the first time I have come to Barcelona. And so many, I'm telling you, in 15 countries people are getting transformed.

Tomorrow I'll be able to explain to you in more details as to what happens to you when you get your Self-realization. But it is not the explanation that is important. It is the happening and then the becoming which is important. Like in these room there are lights and if you have to put off you can just switch off. But in case I try to explain to you everything about electricity, the history of electricity, all about it then you get bored of it and you won't have the light. So the best thing is to get the experience and the light and then see for yourself. All of you have this possibility.

So I'd request you now if you have any questions to ask me but not too many questions because also questions will not give you Realization. Because it is not a mental activity, it has to work out. And one cannot guarantee it. If it works out - well and good. Even if it does not work out it will work out after second or third meeting.

The other day in Madrid, on the first day people did not get so many Realization but on the second day everybody got it. But this is not for frivolous people but for people who are sincere and honest and who care for their ascent.

So please ask me questions if you have any.

Question: [A lady talks about a meditation she is doing.]

Shri Mataji: Such a long question. Ask a short one. What is the experience she feels? Can she feel the All-pervading power? A cool breeze around.

Question: Can everybody get it if we have sincere desire?

Shri Mataji: Of course, but if they have sincere desire. This is a big hurdle because we have our conditionings very deeply in us, also we ego in us.

Question: Is Sahaja Yoga related to another kind of mediation with sound and light?

Shri Mataji: No, it is not a meditation with any sound or light because sound and light are matter.

Question: [UNCLEAR, medical problem from an accident]

Shri Mataji: Yes, curable. But then you have to cure others. I'll cure you and also you'll become a saint and then you have to cure

others. Because Divine has common sense: it wants to cure those people who would give back. We do not repair the lamp which will not give us light, do we?

Question: Is it convenient to be a vegetarian for this meditation?

Shri Mataji: Meditation has nothing to do with food. We have to know that food is for the body and whatever suits our body we have to eat.

Question: What is God for you?

Shri Mataji: It will take another lecture, madam and I'll explain to you. And it will take us at least five or six days of mine to have to express God. But you should not be frightened with the word God. He exists. Now the time has come to prove his existence. And you can feel his existence. It's better to explain once you have felt him. Alright?

Question: [UNCLEAR]

Shri Mataji: To sprout is very easy. It is like a seed is sprouted, it's very easy but you have to put it in the Mother Earth.

Question: [UNCLEAR, jewel mediation]

Shri Mataji: Actually "ju" means the people who have known but they are not, they are not. They are not the ones who are realizes souls. We have many jewels in Sahaja Yoga alright.

Question: Do you believe in the existence of evil?

Shri Mataji: Of course. There is evil. Those who tell you there is no evil must be evil themselves.

Question: Is blood cancer curable?

Shri Mataji: It's curable. You must be a very futuristic personality, that's why. But it can be brought to a balance.

Question: When you are depressed you get more access.

Shri Mataji: Which way, in spirituality or material?

Question: It's about a psychological question.

Shri Mataji: Yes, psychological, that's correct. A psychological [UNCLEAR] more but we are now dealing here with parasympathetic nervous system and we actually use your parasympathetic nervous system to give you a balance. That is why. If you are a doctor I'm very happy to tell you that in India there are doctors who are doing MDs with a research on Sahaja Yoga and two have got their MDs now. And there are seven doctors in London who are working out in Sahaja Yoga. And you should actually get the paper on which I talk to the medical [conference] in India about what Sahaja Yoga is; how it is with your parasympathetic so you can go through it and see for yourself.

Question: Do you believe in re-incarnation?

Shri Mataji: Who's asked the question? I would like to see him. Of course. Whatever I believe has no meaning. Supposing I tell you, "Believe me." Why should you believe in me? Unless and until you find out yourself whatever I'm saying is true. You will yourself know the truth. You should not take me for granted. Of course, you must have your open mind but that doesn't mean you should take me for granted. There is no blind faith which is going to help you.

Question: What do we have to do to get Realization?

Shri Mataji: Ah, that's a good question. That's what we are going to do just now.

Question: What is the red point on your forehead?

Shri Mataji: It's the sign of a married lady in India.

Question: I felt some cool breeze from there.

Shri Mataji: Really? Very good. That's the sign of Christ. Tomorrow I'll tell you where is that Christ resides within us.

Question: [UNCLEAR]

Shri Mataji: Who is the gentleman asking the question?

Sit down, madam. You want to have your Realization, madam? Now sit down, don't disturb.

Question: I feel the Spirit in my heart.

Shri Mataji: Yes, correct. But you have not brought it with your attention. When it comes with your attention it will act.

Question: [UNCLEAR]

Shri Mataji: No, you can't. If you try to do it you'll lose your cool vibrations. You want to enjoy more so you don't want to do it.

Question: What's the difference between Sahaja Yoga and Kundalini Yoga?

Shri Mataji: Actually "yoga" means, is the "union with the Divine", not physical standing on your head, it's not the one. That in the past people used to do about 8 - 9 000 years back in India. Now that Kundalini yoga is the same as mine but many people are using this word without raising the kundalini. But as far as Sahaja Yoga, "saha" means "with", "ja" means "born", it is spontaneous yoga. So all yogas, whatever they talk to you, were for you to get your Self-realization. Even the Vedas, the word "veda" comes from "getting the knowledge on your central nervous system".

Also Saint Thomas when he went to India, he wrote a scripture a big jar, he put it in Egypt. And there he described the people who will have the knowledge as Gnostics. And "gn" in Sanskrit means "to know". From there, from the Sanskrit only, the world has come what you call as "knowledge", for the "gn" only.

In every gospel, in every scripture it is described that you have to become a person who is twice born. In Indian scriptures it is described as the one who knows the Brahma, this All-pervading power, called as "Dvijaha" - means "twice born". And also a bird is called "dvijaha" because first it's an egg, enclosed egg, and then it becomes a bird, also called dvijaha. So even in Koran Mohammed Sahib has said that at the time of Resurrection, he calls it Qiyama, your hands will speak and you will know the truth through your hands and your hands will give witness against you. Of course, Christ has said that you are to be born again. But if you falsely put a certificate that you are born again there is no meaning. If you are born again then you must have the powers of a saint. It's a happening and a becoming like I said.

Question: What do you think about the supernatural powers?

Shri Mataji: I will explain you about that tomorrow about these powers of the dead which are not good for us. There are very injurious.

Question: What is the red dot on your forehead?

Shri Mataji: It's the sign of a married lady in India.

Question: At what level of spirituality are you?

Shri Mataji: I am not going to tell you, you better find out. Because Christ has said that, "I am the Son of God and the Light and the Path." and they crucified him. I'm very clever, I'm not going to tell it. I want to live, I want to work and I want to give Realization to people.

[applause]

Question: Do you have any fear?

Shri Mataji: Fear about me? No, no, I don't have any fear but people are so stupid.

Question: [UNCLEAR]

Shri Mataji: You will understand very soon. It's a sick world, it's a sick world.

Question: How do you recognize a realized person?

Shri Mataji: You will first feel the cool breeze on your fingertips and you'll feel the cool breeze coming out of your own head and you'll have to certify yourself. Then you'll have to see by working it out on others and on yourself how you have become empowered. Like if you give me pesetas I don't know what the pesetas are. I have to spend them in the market to see their value.

Question: [UNCLEAR]

Shri Mataji: No, I don't say anything like that, Doctor. Because if I say that half of you will go out. But you become your own master. You see, supposing you are holding a snake in your hand and I say, "You have a snake in your hand" and there is darkness. You will say, "Alright. I'm having it." Because if you say to human beings, "Don't do something." they'll definitely do it. So best is to put on the light, let them see the snake in their hand, they'll just drop it away. It all automatically works out. I don't have to tell you anything. You become responsible for yourself.

[A lady thanks to Shri Mataji.]

Shri Mataji: May God bless you. Thank you.

Question: Can you do miracles?

Shri Mataji: He's asking all these questions, what's the use? You better do yourself the miracles, you yourself will do miracles. But not this type like you get some diamond, something like that, no.

One thing you must understand: that this is only the first meeting and I am here the first time. And such an ocean of knowledge. How much can you know in one lecture? So have patience. Get your Realization then gradually you will know each and everything.

Question: [UNCLEAR]

Shri Mataji: Are you a journalist? You have missed your profession.

Alright. Those now who want to have their Realization should sit here because I cannot force it on anyone. Those who do not want can go; they should not disturb others. Those who want it, it will hardly take ten minutes for you to get your Realization. If you get it. Those who do not want can go, I cannot force it on you.

Now let's get started. You don't have to do much except that I will tell you how to open your different centers just by taking your hand on these centers which I will tell you before.

It's very simple, anybody can do, at any age, it is not restricted to anyone. Only thing I have to tell you that we have to take help from all the elements. So please, first of all, to take help of the Mother Earth we should take out your shoes if you can.

Very nice people. You are very nice people, I must tell you. I would have come to Barcelona before, much before.

So first of all you have to sit with a very pleasant mood towards yourself: means in a very relaxed mood and you should not feel guilty at all. Because the Divine is the ocean of forgiveness and we cannot commit any mistake that cannot be dissolved in his love. Only the human beings can make mistakes. So please do not have any grudge against yourself and do not count your mistakes.

You have to put left hand towards me because it's symbolically represents the power of desire.

This I will tell you tomorrow about the left and the right hand. Now the left hand is towards me and the right hand we use for relaxing our centers. So, at first we put your hand on our heart where resides the Spirit. Put it on your heart. Then we put our right hand on the left hand side of the upper part of the abdomen and press it. This is the center of our mastery by which we become masters. Now again on the left hand side we put our hand in the lower part of the abdomen and press it with our fingers. This is the center through which the Divine laws work. We are only working on the left hand side. Then you raise your hand again on the center of master which is in the upper part of your abdomen on the left hand side and press it. Then you raise your hand again onto your heart. Now you raise your right hand on the corner of your shoulder and turn your head on the right hand side. Please remember that hand should be put this way, not from the backside. Turn to your right. This is the center which catches when you feel guilty and is responsible for giving you spondylitis or angina. Please hold your hand straight and put it on the forehead and press it on both the sides. This is the center of forgiveness. You have to place the same hand on the back side, the left hand towards me, and push your head back slowly to rest on your hand. Stretch your hand like this pushing back your fingers and put the center of your palm on the fontanel bone area which was a soft bone in your childhood, like this and bend your hand. Press the scalp and move it seven times clockwise. That's all you have to do.

Now remember the right hand, not the left.

So now you put your left hand like this, both the feet apart and the right hand on your heart. Then at this time I tell you that you close your eyes and you should not open your eyes till I tell you because the attention has to go inside. Now you have to ask me a very fundamental question because the Spirit resides in your heart. You have to ask three times - you can call me "Shri Mataji" or "Mother", whatever you like, "Mother, am I the Spirit?" Ask this three times within you. In your heart, inside.

If you become the Spirit you also become your own master. So the second question you have to ask by putting your hand in the upper part of your abdomen on the left hand side and press it. Now please the question, "Mother, am I my own master?" Please ask this question three times. Please ask the question, "Mother, am I my own master?"

Now take down your hand in the lower part of your abdomen and press it, on the left hand side. This is the center of pure knowledge of Divine laws. Now I cannot force on you, you have to ask for it. So please ask, "Mother, may I have the pure knowledge." Please ask six times because this center has got six petals. As you ask the question the kundalini will start rising upwards.

Now you put your right hand again on the left hand side of your stomach, in the upper part. To open this center you have to say with full confidence in yourself, "Mother, I am my own master." Say it ten times. Have full confidence.

Now raise your hand and put it on the heart again. Now here you say with full confidence twelve times, "Mother, I am the Spirit."

Now one has to know that the Divine is the ocean of love and bliss. It is the ocean of grace but above all it is the ocean of forgiveness. So, as I told you before, all our mistakes can be dissolved into this ocean of love. So please forgive yourself. And know that you are the temple of God.

So put your right hand on the corner between your shoulder and your neck and turn your head to the right, and say sixteen times with all confidence, "Mother, I am not guilty at all." As I told you, you have to be very pleasantly placed towards yourself. I would say now even if you still feel guilty it's better to take the punishment of saying 108 times, "Mother, I am not guilty."

Now put this hand on your forehead across on both the sides and press it. And say from your heart, not how many times, "Mother, I forgive everyone." You can bend your head. And know that when you forgive or you do not forgive you do not do anything. Only thing is that if you do not forgive then you play into your hands. Bend your head.

Now raise your right hand on the back of your head and put the load of the head on the hand and look upwards. Don't open the eyes. And here for your own satisfaction you have to say, "Oh, Divine, if I've done any mistakes, please forgive me." Don't count your mistakes, don't think of them because you have to enter into the Kingdom of God.

Now please stretch your hand, right hand, and put the center of your palm on top of the fontanel bone area and press it hard, and move it seven times; and stretch your fingers. Here again, I cannot cross your freedom so you have to say, "Mother, I want my Self-realization. Please give me my Self-realization." Stretch your fingers outward. [Shri Mataji blows into the microphone.]

Please take down your hand and slowly open your eyes. Now place your left hand towards me like this. Now see on your head if you feel the cool breeze, with the right hand. You can bend your head. Some people get it very high. Don't doubt yourself.

Now place your right hand towards me and feel with the left hand and see if there is a cool breeze coming out of your head.

Now again place your left hand towards me and see for yourself if there is a cool breeze coming out of your head again.

Keep your eyes open now and put your hands up like this and the head upwards and just ask one question, "Mother, is this the Cool Breeze of the Holy Ghost?" three times.

Now put them down. Now see in your hands. The Cool Breeze.

Now those who have felt the cool breeze in their hands or from your head, please raise your hands, both the hands. Good. I'm happy you got it. Doctor, I see you. It's alright, not to worry. It will work out, don't worry.

All of you have got it, most of you. Those who haven't got also can come on the stage. And Doctor, can you come? I would like to see you, you've too much intellect. And you feel very relaxed. Now see, you are not thinking.

[Shri Matai invites people on the stage and start working on them first as a group and then individually].



Did you forgive everyone? First of all, all of you should forgive everyone with your right hand like this and the left hand like this [in the air]. First of all, forgive everyone. Do you feel better? See now, you didn't forgive. Forgive from your heart. Please forgive, it will come. Yes? Good.

You forgive all the patients who trouble you. [working on a doctor] Sure? You have so much heat. Nervous? Now you won't be anymore. See now. Alright? Alright now, doctor? Now better but there is too much heat. Now better, doctor? You must sit like this for a while because the heat must get out. The heat from the body has to go out.

[A person feels cold and hot, cold and hot.] You've been to some guru? Ah, that's why. Who was the guru? [UNCLEAR] Horrible. That's why. Come here. That's why you are feeling hot. Now put your right hand on the stomach. Now you just say that, "Mother, I am my own master." from your heart. Say it ten times. Keep your eyes open. Because you are seeker you are getting the cool breeze but the guru is hot. Need not having gurus. Wrong type, very wrong. Anybody who takes money don't believe him. [UNCLEAR, about the false guru.] Better? Yes, yes. You have to establish it. You have to sit down there with your left hand towards Me and right hand on Mother Earth, to let the heat come out.

Where is that gentleman who had accident and got hurt?

You didn't feel anything, madam? You forgave everyone? Sure? You keep good health? Let her say, "Mother, please come in my head." Hold your breath, leave. Again, leave. Again, leave it. [Shri Mataji asks the Sahaja Yogis to continue working on the lady.]

Are you alright, madam? What happened to you? What is this? Is arthritis? It's psychosomatic. It'll be alright. Something happened. Better now? This one also? She could sit for a while. You see the hands are opening out. Did you go to any ...? [UNCLEAR] That's why. That's why you got it. [Shri Mataji asks Sahaja Yogis to work on the lady with a candle.] He will tell you what is to be done. This is due to the fact that you've been to ...

Who gave you this? Not guru, that's not guru. [Shri Mataji continues working on a lady from before after she has taken out a necklace given by someone]. That's why you are not so good. You don't come with this tomorrow. Let see if you get it. You want to get Realization, madam? Forget about this one; put it in the water. Not good.

Both the hands? You've been to some guru? Ask a question, "Mother, is there God?" Now see.

## 1988-0520, You have to respect your Self-realization

View [online](#).

20 May 1988

You Have To Respect Your Self-realization

Public Program

Barcelona, Casal del Metge (Spain)

Talk Language: English | Transcript (English) – Draft

1988-0520 Public Program Day 2 in Barcelona, Spain

[First there is an introduction in Spanish by a yogi; then yogis sing bhajans; then Shri Mataji arrives and She speaks; there is simultaneous translation into Spanish; only Shri Mataji's words are transcribed]

39:27 I am sorry for being late. [UNCLEAR] you have been happily entertained here. While these people they have come from all over the world. Some are from Switzerland [UNCLEAR some from Italy], some from France. And England too. I am sorry because of the traffic that you have here [UNCLEAR very funny thing]. I am sorry for being late.

They have already explained to you about the mechanism that works out this wonderful thing called Self-realization. Also we have a book in which you can read about it, clearly. But all that reading is not going to help, it's the happening that has to take place. If the happening does not take place, I am sorry for it, but it has to work out. One can sprout the seed, but you have to look after it. You have to respect your Self-realization. And you should allow it to grow. It happens, I don't know why, in the West, because people do not have the background, that once they get realized they feel very happy, and live in that happiness for about three or four days, and then slowly they find they've lost their vibrations and the Kundalini has come down. 42:13 We like to change all the time, but it's very different in your spiritual seeking. If you find the right person, like if you find the water under the Mother Earth, then you must dig it deep there, no use making holes all over. Yesterday I gave a lot of time for you people to ask me questions, and even now if you have any questions, you can write them and we'll try to answer them in our centres. But the main thing is to establish your Realization. That's the main job. And that we should work it out first. No amount of questioning and answering is going to help. You saw yesterday those who asked too many questions didn't get their Realization. So don't allow your mind to wonder [wander?] too much, but achieve the state of Self-realization first. And then like a small plant is to be looked after, you have to look after your Self-realization till you grow into a big tree. It hardly takes a month, but once you get it then you start giving it to others. It is like one enlightened light can enlighten many others. That is how we have to transform the whole humanity. That is how we are going to save ourselves. That is how we are going to enter into the Kingdom of God. May God bless you all.

So we now have the meditation directly. Those who do not want to do it can go. You should not disturb others. There are sits here also. Some of you can sit inside [UNCLEAR]. Now, as I told you yesterday, to take the help from the Mother Earth we have to take out our shoes. You have to place your left hand like this. This is a symbol that you want your Self-realization, this is your desire power. And the right hand is the action power. So the right hand is to be used for releasing your centres. You have to sit with both your feet separated. Now, please put the left hand like this and the right hand you put it in the heart first. Now in the heart resides the Spirit. So first and foremost we put our hand on our heart. Then we put our hand on the left-hand side - all the left-hand side we use - put our right hand in the upper part of our abdomen. Now we put our right hand in the lower part of the abdomen. Everything has to be worked on the left side. This is the centre of the divine laws. So you have to have the pure knowledge, pure divine knowledge on your central nervous system. Now then you can move your hand in the upper part of your abdomen. This is the centre of your mastery. Again you move your hand on your heart. Then you move your right hand in the corner of your shoulder and your neck and turn your head to the right. Now this is the centre which is caught up or blocked when you feel guilty. So at the very onset you should try to feel very pleasantly towards yourself. Now you have to stretch your hand like this and put it on your forehead across, pressing on both the sides. This is the centre of forgiveness. Now you have to take your hand on the back side of your head and allow the head to rest on it. Now this is the centre of asking for forgiveness. Now

you have to stretch your hand and put the centre of your palm on top of your head. Stretch your fingers and move it seven times, your skull. Push it hard. That's all.

51:33 Now we close our eyes and we don't open our eyes till I tell you. So the attention is inside. Mesmerism is just the opposite. Translate: mesmerism is just the opposite of [UNCLEAR]. All right. Now put the left hand please like this. Put both the feet like this and close your eyes. Put right hand on your heart. Here now you have to ask me a very fundamental question: 'Mother' - you can call me Mother or you can call me Shri Mataji - 'Mother, am I the Spirit?'. Three times. Please keep your eyes shut. Now, if you are the Spirit you are your Master. Nothing can dominate you. So Spirit is your guide. So please put your right hand in the upper part of your abdomen on the left-hand side and press. Now here you have to say another question you have to ask me: 'Mother, am I my own master?' Ask this three times. Now please put your right hand in the lower part of your abdomen in your left-hand side and press it hard. Here I cannot cross over your freedom, so you have to ask 'Mother, please may I have the pure knowledge of the Divine?'. Please ask this six times because there are six petals to this centre. 55:26 As you start asking this question or this request then the Kundalini starts moving upward. So now you have to help the Kundalini by relaxing your upper centres. So raise your right hand into the upper part of your abdomen on the left hand side and press it hard. Now here you have to say with full confidence ten times 'Mother, I am my own master'. Don't feel guilty. Don't feel guilty. Have confidence in yourself. You are at the epitome of evolution. Now raise your hand to your heart. And now with full confidence again you have to say the greatest truth about yourself twelve times: 'Mother, I am the Spirit'. Now you have to know that the Divine is the ocean of love and bliss. It is the ocean of grace. But above all it is the ocean of forgiveness. So what can human beings do as mistakes that this divine ocean of love cannot dissolve? So please raise now your right hand on to the corner between your shoulder and your neck and put your head to your right. Here please with full confidence say 'Mother, I am not guilty at all'. After all you are entering into the pure Kingdom of God, and how can you be guilty? Even if you now feel you are guilty, then you can say it hundred and eight times, just to please yourself as a punishment. Now take your hand on top of your forehead across and press it on both the sides. Now take your hand on the back side of your head and say that 'Oh Divine, if I have done any mistake, please forgive me'. Now again I would like you to put your hand in the front side because yesterday I found that people did not forgive everyone. So please again put it on your forehead and say 'Mother, I forgive everyone'. To say that it is difficult one must understand that it is a myth. Whether you forgive or you don't forgive, you do nothing. But if you do not forgive you play to wrong hands. So again and again please say from your heart 'Mother, I forgive everyone'. Yesterday I had to correct everyone on this point. Please, please, forgive everyone. Now stretch your hand fully and put your fontanelle bone area in connection with the centre of your palm. And press it hard and move it seven times. Stretch your fingers, press it hard, very hard. Now again I cannot force Self-realization on you, you have to ask for it. So please say 'Mother, please may I have my Self-realization?' or 'Mother, please give me my Self-realization'. Now please take down your hand. Put them like this. Open your eyes. Now put your left hand towards me. And right hand on top of your fontanelle bone area [UNCLEAR] and see for yourself if there is a cool breeze of the Holy Ghost is coming out from there. Now put your right hand towards me. Bent your head and see with the left hand if there is a cool breeze. Some people get it higher. Now put your left hand towards me and see with the right hand [UNCLEAR] bent your head. Now raise your both the hands. Push back your head. And ask a question 'Mother, is this the cool breeze of the Holy Ghost?', 'Is this the all-pervading power of God's love?'. Please ask this question three times. Now bring down your hands. Now see for yourself. Watch me without thinking. All those who have felt cool breeze from the fontanelle or in their fingers please raise both your hands. Most of them. Oh, may God bless you. [UNCLEAR]

[Now Shri Mataji talks to different members of the audience about their experience]

1:08:48 Now, we have done the job. Most of you have felt it. This is the all-pervading power. And first time you have felt it. Now you have to know that it has to be established, that your Self-realization must be fully matured. That you have to become your own master so that you can enlighten other people. No disease will touch you. If you have diseases you can be cured. If you have mental problems they'll be cleared out. Your tensions will go away. And you'll become very dynamic. Some of you will be blessed with money, positions, anything. But that's the temptation. Don't fall a prey to that. Keep to your meditation, for which we have books here. And in the book they have told you how to meditate. But today in the modern times Sahaja Yoga is a collective happening. You cannot do it alone single in the house. 1:10:52 You have to be collective. Because you have become part and parcel of one body. The microcosm has become the macrocosm. Like one drop has become the ocean. Now the drop that keeps out of the ocean gets dried. So we all have to be [UNCLEAR metted] in our centre every week. I am sure you will see the benefits

very soon. May God bless you all.

[Now Shri Mataji talks to a person in the audience who felt heat in his hands, and asks that those who did not feel the cool breeze come close to the stage. She tries to establish Self-realization in them working individually with the help of the yogis]

## 1988-0521, Evening Talk and Bhajans after Devi Puja

View [online](#).

21 May 1988

Evening Program

Barcelona, Casa de Las Colonias La Rovira (Spain)

Talk Language: English | Transcript (English) – NEEDED

(Inaudible) Moreover, where ever I went people used to say am I Spanish or something. I used to wonder what is so similar between Me and the Spanish women. I think the love in My heart is expressed on My face, perhaps. In the same way, I hope the women of Spain become loving and affectionate towards others.

One thing we have to realize that Sahaja Yoga is Love and Divine Love, and it is not attachment, it is not possession, but it is a giving love. It is not love of the flesh. It is not love of any material thing, nor is the love of your faith, but is the love of the Divine. This (inaudible) if you really try to witness everything in its reality and see for yourself that how and why are you attached to something. Once it is discovered, that we are detached in our witnessing state, then automatically the pure love starts flowing. As soon as you get your light, the sunlight, all the fog disappears. In the same way, as soon as you get Spirit shining in your attention, all your doubts, all your mistakes, disappear.

This is what I told you today that you have to be aware of yourself because now you are friends of your Self, your Spirit. So, when you are the Spirit, you are like a brilliant diamond, which is giving light by itself. So it is important to understand what you are, what others are not, and this awareness should be a... some part, innate part of your being. Then only it will act and permeate into the atmosphere and into other people. I hope when you go back to your countries you will give My message to them that we all have to be aware of ourselves. If you put dirt on the diamond, it won't shine; but that has nothing to do with the shining of the diamond. If you remove that dirt, you will shine brilliantly.

For that you know what is to be done, is to witness yourself. If you are so... still right sided or left sided, see for yourself and find out what's wrong. Just clear it out. Just do not accept it, do not accept it, because this dirt and filth is covering your diamond. This is what we have to understand in Sahaja Yoga. Then once you shine with that brilliance, nobody has to say with a vow that it is a diamond, you are. Nobody can doubt that brilliance. Nobody wants a person who is fake, who is impure, who is unrighteous, to talk about God. Everyone wants reality. Only thing is that they should see reality in you, or you should manifest your reality outside. The first one is not in our hand - to make them understand reality. But the second one, to manifest reality, is in our hand.

Now, for example, you have seen whenever I travel and arrange a program, there are thousands of people, everywhere. In Italy they just saw My photograph and they came to My program. I do not proclaim anything, I do not promise anything, but they all came. The reason is, they are sensitive and they can see that there is genuineness in this face. Whatever is inside is expressed outside. If you are not genuine, it shows outside. That is why the inner life should be made a big, big brilliant light so that we can make people see reality. With so many lights, I'm sure they can see the beauty on your faces. In Rome, when you people were singing, one old man came and said that, "I can see the light on their faces." And you can see - there's a picture - that there's light upon everybody's head.

The other day I saw one painting, El Greco has done a painting where he showed Christ's disciples being blessed by the Holy Ghost, and all of them had light coming out of their heads. They were so very few. But you are so many and all of you have got light on your head, which is guiding you, which is looking after you, which is loving you, which is showing you the path. You should never feel that you are alone. But try to keep yourself clean because this light may disappear.

May God bless you.

I'm sorry I have to go tomorrow morning to London and I'll be traveling many countries. For three months I'm already booked. But

you carry this message to all your places and let Me see what effect it has on them when I visit them next. Last of all, let us give a hand to JosÃ© Antonio who is working hard to bring Sahaja Yoga to Spain.

Thank you, all of you, all the people from Spain and all the people who have come from outside Spain, for bringing Sahaja Yoga to Spain.

May God bless you.

I really have to go now. So, who are all coming with us?

## 1988-0521, Devi Puja: be aware of your powers

View [online](#).

21 May 1988

Be Aware Of Your Powers

Devi Puja

Barcelona, Casa de Las Colonias La Rovira (Spain)

Talk Language: English | Transcript (English) – VERIFIED

Puja. Barcelona (Spain), 21 May 1988.

Beautiful surroundings... the nature is all watching us. The Mother Earth has created such beautiful scenes for us to see. When I was born in Chhindwara, that also has the same kind of surrounding. Now, of course, they have cleared out lot of places. But still, if you go a little further, about say twenty miles, then you find the same kind of big jungles. They are full of tigers, leopards, all kinds of wild animals.

And the Goddess is called in India as the Goddess of the mountains, is called as Pahadonwali - meaning "belonging to the mountains"- and She resides on the mountains. As you must have seen that Saptashringi is also placed on a mountain in Nasik, near Nasik. You have been to one year. She represents the Adi Shakti and She represents the half a matra of the AUM. Like three and a half matras are there in the AUM word, meaning the half moon, half circle. Matra means the half circle.

So, as you know there are Mahakali, Mahasaraswati, Mahalakshmi, three powers, and above them is the Adi Shakti. So, She is three and a half coils and the last half coil is on the top of all these, representing the highest. So this half matra, Adi Shakti, is the one has got representation in the Saptashringi with the seven... Shringa, means the seven shikharas, means seven peaks- seven peaks. That is, you have to pass through seven hills to reach the last seventh one. So, it represents the six chakras, and the seventh one is that of the Saptishringi - means the Adi Shakti. So, in the nature also, it is very clearly expressed the advent of the Adi Shakti.

One may say that, "Why it is in India that we have got all these three and a half Goddesses, why such partiality of God?" It had to be somewhere and wherever you put it, it would have been something a partiality. But somehow, the Indian climate is such that people don't have to worry about the nature so much. You can live in the jungles for twelve months - no snow, no problem of cold, and heat also you can avoid in a jungle. So, it's very balanced. So, the problem of fighting the nature did not arise.

Because people had to fight the nature, they became extroverts, more right-sided so the ego developed. And this is the reason that, though in India we have all these great manifestations by the Mother Earth of three and a half Shaktis, people are not egoistical about it. But in the West, you see, people get very egoistical about any thing that they have. It's a crime in India to be an egoist. If some body says too much, "I, I", then it is regarded as sin. So, the situation is different there. When people come to worship those Goddess, these three and a half Goddesses, as they call them, then the Indians feel very happy about it. They adore. Like when you people sing the Indian music, they adore you, they think it's very remarkable. But if the Indians sing the Western music, then the western people start finding faults with it - not the Sahaja Yogis, but otherwise.

But this kind of temperament is necessary for Sahaja Yoga, that we appreciate others, not to criticize others. If you are criticizing, then you cannot imbibe any good qualities in you. But to appreciate others also comes through good tradition. In Sahaja Yoga, we have to develop good traditions. We have our Sahaja culture with us, where I would not say that Indians are perfectly all right. They have all the defects of the left side and they have to improve a lot, and they have to learn from you. In the same way, you have to learn from them. As they have to appreciate you, you have to appreciate them.

Now, if there's a poet who will sit here, he'll watch the beautiful things what God has given and he'll sing the praise of God. But if there is a modern poet, then he will curse God; his mind will find out some fault somewhere. Modern mind is very good at finding

faults, so the sensitivity to appreciation is very dull. On the whole, the sensitivity is less for joy. If the sensitivity is low for joy, then they have to take injections to feel the joy. So, they have to use the music, which is very jarring - should be absolutely shaking the nerves. Otherwise, they are very sensitive to noise.

It's difficult to deal with this modern mind because it cannot imbibe the beauty of joy within itself, while the God Almighty is the source of joy. When you see this beautiful nature and the sun playing around with it, you just become thoughtless, and you just get lost into the eternity. But in the modern times, the philosophy has taken place by economics. So we want to see what is the economic value of everything. In that, then we try to develop it in such a way that it is appealing more to the economic value, and that is why the modern man cannot see the beauty, which is beyond economics. He runs from places to places thinking that it has more economic value, but that value cannot give you joy. Up to the point that when it comes to art also people make it an economic value. They will buy a painting because it can be resold. They'll put a money in a jewelry which can be resold. The whole thing you can see so clearly that even the gold and silver has got a brand. Everything is branded, standardized.

So, I was surprised that in India every house will have some silver, but here the silver has to be some brand, which only very few can buy. Same with the gems, same with gold, everything is branded. But these are very cunning tricks. By too much advertising and too much conditioning they can have a name, some stupid name, has no meaning. And then they can sell it under that name, whatever they want. Like that we have many names in the West. Like, when we came to London we thought of buying some things for the kitchen and they said, "Phillips is a good name." Horrible it was! All Phillips things were. I don't know what sort of an alloy they had used, it was brittle and it would break like a brick; brick would be difficult, I would say it would break like an ordinary biscuit. But the name was so great, you know - Phillips. I was doubtful because the vibrations were not good, and we had a horrible servant by that name in my family. But everybody said, "What a name! What a name!" So we bought.

Now, this is what exactly these false gurus are doing. They take big names, difficult ones. Now one fellow, yesterday, his name was Chidvilasanand. Now what does that mean? 'Chit' is the attention, 'vilas' is the luxurious enjoyment, and the joy is the essence of that enjoyment, is the joy. So, it means the one who enjoys the joy of the luxurious joy of the attention. [Shri Mataji laughs]

Now for a Western mind, "Oh God, what a great name." They don't also see the face, which is like a mouse, thin like a bean stick and stinking like a pig. To them he's a guru. And another name I heard was Guru Mayi - the mother who is a guru. Now this woman if you see her, she looks like any street woman of India, who has cut her hair like a western woman with very small hair, you know.

Once, Indian Sahaja Yogi told me that in America everything is upside down. If you want to make out a woman from a man, is very easy: the one who has a long hair, and a plait sometimes, is a man, and the one who has a crew cut is a woman. So, this Guru Mayi is without any hair, without any beard, or moustaches, and she uses all slangs and funny abuses of American language. But people are very impressed by her. That is what it is, they have picked on this point that- branded.

Like Siddha Yoga - big name. So if you see the faces of the Siddhas, they look like dead people. So this kind of branding has really deceived the seekers in the West, and this deception has gone too far because it has also economic value. Like in Boston they asked me, "How many Rolls Royces you have?" Now you have to face these people who have all upside down ideas about the guru and about Divinity. In the modern life, everything is man made. In the same way, in spiritual life they are all self made and they talk like this where, "I have another life that I'm going to the most expensive guru these days," and there's a guru-shopping going on.

So, the whole thing is to be seen, properly witnessed as Sahaja Yogis. So, one has to say that reality is not economic activity. Economic activity is a human endeavor. Say for example, there is a stone here and it has no economic value, but if some human being takes it to the city and puts a brand on it, then it has economic value. So the truth cannot be sold and you cannot pay for truth. This point has to be nailed down into the minds of the seekers. Is to be brought round to their heads that you cannot purchase your guru and you cannot pay for your self-realization. It's not that low and also not man made, not through man's effort. But it's spontaneous and living process of God's Love.



I think some of you should write articles of this kind without mentioning Sahaja Yoga if you want. Sahaja Yoga is the other way round. For example, I have my own name, which I carry, and the first name - Shri Mataji - is given to me by people in India. The second thing about Sahaja Yoga is that it has to work out. It is the becoming. Here the Guru does not run after the disciples. Because somebody is rich or somebody is very powerful, there is no special attention to such a person. On the contrary, if you do not have that state and you cannot reach a particular state of understanding of Sahaja Yoga, you are asked to quit. Some people complain to me, "Mother, see, why am I thrown out of Sahaja Yoga? After all, I have done so much for Sahaja Yoga, I have done so much for the work of Sahaja Yoga." Now this instrument is doing some work, but actually no work at all - because if I don't speak through it, it is useless. But supposing it starts thinking that, "I am doing the work", then you throw it out of Sahaja Yoga. It will go out of order. So, the proper understanding of Sahaja Yogis - that we are instruments of the Divine and that we have to keep ourselves properly tuned for the good work. We should get our machine cleaned out, properly maintained and respected so that the work of God can flourish through us. And it's very easy; you have to just meditate every day sincerely and understandingly, not mechanically. You have no idea how much knowledge you have got.

Yesterday, those people who came to me from 'Siddha Yoga' told me that they had to pay a lot for this mantra, "Om Namaha Shivaya. Om Namaha Shivaya." And this mantra was told to them in secret, you see, very great secret, individually. And they had to pay quite a lot of money to begin with, and they had to pass through seven people and at every step there were boxes kept, you see, for receiving money. Then this horrible Chidvilasanand was sitting somewhere in the dark because his face is horrid, and this lady looks like a man. So in the darkness they just tell them in the ears this great mantra.

Now you all Sahaja Yogis know what does this mean. You have tremendous knowledge about the Kundalini, which nobody had. You can raise the Kundalini with your fingertips. You can give a bandhan to the sun, to the moon, to everyone around. You can stop the time. You can stop the rain. You can start the rain. You control so many things. Only one important thing is to get rid of your backdated ideas and your egos and conditionings through meditation, that's all. There was a fisherman who was an ordinary fisherman. He got his realization but he was aware of his powers, and he had to go to another island for Sahaja Yoga work, and he went to the shore and he found a big storm ahead. He looked at the storm and said, "Now you don't misbehave. I am going for my Mother's work and will you behave yourself till I come back?" So the- all the clouds disappeared. (He) went to that village, did the work of Sahaja Yoga and came back; and when he went home and was sleeping then it started raining this very time.

Today, I have to tell you that you have to be aware of it. You have to be aware of your powers. You have to be aware of My powers also. They're unlimited, so I can't say you can be aware of all the powers, I know that. It's not easy. But whatever you know about Me, you should be aware of it. There are so many ways by which you can know about Me - that My photographs appear in the sky; that you saw all the Deities sitting round Me in a photograph; that you all had light on your heads is a certificate that you are realized souls. Despite whatever problems you had on your Kundalini, still you are realized souls. Only thing you have to do is now is to keep yourself clean.

So mainly your attention has to be all right. Attention has to be concentrated upon your Spirit. Then you become the best instrument, your attention very powerful. It's not... nothing outside. Like, you may think that if you develop a big beard and a moustache and long hair and sit down like Guru Nanaka, you don't become Guru Nanaka. It is not outside; it's the inside state. The inside state has to be perfected. I know I am Mahamaya, but you are very lucky people because I always remind you I am Mahamaya first of all. And the another point is that you have somebody with you to tell you and guide you which none of the saints had, none of the Incarnations had, none of the Prophets had - so please take full advantage. Have full advantage of being My children and bringing more and more seekers to Sahaja Yoga.

So today, I would like you to have your awareness of your powers. You are sitting on top of a mountain, and you are sitting on top of the evolution now. In knowledge, you are the greatest yogis; in power, you are the greatest yogis. You can become the greatest saints in righteousness and dharma. Where you lack is the dedication and devotion, the pure desire. Like, these yogis used to go in the jungles, live there with the wild animals and used to practice meditation to achieve self-realization, years after years, lives

after lives, because they had a pure desire so strong within them.

But in Sahaja Yoga you move one step and you get blessings, you move another step you get another blessing; it is nothing but blessings all the time. You are blessed every moment. But sometimes also must know, because of Mahamaya character of your Mother, these blessings are temptations. So be aware of it and try to keep, with humility, yourself in the center. It's like ego, you see, because like this air you go up; and like these balloons, any fashion comes in you all go in the same direction anywhere it can take you. But thank God, there is a string which is tied. So, we have to be solid pillars of Sahaja Yoga creating the roof for all the seekers of the world, for the emancipation of humanity. Of course, pujas, you know that you go deep. You go very deep into pujas, you touch very great depths. But that is My doing. What is your doing is to seek out that depth, keep up the enjoyment of that doing.

May God bless you all.

## 1988-0607, Airport Arrival and Welcome Speech at Melichargasse Ashram

View [online](#).

7 June 1988

Talk to Sahaja Yogis

Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

Welcome Speech. Vienna (Austria), 7 June 1988.

These flowers should be put in the water, I think. And I have also brought some flowers, they have sent you all flowers from there and best wishes to all of you. All the English Sahaja Yogis came to the airport and send their best wishes to you all.

And there have been miracles and miracles. One of them was, there is, you know Harry Jairam, he's a very ordinary student and he was doing something, I think with electromagnetic work he was doing, and suddenly he discovered a kind of a switch which he does not know how it has come to him, and he doesn't know how it works. So he has been given a very big job and now he has to lecture to people and tell them how it works but he doesn't know how it works. (Shri Mataji laughing & laughter)

I won't have anything, I think, I had mine, all right little bit, little bit. What should I have? Whatever is German. This is German? No, Indian. All right. Thank you.

Sit down, sit down. There is room this side I think for some people.

We all have gathered here from so many countries. It's very heartening to see how Sahaja Yoga is now spreading smoothly into the countries who have different type of ideologies. Sahaja Yoga is a very pleasant beautiful blessing to all of us. You don't have to sacrifice anything, you don't have to become a martyr, you don't have to go to jail or suffer at all. Slowly and steadily it works, works correcting you, helping you, making you sensitive to enjoy the joy of the Spirit. But there must be something difficult in Sahaja Yoga because we do not get so many people as other false gurus have got it. And there is a drawback, one can say, that Sahaja Yoga cannot spread very fast. By its very nature it cannot spread, because it is a living process. One has to become a Sahaja Yogi. It is not easy because you cannot just change your dress and become a Sahaja Yogi, you cannot just put a sort of a brand and become a Sahaja Yogi or it is not that you just start combing your hair in a particular style that you become a Sahaja Yogi. (Shri Mataji laughing)

You do not have to, of course, pay any money, put in any effort, it works spontaneously, automatically. But I understand that it is difficult for human beings to accept anything that grows by itself. They want to have something which they can themselves achieve. Some people told Me, "Mother, at the first meeting never give Realization, and one by one chakra You open. (Shri Mataji laughing) And after 7 days or 7 months or 7 years You give Realization." (Shri Mataji laughing)

What to do? This is a jet-Kundalini in jet-age. (Laughter) It works so fast that it's impossible to control it. This is one of the drawbacks is that it works spontaneously, that's why people don't want to come to Sahaja Yoga. They want to pay for their guru, they want to pay for their Realization. In short, they want to purchase everything. They have asked Me, "What is the economic value of Sahaja Yoga?" So this is the situation in which we are and we shouldn't mind if it doesn't spread very fast.

The another very subtle point is there in Sahaja Yoga and which I think I'll ask you the question. So why Sahaja Yoga does not progress in you, what is an essential compulsory condition? Who can answer? They're all thoughtless, that's the problem. (Shri Mataji laughing & laughter) So now let's have it, what is the compulsion, that's important. Which was never for any incarnation nor for any prophet nor for any gurus or anyone.

Sahaja Yogi: It's the combination of the Brahma Shakti Herself and it has never been before that the Brahma Shakti Herself has

incarnated.

Shri Mataji: That's it, but what is the compulsion?

Sahaja Yogi: It's the conditioning.

Shri Mataji: No, no, no what is the condition for you? There is one compulsion for you Sahaja Yogis.

Sahaja Yogi: That we have not our ideal behaviour.

Shri Mataji: No, no, not at all. There are many with ideal behaviours, yes.

Sahaja Yogi: We think too much, he says.

Shri Mataji: No, that's not, what I'm trying to say, that's not the point, I'm saying there is one little compulsion in Sahaja Yoga.

Sahaja Yogi: Dedication.

Shri Mataji: Yes, little closer, but still.

Sahaja Yogi: Obedience.

Shri Mataji: That's not. Obedience anybody can have for anyone.

Sahaja Yogi: Love and enjoyment.

Shri Mataji: Enjoyment is the result but what is the compulsion? What do you have to pay?

Sahaja Yogis: Devotion, love, dedication.

Shri Mataji: Love, love you have for everyone. What is so great? (Laughter) Still, still, little, little closer. (Shri Mataji laughing & laughter)

Sahaja Yogis: Recognition, open heart.

Shri Mataji: What is the compulsion, what is the fees you have to pay, let us see, what is the position you have to come to? What is the need? What is she saying?

Sahaja Yogi: We have to surrender, she says, Shri Mataji.

Shri Mataji: No, that's all right, surrender, but still. (Laughter) You're there but not there inside.

Sahaja Yogini: Recognize You as Adi Shakti.

Shri Mataji: Correct. That's it. That's it, that's the important point. Unless and until you recognize Me spiritual progress is not possible. As you progress the recognition increases, it goes hand in hand, sort of thing. And this is the most difficult, very difficult problem of modern times, very difficult. Because we cannot recognize anyone unless and until he is elected or put in a position or branded. But from your heart to recognize you have to have a very sensitive spiritual attainment. It's not a mental recognition, it's an integrated recognition. Some may recognize Me from their hearts but will not recognize Me from their intelligence - so they'll be fighting. Or they do not accept Me physically that one has to do certain things physically. But this

recognition itself is joy giving. Just you think, and if I have to think that, "I'm sitting before the Adi Shakti, I would be so very happy, and I'll bless my soul, that oh God, this is what has happened to me, what have I done so great?" So that recognition when it comes in it disciplines you in Sahaja Yoga, completely.

Like say, you know somebody is the, say, queen of England, mental recognition, then immediately you observe a kind of a protocol with her. But all disciplining in Sahaja Yoga comes from within, from the Spirit. So now it is, whether you can ask Me this way that, "Mother, is it the egg first or the hen?" A sort of a process it is. Whether the hen came first or the egg came first.

Yes, so in that way we can say: "Mother, is it that first our spiritual awakening should take place or should we recognize You?" So then the question is, that if I say that it is when the light, the candle goes up the light spreads. It's like simultaneous. So you may start at that time asking a question, "Then Mother, how to keep the light, how to increase the light?" Now can I ask you again, what should we do?

Sahaja Yogi: Meditation, meditation, Shri Mataji.

Shri Mataji: That's one thing. (Laughter) But people do it mechanically.

Sahaja Yogi: With the right desire.

Shri Mataji: No. But the best thing is, I think, the attitude, all the time in the beginning to witness everything, as if it's Mother who is doing it. And then you will see so many miracles happening. So mentally you will start understanding that there's something special about our Mother. Then also in the heart you have to put Me there in the heart all the time, so you will see your emotions, how beautiful emotions you'll have, such beautiful joyous ripples of different kinds of thrills, I can call it.

Like say, now you go in the sea - sea you go, you don't love the sea, do you, but the sea loves you. And the waves of sea, the waves of sea they give you thrills itself. So just to pray that, "Lead me deeper into this ocean of love." And then you will feel the ripples coming out of your heart like a fountain and just bathing you. And such joy is flowing that people will look at your faces, they said, "What's happening inside you? The way the eyes are glistening and the way that your faces are shining, we can't believe it, what's happening?" And you'll be just witnessing that joy within yourself and you'll enjoy it because there are no words to describe it. As they say at Sahasrara you get Nirananda, means "only joy", Kewal Ananda, absolute joy, there's nothing second to it.

In happiness and unhappiness are two sides of a coin, but joy has no another side. It's the ascending force which slowly, slowly takes you to that beautiful realm of enjoyment.

I felt very happy and really joyous to see you all there. And like the ocean, you see, that strikes all the shores and then all the ripples go back and weave a pattern, that's how the whole of My life I could see as a beautiful pattern. And that beautiful lacing you cannot describe in words.

So I would say now good night to you and enjoy in your dreams also the same joy.

May God bless you all!

I would like to know what's the program is like.

Sahaja Yogi:

Announcement of:

Scheduled interview

Ekadasha Rudra Puja

Shri Mataji: At what time? Tomorrow?

Sahaja Yogi:

Announcement of:

Public program in Vienna Wednesday

Press conference

Public program in Vienna Thursday

Public program in Graz Friday

Shri Mataji: What about music? (Laughter & applause)

I said, "What about music?"

Sahaja Yogi: I hope they have prepared something also, Shri Mataji. (Laughter)

Shri Mataji: On Friday night we can also have some music program instead of.

Sahaja Yogi: On Friday, Shri Mataji, we are in Graz and maybe it will be quite late after the program and on Saturday we have to leave from Graz in the - let's say late morning for Vienna airport again.

Shri Mataji: I can go on Sunday then. (Laughter & applause)

Sahajis: Bolo Shri Adi Shakti Shri Nirmala Devi Ki Jai!

Shri Mataji: I know that you feel so much joy, so what. (Laughter)

Sahaja Yogi: Shri Mataji, can we prepare in the Puja hall for Saturday evening a bhajan, so that and - you would leave on Sunday.

Shri Mataji: Why not Puja on Saturday, you see, or Sunday morning?

Sahaja Yogi: As You wish, Shri Mataji, I mean, we have prepared it. (Laughter) We thought it might be helpful for the forthcoming programs to do the Puja, but it's of course whatever You desire.

Shri Mataji: Saturday we will be back from Graz, is it, in the morning?

Sahaja Yogi: Yes, we can come back easily on Saturday from Graz.

Shri Mataji: Then we can have Puja.

Sahaja Yogi: Yes, yes.

Shri Mataji: We can have music in the evening.

Sahaja Yogi: Yes.

Shri Mataji: And then I can fly.

Sahaja Yogi: Yes, Shri Mataji, I think, it's not any problem. (Laughter)

Shri Mataji: Because I think with this news and all that, I don't think we'll have sufficient time. So best is I'll go on Sunday and you are happy about it.

Sahaja Yogi: Yes, Shri Mataji, very much. Thank You very much, Shri Mataji!

Shri Mataji: All right?

Sahaja Yogi: Thank You very much, Shri Mataji!! Jai Shri Mataji! (applause)

Sahajis: Sahasrara Mantras

Shri Mataji: May God bless you all!

Sahaja Yogi: Bolo Shri Mahamaya Shri Dakshina Murti Shri Adi Shakti Mataji Shri Nirmala Devi Ki Jai!

## 1988-0608, Shri Ekadasha Rudra Puja: Ekadasha Principle is built-in the Void

View [online](#).

8 June 1988

Ekadasha Principle Is Built-in The Void

Ekadasha Rudra Puja

Moedling (Austria)

Talk Language: English | Transcript (English) – VERIFIED

Shri Ekadasha Rudra puja, Moedling (Austria), 8 June 1988.

Today is a very important day in the history of spirituality. The Ekadasha Rudra Incarnation has been prophesised by every prophet, that the Ekadasha Avatara will be coming and it will destroy all the negativity, all the anti-God activities.

Ekadasha Principle actually is built-in [the] Void because when the saints wanted to cross the ocean of illusion through their meditation they were hindered, troubled, tortured, and slaughtered by negative forces. These negative forces came up through the failings of human beings. When human beings failed they saw other people who were so much better than them and they saw that they are nowhere compared to many other human beings, or sometimes out of anger and temper the villainous temperament grew into them and then it formed this anti-God negativity in the Void. So Void has given actually the villainy to come into form.

As you see, in Sahaja Yoga, we must have seen it many a times that, when you go to a wrong guru or to a wrong person or you do unauthorised worshipping your Left Void catches. So in the Left Void all those destructive forces acted.

Also, in the process of evolution, there were many plants, animals who were destroyed because they were not in the centre, because they were egoistical, some were cunning, some were too big, some were too small and they were all thrown out and when they were thrown out they felt that they must react. So they went into the collective subconscious and came as subtler entities to harm the people who were ascending. Like we see these days viruses that attack us: these are the plants which have gone out of circulation. After some time you will find tobacco will go out of circulation, many drugs will go out of circulation. All these can form a kind of a anti-growth, anti-development, anti-freedom forces within ourselves.

So, in the area of Void, these horrible negative forces were formed. In the same way many human beings who were born and tried to assert their ego went into egoistical processes and thought that they can control people, they can have their domain over all the human beings, they can overpower the whole world. All such people form a very powerful institution in the history. And today also there are many such forces coming into existence. These forces are building, are destroying every moment. They are building into our Void area and then they are destroyed. These people when they come from the right side, from the Right Void, we call them as supra-conscious and those who come from the left side, we call them as the subconscious entities. All these entities do exist. As human beings are the image of God as in the collective subconscious of God Almighty and also in the supra-conscious of God Almighty, these forces still remain till they go to hell. In the same way in us also, in human beings also, these forces exist and they try to overpower us.

It is very remarkable that we had this puja in Austria because, in the geography of this world, Europe is the Void and in that Austria is the one where we should have anti-negative forces built up to fight the negative forces. It is such a right place to have this puja and I am really thankful to all the Sahaja Yogis who have chosen this place for Ekadasha Rudra puja.

In the modern times, as we see today, these forces are acting in very subtler manner, in a manner that human beings cannot understand. And they are driven into it. If you see the way we are drifting from reality, the way we are getting tempted by superficial, nonsensical things, the way we have horrible diseases waiting at our doorsteps, we realise that we are standing on the verge of falling into a mire from where we may never rise, we may never come up.



So we have to understand what is within us, which can destroy forever this anti-development, anti-evolutionary, anti-constructive temperament of the nature.

In the nature if you see everything circulates in a very regular manner. For example in the winter time the leaves have to fall down because the nitrogen of the leaves has to go into the Mother Earth to nourish the trees. Moreover, the Mother Earth must get the sun's rays, so there should be no leaves and the sun's rays can penetrate into the Mother Earth to nourish her. Then the trees, when they are nourished, they again become green and lush so that they receive the sun's light and make chlorophyll out of them. Also they suck in the water from the Mother Earth and throw them in the atmosphere to act as [a] catalyst for the rain to come. Then the rain comes during the rainy season, then again nourished with water the life. Again they lose all their leaves and the whole circle goes on in a beautiful manner. There is no reversion, it's just a continuous circle going in a very beautiful manner to create and recreate. But with the interference of man, nature gets disturbed. Also you can enhance the nature, you can save the nature's destruction which could be natural also.

But when you get your Realisation, when you get your Realisation, then, with your vibrations, you can save all natural things that are decaying under the modern influence. So first of all we see the effect of Realisation how it acts as Ekadasha Rudra. It destroys the negative forces which are trying to destroy the nature.

One day I am sure you all will evolve to such a state that even your glance is sufficient to make the trees grow, to make the fruits sweet, to make the flowers fragrant. That's possible because our growth is showing results. Slowly, slowly, it is showing results, because you should not be stunned, you should not be shocked, so that you can see for yourself what you are and what you are achieving.

But to allow this force within us to grow first of all we should be very introspective, we should try to see ourselves, what is happening to us? We must watch our steps. Are we moving towards our construction or towards our destruction? What are we doing? This Ekadasha Rudra force which is within us is so powerful, is so very powerful that not only in nature but also in human beings it acts. It acts in a way that you are shocked and surprised.

There is a gentleman whom I had given Realisation, he's very dedicated but he is not in a place where he can come to Sahaja Yoga. And some people tried to trouble him very much. And he told me they all met with an accident and all of them are now lying in the hospital. So I said, "I didn't do anything!" By their own doings they have crossed the limits, and if you cross the limits of goodness naturally you go [to] something, what we call as evil. And if you fall into the ditches of evil you have to suffer.

But also it acts on Sahaja Yogis. I have known of a Sahaja Yogi who tried to be little funny about money. I didn't think that he should be punished. I never thought of such a thing, that he should be punished, really. But they acted. His own forces acted against him and he got so sick, so very sick, that in my presence he used to just shake like a dried leaf. I never even told him that, "I know what you are doing."

In Sahaja Yoga when you enter, we have to know that, slowly and steadily you are climbing up a very steep road because it has to be very quick, so the rise is very steep. And when you are climbing up that rise you have to know, if you don't go further, you will slip down. But if you move sideways you will fall down. You may say that, "Mother we are moving sideways so there is a movement." Because you're falling down also one may [be] feeling the movement. That is the movement of destruction.

So you must have proper discretion about yourself: Are we ascending or descending? Are we losing our steps? Are we going higher in our steps? Which sometimes we do not realise that we are amidst the worst possible negativity in the history of this Universe. In the olden times there would be only one rakshasa at a time one had to deal with. It was so easy to deal with one rakshasa. But to deal with so many of them already needs lot of work. But the worst part about it is that, in the modern times, these rakshasas have entered into the brains of people. Because of their teachings, because of their delusions people have accepted them and these people are my children, they are seekers, they are seekers of Truth. It's like people using children for a

ransom. They put the children before me and I don't know what to do. If I try to kill the devils, then the children are in front.

So which is the best way is to destroy in modern times? Of course they can be killed, they can die, but how am I to save the people whom they have polluted, whom they have wronged? It's a very, very difficult and very delicate work.

For that there's only [one] way is to bring them to a point where they get completely exposed, they are debased and the whole world knows, who are they, how they look like. So instead of fighting them from outside or just asking Yama (the God of Death) to go and kill them, it's best is to make their own being caught into the web of Ekadasha Rudra, so that they are exposed to people by their misdeed. That is the advantage, I should say 'a part' of the ugly game of falsehood.

Falsehood always gets exposed. You can see writ large on their faces their hypocrisy, their evil intentions and their satanic schemes.

As I said that, modern times are the worst for these attacks [so] we have to be more alert, more aware, more understanding. As Sahaja Yogis you all are very well equipped. But we all the time forget that we have got our vibrations, that we have got a new awareness of vibrations. We have got vibratory awareness. And these vibratory awareness are a kind of a messenger which is absolute, which communicates and which tells us what's wrong with others, what's wrong with us.

But if you start taking your decision through you mental, emotional enterprises then be sure that you'll be misguided because all these endeavours are one sided. Like a mental projection goes like this in a linear way, falls upon you and also an emotional one does the same. Even the physical is just the same. But when you start seeing through the vibrations, what do you do is to ask your Spirit to communicate to you and the Spirit is the absolute knowledge. So you do not succumb to your conditioning or to your ego or to any other training or any other guru but yourself. So it is very important for all of you to understand that we are not going to take any decision on our mental level but on our vibrations.

Many people think that if I say something about someone, [it] may be because they have reported it to me. But supposing if I am the source of all the vibrations, what is there for me to get reported? Why should anybody report to me? If they want to report they may but I know what exactly is the situation. Once in Rahuri I was waiting in the Guest House and about five, six professors came on their bikes. [They] came and told me, "Mother, we have come to warn you about a particular gentleman." I said, "Who is this gentleman?" They gave the name of this gentleman. They said, "You have to be very careful, he is a politician." I said, "Alright, that's all you know about him?" They said, "Yes. So you have to be very careful." I said, "Now I'll tell you about him," that, "this man has not married his 'wife'. She is the wife of somebody else and he has eloped with this woman. And the child is his, but this lady was raped by him that's how he's got the child." When I started telling them you know they all started raising their eyebrows and opening their eyes. They said, "Mother how do you know?" I said, "You go and find out, whatever I am saying, it is true or not." They were completely stunned! They went back and then reported to me that, "Mother, it's surprising, what you said was the truth."

So on vibrations you can know everything, but those who try to decide things without vibrations can make mistakes till you reach a certain stage where you don't have to spread your hands to ask, just you will know. But to go to that stage you have to first of all surrender your discretion to vibrations. Now some people don't have proper vibrations, maybe their Vishuddhis are bad. They should take proper care of their Vishuddhi. Even then, if they don't have some physical problem on the Vishuddhi, they can feel it within themselves, what chakras are catching, what is happening to this gentleman.

Normally, because we are in modern times, the people who are possessed appear more beautiful than the people who are not possessed. Once we had a lady who came to us in our programme. She was completely possessed, thin like a beanstalk, absolutely, and everybody – that was the beginning of Sahaja Yoga – felt that, "What a beautiful woman has come!" And I told them to keep her out of the hall for the time being. They couldn't understand. Then she got cured and she looks very different now. To me she is very beautiful. The beauty that was seen at that time, must be the camouflage of the negativity that people saw. Like as you see these cinema actresses, cinema actors and some of the clowns who move as presidents this, that, you can see it writ large on their faces how horrid they are. But unless and until you yourself are of that level and sincere you won't be

able to make it out.

Today what we are doing is to awaken within us this Ekadasha Rudra force, which will help you to fight your own negativity and fight the negativity of the whole world. Now we have so many hands, so many people with different what we call them ayudha, means the weapons. All these weapons are within you. They are within you and you can definitely use them but first you must know what weapons you are carrying and how to use them. There's so much blind faith. There is so much of wrong ideas. So much of organisational fortresses they have built. All kinds of nonsensical things are going on in this world. But they'll all be finished. Nobody will know anything about them except that they might know [them] as some villainous creatures on this Earth. Ultimately the living will exist.

We have to know that we know the Living Force and we have to be very sure about it and we have to be proud about it that we know what is the Living Force. Then this Ekadasha Rudra within us becomes very strong. Anybody who tries to trouble you will have a nice punch! Any organisation which tries to subdue Sahaja Yoga or in any way harm it will have a nice time. Like you know I went for [The] Merv Griffin Show and he misbehaved. [The] Next week that show was closed down. No more.

In India there was a newspaper which tried to make a funny article out of me: the newspaper was closed down for months together! Just it happens. I don't say anything of the kind, but the way things happen is very surprising how this Ekadasha is now acting.

Also the most significant thing is that this Ekadasha is going to act only in Kali Yuga, in these modern times. Earlier it was not going to act because there was hardly one 'guru', who is today a 'guru'. Must have been a satan last time! Only one horrible rakshasa there. So it was very easy to kill them. To kill Kamsa it took no time for Shri Krishna, or to kill Ravana it took no time for Shri Rama. And once they are killed the whole thing becomes a clean start. But here they are like mosquitoes! So many of them! One after the another. There's no end to it. And they have entered also into the being of human beings giving them diseases, all kinds of problems and tortures. So the problem is much more, deeper and very, very complicated that is why the Ekadasha Rudra, which has got eleven destroying powers, we say that there are ten directions, you can say, and this is the eleventh. So ten from outside, one from inside.

All these eleven forces can act on to anyone who tries to hamper the progress of Sahaja Yoga or even to say something against me or against you people. Anybody who tries to trouble you it will act. On the physical level it appears on your forehead here. The Ekadasha Rudra shows on your forehead (indicates area across the forehead right above the Agnya), and you get a swelling over here. Some people you must have seen have a furrow here and a huge, big thing coming out.

Mostly the cancer patients, if you see them, they have from left it rises to the right side, quite a lot, a bump there, on the right hand side, and there are some who have got on the left hand side. So from the left hand side it rises, goes to the right side and the one which rises from the right side goes to the left side.

So the more dangerous ones are [the ones] which go to the right side because they are the ones who are very sly which we cannot see, which are hiding, which can harm you very much.

So all these horrible things that are acting today can be completely destroyed if we develop our Ekadasha Rudra within ourselves. They are not so powerful. One Sahaja Yogi can kill thousands of them, while they cannot harm even one Sahaja Yogi. So they are really powerless before you. They have no way of torturing you. In case you are a powerful person they will all disappear and disappear forever. I remember once there were three Sahaja Yogis in India who used to go by a particular road in the village. So one lady got possessed and she started doing, "Ho, ho, ho," like that. So they said, "Why are you here?" She said, "We are here in this lady to tell you that please tell these three Sahaja Yogis not to go by the road because now we have run away from all the villages and we are just residing in that area, and if the Sahaja Yogis go through that also the whole night we'll be jumping around. So better ask these three Sahaja Yogis not to come that way so that at least we'll have some place to reside." These are, as I told you, gone out of the circulation of evolution.

So these are dead, dead people. And these dead people can in their subtle bodies enter into us and form entities and those entities can grab us and can possess us. Such possessed people look quite normal. As I was saying today homosexuality, over sexuality, no sexuality, then we can say no aesthetics, or too much of artistic tendencies, then we can say too much of eating and hunger or eating nothing at all, fasting, then not afraid of anyone, "What's wrong?" for everything, "What's wrong?", not afraid of God, or afraid of even an ant. Then there are people who feel guilty all the time or those who make others feel guilty as if the other person is good for nothing - they too. Plus we have another kind who are very, very cruel, that they can entrap people, can make their own slaves, can work out anything horrible, wars, by their own talking. And there are others who subjugate themselves to these evil people and accept their dominance and try to destroy other people in the glory of these dominating personalities.

Then comes the area of Sahaja Yoga where nobody can enter into, you are perfectly happy there. Ekadashas are standing round you on your forehead to look after that area, they are watching you, they are guards. And nobody can harm you. You are very nicely settled down there in the Sahasrara, and nothing can touch you, nothing can even bring a slur on you. They are very alert and they have many facets. Each Deity has many facets and all these facets are all the time throwing light in that area so that there is no intruder to enter in.

This is what you have got within yourself and when anybody tries to enter into this area of Sahasrara immediately they react and can harm the other man to such an extent that you are yourself amazed and you don't know how it has happened.

But to develop this force we have to meditate with sincerity, with understanding. Not with just words before the photograph to say, "Mother, I surrender myself to you." Sincerely. Because the Deities know who is sincere, who is innate, who is the one who is really trying to rise and ascend. It is a struggle in a way. It is a struggle but it is not the struggle which will not bring you any fruits. Otherwise all other struggles give you no fruits. But this struggle is so simple and so already explained and worked out that you don't have to worry too much.

So today we have to invite all these forces of Ekadasha Rudra to destroy the negativity in this Kali Yuga completely. Also to pray that if there is any negative within us it should be destroyed. If there is any negativity against Sahaja Yoga it should be destroyed. Anywhere in our character and in our understanding, if there is any negativity, it should be destroyed. This is today's message for you on Ekadasha Rudra.

May God bless you all.

## 1988-0608, We are all part and parcel of the Whole

View [online](#).

8 June 1988

We Are All Part And Parcel Of The Whole

Public Program

Austria Center Vienna (Kongresshaus), Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

Public Program, Vienna (Austria), 8 June 1988.

I bow to all the seekers of truth.

Today we find in the whole world a great inner movement to seek the truth. This movement has come because we feel that so far whatever we have tried we have not been very successful. We are not being happy, satisfied. All kinds of ideologies, religions came into being. But they have failed to give what they promised about it. This failure for every honest and thinking man has opened a new era of seeking. And this era of seeking has to culminate into something substantial, has to give the light of reality to people and not just talking.

If you categorize the past enterprises of people into politics or into religion you can easily see the principle behind it was either money-oriented or power-oriented. All religions have been money-oriented. They use the name of great incarnations to make money. And people also very humbly accepted that, "We have to pay money to these people who are teaching us religion."

The another side of all these religious bodies have been to give us a kind of a idea that they are very powerful. They make you fight with each other. These organizations have created soldiers out of you; militaries out of you. This has happened in the past and it is happening even today. We have to be very alert and understand that God does not want you to fight among yourselves. God has created only one world. Human beings are saying that, "We are this and we are that." They talk of peace and unity when there is no peace in their hearts. There are scandals and scandals coming out of these so called religions. Wars after wars you find they are fighting in the name of religion.

It's not only that I would say Hindus are like that, or the Christians are like that, or Muslims are like that. All of them have been I would say in a way lured into something that is extremely false. Religion is within ourselves. We are human beings and that is our Religion. Of course great people like Christ, like Rama, like Krishna, Mohammed Sahib, Nanaka, all these great people came on this earth to teach us this inner religion. But what we find today that in the name of all these great prophets we are all separated, divided, fighting each other.

So this innate inner religion within us is like our valency, as carbon has four valencies human beings have ten valencies. Now whatever I am telling to you, you must listen to Me like scientist with open mind. Think that this is a hypothesis I am putting before you. But the time has come to prove this hypothesis, that this religion is within ourselves. It is within everyone of us. You may belong to any country, you may belong to any ideology, any race - this religion exists within us. It has to be awakened.

Once it is awakened you'll be surprised that we are all part and parcel of the Whole. Those who are identified with all these falsehood have to know that it is not going to do any good to you, nor to your children, nor to the progeny - but it will destroy this world. We can see the destruction coming to us through various conditionings of these horrible ideas of religion.

Take the idea now about Christianity, because here I think I should talk about Christianity rather than about Hinduism. Recently I saw a film called 'Gnostic'. And 'Gn' in Sanskrit language means 'to know'. And Saint Thomas on his way to India had written lots of things about Christ and had put them in a big jar in Egypt. And this jar was opened only about 48 years back. And some scientists have worked on it and have brought it to the English language. Also this book 'Gnostic' - which anybody can read.

I was Myself born in a Christian religion and I used to wonder, "What sort of a Christianity is this?" And this book really has challenged all that. Saint Thomas has said, "You don't have to give up your family-life, there is no sin in marriage and having children. God has created this world for you to enjoy His love. There is no need to suffer."

This is just, I think, people tell us to suffer, because they enjoy our sufferings, perhaps. You don't have to suffer because Christ has suffered for us. Are we going to suffer more than Christ? Has He left anything for us to suffer? He has already opened the gate for us. So why do these people ask us to suffer and to lead an austere life, insipid life - suppressing our natural life? It's all a drama, I think, people want to play - to impress people, to get into powers. All against Christ, all activity seems to be Anti-Christ. This I felt from My very, very childhood and I've seen it more and more happening. We have big, big organizations - for what? To collect money, that's all!

Are we following Christ? Christ has said, "Thou shalt not have adulterous eyes!" How many Christians have such eyes, so pure? He has said, "You are to be born again." So people brand themselves as 'born again', collect lot of money, create a scandal and disappear. Let us face the truth. This is not reality. And not for our benevolence at all. There's no sincerity about it. And we have to be kind to ourselves. We have to be born again. We have to become the Spirit. We have to have our Self Realization.

Today somebody asked Me, that why should I come and talk to the Western people? I told him that in My mind there is nothing like East and West. The Western culture, the Western enterprises, endeavours are like the growth of a tree, but they do not know about their roots. When the tree grows and grows, without paying attention to its roots, without knowing from where do you get your nourishment, it would be totally destroyed one day. From the East you have to know about the roots. And East has benefited from your knowledge of science, of all this growth outward - why not the tree benefit from the knowledge of the roots?

This nourishment comes to us spontaneously from a happening that has to take place within us. That happening is not mental, it is not emotional, neither it is some sort of a physical acrobat. It is the inner awakening of a residual force within us, called Kundalini. This Kundalini is the reflection of the Holy Ghost - about which no priest can talk. She is the Primordial Mother, She is the Primordial Power, She is the power of Divine Love. And in a subtle form She exists in every atom and every molecule. We have never felt It before - but is described very clearly in so many scriptures that It is the Cool Breeze of the Holy Ghost. You have to feel the Cool Breeze of the Holy Ghost, of the Pentecost, as they call it. Of the Pentecost. But the way people think Pentecost is, that to get possessed is the way it is Pentecost. When the disciples of Christ started talking about the centers and about the channels, they thought they were talking in some other language. So some people think, if they get possessed and start screaming and shouting, now they have got the blessings of the Holy Ghost. This is sheer madness. If you are blessed by the Holy Ghost, you will become much more aware, much more dynamic, much more compassionate. You have to become a blissful personality. And you have to become the witness - that you can see the whole drama very well. So it is a state which one has to achieve. It is not just a ritual of putting some water on your heads and saying, "You are baptized." Actually when you are really baptized you get the Cool Breeze coming out of your fontanel bone area. So please do not identify yourself with all such false dramas that are played around, because it is not going to do you any good.

In these modern times scientifically we can say one thing, that it is the last breakthrough, is the epitome of our evolution, where you enter into that subtle power of knowledge, so that you feel on your fingertips the all-pervading Power. And you feel your own centers and the centers of others, in the new era of collective consciousness. This collective consciousness is an expanded awareness of your central nervous system. But talking about it one should not believe. One has to experience. One has to see for one self.

If it is the living process - how can you pay for it? The people who ask money for religion are really hungry wolves. This is a living process, which is something like a seed sprouting. What do we pay to the Mother Earth for giving us such beautiful fruits and such beautiful lush greenery? What efforts can we put in? It's spontaneous, it works spontaneously. The Divine is anxious to reveal Itself to you, but you have to keep your minds open. And think of your benevolence and your own powers and your higher state which you can easily get. It's all your own. Just like one candle which is enlightened can enlighten another candle which is

ready. It just happens that way. Not by arguments, not by discussions - but by living force within us which has not yet come into play.

There have been lots of misunderstanding about Kundalini - specially in German language there have been very funny books, I know about them. That shows people have not gone thoroughly into it to find out the truth. Kundalini doesn't trouble anyone, She is your Mother, She gives you birth, She takes all the trouble.

Now, the problem with our own understanding is that either we are too much conditioned, even by science, or we are identified with some falsehood. For this a simple example is that if you are holding on to say - some sort of a snake and there is no light - no use telling you about it. But when you have the light then you yourself will drop it. So when your Kundalini brings the light of your Spirit in your attention you become aware - fully aware, because now you know the absolute truth on your fingertips.

Mohammed Sahib has said that, "At the time of Kiyama" - that is resurrection - "your hands will speak and your fingers will give witness against you." And what are the Muslims doing? And what are the Hindus doing? (Shri Mataji laughing) Naturally with all this one does not want to believe in any religion, in God or anything - they become atheist. Even Buddha felt the same way. And He said, "Better not talk about God, only talk of Self Realization." Because if you talk of God, people just try to take to something that is artificial. There has been lot of effort by all these prophets, by all these incarnations to take us out of the ocean of illusion.

Now, you don't have to have any effort, no money - but an open mind to see for yourself.

May God bless you!

Tomorrow I will again come and explain to you little more about how we get into diseases and into troubles. Now I would say, if you have any questions you can ask Me, but ask relevant questions. There's no need to be aggressive because I've not come here to take anything from you - but to give you something that is your own. If you do not want to have it I cannot force, it cannot be forced. It has to work out. Like the way Christ has described the parable that, "Some seeds fell on the rock, but some fell on the fertile land - and they became the trees."

May God bless you!

I would like you to ask Me some questions.

Question: Shall I ask You the questions like this or - I don't know?

Shri Mataji: Now, what he say? Come here, come here. Nearly. Now, so you want to come - you come along. I may now tell you that.

Question: Are you considering yourself of being God?

Shri Mataji: Self?

Question: Are you considering yourself of being God?

Shri Mataji: Self - what?

Question: Are you considering yourself of being God?

Shri Mataji: Now he is asking Me a question, am I considering Myself as God? Now the answer is like that: I am not going to tell you anything about Myself, because Christ said, "I am the only Son of God, and I am the light, and I am the path," which was the truth but people crucified Him. I don't want to get crucified. (Laughter) So I am sorry! (Applause) You should find out yourself.

And this is not the way you will get your Realization. You think about yourself rather than about Me, all right? Thank you!

Question: I have another question.

Translator: Should I translate?

Question: I didn't ask this questions just to be provocant ...

Shri Mataji: No, no, I cannot be provoked. (Shri Mataji laughing)

Question: I just wanted to know something: Because you said there is a big illusion and you are, one can be led out of this illusion. So I ask, why is this illusion?

Shri Mataji: That is because of ignorance.

Question: Are the people stupid or ignorant or - why are they like this? (Shri Mataji laughing)

Shri Mataji: No, they are lovely people, not stupid - but they are ignorant, still ignorant, that's all. They have to have the knowledge.

Question: They have a lack of development?

Shri Mataji: I would say they are not yet fully evolved. All right? It's a good question. Only one step forward, one step forward and you jump into the ocean of knowledge.

Question: Is this the knowledge Eva received, when she bite into the apple?

Shri Mataji: Who?

Question: Is it the knowledge of this symbol of the Bible, where when Adam and Eva, and Eve, they had been in Paradise?

Shri Mataji: No.

Question: And they ate from the ...

Shri Mataji: Yes.

Question: ... tree of knowledge. Is it this kind of knowledge?

Shri Mataji: Now, you see: they ate from the tree of knowledge, disobeying God. That's why all this had to be done, the whole evolution had to be brought in. All this whole arbitrary behaviour of both of them has brought this problem to us, and this is why there is illusion. If they had listened to God we would have had all Realized Souls born. No problem, no illusion.



## 1988-0609, Radio Interview with Molden

View [online](#).

9 June 1988

Interview

Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

1988-06-09 Radio Interview Vienna Austria

Shri Mataji: Hello, all of you, sorry for being late, but they never told me.

Yogi: Sorry Shri Mataji, but I didn't want to disturb your breakfast.

Yogi: This is Mr. Molden Shri Mataji, the young man who would like to make the unclear (shrine work) on the Celestial press

Shri Mataji: Good, good, great, please sit down.

Unclear()

Yogi: Shri Mataji, the first question I would like to ask you is its one of the facts that are known here in Austria about you, that you were worked together with Mahatma Gandhi

Shri Mataji: unclear(not subtle), not working together I am not saying that way, but you see, when I was child he took me a unclear (word), I was living with him (Ed: Mahatma Gandhi) from the age of seven years quite some time that certain things of course he realized in Me perhaps. And he was a very kind person, to children especially, but a very great disciplinarian. To himself and to others also, but with children he was very kind and I used to meet him quite often. But My parents both were with him. And My father went to jail many a times, My mother went to jail. And I too took a very dynamic role when I was very young – about 18 years of age. 18, 19 in 1942-movement. And I organized lots of things when they all were in jail. My father was in jail, Mahatma Gandhi was in jail. And we organized young people, organized many things by which we could oppose the government, because they were – all the leaders were in jail, and even My mother was in jail. So we young people decided to organize a protest and we were put to lot of harassment – specially Me – they were against Me very much. But I don't want to say much against the English, because now they are different people. So that time is over now.

And Gandhiji's work was – actually after 1942 he took another turn. Because we were expecting our freedom, 'Quit India' movement was successful and the English decided to leave us. So he said that we should take to more constructive work and not to politics. He asked congressmen to take to constructive work. But they had to enter into politics. And My father was the member of the Constituent Assembly. He was a member of the minority committee, because I was born in a Christian family.

Mother also was a very dynamic person, she was honors of mathematics in those days. (Shri Mataji laughing) And she also took a very dynamic part, she was the President of the congress in a province.

Interviewer: What province was that?

Shri Mataji: Province was central – it was called that time as Central Province, C. P., central province. So, I grew up with all that struggle – Myself.

Interviewer: And was there a point, when You as a child realized that, I mean politically and in the whole development – big things were going on?

Shri Mataji: Going wrong.

Interviewer: The fight of Gandhi against the – the non being independent, for the independence and because there had to be a lot of political discussions. Then did You take part? Did You listen to them?

Shri Mataji: Very much.

Interviewer: As a child?

Shri Mataji: At the 7 years I gave a lecture, (Shri Mataji laughing & laughter) when Gandhiji has fasted, you see, for 63 days he fasted and all that – for the untouchables, you see, we have a funny thing, a caste system in India. So he had fasted and My father took Me to a very mammoth meeting of – I think, 20 thousand people and he had to go back home, because somebody got sick in the house. He was a very great speaker, so they wouldn't allow him to go. He said, "All right, my daughter will speak for me." And I spoke. (Laughter)

Interviewer: What did you say?

Shri Mataji: I said very sweet things. I said, you see in India we have marriages of the dolls. So I said that, "See, in dolls there is no cast system. Why should we have caste system?" And I said that, "We have to now celebrate the wedding of dolls and all of us have to come and attend. And we all should forget our caste system and should sit together and enjoy the marriage of the dolls." In My own small way, you see, in a childish way, but they all enjoyed it. And I said that, "We are human beings." At that time also I did say that we are reflections of one truth, which we should take to.

Interviewer: Was there, I mean, that time together with Mahatma Gandhi, was there one thing You remember that he said to You?

Shri Mataji: Oh – so many.

Interviewer: [Requesting now ? unclear (address it now/impressed You a lot what the important thing that You would mention now/us?)]

Shri Mataji: So many things.

Interviewer: Important thing that You would mention now?

Shri Mataji: First of all what impressed Me the most was his own discipline, he's such a disciplined man himself. He got up at 5 o'clock means, make everybody get up at 5 and, you see, and we had to walk in the darkness to go for the prayers. There were lots of snakes moving around, you see. So people used to be worried. So he said, "As long as you are sincere in your efforts to achieve your freedom no snake will bite you." (Shri Mataji laughing) And really nobody was hurt by any snake. But the thing that has given Me a great strength from him was this – I was not a very – I mean, I'm not so money-oriented, I didn't understand money much, you see, from My childhood and even now I'm not so good at it. For example I don't understand economics and economic values. But what I learned from him that the sense of honesty he had for public money was very remarkable – for public money.

One day they were having a meeting in our ashram, it was Gandhiji's ashram. I was there and many great leaders of India were there. But the wife of Mahatma Gandhi had gone out somewhere. We called her Kasturbai. And the time was up for lunch. So Mahatma Gandhi said that, "You better have your lunch here, all of you have lunch here." So, he got up himself because his wife was not there. He opened the store room with his key and counted how many people there were. I don't know where he learnt all this work, but he did count and measured the food, measured all the grains that were there. Took about 15 minutes. So all the

leaders felt very guilty about it. So one of them said, "Bapu," – Bapu means father, "you should have not bothered, we would gone and had lunch. You took so much time to do it. You need not have bothered, you could have told somebody to do it." So the sentence he said, "These grains are the blood of my country. I can't allow it to be spilled out or wasted."

Another thing was that she(Mahatma Gandhi's wife) was very public spirited, he was always worried about others. So his wife used to go to the well and take out the water from the well – always. She was a small, little [pettied] lady. So one day I told her, "Why not allow Me to take out the water, every time why must you do it?" She said, "You are too small for doing this." But the thing she said later on was this that, "Bapu has told me, 'You must always draw the water, because it will remind me of the people in Rajasthan who haven't got water there. I'm always worried about them and you should do something to dig wells in Rajasthan.'"

And we had a very great prime minister for a short time, called Lal Bahadur Shastri. He was in the image of Mahatma Gandhi, I would say – quite a lot. And he remembered his words. And he was so much worried that we need not have big plants just now, but let us supply water to the people of Rajasthan. You see, so much anxious about it that, "You have big plants then you have to do this, you have to do that. By that time so many people will die of thirst and hunger." A very practical and matter of fact gentleman was Mahatma Gandhi.

That's why I – one of these nice things is this that there was one very big lawyer. And there also he was leader. And there was a case to be fought in the court of law against the revolutionary. But the revolutionary had no money. So one king Baroda, king from Baroda he paid money to this lawyer. So Mahatma Gandhi when he heard about it, he wrote a letter – himself he used to write – on a post card, "Whatever money you have taken from the king of Baroda please return that money immediately, or don't show me your face." No compromise on anything. The fellow got a fright of, you see, this whole man is going to jeopardy – my whole reputation. He got such a fright, you see. (Shri Mataji laughing) He just went and returned the money. There are so many things, I mean, say, I was so close to him –

Interviewer: And the king was angry?

Shri Mataji: Of Baroda, Baroda – B, A, R, O, D, A. He was a very nationalistic man – king of Baroda. Was another great man that time. Many great people were born in those days – very great people of great character – sacrifices. How much they sacrificed. When I look at My parents – they gave up everything, everything that they had. We used to live in huge, big palace-like houses and then in huts. We had no money for our education – all kinds of problems. And struggled and struggled. But it's worked out.

Interviewer: After Gandhi was murdered –

Shri Mataji: Yeah?

Interviewer: – what did you and your family do afterwards?

Shri Mataji: Actually I met him one day before he died.

Interviewer: And how was that meeting?

Shri Mataji: Oh – tremendous. I had one daughter at that time. He used to call Me as Nepali, because I have high cheek bones, (Shri Mataji laughing) so he used to call Me Nepali – means 'from Nepal'. Just to tease Me. And immediately, after many years I met him – really, because I was married and – but immediately he recognized. Called Me and he said, "Meet me after prayer." When I met him, he saw My daughter – very happy and he said, "Now take to constructive work, take to constructive work." And next day he was murdered. I was living just close to his place where he was living. Next day I did not go – but something was there, and I heard the shot.

Interviewer: And when You got the message that he was murdered, what changed for You, I mean – what – immediately?

Shri Mataji: At that time I was just stunned, I mean, I was just stunned. I couldn't believe it. Stunned for a while. But the change was that, "Now I have to start My own mission."

Interviewer: So mission – Your mission, which You are still carrying on now that started on the day Mahatma Gandhi was killed?

Shri Mataji: No, not that way. I would say that I was born like this from My childhood and Gandhiji knew about it, he knew about Me. But I had to take some time, because it's a very different work. It's not the work outside, but inside human beings. And I had to study many human beings to find out what is their problem in their seeking. Why do they fall? To study different people, first of all to find out what was their problem. Actually before freedom there was no use – there wouldn't have been no use talking about God, isn't it? First you must have your own freedom. Even to talk about God was not permitted.

Interviewer: How would You describe a man's own freedom?

Shri Mataji: Man's own freedom comes when he becomes himself. When he becomes the Spirit. So there is no bondage of the body or of the mind or of any other influences, because you know the absolute truth on your central nervous system. You don't say, "I believe," you don't say – it is.

And that is where human beings have gone wrong. They started all kinds of ideologies, it's all 'I believe'-ideologies, you see – they are not absolute. And they are going now to the extremes. Every ideology is reaching its extreme. Every religion is reaching its extreme. In a way good – it's a good thing, then you see for the follies, you see what's wrong. You see the point? (Shri Mataji laughing)

Interviewer: Yeah.

Shri Mataji: Otherwise human beings are difficult things, you know. They are not so easy. They only learned through experience.

Interviewer: When did You start to – I heard and I read about You, that You are living in a totally normal family. You are married, You have two children, two grandchildren.

Shri Mataji: Yeah.

Interviewer: But You – at least in the western world from the people who know You, they treat You like a saint. (Shri Mataji laughing) And as I heard in India as well – some people. And how can you bring that together – I mean, the normal life of a Mother, of a wife – with Your other life?

Shri Mataji: You see, the idea is wrong that a saint has to run away from the family, from – it's absolutely wrong. You are escapist, if you run away. (Laughter) I won't call them a saint. (Shri Mataji laughing) All the great saints in India were married people. Except for few who had a very short life, like Christ's life. And they are a different category of saints. But marriage is very important. And the collective sanction to marriage is very important – it's not arbitrary. Because actually we are collective beings. Though in our ignorance we talk of individual, but we are collective beings, part and parcel of the whole.

Interviewer: When did You start to travel around, talking about Sahaja Yoga and talking about Your ideas and about the energy [ ... ] and all that things?

Shri Mataji: Actually I waited for some time till about 1970 to see a momentous time when, what we call the seventh center is to be opened out as we say. This is the center of Christ and this is the seventh center, which has to be opened out. And that I did on the 5th of May 1970.

Interviewer: And all of a sudden, you know, You had to [inaudible]?

Shri Mataji: Yeah, I mean, you see, it's rather a subtle thing within you. And to work it out within Myself how this awakening can be done (en-masse/ a mass). It's a very subtle thing, you see, like – I mean, if I tell you know it would be not so easy, but it's a very subtle happening like a computer – if you tell Me I won't understand, something like that. So it's a very subtle thing I had to work out that I could awaken the Kundalini of many people together. But to begin with I started with one lady first, then twelve. Twelve has something to do, I think. (Shri Mataji laughing) And in a very slow pace, very slow pace. But within two years' time they spread quite a lot in India. India is quite a ready place for this – especially in the villages, not in the city. Because village people are extremely simple and very much there. They know what is Kundalini, they know all about it, and they're just waiting for someone. They know about the prophecies made in India thousands of years back. That such and such thing is going to happen and that Kundalini is going to be awakened and this Sahaja Yoga, who is going to come – and all that. So it's already – they were prepared. But I mean westernized, who have been in Oxford, Cambridge, you see. (Shri Mataji laughing)

Interviewer: They forgot about it or they couldn't [wait]?

Shri Mataji: Oh, they didn't know, they didn't know, I mean, they became westernized, so they don't even respect their parents, they don't respect – they think all Indian knowledge is nonsense. I think Germans paid more attention to Indian knowledge than Indians themselves. Yes.

Interviewer: You said You started in the villages?

Shri Mataji: Yes, more in the villages, also in Bombay city, in Bombay city. Because My husband was there. And first thing I did was to go to Iran, because My brother was there. And there I started Sahaja Yoga. But those Sahaja Yogis are lost now, you know the situation. And then My husband got elected to this post. Does he know about My husband?

Yogi: Yes, Shri Mataji, we told a little bit.

Interviewer: I don't know exactly what he does in the United Nations, but I know he's a long term...

Shri Mataji: He's a Secretary General. There are 14 Secretary Generals in the U.N., one of them was Waldheim for political side, and My husband is for International Maritime Organization. And he got elected, so I went to London.

Interviewer: And that was in 19 – ?

Shri Mataji: 1973. But you know English how they are. (Shri Mataji laughing) But they are very hard nuts, I should say, but if you can crack them, they are very deep – very deep. I worked on seven of them for four years. In between I used to go to India, of course. And some of them had become hippies, very well educated, you see, all Cambridge, Oxford. They cracked down.

Then I met one gentleman from Switzerland – was tremendous. And he was travelling, say he came to Austria, then he went to other places, and he started Sahaja Yoga here. In Rome he was, in Switzerland. Also France there was another one from one of these seven ones. She went down and so it started. The only problem with Sahaja Yoga is that it's a living process. You cannot brand somebody as Sahaja Yogi, you have to become, becoming is the point. You understand the living process is something like a sprouting of the seed. The Mother Earth is there, the seed is ready and you put the seed in the Mother Earth – it sprouts spontaneously. 'Spontaneous' is the word for Sahaj.

Interviewer: And the first step of the process – from what I heard is to become your self, to find you – to open up this – ?

Shri Mataji: Yes, it is when we say to become, there is effort involved – this is effortless – you become, effortlessly. You cannot pay for it. You cannot be a member. It has to work, that's all. To give a simple example you can say any instrument, now we made

this instrument (Ed: microphone) it has to be connected to the mains, that's all. It's as simple as that. Is already there, provided for all. So this is the Kundalini we can say, which is now connected to the mains. That's all. And it has to be very simple. And is, because it is so vital.

Interviewer: What is the purpose that You try to bring that knowledge to the Western world, travel around to tell the people?

Shri Mataji: Yeah, the purpose is this: for Me East and West doesn't exist. The Western world has got the knowledge, say of the tree – but not of the roots. And they're seeking for their roots, but outside. If they do not get the knowledge of the roots they'll be destroyed.

Interviewer: You say You try to show them the roots?

Shri Mataji: Yes, I must give them that knowledge if I have. As you have some knowledge, say of science you would like to give it to Eastern world, in the same way I should give this otherwise they'll be destroyed. Is My concern. It's not that only the Western should be concerned about the Eastern. But Eastern should be also concerned about the Western, because they are complimentary to each other.

Interviewer: That's another kind of aid to develop.

Shri Mataji: Beg your pardon?

Interviewer: It's another kind of development aid that You give?

Shri Mataji: Yes, of course. (Laughter) Different kind of – ?

Yogi: Development aid. (Shri Mataji laughing)

Shri Mataji: Yes – true. Because we need nourishment. And for that nourishment we have to go to our roots. That is very much neglected in the West.

All western endeavours were based on certain principles. But principles are lost. And sort of everybody has become malignant, arbitrary. So, integrate them, they have to be nourished.

Interviewer: Another thing I would like to ask You is about if You are in newspapers here in Austria or in Germany it's a lot connected with Your healings, the healings that You did for the – it's called in medicine, it's unbelievable that someone can heal –

Shri Mataji: Yes, yes.

Interviewer: Cancer or AIDS just with his hands.

Shri Mataji: Yes.

Interviewer: Now, what I want to ask You, I heard there is a simple principle with what You can heal all diseases and illnesses.

Shri Mataji: Yes.

Interviewer: Could You describe that principle?

Shri Mataji: That principle is called in the medical terminology as Parasympathetic nervous system. As you know we have

autonomous nervous system within us. Who is this 'auto'? This 'auto' is the Spirit.

We develop physical diseases, mental diseases, spiritual diseases, because we start working our left or right sympathetic nervous system. Because we create emergencies in life, everything becomes an emergency, you see. And it is like this, you can say, these are the subtle centers. And this is the left and this is the right side. And from the subtle centers the energy flows to the left arm to the right. Now if you start using too much of this energy – and this is connected with the whole – then what happens? They get exhausted and shrink. And then the connection is lost. That's how you get diseases at different centers.

So these centers cannot be cleansed unless and until you allow your residual energy – Kundalini to be awakened.

Interviewer: To flow through.

Shri Mataji: Yes, it's – sort of – like the beads, you see. It passes through all the beads like that.

Interviewer: So, but that means – You said we create emergencies.

Shri Mataji: Yeah.

Interviewer: Because of that the connection gets lost.

Shri Mataji: Yes.

Interviewer: That means the roots for the disease is the lifestyle – how you live.

Shri Mataji: Yes also, and we depend either on our mental capacity – we have only mental capacity or emotional capacity. We don't have spiritual capacity.

Interviewer: Yeah.

Shri Mataji: And we try to – even for Yoga, people do all kinds of nonsense. They'll cut their tongues, they'll stand on their heads, they'll put nails into their body (Shri Mataji laughing) every sort of thing they'll try. And they'll stand on their legs – and all kinds of things they'll do. Stand on their heads, thinking that with the weight the Kundalini will rise, you see. (Laughter) It's an energy, an energy of pure desire. And the purest desire we have is that we want to become the Divine. And when this awakens that desire gets fulfilled. And all other desires are not pure.

They said that in general wants are not satiable, in economics, you see, in general they are not satiable – why? Because they are not desires. They are like a mirage – you run after one thing, today you want to have a car, then tomorrow you want to have an aero plane, then third day you want to have something else, goes on and on and on.

Interviewer: I have one last question.

Shri Mataji: Yes, yes, ask – any amount. (Laughter)

Interviewer: And that is the way how You are accepted in the Western world, I mean, I talked with You before about that, when You come here to Austria, You are sitting like on a throne, You have beautiful –

Shri Mataji: They have done it, not Me. (Laughter)

I can sit on the ground. I can sit in the jungles.

Interviewer: I know, these pictures, I mean these pictures which are put in the newspapers and who are sent maybe on TV they show You like that. And that makes the impression of You being – like Guru, like the one who also takes the money and who has a big, like youth religion. And have You been confronted with this opinion towards You? Being like one of them?

Shri Mataji: You see, it is – I leave it to them, I mean, they take photographs, I don't know what they take. And it's not such a publicity stunt, you know. I see, this is all publicity stunts, these people, the gurus. Actually, in My own lifestyle – I come from a royal family, Myself. My husband comes from a very rich family himself. You know My husband is highly placed in life. And I live in a much more lavish way than I live here. Must say that. What can I do? I was born like this. If I was born like a carpenter's son, as Christ was – I'm quite happy, I can live in the jungles, I can live anywhere. So, this is the lifestyle I have already, and they out of their love took flowers and things. So, I don't want to say 'No' to them – what's wrong in flowers?

So, this – you see, these people do publicity stunts. Because they are not sincere, they are not honest. I must say I have very much better [sofas than these are], don't I – in My house? (Laughter)

Very expensive carpets, I think I have Persian carpets, this that. So – and so many things I also give them. So many things, presents I give them, so many things. So, it's not to just please someone or to give a picture or to impress – not. Better to be presented as I am, make them accept the reality. It is not that you make up something like an actress, you see, some want Me to look like an actress. Some want Me to look like a Dalai Lama, with all wrinkles, you see, on My face. Some think I am a very happy person, so I must be an Ignoramus. Specially in France – first where I went they said, "Mother, You should never say that You are happy and joyous. You should say that You are miserable." I said, "Why?" "Because all the French are miserable." So I started My lecture with 'Les Miserables'. I said, "You'll be miserable in any case, because the kind of life you have – the style of life you are using – every night you must have your visit to the pubs and all that. And then you must have ten women in your lifetime and all kinds of problems you have, apart from that you always quarrel, fight, see only war pictures. How can you be happy? You have shut your eyes to all that is joy. See the nature, the beauty. So, you have to be miserable, but I am not. So it's not – we don't want to put any picture like that, because they'll be shocked tomorrow. When they will see Me in My – another style they'll be shocked. So I don't want to be hypocrite.

They have gained all this through their publicity, they have publicity department, you know, all these false people, publicity – because they earn money and they make publicity department. They have televisions, this that, you see. And in the beginning I would not even allow them to put My posters. I said, "Forget it. Just now let us have some more Sahaja Yogis."

So one has to be genuine and honest about it. And I believe that unless and until we take to proper, sensible married life they are not going to be happy people. That's why I got married. That's why I've children, I have grandchildren.

( ...part 2 – Ed: perhaps missing question... )

Interviewer: Thank you very much for taking the time.

Shri Mataji: I'm very happy you are so receptive. You see, you had to do good to people here. Specially in Austria and Germany I feel people – young people are under attack, absolutely under attack. Because they are so sincere, so – they are so thorough, very much, specially Germany, I think is very much under attack. So all kinds of things, you see such an assault from negativity. Now when I see the young generation in London, only in the south-east of London children below twelve years are taking to drugs – very serious type. Below twelve years of age. While there is so much of child abuse, every day you read at least ten cases of child abuse. I mean, just look at what we are becoming – worse than animals sometimes. You know, so many things that are happening in the West. You see the AIDS – I told them in America, "You'll get AIDS." I told them about the new disease that is this paralysis coming now. But they won't listen to Me.

Interviewer: When did you tell them?



Shri Mataji: 1973 – 74, I am sorry, 74.

Interviewer: And how did you know? I mean. (Laughter)

Shri Mataji: I know that. See, I know the end result of what they were doing. So obvious. And it's all a mental sort of a – mental ego. "What's wrong?" They'll all say, "What's wrong?" This thing – they have started this coloring their hair with some sort of a dye. So I asked them, "Why do you do that, because your eyes are becoming weak with that." So they said, "What's wrong? We want to be blind. How can you stop us?" And they've become blind now – what to do? (Shri Mataji laughing) You see, you can't tell them anything. They don't like it. In San Francisco you'll be surprised – the media refused to even publish an advertisement – put an advertisement. Because in the thing they had written that it helps you to overcome your homosexuality. They were very angry. And they said, "What?" He said, "We are all homosexuals here. And we don't want to listen to You." It's a possession, homosexuality is a possession. Just a possession. And if you're cured you become very normal. Over-sexuality is also possession and non-sexuality is also possession. These are all abnormal things.

And it can be helped, you see, over night people have given up drugs, you will be surprised, over night. Over night they gave up drugs, alcohol – over night. I never tell them, "Don't do this," because half of them would run away from the program, (Shri Mataji laughing) but it just happens to them. They just give up. It's like –

Interviewer: After a big public meeting with You – or?

Shri Mataji: No, after getting Realization. You know it's something very simple, it's like supposing you're holding a snake in your hand. I tell you, "Throw it away." You won't throw. If it is dark you can't see, you will think it's a rope. "No, I think it's a rope, I'm not going to listen to You," and you'll hold it tighter. As soon as the light comes in you throw it away. So you wouldn't like to walk in My light, you would like to have your own light. That's the best way. So I make you your own Guru. You don't need any gurus at all. (Laughter) He is now, he is a Guru himself, you should see how knowledgeable he is. Ask him, they are so knowledgeable – are they? Those people, who go to gurus only empty their purses and empty their heads also. They have no knowledge.

Interviewer: So, Your function is to switch on the light?

Shri Mataji: That's all. Simple – you have seen the point. (Laughter)

Switch on the computer and the light and everything is within you. And that too – there is no

obligation. It's just like one candle which is enlightened can enlighten many other candles, it's something simple like that. He can give Realization to so many. He can cure people, he can talk better than Me, perhaps to you. (Laughter)

Interviewer: So when do you think there is a point – will there be a point and You stop travelling around and you think there are enough candles You already lit, [say like this]?

Shri Mataji: I don't know, but according to a prophecy, one crore among – one crore is – 100'000? One crore? One lakh is ten thousand, 100'000, 100 hundred thousand, 100 hundred thousand – there will be one person in the beginning. But I don't think of the future, Just now I'm still all right. I'm now 65 years of age, I'm quite all right. Still I can work, I should work it out.

Interviewer: You travel all over the world? Or is there something You don't go to? You go to the Eastern countries like Russia?

Shri Mataji: Russia I've been, of course. Russia I've been. Russia will take to Sahaja Yoga in no time. They'll take to Sahaja Yoga in no time. It's very easy, because they're fed up with the –

Yogi: And there is Sahaja Yoga in Russia.

Shri Mataji: Already started, already started, already started. And another is China. Chinese are very wise people, they'll take to Sahaja Yoga in no time.

With My husband I've been to all these countries many a times. I've also – I've been to Chile and Bolivia. Bolivia there we have lots of Sahaja Yogis – Bolivia. And Argentina. America is the most difficult place, I think. They're rather idiotic people. (Laughter) Little idiotic, you know. Too much of 'I' makes you idiotic, you can't see point. All the false gurus have settled in America. All of them have gone and settled. And it's a very – sort of a [psychopath-fancy] with them. You go in a party – because I have to attend the other side also – and they talk, "Have you been to such a guru? He is very expensive, but very good." They talk like that. Now, very educated, good people they talk like that. As they must have a psychiatrist, they must also have a guru. So they go to guru, get problems and go to psychiatrist. (Laughter)

But I am expecting a very big change there, as it has already happened in Russia, there will be a very big change in America. I'm sure.

Gone thoughtless. (Shri Mataji laughing) No thoughts. That [should be last]. (Laughter)

Interviewer: I think that's all.

Interviewer: Oh my God! I'm very [happy].

Shri Mataji: He got it. He's got his Realization. Got it. May God bless you!

Interviewer: Very thank you, we took your time.

What's your name?

Interviewer: My name is Ernst Molden.

Shri Mataji: Is there some meaning? Does it mean something?

Interviewer: It means, usually there is – like an area at the Black Sea, in Romania now, which is called Moldawa. Now it is called Moldau. Has nothing to do with the river in Prague, but with that area at the Black Sea. That's where my [ancestors] come from. [Inaudible] Nobody knows it. [nobody wants it]

Shri Mataji: I see.

Yogi: And, Shri Mataji, 'Ernst' means serious.

Interviewer: [Inaudible] (Laughter)

Shri Mataji: Inside I'm very serious, I think, inside. Sometimes situations are very serious and precarious, you know. If Sahaja Yoga is established, then you can live in a very wonderful world of peace and harmony and joy. Even the children in Sahaja Yoga I've seen, they will come and sit down with Me as if we're having a cabinet meeting. And they'll tell Me about everyone of them, and what they're up to. And they will never quarrel among themselves. I never seen them pulling anybody's hair, beating anyone – they are so sweet. Very surprising. Such love. Now here we have people from so many countries, just now. It's such love and such feeling for each other. Such innate understanding, because you become collectively conscious, you become – which you are. Becoming collectively conscious is the point, this is the breakthrough. I would say this is the epitome of your evolution. This is the epitome, where you have to reach. Jung has talked about it. Jung – was he German?

Yogi: He was Swiss, Shri Mataji.

Shri Mataji: Swiss, Swiss. Jung has talked about it. For a Swiss to talk like that is a frightening thing. (Laughter) Swiss – oh God. Swiss are another race. Busy making money out of banks. Very difficult, very money-oriented.

Interviewer: Is there any country You like to go to most?

Shri Mataji: Go to most? Which one? I don't know. (Laughter) India, of course. India, because, you see, My family is there, you know that from all those points of view. But otherwise apart of India – I went to France many a times, I think, France. Because that was the gate of hell. France was very badly out. France I went many times. Maximum I think, My journey was to France. That's different now, France is very different. There are very nice beautiful people, so many of them. Beautiful. Beautiful young people, you see. They see it now so clearly. It's the young, who are going to see it. See, old are so difficult and they can't understand it – can't understand. They don't want to change also, they have given up. If you got to France in Paris you'll find most of them sitting outside on the roadside. So they were talking something. So I asked another Sahaja Yogini, "What they are talking?" She said, "They are waiting for eight stars to meet, so the whole world gets destroyed." They were only waiting for that. (Shri Mataji laughing) Just imagine. They have no hopes, no hopes.

Interviewer: Did you have success with the change in old people. I mean, that You...

Shri Mataji: Now, of course, I mean there so many old people also.

Interviewer: So they've finished up and they have closed [inaudible].

Shri Mataji: Of course, we have many old people also in Sahaja Yoga, not that we don't have. But you see, the lifestyle is such that in the West old people do not mature, you see, in a natural way. They do not mature. Like a fruit has to mature, you see, when it grows – maybe. So they do not mature. They want to remain young – immature. America is the worst. America is the worst one. 80 year old people – actors and actresses, would like to dress up like 14 year old people. And they go for a shake dance, when they're already shaking. (Laughter)

And that's why the young people have no respect for them. You know, they are not matured. Of course we have many old people in Sahaja Yoga, very wonderful people, no doubt. But I would say that – I don't know, because of war, whatever it is, the people have not matured as they should have. Indian people are different, Indian old are very matured – young are not. Young are just copying you, here in the West. You see, if you color your hairs, they will also color. If you wear jeans, they'll wear jeans. If you make holes in your pants, they'll make holes like that. They don't know why you do it. So Indian young people are not so good.

Yogi: Shri Mataji, may I say something in this context? Because we discussed it once. And the reason we found out was that since you are over-emphasizing sexuality. And then you are getting older – of course it goes down, but since it is so important – everybody wants to stay young. This is one of the reasons why we don't want to become old and be proud that they are old and wise.

Shri Mataji: Of course, I mean, you know, that's not the only job you have got to do.

Yogi: I know, but this stupefies the mind.

Shri Mataji: We are not only sex points, you see. I mean, we are much more. I mean, any animal can do it, earthworms and everybody. (Laughter) What is so great about it? In India, I think, they are experts, the way we are producing children. But here, I don't know, it has become like a – sort of a big ordeal, or something. I don't know what is there so great about it? It's a very natural thing. Because you think about everything, you know. Even going to the bathroom you think ten times. What is there to

think? Go and have your bath – finished. So that's everything you start thinking about, you see, then everything becomes – anything that is natural becomes so difficult.

And so such a tendency towards, you see, becoming natural also. They want to become natural also. But they don't know that their brain has become artificial. So to take to natural things you have to become a Realized Soul, otherwise you cannot. This brain is so modern. You see, like one boy had hairs, you see, all full of lice, this and that. So I said, "What are you doing? Why don't you comb your hair?" He said, "Because I want to be a seeker." I said, "You are, you don't have to announce like this. You look like a primitive man." He said, "I want to be primitive." I said, "You cannot, your brain is so modern – by wearing these things you are not going to become primitive. Your brain has to become natural – spontaneous." That's what it is. That now we have gone too far into our mental expressions and mental projections. We have to come back a little bit. But that's not necessary. In Sahaja Yoga you'll do it. There, you just do it. You just do it, you see.

I was telling them yesterday I met a lady and she came to Me. She had brought a letter telling Me what all she did. I was shocked, you know. I mean, as if she went to hell hundred times and came back. Said, "Wawa, what a person she is." I said, "All right, I'll try." The Kundalini came up, she got her Realization. Say, about eight days later I met her at the airport, I was coming, so she came to see Me off. I couldn't recognize her. She was a changed person. Absolutely changed. Just works. That's your mother. Kundalini is your Mother. She works it out.

That's what I'm saying, we should find out our roots – very important. And absolute, the point that is absolute. It's all relative, we live in a relative world. That's why people take to fashions, you see. I mean, today once a fashion starts, so as one entrepreneur has put something forward they do it. Then they suffer. So they'll start another fashion. Every day they turn you – all the time, according to their own wishes and these enterprises that they have. People go on changing from one to another, one to another, like mad. They've no roots.

In India, supposing they tell ladies, "Don't wear your saris." "Oh, tell us another, we know this is the best dress for us. No, nothing doing." They won't listen.

Interviewer: But isn't there a danger in India though – that they lose their roots now?

Shri Mataji: Oh, very much.

Interviewer: The young people would wear anything like the western [people]?

Shri Mataji: I mean, you see, we have problems, but of a different type. We have horrible problems. Very corrupt, India is very corrupt, extremely corrupt. And this democracy, I think, according to them cannot work it out – corruption. Democracy, corruption, money goes hand in hand. And communism, discipline and fear goes hand in hand. Both ways it's just the same – to Me. Whether you are communist or you are democrat – one moves to the left, another moves to the right. Makes no difference.

Ascent is the point.

Interviewer: Is that what You call the 'I believe'-ideologies?

Shri Mataji: I-believe-business, I-believe-business, everybody 'I believe'. Who are you? You believe?

I mean, if I say that they'll be angry, but I would say, "If you believe into something who are you to believe? What have you done in your life? Just given big, big lectures – so they become big people. What good have you done? What benevolence have you brought?" That's the main point. Principle is this – what benevolence have you done to people?

And that's how people delude, you know, delusion is there. Public gets so much delusion about things, in a way. In India, you see, the bureaucrats are all westernized, absolutely. And they live in Oxford or Cambridge, bureaucrats. There they think Gandhiji was

a fool inaudible()– really, to be very frank. They don't think he had any practical sense.

Mao tried to use Gandhiji's lessons – Mao. He did, because I've seen that. But then, you see, they thought that it's not very successful now. Because they think he did not get sufficient money. And they only had discipline. But one of the two they'll have – either they'll have discipline or money, one of the two.

But in Sahaja Yoga you have satisfaction. An innate discipline. Innate discipline is the point – innate, comes from within.

I hope your paper will publish all this, your editor will agree.

Interviewer: That's a lot You said, actually, how I bring that in a story? (Laughter)

Shri Mataji: You know I have seen many young people and in Switzerland there was one fellow who came. And he wrote it so beautifully and he gave it to his editor. And the editor wrote, "Our correspondent had a crash with Shri Mataji and we don't know what he has written," and all that. So the whole thing went against Me, in a way. Poor fellow, I hope he didn't lose his job. Because that's what I said – these people with their ideas.

Try, try. (Shri Mataji laughing & laughter)

Best of luck, May God bless you! May God bless you! Nice meeting you.

Interviewer: Unclear() Good bye.

Shri Mataji: Good bye, May God bless you.

He is from France, is he?

Yogi: No, from Vienna Shri Mataji.

Shri Mataji: From Vienna?

Yogi: Yes yes.

Yogi: We make a copy Shri Mataji for unclear(), he said he give it to me so that in case he couldn't get everything in the right thing unclear()

Shri Mataji: Alright, please. Do what you like.

When did you come Avyan?

May God bless you. Everything fine? Because for overtaking I haven't received a letter. And my unclear()

Unclear discussion with yogi.

Shri Mataji: Have they come down now here for the puja and the people are arrived from Switzerland?

Yogi: I think they went straight to the puja place Shri Mataji.

Shri Mataji: Oh I see. They are already there.

Yogi: Ya. Now its ten to eleven, we need little bit more than half an hour to drive there.

Shri Mataji: Alright.

So you all should proceeed unclear() and I will be joining you. Unclear()

May God bless you, very good, excellent Kundalini, May God bless you. Good.

Yogi: Bolo Shri Mahamaya, Shri Dakshina Murthy, Shri Adi Shakti Mataji Shri Nimala Devi ki Jai

Shri Mataji: unclear (so precede them) and everything worked out in time.

Yogis: Yes Shri Mataji.

Shri Mataji: But he was quite satisfied. Unclear (think he was positive also, very..),

Yogi: He is a unclear() son from a born to a very famous unclear() very rich man but he cought bankruptcy.

Shri Mataji: His father?

Yogi: His father was controlling all day the printing of the news paper.

Shri Mataji: Really?

Yogi: Yes, big news press and then his father re thinking his whole life, and he was writing a nice book more about the inner value, He changed, that was bring him a very good unclear()

Unclear()

Shri Mataji: We had some journalist from Belgium. Haven't they come?

Yohan aren't they come?

From Belgium we had some journalists who came to Pratistan.

She is here, working, she is unclear(Jewel/Joyel)

Shri Mataji: Thy published something against Rajnish, I think they are three or four of them and it was all there. she is there, isn't she?

Yogi: unclear(Jewel/Joyel)

Shri Mataji: You finished your china trip? Was that nice? Yes it all came. Came in the news paper what you wrote about Rajnish. Good. He is dying now poor man, he need to die now finished. Take his name and it went wrong.

Yogi: It's in there in the list Shri Mataji about Rajnish. Ya ya ya.

Shri Mataji: on the list.

Yogi: ya ya ya, unclear()

Shri Mataji: Shivaji is here sitting unclear()

Yogi: Yes, we have to restore him because it was quite broken into pieces but they are doing a very good job because you cannot see them unclear()

Shri Mataji: Oh you can't

Yogi: No no

Shri Mataji: That's all now. So, I can go upstairs now just to change my saree?

Yogi: Yes Shri Mataji

Shri Mataji: Thank God you didn't take him to the room. Otherwise he would have asked me more questions. Even this one upset him. They want to have a saint, you see like unclear() hanging in the air you see without any hair, without any limbs, without any legs, just hanging. That's the unclear()

Hi there, are all unclear (eating/waiting), what were they doing here? What are you doing here? May God bless you. All of you, you just waiting outside? But in the puja you are all going to sit quite. Nobody is going to run about alright? They have understood now.

Yogi: They understood Shri Mataji, they all speak English.

Shri Mataji: They all speak English? Good. This boy have very good unclear() outside

These are artificial flowers? Are so beautiful.

Yogi: unclear()

Shri Mataji: Very beautiful. They are making it very nice. Unclear()

## 1988-0609, The science of the roots

View [online](#).

9 June 1988

The Science Of The Roots

Public Program

Austria Center Vienna (Kongresshaus), Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

Public Program. Kongresshaus, Vienna (Austria), 9 June 1988.

I bow to all the seekers of truth.

Yesterday I was happy that so many of you have felt the Cool Breeze of the Holy Ghost. This is the All pervading power of God's Love about which all the scriptures have written. But in modern times because we never felt this Breeze we have even denied the existence of God. But once you get connected to this Divine force, then it starts working through you in such a wonderful way, that you are amazed.

As you see this instrument (ed: microphone) that I have here has to be connected to the mains. In the same way every human-being is to be connected to the mains, and that is this power which I am talking about. This is what Christ has said that, "You have to be born again." Now in India we call a person who is a Brahmin, the one who has known this Brahma, the All pervading power as dwijaha - meaning twiceborn. And even a bird is called as dwijaha in Sanskrit language meaning twice-born, it is an egg-first and then it becomes the bird. But we have many people in India, just brand themselves as Brahmins, though they are not twice-born. In the same way you find it everywhere that they just take a pride, "I am this, I am that," but they are not. If you are a twice-born person, then you have to feel this All pervading power. You have to feel the centers, your own centers on your fingertips - one, two, three, four, five, six and seven. Precisely - there's no doubt when you feel them, you know what's wrong with you or wrong with others.

Now supposing you are feeling the pain here. Now, these are the centers of your father. And this is the finger that shows Vishuddhi chakra here. If you then telephone to your father and ask him how is he, will tell you that he is down with very bad bronchitis.

This is the science of the roots. As I told you that we have the science of the tree, but not the science of the roots. This science does not change, it's absolutely precise. And is so effective and efficient, that it works faster than even lights. Because the whole cosmos is connected. Is all being vibrated with this power. You see this power as small comas after Realization in the sky. You see various things after Realization. And you have to know what those things are.

My work is only to decode it. And then you have to verify that what I have decoded is there or not.

Anybody can get this knowledge. It has no limitation of any cast, creed, or race, religion or nation. Everyone has this residual power of Kundalini in themselves. And you can see in some people this Kundalini pulsating like a heart in the triangular bone. And this triangular bone is called as Sacrum, meaning sacred. That means the Greek have given this name to this bone knowing that it contains the Kundalini.

Even the word Athena - Atha in Sanskrit means primordial. So that's the Primordial Mother is Athena. I can give you thousands and thousands of examples of quotations. But best thing is to face the truth yourself, and see with yourself. People are advertising, saying there is a New Age that has come. The people of New Age are just the same like all of us. What is so special about them? If you have to go to their programs you have to pay. And they say, "We can clear your chakras." But how can you clear the chakras unless and until the Kundalini is awakened?



When I went to America they said I must make copyright of all My lectures. Because I have to use My knowledge and make some organizations. I said, "Let them do it, very good." Also if they can rise the Kundalini, nothing like. But they cannot, they cannot. Unless and until you became realized souls and know all about Kundalini you cannot raise the Kundalini. All those people, who are singing so joyfully here can do it. All those, who will get Realization among you also can do it.

William Blake, who was a great poet from England, has said that God - God's men, Men of God will get their Realization, and they'll make others realized. This He said 100 years back. Now we have to see one thing, that those who say, "We are this and we are that," what is the speciality? Supposing you are a Jew, you are a Christian, you are a Hindu, you're all just the same. What is the speciality? Somebody says, "I go to this guru, that guru, this one." But what is the speciality? They are all suffering, they're all having diseases. They don't know anything about their inner being.

So a person who is a twice-born has to be something very different. As I told you yesterday, I'll tell you today about what happens when the chakras get enlightened. The first chakra is the chakra of purity, of holiness, of auspiciousness. We are born with auspiciousness, we are holy. There is no original sin which is attached to us. The original sin was done by Adam and Eve that they disobeyed God Almighty. If they had not disobeyed, we would have only shortened this event of New Age. There would have been no necessity to have all this evolutionary process to take this long route to come to the point.

So we come to conclusion in this manner that if the prophets and incarnations have proclaimed that there is an All pervading power of Divine Love, let us find it out first of all. It is very unscientific to deny something without finding it out. And it's very dishonest. Unless and until you have finally found it out how can you say that it does not exist? But atheists are all right. Because they have not found anything, so they are saying, "We don't believe in it." It's that, all right. So whether you believe in it or not makes no difference. Blind faith is not [in it ?]. You have to get it yourself. It's clearly said by all the saints. I mean the real saints. Like Guru Nanaka has said that, "Unless and until you find it within yourself it's a all confusion." Kabira has talked about Kundalini, about Sahaj Samadhi, he has talked all about Sahaja Yoga. Gyaneshwara in India has written a complete chapter on it. Even in Koran there is such a lot about the resurrection - the Kiyama.

But like politics, religion also has become a theory. And Adi Shankaracharya calls it Shabdajalam, meaning the 'net of words'. So he said, "Mother, take me out of this net of words."

Now let us see the principal of politics also - very interesting to see. Now in politics we believe in the democratic countries that we all must have individual freedom. They think that individual freedom is above everything else. But what about the collective freedom? If you go to America you can't wear any ornaments, you can't take your purse in your hand. Everybody is standing with a gun around the corner. All kinds of funny women are at the corners, you can find it even here. Very aggressive sight, I tell you, horrible - you feel like vomiting. But they have individual freedom (Laughter) to do it as freely as they want. To kill as many as they like. So this is all self indulgence. Accumulating money as much as you like, if the rest starts dying, doesn't matter.

So democracy goes hand in hand - or capitalism goes hand in hand with money. Also corruption follows. It has to be corrupt, you can't help it. As long as you are not caught in the law you are all right.

Now take the communism - because I have been to all communist countries also. There the collective freedom is more important than the individual. Now the individual becomes weak. When those people come to free countries, they'll drink like fishes. (Laughter) In Arab countries they are not supposed to touch drinks. Even Sikhs - that was the highest, because Nanaka was the last - they said that, "No drinking, no smoking." But if you see in England, they drink much more than Scottish men. (Laughter) Same in India, see, they say that God resides in everyone in Hindu philosophy and they have such horrid cast system.

So the collective cannot be strong unless and until the individual becomes strong. But when you want to make the individual strong, they go astray, they go mad. In America you feel that every third person is off his head. (Laughter) Then - you know - their eyes are twitching, the noses are twitching, the whole body goes (Laughter) - so nervous. If they have individual freedom, why should be that nervous? Now in this individual freedom they have created AIDS, drugs, every sort of nonsense. So they realize

some times, of course, that, "We should come to the center." But still they miss the point.

We can say, this is the right side movement, which is disciplining and collective and the left side movement is individual. So I met a very important politician in London, she said that, "Now we are fed up of left and right, we have to be in the center." But I said, "You are static in the center." But she said, "What shall we do?" I said, "You should ascend," that's what it is.

They all these theories are now standing before us. You see the fundamentalists, you see all these religions, we see all this hypocrits, and on the other side you see the politics. All in a confusion for any sensible man. We have created science, all right, science, science, science - so what? There's an atombomb like a devil sitting there. What is the epitome of science, all kinds of destructive weapons. So what has happened is that when you put your mental projection it just moves linear, and attacks you back. So the human awareness has to take a new dimension, the dimension of spiritual awareness. This is the breakthrough, which has to take place when we have to become the Spirit. We have to become the Spirit and when we become the Spirit, then what do we see, that we are absolutely integrated.

I would say, that I am a capitalist or I am a democrat, I am - because I have powers. But I am a real communist, because I can't enjoy My powers unless and until I give it to you. I have to share with you. Otherwise I am not happy with Myself. So these both things meet when you become the Spirit. You do not move in a linear way, but you are like rays going from the sun from all sides. No more you take, you just give. And enjoy your generosity, enjoy all the righteousness, enjoy the bliss and the peace within you.

Now the diseases fall onto us is this way that we have within us centers which are made like this (ed: Shri Mataji puts both hands together) This is the left side and this is the right side. The left side is the one that looks after the emotional side, the desire side. And the right side looks after your physical side and your mental side. When you go to the left or to the right too much then you break the relations with the whole or you get constricted. Your power gets less, because all the power is flown out. So imbalance is built in us as problems on our chakras. And that's how we suffer.

Now the Dharma - all the religion that is established by great prophets - starting right from Socrates, [Sai Natha ?] up to Guru Nanaka - you can say that that all is just to establish a balance within us. Moses, Abraham, all of them did that. They all tried to give us the idea of balancing, of temperance ??? within us. For our ultimate purification.

Now, all this balance we have lost. On the physical level, on mental level, emotional level and also spiritual level. Going to fake gurus, having false ideas. We have lost in those wildernesses. Now, the only thing we have to do is to raise your Kundalini. When the Kundalini rises, it passes through these centers and puts them right, energizes them, gives them energy and pierces through the fontanel bone, so that She gives you the connection with the All pervading Power.

So most of the diseases get cured in no time, and all the habits drop out. You are not slave of any temptations, and an innate morality is born within you. When they don't have to say, "Don't," they just don't do it. So this is just at your doorsteps. But there is one small thing, that in Sahaja Yoga you cannot pay, you cannot - you don't have to put in any effort, but there is one thing - that you have to become. You have to have your vibrations pure - [high ??] as they call it - pure. And you have to know all about Kundalini and vibrations. And that is how you are called a Sahaja Yogi. It is a state, state of personality, which is collectively conscious. The consciousness is on your fingertips. So that you can feel everybody's chakras. And a tremendous compassion and concern starts flowing outward and inside. But this compassion acts. You don't have adulterous eyes any more. And you get pure eyes, light in your eyes. Such a person even with a glance can do miracles. But such a person is very humble, [honestly made ?], and loving. It's such a joy to give Realizations to others. Now when you get Realization, you can give to others. Happiness and unhappiness are two faces of one coin, but joy is absolute. So you fall into the ocean of joy. And then you become the witness of the whole drama. Your attention becomes active. You pay attention to something and that works, that acts. Above all you know the absolute truth. No relative understanding. You lead a very healthy life.

Somebody asked Me today, "Mother, how can it be so easy?" It is easy, because it's so vital. Like breathing is so vital. You don't have to go to your guru to ask how to breath otherwise we will all die. In the same way today it is so vital, so important to get Realization.

Now, forget about the past. Forget about your past lives, this Karma Yoga, this yoga, that yoga. Forget it. When the Kundalini rises and passes through the Agnya-Chakra then your all your problems are sucked by Christ. And you don't have to suffer at all. All your sufferings are over.

There's a question about how the saints have suffered? Most of the saints have been certified people. Like a temple can certify somebody as saint or some organization can call it a saint or something like that. They are not real saints. Real saints are the ones which are sent by God and certified by God. They don't suffer. They don't have to suffer. And you won't have to suffer any more.

The world has to be saved. It's a big responsibility. Your children are to be saved. And we have to make a new generation of a new race.

Thank you very much!

I'm sorry, you all have to take out your shoes before we go in for meditation.

There's one question some person has asked about severe types of bronchitis. Who is the gentleman who has said he has got very bad bronchitis? So he come and see us here, later on.

You are? All right. Please be seated we'll see him after the session, all right ?

Is there any question left now?

What?

Now, somebody said that when he puts these two fingers (ed: thumb and indexfinger) he gets a Cool Breeze. That means these two fingers are not all right. There is no need to close any fingers in Sahaja Yoga. So you have to keep - all these Mudras - all these touching of fingers has a meaning. We also use that when there are problems. We also use Hatha Yoga exercises whenever it is needed - whatever is needed, there is a science behind it. But normally they are not so much needed.

Somebody was asking a question if I was the Holy Ghost that Christ has promised to send. I've told you already I'm not going to tell you about Myself. Because Christ was the only Son of God. And He is the gate and He is the path. But [inaudible ?] have crucified Him. Human beings are very funny. False people say, "I'm God" - they start worshipping. When Rajneesh said he is God everybody was worshipping him. But a real person says something they'll murder the person. So I want you to find out about Me, but first of all find out about yourself. Because I still want to work, I don't want to get crucified. (Shri Mataji laughing)

So, most of the questions I have answered, I think, in My lectures.

If there are any other questions left you can come to our follow-on program and ask them. But any amount of questions you get answering is again the same net of words. You have to get your Realization, which I cannot guarantee you. Which you should get - that's My desire. That's what I want. It should work out.

Those who don't want to have their Self Realization should please go away, because as it is I cannot force it. But if you stay here you may disturb other people. So to be civil you should go, if you don't want your Realization.

I've requested you to take out your shoes and put them parallel on the floor. Now put both the feet apart from each other as these represent two channels within us - left sympathetic and right sympathetic. So the problems of these two sympathetic nervous system will pass out to the Mother Earth. Because She is very kind and She sucks in all our problems.

So, please put your left hand towards Me like this. Because this represents your desire to get Realization and the right hand represents the action. Of course you don't have to do anything but I'm just doing this for you to know how later on you can always raise your Kundalini.

Because in the beginning it's a very thin - just like your hair - the energy flows onto the top of your head. And then when it opens it a little bit the grace falls onto your sympathetic nervous system, relaxes your chakras and then more energy starts flowing. But you can help later on raise your Kundalini more. Like the sprouting of the seed is spontaneous - effortless, but later on you have to look after it till it becomes a proper tree.

All right. Now please put your left hand like this. Sit very comfortably. Don't push your head backwards or forwards, but be in the center, no pressure on the neck. And first and foremost thing is that you must forgive yourself. Your body is the temple of God and you should not get angry with yourself. You should feel very pleasantly towards yourself.

Now, I'll show you which chakras to be touched, one by one. We are working only on the left hand side with the right hand.

Now, put the right hand on your heart where resides the Spirit.

Now, put this right hand on the upper part of your abdomen on the left hand side and press it. Now here is the center of your mastery. When this center opens you become the master.

So now, you take it down in the lower part of your abdomen on the left hand side. This is the center through which we work out the pure knowledge of Kundalini and that of Divine laws.

Then again we go back, put our hand on the left hand side on the upper part of your abdomen and press it hard.

Then we go back again on the heart.

Then we put our right hand in the corner of the shoulder and our head from the front side like that. And turn our head to the right. Hold it tight. This is the center which is always caught very badly. This is the center which makes us feel guilty. Please forgive yourself. You are not guilty at all, you are the epitome of evolution. Don't judge yourself. God will judge you in His compassion.

Now, put your hand on top of your forehead and press it on both the sides like this. This is the center of Christ, of forgiveness.

Now you take this hand on the back side of your head and allow your head to rest on it, put all the pressure.

Now stretch your hand - fully. Put the center of your palm on top of the fontanel bone, which was a soft bone in your childhood - like this. And put the left hand towards Me, bend your head and press it seven times your scalp slowly, slowly clockwise. Seven times.

That's all now. So we start.

We start it now by closing our eyes and putting our left hand towards Myself. Please put both the feet apart, and also you can take out your spectacles or anything that is heavy anywhere.

Now close your eyes and don't open them till I tell you. Close your eyes. Put your right hand on your heart. Ask the question, a very fundamental question to Me - you may call Me Shri Mataji or Mother, whatever suits you. So here you ask the question, a very fundamental question, "Mother, am I the Spirit?" It's like asking the computer. Ask this question three times please.

Now, if you are the Spirit you are the master of yourself. So, now please take down your right hand on the left side of your stomach and press it hard. Here ask another question which follows, "Mother, am I my own master? Mother, am I my own guru? Mother, am I my own guide?" Whichever you like, you ask this question three times.

Now, take down this right hand on the lower part of your abdomen on the left hand side and press it hard. Here you have to say, because I cannot force, it's your freedom which is to be respected. You have to say, "Mother, please may I have the pure knowledge? Mother, please give me pure knowledge." You say it six times, because this center has six petals.

Please put your right hand on the lower part of your abdomen on the left hand side, some people are not keeping it there. And say, "Please Mother, give me pure knowledge of the Divine." Say it six times.

Now, raise your hand in the upper part of your abdomen on the left hand side and press it. This is the center of your mastery. Because you have asked for the pure knowledge Kundalini has started moving. We have to help open this chakra - this center. With full confidence in yourself please say ten times, "Mother, I am my own master." Ten times please.

Now, raise your right hand on your heart and say twelve times with full confidence the fundamental truth about yourself, "Mother, I am the Spirit." Please say it twelve times.

You have to know the Divine is the Ocean of Love and Ocean of Bliss, but above all it is the Ocean of Forgiveness. So, whatever mistakes you commit are not greater than this Ocean. So forgive yourself. Forget the past. Please now, put your hand, right hand on the corner of your neck and your shoulder and turn your head to the right. This center is caught when you feel guilty. So, please say 16 times with full confidence in yourself, "Mother, I am not guilty at all." If you still think you are guilty, you better have the punishment of saying it 108 times. (Shri Mataji laughing) I have already told you that you should be pleasantly placed towards yourself.

Now, stretch your hand on your forehead across and press it on both the sides. Now here you have to say, "Mother, I forgive everyone." Not how many times, but from your heart. Many people think it is difficult, but it is a myth. If you don't forgive or forgive you do not do anything, but if you don't forgive then you play into wrong hands. So please say it from your heart. Yesterday everybody did not say it from their hearts. That's why they couldn't get their Realization. You say it, sincerely that, "Mother, I forgive everyone." Just say that. It's the greatest weapon you have got.

Now, please take your right hand on the back side of your head and place your head upwards, holding it with your hand. In this center you have to say without feeling guilty, without counting your mistakes, for your own satisfaction, "Oh Divine, if we have done anything wrong, please forgive us - or forgive me." But don't count your mistakes.

So now, stretch your hand and put the center of your palm on top of your head and stretch your fingers, press it hard, as much as you can easily, and turn it seven times clockwise and hold your head bent forward.

(Shri Mataji blowing into the microphone)

Now, please take down your hand. Please open your eyes.

Now, put your right hand towards Me like this. Bend your head and see if you get a Cool Breeze out of your head. Above, get it above.

Now, put the left hand towards Me, bend your head and see with your right hand if there is a Cool Breeze coming out of your head.

Now, put your right hand towards Me. And see again, bending your head, with the left hand if there is a Cool Breeze coming out

Now, raise both your hands in the air and put your head back - and ask a question, "Mother, is this the Cool Breeze of the Holy Ghost? Is this the All pervading Power of God's Love? Is it Brahmachaitanya? Is it Ruh?" Just ask these questions in your heart.

Put down your hands please.

Now, those who have felt Cool Breeze out of their heads or out of their hands please raise both your hands.

All of you have felt it. May God bless you!

But now you have to attend our follow on where you don't have to pay any money - nothing. But you mature your Realization. You have to respect your Realization. And you'll understand about it. Supposing somebody gives Me a Schilling and I do not spend it - how will I know its value? In the same way we have to use this power. For yourself and for others.

First thing that will happen to you is that you feel very relaxed. And sometimes they feel on top of the world. But still come to the follow-on and establish yourself. Otherwise the Kundalini may fall down, if it is not established.

May God bless you all!

If you want to meet Me you can come to the stage.

Shri Mataji: So, how are you?

You feel guilty. Why do you feel guilty? Don't feel guilty. Just don't feel guilty.

You have it, you're so cold, just see. All right?

Are you feeling the Cool Breeze or not? That's all. (Shri Mataji laughing) Now you will know what it is, you have to use it. Then you will know it. All right?

[inaudible ?]

You felt the Cool Breeze? No? What's the matter?

[inaudible ?]

Sahaja Yogi: He's an architect, Shri Mataji.

Shri Mataji: Architecture? Ask a question, "Is God the architect of all the architects?" You have been to some guru before? Are you feeling it now? So, remember that God is the architect of all the architects.

Did you feel it? Good, good. Nice, nice. May God bless you! Did you feel the Cool Breeze in your hands? What's the matter?

[inaudible ?]

Sahaja Yogi: She works too much in the garden.

Shri Mataji: You should use gloves. Gardening is good work but you must use gloves, all right? They hurt you? Now you use your gloves, your hands are important, because now the Cool Breeze is coming in, all right ?

[inaudible ?]

Sahaja Yogi: He feels cool, but numb. He feels block on this finger.

Shri Mataji: That's because he feels guilty again. This is the center for feeling guilty.

Sahaja Yogi: He smokes.

Shri Mataji: And then you feel guilty after smoking. (Shri Mataji laughing)

Sahaja Yogi: He wants to stop smoking.

Shri Mataji: You will. Whatever you feel like, you will stop smoking. It's good, you are a seeker, you will stop in no time.

[inaudible ?]

Shri Mataji: What do you do?

Sahaja Yogi: She is a teacher.

Shri Mataji: Ask a question, "Mother, are you the teacher of all the teachers?" Just ask the question three times.

You've got it. You have got the Cool Breeze now?

[inaudible ?]

Shri Mataji: Are you catholic? Then ask the question about the Holy Ghost.

Now try to recognize. It starts. May God bless you!

Now you have to come to the follow up and become an expert.

[inaudible ?]

Felt it or not? Not so much.

Seeker: Allah ho akbar.

Shri Mataji: Feel it? The connection is established.

[inaudible ?]

Shri Mataji: So, how do you feel?

Sahaja Yogi: She said she isn't sure. She doesn't feel very much.

Shri Mataji: What does she do?

Sahaja Yogi: Programming - another computer specialist.

Shri Mataji: Put your hand on right Swadishthan. Ask the question about the computer.

Seeker: Shri Mataji, are You the computer of all the computers?

Shri Mataji: All right?

Sahaja Yogi: It's cool. Yes. She says it's cool.

Seeker: Shri Mataji, You are the computer of all the computers.

Shri Mataji: Better. The heat [is coming ?]. Now better? I'm giving you cool and I'm [coming hot ?]. (Laughter)

All right. So now it's all right? Feeling the Cool now? All right. On your head?

Very good. Excellent. So now you've become a real computer. You can ask a question and you get the answer. Because you are the biggest computer that God has created, you see. It's all programmed. Do you understand? Everything is programmed - you ask a question and answer is there. All right?

[inaudible ?]

Shri Mataji: Have you been to a guru or something? Put your hand here (ed: left Nabhi). Say, "I am my own master."

Seeker: Shri Mataji, I am my own master.

[inaudible ?]

Shri Mataji: May God bless you, My child, may God bless you!

[inaudible ?]

Shri Mataji: And tomorrow I'm going to Graz. And [we ?] are going to work it out there. I had such a nice time and [met ?] such nice people. They all got their Realization and are very much with us. Now we have so many people in Austria. It's a great thing. So - long live Austria!

[inaudible ?]

Shri Mataji: Enjoy it. [It's the big part. ?] enjoying each other. We have to show the world that all the Sahaja Yogis can live very happily with each other. Cleanse yourself, do meditation, cleanse yourself. And you'll be all right.

[inaudible ?]

Shri Mataji: All right.

Sahaja Yogis: Sahasrara Mantra

Sahaja Yogi: Bolo Shri Jagadamaba Shri Dakshinamurti Shri Adi Shakti Mataji Shri Nirmala Devi ki Jai !



Shri Mataji: May God bless you all! May God bless you all! May God bless you all!

## 1988-0609, ORF Radio Interview and Workshop

View [online](#).

9 June 1988

Interview

Vienna (Austria)

Talk Language: English | Transcript (English) - Reviewed 1988-0609 Radio Interview and Workshop

Interviewer: Ask you to tell me first to give me a basic definition of what's your work in.

Shri Mataji: Sahaja Yoga.

Interviewer: Yes. What is it? I main idea of it?

Shri Mataji: Sahaja. Saha means 'with'. 'Ja' means born. Born with you. That is spontaneous. Yoga means union with the Divine. Now many people in modern times won't believe there's anything like this. Supposing I say there is. Keep an open mind of a scientist you must accept it as a hypothesis to begin with. Now we have a Divine power, a very subtle power everywhere but we can't feel it. With our human awareness we cannot feel it. With human awareness we also don't not know the absolute truth. [even in a relative way.] So there has to be a break-through and the break-through has to take place in our universal [consciousness] And Sahaja Yoga is the method which gives you that break-through.

Interviewer: How does it do this?

Now within us is placed an energy which we call as kundalini in Sanskrit language, which is a residual energy in the triangular bone or the sacrum, also means sacred bone, so maybe the Greeks knew about it. It rises like a primule in a seed, passes through six centres and pierces through the last one here and gives you what we call as self-realisation, or real baptism, here. That's what it is. And then on your central nervous system you can feel it, the existence of this all-pervading power.

You can feel all around you this cool breeze. And you can feel on your fingertips your own centres which are subtle and the centres of another person, which Jung has described that one has to be collectively conscious. It's a happening that has to take within ourselves. It is not mental. It's not mental. It's not physical. It's not emotional. It's beyond that.

Interviewer: How do you take to it [unclear]

Shri Mataji: [Take it] medically you can say as human beings [unclear] on the central nervous system. But the parasympathetic system is the one which brings them back to normal. Supposing you want to run. It's an emergency. Then your sympathetic goes into action. You run fast. Your heart becomes really fast and it comes to its normal state by the activity on the parasympathetic which is in the centre.

When the kundalini rises she nourishes this parasympathetic nervous system and you become in charge of that. You can handle your parasympathetic nervous system.

Interviewer: How do you induce this rise of the kundalini in other persons.

Shri Mataji: There's no technique about it because it is a living process. It is spontaneous. It's something like a seed has to be put in the Mother Earth so it sprouts. It's that simple. Even if you put your hands towards Me like this you can get your realisation.

Interviewer: This is a wonderful example to place the seed into the soil.

Shri Mataji: Yes that's it. Spontaneous. It's a living process.

Interviewer: Isn't it a bit like you want to grow it faster and therefore you pull it from the plant [unclear]

Shri Mataji: But first it must be sprouted. [unclear] If you try anything with the seed it will be spoilt. So first it should be allowed to sprout. Once it has sprouted you have to put in effort. But it has to be allowed to sprout first and then you look after it. For that we have a proper [ability] to understand what are our problems. But without you have got your realisation you cannot [make out] what problems you have. What centres are catching? Where is the obstruction? So before that if you try anything you get spoilt. So best thing is first you get your realisation in a sense through a very small, thread like energy this thing opens out. Then the grace comes in from the All pervading power. Relaxes your centres more and more energy starts flowing. And gradually it improves more and more. But there is a technique by which you yourself can increase the flow of this energy. But after sprouting, not before.

Interviewer: And what is the technique about? How is it?

Shri Mataji: Technique? It's a very – depending on the person. Now see in your case. You are a very busy person, and you are very futuristic and plan a lot. You think a lot. Such a person we call as a right-sided person. And you exhaust your right side energy much more. So we have to fill in your right side energy. So a very simple method after realisation is to put your hand like this and, after realisation, not before and just you take the energy from the left side and put it on the right side. It's very simple examples of movement of your fingers and hands. But after realisation, not before then. Before that it has no meaning. It's like if it's not connected to the mains no use in using this instrument.

Interviewer: Are there any [unclear]?

Shri Mataji: Are there any mantras you mean to say? There are mantras which are according to the centres which are caught up, which are in trouble. For example, you see this centre [agnya] between the optic chiasma is the centre of Christ. So now if the kundalini has stopped at that point then you have to take His name. It opens. But you have to be a realised soul first of all. You must have no thoughts. Then it opens out that centre. So for every centre there is a different deity and at that centre you have to take that person's name. It's nothing haphazard. It is very scientific.

Interviewer: OK. Now would you say that every person is interested in Sahaja Yoga is mature to get his realisation from you?

Shri Mataji: Not necessarily. He can give realisation. He can give realisation. They are all doing it not Me. It's kundalini rises for some. And now they are doing it. It's one light which is enlightened can enlighten another, but to begin with was Me. All right.

Interviewer: How did you get it?

Shri Mataji: I was born like this. I was born with the same awareness as we call as a self realised soul. But I knew I had to do some job about it. To give realisation to one person is easy. But to give it to a mass is very difficult. So I had to understand human beings how I could manage en-mass realisation. But when I learnt it, I found out, discovered it and now I can do en-mass realisation. Especially in India. In India at least six thousand, four thousand people get realisation. But how many look after they have sprouted. The seed is there. You cannot force it. So some of them do become great trees. Some are very slow.

Interviewer: I read in the press that one of your topics is the topic of guru. How do you discriminate? A false guru is a genuine person?

Shri Mataji: I've talking about this since 1970 very openly. Even naming them. It's very easy to make them out. You see they are out for money. It's shocking. They are out for money. They know [unclear : the power of money] It's like demanding our blindness [economic] activity. And anybody who asks for money [one must know he is not] Now for example your realisation is a living

process and you don't pay any money to the Mother Earth to sprout the seed. Of course but say supposing these people have started these ashrams. Now here there are so many giving. I don't know how [they spend, or how they live] They know all about it. I don't know. I am very bad with money Myself. And also you see they are the ones who collect money and put up the posters and things like that. But for realisation I cannot take money. For curing you I cannot take money. I mean there's no question. You cannot value it. These have no economic value.

Interviewer: So you would say the discrimination is if somebody is interested in money or not?

Shri Mataji: First. First chance. Second you must see the lifestyle of such a person. Supposing such a man leads a very funny life, immoral life, and tells you big stories, then you should know that this is wrong because a person who himself is not pure has no business to make others pure. There are many things described about false gurus in our scriptures thank God. And so if you see their behaviour and they say something and do something else and they have a scandalous life behind it. But the disciples just hide it because they think they will jump in the sea so let us have it. They just go through with it. They are exposed. So many of them are so badly exposed. But still the disciples find it difficult to get out because they are under their control, their spell. They know what this man is wrong, he has done so much wrong. Like [Rajneesh] had a big problem. But there are so many Germans who go to him in [unclear]. About this man I've told long time back that he is wrong type of person.

Interviewer: Are you working from this New Age?

Shri Mataji: Oh I see. Yes. Now these New Age people, I've read about them because they came to this place called as Mind and Body Exhibition in London. They invited Me also but I didn't go. Because you see that's also a very money-oriented business and I don't want to go to this Mind anything, this money business is going in the name of God or in the name of Spirit, or in the name of evolution. So I didn't go there. They are talking of clearing the chakras. You cannot clear chakras with effort. As I told you, your kundalini has to be awakened and can be awakened only by a realised soul who is authorised to do it. Otherwise kundalini you cannot get it. So basically the mistake lies that you cannot manoeuvre with your hands. If you try anything even like acupuncture, if you try anything then you will develop imbalances within yourself.

Interviewer: Yoga tradition is different?

Shri Mataji: Yoga tradition also we use but according to the problems of our centres. Supposing now we have a problem here [throat area] and we start doing some exercises on the stomach. What's the use? So we should know where is the problem. You see you have to be very alert about it, to find out where's the problem.

Interviewer: But don't you think you have certain chakras and then you have certain problem areas.

Shri Mataji: Areas are limited in Sahaja Yoga. It's not [all the problems] You find the chakras are are caught up. It's like taking all the medicines. Hatha Yoga, modern Hatha Yoga is like this that you take all the medicines all the time whether you need it or not and can be very difficult especially I have seen people who do Hatha Yoga have a problem on the heart and also become very dry. Mostly they have emotional problems and also they have divorces. It's very common because they become very dry. Lot of, you see, imbalances. They are not integrated. It's not only physical being that you live for. You are here for your spiritual being. Physical being is looked after by the spiritual being later on once you are a realised soul. You don't go to doctors after that and so many diseases are cured automatically so people give up all their bad habits, drugs, this that, automatically. I don't have to do anything. It's your own kundalini. It's your own power. Once you are awakened you become your own guru. You don't need a gurulette.

Interviewer: What is your tradition? The tradition of Sahaja Yoga? Since when does it exist as an idea?

Shri Mataji: I think from times immemorial because this is the only way you can raise the kundalini by a realised soul. But it used to be only once. One person maybe. Two persons maybe. Like you can say the tree of life has one or two flowers to begin with. But today is the blossom time. That's what I am thinking of [unclear: Mataji for].

Interviewer: There is no founder or some mythical person.

Shri Mataji: No, no, no, nothing mythical. But Nanaka has talked about it. Kabira has talked about it. Adi Shankaracharya has talked about it. Fourteen thousand years back Markandeya has talked about it. Fact, only problem is this that today what I have done is to give it to masses. Any discovery if it doesn't go to the masses, it is of no use.

Interviewer: Doesn't go to the what?

Shri Mataji: Masses. En-mass. Masses – many.

Interviewer: Many people, oh I see. There's also Hatha yoga, Nama yoga.

Shri Mataji: Raja Yoga is also a very big misconception because people don't know what is Raja Yoga so they try to - I don't know they have got something very artificial. Given an analogy is this way. Like when the kundalini rises automatically within us [unclear] the holding of the kundalini takes place. Of course it's a mechanism that works the whole thing. All right? Automatically, spontaneously. But what they do is like without starting the car they start moving the wheels. The car won't move. They do all these things which are described when the kundalini rises. Yet it is a spontaneous happening innately done within yourself. It is not that you can do it from outside. So when they talk of Raja Yoga what do they say? They [unclear] cut the tongue of people. I've seen people whose tongues were cut because it is said that when the kundalini rises then kedgerie takes place meaning your tongue is pulled inside. So they used to cut their tongue. Put it back here. All kinds of nonsensical tortures. Even now. There is no need to torture your body.

Interviewer: But there's no proof that the system's wrong and this is really. And this is a very extreme.

Shri Mataji: Extreme style but they used to do it. They used to go to that stage I'm telling you. Extreme I'm telling you. Otherwise they would make people sit down for hours together and hold your stomach, hold your neck and do all kinds of horrible things [unclear] You don't have to torture yourself. [happen ]Or to torture yourself or to suffer. We want you to enjoy everything.

Interviewer: What about Karma yoga, Bhakti yoga.

Shri Mataji: You see now karma yoga is only for human beings that whatever we have done we have to suffer this life and all that. Now in this lifetime when the kundalini rises She comes up to the agnya chakra, and that chakra is the one where Christ is residing and Christ has died for our faults. Once for all. Once He is awakened He has died for all of us for our sins. Agna chakra goes out [unclear] Actually our karma is what you call in the ego and superego as described by Jung and these two things close our fontanel bone area. But as soon as the kundalini passes through agnya between the optic chiasma these open like a lotus and the kundalini comes up and you can feel the cool breeze of the Holy Ghost on top of your head. So is the awakening of the kundalini.

Interviewer: I mean then the whole problem of karma is solved.

Shri Mataji: Of course. Of course. It has to come through that. That's what it is. It has to be because it is so vital. Anything vital has to be propagated. For example breathing is so vital to us. For that if you have to go to some guru or to read some books, what would happen? It is so vital that we should get it. And that has happened now.

Interviewer: How about Buddha for instance was talking about the way [unclear ] he was beating himself.

Shri Mataji: Yes he did but that time is over now we have passed through that point. Those times are over now. Buddha himself was so surprised later on that if you talk about God, see people start thinking [unclear] and this and that. He said don't talk about

God. Just talk of self-realisation that all because he wanted to pin down people to the real way of progressing and not to just indulge into unnecessary ritualism and this and that. That's why he said it. But actually those times are over and you can get your realisation. It is proven now. They all have got it. They all have high kundalinis you all see their faces. They don't go to doctors. They are feeling all right. They are having a nice time.

Interviewer : In the traditional books there is described that each chakra is combined with magical capabilities.

Shri Mataji: Of course. It is.

Interviewer: Those people were all sorcerers and [unclear. ]

Shri Mataji: Yes. They know about it. Every chakra has a different quality. Like the first chakra is the chakra of our excretion, excretes everything from us. And it has a special quality that it is the one that gives us holiness. Auspiciousness. Wisdom. The second chakra gives us aesthetics. The second chakra is – shall we say enlightened or is awakened by the kundalini then people suddenly become aesthetics. We have many like that and they become suddenly great scientists. Recently one boy has discovered a unique type of a, what you call it [switch] which would not normally have been discovered. So like that every chakra has a guru regardless.

Interviewer: [unclear] this chakra here.

Shri Mataji: Centre heart.

Interviewer: Yes the ability to understand animals. The language of animals.

Shri Mataji: No, not like language of animals that's not so. This central chakra is guarded by Jagadamba. The mother of the earth. The mother of the universe is here. But this has got antibodies. This chakra creates antibodies. Antibodies are what you call [unclear ] They can fight your diseases. And that's what is created by these chakras and now, for example, Aids is caused by the deficiency of this chakra and also the first chakra. If you could balance these two chakras you can cure any [source] [unclear]

Interviewer: And this is only one of the abilities of which you spoke

Shri Mataji: Yes but with the animals you don't have to talk to them but they understand you through your vibrations. You have such vibrations that animals know that you are a realised soul. [unclear] A horse will know. A dog will know. But not all of them. Some of them can be sinister also. But they are frightened of you. If they are sinister they are frightened. But if they are good they will come to you and will be very nice to you. But I would not say they understand the [their language] or anything else. But they understand each others heart. That's enough because that's the Mother's centre. A very important centre. But as a result of the defectiveness in this centre women can develop a kind of a trouble in their breasts, breast cancer is possible. So many problems are caused [unclear ]

Interviewer: [unclear] is to come back to the question of the New Age. Because one of the signs of the New Age is that you are travelling around in.

Shri Mataji: Yes you see the joy comes back. You see we have a very great artist from India who came here in the [unclear: ] a Muslim gentleman. He said these are all [unclear. prophets ] These are all pure people, promised people. So you are making the [Palestine here]. I said yes this is the Palestine [unclear I described]. [unclear ] where there is war and killing and all that going on – that's not Palestine. These are [unclear] the pure people. He was describing all the prophecies. In India there was a prophecy done by a very old astrologer. I think he was the first [unclear] of astrology, and he is the one who said, "such and such a time is going to come and the kundalini is going to be awakened and that people are going to get this blessing. And this will be the New Age. And that people will become realised. Even William Blake has so carefully said. William Blake has said that – I mean his prophecies are such a detail in that even in London where our ashram is, he has described it. To that extent. It's all there.

Interviewer: One last question which maybe not the [unclear] What is the place of morality in your system?

Shri Mataji: Is innate. Is innate. I don't have to tell you don't do this, don't do that. It's all innate. As soon as you get the light you drop the sins that's all. You don't have to ask Me, it just works out. The morality works by itself. It's innate. You know that [unclear] It's just innate. You become moral without My telling you.

Interviewer: This is really a complete different way than tradition says because tradition says that there's a very hard way.

Shri Mataji: No, no.

Interviewer: You have to believe in certain ways [yama yama]

Shri Mataji: [yama yama] Is all right because this was thousands of years back you see. Hatha Yoga started thousands of years back. For that they used to select one of the persons for realisation. At the time of Rama there was one only that [Chakita] was going to marry – Janaka. He was the only person who could give realisation. And also [ ] would make him run up and down he hanged the sword on his head, did everything he said and then he gave him realisation. So it was a different thing. Today the time is different as I say it is the blossom time. Times have changed.

Interviewer: And do you think they have improved?

Shri Mataji: You see we have ripened. We have matured. We have gone through all those experiences. We have done all [unclear] these things in last lives and now is the time for you to get your fruits.

Interviewer: How is it that human society has ripened or has improved? If you look throughout the world and more horrors than ever. More people have [unclear]

Shri Mataji: It has to be. It has to be at the worst time that we'll be having it. It's different now in the [hindy] There was one fellow called [Kali] and his wife was separated by his cunning. The one who is with him now the modern times deity. Kalijuga and she got hold of this kali and said I am going to kill you because you are the one [who has unsettled the country ] confusion all demoralisation and everything so better I kill you. He said, See I have also got super powers so what is your importance. He said the importance is at the time when you will all kalijuga, horrible things that at this time of kalijuga. That's the time those who are seeking me in the hills and dales will become powerful householders and they will get their realisation. He said it. So this is the time. Not only the time but the maturity comes through repressing all these things. That's why they are taking to it. Why there is so much seeking today? Because they see all these things. So there are people who are just ready. I agree with you [unclear] it looks horrible like a plant full of worms but I have seen lotuses coming out of it. Like [fragrant ] lotuses unique flower. And you have small little, little lotuses also. [unclear ] You love to see them. The world can be easily changed. It's difficult for people to understand that it is true. That's the only truth. Because you see they – I don't know in what world they live. They don't believe in it. I've seen these people are here that people have been cured by so many people. Have enjoyed Sahaja Yoga. But still it happens. I think it will come.

India is a easier place to work out Sahaja Yoga because they know about it and they have felt it. They cannot do shopping. They cannot do guru shopping. They are not so rich. So all the gurus have come down here you see to [unclear ] Some of them have been very, very poor, very poor people. They understood so many people, made so much money.

Interviewer: So they are false gurus?

Shri Mataji: Horrible. You can't make money out of it at all. And one gentleman who came from BBC told Me that Anglo Saxon brain cannot understand anything without money. What do you say to that?

Interviewer: I think it's not true.

Shri Mataji: It's not true. Because how can it be. How much money did you pay to Christ? To any one of the real saints that I've seen. But the whole system is like [unclear] I am sure it will work out. It has to spread and it will work out no doubt. See the happiness on their faces.

Interviewer: [unclear] Surely there are easier ways.

Shri Mataji: For what?

Interviewer: There are easier ways.

Shri Mataji: Rama, Krishna [unclear] I give realisation to everyone.

Interviewer: Oh yes.

Shri Mataji: No one [unclear] realisation.

Interviewer: You show them how to make it themselves?

Shri Mataji: Nothing of the kind. You'd be surprised the people established Adi Shakti on the heads of [unclear]

Interviewer: [unclear] Rama, Krishna today.

Shri Mataji: But what I am saying Rama, Krishna had not done this kind of work. You see He just lectured, that's all. Because I have done it. So he [unclear] I mean I wouldn't call Him an authoritative person. Those who have done the work of realisation are the people called as [our desire. And their being as] Very few of them in fact. He had ten [unclear] who He gave realisation to. And if you see Nanaka he did it. Kabira did it. They have talked about it. Nobody has said that without kundalini you can do realisation. Those who have not done this kind of work they cannot say. They cannot say. You see authority should be used for people who have done this. Those who have not done it, how can they say? You see authority used over people who have done this. Those who have not done it, how can they say

I know that Rama, Krishna did not. All the work in the Rama, Krishna [unclear] what I find is that they have no idea of it. They are dying of cancer most of them. It's very bad. I am really sorry for them because dying of cancer means that there is something definitely wrong and they have no knowledge about it, about the chakras. Nothing.

Interviewer: One possibility was that [Nanaka himself]

Shri Mataji: You can find out the statistics. How many have died of cancer from Rama, Krishna [worship] It's rather surprising because the other day I met a lady who has been an ardent disciple of Rama, Krishna and is suffering from a very bad cancer. Very. Actually the day she came [doctor] who is a Sahaja Yogi. He said, "Mother such heat comes from them". So that means they have no idea of chakras, They don't know how to do it. So that part they never – actually he was trying to prepare people for sort of moral life and dharmic life and all that. But this [this time they didn't go] because to get into kundalini one has to have the knowledge of it. Has to be [unclear] towards it. Even I would say supposing you are a born realised. You could be. Anybody could be a born realised. Still I would not say that he isn't capable of raising the kundalini because he doesn't know.

You can be a born realised but to know the knowledge you have to understand it from some authority otherwise it is of no use. So you have to be [unclear]. You have to be all right. That's why we call them Sahaja Yogis. We don't call them yogis – Sahaja



Yogis. Means they have the knowledge about kundalini. They know the problems of kundalini. They know how to raise the kundalini. They know how to save themselves from others problems. So unless and until they have that much knowledge plus realisation established we don't call them Sahaja Yogis. So you have to become. It's a question of becoming. In Sahaja Yoga I cannot just say that you become now. You are a Sahaja Yogi. Cannot blind [unclear] You have to become and becoming is that maturity of knowledge.

Interviewer: An example. It's my impression that when you are talking about kundalini it sounds as if you are talking about to a domesticated pet, like a small dog, which is very nice. Or a cat which you can – very easy. The idea that the kundalini is a very, very intensive energy which you are dealing with.

Shri Mataji: No,no,no. It is intensive. It's your Mother. It's your individual Mother. She is like the tape recorder who has taped everything about you. All right? But supposing I do it. Then there must be something about Me. Why not put the other way round? If I can do it, raising the kundalini – must be something about Me. Maybe I am like Mother Earth. Like I can sprout the seeds for you see, maybe. Why not put the attention to that side. Maybe I don't want to talk about Myself. But there is definitely something I can do. No doubt.

Interviewer: Yes but I mean is it right, riding a vehicle is your answer, this kundalini is a very, very intensive energy or is it a harmless creature like er like a pet.

Shri Mataji: No is it an energy of pure desire. Is an energy of pure desire. All other desires are impure because no desire makes you satisfied. So this is an energy of pure desire in you. It is waiting all the time for your [unclear]. But it has to be awakened by a person authorised by the Divine. Not by any church, by any chapel by anyone. But a person who has authority

Interviewer: I do not think that the person who has the most authority to awaken one's kundalini, one's kundalini is..

Shri Mataji: I think they have but now I think [I will make] another one for the time being. If I meet someone I'll be very happy. But somebody who has to have authority, the knowledge. Like all of them can raise the kundalini [unclear] no problem. All of them can. But if they start taking money they lose the power. If they start misbehaving they lose the power. That's how the kundalini is very intelligent. She understands and She loves you and She will not allow you to do anything wrong. She co-ordinates. She co-operates. She is tremendous no doubt, but She's not harmful. She loves you.

Interviewer: I believe She is something which is neutral?

Shri Mataji: She is not attached to you but She loves you. In a sense there is in her detachment She wants you to get your realisation because she is your Mother and you have to have your realisation. That's very important. That's Her desire for ages now. That's why you are a seeker because she's there.

Interviewer: Aha. So is this the same like Atma?

Shri Mataji: No. Atma is a Spirit in the heart. I will tell you from another side. We can say that God Almighty is reflected in your heart as Atma, all right, and the Kundalini is the power of God. His desire that we all should get our realisation. She is reflected in you as Kundalini, as the Holy Ghost. So this kundalini has to rise and meet the Atma because though it is in the heart the seat of Atma is here, in the centre here in the fontanelle bone area. That's why She has to rise and touch it so a connection is established.

Interviewer: [Unclear] because it is said that the Atma is the one who, which is inside you and the way that you discover it.

Shri Mataji: Yes, That's good. Now I will give an analogy in modern times you have lots of [unclear] . You can see in a gas you see. Now the gas is the air, for example you see the kundalini an energy. There's a little light flickering when this gas meets that light your attention becomes enlightened. Just an analogy up to a point you should say.

Interviewer: I see an explosion should be happening.

Shri Mataji: No. There's no explosion because they understand, they know. Actually you would be surprised how beautifully She works. How She comes into you. Like somebody has an obstruction on the nabhi chakra. You will be surprised She pulsates. Even in the triangular bone just like your heart and She suggests to you that this is a problem. Now try to correct it. Any problem She suggests and She's so beautiful the way she handles so gently your personalities. She never wants harm you in any way. If there is too much obstruction She goes down.

Interviewer: You mean it's a force that wants equilibrium?

Shri Mataji: Yes you have to have balance. You have to have equilibrium. If the balance is upside down. If there is any obstruction because of that imbalance She settles it.

Interviewer: How much are you influenced by Christian ideas.

Shri Mataji: Do you mean Christianity or Christ?

Interviewer: I don't know. Define it I mean whatever is important.

Shri Mataji: Christ is very much there, no doubt. But Christianity – I don't know but like all other religions they are diluted. There was a book recently which I read, agnostic. Which you might also have heard about it. Saint Thomas on his way to India wrote this thing and put it in a jar in Egypt. It was found about forty eight years back. 'Gn' in Sanskrit means to know and in that whatever he has written challenges all Christian ideas. First is that they must suffer – that it was almost to suffer for Him and all these ideas of Christianity. We should confess our sins and all that has been challenged.

So about Christianity I was also born in a Christian religion and I was quite surprised the way we are following Christ because if we had followed Him properly, first He has said it that you have to be born again. And when He said that and then we branded ourselves. We are born again just like so many people brand themselves as Baptists. But you are not born again because a born-again person has powers, has powers of raising the kundalini. So like that, Christ has said that you are to be born again meaning that you have to have the kundalini awakened. It's very clearly given in our chakras that a bird is born as a bijaha. Is born twice and a brahmin is called also called a bijaha means born twice. Means the brahmin has one birth as a human being and second birth as a brahmin where he knows the [brahmin?], this all-pervading power. In the same way a bird is born as an egg and then is re-born as a bird. So this is what is clearly given. That you are to be born again, means that you have to get your realisation.

Christ has said so many things and He said thou shalt not have adulterous eyes. Now tell me Christians what they think about their eyes. Why is He telling us in this way? Why has it to be everywhere. The problem with them is that they have not followed Christ as they should do. And it's all diverted. The whole thing is so diverted. Also I don't understand why Paul is in the Bible. Paul had nothing to do with Christ. He was a [unclear] He was the one who killed Stephen. He was the one who killed so many Christians. He just had this supra-conscious experience of God finished. He was an organiser and do you know now Protestants are going so far to say that Christ was a human being finished. Because they can't go anywhere near Him so why was he a human being. They even go up to the point of saying he was homosexual. What do you say to that? I mean they are all saying every sort of thing about Him who was the only Son of God.

Interviewer: Buddha was saying He was nobody but a human being [unclear] but a human being.

Shri Mataji: One has to say that. You see it's very dangerous because Christ has said that [unclear: some of us] must have learnt a lesson and I say that because I have learnt a lesson also. Because you see human beings are so mad and if you tell them

anything [unclear] they'll just come and hit you. You should talk to sane people. They are not sane you tell them anything I am [this and this]. If you are false they follow you but if you are real [they'll kill you] There's something so cunning about human beings but [unclear] was the other way around.

Interviewer: You are talking about God as a real entity. As an existing entity to God existing. Is this something for you?

Shri Mataji: Of course. What I am saying is true but I would say in modern times as they didn't want to talk about God – I can talk about God for at least two years. Fine. [or what] But in modern times if you talk about God half of the people will leave the hall. But gradually I will convince them that there is God, God exists. You have to just ask questions like a computer, when you are a realised soul. You ask the question. If you say Mother is there God and they should start flowing. Supposing relative use [eyes] Like a computer. It works like a computer. We ask another question let's say. Supposing somebody comes before Me – he starts shaking like this. You say that you are following a false guru that's why you are shaking. And the person will say – how do you say because I am shaking there is because of my powers. So you get another one who is suffering, from lunatic asylum, coming from lunacy you see. You ask him. He will also shake. So letting him see what you are. It has happened many a times. If Buddha had said that you are not a brahmin and all that, but I never told him, his followers never told him you are having a problem. Suddenly I said, "Who are Bramins among you?" So five, six of them came and sat before Me. We are Bramins. I said, "All right you are Bramins so put your hands towards Me. They started shaking. I said, "Why are you shaking?" They said, "You are shakti so we are shaking. I said, "all right but why are you shaking." "Nobody is shaking except for you. I said, "The others are shaking there. Ask them why". So they said we are certified mad people from a lunatic asylum. I've come because one person has been cured by You." So the Bramins came forward all right. As you say, the Divine comes to My hand you know, otherwise you know [unclear] They think God is in their pockets. I am happy you are for New Age but try to understand there is the New Age. Everything has a camouflage. When I went to America people told me that Mother you had better get your copyright. I said, "What copyright?" "You must get copyright otherwise they'll use your voice. I said, "This a very good idea. Why should I take credit for anything [vibrations, chakras]" What about kundalini rising? You can't do it. Using all My words. Listen to My lectures long time back and using all My words and all My knowledge but they are superficial. That's all it is. You have to have your realisation. And there's no harm. You take your realisation, you give realisations to others. But if you want to make money with My words. If you want to make an organisation with My words then I can't help you. I'm sorry. All right?

Interviewer: Ok. Thank you very much. How long are you going to stay?

Shri Mataji: Tomorrow I'm going to France. Then the day after tomorrow we are going back to London. These people are [missed Me] very much. We have to go back to America. I am in the West for about three or four months. My husband is in London so I'll go straight there. And I also have to go to India a household I have bought.

Interviewer: You have devotees also in London or

Shri Mataji: Everywhere. Fifteen countries. Fifteen countries we have. There are lots of them they are all English born. But we have a point. We don't advertise too much. We don't have things on display and all that because. You see the problem with Sahaja Yoga is you have to become. Its the point. You have to have really honest people who are really honestly seeking and who want to become. There's no question of just having plastic growth in Sahaja Yoga. You have to have real flowers.

I started, you'll be surprised in England I started with seven of them. I got four years. The English lack something in My photograph. But once they break I tell you they are [joyous] It took four years to [Unclear] Very difficult, very sceptical over the – this thing, that thing. But now they are scholars of Sahaja Yoga. Scholars. There's no judgement book isn't it. No book about Sahaja Yoga. Also I am not very much of writing lots of books because if you read too much then also you become something else, not yourself. So best is first to get your realisation and then you can read. Before that reading is useless. You see reading, reading makes a person mad. And also Kabira has said that why Indian people have become mad. He said it.

Interviewer: It depends what you are reading no?

Shri Mataji: Even then. You see what happens that when you are reading and you are seeking by words you cannot reach them. Like Adi Shankaracharya has said [hindi] He says Mother take me out of the [hindi ] That's why reading is all right after realisation you can understand what is what, what is good, but not much, not too much of it, because it can make you see, confusion. As it is in these modern times, confusion is [unclear: swadha] And these people also create confusion out with this banner and that banner and that banner.

In Sahaja Yoga there is nothing. All religions, we know, all prophets we know. We know what – Mohammed Sahib has said that the time of resurrection [unclear] their hands will speak and they will give witness against you. He said. Every one of them but later on when people follow them they will be [unclear] because they are not realised souls.

Interviewer: So Sahaja Yoga doesn't depend on any guru. [unclear] Never mind if there's a crisis because [unclear. ]

Shri Mataji: Of course. Of course. [unclear] It brings out the best. Because they have not accepted anything blindly. They are the best. They are the best people. They are the best.

Sahaja Yogi: We make follow up programs. After Shri Mataji's leaving we make follow up programs but even there we can give self realisation.

Interviewer: You give self realisation.

Shri Mataji: Of course, of course. You can also do it.

Interviewer: That's a paradox.

Sahaja Yogi: You can have it now if you want. Sahaja Yogi begins giving self realisation to the Interviewer:

Shri Mataji: Be comfortable that's all. And don't feel guilty. That's one other thing you are not to feel guilty at all about anything at all. You must know you are a temple of God. You must respect yourself. Forgive yourself also. [ That's the only catch you have.] Are you feeling any cool breeze in the hands? Now don't doubt yourself. Believe in yourself. Now put your left hand on top of your head and see if there's a cool breeze coming. On top of your own head. A little higher.

Interviewer: Yes.

Shri Mataji: Now just ask Me a question. Put the hands like this. Just call me Mother it's better. Mother is this the cool breeze of the Holy Ghost? Just ask this question.

Interviewer: Mother is this the cool breeze of the Holy Ghost? three times.

Shri Mataji: You get warmth in the hands when you ask this question?

Interviewer: Yes in the left hand.

Shri Mataji: Right. That's your right side. Now for right sided people. Left to right. I am giving you your balance. You have to just forgive everyone. Just forgive them and you might think it's difficult. It's not. It's a myth. Whether you forgive or don't forgive makes no difference, isn't it. Just by saying that I forgive alone is all right. Just say Mother I forgive everyone fifteen times. From your heart.

Shri Mataji continues to work on him. This is what you asked Me the technique. There's no thought you see. There's no thought. Better now. That's what is the balance now. Can you come forward more. You have not forgiven really. To be very honest. All

right. Now let's see.

Shri Mataji: You get pain here sometimes? {left shoulder} Vishuddhi. You are too tall. And you have to talk to all kinds of people. Your eyes. You are short-sighted also.

Interviewer: Yes.

Shri Mataji: All right. That can be cured. Very easy. You can come and ask these people if you are in a hurry to go now. It's very easy to cure the short sighted. And they will tell you how to do it. It's very simple. Too much pain. Right nabhi.

Interviewer: It's cool.

Shri Mataji: He told me that there's a very nice man who has come. You must know how to use it that's all. Now you've got your realisation, it's sprouted. You can give realisation to people. You must learn how to do it that's all. It's very simple. Left agnya is there but now if he comes next, any time you cure his left nabhi the short-sighted will go away. Left agnya. He has [unclear. Left nabhi ] problem.

Interviewer: This was the beginning that I promise to you that you need expert to become better and better.

Shri Mataji: I think I will tell you what's to be done for his left agnya. You take his address and I'll tell you what's to be done for him. You have so many brothers and sisters all over the world now. Just imagine I shall read about you in London and to finally get somebody who is [unclear].

Shri Mataji: What work do you do?

Yogini: Advertising.

Sahaja Yogini is working on a woman sitting in front of Her. She is at present in Switzerland Shri Mataji. She works in advertising.

Shri Mataji: You tell me you have to tell lots of lies. It's better you find some other job. They will say this cream will make you young. [unclear] makes you old. I never use any cream. [unclear] This job is bad. You see you can tell all kinds of lies.

Sahaja Yogini: In the newspaper, advertising. I have to do it nearly naked. A small bikini you know. A very small bikini lying in the sand.

Shri Mataji: You have to do that?

Yogini: Yes.

Shri Mataji: Please sit down. What do you do. You make a picture?

Yogini: Yes.

Shri Mataji: Advertising does not really tell the truth. You should get some ice in a plastic bag. But you can find some other job and do the drawing. Design. What design dresses?

Sahaja Yogini [unclear]

Shri Mataji: You see the modern style of dresses is very funny. I asked somebody to design some dresses for Mothers Day. Really very funny you know. I said no Indian woman would wear that. Horrible. But the kind of a dress you have it doesn't

[unclear] I don't know. How many people like dresses like this here? Actually nowadays -about fifty years back this fashion business started. And once fashion starts everybody likes it. [unclear] Very bad fashion also. I just don't understand. Nowadays the hair is brown you must make it – what colour, funny. Everybody is doing that. I just don't understand. Everybody must have a personality. Why should you do everybody the same thing. Then you only pay for the [unclear]. But why to have fantasy also about clothes? I just don't understand. Now in India we wear saris. Every sari is so beautifully done. Bring My sari with My [unclear] There's one blue sari. Bring saris for them. That means you can use it as much as you like. [unclear] The women dress so beautifully. And if I am wearing a sari another won't wear the same thing in India. If you see someone wearing the same thing normally they don't have a family. [unclear] Afterwards you can make a dress out of it. [unclear] is no good. You can have [unclear] really [unclear] that's all right but why make it disfigure you, the way these days [] This kind of a bikini you wear, you go in the sun and get your skin diseases.

The one with the deep blue [unclear] So much energy used. If you people take to sari [unclear] What will happen to the tailors? The sari [unclear] You have to go to the shop. [ What is there in fashion to advertise?] You just have to select which one you like. This one – about 700, 800 rupees. The whole [personality] in the Western mind is that women must expose their body. Why? Because men must think you are [unclear] If the women have to expose their bodies then what is the difference between the cheap woman and the good woman? Dogs will do the same won't they. On the street you will find them. So why a woman should expose herself. What is the reason?

Yogini: To sell the product. In our case it's to sell the product. The sun cream product. This is an example for the people to do it. To use it.

Shri Mataji: These people have no brains. What is the need to suntan yourself? She wants to [ ] racialism because of her skin. Does anyone tan to become dark lady? You can't explain. What's the matter. Such a – very difficult to understand. [unclear] in London, with all my husband's big position in London and everything [black people] And here they are sitting in the sun to burn their skin to become black. What's the logic? According to them black colour is beautiful look. Isn't it. [unclear] So stupid to expose your women [ some self-respect] I've seen at a party a gentleman comes to me [unclear] exposure. An Indian lady always the time trying to cover herself. She knows. You want this crazy job? What do you get out of it? Nothing.

We had one lady from India high official and she saw this business of flirting. I said, "What are you doing? I couldn't understand why she was flirting. She said, "Women like to look at men. Men like to look at women". Why? I said, "This is flirting". I said "Why? What is the reason?" She said, [unclear] somebody else's wife, why not enjoy the your own wife? What is the logic? Crazy. Crazy I tell you. Indians are the other way round. They say you advertise too much. They say why are you advertising.

Shri Mataji gets the yogini to say many times, "Mother I will leave this advertising." There are so many other jobs you can get.

Horrible. Anybody coming from Raja Krishna ashram we just don't allow him to come here.

Sahaja Yogi: Shri Mataji they are dying of cancer.

Apart from him dying of cancer, everybody is dying of cancer. Everyone is dying of cancer. So what's the use of taking these horrible people? He is the one who [unclear: talked too much.]

You are better now you see you have to do it this way. Put your feet in the water with salt. Right hand towards the photograph and left hand towards [unclear]

Sahaja Yogi: There's a lady here, she's a doctor here and she has quite a serious disease also. Bacterial and the first stage of growth affecting the central nervous system. It's not curable by [unclear] doctors. It's caused by a little insect which goes in the skin and from there the bacteria is spread. You get encephalitis. Tick infection it has spread in the central nervous system. It's sometimes mental. [Mother uses three candles] Its an insect that goes under the skin and from there the bacteria is spread. It is spread in the central nervous system. She can't move her legs. The muscles get infected and also mentally she is not aware. One

[candle before her and one near her swadistana.

Shri Mataji: Her swadistan is caught up. Now put her right to the left. Give yourself a bandhan.

## 1988-0609, The Story of Markandeya

View [online](#).

9 June 1988

Talk to Sahaja Yogis

Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

Conversation with Sahaja Yogis, Ashram of Vienna, (Austria), 9 June 1988.

You know the story of Markandeya or not? I tell you the story of Markandeya. You see, his father had no children and the father and mother were unhappy. So they prayed to Shiva and they said that we want to have a son. Shiva said, "I'll give you the son, but I will have to take him back after eight years. So he'll only exist till he is about eight years of age." So, they gave that boon to him plus this kind of a curse. The parents were very upset that "our child will die after eight years of age", very upset.

But they found the child very bright, brilliant and also shining and very religious.

One day he asked his father, "Why do you always so worry, I mean, after all I am your son?" So they said that it is said so, eight years or sixteen years, something like that. "Now I will be losing you very soon. Who can surpass Shiva?" He said it, "So, I cannot think we can really ask anyone to neutralize the curse upon us. If you are not born to us we would not have been so attached to you. Now you are born to us, we are so much attached to you."

He was a very wise person, he said: "No, I know someone, I know Adi Shakti. And he went to this place where you got to see this "Sapta Shringi". There he prayed to Her. Nobody had prayed to Adi Shakti. They would pray to Jagadamba, they would pray to all others. To Adi Shakti, who is the God, he prayed to Her. She appeared there and Her face is just like Me. It is Saptashringi because She has seven chakras on Her head. "Shringa" means on the head, like what you call the "Shikara", peak?' "Seven Peaks". She was born with seven peaks. She came there, appeared from the Mother Earth. She just came out and he prayed to Her. He prayed to Her and then the whole place became so vibrated that Shiva could not touch him.

Then he wrote all this Markandeya's things [Devi Mahatmya]. I mean he was the first who wrote about Adi Shakti. All these things that you read about Shankaracharya, he took it from Markandeya. He was the first who wrote about Kundalini, the first about Realization, he was the first who did all that.

Even today, they say that there is a gap between two hills and people used to cross that gap on a bullock cart and the bullock cart was carried over to the other side. Now, of course, you got a place to go up, but at that time there was nothing like that, so they used to go up on a bullock cart and the bullock cart was carried over without any tension by Adi Shakti. And She is there complete.

Because we have got, as you know, Mahakali, Mahalaksmi, Mahasaraswati, three of them in Maharastra. Mahakali is in Tulsapur [Tuljapur], then Mahalaksmi is in Kholapur and the third one is in Mahor [Mahur]. In Mahor there is one mountain where is Mahasaraswati. And Adi Shakti is ""Artha Mata", on top of everything and this is it. Markandeya was actually the dearest son of Adi Shakti, because he is the one who incarnated Her.

... he was like a little child, absolutely. Everything is described, my hands and everything, even my body in a way. Just like a little child grabbing on the Mother. The dedication and devotion was so great, I mean, that Adi Shakti had to take him up. He is the one who brought Me in.

There was no idea of Adi Shakti taking birth or anything, nobody thought of it. Only once She came in Gokul, She was created in Gokul. Gokul is the one, now of course later on it was reflected in India, but Gokul is where Shri Krishna played, in the Goloka, in



the Vaikuntha [the stage before the creation of the human world, Bhavasagara]. She was created as one cow with all the deities sitting in Her. She never came on this earth and he is the one who gave the form, in what form She has to come?' with thousand hands, the face like Mine and seven chakras.

In that way, India is very much blessed, I should say, with these things, but the difference between the saints and the public is so much, that they never understood. They know it is a very great place and "Sapta Shringi" is there. We have Saptashringi also in Puna, but Saptashringi is only there, where all you people go, near Nasik, that's the place.

So that's the great part of Markandeya. He took his birth later on as Buddha, then he took his birth as Adi Shankaracharya, it's the same personality. But he was actually the son of Rama, to begin with. He was Lav and he went to Russia and that is why they are called as "Slavs". He ruled in Russia, that's why they are called as Slavs.

Another son was Kush, who went to China, that is why they are called as Kushan. Then they incarnated again and again, also as Hassan and Hussain [or Hussein], as Mahavira and Buddha, as Adi Shankaracharya and Gyaneshwara, like that.

See, it is so peaceful. Cool breeze. I think the name Markus might be coming from Markandeya. Markandeya is a very unique name, isn't it? "Markanda" means a powerful personality. Markandeya is son, of course, Markandeya is the name of the son. Markandeya, is the son.

## 1988-0609, What happens when the chakras get enlightened?

View [online](#).

9 June 1988

What Happens When The Chakras Get Enlightened?

Public Program

Austria Center Vienna (Kongresshaus), Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2, 09-06-1988

I bow to all the seekers of Truth. Yesterday, I was [UNCLEAR] that so many of you have felt the cool breeze of the Holy Ghost. This is the All-Pervading Power of God's love about which all the Scriptures have written. But in modern times because we never felt this breeze, we have even denied the existence of God. But once you get connected to this Divine force, then it starts working through you in such a wonderful way that you are amazed. As you see this instrument that I have here, has to be connected to the mains in the same way, every human-being is to be connected to the mains and that is this Power, which I'm talking about. This is what Christ has said that you have to be born again. Now in India, we call a person who is a Brahmin, the one who has known this Brahma - the All-Pervading Power - as Dwijah meaning, twice born. And even a bird is called as 'Dwijah', in Sanskrit language, meaning, twice born. It is an egg first and then it becomes a bird. But we have many people in India who just brand themselves as Brahmins though they are not twice born.

In the same way, you find it everywhere that they just take a brand, "I'm this, I'm that," but they're not. If you are a twice born person then, you have to feel this All-Pervading Power. You have to feel the centres, your own centres, on your finger-tips - one, two, three, four, five, six and seven. Precisely, there is no doubt, when you feel them, you know what is wrong with you or wrong with others. Now supposing, you are feeling the pain here. Now these are the centres of your father and this is the finger that shows the Vishuddhi chakra, here. If you can telephone to your father and ask him how is he, he will tell you that he's down with very bad bronchitis. This is the Science of the roots. As I told you that we have the Science of the tree but not the Science of the roots. This Science does not change, is absolutely precise and it's so effective and efficient that it works faster than even light because the whole cosmos is connected, is all being vibrated with this Power. You see this Power as small commas, after realization, in the sky. You see various things after realization and you have to know what those things are.

My job only is to decode it and then you have to verify that what I have decoded is there or not. Anybody can get this knowledge. It has no limitation of any caste, creed or race, religion or nation. Everyone has this residual power of Kundalini within themselves and you can see in some people this Kundalini, pulsating like a heart in the triangular bone. And this triangular bone is called as Sacrum, meaning sacred. That means, the Greek have given this name to this bone, knowing that it contains the Kundalini. Even the word 'Athena' - 'Ath' in Sanskrit means Primordial. So, thus the Primordial Mother is Athena. I can give you thousands and thousands of examples of quotations but best thing is to face the Truth yourself and see for yourself. People are advertising saying, "There's a New Age that has come."

The people of New Age are just the same like all others. What is so special about them? If you have to go to their programs, you have to pay and they say, "We can clear your chakras." But how can you clear the chakras unless and until the Kundalini is awakened? When I went to America, they said, I must make a copyright of all My lectures because they will use My knowledge and make some organizations. I said, "Let them do it, very good." Also if they can raise the Kundalini, nothing like it but they cannot. They cannot. Unless and until they become realized souls and know all about Kundalini, you cannot raise the Kundalini. All those people, who are singing so joyfully here, can do it.

All those who will get realization among you, also can do it. William Blake, who was a great poet from England, has said that, "All God's men, men of God, will get their realization and they'll make others realized." This he said hundred years back. Now we have to see one thing, that those who say, "We are this and we are that," what is the speciality. Supposing, you are a Jew, you are a

Christian, you are a Hindu, you are all just the same. What is the speciality? Somebody says, "I go this guru, that guru, this one," but what is the speciality? You are all suffering, you are all having diseases, you don't know anything about your inner being, so, the person who is a twice-born, has to be something very different. As I told you yesterday, I'll tell you today about what happens when the chakras get enlightened. The first chakra is the chakra of purity, of holiness, of auspiciousness.

We are born with auspiciousness, we are holy. There is no original sin which is attached to us. The original sin was done by Adam and Eve that they disobeyed God Almighty. If they had not disobeyed, we would have only shortened this event of New Age. There would have been no necessity to have all this evolutionary process to take this long route - come to the point. So, we come to conclusion in this manner, that if the prophets and Incarnations have proclaimed that there is an All-Pervading Power of Divine love, let us find it out first of all. It is very unscientific to deny something without finding it out and is very dishonest. Unless and until you have found it out, how can you say that it does not exist? But atheists are alright because they have not found anything, so they are saying, "We don't believe in it," it's correct, alright. So, whether you believe in it or not, makes no difference.

Blind faith is not needed. You have to get it yourself. It's clearly said by all the saints. I mean, the real saints. Like Gurunanaka has said that, "Unless and until you find it within yourself, it's all confusion." Kabira has talked about Kundalini, about Sahaj Samadhi - he's talked all about Sahaja yoga. Gyaneshwara, in India, has written a complete chapter on it. Even in Koran there is such a lot about the resurrection, the Qiyamah. But like politics, religion also has become a theory and Adi Shankaracharya calls it, 'Shabd Jalam' meaning the net of words. Interpreter - Sorry?

- Shabd Jalam, means, net of words. So, he says, "Mother, take me out of this net of words." Now let us see the principle of politics also, very interesting to see. Now in politics, we believe, in the democratic countries, that we all must have individual freedom. They think that individual freedom is above everything else. But what about the collective freedom? If you go to America, you can't wear any ornaments, you can't take your purse in your hand. Everybody is standing with a gun around the corner, all kinds of funny women at every corner - you find even here. Very aggressive sight, I tell you, horrible, you feel like vomiting but they have individual freedom to ruin as many as they want, to kill as many as they like. So this is all self-indulgence. accumulating money as much as you like - if the rest are dying, doesn't matter. So democracy goes hand in hand or capitalism goes hand in hand with money.

Also corruption follows. It has to be corrupt, you can't help it. As long as you are not caught in the lock you are alright. Now take the communism because I've been to all Communist countries also. There the collective freedom is more important than the individual. Now the individual becomes free. When those people come to free countries, they drink like fishes. In Arab countries they are not supposed to touch drinks. Even Sikhs, that was the highest because Nanaka was the last. They said that, "No drinking, no smoking," but if you see in England, they drink much more than Scotchmen.

Same in India. You'll see, it's said that, "God resides in everyone," in Hindu philosophy and they have such horrid caste system. So the collective cannot be strong unless and until the individuals are strong. But when you want to make the individuals strong, they go astray, they go mad. In America, you feel every third person is off his head. They don't know - their eyes are twitching, noses are twitching, the whole body is [UNCLEAR] So nervous! If they have individual freedom, why should be that nervous? Now in this individual freedom they have inherited AIDS, drugs, every sort of nonsense. So, they realize sometimes, of course, that, "We should come to the centre," but still they miss the point. We can say, this is the right side movement which is disciplining and collective and the left side movement is individual.

So I met a very important politician in London, she said that, "Now we have fed up of left and right, we have to be in the center." But I said, "You will be standing in the center." So she said, "What should we do?" I said, "You should ascend." That's what it is. They all these theories are now standing before us. We see in the fundamentalists, we see all these religions, we see all these hypocrites and on the other side we see the politics. All is a confusion for any sensible man. We have created Science - alright, Science, Science, Science, so what? There's an atom bomb like a devil sitting there.

What is the epitome of Science? All kinds of destructive weapons. So what has happened is that, when you put your mental

projection, it just goes linear and attacks you back. So, the human awareness has to take a new dimension - the dimension of Spiritual awareness. This is the breakthrough which has to take place, where we have to become the Spirit. We have to become the Spirit and when we become the Spirit then, what do we see that we are absolutely integrated. I will say that "I'm a capitalist or I'm a democrat," and because I have powers. but I'm a real communist because I can't enjoy My powers unless and until I give it to you. I have to share with you otherwise I'm not happy with Myself. So, these both things meet when you become the Spirit.

You do not move in a linear way but you are like rays going from the Sun from all sides. No more you take, you just give. Interpreter: Sorry? - No more you take, you just give and enjoy your generosity, enjoy all the righteousness, enjoy the bliss and the peace within you. Now the diseases fall on to us is this way that we have within us centres which are made like this. This is the left side and this is the right side. The left side is the one that looks after the emotional side, the desires and the right side looks after your physical side and your mental side. When you go to the left or to the right too much, then you break your relations with the whole or you get constricted, your power gets less because all the power is flown out. So the imbalance is created in us creating problem on our chakras and that's how we suffer. Now the dharma or the religion that is established by great prophets starting right from Socrates, you can say, even Adinatha up to Gurunanaka - you can say, that that was just to establish the balance within us.

Moses, Abraham, all of them did that. They all tried to give us the idea of balancing, of temperance within us for our ultimate purification. Now, all this balance we have lost on the physical level, on mental level, emotional level and also on Spiritual level. Going to fake gurus, having false ideas. We have lost in those wildernesses. Now the only thing we have to do, is to raise your Kundalini. When the Kundalini rises, She passes through these centers and puts them right, energizes them, gives them energy and pierces through the fontanel bone so that She gives you the connection with the All-Pervading Power. So most of the diseases get cured in no time and all the habits drop out. You are not slave of any temptations and the innate morality is born within you, innate. One does not have to say, "Don't do it," we just don't do it.

So, this is just at your doorsteps but there is one small thing that in Sahaja yoga you cannot pay, you cannot, you don't have to put in any effort but there is one thing, that you have to become. You have have your vibrations pure, 'khalis' as they call it, pure and you have to know all about Kundalini and vibrations and that is how you are called as Sahaja yogis. It is a state, state of personality, which is collectively conscious The consciousness is on your finger-tips so that you can feel everybody's chakras and a tremendous compassion and concern starts flowing outward and inside but this compassion acts. We don't have adulterous eyes anymore Interpreter: Sorry? We don't have adulterous eyes anymore, adulterous eyes. What [UNCLEAR]? SY: Adulterous eyes Interpreter: Haan, yes. and you get pure eyes, light in your eyes. Such a person, even with a glance, can do miracles but such a person is very humble, unassuming and loving. It's such a joy to give realizations to others and when you get realization, you can give to others.

Happiness and unhappiness are two phases of one coin but joy is Absolute, so you fall into the ocean of joy and then you become the witness of the whole drama. Your attention becomes active. You pay attention to something and that works, that acts. Above all, you know the Absolute Truth. No relative understanding. You lead a very healthy life. Somebody asked Me today, "Mother, how can it be so easy?" It is easy because it is so vital Interpreter: Sorry? It is so vital, vital SY: [GERMAN] Like breathing is so vital. We don't have to go to a guru to ask, "How to breathe?"

Otherwise we'll all die. In the same way today, it is so vital, so important to get realization. Now forget about the past, forget about your past lives - karma yoga and this yoga and that yoga - forget it. When the Kundalini rises and passes through the Agnya chakra, then, your all your problems are sucked by Christ and you don't have to suffer at all. All your sufferings are over. There's a question about how the saints have suffered? Most of the saints have been certified people. Like a temple can certify some body and say it or some, some organization can call it a saint or something like that. They are not real saints Real saints are the ones which are sent by God and certified by God. They don't suffer, they don't have to suffer and you won't have to suffer either anymore.

The world has to be saved, is a big responsibility. Your children are to be saved and we have to make them a new generation of a new race. Thank you very much! [ASIDE - Who all are standing there [UNCLEAR] can help Me in the realization.] [ASIDE - People

can raise their kundalini. If you can go on the back side, you can help Me more.] I'm sorry, you all have to take out your shoes before we go in for meditation. There's a one question some person has asked about a severe type of Bronchitis. Who's the gentleman who has said he's got very bad bronchitis? Should come and see us here, later on.

What other questions are there? You are? Alright, please be seated. We'll see you after the session, alright? Is there any question left now? What? Yeah. Somebody says that when he moves his these two fingers, he gets a cool breeze. So, that means these two fingers are not alright. There is no need to close any fingers in Sahaja yoga.

So, you have to keep all these mudras, all these touching of fingers as a meaning. We also use them when there are problems. We also use Hatha yoga exercises whenever it is needed, whatever is needed. There is a science behind it but, normally, they are not so much needed. Now, somebody asked Me the question, if I was the Holy Ghost that Christ has promised to send. I've told you already, I'm not going to tell about Myself because Christ was the only Son of God and He's the gate and He's the path but when He said that, you crucified Him. Human-beings are very funny. Forest people say, I'm God, they start wishing Me. When Rajnish said, "He's God," everybody worshiped him. But a real person says something, they'll murder that person.

So, I want you to find out about Me but first of all, find out about yourself because I still want to work and don't want to get crucified. So, most of the questions I've answered, I think, in My lectures. If there are any other questions left, you can come to our follow-up program and ask there. But any amount of questioning and answering, is again the same thing, net of words. You have to get your realization, which I cannot guarantee, which you should get. That's My desire, that's what I want. It should work out. Those who don't want to have their Self-realization should please go away because as it is, I cannot force it. But if you stay here, you will disturb other people, so to be civil, you should go, if you don't want to have your realization. I requested you to take out your shoes, if you don't mind and put your feet on the Mother Earth.

[ASIDE - You can just push this back. Thank you, thank you.] Now, put both the feet apart from each other as these represent two channels within us. Left Sympathetic and Right Sympathetic. So the problems of these two Sympathetic Nervous System will pass on to the Mother Earth because She's very kind and She sucks in all our problems. So, please put your left hand towards Me, like this because this represents your desire to get realization and the right hand represents the action. Of course, you don't have to do anything but I'm just doing this for you to know how, later on, you can always raise your Kundalini. Because in the beginning it's a very thin, just like your hair, the energy flows on to the top of your head and then, when it opens it a little bit, the Grace falls on to to your Sympathetic Nervous System, relaxes your chakras and then more energy starts flowing but you can help later on to raise your Kundalini more. Like the sprouting of the seed, is spontaneous, effortless but later on, you have to look after it till it becomes a proper tree. Alright, now please put your left hand, like this.

Sit very comfortably, don't push your head backwards or forwards but be in the centre - no pressure on the neck. And first and foremost thing is that, you must forgive yourself. Your body is a temple of God and you should not get angry with yourself. You should feel very pleasantly towards yourself. Now, I'll show you which chakras to be touched, one by one. We are working only on the left hand side with the right hand. Now, put the right hand on your heart, where resides the Spirit. Now, put this right hand on the upper part of your abdomen, on the left hand side and press it. Now here, is the centre of your mastery. When this centre opens, you become the master.

So, now you take it down in the lower part of your abdomen, on the left hand side. This is the centre through which we work out the Pure Knowledge of Kundalini and that of Divine laws. Then again we go back, put our hand on the left hand side upper part of your abdomen and press it hard. Then we go back again on the heart. Then we put our right hand in the corner of the shoulder and our head from the front side, like that and turn our head to the right. Hold it tight. This is the centre which is always caught very badly. This is the centre which makes us feel guilty. Please forgive yourself. You are not guilty at all - you are at the epitome of evolution.

Don't judge yourself. God will judge you in His compassion. Now, put your hand on top of your forehead and press it on both the sides, like this. This is the centre of Christ, of forgiveness. Now, you take this hand on the back side of your head and allow your head to rest on it with all the pressure. Now, stretch your hand fully. Put the centre of your palm on top of the fontanel bone,

which was a soft bone in your childhood, like this and put the left hand towards Me, bend your head and press it, seven times, your scalp slowly, slowly, without [UNCLEAR] Seven times. That's all now. So, we'll start. We start it now by closing our eyes and putting our left hand towards Myself.

Please put both the feet apart and also you can take out your spectacles or anything that weighs heavy anywhere. Now, close your eyes and don't open them, till I tell you. Close your eyes. Put your right hand on your heart. Ask the question, a very fundamental question to Me. You may call Me Shri Mataji or Mother, whatever suits you. So here you ask the question, a very fundamental question, "Mother, am I the Spirit?" It's like asking the computer. Ask this question three times, please. Now, if you are the Spirit, you are the master of yourself, so now please, take down your hand, right hand, on the left hand side of your stomach and press it hard.

Here, ask another question which follows. "Mother, am I my own master? Mother, am I my own guru? Mother, am I my own guide?" whichever you like, you ask this question three times. Now, take down this right hand on the lower part of your abdomen, on the left hand side and press it hard. Here, you have to say, because I cannot force, is your freedom which is to be respected. You have to say, "Mother, please may I have the Pure Knowledge?" "Mother, please give me Pure Knowledge," you say it six times because this center has six petals. Please put your right hand on the lower part of your abdomen on the left hand side - some people are not keeping it there and saying, "Please Mother, give me Pure Knowledge of the Divine." Say it six times.

Now, raise your hand, in the upper part of your abdomen, on the left hand side and press it. This is the centre of your mastery. Because you have asked for the Pure Knowledge, Kundalini has started moving. We have to open, help to open this chakra, this centre. With full confidence in yourself, please say it ten times, "Mother, I am my own master." Ten times please. Now, raise your right hand on your heart and say, twelve times, with full confidence, the fundamental truth about yourself, "Mother, I am the Spirit." Please say it twelve times. You have to know that Divine is the ocean of love and ocean of bliss but above all it is the ocean of forgiveness, so, whatever mistakes you commit, are not greater than this ocean. So, forgive yourself, forget the past.

Please now, put your hand, right hand on the corner of your neck and your shoulder and turn your head to the right. This centre is caught when you feel guilty. So, please say sixteen times, with full confidence in yourself, "Mother, I am not guilty at all." If you still think you are guilty, you better have the punishment of saying it 108 times. I've already told you that you should be pleasantly placed towards yourself. Now, stretch your hand on your forehead across and press it on both the sides. Now here, you have to say, "Mother, I forgive everyone." Not how many times but from your heart. Many people think it is difficult but it is a myth. If you don't forgive or forgive, you do not do anything but if you don't forgive, then you play into wrong hands. So please say it from your heart.

Yesterday everybody could not say it from their hearts, that's why they couldn't get their realization. You say it sincerely that, "Mother, I forgive everyone." Just say that. It's the greatest weapon we have got. Now, please take your right hand on the back side of your head and place your head upwards holding it with your hand. In this centre, you have to say without feeling guilty, without counting your mistakes, for your own satisfaction, "O Divine, if we have done any wrong, please forgive us or forgive me." But don't count your mistakes. From your heart. So now, you stretch your hand and put the centre of your palm on top of your head and stretch your fingers, press it hard as much as you can easily and turn it seven times, clockwise and put your head bent forward. Now, please take down your hand. Please open your eyes.

Now, put your right hand towards Me, like this. Bend your head and see if you are getting cool breeze out of your head. Above, little above. Now, put the left hand towards Me. Bend your head and see with your right hand, if there's a cool breeze coming out of your head. Hmm. Now, put your right hand towards Me and see again bending your head with the left hand, if there's a cool breeze coming out. Now, raise both your hands in the air and put your neck back and ask a question, "Mother, is this the cool breeze of the Holy Ghost?" "Is this the All-Pervading Power of God's love?" "Is it Brahma Chaitanya?" "Is it Ruh?"

Just ask this question in your heart. Put down your hands, please. Now, those who have felt cool breeze out of their heads or out of their hands, please raise both your hands. All of you have felt it. May God bless you! But now, you have to attend our follow-on, where you don't have to pay any money, nothing nothing, but you mature your realization. You have to respect your realization

and you will understand about it. Supposing, somebody gives Me shilling and I do not spend it, how will I know it's value? In the same way, we have to use this Power for yourself and for others. First thing that will happen to you is that you feel very relaxed and sometimes they feel on top of the world but still come to the follow-on and establish yourself otherwise Kundalini may fall down, if it is not established.

May God bless you all! If you want to meet Me, you can come to the stage. Just stay here, alright. Come here. Just remove this please. Yes, come here. So, how are you? [SHRI MATAJI MEETING NEW SEEKERS] Just forgive. Really? Just forgive, just forgive that's all.

Say, "Mother, I forgive." [SHRI MATAJI TREATING NEW SEEKERS] Don't feel guilty. Why do you feel guilty? What have you done? Don't feel guilty. Just don't feel guilty. You have, you're so cold, just see. Alright? Feel now? Are you feeling the cool breeze already?

That's all. Now you will know what it is. You have to use it, then you will know what it is. Alright? You felt it, the cool breeze? No. What's the matter? What work do you do? SY: He's done his architecture, Shri Mataji. - Architecture?

Now you ask a question, "Mother, is God the architect of all the architects?" SY: Is God the architect of all the architects? - Again You've been to some guru before? Nobody? Now, feeling it now? So now remember that God is the architect of all the architects. SY: [GERMAN] Did you feel? Good, good, nice, nice! May God bless you! Felt the cool breeze in the hand?

What's the matter? How is it? SY: He worked too much in the garden, he wasn't used to it, maybe. You should use gloves. Garden is good work but you must use, alright? They hurt you? But don't use your gloves now. Your hands are important because now the cool breeze is coming in, alright? SY: [GERMAN] SY: He feels cool but he feels tingling and he feels a block on this part. That's because you feel guilty again.

This is the centre for feeling guilty. SY: He smokes - Unnh... and then you feel guilty after smoking SY: He wants to stop smoking - You will. Whenever you feel like, just think of Me, you'll stop smoking, alright? Good, you are a seeker. You'll stop it no time. SY: [GERMAN] SY: She meet You Shri Mataji but she couldn't feel it Now? What work you do? Now you ask a question, "Mother, are You the teacher of all the teachers?" just ask the question three times. SY: Shri Mataji, You are the teacher of all the teachers.

Are You? SY: "Are You the teachers of all the teachers?" You got it. You got the cool breeze now? Got it? Got it, sure? SY: She is a reporter, a Sahaja yogi. She has arthritis, she cannot stand on her knees. What's the matter? SY: and she doesn't see very well and work with the eyes SY: because there's a chronic inflammation in the eyes.

Arthritis in the knees and the chronic inflammation in the eyes. Let her sit here and put light behind her SY: Just try to sit down She can sit down [UNCLEAR - GREGOIRE?] SY: Yeah, yeah, she can, she can sit. This way or just [UNCLEAR] this. Kathmandu? She went to Kathmandu, there she got it? SY: No, no, no - She didn't go? Surprised. No. Better now?

Pain? Less? Less, not yet gone. Now get some [UNCLEAR] Oh, you are alright. Both of you have following her. Alright, who else is there? That's how you work [UNCLEAR]. You'll be alright. SY: [GERMAN] Sahaja yogis are never satisfied [UNCLEAR] [UNCLEAR] SY: [GERMAN] Put your hand here. You ask a question.

Slowly. I don't want them to hear. I don't want the TV people to hear. Holy Ghost. SY: [GERMAN] Alright? Now try to recognize. Nice, it's working [UNCLEAR] SY: It's coming? Okay? - Just ask. May God bless you!

What is it? SY: And she's the lady which has crunchy eyeface. But aren't you not better now? SY: [GERMAN] Not yet On the left hand side or the right? SY: [GERMAN] SY: In the centre, Shri Mataji. - Sit down. [HINDI - Let her breathe. Take her at the back] I'm doing such a great work. You all have to help Me. Haan, now, better?

Put it here. Say, "Mother, I'm the Spirit." Haan, now. Better? No, nothing? SY: No, it's there but not much, not much. Started.

Vishuddhi. You sit down, say 'Allah, ho Akhbar' just Bart, Vishuddhi - 'Allah, ho Akhbar'. Not work?

[HINDI - Not at all?] Just go. SY: [GERMAN] He's a Sahaja Yogi Yes. Yeah You felt the cool breeze? So now, you must come to our follow-on and you have to become an expert. You felt it or not? So much. What work do you do? Haan. Let him ask The electrical work, you see [UNCLEAR] Again.

Now, feeling it? Connection is established with electricity SY: [GERMAN] So, how are you? SY: [GERMAN] SY: She felt it Shri Mataji but she's not very health sick - What's the matter? SY: She has to finish the chores and she feels very bad. Left is giving her a problem. Haan, better now? Alright, now you sit down before him. Now, you put a light for her. Just sit down, here. So, you felt the cool breeze SY: [GERMAN] Yeah, yeah, yes she felt.

Of course she felt. And She? She's great. What 's your name? SY: Stephen, Stephen She's got it, she's got it - enjoy! SY: They are Sahaja yogis but afraid Haww! SY: Feel a little bit [UNCLEAR] she says she will overcome That's why she catches on the heart. SY: There were problems with her so, her previous husband Forget it. You have to become great Sahaja yogis, alright? Not ordinary.

Better now? Put your...here.. Right and left - both Swadhisthana? Put here lower, step 1 So, how are you? You got it? Good! What's your name? SY: [UNCLEAR - Fritz?] - Now you're going to come to us and join My hands Fritz, I'm very happy to meet you. May God bless you!

Namastey. You're from where? Seeker: Afghanistan Achcha, Afghanistan! Great. [HINDI - See] You felt the cool breeze? Take out your shoes. SY: Yesterday he felt stronger than today - You started thinking about it. [HINDI - You do it. Okay. Now see, this Ruh, Mohammad Sahab has talked about it] [HINDI - He has talked about Ruh.

It's alright, isn't it? Now you should lead a Ruhani life.] [HINDI - For that come to our centre. People from Iran and India are there, whom you may meet] [HINDI - You'll be happy to meet them, alright? May God bless you!] He's from Afghanistan. [SHRI MATAJI TALKING TO NEW SEEKERS] Today? Now? Feel now? But still you come.. For that you have to come to our .... he found it!

No it's no imagination. You see, there's no imagination. Yeah, yes, yes there. Raise his... What does she have a problem? Seeker: Stomach cancer SY: Stomach cancer, Shri Mataji - Still has? SY: She had before she met you Shri Mataji. - Now are you better? How are you feeling now? SY: She cannot say Her eyes are dilated. Just see how black they are.

See her pupils. Alright, you come and see them. You are alright. Come. What is it? Now she's alright? She's alright now? Right heart. [HINDI - Has he been to any guru, ask him. He's holding his stomach.

What?] SY: [HINDI - Catches on the left side] - [HINDI - Has he been to any guru?] What's it? SY: Shri Mataji, first she warmer, just now she raised the hand, now she feel cool and she had [UNCLEAR] What did you have? SY: Irritation of the nerves, Shri Mataji, and it's quite painful I know, I know that. I know, I know, I know. SY: Her doctor, he's a wise man. He said, he's very happy that she's going to You, Shri Mataji. Alright, she's alright. It's only obstruction of the Kundalini.

You are a liver patient, that's why the Kundalini is acting like this. Now please, on your liver. SY: But it's cool, Shri Mataji, no doubt. Better now? Burning. Forgive, forgive everyone, forgive, forgive everyone. Forgive everyone, forgive everyone, forgive. SY: It's beautiful, Mother. Now, is it better that side? Is it burning now around you?

SY: She said she was also yesterday here and before she was coming she had quite pain. SY: and during the program the pains disappeared. Now you are alright, there's no pain, isn't it? It's cured because, you see, she, your Nabhi chakra was caught up, so Kundalini went on the sides, that's how you got this but now it's coming up straight. It's the sympathetic activity. Trying to slim, alright. May God bless! Alright, she's alright. What's it? SY: All the Sahaja yogis are coming Now, what do I do with the Sahaja yogis?



SY: Are you going just to see Her? SY: She wants just to see You, Shri Mataji May God bless you! Alright, come along. No more Sahaja yogis, unnh? What about you? You started thinking about it. You can't think about it. It's beyond thinking. Alright, now. Take out your spectacles.

Close your eyes, come forward, come forward. Now don't think, now don't think. Don't think, just don't think, let it go. Beyond thinking. Now, better? Alright, come here. Don't think, don't think, don't think. Don't think. There's nothing. You cannot think about it.

It just works spontaneously. Now, better now? What do you say, annh, it's flowing? Now don't think about it. Just enjoy, just enjoy! [ASIDE - HINDI - Didn't bring the fan?] SY: [HINDI - Maybe it's in the purse, I'll see] - [HINDI - It isn't] SY: Yesterday, in the program he felt slightly burning. Today in the afternoon maybe he saw SY: the program, he felt it very strong and during the program, again not strong enough. He wants to feel now. He's quite temperamental.

His Kundalini is temperamental. SY: He's saying, to forgive himself, is the most difficult for him. To keep? SY: To forgive himself it's very difficult for him What crime have you committed? SY: [GERMAN] He doesn't know. It's a blockage, Shri Mataji Then just say, "I forgive," that's all, finished. Say it. Again. Just come forward You just say, "Mother, I'm the part and parcel of the Whole." SY: [GERMAN] Now you're feeling it.

Yeah, so, sad or happy, unnh? SY: Shri Mataji, she got the realization already once from You but then she again went back SY: to the Catholic Church and now she's afraid to oppose her friends and go there. Which friends? SY: In the Catholic Church, friends who are in the Catholic Church It's nothing to deny them, it's alright, let them be there. You see, but Christ once they said, "Your brothers and sisters have come." He said, "Who are My brothers and who are My sisters?" SY: [GERMAN] Non realized souls are your brothers and sisters, you are but realized souls are, because you have one Mother. SY: They can become your real ones but not now [UNCLEAR] Because you have one Mother, you see. All realized souls have one Mother. Then thinking you don't get it, you don't get it.

They have achieved nothing so far, what have they achieved? SY: [GERMAN] Yeah, yeah, it's okay, it's no problem SY: She knows young people in pre school then they are very nice and she understands SY: where we stand and she's afraid when she goes she will lose them. SY: So bring her to Sahaja yoga then you can't lose them So try to bring them, bring them to Sahaja yoga. Don't wear a black, don't wear black [UNCLEAR] is not good, makes you feel guilty. Take it out SY: [GERMAN] They have to come to Sahaja yoga otherwise after some time they'll take to drugs. SY: [GERMAN] Alright, you be wise. This is the greatest obligation you'll do on them. SY: [GERMAN] To bring them to reality SY: [GERMAN] to bring them to reality SY: [GERMAN] Understand? Annh? SY: She said she cannot bring her friend, so we said we'll make a program there.

When you know Sahaja yoga is the reality, then you should not bother about anything else, isn't it? May God bless you! She's so sweet! Nice! Have you felt the cool breeze? SY: [GERMAN] SY: She's also a Sahaja yogini, Shri Mataji - not a real one though. SY: She felt the cool breeze but she cannot be yet thoughtless She has a Left Agnya SY: Left Agnya You must take the treatment of Sahaja yoga, that's all. SY: Okay, then we will work on you. Left Agnya is not such a problem. You just say, "Mother, You are Nirvichar," say like that.

SY: "Shri Mataji, You are Nirvichara." - Or you say, thoughtless awareness. SY: [GERMAN] Now, see? Can you think? SYogini: No - Now you have got it! Now, next. Felt it, I can see that. Very happy? No? SY: She couldn't feel it, she said.

But she said, she couldn't. See eyes are sparkling! SY: Yeah, she's okay. This will be your Vishuddhi. You smoke? SY: [GERMAN] No, she doesn't. Now? Are you feeling now? Don't doubt, if you're feeling you're feeling it. SY: She's thinking Come forward, don't think about it.

If it is there, it is there, if it is not there, it is not there. Forgive, forgive, forgive, forgive, forgive. Hunh, you're feeling now? You see, for this, you come and they'll tell you what is to be done. This is dried out. This portion, is the Hamsa chakra, must be cleared out

- alright? But better now, better. May God bless you! My handkerchief, it's fallen off somewhere. Alright SY: So, you can ask.

Okay. She just wanted to see You, Shri Mataji. I'll work it out. So, how are you? Did you feel the cool breeze? No! What do you do? You are a student? Then what do you do? Unnh?

SY: He's assistant on the University, Shri Mataji SY: Assistant on the University - That means like a teacher? SY: No, he has to do all the work and the Professor is facing the [UNCLEAR] Agnya is too much. Put your hand down, like this [UNCLEAR] SY: "Shri Mataji, are You the teacher of all the teachers?" Ask the question, just ask them the question that's [UNCLEAR] It's started. SY: "Shri Mataji or Mother, are You the teacher of all the teachers?" Again. Alright? Feeling it? You say, "Mother, You are...." SY: Then say, "Shri Mataji, You are the teacher of all the teachers." - [UNCLEAR] Horrible Agnya!

Now say SY: Say, "Shri Mataji, You are the teacher of all the teachers." SY: Once again, "Shri Mataji, You are the teacher of all the teachers." And let him not say that. Simply ask the question but with him the problem is, a very bad Agnya he has got. You think too much? What do you think about? SY: [GERMAN] - Which subject are you teaching? SY: He wants to know because he's Medical student and this thought You might help. He's in the Medical? SY: "Shri Mataji [GERMAN]" Ask again.

SY: "Shri Mataji [GERMAN] Again Seeker: [UNCLEAR] Started? Started now, little? Better? Have you seen Me without thinking? SY: [GERMAN] Concentrate. So now, better? That fellow got it when I did this. SY: Yeah, yeah, the other one got it. - [UNCLEAR] [HINDI] - See, just settle his Vishuddhi] Let him try. Come along So now?

She's cured now, that girl. What's it? Better? [HINDI - He does the work of electricity] [HINDI - Didn't come? Didn't rise?] SY: [HINDI - (UNCLEAR) Vishuddhi opened] [HINDI - What? Did It rise from the bottom or not?] SY: What do you feel? You feel heat, you feel anywhere [UNCLEAR]? [HINDI - Is not rising?

See whether it is rising from below or now? Heart is catching?] SY: [HINDI - too much heaviness. Heart and Left Vishuddhi together.] SY: He just comes to lose his spectacle issue, Shri Mataji It's very easy. You put the light behind your ... with the photograph, yes you can. SY: He didn't feel much, he was quite sure and thought [UNCLEAR] but it's really cool On your right? Alright, raise his Kundalini. Do you smoke? SY: [GERMAN] Yeah - Burning SY: [HINDI - Left Vishuddhi is too much] - Left Vishuddhi?

[HINDI - Say it (UNCLEAR)] Hunh, what is it? SY: Agnya Heart. Heart, Left Vishuddhi. That means, put him left to the right. Too much right side. SY: He's also Left Nabhi also. Left Vishuddhi, left Nabhi Shri Mataji You're married? SY: [GERMAN] Not anymore You're married before. You left your wife? SY: [GERMAN] [UNCLEAR] Doesn't matter, don't matter but just saying.

He doesn't have problem.. Come along now. Once more. Haan, now better. Feeling it now? See now, so better say it, "Alright, I'll manage." Say now, it's better. Left Nabhi. Sahaja yoga is something, you just have to be happy and joyous and just say something that will please you, so it works out. To please the Deity, that's only SY: [GERMAN] Better now. It's better now, you see.

Alright, it's good! May God bless you! Yes, so now, did you feel anything? SY: [GERMAN] SY[ASIDE]: Do you feel any difference now? Are you getting any thoughts when you ...? SY: Shri Mataji [UNCLEAR] he doesn't think him much [UNCLEAR] Have you been to some guru or someone [UNCLEAR]? SY: [GERMAN] No one, no one. You never read about these trans these people? SY: [GERMAN] Read, who? Alright, now you put it down there and just say, "Mother, I'm my own master," just say that.

Seeker: [GERMAN] Difficult, hunh? SY: But he's thoughtless Thoughtless, haan. Now? Now have confidence. Now put your hand here and say, "Mother, I'm the Spirit." Seeker: [GERMAN] - See? It's true. So, have confidence in yourself. Alright? Not to be worried about.

It's alright. Little bit you catch there because you have read these books but it will be alright. You'll get it permanently. [APPLAUSE] SY: He has no patience, he just wants to be with You, Shri Mataji. Oh.. Catching on the heart SY: The Kundalini? It's alright, just see over there. You'll be fine. Work very hard, do you? What's your job? SY: He's cleaning the windows, Shri Mataji.

- That's why, works very hard Take some other job - not so hard. Better now. SY: Yeah, it's there. Yes, good! May God bless you! He's got it very well. Felt it? No but, what are you wearing? That's the problem You better take it out. Tibetan [UNCLEAR] horrible! Take it out.

No, no, no - not near the heart Feel it? Not yet. That's what, Buddha's thing you were doing? Put [UNCLEAR] properly You say, "Mother, I am my own master." Again, "Mother, I am my own master." Better now? Slightly, feel it there. Alright, now. You go on saying. Alright now, put it here.

Now say, "Mother, I'm the Spirit." Please put a bandhan on his back on the Left Swadhishtana, left, all this, haan. You are the Spirit. Yes, of course but what I'm saying, just now you are the body Yes, that's what. You just say that. Now. See, he's got it now. Alright. It's gone up here on your head. Is it on your head, just see?

Put your hand on top and say, "Mother, come in my head." "Mother, please come in my head," say that. Again say that. It's coming already. You can feel it, the cool breeze? [UNCLEAR] Now don't wear this, throw it away. Don't wear, it's not good. Throw it away. SY: You cannot discriminate if it is a ...If you are good in vibrations, take the vibrations Even holding in your hands is not good, because that's all false. It's not true, that's false.

See, whatever good or bad, now the point is, throw it. Seeker: It's a direct line of the Shakti Arre, all that they tell, the direct line and indirect line. Forget it. You got the realization na, you forget it, that's no good, throw it away. Alright, give it to Me. SY: Shri Mataji, she felt the cool breeze but when she was taking a picture, she SY: she just got somehow afraid, she thought, she thought she get a glimpse maybe, SY: they get picture of a special person. I don't want to say what she saw but it was Divine. SY: She said that she saw there's a picture of a very Divine person, then she got the Grace Afraid of what? Seeker: [GERMAN] [UNCLEAR] I don't look frightful to you - why? Imaginary, alright, now it's alright.

She has nervous. Feeling it? Is she feeling the cool breeze? SY: [GERMAN] - Sweating Seeker: No, I feel hot SY: She feels hot, hot, hot. Sit. SY: Now it's coming? In this one? SY: [GERMAN] SY: Feeling this more hot than the right one. The left one is more hot Now it's alright. Center heart she has.

Just turn around, now center heart. Now, hold your breath for a while. Just hold, now leave it. Then hold your.. now leave it. Now hold your breath, now leave it. Now see? Alright? No fear? Come along. Sit.

So? She's alright, hunh? SY: It's her neck. She has problems with her neck. What problem? SY: Pain How long? Can you take out your necklace please? Is it heavy? Come back. She has spondylitis.

Put your fingers in your ears and put your head up. Better now? Better? SY: [GERMAN] SY: Yes, she said. - She has to come once again SY: So, she can go the local center or? Annh? Follow-on, she can come. She'll be alright. She's much better now. Much better now?

Alright. Don't wear such a heavy thing. Let Me see the weight. [UNCLEAR] It's rather heavy. Yes, so, how did you feel? SY: She's said, she's not sure. She doesn't feel it very much. She has a heart. What work do you do? SY: Programming and as a computer specialist Put your hand here.

Ask the question... computer? SY: [GERMAN] - "Are you the computer?" SY: [GERMAN] [HINDI - Play the music if there's any tape recorder] SY: [GERMAN] Alright? SY: It's cool. Yes, she says it's cool, Mother Now you say, "You are" SY: [GERMAN] SY: [GERMAN] Better. SY: Give it to Her, give it to Her SY: Shri Mataji, this is lighter. The heat coming from... annh, now better, is it? I'm giving you cool and I'm feeling hot. Alright, so now is alright? Feeling the cool now, alright.

Put your hands here. Is it alright? On your head. Very good, excellent! SY: Very good So now, you've become a real computer, so

ask the question, you'll get the answer on your hands, alright, because you are the biggest computer God has created, you see, it's all programmed, you'll understand, everything programmed. You ask a question and answer is there. Alright? May God bless you! Come along, come along, come along. You can't stand.

Yes, so what happened with you Madam? SY: [GERMAN] SY: Yes she felt Shri Mataji. Not at the beginning but at the end Good, it's alright if you felt it. SY: Shri Mataji, she's asking one question. SY: She has a job which goes too much energy. She's working with children who are not - SY: social handicapped or mental handicapped? SY: Okay, that's different - social handicapped not mental handicapped. What is social? SY: Social handicapped children - poor children, assistance in the society. SY: [GERMAN] SY: She works with children, who are still disturbed in the mind because of their upbringing SY: get not good parents or no parents, something like this and she works with them SY: and it costs her a lot of energy For sometime, you can visit them, alright?.

They'll tell you what is to be done - alright? Come and see these people SY: [GERMAN] They'll tell you how to protect yourself, alright? [ASIDE - HINDI - No song nothing?] SY: [HINDI - They'll put, gone to take from outside] SY: He felt the breeze, Shri Mataji - You're alright, you're perfectly alright What's [UNCLEAR]? To enjoy others, alright? So, how are you? You felt what? SY: She pains, she felt a lot of pains SY: Here, you felt pain? Liver - Here and here. Put your hand.

Now forgive Feeling the cool breeze. You have a little liver problem, alright? Come and see them but [UNCLEAR] come. She's alright now. Good! Poor thing! SY: 20 days. How old he is? - We will see him, we have to see him, it's important SY: [GERMAN] Her son, he's 11 and he went out, he's not stay SY: Let him eat some [UNCLEAR] ice cream, I would like to [UNCLEAR] So what, we'll manage. It's alright, must be something wrong.

What about your husband, where is he? SY: [GERMAN] SY: The husband was here yesterday but he didn't speak of anything [UNCLEAR] Alright. Unnh? This is it? Are you married? You want to marry? Maybe, you are a little boy now, so you must marry. You went to some guru or someone? This is it. Just put hand down here.

Just say, "Mother, I am my own master." Just say that Seeker: "Mother, I am my own master." - Again, Seeker: "Mother, I am my own master." Again Seeker: "Mother, I am my own master." Again Seeker: "Mother, I am my own master." Better? Go on saying ten times. Seeker: "Mother, I am my own master. "(repeats) Done! Now put it up here.

"Mother I am the Spirit." Seeker: "Mother, I'm the Spirit. (repeats a number of times) Better now. Cooled down. Very good! SY: She's saying, she has psychological problems of thoughts SY: and she thinks that the purpose of seeking [UNCLEAR] is working. What? SY: Is not working very well. What, what, what are you thinking? SY: The Pineal gland is not working too well Annh?

Pineal gland is not working? SY: Not so well Who told you? But what made you think like that? Seeker: What made me think? SY: [GERMAN] SY: She gets a feeling like she wouldn't be on the ground SY: like she would float in the air and she doesn't like it at all. You have you been to some guru or someone, who some? SY: What therapy? - What? SY: She meditated from William Wright - My God! Very bad!

Alright, now come. See, put you hand here. Just say, "Mother, I'm my own master." Seeker: "Mother, I'm my own master." - Again Seeker: "Mother, I'm my own master." - again Seeker: "Mother, I'm my own master." - again Seeker: Mother, I'm my own master. (Repeats a number of times.) Better. Seeker: Mother, I'm my own master.

Put your hand here. Now say, "Mother, I am the Spirit." Seeker: Mother, I'm the Spirit. (Repeats a number of times.) Better now? Now turn around. Hold your breath, hold your breath. Leave it. Again hold your breath. Now leave it.

Again hold your breath. Now leave it. How are you feeling? Seeker: Yes, better Relieved? In breathing are you better? Cleared out? Don't be afraid. Now don't go to all these people - alright? May God bless you! I had to see her.

May God bless you! You show different from all other people. See the thing, the Sahaja yogis should show different. See him. See

your eyes - sparkling. SY: There's still many people in places, Shri Mataji. - Unnh? SY: There's still many people in places, problems, I did not know each other anymore SY: [UNCLEAR] - Really? SY: Very receptive - Beautiful! May God bless you!

So, My child? SY: She's sorry, she didn't feel anything, Shri Mataji Alright. Alright? She's a unhappy person. She's very unhappy. Tomorrow I'll see you. It's better now. Say, "Mother, I'm the Spirit." "Mother, I'm the Spirit." I'm just saying, "Mother, I'm the Spirit," that's all - right?

It'll be alright. And no more wear black now. Forget it forget it. Tell your husband to take your birth now, we're alright. Don't worry. "No more worry, I'm alright, you take your birth." You must give him now, just free him SY: [GERMAN] Center heart. You must give him his freedom. SY: She knows that his Spirit stays around her - That's it, that's why the problem, alright. That's it, you should give him his freedom.

Just say that, just say it. Just make him forget SY: [GERMAN] Torturing him, you people are. SY: [GERMAN] Good! May God bless you! Now you be a happy person. He would not like to see you are unhappy How are you? [SHRI MATAJI TREATING NEW SEEKERS] Let's see now. [UNCLEAR] Good! May God bless you! Yes, so, how are you?

SY: She couldn't feel. She lift the hand, put the hand over her head [UNCLEAR] Just now? Feeling now? Alright. Don't think about it, don't think. There's no need. Alright? She starts thinking So now? Hands are what? Both the hands?

Put it here. You have a liver. Forgive. Forgive everyone. What work do you do? SY: [GERMAN] - Art? Ask the question. Heart, heart. Again, again, again, again It's like a computer. It answers.

[HINDI - Is he a Sahaja yogi?] Not a Sahaja yogi. Poor fellow, a bit tired, think over it. Give it to somebody else [HINDI - It's better for Me] Too much [SHRI MATAJI TREATING NEW SEEKERS] What did he say Swaminath? [SEEKER TALKING TO SHRI MATAJI] - Agnya? What's the name? But they did. But where did You meet Me? When did you meet Me? Where?

[UNCLEAR] Put a light on her. Just say, "Mother, I'm my own master." You're alright now? [UNCLEAR] Feeling better now? Horrible people these gurus are! They're all cheats. He's a cheater and a cheat. They're all cheats. They're cheats and they mesmerize. That's how they ruin you completely - they're cheats.

No, no, no, he never read. Look like that, camouflage. What is the sense of being [UNCLEAR]? You're now better. Don't bother about Me. Alright. What's your age? At this young age you have suffered so much. Horrible! Anybody who's an Indian is not a saint.

They're horrid! Rakshasas they are, devils. Better now? Much better now. Feeling better now? Annh? Why did you worry? All nonsense, yes, horrible! One better than another - horrible! Swami Shivanand went to them, to Himalayas [UNCLEAR] he went there to learn about realization but he was so bad that he was sent back.

He came down, so he started a certain yoga that again [UNCLEAR] [HINDI - What's the name?] Yogalaxmi Maha... and all that nonsensical woman she is. She drinks her urine, this Yogalaxmi Maha... this one. This is Satyanand, you see. Once she's disciple of this What's his name? Annh? One guru disciple of this first guru, what's his name? [ HINDI - What's his name? The one who ran away to Nepal] What was the guru you said just now? Nai, nai, before that.

Nai. First one? The one before that? All horrible rakshasanandas. But which one is the first one you said? Haan, but who is this one who said? They're all just the same. Seeker: No No, he is. That's why, because of your thinking [UNCLEAR] Horrible! What is he going to give you? All.

They are no other than the Rakshsanandas. Why do you have to take names? If you're true, if you're real, you shouldn't take any names. Forget all of them. Hunh.. Maria is better than Meera. Maria was the Mother of Christ, what was Meera? She was just running after God, she was not a realized soul. That's what I'm saying but now, forget about these horrible people, to begin with.

You get alright because you have problems here still, alright? First you get yourself cleared out.

They'll tell you. Whatever they say listen to them and work it out, alright and don't listen to these horrible anandas, you see. These are the anandas and you will be one of them. May God bless you! You are a seeker. Now don't go after these nonsensical people. Horrible, all of them. Don't get identified with them. You have to become your own guru, alright? Nothing my child, nothing.

Take it from Me. I'll show you later, alright? Nothing from them, they're all rakshsanandas. Alright? Now you become an expert in Sahaja yoga Terrible! Poor thing, she's suffered a lot. May God bless you, My child, May God bless you! But I met one in train. You're so very happy and joyous and tomorrow I'm going to [UNCLEAR - PRAGUE?] and we're going to work it out there.

It has been such a nice time, between such nice people. They all got their realization and they're very much with us. Now we have so many people in Austria. It's a great thing, so now we leave Austria SYogis: Wow! [APPLAUSE] Children must be fast asleep now, just [UNCLEAR] are sitting here. Wonderful! It's real Ekadasha Rudra, I tell you. The way it has worked out. Everybody looked so clear, so nice, so happy. We'll meditate everyday.

In the evening time, if you can meditate just before sleep, everything will be fine and very enjoyable. Alright? Enjoy it, that's the main part. Enjoy each other. We have to show the world that all Sahaja yogis can live very happily with each other. Cleanse yourself, do meditation, cleanse yourself and you'll be alright. So what is this you've brought for Me? Hunh? SY: You should look at it, Shri Mataji. Wow!

SYogini: I made it myself. SYogi: She made it herself. Really? Beautiful! Ah, you must have one like that! It's very nice. Thank you very much! That is very special! [UNCLEAR] Thank you very much, it's beautiful! Now that's not important. Your realization is important.

Forget all of them. What is important is yourself and your realization and you have to grow out of all of that, alright? You have to clear it out yourself. SYogini: I know [UNCLEAR] [CONVERSATION BETWEEN YOGI AND YOGINI] What you have to do is to look after yourself, annh? Best thing is to get your realization, get to your vibrations and enjoy. First you be equipped. What you know is to fulfill. You have to understand the theme - see the point? Alright, so should I say good-bye to everybody? Om Twameva Saakshat Shri Kalki Saakshat, Shri Sahastrar Swamini, Moksh Pradiyini Mataji, Shri Nirmala Devi namo namah Shri Nirmala Devi namo namah, Shri Nirmala Devi namo namah, Shri Nirmala Devi namo namah Bolo Shri Jagadamba, Shri Dakshinmurti, Shri Adishakti Mataji, Shri Nirmala Devi ki Jai!

May God bless you all! May God bless you all! May God bless you all! These are Sahaja yogis. Are you alright? Looking fine! How are you, alright?

## 1988-0610, Arrival and Talk about music, photographs & false gurus

View [online](#).

10 June 1988

Talk to Sahaja Yogis

Gleißfeld (Austria)

Talk Language: English | Transcript (English) – Draft

Talk with yogis. Gleissenfeld (Austria), 10 June 1988.

Shri Mataji: There are so many following you, they are coming now. Beautiful!

So they have to sit down. Sorry we were late. In the ashram we were solving all the problems also.

Yogini: Shri Mataji, do You want to have a cup of tea?

Shri Mataji: What?

Yogini: A cup of tea?

Yogi: Maybe first lunch, Shri Mataji?

Shri Mataji: All right.

(to a baby) You see? (Shri Mataji snaps Her fingers and laughs) Hello? Hello. Once. He recognizes. Hello! Look at that. Hello.

How to get lotuses here?

Yogi: They grow here, Shri Mataji.

Shri Mataji: Outside or inside the house?

Yogi: In the lake.

Shri Mataji: They are growing outside?

Yogis: Yes, yes. In the pool. They are growing here in the garden, Shri Mataji. In the garden, Shri Mataji.

Shri Mataji: Really?

Yogini: We have about twenty-five [inaudible]. So beautiful.

Shri Mataji: And they grow - they need sunshine all the time. But in the cold also?

Yogi: It is close here, Shri Mataji. In a lake? A pond is that.

Shri Mataji: You have got a - I mean - is this one tree, sort of thing, or on the pond it's spread out, quite a lot of these?

Yogini: It's in the water. It's spread out, quite a lot.

Yogi: I think it is self-made, Shri Mataji. Like a pond. Are these lotuses or sea roses?

Yogis: Sea roses.

Yogi: Sea roses, Shri Mataji. Sea roses. Sea roses.

Shri Mataji: Sea roses?

Yogi: Sea roses they are called.

Shri Mataji: But they are lotuses.

Yogi: Look's like. Beautiful ones.

Shri Mataji: Beautiful!

Yogi: They grow the same way in the water.

Shri Mataji: Could we take it for Pratishtan?

Yogi: Yes, Shri Mataji.

Baby: [inaudible]

Shri Mataji: Look! Come along. Come along. Come along. Come along. Come along. Hello. Come along. Look at him. Come along. Come along.

Baby: [Häärk.]

Yogi: Now he is feeling it also.

Shri Mataji: Hello? Come along! How are you? Just now you got up from your sleep? You got up from your sleep, just now?

Baby: [Haahh!]

Shri Mataji: Hello! You also want to come here? You also want to come here? Look at that.

Yogi: Yeah, he wants to go.

Shri Mataji: All right? All right! Here comes the little one. How happy [inaudible]

All right. All right. Hello. Hello. What do you need? What do you need? (Shri Mataji kisses the baby and the baby cries a little bit) Now everybody starts laughing at him. He was quite all right. Why are you crying? No, no, no, no. See now, he is not crying. See, there is a lotus flower. See! See the lotus. See. See. How beautiful it is. See. See. See the lotus. (baby cries a little bit) Oh, ho, ho! No, no, no. You see, see, see?

Yogi: They are tired also.

Shri Mataji: He is tired. All right. He is very tired. All right. What do you need? You are tired now? You want to sleep. (baby cries



loud)

No, no, no! I don't know whether he wants a nap. Why are you crying? Get him, he doesn't cry.  
(Shri Mataji kisses the child)

Shri Mataji: When did you arrive? Earlier? What time?

Yogi: Two hours before You.

Shri Mataji: How many of you are here in this place? How many of them are here?

Yogi: It is four people living here in this place and ...

Shri Mataji: How many Sahaja yogis?

Yogi: Around ten, they are spread in the area.

Shri Mataji: Really? Good.

Yogi: Ten - sometimes when the Sahaja yogis come back from Vienna, then we are fifteen.

Shri Mataji: What a nice place you have chosen here. Very nice. Such a big hall. Are you yourself - you have done it?

Yogi: Yeah, the son ...

Yogi: Hannes. Hannes who is married in the States to Paula, Shri Mataji.

Shri Mataji: Oh yes, yes. He has done it.

Yogi: He is the son of that - his mother is here, the whole family is in Sahaja Yoga, Shri Mataji.

Shri Mataji: Is very good. Is it a big town?

Yogi: Small! It's a village. But it's close, relatively close to Wiener Neustadt. It's a bigger town.

Shri Mataji: So then you work there?

Yogi: Some, yeah.

Shri Mataji: It's better to be away from the madding crowd, isn't it? It's very nice.

(about the baby) It's so tired. Now you're not crying. All right. What about you all, having something?

Yogi: May we play some music, Shri Mataji?

Shri Mataji: Yeah.

Yogi: Musicians?

Another Yogi: They play with the orchestra.

Shri Mataji: They've been so beautifully playing, very beautifully.

Yogi: Shri Mataji, do You have some more time?

Shri Mataji: They have come in the morning here? Or they live here?

Yogi: No, no, they don't live here. They came in the morning.

Shri Mataji: Another type of soup [inaudible] [Hindi]

Yogi: absolutely!

(Yogis perform classical European music.)

Shri Mataji: Oh, thank you! Beautiful. May God bless you! Beautiful.

Beautiful. I think Austria has the best orchestra among all the Sahaja Yoga Centers. They are very - I should say, people are very talented here.

Yogi: It's a heritage from Mozart, Shri Mataji.

Shri Mataji: I think that's true. Yes, must be.

This time there was a competition of boys below twenty years, and there were all kinds of children. Some were ten year old girls from [Forbing ?] to be on the piano. And one Indonesian boy was very good on the piano. He didn't get the price, but he was very good. They had violinists, cello, everything. But imagine - that so young as that they are so good.

They don't go to England, sometimes, from here - people to play?

Yogi: Yes, he goes around the whole world, Shri Mataji.

Shri Mataji: Really, oh! So you work with one company, or with many companies, with any one?

Yogi: It's a symphony orchestra. With a symphony orchestra.

Shri Mataji: But it is one company orchestra or ...?

Yogi: Yes. And also with a piano trio. Violin, piano and cello, also.

Shri Mataji: In India I don't think people could have seen this instrument, cello, they could not have. Is it a very old Instrument or?

Yogi: Yes, very old.

Shri Mataji: Very old.

Yogi: About three hundred years.

Shri Mataji: Three hundred years.

Yogi: Italian.

Shri Mataji: Italian.

Yogi: From Milano.

Shri Mataji: Is it? Yes, from Milano. Actually music was very much in Italy, in the Renaissance and all that thing. But what was the time of Mozart? What year he lived?

Yogi: He died in 1791. He died in 1791.

Shri Mataji: 1700?

Yogi: He was born in 1756.

Shri Mataji: Fifty?

Yogis: Six. He was born ...

Yogi: Very short life. Thirty-five years.

Yogi: Very young. He died very young.

Shri Mataji: Very young. Yeah. And this fellow Strauss?

Yogis: This was later, Shri Mataji. This was later. Hundred years later.

Shri Mataji: And Russia has very beautiful orchestras.

Yogi: They had also a very good musical year, Shri Mataji.

Shri Mataji: They gave us a concert on Strauss, you see, and also showed him in between on a screen. The concert was so beautifully done. It is such a huge, big thing. I mean, see, to them music is something - sort of a nationally event, you see. Absolutely. They - I mean I have not seen anyone - and such a respect for music as they have. Absolutely [panoramic ?] - whole thing.

You have been to Russia?

Yogi: Yes, also.

Shri Mataji: You saw that?

Yogi: Yes.

Shri Mataji: Isn't it?

Yogi: Fantastic.

Shri Mataji: And when they have their music program - there's also dinner, everything with it.

Even East Berlin? Have you been to East Berlin?

Yogi: East Berlin? Yes, Mother.

Shri Mataji: There they have a very huge place, a complex, for operas. And I mean, you know, eight thousand people or ten thousand people in that place. And you all can have dinner with the ticket. Such a big place it is. They are also very fond of music. I don't know, during war everybody forgot music. How they forgot it. Can you imagine, the Germans and the Russians - so very fond of music.

(Children play and laugh loudly) Some small words started now. (Shri Mataji laughs)

Yogi: They are also like flowers, Shri Mataji. They grow exuberant in Your company.

Shri Mataji: Hallo, Lady. Ha, ha, ha, ha. What's it? What's it? What is it you are protesting about? What's it?

Yogi: I think it's hungry, Shri Mataji.

Shri Mataji: Hungry?

Yogi: Can I have some more? (feeds the child)

( Shri Mataji and the yogis enjoy photographs.)

Shri Mataji: He is in charge of everything. He is going to organize that side.

That's a nice photograph. Is it from Australia? That one is from Australia, isn't it? Done by Matthews? I think that's the one. Marcus, do you also think it is done by that little boy Matthews? Now he is married, of course, but Fogarty.

Yogi: I don't know, Shri Mataji.

Shri Mataji: ... so that is ...Yes. They call it as the Rembrandt style.

Yogi: [Hindi] ...Ekadasha Rudra and some Indian scenes. Can you show them Ossi?

Yogi: Shri Mataji, we would like to show You some pictures. Ossi took fifty-one big pictures. One of them You were seeing this morning with the cross. We have beautiful pictures, Shri Mataji. One more beautiful than the other one.

Shri Mataji: That's remarkable. Who has done all this?

Yogi: Ossi.

Shri Mataji: Who?

Yogi: Ossi.

Shri Mataji: You have done?

Yogi: Ossi, the judge. Our judge.

Shri Mataji: Beautiful. It's beautiful.

Yogi: [Hindi]

Shri Mataji: (to a baby) Hello, how are you?

Yogini: Thank you!

Shri Mataji: It is very nice. [Hindi]

It's wonderful.

It's also remarkable, I tell you.

Yogi: And they were wearing those Spanish sea shell [inaudible]

Shri Mataji: Ah, this is Spanish here?

Yogi: I mean Italian [Hindi]

Yogi: Spanish Puja.

Shri Mataji: How you take the right thing on the right angle or in the right time?

Yogi: Shri Mataji.

Shri Mataji: Oh, this is tremendous.

Yogi: It's fantastic.

Shri Mataji: This is when?

Yogi: Clear eyes. Barcelona Puja.

Shri Mataji: Really, is it all from Barcelona?

Yogi: Yes, Shri Mataji, coming so well.

Shri Mataji: [Hindi]

Two Yogis: [Hindi]

Shri Mataji: Just see the expression.

Yogi: This gift was from a girl from Austria - it's a bouquet.

Shri Mataji: They have this one.

Yogi: Next one is very beautiful.

Yogi: It's so clear this cross, Shri Mataji.

Shri Mataji: And what a determined face.

Yogi: Yes. Very beautiful, the cross at the bindi.

Shri Mataji: It is really very clear cut.

Yogi: Is it the same?

Shri Mataji: It is really unbelievably clear.

Yogi: The cross which appears inside the Bindi.

Shri Mataji: Who has made the food?

Yogini: Mrs. Knoebel has made it. She is the shakti of the house there. She's here. And also Mani. Mani.

Shri Mataji: Who?

Yogini: Mani. Mani Knoebel. She is married to Harald.

Shri Mataji: Mani?

Yogi: The lady from Taiwan, Shri Mataji.

Shri Mataji: Who?

Yogi: The lady from Taiwan. Taiwan.

Shri Mataji: Taiwan ... Ah, She is it. Here name is Mani?

Yogini: Mani, yes we call her Mani.

Yogi: Must be there, Mani ...

Shri Mataji: Really, [Hindi].

Yogi: Mani Knoebel, she is married to ...

Shri Mataji: It's very well done. Taiwanese food.

Yogi: Rahuri. This was India, Shri Mataji.

Yogi: Yeah, really.

Shri Mataji: Very well done.

Yogi: Perfect.

Shri Mataji: Actually, just the point is, you should know how to click, when to click.

Yogi: Yes, Shri Mataji.

Shri Mataji: And the angle. Now see the face is so clear and the flowers which are falling over Me are not so clear.

Yogi: Yes, Shri Mataji.

Shri Mataji: You see the point?

Yogi: Everything else is background.

Shri Mataji: Everything is sort of ...

Yogi: This is contrary to science, Shri Mataji.

Shri Mataji: And contrary to science. Such details.

Yogis: This was Mahakali Puja in Germany.

Yogis: Ah yes, you can see, it's made the other way round. [Hindi] A Swastika. The wrong one, Shri Mataji. It's the other way round. The elephant is nice. [Hindi]

Shri Mataji: [Hindi] Very different type of [inaudible].

Yogis: Two crowns, Shri Mataji - one from Germany and one from Austria. Put together. Together. Yes. Put together.

Shri Mataji: That's the one?

Yogi: Mother, it's the same tradition she had like the golden one, you know.

Shri Mataji: Yes, it's different.

Another Yogi: Yes, it's also nice.

Yogini: Mother, can we have the allowance to serve also the other Sahaja Yogis?

Shri Mataji: Please, I would love - I was working, I don't know why you are waiting.

Beautiful. [Hindi] Face takes a funny color, isn't it?

I can't explain. As if some mask I'm wearing.

Yogi: Where is this?

Yogi: Diwali Puja. In Milan. '87.

Shri Mataji: Ahh?

Yogi: Milan, Diwali.

Shri Mataji: Diwali.

Another Yogi: A strong one. It is also there.

Shri Mataji: Eyes. Tremendous eyes. Beautiful.

Yogi: Like fire.

Shri Mataji: The eyes are very good, and the whole color is bluish, you see, on the face and everything.

Yogi: It is not focused.

Yogi: Aurangabad.

Another Yogi: It is so rich.

Shri Mataji: Whatever is the color of the ...

Yogi: Oh, this was the one in which you disappeared, Shri Mataji. Aurangabad.

Shri Mataji: Is that the one?

Yogi: Is that?

Another Yogi: Yeah.

Yogi: In a series those larger dimension...

Another Yogi: Ah, yes, yes ... no wonder it's ...

Shri Mataji: And the color of the face changes with the color of the focus isn't it, of the crown?

I think, the color of the crown is predominant everywhere.

Yogi: Too dominant?

[Hindi]

Shri Mataji: Fell down? Is it? (a baby cries loudly) Give him something to drink or ...

Yogi: The Sahasrara has taken the color of the thing behind.

Yogi: And also the cross, very easy visible Shri Mataji.



Shri Mataji: Yes, yes, yes. True.

Yogi: And here, this must be something in Arabic, you see. The whole part came over Her head as Kundalini.

Yogi: Here on this left side. Something like that.

Another Yogi: Would be interesting. Yousef is not here?

Shri Mataji: [Hindi] I don't have -

Yogis: No, no. Not like this. No.

Yogi: Rahuri?

Shri Mataji: Bhasri. The face is very serene.

Your son is very nice.

Yogi: Beautiful, Shri Mataji.

Shri Mataji: Ah, very sweet. There is. Very beautiful. This one is very good.

Yogis: O la la! Shri Mataji, this is something - this is so sweet, yeah. Kerry's daughter.

Shri Mataji: Very good. Shining everywhere. There is a shine on My eyes, on My - even My tongue is shining. They'll looking very sweet. It is a great photographer I must say, he's very great photographer.

He works as a photographer, or as what?

Yogi: I'm a judge, Shri Mataji.

Shri Mataji: This is your hobby?

Yogi: It is my hobby, yes, I like it.

Yogi: You have enjoyed it, all the way?

Yogis: Yes.

Yogi: He is a judge.

Shri Mataji: He is a judge.

Yogi: Maybe that's why he knows when and how.

Shri Mataji: This is from Spain. Just imagine, Spanish photographs have come out so well.

Yogi: You are very happy at there. So much nature around - and Barcelona it was.

Shri Mataji: Yes, it was such a beautiful surrounding. Barcelona was a very beautiful place.

Yogi: (about the natural cross on Shri Mataji's forehead) Also the cross, very clear, in the Bindi.

Shri Mataji: Actually when they start taking a photograph, you must remove all the loudspeaker and all that. Otherwise it looks very funny. Because the photograph is so much different.

Yogi: So we remove the remote ones from now. Saying, they can arrange that.

Shri Mataji: Ohh!

Yogi: Very beautiful.

Shri Mataji: This is not in Barcelona?

Yogi: This is Sahasrara Puja in Italy, this year. Sahasrara Puja in Italy. Oh, Rom - this year? What an angle.

Shri Mataji: Divine light.

Yogi: During the music session, at night.

Shri Mataji: It's divine! I mean - a very different face. Lines so clear.

Yogi: It looks very nice.

Shri Mataji: So good.

Yogi: I don't know if they have the saying here, but in India they say, somebody has a gap between the two front teeth is considered very lucky.

Yogi: Very lucky, yes.

Yogis: Very lucky. International thing then.

Shri Mataji: I seldom use - open My mouth, My lips so much that all My teeth show. But here there are lots of them are seen.

Beautiful photograph. Beautiful.

Yogi: This is at the ocean, and the program.

Shri Mataji: That's tremendous.

Yogi: Wawa, Sanghamner.

Shri Mataji: Sanghamner.

Yogi: Public program, ah?

Shri Mataji: Public program - Sanghamner?

Yogi: [Hindi]

Shri Mataji: But there where eight thousand people.

Yogi: Yes, Shri Mataji.

Shri Mataji: This is looking as if I am sitting in the house.

Yogi: You should show it to this journalist there.

Shri Mataji: So comfortable. You should have some exhibition, isn't it?

Yogis: Yes, Shri Mataji. Only with Your pictures.

Shri Mataji: They wanted to have an exhibition in London - photographs of one person.

Yogis: This one is fantastic. Where is this?

Yogi: The background in dark, Shri Mataji. It's like portrait.

Yogi: Where is this puja? Polen.

Shri Mataji: How does it get it, is the point. To get the background that dark.

Yogi: It's Your work, Shri Mataji. I don't think he's damped it on the negative.

Shri Mataji: Automatically it comes out?

Yogi: They don't make it darker.

Yogis: Just good. It's fantastic. One better than the other one.

Yogi: I mean logically even the face should come out dark - as any human being that is photographed.

Yogi: Shri Mataji, I think You are the most photographed person in this world.

Yogis: Oh, yes. No one is more photographed than You.

Shri Mataji: Might be.

Yogis: Wow, wow, wow!

Shri Mataji: This is good.

Yogi: Classic! That single pearl on the edges.

Shri Mataji: Detailed and deep, very deep.

Yogi: Look at this. [inaudible]

Shri Mataji: You can [ ? ].

Yogi: I don't know, Shri Mataji. There is a ruby here.

Shri Mataji: On the heart. Hm?

Yogi: Yes! It's like the heart has come out, somehow.

Shri Mataji: What is that? Just hanging in the air?

Yogi: Scepter. You are holding the scepter. Yes, Shri Mataji. It has that shape.

Shri Mataji: It is a scepter?

Yogi: You hold the scepter.

Shri Mataji: [inaudible] a scepter that?

Yogis: But a scepter doesn't look like that. It is not a scepter.

Yogi: In India - normally ... but for the eyes it doesn't look like that.

Shri Mataji: You can't explain.

Yogi: Yes, Shri Mataji.

Yogi: Again the cross.

Shri Mataji: That's the holy heart.

Yogi: This is there? What puja?

Yogis: Christmas Puja, and again the cross, of course.

Yogi: In Poona?

Yogi: Yeah, it is.

Yogi: That was during the daytime? How did you get the dark background?

Shri Mataji: That's it.

Yogi: No, no. This is the last. Arrival at the airport.

Yogi: A this is .... Really?

Yogi: Arrival at the airport.

Yogi: Spain. Spain.

Shri Mataji: This is Spain?

Yogi: No, in Geneva. Geneva. Geneva? Pedro was there?

Yogi: Last year it was also there.

Yogis: The Spanish were there. Aha. Incredible. [inaudible]

Shri Mataji: It looks like Milano. Milano? Don't you also think it is Milano? Or Italy?

Yogi: Geneva is there? When? Last year?

Yogi: Last year.

Yogis: Wow, wow, wow! Ah, this is great. Spain.

Shri Mataji: That's My typical style. He's got it so well.

Yogi: You must have been something about Gurumai, Shri Mataji.

Shri Mataji: Must be Gurumai. You know, she is a funny looking woman - [as she was not there] - and she wears a funny type of a hat, by which she looks like a man, you see? So they don't know - so somebody asked Me, "Mother, Gurumai means a man or a woman?" I said, "Now you see from the photograph. Can't say." Gurumai. And she uses American slangs, you know.

She has been already in Barcelona. Can you believe it? This Gurumai. Here father has minted money. And I don't know what is she going to do? Six-hundred crores worth of diamonds here - only diamonds part. Crores! Is a hundred, hundred-thousand crores.

Yogi: Six hundred corals?

Shri Mataji: Crores.

Yogis: Six billion. Six-thousand rupees.

Shri Mataji: No, no. Crores is a - ten millions, yeah. Ten million, six-hundred of that.

Yogi: Six billions.

Yogi: Six thousand.

Shri Mataji: Six thousand. Diamonds only, that's the part. The rest is quite a lot. I don't know what is she going to collect. She is just giving mantras. But people also are so stupid. For getting that mantra they are paying so much money. They are so stupid, I tell you. And they make a drama that you go from one room [inaudible]. Then you go into another room - they garland you. And you go to the third room - I don't know, they do something. And then in the fourth room the Gurumai is sitting and there they go as she tells the mantra in his ears. Must be putting some bhoot. And then they feel very fine.

Yogi: And then they go to the cashier.

Shri Mataji: That is before.

Yogis: Before. Otherwise they don't give you a name.

Shri Mataji: They are perfect, you see? Not like this: you have to give it before you enter in. And how they do it. Now, supposing - she was going to Aurangabad. So they had made a list of people who are important in Aurangabad. And they went to different people who were important, all American people. It is so in India. If, say Americans come in the house - foreigners you see, you must respect, respect. So they went into My brother's house also, who is a - you know that - who is the high court judge. So they went into his house and they started saying that "We have come to meet you." Is it very nice? What do you want? And they just saw My big photograph there. So they said, "What is Shri Mataji doing here?" They knew about Me. So she said, "Why? She is my sister." They just packed up everything, went away, "Oh we came to the wrong house. Wrong house." You see, they all know about Me.

Yogi: But how? Since Shri Mataji they know about You, how they keep on going the nonsense?

Shri Mataji: I don't know.

Yogi: Are they not afraid of their guru?

Shri Mataji: But it is sly, you see? Not, they don't come forward - just sly away. Recently Rajneesh say that, "Mataji is a tantric."

(about the food) I said, very good.

Yogi: You want this?

Shri Mataji: Much publicity for it. Mataji is tantric. Of course We are, because We know the Tantra, we know the technique, so we are in a way. But this fellow is so well known, Rajneesh, everywhere. How he has managed to do that God only knows. But he too did the same tricks. Is to find out who are the important people in a city. Then send foreigners there, ask them to call before the program, and then especially the rich. They feel very elated that: "We were invited, we have been called."

Also Chinese style, is it?

Yogini: It is the last one.

Yogi: Before the dessert.

Shri Mataji: They have so many dishes, these Chinese.

Yogi: Shri Mataji, is it true that this horrible demon is completely sick today?

Shri Mataji: Yeah. He is very sick. But he has so much money that he can buy anyone in India. But he cannot cure himself. He was very sick when they had his birthday. About the fourteenth of November he had. But he was very, very sick. Five thousand people had gathered for his birthday, but he could not come out of his room, he could not get up from his bed, he was that sick.

Yogi: What a guru.

Shri Mataji: There also we have some Indians who are very materialistic and they think that he is there, so we are getting so

much of foreign exchange, so let him be there. Because - I talked to one magistrate, I said, "What is this? This Rajneesh is sitting here, and you are all supporting him." He says, "You see, no Indian goes to him. So he doesn't spoil us. Wherever he is, all these people will be going to him. What does it matter to us? You put him anywhere, these people will go there. So at least they have a business there." It's nice he is in Poona.

One fellow, called Chandra Swami, he become very friendly with the [inaudible] ...

Yogi: So this one.

Shri Mataji: Amerit?

Yogi: From the U.A..

Shri Mataji: You see the big man from the Arab countries, Amerit they call him.

Yogi: I am forgetting his name.

Shri Mataji: Emirates.

Yogi: He is a famous arms dealer also. Adnand Kashogi. You have heard of Kashogi?

Another Yogi: Yes, sure.

Shri Mataji: Yes, yes.

Yogi: He is in Austria very often.

Another Yogi: Really?

Yogis: Yes, yes.

Shri Mataji: He is in Austria?

Yogi: Very often, Shri Mataji.

Another Yogi: Must be coming there for something.

Yogi: He is a part of the society in Austria, Shri Mataji.

Shri Mataji: Really?

Yogi: Kashogi, yes, he comes for opera ball.

Another Yogi: He has the [stand] yacht at the Mediterranean called Nabhila. He has sold it now, I think to - or he has given it to the Sultan of Brunei. I think he has given it to him. He is very thick with this Chandra Swami.

Shri Mataji: Now this Chandra Swami was a friend of - became a friend with this Musselman, just imagine. With this Muslim fellow. And very surprisingly he accepted to do a havana.

Shri Mataji: [ ...] wanted to harm Rajeev Gandhi, and he was - I don't know - in some sort of a scandal. I don't know - very

complicated. He got into some complicated scandal, Chandra Swami. So when he came to India he was arrested. And we have an ashram in Delhi now, the land and they are building now. Next to the ashram is this Chandra Swami's land. Now finished. He can't do anything there. Same with Rajneesh. You can't do anything there.

Yogi: Shri Mataji, Ossi just told me that your Ekadasha Rudra Puja has already shown ...

Shri Mataji: I think ...

Yogi: ... shown success. It's reported that Khomeini has got liver cancer, incurable one.

Shri Mataji: You tell them about the kumkum, what happened.

Yogi: Yeah, Shri Mataji. Can I talk in German, Shri Mataji?

Shri Mataji: Yes, please.

Yogi: Wenn Shri Mataji nach dem Puja in das Ashram gekommen ist haben wir das Kumkum von Ihren Fuessen gewaschen. Ich habe Seife genommen und Wasser und ich habe mir die Haende eingeseift und hab dann die Fuesse von Shri Mataji begonnen abzuwaschen. Und ich schau mir die Haende an: meine Haende waren kohlraben-schwarz. Wie wenn man in ein uraltes Motoroel hinein gegriffen haette. Und das Wasser war dann nicht rot, wie es normal ist, wenn man die Fuesse von Shri Mataji vom Kumkum abwaescht, sondern total eine schwarze Sauce, koennte man sagen. Und Shri Mataji hat erklaert, dass es all die Negativitaet war, die waehrend dieses Ekadasha Rudra Pujas zerstoert worden ist. Das war also ganz ...

Shri Mataji: Never had this kind of a black thing, never had.

Yogi: It was harsh, so that I have made a joke, or something like this.

Shri Mataji: Like a tar it was, really.

Another Yogi: Shri Mataji, my father is dying, just today.

Shri Mataji: Really?

Yogi: He is dying, yes.

Shri Mataji: When?

Yogi: Just about these last days. It happened exactly at the same time.

Shri Mataji: Oh God.

Yogi: Very interesting.

Shri Mataji: What's all going to happen I don't know. All the news will be out now. His father is very funny. I tell you, really, very negative, extremely negative. I mean, this generation that is yours is something very special, I must say, because what I find the people from the war, after the war, became very devoid of all values, everything so desperate.

Yogi: But what is interesting, Shri Mataji, is the psychology of this stupid Catholics.

Shri Mataji: Yes.



Yogi: Because they swim in materialism for their whole life. And half an hour before the death they start to worry about their future, and about their salvation.

Shri Mataji: Of what? Really?

Yogi: So one or two hours before the death, so they start to invoke all the gods, and things, and take the priest in their room, and things like that. And they think that they can have a ticket to heaven - just half an hour before the death.

Shri Mataji: Pope gave the ticket.

The Catholics are one style, and Protestants another. These Catholics are, they don't want to think, they have blind faith, this, that ... But the Protestants think, and thought out religion. They've made a science out of it. Do you know there is a big theory: Science of God? These human beings are going to tell you about the science of God. What do they know about science of God? I don't know what they are talking about. But there are big, big courses and things on science of God. In London there are big courses, Science of God. So you become a priest, I think, after that passing that exam.

Yogi: Shri Mataji has given Indian names to these two leaders. He is called now Markandeya. And Philip is called Yogeshwara.

Yogis: Wow, wow, wow!

Shri Mataji: [Hindi]

Yogi: [Hindi]

Shri Mataji: [Hindi] But they must eat their food there.

Yogi: Okay.

Yogi: Also Shri Mataji, Arneau must have a name now, Shri Mataji.

Shri Mataji: What did you say?

Yogi: They said, they have eaten food.

Shri Mataji: All right, if they have eaten then it's all right. They have eaten! What is it?

Yogi: Arneau is left. No, no, no! It is ...

Shri Mataji: Arneau has been given, his name is Dhanurdhara. It is Shri Krishna's name.

Yogis: Ah. Wow, wow, wow.

Shri Mataji: Dhanurdhara.

He is the one who is the person who sustains the [Hindi ?]

Yogi: Bow.

Shri Mataji: Archer, the Archer of archers. Dhanurdhara he is called.

Yogi: He is Sagittarius.

Shri Mataji: He is Sagittarius.

Yogi: Shri Krishna's name.

Shri Mataji: In the Gita, Shri Krishna has described how to achieve salvation giving the simile of this bow. How you should hit at yourself. With your own bow. Very beautifully done. But they sing this in Sanskrit [inaudible] But you see, I cannot explain in English language. Now, it's this string and the bow and the arrow. And how you should put it and hit at yourself. Now you see how you should break the barrier of self. Very beautifully said. A complete chapter on that in the Gita. The string is called as a Patenja. It is a nice thing, patenja. And the bow as dhanushya. Dhanushya it is called there.

There was one girl whose name was Dhanush. You remember that?

Yogini: Yes. The Turkish girl.

Shri Mataji: Yeah! She came from Kurdistan. And she made a picture which had a rainbow.

Yeah, yeah. Now the rainbow, the bow is dhanush, bow is dhanush, you see? Her name was also Dhanush. And she made a picture with a bow around this Mahaganesha. Very remarkable. Bow means dhanush. Her name was Dhanush. But in a short form it's called as Dhanu. In Sanskrit it's Dhanu. Now ... [Hindi]

(classical music starts)

Shri Mataji: [inaudible] Very well done.

And the accompaniments also so beautifully, so timely. So beautifully! It is a very difficult one. Is it from Strauss, is it?

Yogis: It is Mozart. Mozart. Mozart, Shri Mataji. Mozart.

Shri Mataji: Little bit like Strauss in between. But when did you start, at what age, playing this?

Yogi: My Instrument?

Shri Mataji: Yeah.

Yogi: About eight years.

Shri Mataji: That's it, you had to start ...

Yogi: Before I learned violin playing.

Shri Mataji: Ah, I see.

Yogi: Three years - and then cello.

Shri Mataji: Is there more depth in it, in your music. And that has the higher ... But when you people play, I don't know the notation. In the notation - is it in four parts you play always? Not necessarily?

Yogi: Not necessarily.

Shri Mataji: Soprano - all the time.

Yogi: We have written music, every voice is extra. Written and played also.

Shri Mataji: Yes. But that you have done yourself.

Yogi: Yeah.

Shri Mataji: Like a composer does it? Or the person who is, who does that in the concert, is the separation of the parts? Not the composer?

Yogi: No, no. It is not like a composer.

Shri Mataji: No. Composer just writes. Then it is divided into parts. Say, this one is violin, this one is this.

Yogi: Yeah.

Shri Mataji: Is done by the conductor?

Yogi: Yes, also. Also the conductor, also, yes.

Shri Mataji: But is it also done by the composer?

Yogi: Yes, also!

Shri Mataji: Into all details, a composer?

Yogi: Yes.

Shri Mataji: Who was the best in that? In doing this detailed working?

Yogi: It's difficult to say. I think Beethoven. Beethoven.

Shri Mataji: Beethoven.

Yogi: ... was very strong in details.

Shri Mataji: But then you cannot put anything spontaneously. If it is so fixed.

Yogi: Yeah, yeah, right. Mozart wrote it, all his pieces ...

Shri Mataji: It is given quite freedom to people.

Yogi: Yes.

Shri Mataji: Just lot of play. Also I have seen people have one person solo standing.

Yogi: Yeah.

Shri Mataji: And he plays. And he plays from the same, is it?

Yogi: Yeah.

Shri Mataji: And than some people join in. This must be done by conductor, I think so.

Yogi: Yes.

Shri Mataji: When they play solo they don't read. Just go off.

Yogi: Yeah, play by heart.

Shri Mataji: It's a very difficult art - the way it is, I think. So it's a very collective thing.

Yogi: Yeah.

Shri Mataji: Yes. Indian music is very individualistic. But is more sort of ...

Yogi: ... spontaneous.

Shri Mataji: Spontaneous. Very spontaneous. Very creative. That there's one musician - some singer, famous. And his name is Bhimsen Joshi. And he has sung one song which is a Bhairavi, he said, at least one thousand times. And every time he has sung it differently. Very spontaneous. That's why very rigorous training is needed in Indian music. You have to start very early, and a very rigorous training, you see. People have to practise for hours and hours. So once you become an Indian musician, your life is completely dedicated to it. You can't get out of it. I remember My sister used to get up at five o'clock in the morning till eight o'clock. And then she would go, have her bath, come back, again sit down, till about eleven o'clock. Or ten o'clock - something like that. She has done her PHD in Indian music.

Yogi: Apfelstrudel, Shri Mataji.

Shri Mataji: Ahh?

Yogis: Typical Austrian, Shri Mataji.

Shri Mataji: What is the that?

Yogis: It's very famous. Apple pie. It is a special apple pie, Shri Mataji.

Shri Mataji: Apple pie?

Yogi: It should go with a coffee, Shri Mataji.

Shri Mataji: All right. I don't mind.

Yogi: With a coffee and a whipped cream normally.

Shri Mataji: All right, I don't mind! Now I become Austrian, in Austria.

Yogi: Marcus, She said, She doesn't mind to have a coffee with that.

Yogi: Yeah.

Yogini: Would you like some coffee or tea?

Shri Mataji: Yes, yes, coffee.

But not very strong one, not capuccini.

Yogi: Melange, Shri Mataji, melange.

Shri Mataji: Capuccini is too much. I gave it to C.P. He said, whether you call it Chinese or Italian, You better have it, not me. Capuccini. Really, Capuccini.

But still there are so many artistic things. And people want to produce artistic things. Despite the modern style. In the modern music, this pop music - what is the art? No art. First they go on, I don't know, emptying their voices. You can't even understand what they are singing. Whether they are singing Marathi or in English, God alone knows.

Yogi: It's not important.

Shri Mataji: Not important. I don't know, must be, I think, they are all drug-addicts. And they are also singing in a drug condition. Because nobody knows what they are singing. They are just doing like this, doing like that.

Another Yogi: And they attract millions of people, Shri Mataji.

Shri Mataji: Millions, I tell you. In England there is one fellow, who was singing so. I told My husband, said, "What is this one singing?" He said, "God knows." I said, "Which language?" "I don't know." But there where thousands standing in a big stadium. And then he told Me he is the most well known, I mean, the most famous and the most talented singer. His name is John [Editor's note: probably Elton John]. Horrible he was, I tell you. He had no voice, he had no rhythm, he had nothing in it. Just like a buffalo, you see, with ...

Yogi: And they are praising his expression. They're praising his non-expression. Sort of - his face.

Shri Mataji: He was eating the mic. I just don't know what was there. There was nothing of music. There was, I mean I would not even call it a destructive music. Neither a constructive music, nor - but some of an idiotic style. Absolutely idiotic. Even the animals would start looking at them, what is happening to these people? There is no composition for that, is it, For this mod music? Is there composition?

Yogi: Also, also. Yes, also composition.

Shri Mataji: Did they write it like this?

Yogi: Yes.

Shri Mataji: Nothing, nothing, you see. They just don't have anything in front of them. Now, who is a pop singer among you?

Yogi: (to another yogi who is a pop singer) You are naughty, you are naughty.

Shri Mataji: Oh, the banjo is a good thing. That's very good. Such a nice thing. It's a very old one this banjo also. Used by the Gipsies long time. It's a very good thing, that one that you use - guitar. We call it banjo. But, otherwise the style they have developed now: shouting, screaming. As if for some deaf people.

(a baby laughs)

Yogi: It seems it is laughing about our pop music, I think.

Shri Mataji: So what about you people, having this?

Yogis: [Inaudible ?], Shri Mataji.

Shri Mataji: All right.

Yogini: It is six month.

Yogi: Six month.

Shri Mataji: Though they could produce some nice music, now doubt. Together, rhythmic music. In Indian music, classical music the meaning has no part. The meaning has nothing to do. Just notes. There was a great Musician in India. And she went to Pakistan. Her father, his name was Abdul Karim Khan. Might be having this record, have you any? Abdul Karim Khan?

Yogi: No.

Shri Mataji: No? All right, write it down, his name. A very great singer, Abdul Karim Khan. And also a very revolutionary man, he was a Muslim. And he married a lady who was a beautiful singer, but she was a prostitute. So in India, we have two types of prostitutes: one or those which are absolutely useless, and another ones who sing. They are prostitute, from prostitute family. They never get married, you see, because they are supposed to be of that family. Because of that family that they are born in they are not taken seriously. So, you see, this gentleman, he married a lady of that repute. And he had children. One of them was called as Roshan. I mean she was short, extremely fat, like this, you see. She was like that. Absolutely black. Like a black cow dung on her face, horrible. But when he started the music, you see, what a voice she had. She sung one pilu raag and there's only one sentence she has used: ari nanadhia ori nanadhia. Nanadhia is the sister of the, Nanadh is the sister of the husband. So she is talking to her sister-in-law. That's the only sentence. "Oh my dear sister in law, my dear sister in law." That's all. The whole thing is that she sung. Such variety and such permutation, such combinations. The whole of the record is filled with that. But if you see the lady you won't believe that she is such a great singer.

And another sister was called as Hirabei Barodekar because the lady was - the husband said that the first name of the lady should be Muslim, and she should be belonging to Muslim religion. If there was Sahaja Yoga, they would have all come to Sahaja Yoga, I think. And there the second and third were called as Hindus. So Hirabei Barodekar and second one was Saraswati Rane. And they had a brother: Suresh Mane. All great musicians. But the Hirabei married and Saraswathi Rane also married. Then Saraswathi Rane - that was her third name, Rane - her daughter never used to sing, but her granddaughter. She is hardly about nineteen, twenty years of age. I don't know if you have heard her tape with us. And she wanted to sing before Me, and she said, "You just give me thousand rupees, that's all. Because I am not a great singer, I am just ordinary." Because she was a granddaughter of Sarawathi Rane and all that, we thought, let's call her. So she came for the program in Poona. It was a puja, I think?

Yogi: Akshay Tritya.

Shri Mataji: Akshay Tritya.

That's the day, when - I mean it is regarded as the most auspicious day to start anything. And she came to sing very ordinary. Beginning she started Yaman Raga in a very ordinary way. But her grandmother was there, and her mother was there and they sent with her a very well known harmonium player, who used to play with the mother also, to support her. About ten minutes she was just, I mean, just a mediocre player. And just her Kundalini rose after that, just like a big explosion it was. And when that took place, you see, immediately she became something else. And she went into such superlatives from this time to that end, to this end to that end. You see, she is such a little girl. Even the harmonium fellow couldn't understand her. He was supposed to give her suggestions, so he got. So she also realized, so she said, "All right, whatever I am singing you play, don't suggest it." And went on and on. And she surpassed her mother, her grandmother, her great-grandfather and all the musicians of India. She sung so well, you can't imagine. So I was wearing a necklace of pearls, so I gave it to her as a present. She did just wanted one thousand rupees, imagine. But that tape you don't have, do we?

Yogi: I have to get a copy from Poona.

Shri Mataji: [Hindi]

Yogi: [Hindi]

Shri Mataji: No, they had not recorded. But Talwar Swami has got. So we should write to Talwar Swami.

Yogi: When Sandesh comes he shall bring it with him.

Shri Mataji: And they just thought she is such an ordinary singer, so why tape her. But then immediately I said, "Arrange a tape." Mister Talwar had it.

Yogi: But Shri Mataji, even to us as Westerners it's so amazing now to understand from the time we are Sahaja Yogis how we start little bit to understand through vibrations the music. Because when we heard Debu Choudhuri in Ganapatipule or Anup Jalota in Rome - I mean, what a difference! I mean, of course the style is different, the quality is different, but even if Jalota sings like a master but the quality of vibrations is not bringing you to this level of union and beauty and bliss, then Debu Choudhuri for example.

Shri Mataji: Perfectly true.

Yogi: And this is a magic that You put in the music. It's growing little by little and ...

Shri Mataji: But Arneau, more than that. It's so surprising. Now this Ai Ghiri Nandini even Indians can't sing. Even very great musicians cannot sing. Your ambassador's wife must have been really - don't know, must have been shocked to see you people singing that Sanskrit Ai Ghiri Nandini so clearly.

Yogi: She had open eyes, Shri Mataji. Wow, wow! [inaudible] Madras is not yet very well.

Shri Mataji: I mean, they can't sing. They can't sing, it is not easy, it's hard to sing. It is a very fast number and the words are very difficult - I mean she must have, I am sure she must have been absolutely bowled out. Her eyes were all out, is it?

Yogi: Yes, yes.

Shri Mataji: Who?

Yogi: We are enjoying the rhythm to ...

Shri Mataji: And her husband?

Yogi: Yeah! He was enjoying the rhythm. And he would go faster and faster and he was really saying, "Wow!"

Shri Mataji: Was he not stunned by this?

Yogi: Yes he was, Shri Mataji.

Shri Mataji: Because Ai Ghiri Nandini is not a easy song.

Yogi: Syllables are very strong like that.

Shri Mataji: They are not easy. You see the Sanskrit pronunciations are so difficult. And the way you have picked up - I am really amazed. I know of a German who came to India. We were trying to teach him some Sanskrit. And My father got so tired. He gave up. He said, "This man can never understand." So I said, "But they said that German is something like Sanskrit." He said, "What? German like Sanskrit? This one cannot twist his tongue at all, he cannot learn Sanskrit. He can read, but he can not say it."

Yogi: Yeah, pronounce it.

Shri Mataji: The tongue has become so light - it's a very, you know, difficult song! For a - I mean, for an European to sing is an impossibility. It's a very big tongue-twister. Sanskrit means, you have to know the tongue to be twisted all round, going round up and down. German is much easier, much easier than that, much easier.

Yogi: Shri Mataji, if You allow, some should go to Graz now.

Shri Mataji: Oh yes, that's good.

Yogi: Not we, Shri Mataji. But those who are musicians and help them to make the music program.

Shri Mataji: Yes, yes, yes.

Yogi: And those who have to attend the follow-up programs in Vienna, they should also slowly go back now, if You would allow them.

Shri Mataji: All right. So what time should we reach there?

Yogi: We could leave here without being in a hurry at seven o'clock, Shri Mataji.

Shri Mataji: Really? All right.

Yogi: But the others, they should slowly go now.

Shri Mataji: All right. As you please. So you go ahead. You will be having there music program?



Yogis: Yes, Shri Mataji.

Shri Mataji: Good.

Yogi: So Mother, may I ask You for Your blessings for this Program?

Shri Mataji: May God bless you! May God bless you very well! May God bless you!

Remarkable. Then also the Germans have the best, I may say that, tongue-twister among all the European languages. But I think the Swiss have the least. And how do they then sing so well?

Yogis: Import. They are not Swiss. Import, Shri Mataji, import. The secret is, they are not Swiss.

Shri Mataji: You are Swiss, I tell you. The tongue has become very light, you see. Otherwise Swiss have a very thick tongue.

Yogi: Swiss German is just like cutting your throat and [inaudible]

Shri Mataji: The combination is horrid. Yes it's true, they are. How many times you went to Zurich, three times?

Yogi: Yes, Shri Mataji, three, four times. We had pujas, we had programs. I think, Shri Mataji, in the east you have the desert of Gobi, you mentioned some times. There might be some desert of Gobi spiritually in the western world too, Shri Mataji.

Shri Mataji: Yes, there was something. Shangri-La was the name, isn't it? Something like that. The name of that organization, which was taking them to the Gobi, desert of Gobi. Yeah, yeah, that was the organization. They used to take money from people and they said we are going to take to the desert of Gobi and then you'll get your salvation. You walk for about ten miles - you get your salvation, all right. It's the Shangri-La. You know, you see, where I saw in India, this Shangri-La organization - in Madras, I think, yes. Somewhere in Madras it is. Forgetting. We went to see this lady and the name of the house was Shangri-La. And they started looking at Me, and there we went inside and there was this organization of Shangri-La, what came through that person. But she was quite sensitive. The husband had gone out, somewhere. So she said, "You are vighraha." Vighraha is the form. Vighraha is the form, is very divine.

Yogi: Madras.

Shri Mataji: Madras.

Yogi: The musicians, the famous Swiss musicians should go.

Shri Mataji: Musicians must go.

Yogi: Argentina. They are Argentina.

Shri Mataji: Argentines. He has given salvation to the whole of Argentina. Did I tell you about David?

Yogi: No, Shri Mataji, no.

Shri Mataji: I must tell you. This you must hear.

You see, they will fall with great persuasion and all that. I agreed to come to Milano Puja, for Lakshmi Puja - and you just copied him there. "Oh God," I said, "now finished this fellow." And he was looking like this. I said, "Now, what's going to happen?" This

one has copied him, and he never came to any program. So next morning when he came I said, "I am sorry, David, you see this Rosario just copied you. But you know, he likes to copy, I hope you don't mind." He said, "No, Mother, I am really surprised at his talent." Just imagine, his talent. Like a real Englishman, I tell you. Surprised at his talent. "This thing happened two years back, and he remembers each and every thing. The way I threw the grass. I was looking at him, amazed - and aghast, see, look at the talent." I thought he must have felt all the way with ... (Shri Mataji shows something)

Yogi: He was stunned.

Shri Mataji: But imagine, what an appreciation.

Yogis: Yes, very sportsman-like.

Shri Mataji: Very sportsman.

Yogis: Gentleman.

Yogi: He told me, Shri Mataji, after the whole thing he told me, "I'm going to give you some other details about me."

Shri Mataji: He is so much changed, you don't know, his life is saved. I remember the way he was when he came from TM. Was terrible, you see. They sent me an SOS from the ashram: "Mother please come!" I said, "What has happened?" "This one gentleman, we just took Your name, and he was going into contortions." Contortions like, "I AU O HA OOH!" I said, "What is, what is, why it is happening?" They said, "We just took Your name." And another fellow has jumped out of the room, under the table, about twenty feet, outside. I said, "What sort of this lot has coming?" And then we discovered they were all from TM. So I went there, he was still on, "WAU HA AUWAU!" And the third one was barking like a dog in the garden.

Yogi: I remember, Shri Mataji, I remember.

Shri Mataji: You were there?

Yogi: Yes.

Shri Mataji: Arneau.

Yogi: Yes.

Shri Mataji: Just imagine! And everybody was so worried about this man, going into contortions like that. So I went and gave him a dab here and he stopped. This was too much really.

No, no, not from here?

Yogi: I suppose we have a good coffee there like that.

Shri Mataji: Aah! No, no, no. The coffee hot? I mean you can only have coffee and then hot.

Yogi: Have a bite of that and you have coffee - as much as you like.

Yogi: We had a chef from Austria, called Helmut Mayer - he used to go also in Your hotel in Delhi.

Shri Mataji: It was [inaudible] It is very hot for Me.

Ah, so you hold it from here. Is quite dark, yeah? That's all, that's all.

Yogini: Yeah! But it's very light.

Shri Mataji: Yeah, I take some coffee. I am sorry, I can't take very dark coffee.

Yogini: This is a fresh cow milk.

Shri Mataji: Ahh?

Yogini: This is a fresh cow milk. Fresh cow milk.

Shri Mataji: Cow milk?

Yogini: Yes! A fresh one ...

Shri Mataji: Then I can have more. The cows are here?

Yogini: They are. Here and everywhere, it's a little village and so many cows live here.

Shri Mataji: Now you go ahead, all of you. Those who have to go should go. Everybody is gone? And the rest are going to stay here or what? I think they can also go, because to help them there. They will need some help there? For decoration or something like that?

Yogi: We sent people earlier, from the first day itself.

Shri Mataji: Really?

Yogi: From some girls went and ...

Shri Mataji: Very thorough.

(to a baby) How are you?

## 1988-0610, Kundalini has to be awakened

View [online](#).

10 June 1988

Kundalini Has To Be Awakened

Public Program

University of Graz, Graz (Austria)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

This song that you have heard has been composed in the year of 1600. And in this song the poet has sung for the rustic people, in their language. That, "Oh Mother, give us our Realization!" "Jogawa" means the yoga, the union with the Divine and the Sahaja Yoga means spontaneous. It fills My heart to see how since long the seekers have been asking for this union with the Divine. What a search! What a seeking! By the very simple people of the villages. Today we have so many people who are great seekers of truth. At the same time there are many people who are in the market, they are selling all kinds of things in the market, in the name of the Divine or God.

One has to realize that this union with the Divine works out through a living force. Just like a seed gets sprouted spontaneously when placed in the Mother Earth, in the same way this residual force of Kundalini is sprouted. Now in the song when they are saying "Ude, Ude, Ambel!" Then they are meaning - Ambe means the Kundalini, Ude means now please awaken, awaken, awaken!

So this Kundalini has to be awakened. This is the residual force within us, which is in 3 ½ coils. And which when awakened passes through the six centers, pierces through your fontanel bone area, then you get your real baptism - real! For which you cannot pay, because living process doesn't understand money. Supposing you pay some money to your apple tree will it give you more apples? Any effort on your part it won't work out, because it is spontaneous. Many people stand on their heads thinking that if you stand upside down the Kundalini from down below will come out.

[Inaudible ?] they try to awaken this Kundalini within themselves. Just like a candle which is not yet enlightened cannot be enlightened by itself, you need another enlightened light to enlighten it. But once that candle is enlightened can enlighten other candles. And this works spontaneously. So one has to know though we are frustrated very much, the way people are talking about God and just making money out of it. Either they are money oriented or they are power-oriented. Like you have heard people have to pay some money to a temple or to a church. But what can church give you, or what can a temple give you? Unless and until your Kundalini is awakened? For example this is an instrument which is not connected to the mains, what's the use of this instrument? It has to be connected to the mains, and that is why we find all these so called religions going in the opposite direction. You have to become the Spirit, is said by all the scriptures. But that doesn't mean that you can just brand, "Now, I've become the Spirit," and say, "I'm a twice-born." What is the difference between a person who is twice-born and who is not? A twice-born person has powers. Powers not to kill but to love, and love that acts. As you know Christ touched people and they got cured. In the same way there could be some healers also. But they are trying some tricks, because in their own life they are very materialistic, they charge money for curing you. They have no authority to call themselves as something realized souls.

So we have to be honest about our seeking and should ask for the truth only. Because falsehood is not going to give you satisfaction. You will go on from one to another to another. Falsehood will ultimately make you frustrated and unhappy. So for genuineness and goodness one has to understand that the time has come for you to get Realization. I call it the Blossomtime. In the beginning on the Tree of Life there were one or two flowers. But today it is Blossomtime where many have to get their Realization. It's the last breakthrough in your evolution that you have to become the Spirit. Your Spirit is the one which gives you absolute truth. Once you get your Realization, then you start feeling Cool Breeze of the Holy Ghost in your hands. The All pervading power of God's Love about which so many scriptures have written. And you start acting like a computer which is already programmed very beautifully. You get absolutely truthful answers to all the questions that you ask.

Now all these centers are within you and there is a Kundalini in the triangular bone called as Sacrum. But this knowledge of the roots are not to be accepted as truth at this point, but could be with a scientific open mind called as a hypothesis. Once you have the experience of this All pervading power and the power flowing through your being then you have to believe us. But it's not only that you get your Self Realization, you have to become a Sahaja Yogi. We have no organization, we have no cult, we have no sect, we have no recording of the names of the people who are Sahaja Yogis. It is you who has to feel it, experience it, and have to become and certify yourself.

As you become a self realized person you yourself become your own Guru, you don't need any other guru. You become your own master, you become absolutely free from all temptations, and all habits. Of course your physical problems, mental problems get solved. It is as simple, supposing tomorrow you become the king, so all your financial problems are solved. In the same way when you become the Spirit all your worldly problems are solved. It acts like a shot. In the early days of course it used to take lot of time but nowadays even to go to moon takes no time. So in modern times you should say the Kundalini has taken the speed, and sometimes Myself amazed the way it acts. It is so fast and acts on so many people that I start wondering, "Look at the speed."

So it acts and I would just say that you have to take your Realization. Now there could be so many questions in your mind. They've asked Me, I don't know how many questions yesterday and day before. But these questions are on the mental level, but with this happening you go beyond all that. Is a happening that takes place and just spontaneously without any thinking, without any effort, without any money, but there is no guarantee for it. It may work, it may not work, it depends on your preparation, depends on how open you are, depends on what is your seeking. Because Kundalini is the energy of pure desire. All other desires are impure because we are never satisfied with them. They say that in general the desires are not satiable. So this is the Pure Desire within us that we have to become one with the Divine.

This summer I am having really a very fast touring all over and when I came to Austria I thought I should again go to Graz, but I am here only for tonight. I wish I could be here for more time, but in this short time without wasting much time let us get our Realization. But I think if you have any questions you can ask Me some questions, not too many, because we shouldn't waste too much time. But the question should not be aggressive, because I've not come here to take anything from you. I have come here to give you something that is your own, your very own. Your own property, your own wealth. I have to just give you the key. No obligation, neither towards you, towards Me, it's just has to happen. So if you have any questions you can ask Me.

Question: Is it possible to overcome death - with pure desire?

Shri Mataji: All right. (Shri Mataji laughing) We are all living so why should we talk of death? And we have to overcome death by entering into the realm of Spirit which never dies. The Spirit is eternal, so we live in the eternal life. I have already given lots of lectures only on this subject, but if you want we can give you the tapes you can listen to them for hours together.

We should live in the present and not in the future. If the present is all right, future takes its own course. The past has finished and the future doesn't exist.

They have become thoughtless, I think. (Shri Mataji laughing)

No thoughts? (Shri Mataji laughing) I think you have already reached the first state of thoughtless awareness. (Shri Mataji laughing) Very good.

So let us now have the experiment, it will take hardly ten minutes, and those who don't want to do it should leave the hall. It's not civil to sit here when you don't want to have Realization. And it cannot be done for people who don't want it, because your freedom is to be respected.

I hope they have place to sit down, otherwise they could sit here, if they want. If you have no room, you can sit here.

The gentleman asking about death has gone. (Shri Mataji laughing) Interesting it is.

It's very simple. You will have to take help from the Mother Earth, so it's better to take out your shoes, so also there's relaxed feet. Better stand here and show them, all right? You can show them.

Now, you have to use your left hand to express your desire to have Realization, is a symbol. And we have to use our right hand to relax our centers. Of course the Kundalini can rise spontaneously but by this I will tell you how you can later on also increase the flow of Kundalini. So I'll show you first of all, you can see it for yourself that the left hand is towards Me and the right hand is on the heart. Now in the heart resides the Spirit, but this is the seat of the Spirit - the fontanel bone area. Which was a soft bone in your childhood.

Now you put your right hand on your stomach on the left hand side, in the upper part. Now, we are working on the left hand side. Now this is the center of your mastery. Like this - on your lap. Then you take down your hand in the lower part of your abdomen on the left hand side. This is the center through which the pure knowledge of the Divine laws work. So you go back again on the left hand side of your abdomen in the upper part and press it hard. Then you put back your hand on your heart. Now you put your hand in the corner between your neck and your shoulder like this and turn your head to the right. This is the center which catches quite a lot because you feel guilty. You have to understand that you are the epitome of evolution and you are the temple of the Spirit. So you don't have to in anyway feel guilty or in anyway blame yourself or find false with yourself. You have to be very pleasantly placed towards yourself. Forget about the past and have respect about yourself.

Now you take your right hand on top of your forehead and press it on both the sides. This is the center of Christ, who has taught us to forgive - the greatest weapon. So this is the center of forgiveness. Now push back your hand and hold your head on top of that on the back side of your head. This is the center through which we ask for forgiveness, but you are not to feel guilty, not to count your mistakes. Now stretch your hand and put the center of your palm on top of the fontanel bone area. Now bend your head, stretch your fingers and press your scalp and move it seven times clockwise. That's all we have to do, so now let's see.

Now we have to close our eyes. It's very simple things. Put both the feet at parallel away from each other. You have to sit straight but not stiff, don't bend your head backward or forward, be comfortable. Now, close your eyes and please don't open them till I tell you. If you have your glasses you can take them out.

Now, please put your right hand on your heart. Here is the center of your Spirit and you please ask Me a very fundamental question three times. Please ask three times, if you want to call Me 'Shri Mataji' all right, otherwise call Me 'Mother', "Mother, am I the Spirit?" Please ask this question three times.

With this question another one follows, because if you are your master, if you are your Spirit, you are the master of yourself. So put your hand in the upper part of your abdomen on the left hand side and press it with your fingers. Now here you say, "Mother, am I my own master?" Please ask this question three times. "Am I my own guide? Am I my own Guru?" Just ask anyone of these questions three times.

Now, take your hand in the lower part of your abdomen and press it hard. Here you have to ask - I cannot force on you, because your freedom is respected. This is the center of Pure knowledge of Divine laws. So here please ask, "Mother, may I have the knowledge - the pure knowledge of Divine laws? Mother, please give me the pure knowledge of the Divine!" Please say it six times because this center has six petals.

As you say this your Kundalini starts rising and now we have to help the Kundalini to pass through your chakras by helping your chakras to open your centers to open. So now raise your hand in the upper part of your abdomen on the left hand side. Here you have to say with full confidence to help the Kundalini, "Mother, I am my own master." Please say it ten times.

Now you have to know that God Almighty is a Ocean of Love and is Ocean of Bliss. We only can experience Him through our Spirit. So now raise your right hand on your heart and say with full confidence again, "Mother, I am the Spirit!" Say it twelve times. This is the greatest and the most fundamental truth about you.

Now as I told you that you have no business to judge yourself and make yourself miserable. You have to forgive yourself, because this Ocean of Love above all is the Ocean of Forgiveness. And you cannot commit any mistakes that cannot be dissolved in this ocean. So please raise your right hand on the shoulder, between the shoulder and the neck in the corner, press it hard and turn your head to the right. And here you have to say with full confidence in yourself, without feeling guilty, without feeling guilty or counting your mistakes, "Mother, I am not guilty at all." Say it 16 times. And even after that if you feel guilty then you can take a punishment for saying it 108 times. (Shri Mataji laughing)

Now, take your right hand on top of your forehead and press it on both the sides. Here you have to say, "Mother, I forgive everyone." It's not how many times, but from your heart. Many think that it's difficult to forgive, but it is a myth whether you forgive it or not forgive, but if you don't forgive then you play into wrong hands. So please forgive from your heart - everyone.

Now, please take your hand on the back side of your head and put your head on it so that - and put it upwards. Now here without feeling guilty, without feeling you have done anything wrong, just say for your own satisfaction that, "Oh Divine, if I have done any mistakes please forgive me."

Now stretch your hand, and put your center of your palm on top of your fontanel bone and press it hard. Move your scalp seven times saying, "Mother, please give me my Realization." Because I cannot force on you, you have to ask for it, press it hard and stretch your fingers.

(Shri Mataji is blowing into the microphone)

Please remove your hand and open your eyes. Now put your right hand towards Me like this, and bend your head and see for yourself if there is a Cool Breeze coming out of your head.

Now put your left hand towards Me and bend your head and see with your right hand if there is a Cool Breeze. Some people get it very far also.

Now, again put once more your right hand. You have not forgiven that's the point is. Please forgive. Now, with the right hand and left hand you see, if there is a Cool Breeze is coming. If it is not coming just say, "I forgive, I forgive everyone."

Now raise your both the hands and bend your head back and ask a question, "Mother, is this the Cool Breeze of the Holy Ghost?" You can ask, "Is this the power of love that is All pervading?" In Sanskrit it is called as Brahmachaitanya. In Arabic it's called as Ruh. So ask this question three times.

All right, now put down your hands please. All those who have felt Cool Breeze out of their heads or in their hands please raise both your hands. Both, both the hands.

Look at this Graz - everybody has got it.

May God bless you all!

Those who have not got can be looked after by Sahaja Yogis. You can go at the back and they will look after you. You all can get it.

I bow to you all - really.

Now those who haven't got it can go at the back and the Sahaja Yogis can look after you.

In the same way - in the same way when you get your Realization you can give Realizations to others. But you have to come to the center and master the knowledge. Many people get Realization and get lost. I come back after one year, they say, "Mother, we lost our vibrations. Three days we felt very nice then we lost it." So that is not proper. You must respect yourself and your Realization and you must see to it that you develop it in proper lines and that you become masters. The time has come for all of us to change this world - to transform it. And this is what is the new age and the new race. Not just people who start using this name or that name.

All right, those who haven't got can come here also, will be better because we can see them who they are. Those who haven't got it can come this side, nothing to feel shy.

Those who want to meet Me can come on the stage. Please look after them, come along the Sahaja Yogis, come along.

And those who haven't got it please come this side and get it. Anybody who is sick, who is not well can also come this side. Oh, there are too many. So what will you do? Some could sit this side. But those who want to meet Me can come here this way. All you got your Realization, I think. May God bless you!

You're all right. May God bless you! Feeling nice now?

These are Sahaja Yogis. (Shri Mataji laughing) All the Sahaja Yogis should help others. Yes, go ahead.

You haven't got, madam? All right, come here. Just stand here. Just come and stand here. It's all right. Put it in your pocket, that's all. Now, can you stand up?

Come here on the other side.

Did you forgive? Come. Now, forgive, forgive, forgive, forgive, forgive, forgive, forgive, forgive. Just forgive. Now, all right? See now, I told you, you did not forgive. (Shri Mataji laughing) She has got it. May God bless you!

Now, must develop it, you see, you must come to the center and become a master. Next time I must see you as a great Sahaja Yogi. May God bless you!

Is she feeling? All right.

[What is your profession? ?]

Sahaja Yogi: She is drawing, technical drawing, civil engineer drawing.

Seeker: Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers? Shri Mataji, are You the engineer of all engineers?

Shri Mataji: That's the answer of the computer. All right?

Seeker: Shri Mataji, You are the engineer of all engineers. Shri Mataji, You are the engineer of all engineers. Shri Mataji, You are the engineer of all engineers.



Shri Mataji: All right? (Shri Mataji laughing)

[Forgive, just forgive everyone. Just say, "Mother, I forgive everyone." You must say that. Again. ?]

Seeker: Mother I forgive everyone.

[Inaudible ?]

Don't think about it, don't think. You can't think about it. Now come to the people and establish yourself, all right?

## 1988-0610, Conversation and Dinner with Shri Mataji

View [online](#).

10 June 1988

Conversation

Gleißfeld (Austria)

Talk Language: English | Transcript (English) – Draft

1988-06-10 Dinner, Gleissenfeld Austria

Shri Mataji: .... poor line all that. which is has got regular very artistic

Yogi: But this Shri Mataji it is also very freshen again in Europe. We are going back with the two handles with old style...

Shri Mataji: Because they are not so complicated.

Yogi: Yes, we can easily very pears

Shri Mataji: That's why I thought the two things that can be declared and also I think I unclear() they have eternal values.

Yogi: Could be sign

Shri Mataji: Then of course people are saying unclear(you look/you should) very modern by., you see in modern I don't mind. You must have some unclear(character/talent) in it.

Yogi: Easier to just...

Shri Mataji: and also, its Brass. It is natural Brass. Indians are becoming very, very superstitious. Very superstitious. Plastic so expensive, everything so expensive. I don't know they lose it completely unclear(when) the way you people are moved in your industrial revolution as if you have lost unclear() and Indians are so concerned about that. That's why I was telling the management that to start one new operation. Then you ask to do Indian art, Indian craft. Once it is lost, it is lost. Now in Germany, crafts and handmade must be very expensive. Because everybody labor is expensive, and they would lost that.

Yogi: Yest Shri Mataji, everything single thing which is handmade Shri Mataji its very expensive.

Shri Mataji: See that is also unclear() it has something to do which prohibited, has, unclear(they says) vibrations it has. Which has vibrations. which can retain vibrations. You can't give vibrations to a aluminum. But to brass you can. Unclear(not to wood), plastic, plastic you can't, plastic can't absorb minimum. It won't retain vibrations.

Yogi: Do you think Shri Mataji, all these things also go out that we were losing again?

Shri Mataji: We will have to. Because if you use too much plastic, will get sick.

Yogi: and they will like it Shri Mataji.

Shri Mataji: They will like. You know, you learn to use plastic thing maybe you like it because it's easy to usage. But after some time, they will develop diseases. The women who wear nylon saree develop diseases. But they will wear nylon instead of silk or cotton. Cotton and Silk are not cheaper in India. They don't like cotton. Even this is the wear nylon. But mine is all the time unclear() to wear nylon then you develop some sort of a skin problems with shoes and everything. Because it is anti-body. I

mean the anti-bodies growth.

Yogi: Against the nature.

Shri Mataji: In foods also, you put all artificial chemicals this that. The whole thing is on destruction. Machinery is all right till it is for construction. But once it starts destroying people. Sahaja yoga is just of the other way round. I didn't tell you about my land. They told me that nothing can grow in this land so don't grow, I got rolled out rice 60 kilos of rice which is the best basmati rice. They said basmati cannot grow. When I sowed it in a part of it, very very little part of it for 60 kilos we got eighteen bags food. One bag is equals to 100 kilos. And very that become thinner better. Now these were not we didn't use what you call them hybrid. Ordinary. Hybrid we didn't use. If you use hybrid, it has no reproduction and you become a slave to some company – (seed) suppliers.

Yogi: unclear (for all these seeds.)

Shri Mataji: But now we can change it. The ordinary ones you can make them into good seeds.

Yogi: yes. the seeds are same like hybrids.

Shri Mataji: But as if this hybrid is unclear() plastic unclear(). It will go back. I am sure it will go back out of sudden.

Yogi: Let's think so, Shri Mataji not just in sahaja yoga now many people are very conscious about buying things of which are (free of cost)

Shri Mataji: Really?

Yogi: Yes, I mean unclear(for wood), unclear(those who can afford Shri Mataji look after this quality now)

Shri Mataji: You see they could have imported. But when then industrial dimension came in

they closed down all mills unclear(in London). All mills were closed everywhere. They would not produce any cotton. Because there were not producing cotton, we were the ones who produce cotton, cotton wood. we could not sell it. So, all our work: agricultural work as well as cotton works were stopped. So, they are producing out of that sugar cane. If you had kept your machines working, you could have got raw material from us. Actually, my father had lots of unclear(people). Unclear But he was such a, really became such a patriotic man, joined Congress and sacrificed, we were lost all the lands, asserts. Also, they were ceiling in India over land owning. Will you have ceiling here on land? For forming land?

Yogi: What does this means?

Shri Mataji: Ceiling means up to a point you can buy. So many acres

Yogi: No no

Shri Mataji: You can buy any

Yogi: If you are Austrian, you can buy if much money you have and you can get, no limitation.

Shri Mataji: A non-Austrian cannot.

Yogi: A non-Austrian cannot Shri Mataji, there is a limitation Shri Mataji. Foreigners cannot.

Shri Mataji: But a non-Austrian can buy a house here, here now.

Yogi: I am not sure, in certain areas not at all. In certain areas not, you have to do it through unclear()

Another Yogi: Really.

Yogi: Yes.

Another Yogi: I think in Germany you can. In Germany it's possible that foreign people can buy a house(s).

Yogi: But this will change when we, of course and they call a market then its finished.

Shri Mataji: unclear()

Yogi: They are too conservative; they want now to join very soon. The socialists, they see the pros and cons unclear(of course also) But the consumer it was very good,

Shri Mataji: unclear(what/but) for the producer.

Yogi: For the producer we have still many areas where it's quite protected,

Shri Mataji: for certain things you know.

Yogi: just take electronics, its thirty percent more expensive here than in Germany unclear(so why) Nobody knows for cars much more expensive here.

Shri Mataji: No, not at all, you see, German cars you buy here in England, they are so expensive. Those sell them like hot cakes.

Yogi: Just take that, I may say that Shri Mataji which is just produced in Germany unclear(BMW), we pay at least thirty percent more in Austria.

Shri Mataji: In Germany?

Yogi: It could be at the Germany.

Another Yogi: Its cheaper in Germany than in Austria.

Yogi: Its nice cheaper. They manage things.

Another Yogi: Because more taxes

Shri Mataji: But you don't pay that money to them. Do you pay to them?

Yogi: No no no

Shri Mataji: To the customs

Yogi: It's not with customs also the wholesalers and retailers. They earn more money. They are putting more money on it.

Shri Mataji: Really, unclear()?

Yogi: Ya, and customs of course, there is also customs sure, which they also go with the corn market, it's also a path which increases the price definitely.

Shri Mataji: No but they will have a big turnover.

Yogi: Ya

Shri Mataji: They will sell much more.

Yogi: Shri Mataji, I believe here very much with if you don't have to compete, you get weak. I mean a good economy is function when there is competition.

Shri Mataji: Is it?

Yogi: Ya because you have to unclear() you are not very protective. Because if you are not good, you will not unclear(competes).

Shri Mataji: Competition can also be a very dirty competition.

Another Yogi: Also, Shri Mataji, it leads to a dead end in the end. In the end where there is so much competition where everybody will be better and better and better with...

Yogi: But that is not possible, unclear(we will crash/crush)

Shri Mataji: For supposing, hello, supposing we have collective product, then there is no competition here.

Another Yogi: I think it would be much better.

Yogi: Shri Mataji, I would say with sahaja yogis it would be possible. But normally, in normal life, just take the government I mean they have the competition every single day the way it is twice expensive. Take the post service, in Austria the post is monopolized. It's not in England. Overall post services are much more expensive than in England. Well, It's the government business to take the garbage away. They made it charge a lot but still they are in the way.

Shri Mataji: Yes, that's true.

Yogi: Some villages with unclear(there is a lot) some private enterprises it's the same amount they get from the community, they make the profit.

Shri Mataji: It's true. I agree. That is why you see Gorbachev has decided to change that. But it has another dividend. Competition as he says because up to a point

Yogi: Yes, then it's of worst

Shri Mataji: Then it is very wasteful, it's very wasteful production. Like in England it's not so much outside. If you go to America cars that are broken just kept them as like mountains. Bigger mountain than unclear(yuan/you) The plastic that they have wasted with such a lot that they don't know what to do. They cannot burn it, they cannot sink it,

Another Yogi: They shoot it in to the unclear(cosmos) Shri Mataji, they spray into the space, they shoot it.

Shri Mataji: So, competition has its own dividends also. So much of wastage of, and then the unclear(equality/Ecology). They start digging your motherland. I think they are exhausted.

Yogi: Unclear(Till now)Shri Mataji, I think they get better understanding. Unclear() was another corporate of course now it's very expensive for example to deposit plastic some where we have to pay money now. So, it's also goes into production cost now cannot just through it, it's not allowed.

Shri Mataji: But if you have a machinery see, if you have a machinery, to work it out, you have to produce it whether you like it or not.

Yogi: Sure.

Shri Mataji: If you do not put it into a balance. See once you put a machinery it goes on exhausting like a devil it goes on increasing you see, you will have to digging into the Mother Earth. Now that's the problem you don't have brass, you don't have gold, you don't have this, and you don't have that. Because of progressing so much and wasting it. Like, in my house for suppose I put up a machine instead of people in the house, then for over production I will have to have consumption. If I don't have the consumption, I waste it. Here I am exhausting out of proportion unclear() my income but apart from it has some other also very serious execution. Why you say America goes all the way to Korea and all these places? Because they want to sell them, so a kind of a you can say as a kind of an exploitation starts.

Yogi: The whole company policy was up to now at least is directed to its expansion. It's very much through and now they have to learn because in many ..

Shri Mataji: But still the problem like, I would say, they say the Indians are very poor unclear(). But what is your esperance is lust. See every Indian movie you go, any unclear(bit of core) they will have some unclear(symbols) somebody will love. How many people have here?

Another Yogi: Sure, not many.

Shri Mataji: They will have say for example, we have say diamonds. Diamonds are they need not be first quality. They can be tenth quality; they can be twelfth quality we have ruby's any quality. So, depending on the person, if you want to buy a ruby, anybody can buy. Not necessarily only the rich can buy. Because every quality is allowed, there is no standardization on that you see.

Yogi: Yes

Shri Mataji: When you sell it, you get the price whatever is the level of that.

Yogi: Yes

Shri Mataji: But this standardization they have to make for competitions. As a result of that a very few people can have anything. If you see an Indian home, if you go into any Indian home, ordinary – even a clerk's house, the amount of brass he'll have, the amount of silver he'll have, the amount of gold he'll have will be much more than quite a rich man. But he may have more plastic more glass may be rubber.

Yogi: Means Shri Mataji, most of us are investing on things we can show off to the outside very often Shri Mataji they because beginner say this unclear(we may not pay that every single on credit, when you come it a home they sit on ordinary wood chair. Because at home nobody sit but they go egoistical there is..)

Shri Mataji: see, too much showing off and also empty showing off.

Yogi: Yes, it's stupid.

Shri Mataji: Another thing I have seen in these modern times is very sad- where we have lost is this that because of this competitive world people have become extremely busy and also the people busy with the work so much like they are tired very tired with the competition. So, there is so much tension. Now they come home, they can't even talk to each other. They quarrel, fight. And after five days they go to some place to have a holiday. The house is just a bare necessity. It's not a house. Very small small rooms. Just live there for five days and then you are out for somewhere.

Another Yogi: So, the dryness comes in, and everybody dries out completely.

Shri Mataji: Dries out. No no heart. You can't talk to anyone lovingly; you cannot discuss anything like this they will never sit down and talk or have some unclear(record) nothing. Run run run run for five days and then you go out. And the competition is so much that there is competition between husband wife also. You see unclear(), the competition is so much you see between husband and wife also.

Yogi: Yes Shri Mataji.

Shri Mataji: That I was telling that in England, nothing sells. I must say you are the last unclear() on flowers. From where do you get all these flowers?

Yogini: They just come from by plane to me.

Shri Mataji: From where?

Yogini: Colombia and from Poland.

Another Yogi: Shri Mataji also I think everybody is completely manipulated because of this over production people have to buy what is produced. So, everybody has to buy what they is, due to advertisement also everybody has the same car, has same things, it's very unclear(artificial).

Shri Mataji: And this fashion is also a part of the same competition. Fashion is also the part of the same competition.

Yogi: Yes yes, it's one devils circle, is one circle.

Shri Mataji: So, go to some house, pile of clothes you know,

Yogi: Again those who unclear() outside, it's always same Shri Mataji.

Shri Mataji: And also the busyness, unclear() They have no time to talk to anyone.

Yogi: And everybody is taking pills, everybody is taking drugs, everybody is taking medication.

Shri Mataji: Absolutely. Everybody is sick, such a competition unclear()

Yogi: Shri Mataji, we are seeing that the problems, I mean so many have problems or unclear() eyes?

Shri Mataji: So so many things.

Yogi: Unclear()

Shri Mataji: Nervousness, this that,

Another Yogi: Also, the Hamsa Shri Mataji, it is very much effected. The Hamsa is also very much affected.

Shri Mataji: Hamsa is very bad. Unclear() this Hamsa unclear().

In England the routine of a person I will tell you. He goes to work, doesn't even brush his teeth at home. Goes in the office and brushes his teeth. Then he starts working.

Another Yogi: His breakfast on the bicycle Shri Mataji.

Shri Mataji: He comes home, doesn't go to the home, because his wife is in the pub. They sit in the pub and quarrel, come home and sleep. It is common. Next day same thing. He sleeps in his jeans, takes out his jeans next day next day wears the jean and again back to office. Five days he does the same. Sixth day both of them are somewhere out, out of the town for another unclear() or camping. They start camping, and the camping such a headache. They can't sleep on the ground; they take these cots this that everything. They cook I mean it's such a headache you know unclear(). so how do they get their rest? I can understand if somebody is cooking for you, one looking after you, I mean something natural is there. There also same thing artificial. So, one should take over all view of everything. Machinery as for us we are not machinery have some machinery unclear(). This madness of materialism must go. What is materialism? It's nothing, what we have is nothing but plastic plastic plastic plastic plastic. Have few things but good things of eternal life. Indians are becoming much worst. To them, now they are very poor, what is good is to have plastic. I have to take plastic for them-Nylons for Indian women.

Yogi: We have seen it Shri Mataji unclear(in India/an Indian) advertised pure plastic.

Shri Mataji: Yes, and cotton is expensive

Yogi: Next is cotton. Plastic is expensive and cotton is cheap.

Shri Mataji: Very expensive, cotton is much cheaper. It is much more expensive. There is not end to it, madness. How a man doesn't have any balance?

Another Yogi: Shri Mataji, we could may be like this that human mankind have to go through this madness to then find the balance again.

Shri Mataji: I think so must be.

Another Yogi: Maybe they all have to go through it.

Shri Mataji: Or you can take the consolation like that. But one should be, Shri Mahatma Gandhi said that we should not take to machines much. He was not very much unclear(inclined/in favor). I think he was very right there. If you have to be affluent, see you should be really affluent. Not the way that you have plastics. The affluence is just psychological. And there is no heart at all as you, he said now you become dry.

Another Yogi: Also I think You mean mankind they have to learn through mistakes Shri Mataji. I think life has to teach them. Because they are not able to teach themselves. So, life has to teach them.



Shri Mataji: At least I used to believe that Indians are sensible, wise people. Now they too useless. They now want to learn through your mistakes. They want to know what mistakes you have done, they will all unclear() this that and..

..

Yogi: Poor Indians

Shri Mataji: And then they become Sahaja Yogis.

Yogi: I think Shri Mataji, they all have to go to the roots. It's like a child. I mean the parents are telling the child I mean – you better do this now, the child has to make her own experiences. It looks like the same.

Shri Mataji: But our countries have known for obedience for the stuff., I was surprised to know that my granddaughter Sona, she said she wants to do medicine. Means she is such a sensitive child, she is a realized soul of course, she is a very sensitive child. She can't even touch an ant. Leave alone unclear(). Cockroach mans a very big rakshasa for her. And they can't see even a lizard in the house. Means the whole house goes into a chaos. Lizard, everybody say lizard. Now they can't kill the lizard because they don't want kill, they don't want to have the lizard. So how is it? So, this is the situation and she wants to do biology. So, I called her, she said, yes that is true. I can't touch anything, then I said why taking biology? So, I called my daughter. She said see Mother, these days children are not like the way we were. They do what they want to do. Because her friend is doing biology, that's why she. And said she will fail. She said let her fail and understand. Unclear(She said will your children forced to listen to me/you). And we have made good out of our life(s). But with these children? I said just listen to them, she said they will. But let her learn in this. And in India, today we need doctors, we need to many doctors. We need lawyers. Horrible lawyers we have. So corrupted. And need good journalists in the whole world I should say we need.

Yogi: Yes, that's very much true.

Shri Mataji: unclear(This mud briefing case), this fellow first said unclear(not/me) to just pay five thousand. He gave up to so far, I paid about thirteen thousand dollars that time, about ten thousand rupees. And he would not allow me to say that there was something sinister about this man that he deliberately beat out this case. He would not. I was wondering why he is not saying because it is so obvious. Now he is says you have to pay twenty-five thousand dollars more then only we can make the case of punitive damages. I wrote a very strong letter to him that I am not interested in money, I am only interested punitive damage and if you think that five thousand rupees, I spent to get some sort of a compensation for them then you are sadly mistaken. I want him to be punished that's what my idea is and if you cannot do that, you better change your profession.

Yogi: This is a very good lesson. They just think about money Shri Mataji.

Shri Mataji: See but I self, he calls me Mother, both of them call me Mother, they came to India, they came to my birthday, I said, they written that, you see you don't take any money for your work, you are not employed so how can you value the time part and all that. So, it's a question of not valuing my time, it's a question of the insult.

Yogi: Of course, Shri Mataji.

Shri Mataji: I said at least there are somebody who doesn't take money for work. What about you for a change. I gave them left and right. I said in any case what are they going to do? I said you better change your profession. Even now, I would say Indian lawyers are better than the American lawyers. They are not unclear(). I mean they know what is justice. Even doctors are better now. But soon they will become like this. Full competition. It's a cutthroat competition among doctors. It is terrible. Now. That's an idea as far as unclear().

Yogi: Shri Mataji would you like unclear() talk to Andria?

Shri Mataji: unclear() This candle is a miracle, unclear() one is from unclear() one is from Germany

Another Yogi: One is from Singapore.

Shri Mataji: If you don't mind, I will just take it.

Another Yogi: Yes Shri Mataji of course.

Yogi: No no, unclear(we just served this), we don't want you to starve Shri Mataji

Shri Mataji: I must say, this unclear(streak) I have eaten so much. I never eaten so much of that unclear(). so many varieties even looking at it feels full. I am sure you all will enjoy. You people are really very balanced at compared to Indians. Indians don't have so much balance. But you like the taste.

As soon as I go there today I have to sure think from unclear() the whole house painted, and the van is coming in the evening I have to go out. My son-in-law is coming tomorrow morning at around 5:30. More rest. Unclear()

Yogi: Unclear() brought it for you Shri Mataji

Shri Mataji: Really? So sweet of her. I have so many but at the right time you don't find it.

## 1988-0618, Seminar Day 1, Introspection and Meditation

View [online](#).

18 June 1988

Talk to Sahaja Yogis

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) – VERIFIED

Advice, "Introspection and Meditation". Shudy Camps (UK), 18 June 1988.

This year we won't be having I think, public programs in UK, because also there are certain circumstances. But whenever there is a circumstance which, somehow or other, changes our programs, we must immediately know that there is a purpose behind all that change, and we must immediately accept it with an open heart that Divine wants us to change. Supposing I am going on a road and people say, "You are lost your way Mother." That's all right. I am never lost because I am with myself! (Laughter.) I had to go by that particular road, is the point. I had to do it, and that's why I have, supposed to be not on that road and I have lost my way.

If you have that kind of a understanding, and if you have that satisfaction in your heart, then you'll find life is worth much more than what you think it to be.

Now, as it is, what was the reason, I thought, that we have decided to have public programs this year definitely, and we could not have public programs? So, the reason is that we have to consolidate. In the growth of a tree, which is a living tree, it happens that it moves in a particular direction up to a point till it has to change, because there is no sun coming that side, maybe there is no water levels arriving, so they start changing. In the same way, one has to understand that we are in the hands of the Divine, and if some plans are changed, it is reflecting back on us, and we have to see why. And the why of it is that we have to consolidate.

Consolidation of Sahaja Yogis is very important. The first thing to consolidate yourself, you must do introspection. You must do introspection, is to reflect the light within and see for yourself: what have you done so far in Sahaja Yoga? Where were you? How far you have gone and how far you have to go. What is the thing that is lacking in you?

You'll be surprised when you start seeing yourself – in a very unbiased manner, not justifying yourself – not blaming any bhoots, or need not blame any badhas within you, or somebody else. If you start yourself [seeing] what has gone wrong with you that you could not consolidate yourself properly, you'll be amazed that there has been problems still lingering on which must be corrected.

Now these problems you can see very clearly. In the light of the Spirit you can see them very clearly that, "This has gone wrong with me." One of the most interesting things I've noticed is that Sahaja Yoga is all the time covered with some sort of a maya. And this maya is ignorance, complete ignorance sometimes, sometimes partially. Now when you get into Sahaja Yoga you get blessed. You get blessed maybe, your family gets blessed, your children get blessed. You get some sort of a blessing for your physical being. Also for financial [side], you get jobs, you get money, you get something exceptional, which is really miraculous. Now people get very much lost in those achievements and start drifting, thinking that, "Oh, this is the blessing we have got now. We don't have to do anything anymore," that you are being rewarded sufficiently for whatever you have done so far. That's not so! Is just a sort of a support to you comes so that your faith should be fully established in Sahaja Yoga. And specially, you should know Me, what I am.

But, if you go on still drifting, then maybe some of these blessings may turn out to be curses, and you might feel that what a curse it has fallen upon us and how it has gone in the wrong way.

For some people it takes time to feel, to get to the feel of the blessings. For example, mostly, according to the modern ideas, we

think that to get more money is the biggest blessing. So, so many get that also. But actually, it is not. To get your peace within, to get to your witness state, and to feel your vibrations all right, and to be in the centre, all the time ascending, is the real blessing. Because with that, you get everything else. The completion is only possible when you have the complete joy bubbling within yourself.

After all, everything is just a means to achieve joy, to feel the joy. It is not the end. If it was, those people who have money, those people who have good health, those people who have all the success, so-called, with them, they should have had been happy and peaceful, but they are not, they are suffering, they are suffering too much, and they are, in a way, destroying themselves, day by day, because they hate their lives, they can't bear it. They cannot understand why they are on this Earth.

So, all these blessings that come to you, all these changes that come to you, all these new venues that open to you, one has to know that it is for your benevolence, everything for your benevolence, and your benevolence is your ascent, nothing else but your ascent. The rest of it is all useless and fruitless.

Once you understand that this is what you have to achieve in life, that is what you have to enjoy, then it works out. But in Sahaja Yoga as you see, it's compassion and love. It is not so much restrictions. You are left to yourself to develop yourself. Is your Spirit which has to guide you. There's no coaxing or correction going on all the time. But it is left to you to understand yourself, to see for yourself, and work it out.

But one of the criteria should be that, "What have I done for Sahaja Yoga? Now what have I done for Mother?" These two things are very important to understand.

Whatever small thing I could do for Sahaja Yoga is important because if you are intelligent, you can see that this is the greatest thing you have to do – is to work for God. This is the most important thing so far human beings have indulged into, is the highest type of enterprise that human beings have ever had a chance to indulge into – and what a chance it is too! You may say that, "Mother we are mediocres, we are no good, we are useless," but you are chosen. You are the one chosen so there must be something about you. You might not have seen that part within yourself which is going to work out this great work of God.

So, you have to locate and find out: "Why am I selected for Sahaja Yoga? What can I do in Sahaja Yoga? What can I work it out in Sahaja Yoga?" This should be a constant reminder to you that, "I have been chosen for Sahaja Yoga. I want to take full advantage of Sahaja Yoga." Supposing somebody doesn't have money, he expects that Sahaja Yoga should give money, must give jobs, must give this, must give that, must have children, must give good health, all that. Expectations are all right. But "What have I done for Sahaja Yoga?" This is another point of introspection. Very important to see that we have to do something for Sahaja Yoga.

It's not money, it's not work, it's not thinking, it's not any kind of a support. But one of them, the most important thing is, how many people you have given Realisation to? You have to count. How many people you have been able to give Realisation to? How many people you have talked [to] about Sahaja Yoga? You may think that you give Realisation to some people, they come, they disappear – doesn't matter. They will ultimately come to you. Today you try on some, they'll be lost. Again tomorrow. You have to relentlessly work for it.

As you know I've worked very hard in UK. My coming to UK itself was all predetermined. There was a need for me to come here, to make the heart work better. But heart is lethargic, you know that, and lethargic heart gets all kinds of problems. But all these years I have been working, every year, whatever time I could give for Sahaja Yogis, for their problems, for Sahaja Yoga, for their minutest problem, for any kind of help they needed, every sort, I have tried to work it out. Directly, indirectly, you are all blessed. Still, what about you people who are now yogis? You are saints.

You must see a photograph that I have, very interesting photograph, where you are all certified saints! [Laughter.] Have you seen that photograph? Not yet? You better see it, let's have it! The photograph is in my box, I think, yes. You are all certified saints! By the Divine, not by any cardinal or by any pope. So, what are all these saints doing? One saint which is certified by pope, who is

artificially certified, is such a big thing, you know. What about you, who have been certified by God Almighty? You are still busy with your work, you are still busy with your little, little things, you are still busy with your small lives and small families.

For a saint, it's said in Sanskrit, "udara charitanam tu vasudhaiva ku Tumbakam," – for a person who is of a generous nature, means a person who is a saint, the whole world is his own family". Are you still only worried about your own family? Then you are not yet aware of your saintliness. And a saint doesn't only worry about his own wife, about his own child, about his own house, he worries about the whole world.

Now, as Sahaja Yogis, you are a powerful entities. You are very powerful people. We have got problems in the whole world. You know that very well. It's not necessary you have to be great intellectuals, or you have to be people who are some sort of politicians, or something. But you must be on the lookout for the problems which are troubling this world. You have to be. You cannot live in your own world, that you are a saint, "Now I am in nirananda!" that's not possible. You can't just be in nirananda. [Laughter.] You have to know that you have to live in this world, and you have to know all the problems of this world. And you have to think about them, not only your problems that, "Mother how will I be able to do this and how will I be able to do that?" But you have to worry about the whole world. You have to think, what's happening in the world, what are the problems of the world. You are responsible for that.

Not only that, but you have to pray. In your prayers you have to say, "Mother solve this problem." Collectively, individually, you have to take your attention from yourself, from your smaller life, to a much wider thing – then you are a saint. And you have to think that it is your duty to ask for Divine help, that all these problems should be solved. This is your job for which you are selected.

Your asking is going to work out because as you know, I am desire-less. You have to desire for it. Whatever you desire will work out. The protection, the affection, the compassion of Mother is with you. But you have to look after this world and show the concern that you have, not to live with a very limited areas, and with a very limited ways.

Like now the British think, British are here, all right. "UK problems are our problems." No! Your problems extend to all the places wherever there is Sahaja Yoga. And you have to worry about all of them. Now we are having, say, problems in Australia. And there's somebody who is very troublesome. So, you have to see to it that you beat that person with shoes and put that right. Your leader has to tell you whom to beat with the shoes. And work it out, whether it is in Australia, whether it is in America, whether it is in India, anywhere you see that there's a problem on Sahaja Yoga, there's an assault on Sahaja Yoga, all of you should put your attention to it and work it out.

Then there are general problems as you see. You see, we see that America is now becoming idiotic, or whatever you may say, so you have to put your attention to America. You have to stretch your attention outside, not inside – just worried about yourself, about your family, about your house, about your children. As soon as you spread your attention outside, your problems are solved in the house, in the smaller circle they are solved. You have to pay attention outside!

Now these days there are televisions, where, first, we had said, "Don't see any televisions!", because there was no use seeing television by Sahaja Yogis. When they saw the television they only got caught up. But now there are important things that are happening which you can see for yourself. You can scan it out, what are the world problems, and you can see for yourself where you have to put your attention.

You should become aware of your personality, it's not a personality that can be completely involved into a very small area. Your personality, as such, should get involved into all the problems of the universe, all the problems there are. And you'll be amazed that everything can work out in a very collective way. And at this stage, when you are, you can see for yourself now, all the Sahaja Yogis have got vibrations on top of their heads. Would you like to have a look, all of you? Just see! All of you, sitting in Ganapatipule.

So, stretch out your vibrations, stretch out your attentions. And you'll be amazed that all other stupid problems that you have will

be finished. Now have a look. Let the children see first of all. Just see. You all have vibrations on top of your head.

Please, pick-up the child who is crying, you see, just.

What's the matter? She's tired, I think. Let's sit down. Sit down, sit down, come along, sit down.

Stand on. Hello, Stunia? Please, put your face this side. Hello? Ah, sit down.

Now, sit down all of you, be sensible. Ah!

Let them grow, I tell you I'm just waiting for them to grow! [Laughter]

So, the attitude toward ourselves should be – to be aware of our own glory, of our own position, to know that we are saints, we have reached a stage where we are at the highest, and that, now, we have become the light and we have to give light to others.

If you see, in the Bible, Christ has said something which is very important that, "You don't put the light under the table". That's what it is. You have to put the light on a pedestal. And that's what it is that you have to put your light on the citadel, at a very highest point to give light to others. And this is working both ways if you start understanding what you are, what you have to be aware of, what is your situation, what is your powers, what you have achieved in Sahaja Yoga, what is the debt you have towards Sahaja Yoga, and what you have to give for Sahaja Yoga. How Sahaja Yoga has made you so capable, so good, so nice. Are you righteous enough? Are you behaving properly? Are you doing all the rightful things, which are necessary? Because it is only you who can do it. You are the people with a very, very special energies and special contacts with the spiritual life, and if you start behaving like all other mundane, nonsensical people, limiting yourself to your family, your children, your nonsensical previous lives, you'll be lost. Lost to yourself and lost to everyone.

The problems are much more than what you know about. That is the understanding you have to reach, that Mother has made us yogis. We are saints. And we have to show to the world the right path. She has told us that we are the light and we have to show to people which way to go, how to go further. Instead of that everybody seems to be a problem, seems to be in a very small little whirlpool, going round and round and round. How can that be?

I've told you many a times, look at these false gurus. They have no vibrations, they don't know anything about Kundalini, nothing about Sahaja Yoga. But how much they are doing! While what are we doing? We're struggling still with ourselves and with our problems, with our own ideas, with our very small-mindedness and chicken-heartedness. Now it is for you to understand. It is for you to decide about yourself. It is your own desire, it is your own bigness, your own magnanimity, which has to come forward. To see for yourself what you are capable of, what you can do. It's very easy for people to say that, "Oh Mother, it's too much. I can't do anything about it." Or somebody to say that, "Mother, I'm busy with my family". Or somebody to say, "I'm busy with my children." You have come to Sahaja Yoga for that? I have given you Realisation for that? All these blessings have come to you for that?

So, the consolidation that you have to do is very important. You can see it clearly that's why we could not have any public programs, because we really need consolidation in UK. Though I have lived in UK for so many years, people take me for granted here. Because I am here, because I am staying here, they think if we go to the airport, finished! We have done all the "Hajj" [pilgrimage], everything. "We've been to the airport, we've seen Mother, finished!"

What's the use of seeing Me? What have I given you? Is your light spreading? How many people have got Realisation from you? Just find out, how many people have learned Sahaja Yoga from you, or from your lives, or from your wisdom, or from your behaviour. That is the way, that is the criteria. It's not that, "All right, I have sent Mother Her money for Her travel." That's not sufficient.

At my age, from India, if you see any lady at my age, she walks with a stick, she can't climb even one step. Indian women can't, because of the heat that they have suffered. But I'm traveling, you know how I'm traveling, how much I am doing. What about my family? I deprive them of my company, I deprive my husband of my company, everybody is just without Me. I am traveling, traveling every day, you know that very well, and I'm working so very hard. Sometimes I sleep at two o'clock, sometimes at three o'clock. This time Harsh was with Me, and I saw him, he was fagged out!

So, I was saying you people do only relay race. I am in Australia, all right – Australians are working. Then I'm in Austria – then Austrians are working, then they are having a nice time there! I'm in UK, all right, little bit in UK, little work done. Then they all sit down nicely, enjoy. What about Me? I am having a marathon!

In the same way you have to feel, "After all, what is my gain in it?" What do I gain out of it? I gain something: I have brought my children back to normal conditions, I have taken them to the Kingdom of God. You have to do the same. You have to take them to the Kingdom of God. But if you, yourself, are involved into your own mayas, you'll be everyday going down and down and down and down. I may shout, I may say anything, it will not go into your heads, it will never click with you. You'll be all stranded wherever you are, because you don't want to see.

For that, I would say, you have one advantage, especially in UK. You are all very intelligent people. You have intelligence, no doubt, you are not idiots like Americans. You are intelligent. This intelligence became cunningness once upon a time, and now you are tired of your cunning. Indians have learned the cunning from you, they have become really very cunning. But you are tired of your cunningness, so now you are tired, fed up, fagged out, and lethargic. But with your intelligence you can understand that this is such an important work our Mother is doing.

You'll go down in the history! Every word you say, everything you say, every way you behave, everything is going to go down in the history! Not how many children you produced, or what sort of a wife you have, but what you did for Sahaja Yoga. Remember that. History is going to record everything, whatever you have done and whatever you have achieved in Sahaja Yoga.

It's not showing off. It's not just a demonstration. It's not talking big. It's nothing of the kind. It's actually, really, totally what you have achieved, is the point, will be recorded. At least God knows hypocrisy, and God knows bombastic temperaments. It's God who knows where you are, and what you are up to. You cannot fool God – [that's] one thing you must realise. But when you are fooling God, you are fooling your Self, your Spirit, your Realisation, your own ascent! So, we have to be careful.

As a Mother, I would say try to be introspecting yourself very carefully – what have we done for Sahaja Yoga? What have we done for other people who are drifting? What has been our behaviour towards other Sahaja Yogis? How much peace and love and compassion we have given to others? How much understanding and tolerance we have shown to others?

If somebody gets here a little more money, he becomes so bombastic, he becomes so aggressive, he becomes so rude. I can't believe it! How can money lure you into these vices? You are not ordinary people, you are the saints whose feet were washed by the River Ganges. Try to understand your glory. Try to understand your own powers, your own position as saintly people, Sahaja Yogis, which are above all the saints because you know how to give Realisation, you know everything about Kundalini, you know everything about Realisation. How many people knew about it?

Otherwise, I'll start thinking I have given all this knowledge to some bunch of fools who do not know what is the value. As Christ has said, "Don't throw pearls before the swines." But I don't think I have done that mistake. I cannot believe I have done that mistake, that I have thrown pearls before swines. I have not done it.

But, it is for you to decide where you stand, in what category. It is so obvious that it's a very precarious time we are passing through. It's very important [that] we have to fight it out. It's much more than any wars you have fought. It's much more than any struggle human beings ever had. It's such a horrible world that is being created, and we have to transform it. It's a tremendous task. For that you have to work out in a very sincere and a innate manner.

And I'm sure one day will come that in the history of this world Sahaja Yogis will have their names written with golden letters. I am sure this will work out. I am sure this has to work out, and that you all have to achieve it, collectively, with one mind, with one heart, "What should I sacrifice? What should I do? How should I help? What is my contribution?" I wish I could see those days in my lifetime.

## GUIDED MEDITATION

So today is the day when we have to introspect. So, should we go into meditation, all of us? Please close your eyes. All of you close your eyes. Now we all will do the meditation the way we have been doing in the halls wherever we had public programmes.

So, the first you have to put your hand on your heart. We'll work on the left-hand side, and the left hand towards Me.

Now, first of all, you put your hand on your heart. In the heart resides Shiva. He's the Spirit. So, you have to thank your Spirit that it has brought light to your attention, because you are a saint and the light that has come in your heart has to enlighten the whole world.

So, please, now in your heart, you pray that, "Let this light of my love of the Divine spread to the whole world."

With all sincerity and understanding that you are connected with the Divine and whatever you desire will happen with full confidence in yourself.

Now put your right hand in the upper part of your abdomen, on the left-hand side, on the upper part of your stomach on the left-hand side. And now, here is the centre of your dharma. Here you have to pray that, "Let Vishwa Nirmal Dharma spread in the whole world. Let people see the light through our dharmic life, through our righteousness. Let people see them and accept the Vishwa Nirmal Dharm by which they get enlightenment and a benevolent higher life and a desire to ascend."

Now take your right hand in the lower portion of your abdomen of the stomach on the left-hand side. Press it. Now this is the centre of Pure Knowledge. Here you have to say, as Sahaja Yogis, that, "Our Mother has given us the full idea how the Divine works. She has given us all the mantras and all the Pure Knowledge that we could bear and understand. Let me fully be knowledgeable about that, all of us." I have seen if the man is a leader, the wife doesn't know a word about Sahaja Yoga. If the woman knows about Sahaja Yoga, the husband doesn't know anything about it.

"Let me be proficient and an expert in this knowledge so that I can give Realisation to people, make them understand what is Divine law, what is Kundalini, and what are the chakras. Let my attention be more on Sahaja Yoga than all these mundane things."

Now put your right hand in the upper part of your abdomen. Close your eyes. Now here on the left-hand side, press it. Now here, "Mother has given me the Spirit, and I have my own guru which is the Spirit. I am master of my own. Let there be no abandonment. Let there be dignity in my character. Let there be generosity in my behaviour. Let there be compassion and love for other Sahaja Yogis. Let me not show off, but have a deep, deep knowledge about God's love and His doings so that when people come to me, I should be able to tell them about Sahaja Yoga and give them this great knowledge with humility and love."

Now raise your right hand on your heart. Here you have to thank God that you have felt the ocean of joy and you have felt the ocean of forgiveness and the capacity to forgive, as our Mother has, which we have seen is so tremendous. "Let my heart expand and encompass the whole universe. And my love should resound the name of God. The heart, every moment, should express the beauty of God's love."

Now take your right hand in the Vishuddhi that is on the left Vishuddhi, between the neck and the shoulder in the corner. "I will not indulge into the falsehood of guilt because I know it is falsehood. I will not escape my faults but face them and eradicate them. I will not try to find faults with others, but in my own knowledge of Sahaja Yoga, let me remove their faults."

We have so many ways, secretly [that] we can remove the faults of others. "Let my collectivity become so great that the whole Sahaja Yoga race is my own family, my own children, my home, my everything. Let me get that feeling completely, innately built



within myself that I am a part and a parcel of the whole, because we all have one Mother. And let my concern go to the whole world, to know what are their problems and how can [I], through my true desire power, solve that. Let me feel the problems of the world in my heart, and innately to remove all of them from the basis of which they are, from the basis from which they are generated. Let me go to the principles of all these problems and try to remove them through my Sahaja Yoga powers, through my saintly powers.”

Now put your right hand on your forehead, across. Now here you have to say, first of all, “I have to forgive all those who have not come in Sahaja Yoga, those who are on the periphery, who come and go, who jump in and jump out. But, first of all and foremost, I have to forgive all the Sahaja Yogis, because they are all better than me. I’m the one, who tries to find faults with them, but I am at the lowest ebb and I have to forgive them because I must know that I still have to go very further. I’m still much less. I have to improve myself.”

This humility has to come within us, so you have to say here, “Let the humility in my heart, in a true sense, not hypocritical, work out this feeling of forgiveness, so that I bow to reality, to God, and to Sahaja Yoga.”

Now you have to put back your hand on the backside of your head and push back your head here. And you have to say here, “Oh Mother, whatever wrong we have done to You so far, and whatever wrong goes in our minds, and whatever smallness we have shown to You, whatever way we have troubled You and challenged You, please forgive us.”

You have to ask for forgiveness. In your intelligence you should know what I am. I don’t have to tell you again and again.

Now at Sahasrara, you have to thank Me. At Sahasrara, put your hand, move it seven times, and thank Me seven times.

“Mother thank You very much for the Realisation. And Mother, thank You very much for making us understand how great we are. And thank You very much for bringing all the blessings of the Divine. And thank You very much for raising us higher, much higher, than from where we were. And also thank You very much for sustaining us and for helping us to improve ourselves and correct ourselves.

And thank You very much ultimately that Mother, You have come on this earth, taken Your birth, and working so hard for us, for all of us.”

Press it hard and move it hard.

[Shri Mataji speak to children now]

Kaliutra, Kaliutra...get down. Get down. Sit down with them.

Now take down your hands. Heads are all very hot.

So now let us give ourselves a nice bandhan. In the bandhan of Mother let us move our left to the right. One, nicely, understanding what you are, what are your auras. Now again, second one. Now the third one. Now the fourth one. Now the fifth. Now the sixth one. And now the seventh.

Now raise your Kundalini. Raise your Kundalini, slowly, very slowly. Raise it, first time you have to do it very slowly. Now push back your heads, and give it a knot, one knot.

Second one, let’s do it, very slowly and knowing what you are, you’re a saint. Do it, properly, properly, do it properly, not in a haste. Take it to your head, push back your head and give it two knots there, one and two.

Now let’s do the other one. Again, the third one we have to give three knots. Very slowly do it, very slowly. Now, do it properly. Now push back your head, now give it the third one, three times.

Now see your vibrations.

See your vibrations like this.

All the children, see your vibrations like this. Put your hand [straight]

All right? Good.

The steps [unsure] done it.

Beautiful. I am getting vibrations from you.

May God bless you!

Thank you very much.

Now could you show that photograph round to see for people how they are saints. Where's the photograph, who has got the photographs? Yes, show it round, let people see, how you are all certified Yogis.

So now I think you should have your dinner and after dinner we'll have some music program. All right, good idea?

## 1988-0619, Seminar Day 2, The Role of Women

View [online](#).

19 June 1988

Talk to Sahaja Yogis

Shudy Camps Park, Shudy Camps (England)

Talk Language: English | Transcript (English) - Reviewed

"The Role of Women", Seminar day 2, 19 June 1988, Shudy Camps, Cambridgeshire, UK

Yesterday, we have had a nice meditation, and we all felt the cool breeze of the Holy Ghost, and I told you that we have to understand that this is the greatest moment in the history, while you are born, and you are doing the highest work, that is of God, here. And you are specially chosen for it and how you must know that you are a saint.

Apart from this, all the blessings that you have, you also get lost sometimes in your blessings and start behaving in a manner which doesn't behave a saintly person.

Now after so many years, I have agreed or I agreed to have Ekadesha Rudra puja, which was, I know was a dangerous thing to do, because I know still so many Sahaja Yogis are half-baked, some are just taking advantage of Sahaja Yoga, and making money out of it, or getting some power out of it, or fame, or something.

So, this was let loose now, this power, and is a very, very dangerous power in a way, and you have to be very careful. It, of course, protects you from the people who attack you and try to destroy you, from all negativity. It wants to work out all kinds of protection that is possible for you. But if you start misbehaving, also it can act upon you.

I'll give you a story about something happened very recently in India.

One Sahaja Yogi went to another Sahaja Yogi's place, who had lots of jackfruits in her garden. And she said: "Why don't you give me one jackfruit because I want to make some vegetable out of it." So she said: "Not today. I'll give you some other day; I don't want to give you today." That's all. And she had lots of jackfruits. So the Sahaja Yogi felt bad, that you see, she just wanted to make some vegetables for some nice people coming to her house. Costs you nothing in the market, just she liked the jackfruit, so she said: "Can I have one jackfruit?"

Next day there was a very big wind, a kind of a typhoon came, only in her garden, nowhere else. And all her jackfruits fell down. Also, the tree fell down; and she didn't know what to do. So she came back and she said to this, another Sahaja Yogini: "I'm sorry I've said these things. That is what has happened. Now you please save me from another disaster because I have been rather selfish towards myself." She said: "No, I never said anything to Mother. I never told Her. I just came back home, I forgot everything. I never told anything to Mother. I never carried any malice in my mind. I was absolutely very forgiving. How it has happened?" This has happened after the Ekadesha Rudra puja.

And she was worried that all her garden will be swept away one day. So, she wrote a letter to me saying, "Mother, this is what has happened. I have done it because I have these bad habits, from my past life, and I tried to save one jackfruit." And then she had to give it away to beggars, to servants. Nobody would buy those jackfruits from her. Then she lost all her money. She lost everything.

I know it is rather dangerous, but how to destroy the negativity? And today I find the negativity is also hurting Sahaja Yoga, very much, and Sahaja Yogis. Through a very subtle method. As you must have heard about Australia, what has happened there.

One lady who was sent from her husband to Australia, to get corrected. So there's another one who's a wife of someone. She's

very conscious of her "wifeness." She got hold of this negative woman and created a group of negative such women. And all the vibrations of Sahaja Yoga were finished there.

On my birthday, not one person sent me even a flower from Australia. They did my puja, all right. That ritual they did, puja, but family, you see, she said that, "We are doing in our own family." Which is your family? This small little family of ashram, or your own family. And the whole thing got destroyed. All the vibrations of all the Australians was destroyed.

Then I had to call the leader to Bombay. He was so upset with his own vibrations because started shaking before me. His hands started trembling before me. He said, "I am sensitive." I said, "No, this is bhoot, this is not sensitivity. If you get anything, pains, or anything like that, that means you're a bhoot. You're not sensitive. Don't be diverted. Don't think like that. Don't have wrong ideas about yourself." I said, "You sit down before me now." Then I took out the spirits from him. Then he admitted there was an "Assault of Scottish people on me, Scottish people". Why? Because she went from Scotland. I said, "Bhoots do not have any nationality. They do not have any cast. They don't have any religion. They are bhoots. So don't call them Scottish. They could be Russians. They could be Italians. They could be Indians. They could be anything."

But such a lot of them that the whole of Australia, the whole of New York got caught up.

So how the negativity crawls into it and a person like James who is a saint was hurt? Not hurt but he was absolutely ruined and he admitted that, "Mother, I know what has happened." But I found out his wife who was guilty. She had a very bad past. Allergic to things she was, all kinds of things she had. I told her that, "You have to get out of Australia."

So, the Maha puja has been postponed in a way. I'll see to it that we do it but may not be anyone of the Sahaja Yogis from that ashram come.

And then to my surprise, all these horrible six women who had formed a group with this woman, wrote a letter to me that, "She has uplifted us." And the vibrations were so bad that I just felt the whole vibrations started flowing and fighting with them. I couldn't read the letter. And they felt they have been uplifted.

So in Sahaja Yoga, you can be misled very much by so many things. But now, be careful. Don't try to cheat yourself. Must understand your own value. As I told you yesterday that you are Yogis, you are saints, and you should not yield to anything nonsensical and cheapish. Anybody who tries to do all those things, you should tell them "You are Yogis." As I told you yesterday that for a person who is a Yogi, "Udara caritana tu vasudhaiva kuumbakam," the whole world is his own family.

Specially it is very much in Europe, I find, and England and America, the women have become very dominant. And they know how to control men by telling them stories about how to look after the family, how to look after the children, how to do that. Sometimes it's amazing! And you get lost with it. I have seen so many of like that. It has created so many problems.

Now I request all the women to behave themselves and understand they are wives. And whatever blessings they have got from Sahaja Yoga will be all withdrawn if you start misbehaving. And all kinds of miseries will be upon them, not because of me but because of Ekadesha Rudra. As you put everything on the bhoots, let me put it on all the Deities. I don't take any responsibility. Because if you are irresponsible, they'll hit you hard and you will end up with cancer or something very serious and then, don't blame me.

This is the situation today. I have known some Sahaja Yoginis who confessed to me, that they have been doing this, they have been doing that. They have been talking about families—this, that. And they have been hurt. This is to be understood, because I think the women in the West do not have intelligence. They are not intelligent. That's the simple equation I have reached. Some have intelligence and even if they are caught up they are sensible, if they are intelligent. But the women here are aggressive, but not intelligent.

An intelligent woman is in India. She sees the point. She knows this is Adi Shakti. If her husband is doing something wrong she'll

just say, "I'll fast for ten days. Will you behave yourself?" Or, "I'll get out of this house if you don't behave yourself." Is the women in India who have made Sahaja Yoga successful in India; the very intelligent women.

Here the women lack intelligence because they are so aggressive. They do not see the point! They do not understand who I am. They do not understand what is our worth. To them all nonsensical stupid things are important: not all of you, but some of you. And because the intelligence is less, you yield to such women who are stupid. They tell you all kinds of things. They talk well. Here only the women talk, I have seen. Men do not talk. If you see a television, only the women are talking. Men never talk. A child has died, it is the mother who is talking. I don't know how she can talk when her child is dead. She's the one who will talk. And the father will be unhappy, like a mouse sitting there, keeping shut. So many times, I have told Sahaja Yogis in England and elsewhere that you are like cabbages. If you behave like this, a day will come when you all will be destroyed by these horrible women.

Now women have to understand they are women because they are compassionate, they are forbearing. They are like this Mother Earth. Their ego is so developed! Be careful about it. Why America is finished today? Because of their women.

I can give you so many examples of Indian girls who are married here. They brought round their husbands. They put everything right. They have slowly and steadily put them properly into Sahaja Yoga.

This is a very common failing of the West and I don't know what has happened to the men here, they feel so guilty that they must become like slaves.

Is the other way around in India quite a lot in the North India, I should say, that women are very much dominated. We had one Sahaja Yogini, her husband was a Sahaja Yogi, he was a doctor. He got paralysis. When he got paralysis, his wife started earning money. When she started earning money, he felt very humiliated. Then he dominated her much more. She came and told me: "It was nice when I was not earning — he was much sweeter to me -now I'm earning." And she was giving every single pie to him. Still he was dominating her all the time. "Why you didn't do this? Why you didn't do that?" She said: "Never did that before. As soon as he's all right, I'm going to give up my earnings," she said, "because my husband cannot stand my earnings."

So, I have to request you people, first and foremost thing, all the Sahaja Yoginis must know Sahaja Yoga as well as the men know. Not just smiling and dressing up is important. In Sahaja Yoga, you must have the same knowledge as any Sahaja Yogi has. If you have produced children it doesn't mean that you have achieved something great. Anybody can produce children: dogs, cats, everyone. Also your husbands are responsible partly for it.

So nothing you have achieved great by producing children, looking after the children, dominating your husband all the time. How much do you know about Sahaja Yoga? I know some of them do not know what are the chakras on the feet. They don't want to know anything about Sahaja Yoga. Only they want to use Sahaja Yoga sometimes to dominate the husbands. One has to face it up. How much do you know deeply about Sahaja Yoga?

Most of you have so many problems within yourselves. As I have seen, some of you, as soon as you put hands towards someone, you feel, "Oh, here. I'm catching here, I'm catching here." That's the sign of a regular bhoot in you.

And I have seen people saying that they are sensitive. It's such a misleading thing. "I am very sensitive. I am very much higher in Sahaja Yoga." That's not the way you are going to be higher. You have to be absolutely perfect, in perfect health and perfect knowledge about Sahaja Yoga you should have.

How many of you have read Advent? Let us see. How many of you have read full Advent? All right. That's good! How many English girls have read Advent? Honestly! Honestly! That's good!

Now, what I'm trying to say, that you have to find out what is Sahaja Yoga. Your Guru is a woman! She is the source of all the knowledge. She is the Ocean of All the Knowledge. And why should we lag behind in all things we want to be absolutely equal,

similar to men, even in dressing up and everything? And what about in knowledge about Sahaja Yoga? How many have given Realisations to others? Raise your hands. Only the women I am interested in. That's good.

So that is what one should be proud of. One should know how much you know Sahaja Yoga mentally, emotionally.

How many of you dominate your husband?

Be careful, she is the only honest person, I think. I know all of you who dominate and try to crush them also, sometimes.

I'm requesting you now because you are the shakti. You are the power behind the man. You are the one who are going to make them great. You are the one who are going to build up Sahaja Yoga as a potential energy. You are like this Mother Earth who has to give everything beautiful. All these flowers, from where do they come? All these trees? This Mother Earth looks so simple. But what She gives us, look at that. Look at those beautiful things.

So one has to understand that to be a good Sahaja Yogini, first of all you have to be an excellent wife. And not a dominating wife, pushing yourself forward all the time. I have realised this very much, but now recently I have got 3 – 4 cases in which I'm really shocked the way things are happening.

And they can hit at me or hit at the leaders, hit at anyone. Because it's easy for bhoots to get the women than the men, it's true. When you go too much towards the right, you immediately get caught up on the left because you move like a swing, because naturally you are the left-sided thing. And then the bhoots catch you much more than they catch other people.

You'll be amazed that when I see the women who have led a perverted sex life are much worse than men. After marriage, men get cured, women do not. They have mental problems. Because you must know you are the emotions, you are the desires of the whole world. You are so important without you nothing can start.

If I had not come on this Earth, put all of them together, right from Sadashiva to Ganesha, they could not have done anything. It's a fact. It's me as a Woman, as a Mother, as a Wife, as the Spouse has achieved this. And that's what for you, it should be the easiest thing to do because I'm a woman and I've lived like a woman and I've managed so many children all over the world. Managed the whole show, managed my family also very well. I balanced it very well. And how it is now proved that a woman cannot only be a priest, but she can be the highest Guru of gurus. I put all of you on the pedestal now.

So, I have to tell you that you have to come up and you have to look after your Sahaja Yoga. You are very important because a bad woman and a bad wife is very much more detrimental than a bad man. I have seen now in Australia happening. One woman has ruined the whole of Australia and one woman can make the whole of Australia a great thing. That's me.

I'm very proud to be a woman and I would hate to be a man. Look at Shri Krishna. He had to marry 16,000 women. He had to marry them. He could not have them as disciples. They were shaktis, they were His powers. They had to be women. They would have said, already they are saying, that He was a ladies' man. But to me nobody can say that, because I am a woman and a mother is not challenged. Father is always challenged, not the mother.

So many things you can achieve as a woman. For that you have to know few things: how to express your pure love to others; how to express your genuineness to others; how to help your husband in Sahaja Yoga.

In the marriage of Sahaja Yoga, you have given a promise to me, that you'll work for Sahaja Yoga and you'll help your husband in doing Sahaja Yoga. You'll help your husband when he's looking after other Sahaja Yogis. And you'll look after other Sahaja Yogis who come to your house. You'll make your house a Sahaja Yoga centre, receive the people in your house and will always try to enhance the collectivity.

Under these promises you are married. You are the one who can show that. It is easy for a woman to be short-sighted, conceited

and mean. It takes time for man to be that. But with all these possibilities, even if you have another possibility of men to dominate, then you are neither here nor there, you have no sex then. I mean, I don't know what you could call them then, you'd better name it a person who is neither woman nor a man.

Let us be women and be proud of it. That's how we can make a very good world for everyone.

So, now, coming to the major problems of the world, we have seen that I am talking about politics quite a lot these days. And maybe one day, all of you have to enter into politics, when the proper time has come. Also, I'm going to see this Mr. Jackson in America. Let's see what works out. Also, as you know, we are working it out in England. I am going to within 2 years' time, see all these leaders. And we are going to work it out in a way that is sensible, dignified. But it is for you people to show that you are very balanced, good families.

Shri Mataji: (To a child) Hello, will you please keep quiet? Who is that? Vishna, your son is very mischievous. Will you please take him away? You must teach them how to behave before Mother. You must teach them.

One child can spoil all the other children. Be careful. You must smack them sometimes, I think it's necessary. Otherwise the children can never behave themselves. They need two smacking on the Left Swadishthana and they're all right.

We have to build up societies and families, with proper training, with proper understanding. We have to treat our children also with the same understanding.

As I told you, till the age of five years, you can smack them. After the age (of five), till the age of ten years, you should teach them. And after the age of sixteen years, they are to be treated just like your friends. But first if you have missed these two points, you can never treat them. They'll sit on your head. This is the problem also of children in this country.

But today the problems are much deeper than what we think of. A kind of a negative force like a Hitler's force is rising up through women of all the countries. Through women this horrible Hitler and all these Germans who died are taking birth. They are becoming like now, just like Nazis.

So, women have to be very careful not to give way to negative forces that are working within us. They have to be humble, they have to be sweet and sacrificing, because they have a power to do it. It's only the women who can do it, not the men. Men can't do it. They have other sweetness about them. Men have some other sweetness about them. But the women have that intelligence which can build the whole world into a beautiful world.

Shri Mataji: (To a child) Now what are you doing? Sit quietly. Will you please sit quietly? Hello! If you can't sit quietly, better go away. Akshay, sit quietly. Yesterday you were not here and they were all very quiet. Now, behave properly. All of you must learn to behave. All right? You must teach your children when you bring them here, or bring anywhere, that how to behave. You must teach them. You must tell them. Children must learn.

Now, so we come to the deeper problems of this world is that the mental projection has now shown clearly. Be with me all of you, try to understand, it's a very deep problem, that, if you go to the left or to the right you jump into the extremes, into the problems, and you create problems. So, we have to keep everybody in the centre. And to keeping in the centre, we have to ascend.

Now the problem is that we have many people who have come to Sahaja Yoga. This was never achieved before, never achieved before. For that, the main reason was that it was impossible to penetrate into the minds of the people, and tell them what is to be done. Everybody tried their level best.

Today only I was discussing Buddha. I said Buddha tried his level best, to tell people that they should get out of nonsensical ritualism, and get to their salvation. He tried everything.

So, when He died, they said: "All right, he has said not to make any statues; we'll make stupas." So, they made stupas that they started worshipping. Just the opposite what He said that, "Just now you get your salvation, your cleansing, introspection and the middle path." He even went up to the idea that, "Don't have families. With the families means this nonsense. You just take to renunciation within yourself, so that you see all these things." But as usual, as they were again consolidated into their nonsensical things, they made big stupas and things and worshipped.

You see that in the life of Christ. You see that in the life of Mahavira. You see that in the lives of all the great Incarnations and Prophets, Islam and everything, same thing has happened, that they have perverted it. But who has perverted? Who has spoiled the whole essence of every great incarnation? It was spoiled by the disciples themselves because they were not Realised.

Now, the deep problem I find is, it is the women, who are supposed to be my disciples, will be spoiling Sahaja Yoga. Very clearly I can see it now. I can see it so clearly, absolutely clearly. They are going to spoil because they have become very dominating. Because they think they know Sahaja Yoga. Because they think they have become very great. A leader's wife thinks she's the leader herself. If you call somebody that: "All right, come and do this major for me," the wife thinks she has a right on her husband more than Mother has.

Is the women who are the culprit today and that's why I want to warn you. Now I have seen it. I can point it out, at least ten women like that who have done it, and now the eleventh. It's just here.

This is what it is. And I have to request you to understand that the responsibility will be on you.

When it will be written down in history whereas Ramayana was written, it was the maid servant of Kaikeyi – the mother, the stepmother of Rama - is the one who is responsible for the whole of things that happened in the Ramayana. But that was to happen. But where is that Manthara today, and where is that Kaikeyi, that Indians do not take their names? They spit if anybody takes that name. To the dogs they have gone. They thought that time they have achieved a lot.

This is what I have to tell you. If you want to go like that, down in the history, because this is a very precarious time we are facing, and we have to be very, very careful about ourselves. What are we up to? What are we doing?

I deal with the present moment and the present times. And I don't want to say what will happen to you in future. If you have to go to hell, you can go. I'm not going to say who's going to go to hell and who's going to go to heavens, but it is for you to decide through your introspection, to understand what's going to happen.

And I have to specially make a very important request to the women that in these modern times, they are the ones who are going to save the world, not the men, they have done their job before. Now it is for you to save, with your understanding, with your compassion, with your sacrifices, with your wisdom and the innate love, not only your children, your husband, your family, but the whole world. It is a very good opportunity for all of you to do your bit.

It has been a tremendous experience with some of the very great Sahaja Yoginis we have. Some of them have achieved, really, as you can say, the constant state of bliss. Really. Some of them have. In the constant state of bliss. Even if they are coming, immediately I can feel they are coming. The whole atmosphere waits for them. The whole cosmos, just in complete respectful attendance, is waiting for their arrival. There 'are' women of that quality. And we have to take them as ideals, and not the stupid, useless, vain women. We have to take them as something great.

This is what I have to tell you that the potential within you is very great. Sahaja Yoga should not be limited to you or to your children.

Shri Mataji: (To a child) Hello Ann, will you please now behave or you'll have to go back.



So the depth that you have, you touch. The problem of today, that the women have lost their values, they have lost their depth. This is the basic problem of today. They have become competitive, money oriented, success oriented, all nonsensical things. They are not ascent oriented.

So 'you' have to be very, very careful. Basically, this is the problem you should see and I would request all the Sahaja Yogis to be on the watch. The same woman today can be ladder to the heaven or could be a slide downward. Somehow, they have achieved that kind of a position, now, that they can dictate, just like Hitler. Took only eleven years. I think these women have taken, I don't know how many years, but now I see them on the scene.

A woman without righteousness, a woman without chastity, a woman without humility is not a woman. Compassion is her decoration. I wish I could write like William Blake. I wish he had written about the women of the West and the beauty that they were and that they have to achieve. Once the women really know their strength, they will make this world a beautiful one, I know that. But not their weaknesses, where they fall at the pattern of men, that's their weakness.

So, in this program we have been able to achieve two things. Yesterday I told you about introspection, and today I have told you where is the problem.

Even if you make a big boat, the biggest boat, which is seaworthy, and make a big hole in it, that boat will be sunk. Even if you have the brightest eyes, but a little hole goes into your eyes, you can't see the skies. And in their subtle method, these women have the knack to put that in your eyes. And they have also the knack to open the complete vision of beauty.

I'm so very happy in India for one reason: most of the men come and tell me, "It's my wife who brought me to Sahaja Yoga. It is she who exposed me to Sahaja Yoga. It is she who's done so much for me, for Sahaja Yoga." And such tremendous respect for the women. Even those who have come here, I've seen some of them, have slowly and steadily brought their husbands to Sahaja Yoga. Of course, Indians also have some horrid women, and when they come abroad, if they are westernised and are exposed to western life, also they can be very horrid too.

But innately, a women's attitude in India is different, that she has to establish the dharma in her family. She has to establish the beauty of God in her family. She has to give all that is good to her children, all righteousness. She has to be humble. She has not to raise her voice. If she raises her voice, then she spoils her children: she teaches them how to raise the voice. She has to, in a way, obey her husband because children should obey her. And it works, the society is much better there than it is here.

So, this new, also – a movement of women's lib and all that, is a sign of that secret work that is going on. Because women are left-sided, they are sly, they work it out very cleverly and cunningly.

But you all could be like me. You all could achieve all my powers much more than men can achieve, if you want to. But you have to get out of your small visions and small ideas about glorifying yourself. I'm sure it will work out if you take it upon yourself that we all could do what Mother is doing today.

First thing you must learn how to cook well. Don't allow men to do any work in the household. Never. Never allow your husband to do any work in the household. They will just entirely depend on you. Make the best food. Be an expert cook. The husband will be back home. I'm giving you the tricks of the trade. (Big laugh)

Try to understand your husband like a witness. Sometimes he gets angry for nothing at all and all that. Be a witness to that. He is another child you have. It's a grown-up child and you have to look after a grown-up child. (Shri Mataji laughs). Be kind and attentive.

It is very surprising that you all have not yet learnt those tricks. Perhaps your mothers never told you.

Shri Mataji: (about a child) I think, better send him away, Akshay? Just take Akshay out. (Hindi?) These two children are very funny. What's the matter with this one? Also take them away.

We are going to be a very ideal race, an ideal family, an ideal everything, no doubt. We are going to show to the world, whatever people may try tricks on us, we are not bothered. We have to go further and further. Like Ganesha, we can say, a huge big elephant tied with all kinds of ropes and all kinds of chains, can go and push forward. In this manner, we all Sahaja Yogis are going to work it out.

But the ladies of Sahaja Yoga have to work it out. They have to see that they give that power to their men. If I find any husband weak, I know it's the wife who is a nagger or who is a dominating person, or who thinks no end of herself. And if I see a man so powerful, I know there's a woman behind him. It's just like electricity and a light and a lamp. If the electricity is flowing all right, the lamp is burning. Absolutely that. But if you are identified with these stupid vain women, then you are lost. You'll be finished.

If you know what I am, if you know what I am saying, and if you try to follow what you have to do, then you will immediately see that Mother is trying to strengthen our roots.

Because you are the roots of the trees, you have to give all the nourishment. You have to be motherly, sisterly towards all the other Sahaja Yogis. Not to quarrel, to fight, to say hard things. That's not the job of a woman. Not to argue but be quiet and watch out. Even if they are catching on certain chakras, you can cleanse them very well as wives. You can work it out secretly. You can do it. Because the problem, though it looks so dangerous, and so destructive and shocking, the keys are in the hands of the women of today. They can just solve the problem like that, if they decide and understand their glory and their value, and do not make themselves cheap, hankering after cheap popularity.

If I have been able to nail down this great problem to a very precise source of it, and if you can manage the source, I'm sure we can manage Sahaja Yoga. We can manage the whole world and the humanity at large is going to be absolutely saved as that is your desire.

May God bless you!

Shri Mataji: (to a child in the front, then to children) William you are such a good boy! Right? You're such a good boy, what happens? Such good boy! Nan you are such a good girl, aren't you? Yes. Then, you should not become involved with people who try to distract your mind, all right? Because you are so good. You must tell them, like Olympia tells them: "No. Just now, Mother is speaking." You have to grow, isn't it? You have to become great, isn't it? So, we shouldn't listen to people who try to distract you. Even when Mother is speaking there're vibrations flowing, isn't it? Can you feel my vibrations? Then you should not talk to anybody else. And pay attention to anyone because I want you to become great people. You are all going to be great, aren't you? Yes. And you're going to help me, isn't it? All right.

So, may God bless you!

Talk After puja

Shri Mataji: Who is sitting in the sun today? Raise your hands. Ah. Who else? There, who is that? Ah. All right, for you people it's all right. Who is this side? It's all right for you. Who else? All right, all right, not for 'you'.

Your wife could sit (in the sun), but not you. She's very sweet, she's the only person who raised her hand to say that she dominates her husband, means she does not. Any man who says he's impeded, means he's not. Otherwise, how dare he say?

But somehow, today, the vibrations of joy are quite a lot. I could not contain within myself. I don't know what's the reason,

something good is happening somewhere.

Must be, otherwise I don't know why I'm feeling this way today. I 'm feeling very happy and joyous. And I just have to say that, one should not lack behind. I want all of you to enjoy in the same way as I am enjoying.

If there are any doubts in your mind, you should ask Me. Please, can you ask Me questions? If you want, you can ask Me questions, it's a good idea. Everybody asks Me questions except Sahaja Yogis, it's not a good idea. That can mean that I am sort of a 'never-allow-you-to-think'. Of course, I don't, but because you jump into thoughtless awareness. But now if you can get out of it, you can ask Me some questions, will be a good idea. Please ask some questions.

Yes, yes, yes?

Sahaja Yogi: ...I want to get deeper, but I can't. I don't know how to make that happen.

Shri Mataji: Now, sit down.

Now to- we have concepts, you see, about our depth also. When we say, we want to go deeper, means what?

Sahaja Yogi: Which leads to the joy.

Shri Mataji: It's the joy. Now, if you don't feel the joy, then you should find out within yourself: have you put your Mother into your heart? More than anyone else.

As the gurus ask a question as soon as you go to them: "Will you sacrifice your life for me?" Of course, I don't want you to- but they ask a question: "Will you sacrifice your life for me?"

It's a little bit, you have to open out (your heart). Just put me in your heart. I'm at your service, whenever you'll say, I'll sit there. If you want, you can put it in your head or in your heart, anyway you want me to go I'll be there. But, better to be in the heart because, in the brain, I've too much knowledge — maybe, it's too much for you. But if your brain is too much then it's better you put me in the brain and the heart, both.

If the liver is too much, then you can put me in your heart, brain and in your liver. I can become the minutest of a minute. Can you believe that? How can I go into your heart? I do! All right? Good.

Now what else? There should be some nice questions like that.

(Question inaudible) Why do we have an ego and a superego?

Shri Mataji: What's he (says)?

(Sahaja Yogi repeats.)

Shri Mataji: Ah. This is a very serious thing you have. First, you have "Ida and Pingala", You have "Ida and Pingala", you have to have left and right sympathetic. You have to have left and right sympathetic because you have to use them. You have to use them because you have to know what is freedom. You have to have freedom because you have to know what is right and what is wrong. You have to know that because ultimately, you have to reach the complete freedom, so you have to be trained. Are you all right now?

Shri Mataji: Is there any other question? Yes?

(A Sahaja Yogi asks what to do in case of a dominating woman)

Shri Mataji: Come here I can't hear you.

Sahaja Yogi: About dominating woman.

Shri Mataji: About what?

Sahaja Yogi: Dominating woman.... Apart from shoebeating, bandhan, is there other technic?

Shri Mataji: Shoebeat and some more, I mean. (Big laugh, Shri Mataji laughs) You see, as it is, after shoebeating, your hands get so tired that I never told you anything to be done later on, because your hands are really very tired.

There are so many other things you can do if somebody tries to dominate or this thing. Of course, shoe-beating is one of them. Then, collective shoe-beating. You have to tell people, "Shoebeat X, Y, Z," like that. And then beat. But, you can write the name of the person, give it a bandhan and burn it. You can write the name of the person on a paper and you can bury it. You can take a lemon in your hand and take the name of that person eleven times and cut it.

There's another way, very easily you can do it, is to put that person at the lotus feet of your Mother. But then, it's dangerous, can be very dangerous. So, if you do not want to have that much of danger, then you can put it at the lotus feet of Sadashiva. That will be little milder.

But to improve another person, if you want that such a person should improve, because he's still not incorrigible, you can help that person, then, best thing is to make that person understand the value of his or her life.

Talk to her, because whatever you say is a mantra now. You are all Saints, you are certified Saints I've told you, whatever you say is a mantra, whatever you do is "ashirvada" [benediction]. Nobody dares to touch you, if they try to do it, they'll have to pay for it.

I know somebody who works in the airport, and he knows about my powers. One day, somebody tried to trouble him. He said: "Be careful, my Mother is very powerful." Another one who tried this got heart attack, another one got cancer. The fourth one, he described him as he got an accident. I said, "I don't know all that, please." He said: "No, my Mother is very powerful, you don't touch me, I'm Her son." He's not a regular Sahaja Yogi, he cannot attend our programs and all that, but he's very much rested within himself.

Also, some people take a thread and tie up knots with the name of a person eleven times and burn the thread.

These rituals can be avoided very easily if you put just Mother's bandhan around him. But it depends on your own surrendering.

Anything else?

(Just help Me to take out my sweater.)

Any other problem? You must ask otherwise you see.. Ah, hello?

Sahaja Yogi: ??

Shri Mataji: What he's saying?

Sahaja Yogi: He is asking about the photographs Shri Mataji, what are the lights about people's heads.

Shri Mataji: Oh? That's it, that means you are Yogis and Saints, the light is coming out of your heads. Now, that shows that the Kundalini has risen and is ignited now, and writing my name.

The other day I saw a very beautiful painting by El Greco in Spain and there he had shown Saints with a light coming out of their heads and hands like this. I wanted to buy that but it became so dark that I said I will make a copy out of it. I will buy that, it's a beautiful painting. It's absolutely showing the light coming out the heads and the hands like this.

You know that you are all Yogis, you know all that. But still, you cannot accept it, that's the problem. You are getting all the blessings, why?

But be careful, many people are getting. Like, there's a miracle in Harry's life that he has been able to discover something for which he's got quite a lot of money, job, everything, honour. Harsh has got suddenly lot of money because he has been driving me! Suddenly, from somewhere, he got inherited lot of money. So many of you have been blessed because God wants to do that for you. He wants to look after you. But all these can be temptations, so be careful.

Some other questions?

Sahaja Yogi: ... What level we can achieve in this human body?

Shri Mataji: What he says?

Sahaja Yogi: I think he is asking, Shri Mataji, he doesn't understand what Realisation is. He is also asking you to explain to what level we can ascend.

Shri Mataji: I think you are going to come and see me. All right? So, I'll make you understand. You should not think of the future, think of the present, where are we? That's very important. Because if I say you can even become God, what's the use? And you should not take me for granted on such things. You have to see for yourself how you move, because sometimes I've seen Sahaja Yogis suddenly start thinking they are very higher, without judging themselves, because I've said it about somebody, they start thinking they have become that. So, the best is to see where we are and what we are up to, and you are going to come and see me and I'll explain to you. Can you come?

Sahaja Yogi: (Inaudible.)

Shri Mataji: Acha tell him and then he'll tell Me. The Right Vishuddhi problem? What's it?

All right. Just put your hand there, (Shri Mataji puts Her left hand on Her Right Vishuddhi) and sit down, and just put your right hand towards me and say: "Mother, you are Shri Krishna", that's all. It will all work out, all right?

Anybody else having physical problems?

Sahaja Yogi: (Inaudible.)

Shri Mataji: Come here.

(To the person who is having a Right Vishuddhi problem): Better? [Say the mantra] just once and sixteen times.

Sahaja Yogi: (Inaudible.)

Shri Mataji: You can treat yourself.

Shri Mataji: Yes?

Sahaja Yogi: For asthma, Mother.

Shri Mataji: Where?

Sahaja Yogi: In the chest.

Shri Mataji: Asthma. All right. Now, you do one thing, take some ice, in your left hand, in a plastic bag. Put it here (on the right heart?) and put right hand towards the photograph. Right hand towards the photograph.

Sahaja Yogi: Okay.

Shri Mataji: All right? That's all.

(Shri Mataji speaks in Hindi)

Sahaja Yogini: Mother, it's about my attention when I meditate. You said to put You in our heart. So I put You in my heart but also, the attention is supposed to be at the top of your head. So, I don't know whether, it's sort of going up and down, I'm not sure where to keep my attention.

Shri Mataji: You hold your breath 3 times and think in your heart that I am the Mother of there's Universe, that's all. This has to be corrected, it's a problem there, that's why. (Shri Mataji shows Her heart centre) Unless and until you correct this problem, the attention - not only the attention but even Kundalini goes there. So, you have to correct that thing which I noticed yesterday, you have a centre heart. But you have come to Sahaja Yoga now, I mean few days back, it will get corrected in no time. All right?

You have to put your right hand towards the photograph, left hand here (on the heart centre), and you have to hold your breath. All of you can do it.

Hold your breath and say: "Jagadamba, Jagadamba, Jagadamba".

Now, you are holding the breath, so how can you say (aloud)? You have to think.

Now leave it.

Again, hold it once more. Put your left hand, right hand towards me. It's good, now leave it.

Again, hold it.

Now leave it. All right? That's why.

May God bless you!

Shri Mataji: Just come here. Yes please, yes.

Sahaja Yogi: (inaudible.) About the Left Vishuddhi problem.

Shri Mataji: Now, you put your hand here, (Shri Mataji puts Her hand on Her left Vishuddhi) and 16 times, you have to say: "Mother, I'm not guilty."

You can sit on your chair, comfortably. Sit on your chair and say it 16 times from your heart.

May God bless you!

Sahaja Yogi: We are supposed to have free will. But sometimes, to do that, some people and situations impose them upon our free will [inaudible].

Shri Mataji: You see, there is no free will as such in Sahaja Yoga, it's the will of God, will of your Spirit. Now, those people who talk of free will, they talk when they have no freedom. But when you have freedom, you don't say you should have the will of the freedom. Say, the sun is shining. Sun does not say that, "I am the sunlight", does it? In the same way, you are free. No one can dominate you. Nobody can try to put you down. If they do it, it's your weakness. If anybody dominates you, just ignore, nobody can dominate you, they're stupid people.

Supposing the grass thinks it can suppress the steel, what will the steel say? "All right, have your time, get lost."

Nobody can dominate a Realised soul. Just ignore. They are stupid fools, buffoons who do that. You are a free bird, nobody can dominate you. And if somebody tries to do that, I'll look after that part. Leave it to me, that's more dangerous though.

Sahaja Yogini: How can we be more compassionate and more humble?

Shri Mataji:(Shri Mataji laughs) By being so.

I don't know how to say because I'm too much of it so I just don't know. How can you be compassionate? Mentally, you cannot. Mentally, if you try to tell yourself: "I have to be compassionate, I have to be compassionate, I have to be compassionate", then you'll become very aggressive, because you'll be fed up with yourself.

I mean, human beings are very funny, aren't they? I once went to see a film with a lady, and we saw a film where they have shown a daughter-in-law being tortured by the mother-in-law. So, then she said, "Would you like to come to my house?" I said all right, we went to their house and what I found, that she was just shouting at her daughter-in-law. There, she was crying in the film, she cried I thought the ocean would start following. When we went home, she was so cruel with her daughter, I was amazed at this. Now the tears started fall flow, falling from my eyes. She said, "What's the matter? You did not cry in the film, why are you crying here." I said, "But that was artificial, this is real."

First, I think, the compassionate person is a person who doesn't worry about himself, "I'm so unhappy, this is gone wrong with me." Also, a person who is compassionate will not think what others are doing for you, or others are not doing for you. When you are so much involved with yourself, you can never be compassionate.

So, to see yourself that you are worried about others, you think about others, and you humble down when you see somebody who is so much higher than you. Not in the way you are successful, not in the way that you have more money, not in the way you that somebody can give big speeches and can appear to be very dominating, but somebody who is extremely humble and generous.

That sort of a personality when you meet, then you feel very elated and you try to follow that person, the way that person is. So, you see the compassionate qualities of a person and appreciate it.

But if you start appreciating the dominative qualities of some person and think that: "Oh, look at this person, how we articulate, how we manage, how we can produce certain results," then you have lost. But, if you see to somebody who is compassionate,

who is generous, who is kind, who thinks about everybody else, then you learn that you are much less than that person.

(Sahaja Yogi speaks in Hindi.)

Shri Mataji (laughs): Now there's a question of the men, from the men's side, "What should they do about the problems of women?". They need not do it, that is their problem, not yours. You just ignore, know that you are Yogis, nobody can dominate you. But if they are dominating, it is their problem and they have to correct it. Somebody who's afraid of the wife has written down I think.

And what you can do, is to beat such a person with shoes, or you can make a pillow and give it the name of that wife and hit it hard. And two more from my side.

But there are men who are very dominating and they are losing in their domination, I must say. Actually, they have overdone it. So now they are paying for what they have done. But you need not now anymore, finished now, done.

They have been very dominating before, men, so now they have to pay for what they have done, isn't it?

In China I once said that I'm very sorry to see that so many British have started taking drugs. So, the Chinese said, "It's good for them. They gave us the drug, let them have some drugs now."

They don't think from the collective point of view that we are human beings. There are human beings, as we have suffered, they should not suffer. As the Hitler dominated the Jews, now Jews say, "All right, we'll dominate."

Action and reaction. So, one should get out of this action and reaction. Just ignore it, just ignore. Action and reaction should not be there, because then you play into their hands. Just ignore, finish it off.

Because women have been dominated, so they are dominating. Now you dominate them. Then they dominate you. All your lives, and lives after lives, you do this. When are you going to enjoy each other's company?

Even if you leave them for two minutes, they start fighting. You open the film, they are fighting. On the street if you go, they are fighting. Anywhere you go, they are fighting. Why do they marry? I don't know. This is the problem, that's why.

Take Buddha's name and it will disappear. Is the right Agnya.

What else?

Sahaja Yogi: (Inaudible.)

Shri Mataji: Key wa?

(Sahaja Yogi repeats the question in Hindi.)

Shri Mataji: You see, best way is to meditate, first of all, and to make yourself perfected. Then automatically you'll know. But I've seen people who go very fast, still they lose their balance. So that means they require more of meditation and understanding. But normally, if you use my photograph and ask questions, you'll get right answers, with proper protocol. Not like this, standing with a stick, "Mother, tell me now!". That wit won't.

Sahaja Yogini: Can You tell us how to strengthen our attention? my attention is weak.

Shri Mataji: I'm not surprised, you see, that your attention is weak. The attention is weak because of this country, of this Western



life, the all thing.

You see, if you try to understand what is it: the all economic is based in spoiling your attention. First of all, the machinery started. The machinery is like a rakshasa, a devil which has to create. Now when they create, they have to attract your attention. If they don't attract your attention, how will they sell? So, they create advertising, this, that, all kinds of, they work it out. They make it very, very attractive, that they can sell their things. Then, they find you are insensitive to their attractions, so they put horrible things, like nude men and nude women, bathrooms, something. I mean, bathrooms should shock normally a person to vomit, but somehow or other, it's very much appreciated, bathroom scenes, to attract your attention.

So, the Ganesha starts becoming angry with you and the attention gets disturbed. So many things are done all the time in the Western culture, these days, because of the industrial values, that your attention gets disturbed. So, I'm not surprised at that.

But to put this attention right, is to see for yourself where does your attention go. Where does it move?

I had told people that when you walk, look at the grass, thank the Mother Earth that she has given us such a soft, nice velvety grass, for us to see. Look at the trees and look at the children. But don't raise your eyes beyond 3 feet (one meter). In 3 feet you can see if there's a car (which) is coming, elephant is coming and an ant is moving. So only up to 3 feet, you should keep your eyes. Try to keep it at 3 feet, and the best things you see are the children and the flowers. Most of the beautiful flowers are grown at the height of 3 feet. So, you need not raise your eyes higher and your attention will settle down. It is very simple to do.

This is the curse of modern times. I've seen people, the way they go on looking, sometimes I feel their neck will break, you see, the way they go on looking, looking, looking, looking, looking. Just don't know what to do. Their Vishuddhis, how can they be all right?

But you are honest and you are a seeker and you want to ascend. So, there are so many forces which will create atmosphere for you, which will be very pure and nice. And you'll feel happy to see even above 14 feet, 15 feet, 16 feet, (6 meters) above your heads.

And nothing will happen to your attention.

As saying that also, attention is going, they call it the fourteen stage is into which one moves, already I've said above 14.

What else?

Shri Mataji: Yes?

Sahaja Yogini: About people who do not believe in God?

Shri Mataji : Kya hai?

(Sahaja Yogi translates in Hindi.)

Shri Mataji : Oh, there are the best! Because these days, to believe in God means all blindness, all stupidity. Believing in any religion is the greatest stupidity. Because they are not religions at all.

So those who do not believe in God, tell them, "Do you believe in yourself ?" They'll say, "Yes I do." That of course, they cannot deny. "Where is your Self?" Start it from there. "Where is it lost?" She'll say, " 'I' believe in that." I'll say, "Who are you to believe? Because you have read something, because you have certain ideas, because you are conditioned like this, because you are reacting to something, that's why you say. But actually, you believe because of your ego or your conditioning. You are not believing because it's the reality."

It's easier to talk to them than to people who are "ardent something". Terrible, can't talk to them. So, forget about such ardent believers, better not fight with them.

Sahaja Yogi: (inaudible – problems feeling vibrations?)

(Sahaja Yogi repeats the question in Hindi.)

Shri Mataji: Put your left to the right. 108 times.

And now raise the Kundalini.

Sahaja Yogi: Sometimes these spots come to your eyes, I wonder, it is the Back Agnya or...?

(Sahaja Yogi repeats the question in Hindi.)

Shri Mataji: You should put bandhans to them, try to drive them out, that's all. After some time, they'll disappear. (Shri Mataji is doing a bandhan on Her right eye.) Also left Agnya, that's why. So, ask somebody to put a light behind you (Shri Mataji shows Her back Agnya), you can put some light, photograph and the light, left hand towards a photograph and right hand on the Mother Earth and the light behind (Shri Mataji shows Her back Agnya).

Sahaja Yogini: (inaudible.)

Shri Mataji: Kya hai?

(Sahaja Yogi repeats the question in Hindi.)

Shri Mataji: Better not try. You must see as much as you can see, shouldn't try to see something more. Supposing you want to see the sun, all right, see it as much as you can see, but don't see it too much. How much you can bear, you'll understand me, automatically, because I've compassion.

We have to give a hand to Sandra for one thing. One day, I was coming from Italy and Guido told me that he needed 16,000 pounds to start some sort of a project. I said, "Really? I do not know if I have so much money in my bag, but let's see." And when I reached the airport, she brought me an envelope, she gave it to me. It had exactly 16,000 pounds worth of liras. And she said, "Mother, use it the way you like." I just told her that she is one with the Adi Shakti definitely, because how she acted so fast. With those 16,000 pounds then, I must say, that Guido told me, "I may not need it with me Mother." I said: "You keep it with you", then he told me he won't deal it just now." So, I said, "All right." I went there, next time and told him he'll buy all the things here for Shudy Camps.

So, I bought, for Shudy Camps, all the marble, all the tiles, all sanitary fittings. What else? Everything, in one day, in Milan, in one day. All that you see. And when the bill came, it was 16 100 pounds. And also, the curtains, I'm sorry, part of it. So, I told the Sahaja Yogis in England that you have to buy timber wood for 16,000 pounds and send it to Italy because timber is very expensive there. But imagine, all these things costed only that much. So, a barter system was organised and it worked so well. So, we have to give a hand actually. .

Also, we have to give a hand to "golden builders" who have built this place so beautifully and have done, to all of them who have been members of "golden builders"!

Also, we have to give a hand to people who worked behind the scenes, like cooking and others things, those who came down

here and worked so hard who are not members of "golden builders" also who have brought this Shudy Camps to us.

Now we have to give the hand to the doctors who are going to start their clinic and are going to produce great results for the English.

We have to also give hand to all the musicians who are going to come and practice their music every weekend and are going to create some wonderful music for Sahaja Yogis and others. .

All those who are involved in Sahaja Yoga and are doing good work for Sahaja Yoga, I'd better give them a hand.

It's a beautiful place and we have created a very beautiful area for you, where you could come and do lots of things. We could have exhibitions of artists, we can have children 's education centre, we can have so many things in this place. But we have to think about it, what we can do.

Now, this belongs to all of us and, does not belong to any one of us also. Here, we have to learn renunciation, because, when you own a large house like this, and a beautiful house like that, immediately, your Mahalakshmi Tattwa rises. This is your own house.

So, with the Mahalakshmi Tattwa, you start renouncing all that is 'I-ness', 'mine', possessiveness. And you start becoming absolutely a renounced person who has renounced everything and is living in the plenty. And that should happen to all of us.

You are always welcome to come and spend weekends here and to work it out. But it should not be used as a babysitter, that you send all your children because you want to have holiday. If any child is coming here, the parents must also come. You should not utilise this place for sending away children here. You should all come and stay here and meditate. It should not be used for a purpose of that kind.

I think every weekend you can hold a small little seminar; every weekend people can come here and can enjoy, not a holiday but a real working day of Sahaja Yoga.

So, at the end of this seminar, I would like to thank all of you, all the Sahaja Yogis who have come here and have looked after my family who have now disappeared. I don't know where are they. On their behalf, I would like to thank you all. And also, to thank you for organising this beautiful, cordial meeting of all the people.

Also, I would also like to thank all the Sahaja Yogis who have come from abroad and who strengthen the will of the people to work for Sahaja Yoga, because they are doing great work in their own countries. They are establishing, one after another, so many ashrams, while in UK we are very slow. Half of them coming and half of them disappears. They let you down so much. It's very hurting sometimes, the way people behave in UK.

Whatever it is, I go on forgiving them and forgiving them, but there's a point to which one has to go. So, it is the responsibility of the English Sahaja Yogis, who have been blessed by this beautiful place, to dedicate more time to meditation. Bring all your family, come here, try to meditate, think this is your ashram, where you have to live and work it out.

All of you should try to do it, and I am sure, your progress will be much faster.

May God bless you!

So now I think you all go and have your food or lunch or whatever way you like, and those who are going away can come and see Me here. I'll have to tell them some things.

H. H. Shri Mataji Nirmala Devi

## 1988-0707, Eyes can cure

View [online](#).

7 July 1988

Eyes Can Cure

Public Program

Maison de la Mutualité, Paris (France)

Talk Language: English | Transcript (English) - Reviewed

Public program, Maison de la Mutualité, Paris (France), July 7th, 1988

[First, last part of Realization process done by a French Sahaja Yogi Michel C.]

[Shri Mataji's arrival at 10:43]

[Talk starts at 15:20]

I bow to all the seekers of truth. At the very outset, I would like to apologise for getting late but I think Paris is a place where you can never reach on time, because of the traffic. My visit to Paris has been so many times and I have met really very wonderful people who are seeking the truth.

But I think the problem is, we do not know what is the truth, what is the reality. We have certain concepts in our mind and we believe that must be the reality. But the truth is truth, it is no concept. And a scientist would keep their mind open. So, I would request you to keep your mind open to what he has told you about. Because if what he has told you can be proved, then you can accept it as something fundamentally true. But before that, it is hypophysis.

As I've said many a times, the knowledge of the West has been like the knowledge of the tree. But one has to know the roots. Because if we do not find our roots, the tree will collapse. This mechanism that you saw, within you, is like a computer being made within you, during your evolution. Only thing, it has to be connected to the mains. That is yoga, that's the union.

It is said that there is a Power of divine love which is all-pervading, in all the scriptures. In the Quran, we call it 'Ru'. In Sanskrit, they call it 'Chaitanya'. In the Christian religion also is said that there is an 'All-pervading Power of God'. In the same way, in all the religions it has been said that you have to have your second birth. But second birth is not an artificial thing. If you are believers of reality then you must know that really there should be a second birth in you. Like a little egg becomes a transformed bird, in the same way, we have to get our transformation. If somebody says that, "You are a person who is twice born" or announces that, "I'm twice born". You must verify.

What is the speciality of a person who is twice born? The first and foremost thing of a person who is twice born is, that in his awareness, he is collectively conscious. That means on his fingertips, he can feel the centres that are described here about himself and about others. Now, if that is so, then one has to know through the fingertips what the situation is within yourself and without.

Now such people who say they are twice born, have not such knowledge. They just certify themselves that, "We are baptised" or "We are twice born" or "We are brahmin" but they are not collectively conscious. So, in the human awareness itself, a new dimension is manifested. That manifestation of the human awareness is something which you can find out, you can prove it, you can see for yourself. It is the last breakthrough of our evolution. And when it happens, then you find within yourself a kind of a peace trickling down onto your nerves. You become a witness as described in the Bible. You become- you become! Again, it's not just a certificate or a kind of a feeling or a mental projection. But you become a witness. And by that you start seeing the whole thing as a drama. Because your Spirit is the one who comes into your attention.

Now this attention becomes effective. A person who is a twice born person can with his attention do lots of benevolent things which we cannot do normally.

As Christ has said that, "Thou shall not have adulterous eyes", your eyes become so pure and so compassionate that if you look at someone with those compassionate eyes, you can cure that person. You can give peace to that person. And you can also give Realisation. This is the time when it has to happen for us to find out the reality about ourselves. So the truth is we are, we are the Spirit. And all the beauty of the Spirit and the glory of that Spirit, we have to experience that.

So, this is the time we don't have to feel guilty about anything. Not to feel that we have done this wrong and that wrong and count our mistakes. After all, God Almighty is full of compassion. He is the ocean of compassion. And what mistakes can you commit that this ocean cannot dissolve? You are, after all, human beings and if you commit mistakes, what's wrong with it? So, first of all, before getting your Realisation, I would request you to have a very pleasant feeling towards yourself.

I can't forget the first time I addressed the people of Paris. They told Me, "Mother, never say that you are a happy person, that you feel the joy. Because here everybody thinks they're miserable". So, I addressed them as 'Les Misérables' [Laughter]. This is a wrong idea we have about ourselves. Actually, we are just on the threshold of entering into that beautiful area of God's realm. But when we see all around us, all kinds of horrible things, we just don't understand how can we be near God.

Actually, in these modern times, it's predicted that people will be so frustrated and so unhappy, that earnestly they will seek the truth and they will find it. And that time has come. And that's how I call it the blossom time. And so that, you all have to have your Self-realisation. That is your right to have it.

Of course, this is a living process of a living energy and you cannot pay for it. It is your own right to have it and you should have it! Why should you pay for something which is your own right? Also, because it is a living process, you don't have to do any effort about it. It's spontaneous. Just like these flowers we see they're so beautiful, how spontaneously they have come out! In the same way, you have to get transformed into your own beauty and glory spontaneously. That spontaneity is called as 'Sahaja'. 'Saha' is with and 'ja' is born, is born with you this right, it's your birth right! It is your birth right to get your Realisation.

[Cut in the video]

At the very outset, I have to tell you, that you have to be very pleasantly placed towards yourself. We're not to find faults with ourselves, but know that you are the temple, only the light has to come through. So, in no way we should feel degraded. Or in any way that you cannot get your Realisation, a kind of a diffidence. And just forget the past because it doesn't exist at this moment. It's now finished.

It's the most important time and you don't have to worry about things that have happened before. Nor will you think of the future because the future doesn't exist. So, the present is the point and whatever has happened, has happened and whatever is going to happen, will happen. At this moment, what's going to happen is your Self-realisation. That is what you have to achieve. That is what you have to get.

I will of course tell you now, how you can also raise your own Kundalini. Because if even the kundalini pierces through, you have to look after it and keep it along there. [Above Sahasrara].

So, I will tell you how you can also raise your Kundalini and while doing that, you will get your Realisation. Now a simple thing I would request you, if you don't mind, we have to take off our shoes because we want to feel the help of the Mother Earth, if you don't mind. This Mother Earth is so kind that she sucks in our problems, very fast.

[Realisation starts]

Now, you have to put both your hands on your laps. Your right hand is the hand for your power of action. But the left hand is for your desire. You put the left hand on your lap like this, expressing your desire to get Realisation. Comfortable, you have to be comfortable. You need not raise your head up very much or low. Just be comfortable.

If you find anything tied or anything you find uncomfortable, you can just loosen it out.

Now the right hand is to be used for releasing your centres. Left hand is all the time like this and the right hand is to be used on the left-hand side of your body. So, to begin with, you have to put the right hand, first of all, on your heart. You are good, on your heart. Now, in the heart resides the Spirit. So, the first thing we do is to put it on the heart.

Then we put our hand on the upper part of our abdomen, on the left-hand side. Here is the centre which is for the mastery. All the masers have created this centre for you. It is to be awakened so that you become your own master.

Now the same hand has to be taken down below on the lower portion of your abdomen and press it hard. This is on the left-hand side. Now this centre is for the of the laws that are divine. So, you have to have the pure knowledge about them, not mentally but on your nervous system. As you can say this is hot or cold, you will be able to say whether this is good or bad. So, you have to have the pure knowledge of the Divine.

[Cut in the video]

[Shri Mataji receives the seekers individually].

[41:35 Shri Mataji leaves the hall].

## 1988-0708, Absolute truth can be found after Self Realization

View [online](#).

8 July 1988

Absolute Truth Can Be Found After Self Realization

Public Program

Maison de la Mutualité, Paris (France)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

As I told you yesterday that truth is truth, and cannot be changed, or cannot be molded and cannot be organized. And if we are the seekers of truth, we have to keep our minds open about it. Absolute truth you can only find after Self Realization. Because the self itself, your Spirit itself is the embodiment of truth. When you achieve your Realization as you did yesterday so many of you, you felt a cool breeze in your hand, and you felt the cool breeze all over.

This is the subtle cool breeze or the subtle All-pervading power of Divine love. It's described in all the religions. But you have to establish yourself in your state of Self Realization, so that you can feel it all the time. Also you should know, what all this fingertips when they emit a kind of a sensation maybe burning, maybe cool, maybe frozen, what does that mean.

Also one has to know that your vibrations, your personality, is to be felt on your fingers. Also the personality of others is to be felt on your fingertips. So how to differentiate, this also you have to learn. Once you know what is the problem with you, what is the center catching in you, you should also know how to correct it. Also you should know how to raise the Kundalini of others, how to give them Realization. Also you should know how to use your enlightened attention in a proper way.

Then you rise in your innate morality, nobody has to tell you, "Do this or do that." Your Spirit becomes your guide. For example, somebody will come and say, "Mother, I don't know what to do, my right Agnya is catching here, on the fingertip here, right Agnya, here." Now that means, that means that this gentleman is suffering from terrible ego. But normally, nobody will go and say, "I'm suffering from ego," to a doctor. But [there/they] are problems of ego, and once you start seeing them clearly, then you understand that it's better that you get rid of it. But in Sahaja Yoga, we do not fight with the ego. There are very simple methods of moving your hands, by which you can [inaudible], and thus come to a balance. So balance is very important, and balancing yourself means you become innately religious.

Now, most of the diseases are caused by imbalances within us. Human nature is such that we go always to extremes. So in Sahaja Yoga, you yourself understand how to come to balance. And you love to do that, because then you can enjoy the cool breeze, and you can enjoy the joy within yourself.

Today let us see the physical side. On the physical and emotional side, we have two channels as you can see clearly, one is the blue, another is the yellow. Now on the - if you see the center which is yellow, there of the Swadishthana Chakra, this is in modern times, very much in imbalance, this is the center which looks after on the gross level, to the Aortic plexus within us. Now this center has a very important work to do, and the important work it has to do is to convert the fat cells from your stomach, to be supplied for your brain gray cells. And the other things it has to do, is to look after your liver, your pancreas, your spleen, your kidneys.

Now, those people who are thinking too much, planning too much, are of a futuristic nature, use their right side too much. Because this right side caters for the future. So as a result of that, the brain cells, which are used for thinking, are to be replaced. Now when they are to be replaced, this Swadishthana Chakra has to work it out very fast. Now, when you have to do one job too much, other jobs are neglected.

Right side, or we can say the right side channel, of Pingala Nadi, looks after your future, looks after your physical and your mental activity. Now, due to this imbalance a person who is very futuristic may suffer from very severe liver trouble. [Our/Ah] liver trouble can be of two kinds, one when it is a lethargic liver, or it is an overactive liver. When the liver is out, you develop so many symptoms and doctors cannot cure it.

Now this is the sun light. And when it gets exhausted, you don't like the sun much. But out of fashion you may go for sunbathing. Actually your body can't bear it. And that's how you develop the skin cancer. What is important is to keep a balanced life, in relationship to what problems you have.

The problem also we have is this that, anybody who suggests to us that going out and see if something's good, everybody must go. It won't suit some people at all. Also there is no need to burn your skin, but we go to extremes. This liver problem can end up with a cirrhosis of liver. But it doesn't finish there, because once the liver goes out, you get heated up. There's too much heat in the body. All the poison of the body becomes the heat which is absorbed or which is sort of neutralized by liver. But as it gets heated up, this [?] this liver does not have time to do any of these things.

So those who have a bad liver, are very irritable, hot temper people. They don't know how to smile. You have to go near them with a barge pole, because you don't know when they will jump at you, or at least bark. They have no patience. This is the minimum. But then you have another problem, which is much more serious. That this heat melts your phlegm, as a result of that you get a permanent cold and hay fever. Also the heat can get to the lungs by which you might develop asthma. You get sinus, you get sneezing, some people can get up with at least twenty sneezing in the morning. And there's a very simple way of curing all diseases in one shot.

Now if it's a lethargic liver, the other way on the left hand side, then you develop a kind of personality, which is very allergic. And all kinds of allergies come in. I'll explain to you little later how allergies come in. These imbalances within us, on every center create problem.

For example a person is a very active person, overactive person. And also he is very hectic, then the organ what we call as spleen, becomes also very nervous because it has to produce red blood corpuscles to attempt to your emergencies. Any emergency you create, the poor spleen has to start pumping the RBCs (Red Blood Corpuscles). But if you are hectic, it does not know how to act at what time, it thinks it's a crazy person with whom it's dealing. And then you develop a serious disease called leukemia. you'll become vulnerable first and then you'll become a patient of leukemia. Now Sahaja Yoga has definitely cured many leukemia patients.

Now, in the modern times, we are seeking joy, and we don't get joy, because we are not the Spirit. It's only through Spirit, you can really enjoy, and get the satisfaction of enjoyment. But as we are not the Spirit, we are seeking the joy everywhere. We get desperate and we look out for sensations. We like to read news, which is very sensational. But you might end up with leukemia. We get very attractive towards things which are sensational, the music, or may be the kind of we can say, the kind of life which is sensational which gives you sensations. Even injections and things people like to do, or want to pierce their noses with the pins or all these things. They don't know what to do with themselves.

They cut their hair half way, they paint their hair, I don't know, they shave themselves up, they look like pantomimes. They do all kinds of things just to get sensation. I mean there's no end to it. Then they also are busy with the different fashions, people are producing. Now this is another madness, because the entrepreneurs have to produce fashions, because they've got machines, and they don't know what to do with their machines.

So I think they are hand in gloves with the doctors, because they produce dresses which will definitely give you diseases. That's a racket I think. They give, I mean, a sort of a - something for the hair so you become bald, so then they can sell their wigs. But we should have our own personality.



If we are like, just like a grass on the surface of the sea moving. If somebody comes and hit, you go that side or that side all the time moving like that, then where is your personality? Now for example, these days the fashion is not to put the oil in the hair. This is definitely going to make you mad. Because either you loose your hair, and there won't be anything that will soothe the heat of the head. And ultimately, you'll find you are crazy.

I mean, about twenty years back, or thirty years back, all French people used to put lot of oil and make nice hair. I belong to that generation. So like that, so many things we must understand, are just to sell things. So we have to scrutinize and find out what is what, why should we do this?

So we go to another organ called the pancreas. Because of our over activity of the Swadishthana to transform the fat into gray cells. What we find that our pancreas is neglected. As a result of that, you get diabetes. You don't get diabetes because of sugar. Not at all. In the Indian villages, the farmer, will see that his spoon should stand straight at right angle in the sugar before he takes his tea. And they never get diabetes. The reason is they don't waste energy in thinking, thinking, thinking. They only accept life as it is, and live very happily.

So it is avoiding sugar, which is another nonsensical idea. Specially for a liver patient, it is important to take sugar. We have cured so many people's liver by just giving them sugar. Now, there are so many such ideas, which are pushed into the society, and people start accepting it by which they lead into troubles.

Now the other problem that you get is the kidney problem. The kidney problem comes in because of the same heat. Because of the heat, the kidney becomes constricted and you cannot get any urine. This is in the extreme case, but even earlier, you get high-blood pressure. But in the extreme, when you cannot get any, what you call urine, then you are on the machines. Now so many doctors supposing have purchased the machines. They've purchased expensive machines, so now, even if you are all right, they will put you on the machine, because they have to make money. They have spent so much money buying the machines. There is no need to go on to any machine if you know how to work it out.

So now, I'll have to tell you, in general about the psychosomatic diseases we suffer from. Psychosomatic diseases, I would say will be, one of them is cancer, which they say is not curable. Now to tell you the truth, it is like this is our spinal cord. This is the left, this is the right, and in the center here, is the Chakra. Now when you start using your energy too much, it goes to the left or to the right. Supposing you start using your right side too much, so what happens, it just get separated, or it becomes constricted. And when it becomes constricted, there's a very little space in between. Sometimes it's completely closed. So there is no relationship with the whole, so the cells start working on their own, they become arbitrary. They start growing without any relationship to other cells. But this doesn't happen only with the right side. With the right side activity, you become vulnerable.

But now from the left side, from the collective subconscious, there are proteins, which enter into your system. Doctors as usual give them names, you see. They say protein 53, protein 58. But these are all the dead things, which lie in our collective subconscious.

Even virus is the same, is the dead vegetable which has gone out of the circulation of human being. It is the dead plants, which has gone out of the circulation of the evolution. Now, this, all these things can enter into your system and can activate all kinds of psychosomatic problems, which are not curable.

Also the people who suffer mentally, are left sided people. I don't know, you see this English language is funny, because mental also means mad, people who are suffering from the [], we can say from the manas, and another is that it is also an intelligent people, also do mental work, I don't know how it is, but both the same are the same in English language. I don't know about French, but in English, Spirit is the Atma is the Spirit, a spirit is alcohol, spirit is a dead body, dead identity.

So I mean, the people, when I say, those people mentally means those people who are sick in mind. Now those people who goes schizophrenic or mad, all of them have moved toward the left side. On the left side resides the subconscious of today, the

subconscious of yesterday, the subconscious of previous lives, and the collective subconscious.

And the right side, you have also the same way, the supra-conscious, means the future of today, the future of the past, what you thought in the future, and also the collective sub conscious [sub-conscious or supra-conscious?] where all the futuristic people have died, are there. So all these people are, I would say all this identities are there within us.

So when you go to some fake Guru, what he does is to tell you a name. Now you start taking the name, and you are driven to your collective sub conscious. Because that might be the name is one of the dead entities whom this Guru knows. Or he might have controlled through his science of the death. And he may just mesmerize you. And you just go on giving money to him, go on giving your wife to him, your house to him, children to him. And you are, and you are ending up as a recluse. They may say anything, they may have any brand, they might say, "It is a spiritual music." They may say that, "We give you this power of flying in the air." They may tell you all kinds of stories. Somebody might say, "I'll give you diamonds." These are all mesmerism, and that is how we get lost. And end up our life without having any knowledge about yourself, or about reality.

There are people who are honest, who call it a witchcraft, they call it a voodoo, and all that, but these are dishonest people, who are very clever and they camouflage. And in the west, they are very vulnerable. They get so enamored, by all these nonsensical talks, and the funny rituals.

It has to be understood, that all the saints in the past have described who is a realized soul. And who is a Satguru means who is the real Guru. The one who makes you meet [Hindi or Sanskrit word?] Divine, who makes you meet the Divine is the one who is real. I know they have used your ignorance to built their mansions and palaces and billions and billions of their money. But you had Christ before you, he never took any money. He was the son of a carpenter, he lived like a carpenter. If you are a king, you live like a king. You don't take others money, and live on other people's money and befool them. But they do not end up there. They give you diseases, they give you heart attacks, they give you ulcers, stomach pains, cancers. All those psychosomatic diseases can come through them.

So you all have to be very careful, and when you go to anyone of them, you should really verify what have you got out of it. I am a Mother, so I'll say, "My child, what did your Guru give you when he took all the money?" And then you'll say "nothing, he's emptied my purse, that's all." So be careful, I've told this many a times before, from 1970 I've been telling their names even. You'll end up with horrible diseases.

But one has to be careful, you have to use your discretion. Now in life also, as it is, we always go into terrible hectic, and sensational and I would say extreme lives. And in moving in that extreme manner, what do we do? We try to harm ourselves. This is also about all the religions, which are man made. All the religions are man made, they are not made by God. God came, in a way, [he/they?] came as incarnations as we can say, Christ came as son of God. That's the only truth they tell. But they have nothing to do with Christ at all. They never tell you the truth, what they tell you, what they want to tell you to make some money out of it.

Nobody has to live on the earnings of anything in which you are talking about God. But what you have to understand, that if you are doing God's work, you have to do it free. Because God's work is living work. But if you are not equipped, you cannot certify someone that now you are the Mullah, you are the priest, you are the Brahmin. That you cannot do, that's false certificate. The authority has to come from the Divine.

Now in religion also when we go to extremes, we become quite mad. Like in the protestant religion, they have so many things like Pentecostal where people are really mad. In Catholicism we have got something that we call as rosicrucian. I've seen those mad people, and also the other one is charismatic. When they come in the program, they start jumping, they start crying, weeping, they faint. It had happened here in Paris once.

If you become a Divine person, you are very normal. You do not behave like a stupid idiotic mad fellow. You don't jump and gesticulate, in a manner that anybody can do who becomes mad. God is sensible, He's not nonsense. So those people who try to

impress you by their all funny gesticulations and things like that, and say they are Godly, don't believe these stupid fools.

Also there are people who are calling themselves .., they stand on Oxford street and are singing songs and things and wearing these dhotis is all falling out, and the saris falling out and everybody laughing at them. And then they shave their heads and put that, what you call is the [shindi?] see the [bhodi?] we call it, that you get it in the supermarket you just stick it. You cannot stick Divine, with these artificial things. But if you are identified this with this kind of a thing, then how can anybody tell you about reality.

All such extremes make you really very sick. A fellow came to Me and he was saying hare Rama, hare Krishna, and he had cancer of the throat. So I told him that now will you tell Me how when did you get it? He answered hare Rama, hare Krishna. He says, he didn't say anything, he wrote it, "I cannot say anything else but hare Rama, hare Krishna, that's all." He has forgotten everything else. This is such a bad name in the name of Divinity. Is really a kind of a craze is a quite a Mafia I think, the way people are taking to these false things.

I know they are so many from India, and I'm really ashamed of it. They came in the West because you have money. Thank God Indians are poor but sensible. They knew they cannot prosper in India.

All right, so now we come to the extremes of religion like you can see the Islam's fighting each other, the Christians fighting each other. Everybody fighting in the Name of God. The Sikhs are fighting the Hindus, the Hindus are fighting the Muslims. All the time they are fighting in the Name of Divinity. But when you become a Divine person you become, you become again I say, collectively conscious. That you can feel others and you can feel yourself within yourself. Then who is the other to fight? You don't fight with your nose, you don't fight with your ears. When you become part and parcel of the whole, whom do you fight? Then again in the same way we have all kinds of theories to fight.

When human beings are very clever to find out theories how they can fight. Animals also fight but they don't have theories. Human beings Now for example have got democracy and communism as a theory. Democracy is left sided and communism is right sided. Democracy is money oriented and communism is power oriented. Now one wants power another wants money.

So in democracy individual is important and not the collective. So you go on indulging into your individual desires and you can make the money the way you like. After all money is most important. Even if the women have to sell their bodies, is all right after all they are making money.

I heard a horrible thing today that there are 8'000 children who are selling their body in Paris. But once you accept that money is so important, you start using any method to make money. There's no value, there's no reason, there's no idealism. Also there is no consideration of others. There is no sharing, and such an aggressiveness. If somebody has money, he thinks he has a right to [be aggressive/aggress ?], and that is how the collective suffers. Everything has individual freedom.

I went to America in 1973 first and told them that you are going to get AIDS. And nobody would come to My program. Because I said this unbridled movement towards immorality is going to ruin you. Because in democracy you must pamper their ego. Now somebody is say, eating the poison, you must say that's very good you can go on, eat the poison. You should never say something that would challenge their ego. Because you won't get any votes. So go on pampering their ego till they are finished.

On the contrary, on the other side that is communism, what they do is to neglect the individual. Individual is not important, the collective is important. And under that theory they try to manipulate, they try to overpower the individual. Both things are equally wrong. Because if an individual is so arbitrary and so malignant he can ruin the whole society. He'll ruin the collective. But if the collective is so important, the individual will be ruined.

But in Sahaja Yoga you develop your individuality. [a part of the talk is not registered]

But in cancer at one part say a nose will become like that big. So the balance is established between an individual and a

collective. So apart from one thing that you improve physically and mentally, you become a very peaceful and a wise person. And you understand your relationship with the collective. And you work very hard to improve the collective.

I must say in France the work started in a very slow phase. And I have never visited any city more than I have visited Paris. The reason was the people from Paris who became Sahaja Yogis were so intense and wanted more people to get Realization. Why should we only few persons have it. All the time they were anxious that more people should get Realization. So I asked them why do you so much worried, it will take its own course. They said Mother in the Bible it is said only hundred and forty four thousand. And may be there's no place left in the heaven for people from Paris.

And their anxiety, their intense feeling of the collective made Me really so much attached to Paris. All that has brought us today to so many people that have here. I am really overjoyed to see you all here. But if you have to seek the deep within yourself, you have to dedicate little time for that seeking. Of course no money is required. But you have to touch your depth within yourself.

Sahaja Yoga is not meant for frivolous people, nor for stupid or idiots. Is meant for people of courage. People of dignity. And who are honest and truthful and want to know the truth. So I have to request that even now if I get Realization - today you might get all of you Realization as you got yesterday and you might touch again the heavens, but you have to establish yourself very well.

Unless and until you have established yourself we do not even tell you the full truth. Because human beings cannot bear truth. They like falsehood but not truth. For example Christ said that He is the path and He is the light that He is the son of God. Which He was absolutely He was. But what they did to Him was to crucify Him instead of a robber. This is human beings are. So be careful, [when?] I would request you that only through transformation we can change this whole world.

It's the human beings who have to change. No use changing clothes or anything. No need to wear any funny dresses. Or to announce, "I'm such and such." It's the inner transformation of reality where you are so beautiful, where you are compassion, you are true love. And you enter into the kingdom of God, where you are looked after, nourished and guided.

May God bless you all!

Yesterday we had too many questions and I think today we shouldn't waste much time in questioning and answering. If you have any questions you can write them down and you can send it to our address and we'll try to answer them. Now we should have another session of Kundalini awakening. Which will reestablish what you got yesterday. And those who have come for the first time will also get their Realization.

But when do you have your workshop? You could get address from them. And you could contact and meet them. In the beginning I feel that you people always find the Sahaja Yogis little.. sort of.. I should say much better than them. So we don't like it that way. So I have to request all the Sahaja Yogis to be extremely humble and kind and nice to them. And explain things properly. Also we have a leader here, and you must learn to obey your leaders also. There are some young people who might be on an ego trip in Sahaja Yoga, you see because the door is open to everyone. Some of them are very right and matured, some are still getting matured. So I would request that new people not to get upset with them. But listen to the leaders and go ahead with your progress. Because what is important is your ascent.

So now I have to make a humble request that you people take out your shoes and put your both the feet on the Mother Earth. Those people who want to go can go. There's no need to stay on. If you want to stay on, you please have your Realization. It will take about half - ten, fifteen minutes I think. Actually you cannot force it to anyone, you cannot force. It has to be done in your own freedom. Because you have to get the ultimate freedom, where you are not dominated by anything. No temptations, no habits, you become a free bird. So first of all your free will has to be respected, so that you get your wise free will later on.

All right. Now simple thing as we did yesterday, same thing we are going to do. And now as you've said, the left side is the power of desire. The left hand side, the emotional side, so you put your left hand on your lap like this and the right hand you have to use for the action.

So first you have to put your left hand like this towards Me and the right hand on your heart. As I've told you that Kundalini awakening cures all the diseases mental, physical. When the Kundalini goes in the Nabhi Chakra there, you see, your material problems are solved. All these problems are solved one after another as it pierces through this Chakra.

So you put your hand on your heart where resides the Spirit. Then you put this hand in the upper part of your abdomen, which is the center of mastery. Then you put this right hand in the lower part of your abdomen, which is the center of pure knowledge. Then you go back put your hand again in the upper part of your abdomen on the left hand side. Then you put it on the heart. And then you put it in the corner of your neck and your shoulder and put your head on the right hand side like this.

Here now when you put your head on the right, actually this is the center, which is caught when you feel guilty. Then you put your hand on your forehead across like this and press it on both the sides. This is the center of forgiveness. Then you put this right hand at the back side of your head and push back your head, let it rest. This is only for your satisfaction you can ask for forgiveness.

Then you stretch your hand like this and put the center of your palm on the fontanel bone area bend your head. And press, press the scalp, move it seven times. Stretch your fingers. That's all we'll have to do.

But now you [all?] have to close your eyes. I said the left hand should be towards Me. And the right hand to be used. The left hand towards Me. And the right hand to be used. Now please close your eyes but don't open them till I have told you. You can even remove your spectacles because eyesight might improve. And if you have anything tied around your neck or around your waist or anyway makes you uncomfortable please try to be comfortable. You have to be comfortable.

Now don't push back your head too much or push it back in front. Just be straight in a very comfortable manner. I have to really request you that you have to be very pleasantly placed towards yourself.

[Shri Mataji talks to the translator]

I mean you must love yourself. You must respect, and you must know that you are going into the most glorious state of your being. So there's nothing to condemn yourself for anything that you have done. Now whatever you have done in the past is finished. At this time you are going to take off. So you don't have to worry about your past forget it, forget it, forget it.

All right. Now place your left hand like this, right hand on your heart and please close your eyes. Please all of you close your eyes. Now please close your eyes, please close your eyes. All of you, please close your eyes. Put it on your heart. Here resides the Spirit. So you ask Me a very fundamental question as you would ask a computer. You may call Me Shri Mataji or you may call Me Mother, whatever you like, or whatever suits you. Now you ask Me a question, "Mother, am I the spirit?" Ask this question three times. "Am I the Spirit? Am I the Spirit?" Three times.

Now please bring down your hand on to the upper part of your abdomen. On the left hand side. Now at this point you have to ask another question. If you are the Spirit you become your master. So ask Me another question, "Mother, am I my own master?" Ask this question three times.

Now take down your right hand in the lower part of your abdomen on the left hand side. This is the center, which is for the true knowledge of the Divine. Here you have to ask for pure knowledge. Because I cannot force on you, I have to respect your freedom. Here you ask or you can say, "Mother, may I have the pure knowledge of the Divine?" This you have to say six times, because there are six petals to this center.

Now raise your hand in the upper part of your abdomen on the left hand side and press it hard. Here you have the center of your mastery. So please ask, or you can say with full confidence to help the Kundalini to rise, to open your center here, "Mother, I am

my own master." Please say this ten times.

Now raise your hand to your heart. Here resides the Spirit. With full confidence please say twelve times the fundamental truth about yourself that, "Mother, I am the Spirit." Please say twelve times, "Mother, I am the Spirit."

Now please raise your right hand in the corner of your neck and the shoulder. And turn your head to the right. We have to know that Divine is the ocean of love and compassion and grace and bliss. But above all It is the ocean of forgiveness. So any mistakes you have committed can be dissolved into that ocean. Please turn your head to the right and say sixteen times with full confidence in yourself, "Mother, I am not guilty at all." Please say sixteen times.

Now raise your hand onto your forehead please. And now press it on both the sides. And here you say from your heart, "Mother, I forgive everyone." Some of you might say that it is difficult to forgive. But whether you forgive or you don't forgive - it's a myth. So, it's better to say, "I forgive," so you don't play into wrong hands. Please say it from your heart, it's not how many times.

Now, please put this hand on the back side of your head, and push back your head. Here you have to say for your own satisfaction. Not to feel guilty, but for your own satisfaction, please say, "Oh Divine, if I have done any mistakes please forgive me." For your own satisfaction again I am saying.

Now stretch your hand and put your center of your palm on top of your fontanel bone area, bend your head and turn it with pressure seven times your scalp in clockwise manner. Slowly, very slowly. Press it hard, press it hard. Stretch out your fingers. Press your scalp. Here now again, I cannot take your freedom. So you have to say, "Mother, please may I have my Realization. Mother, please give me my Realization," seven times. This you are asking the real baptism, not artificial.

Please take down your hand.

## 1988-0709, Informal Talk to Sahaja Yoginis: Intuition & Women

View [online](#).

9 July 1988

Intuition & Women

Talk to Sahaja Yogis

Ashram in Le Raincy, Le Raincy (France)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: So, I hope you enjoy! [Unclear] are so nice! I should go for a wedding.

[A baby is crying] Leave him, it's all right. Just come along. Why are you crying? You're all right. Take my hand. All right? Come to take Me up.

Antonio [to the boy in French]: Help Shri Mataji to climb up the stairs.

Antonio. Lunch is ready.

[Sahaja Yoginis are serving food to Shri Mataji at the first floor.]

Shri Mataji: Hello.

[Cut in the video]

Shri Mataji: She's married?

Patrick: No, no. She was on the list but she was not –

Shri Mataji: She's not.

Patrick: She's not.

Shri Mataji: Couldn't get anyone. Sorry for that. Now the thing is, you see, mostly the boys are of a younger age and the girls are of an older age. And sometimes the difference is quite a lot. But still, we try, we try to accommodate and see if there is any way coming in and we find it. All right?

Why I asked him to talk to arrange a meeting with you people is this: because I've discovered that in Kali Yuga, especially in the West, the problem will be coming from the women. We have had a very bad problem in Australia, you must have heard about it. Have you heard about it? It's a very serious problem. Now this wife has shown her ego so clearly. And She said, "I won't listen to Mother, I know I'm bhootish and I can't help it now anymore, and I want to disappear, with my parents I'll live, I'll take my children there, and do what you like. In case you want to have [the] children I will fight you". Because of her, these children had meningitis, they were about to die, when I just was there I saved them. But when in a negative woman, the ego enters, then nobody can help.

I, being a woman, you see, I can come much closer to you people. And sometimes people start thinking that the ladies have a special relationship with Me. Same thing happened with James' wife.

There is now a coming wife now, a new one who has come [Gavin's wife]. It's another horrible woman. And I don't know what she is, how much she is going to destroy us and damage us. And she wouldn't allow anybody to talk to her. She said, "I have a special relationship with Mother." She wouldn't listen to any leaders, nothing, and she did a horrible, horrible, horrible things. Still in the West, you see, all this 'Women's Lib' and all these nonsensical ideas have gone into the heads of even Sahaja Yogis. It's one of the conditionings they have: women's lib, the liberation of women.

Patrick: Women Lib?

Shri Mataji: 'Women's Lib', the liberation.

Now in Sahaja Yoga nobody can dominate you, because you are the Spirit and Spirit cannot be dominated. If you think you are dominated then know that you are not the Spirit. So now we have to understand we are women in Sahaja Yoga and we have to understand our balancing power.

As I've said many a time, there is a, they are like two wheels of a chariot, one on the left, one on the right. Now the left cannot be fixed on to the right, and right cannot be fixed on to the left. We are made like that, we are made by the Divine. But one should be very proud that you are women. I am very proud that I am a woman. Because women can perform so many things which men cannot do.

Woman is like the Mother Earth. So, and we can say, men are like the Sun. Both have to combine. But the Sun can be eliminated, but Earth cannot. The Sun is not there in the night, still we exist. But look at the Mother Earth, how much she can bear!

Shri Mataji [to Patrick]: So much she can bear.

See now, she is so sensible, she creates beautiful flowers, beautiful trees, everything for us with out any grudge. And moreover, that she nourishes us, despite the fact we are doing so many sins against her. But the Sun doesn't want to become the Earth and Earth doesn't want to become the Sun. Because they know they are stationed for a particular purpose.

Shri Mataji [to Patrick]: Again, bear.

Patrick: 'De support' [bearing].

Shri Mataji: Yes.

And also they should have lots and lots of love and compassion. Supposing without Me there was, supposing in My place, say there was Christ. He would have seen the condition of Sahaja Yogis He would have crucified Himself. Finished! Or if it was Krishna, He would have taken a Sudarshan in His hand and would have cut everybody 's' heads. Finished! If it was Rama, He would have used His arrows and finished all of you. They would not have considered anything that you have to have patience, you have to look after, you have to bear, if you have to bear fruits.

So the women can only bear fruits. You can only produce children, which are Realized souls. But if you go on a ego trip, you are neither man nor woman, you become something in between, neither here nor there. You are good for nothing. So for a woman it doesn't show, behave that she should be egoistical. It behoves better that she is more emotional. Like she could feel sad sometimes and sometimes the tears can come into her eyes. You see, even I start weeping sometimes when I am leaving you, I feel so sad. But I don't take out My hand and say, "Sit down there, you do this, I don't talk like that!" Do I? I never even raise My voices. That's only men can do. Whatever they can do let them do it, what you can do, you can do. The absolute womanhood is the climax for you. The complete womanhood is the climax.

You should be an expert to be a woman, in cooking, in gardening, in looking after the people, in loving. And just that's how you control everyone.

[To the translator who has difficulties to translate] Looking after – you see, you can be controlling everyone, not by nonsensical things as the men try to control, you see. Love is the best way to control anyone. But love means sacrifices. But after some time, you won't feel any sacrifice. Once you start enjoying giving, then it is no more a sacrifice.

And this is what is very important, especially for French women, because they have been very dominating before. So, you have to now create a new tradition, a new age, a new personality.

[To the translator] A new personality. That personality that will give protection, nourishment, everything to children. And companionship and affections to your husbands. Women have been given so many qualities because their life style is more difficult than that of men.

So I have to make one request to you that you must try to make yourself into a proper Sahaja Yogini. I will say I'll give all full credit to Indian women, because they have created a beautiful society. We have a Prime minister as a woman, but we had so many great warriors as women as leaders of the armies. But this was during wartime, not all the time, otherwise they were just housewives.

So, God has given you special qualities. If you want to improve on it, if you want to manifest them then you have to know that you are a woman and you have to be dignified like a woman. And that works out very well. Now supposing you are egoistical and you



are quarrelsome and hot by temperament, then your children will take after you. They don't, they don't take after the father. They take after the mother. So that is why the Indian society is so good, society is excellent. But Indian men are hopeless. They have made a mess of our politics, mess of our economics. But at least maybe your [French] men are better, I don't know that. I must say they are at least they are milder people than Indian, the men are very dominating, very dominating. But we just laugh, you know, we know that's their nature is you see, just like a child tries to dominate, the husband also tries to dominate. And if they dominate somebody else they will be beaten up, so they want to dominate us. [Shri Mataji laughs] Or else, where should they take out their temper? Yes.

So, it's nice that they are taking on us, otherwise outside they will be beaten up! If you find any man to be very quiet and nice then know that his wife must be having a bad time. [Shri Mataji laughs] [A Sahaja Yogini Marie translates this part because the Patrick has just become speechless.]

So, you should just make a fun out of it and shouldn't take it so seriously and you should know that you have much more bearing power and you know how to handle the situation and you are much wiser and much collected.

[Shri Mataji to Marie.]

Will you do it Marie? You tell them. If he's a little embarrassed, you'd better tell. [Laughter. Marie translates now]

So life becomes a fun. And you see men will remain men, women will remain women, whatever dress you may wear. You have to be what you are. But once you know what you are you will enjoy yourself. Men will always see the watches. Women will be always late.

Sahaja Yogi: The flight has been delayed of 25 minutes Shri Mataji.

[Laughter. Applause]

Shri Mataji: He was seeing the watch. [Shri Mataji laughs.]

Don't keep it. I do those tricks with My husband also. [Shri Mataji laughs.]

See the fun.

You see, sometimes he is so particular. I am going and he is after My life, you see. "You better go now, better go now." I say: "I am going, you are not going, why are you looking at your watches." And whenever he goes with Me, he does the same. Then always the plane is 2 hours late. And he never knows. Then he goes to the airport. Then he finds out 2 hours late. Then we are hanging there in the air.

Yes, Yes, about My husband only.

And sometimes he is going with Me just to leave Me, you see, there. I tell him, don't come. But he'll come and he will go on after My life. "You're getting late, you're getting late." Then the plane will be 3 hours late. [Laughter.]

It is like that. So, it's such a fun. Life is, make it a beautiful life.

No use quarrelling, fighting, becoming obstinate. These are not good things.

And also it's nice if some husband says that, "Do this". "All right I will do it" say that. Now you do it yourself, you will like it to do something like that, no harm. Or even the leader says, "You should do something". But if you go on saying no, no to everything, then he gets fed up with you. And there is no grace.

So, why to create problems? Now say, supposing somebody puts some paper [wallpaper] here, all right. Now supposing I put some paper, but supposing My husband doesn't like it. So he will say, "All right please remove this paper". Now wise woman will say, "All right I will remove it. When should I do it?" "Tomorrow there is a party, so you can't remove. All right. Day after tomorrow we are going away, so you can't remove. All right we will do it after three days". Within three days the people who come to the party will definitely say, "What a nice paper!" All the ladies will say, because it's a ladies' taste. You see, men want to make an office, you see. So they will come, what a nice paper what a nice- then husband will say, "You better keep it, it's very nice I think". That's how they are.

So, you understand how, you must know how to handle. That's, that's a beauty a woman has, she knows how to handle the situation. If she does not know how to handle the situation and then she just starts just jumping at husband, jumping at children, that that shows she is not capable. And the capacity of a woman is how she handles the situation, brings for the peace in the family, how she makes everybody feel comfortable and happy. You see how she we can say articulate with other people, how she makes them feel comfortable, her home is her domain. And in that, you see, some women are experts. And that's what you have to make your daughters also. This is how we are going to have Sahaja Yoga women.

We don't want Joan of Arc just now. But they have to be very brave, courageous, and compassionate personality.

And you must listen to your leaders. I have so many complaints sometimes. I cannot attend to you directly. We have tried leadership with ladies, doesn't work out. Marie herself [the translator] was a leader, she gave up. She said, "I don't want to be a leader, give it to any one". She gave up. Now we have one Christine as a leader. The other day only she telephoned to Me, "Mother will You please give it to somebody else". [Laughter.] Because she realizes, you see, that to handle these men is better to have a man, only to handle them. [Shri Mataji laughs.]

Now, men are more intelligent, no doubt, but women have intuition. But you don't have to argue. It will happen, the way you have intuition will happen and they will learn a lesson. So, that you don't assert yourself, it will all work out the way you like, because you have intuition, you have understood what's going to happen. And you'll be amazed how it will work out. All right, So now any questions.

Sahaja Yogini: [Inaudible.]

Shri Mataji: What is it? Ask Joseph [?]

Sahaja Yogi: She would like to know what You mean by intelligence.

Shri Mataji: Intelligence.

Intelligence is gross. Say for example, with intelligence they will say that we are getting late, we have to go, with intelligence [rationality], with the watch and all this. But by intuition you will know we are not going to be late. So you develop your intuition, not intelligence. You see the trouble is, you try to compete them with intelligence. By argument you will say, "No there are three minutes". They will say, "Two minutes". You will say, "Three minutes". "Two minutes". Yes, that's it.

But actually what you should say, "All right lets see, three minutes, all right, lets see, lets see", like that. And then he finds really what you said is true!

You just have to say once. Finished. After that he says, "All right, all right". You should say, "All right we will go this way". He'll go further: "I think we are going wrong, I think what you said was right, we had to go this way". [Shri Mataji laughs.]

In Sahaja Yoga, all these men and women, I have managed through My intuition. But the intuition of women in the West is very poor I must say, because they are very argumentative. So, you see, the special quality with this intuition must be developed. All right? Now see the difference, because you are deep, you are much deeper. In evolution you are higher, no doubt. But you start competing with them and also enslaving them quite a lot. Like this culture in this, where we see all the women exposing their body just to attract men, all the time attract the men is what? Why should you attract men?

Always trying to have your exposure of your body just to please men, why? Why should we do that? Why should we expose our body?

There's a story Ravindranath has written where there is a writer, you see, he was writing a story, a love story. So he asked his wife, "Supposing before marriage if I had come and asked you that you elope with me, what you would do?" She said, "I will, I would have reported to police immediately". [Shri Mataji laughs.]

Ravindranath Tagore writing this story about a writer. That's what it is. You see, so you keep your dignity.

You see the way women expose themselves, run after men, then how can we complain there is rape and all that, I mean we want it as if it's the way we want, as if we want all this attention of men, dirty attention of men.

But Sahaja Yoginis are not like that. They are dignified. They have their own, they have their own poise and they have respect for themselves, because they are Yoginis. They have light above their head. They are special people. So we have to really de-condition ourself a little bit. Especially the ego part, which is very, very developed in the West should be brought down by women.

I'll tell you one incident how I brought down the ego of a saint once. Once, you know, I went to see some saint who was living in a very high mountain. He was an evolved soul, but a man, you see, so he had some ego I think in him. [Shri Mataji laughs.]

So it started raining very heavily and it would not stop. And it was said that this saint could control the rain. And he got very upset when I went up there, he was just going on like this, like that, feeling very bad about the whole thing that he could not control the

rain. So he came later on, when I went and sat down I was all drenched, you see. So he came and he touched My feet, of course that he did. But then he said: "Mother why did You not allow me to control the rain? Is it that You wanted to control my ego?" I said, "No, not at all. I didn't want to control your ego by any chance."

"Then why did You not allow me to stop the rain?"

So I said, "The problem is like this. You are a saint and a sanyasi you see and you bought a saree for Me and I can't take a saree from a sanyasi. But if I get drenched then I can easily take the saree." Very sweetly I told him. So he said, "You know I have a saree for You." And he didn't know what to answer. Then I told him that, "You regard Me as Adishakti, isn't it."

"Yes, yes," he said. "Yes I do. You have greater powers."

I said, "That's not the point. But when I was coming I thought if the rain flows over My body then the whole thing will get vibrated and you will have a very lush area here. That's why I wanted to do that." And he was completely paralyzed down below, you see, but he got hold of My feet and started crying. He said, "My Mother, please forgive me."

See this is what intelligence is and this is what intuition is. All right? So try to develop your intuition and always say yes to every thing, but whatever you know will happen. But we, if we decide: "No this should happen like this, it must be like this, it must be like that", if you go on like that, you see then you will make everybody miserable and you will be miserable. Now if you have kept the cup like this, then you will say no like this. Then husband will come and put like that. Then you will keep it like that. Go on like that, you see. But if you are a real woman you said all right keep it like that only, all right, keep it. So immediately all the Ganas will come to help you. Either he will spill the whole tea on himself or he will break the ear of the cup. That's how the Ganas will help you. [Shri Mataji laughs.]

So you are the Devis. You see they will all look after you. If you want to be men, half way and there, why should the Ganas be bothered about such half people? I've tried that, many a times I've tried that [Shri Mataji laughs.] And I've seen people, you see, try to show off too much and they just don't know how they get lost ultimately, you see. So the main thing is, that you develop your intuition and leave it to your intuition and whatever is your intuition will come true, because intuition is coming from the Ganas. So the left side is to be developed in a way for Ganas to be pleased. And once you develop the Ganas with you, no body can touch you.

See today we had gone out and the car was kept there, it was all locked. And I had a very expensive sweater and an extremely expensive shawl inside the car. And suddenly intuition came into My head and I asked them, "Have you really locked the car properly?" They said, "Yes." I said: "Better see." But they said, "Yes, all right." But, when we went into the car they said, "Where is the Radio?" So Patrick started looking in his pocket you see. [Shri Mataji laughs.]

They started searching here and there. I said that, "The thief is not going to leave it in the car. He must have taken it away". But all My things were intact. [Shri Mataji laughs.]

Ganas must have beaten them, "Don't touch this." Because these are much more expensive than that, but still nobody touched it.

And they [men] have many deficiencies, which are very interesting, like they always forget things. Always! [Laughter.]

Forget, this they will leave there, this they will leave there, that they will forget. You see that's their specialty. You give them the key, "Oh you never give me the key!" they will say. "All right. I never gave you the key". All right? So then he- now My husband is very tall. So I see everything above [below] six feet: "and there it is".

So, it's very interesting, isn't it? So you should be calm and quiet and collected. Collected together. And then you will see how all the Ganas are with you. And after sometime, your husband will be walking behind you in every way, in money matters, in everything.

Right, we had lots of profit in our house, you see. So My husband gave Me some money and kept his money very nicely, some sort of a God knows, he said, "We'll get a big interest this that". I said: "All right. It's all right". And I bought a house a little, small little part of the Hounslow house. And the house has now achieved the price seven times. And his savings now are not even one fourth of what I have. So it's not even one fourth now his savings are.

So now he is saying, "Should I buy a house? If You say I will buy a house."

I said, "Not now, because it's the highest price. It is the highest price now."

He said, "How do You know economics?"

"Just intuition."

He is an honours of economics and he's got gold medals, imagine!

They are so intelligent that they lack common sense and practical sense. See they have one type of a dress they go on wearing it. You can change so many times, do this. They have no time. They are gross people.

Common sense they don't have. So you are a complement to them. They are good at laws and regulations and things. There you must accept what they are saying. And if they say: "Do this and do that" you must accept, because they know that part. They are conversant with that part and should never argue. You cannot achieve anything after with arguments. All right?

Now this is for one question. Now which is the other one?

Let's go, let's go, let's go. All right? So everybody seems to be happy now. We have to get the Ganas on our side. All right?

May God bless you.

## 1988-0709, Evening Program, Eve Of Shri Hamsa Swamini Puja

View [online](#).

9 July 1988

Evening Program

Grafenaschau (Germany)

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

After this grand manifestation of beautiful notes into such a beautiful woven melody, with all the permutations and combinations that are possible. It's hard to say anything any more about it. I didn't know that such a great artist was there, I never heard him before. It's My luck today that I've been able to hear him and such a great artist on table. It's thanks to you that I could hear all this, they never get a chance to listen to such divine music. It's so beautiful and the ripples after ripples you could see how it was moving.

I'm sorry I had to stop you from clapping, because that would have disturbed the ripples a little bit, I thought. But still it is to be understood that, Indian music comes from the source which we call as OM. It's a divine source and all made congenial to the tuning of the Spirit. Because of that, you all are feeling that joy within yourself. This joy that is created within yourself, maybe, that many musicians may not feel it. If they haven't felt their Spirit. It's for the saints to listen to this music. And for this great artists, I am creating saints here, that they should appreciate this great music of India.

Moreover, I don't know how many of you have visited Kashmir, but the valleys of Kashmir, and the river Ganges flowing in it, as if, such a combination I have felt. As if the river Ganges was flowing in the Kashmir valleys, with all it's ripples and beauties the vibrations spreading. But the poetry fails, the words fail. The joy is so boundless and beautiful, is the expression of an artist, but in thoughtless awareness, in that Nirvichara Samadhi, you can enjoy it so much better. I was happy when the music went on during the time when there was not light. But I know all of you were hearing it through your Sahasrara, isn't it true?

Sahaja Yogis: Yes Shri Mataji.

Shri Mataji: And I'm happy that the artist didn't get disturbed, he went on playing. That's the best thing that can happen to us that we hear all these things through our Sahasrara, so that the manifestation of that music is heard at a level, when you are on a very deep understanding. When you are very receptive. All this acts to our joy but also to our ascent. And may God bless all these artists, all of them. From My heart I bless them so that they should prosper more and more. [HINDI]

It is a very very special type of a instrument, I think. Is a very collective instrument, it has got hundred strings in it. But see the way the artist was playing, with different rhythms in both the hands. See, on one side if it was fast the another side it was slow. Sometimes, if you have noticed, he used to go off beat with one side, with the another side he was keeping the beat. It's a very beautiful rendering and extremely well balanced expression of a melody. I think there are no words to explain, how people are so dedicated to music in India. And with what concentration they learn it. And the alertness was so evident. The best part was the report between the tabla and the santoor, was so beautiful, so complementary, absolutely balanced. And we really have to thank them very much, to come all the way to this place and to give you such beautiful music. I don't think I could have done that in London so much better.

May God bless you. [Applause]

Musician: Well Shri Mataji said so many things. She told, She said about us that we are [...] But I feel still we are just very small flies on there. We have a [...] some lot more in in the life and in music. God is great, my gurus they are great. And well, I don't know what I can to say more. Well, I think you understand what I mean. [Applause] Well it's really a very very deep happiness and pleasure for us to play all the time for all of you. Because we all we can go with the music and we can reach in, in the very God, to the God I mean. I think you like to listen till more, isn't it?

[Shri Mataji speakds in Hindi]

Misicina: So, I will take some time to tune the instrument. So, we all can tune together with the instrument. And then I will continue. [Shri Mataji speaks in Hindi]

Now this raga which I'm going to play is a very beautiful raga. All the ragas they are beautiful. But this is more beautiful, because generally in India, we play this raga at the end of the concert.

[Shri Mataji speaks in Hindi] Bhairavi. Well, now you know that. So, because of that it's very beautiful raga. And you know also the mood of the raga. So, I shall play a short 'alaap' and then both the compositions in rhythmic cycle of 16 beats. I want to, I would like to tell you one small little thing, because it's very unusual here in Europe to tune the instrument at the stage, sitting on the stage. But our big gurus they say, when you tune the instrument on the stage that means, we all we are tuning our hearts together. So, when the instrument is tuned properly, so I'm tuned properly, and when I'm tuned properly, we all are tuned properly. So, that's it. Well, I will play now, thank you.

[Applause]

[Raga bhairavi is played].

[Applause]

Shri Mataji: [to the musicians, mix Hindi/English] May God bless you. May God bless you all. [Shri Mataji is leaving talking Hindi]

## 1988-0710, Shri Hamsa Swamini puja and two talks

View [online](#).

10 July 1988

Hamsa Chakra Puja

Grafenaschau (Germany)

Talk Language: English | Transcript (English) – VERIFIED

Shri Hamsa Swamini Puja, Grafenaschau (Germany), 10 July 1988.

Today we have decided to have a Hamsa Puja in Germany. We have never yet paid much attention to this center of Hamsa, which is, I think, very important for the Western world, rather than for the Indian or the Eastern. The reason is, at the Hamsa chakra, part of the Ida and Pingala come out and manifest - means the expression of Ida and Pingala is given through the Hamsa chakra.

So this Hamsa chakra is the one that, as if has not gone up to the Agnya, but is holding on certain threads or certain parts of the Ida and Pingala. And they start flowing through your nose, expressing through your eyes, from your mouth and from your forehead. So you know that Vishuddhi chakra has got sixteen petals which look after the eyes, nose, throat, tongue, teeth. But the expression part of it comes through the Hamsa chakra, of all these. So it's a very, very important thing in a Western mind, to understand Hamsa chakra. There's a beautiful couplet about this in Sanskrit, "Hamsah shvetah, bakah shvetah. kah bhedah hamsa bakayo? Nira-kshira viveketu. Hamsah hamsah, bakah bakah." Meaning 'The crane and the swan, both are white. And what makes a difference between the two? If you mix the water and the milk together the hamsa (swan) will just suck in the milk. So it can discriminate between the water and the milk while the bakha, means the crane, cannot'. It's a very significant thing for Sahaja Yogis to understand.

Discretion is to be understood very deeply within ourselves. And how we develop discretion is very important in Sahaja Yoga. But before we go to that let us see how this discretion plays a part, very much, in the manifestation of our expressions outside. We are the people, in the West, who always try to express ourselves outside. It's very important how you look, it's very important where you look, what you look at, what you see. It's very important that your appearance should be good. [They are] very particular, they spend lots of time in improving their appearance. This is the minimum. Then they have a method by which we call the Medias. The country speaks or manifests through the Medias. And the Medias have to have a training. Every country has it's specialty one better than the nother. And when you see all of them you find they lack discretion completely. Also in our speech, in our expression of literature, expression of poetry, expression of our relationships with others, any kind of expression, requires discretion which is a deep-seated knowledge or wisdom.

If in the West people were not so much outside, they would have been much better off I think. If, supposing, in England, people don't become punks, then others will laugh at them and they'll think that this man has no money to become a punk. So a kind of a fashion that sets in, in a society of that kind, which has no discretion and which is very outward. Fashions won't work out in countries where they are deeply rooted into traditions and into a proper understanding of life. Of course, the countries which have been very ancient, have been traditionally trying to improve themselves, with error and trial and error and trial methods, have developed much better discretion, much better understanding. But the countries, which have not gone through all that ordeal, have not worked out, have not gone through that discipline, lack in discretion. And that's why many of the people though they are of very deep seeking have gone astray. If they had discretion they would not have gone astray, they would not have gone to wrong places, but the discretion was missing.

So it comes to the discretion how to use your Ida Nadi and Pingala Nadi and discretion to understand what is good and what is bad. Now let us see the Ida Nadi. Ida Nadi is very important because the discretion in this can only come through traditional understanding. Ida Nadi starts from the Ganesha's point – Mooladhara.

So first we miss the biggest support, the biggest help, the biggest nourishment of holiness and auspiciousness, at Mooladhara, if

we have no discretion. We always take to a thing, which is detrimental to our growth, and also which may destroy us, not only us but the whole country. We like people who are destructive, when there is no discretion. Discretion means that you must choose the things which are good for you, which are benevolent to you, which are good for the collective, which are good for your ascent. On the contrary, the people who have no discretion fall into the traps of wrong type of people like, say, Freud. I mean to an Indian, Freud- nobody can believe that you can go into such an nonsensical idea. But people accepted Freud more than they could accept Christ. Because the discretion was completely missed. If they had that traditional discretion in them, they would have been saved. This traditional discretion is the thing that comes through Ida Nadi. Now that's what the people call it as 'conditioning' and they say that conditioning is very bad, and people should not take to conditioning and one should be free from conditioning, which is absolutely a wrong idea. In that also there has to be discretion. What conditioning is good and what is not good has to be taken.

Now, because there is no discretion about conditioning also; outright discarding all traditions, all that is coming to us through our experiences of our forefathers, everything is discarded. The history is discarded and we say : "Oh, no, we are beyond it. We feel free." Like I was surprised, yesterday, in the plane, somebody told me : "I feel very free when I have no clothes upon myself." [Shri Mataji laughs] I mean if the clothes can imprison you then what happens to the real prisons, what will they be for you? But that sort of a funny idea comes into the head of people and they think that we can justify all this stupidity that we follow because we lack discretion. Intelligence cannot give you discretion, it cannot give you discretion as far as the conditioning is concerned. For a Sahaja Yogi it is important to understand how you develop your discretion.

Yesterday only, I gave a very beautiful talk to the ladies of Paris, or I should say ladies of France, regarding the discretion of women. The discretion of the Ida Nadi is intuition. If you develop that discretion within you, through your meditative powers, you develop intuition. And intuition is nothing but is the help of the Ganas which are surrounding you. If you learn to take help from the Ganas you can become very intuitive and without much intelligence of yours, you can say the right thing. The whole of Sahaja Yoga, I would say, fifty percent at least out of that, is based on intuition.

For that you have to develop a proper sense of Shri Ganesha. Shri Ganesha, in it's right sense, you have to understand. From there it starts because he's Ganapati, he's the one who is the master, is the chief of all the Ganas. So the Ganas give you the intuition. 12:46

For example, say, I have to go somewhere and then what I say is that: 'No, I won't be able to go there tomorrow.' And I won't go, somehow. And people think : "Mother, how do You know?" I know, because the Ganas are there and what they say is the truth, they know all about it. Or anything I say about someone comes true. So they start asking me, "How is it Mother You have come to know about it?"

I live on intuition. Like I have to catch a plane I know by intuition what's going to happen. This part has to develop by worshipping Shri Ganesh. So imagine, Shri Ganesha also rules a part of the Hamsa chakra. So when we say "Ham" and "Sa " – these two are actually the bija mantras of the Agnya. But when the Agnya touches the Hamsa it starts here, [Shri Mataji touches the base of Her nose]. That's why at the base, at the root of it, is the Hamsa. And here, the "Ham" - "Ham" means 'I am'.

If you are discrete you will not take to fashions, you'll not take to stupid ideas. You have your own personality. You are a Sahaja Yogi. You don't listen to people who are non-Sahaja Yogis. That is the "Ham" part – 'I am' – not the ego part. But the "Ham" is to understand that : "I'm a Yogi and I know so many things which normally people don't know and so I have nothing to do with them. I've not to take any lessons from them. They are not to teach me anything. There's nothing that they know, I know much more." To be aware of yourself is "Ham".

So that comes from the right side I would say. The discretion of right side is "Ham" and the discretion of left side is 'Sa'. 'Sa' means You. Means 'You are The One'.

In your case you know who is the 'You'. But for every human being, 'You' is the Divine. 'You are The One'. This comes from the left side, is 'Sa'.

So the word "Hamsa" is made of two types of discretion where to see "I am" and where to see "You are". On these two balances, as they have shown here beautifully the Moon and the Sun, in the center is the cross, [on the painting behind Shri Mataji], which gives you the balance, which gives you the dharma. How all these things are connected, one after another, layers after layers, you can see how dharma is connected with discretion.



Now there are people who are suddenly enticed by some sort of a ritual. For example I've seen some Sahaja Yogis, they come to the puja and they are giving bandhan to themselves like mad. On the way they'll go they'll give bandhan. Anywhere they go they'll give bandhan, like mad. That's just conditioning, that's not discretion that's not Sahaja Yoga. It is to be seen : 'is it to be given bandhan or not?'

In the presence of Mother there is bandhan, what is there to give bandhan to yourself? For people, when I'm talking, are giving bandhan, raising their Kundalini. They're all mad people, I think.

In the same way, there are people - yesterday I heard there's one kind of a music record is played everywhere in the ashrams, because they can all jump like on a camel. It's a music for the camels, you see. Now this record everybody appreciates. Why? Because they can jump like a camel. Once you start jumping like a camel human beings can't give up, they form habits. So they like that particular music, they'll go on jumping like a camel because now they have become camels, they have to behave like camels.

Now if there's something, some music, which is like a horse, like the trot maybe, maybe gallop, anything. Now once they listen to it suddenly they start following that rhythm, now they become the horse, which is galloping. Now if the horse is galloping they become horses and they only like that galloping music. So on and so forth. Could be a donkey, could be anything. We are not animals, we are human beings and we are, "Ham": "we are". We are Sahaja Yogis, we are not dominated by any particular type of rhythm or particular type of music. Every variety we can appreciate and understand as long as it is dharmic, as long as it is balancing, as long as it is auspicious and holy. So you can see on the Hamsa how many things are judged. I think the whole of Sahaja Yoga stands on the balance of Hamsa.

There are people who are very astute – means very honest. But this honesty can go into a ridiculous limit. Or else, there are people who are very hard working. This can also go to the ridiculous limit. So these qualities, which are supposed to be good, cannot be righteous. The righteousness is discretion glorified. If you have discretion then you glorify that discretion into righteousness. Like, we can say now, we can take Christ. Christ was such a discretion. When Mary Magdalene was stoned, he had nothing to do with prostitutes, I mean, it's nothing to do at all, no relationship. But he could see in discretion that these people had no business to stone her. He stood up there, in he's own courage, and he said that : "Those who have not committed any sin can throw the stone at me." This is the power of his discretion that people just felt that discretion within themselves and they felt that, in discretion, this man is a holy man and we cannot throw stones at Him.

If you are discrete, as Sahaja Yogis, you will make others discrete also. Others will have to be discrete and to understand. And this "niraksheera vivek" is the differentiation between the water and the milk, the bad and the good, can come to you if you develop that discretion part.

In Sahaja Yoga, at every stage, you'll find people falter, also with the right side indiscretion. And the right side indiscretion comes from the ego manifestation of people. This ego is, as I said, is "ham". This ego doesn't work when it has to work.

For example I find some people went for a marriage in the church. Of course, that's wrong for Sahaja Yogis, we don't believe in any human religions, you know that. All right, you went to the churches, all right. But they sent a lady to London to buy "Laura Ashley" dresses. And I think, also, maybe, some men must be wearing tailcoats to do the wedding. When is that ego lost? That ego that you are a Sahaja Yogi was completely lost. And I think they all went for hairdressing, all kinds of things they did and they all wanted to go there as old Christians walking to the church next to the graves of stupid bishops.

It's not only here, India is much worse. As far as religion is concerned, the left side, they are very, very conditioned people, and there they fail to understand what discretion is. For example, we had Gyanadeva. He was such a great Incarnation and he didn't even have shoes on his feet! And these days they are taking out a big procession of palanquin, so-called shoes in it of Shri Gyanadeva – and thousands and thousands of people singing praise, just imagine. Who can tell them that : "Gyanadeva had no shoes, what shoes are you carrying in the palanquin?" And whatever village they go, or whatever city they go to, they are fed with sumptuous food, everybody falls at their feet: "The saints have come with a palanquin and the shoes which never belonged to Gyanadeva in it". So this madness goes on.

Now you see all these things happening around you in every country, in every religion, in every stupid area you see all this happening. But you just join hands, you become one with it.

And then it becomes so difficult to understand what has happened to you. Now this ego, when used properly, then it's discretion.

Now also people have another very horrid, horrid conditioning apart from the religion – is of the countries, "I belong to India", "I belong to Germany", "I belong to England." Everything is wretched. I mean, to say something like that means you are not yet grown up to the Sahasrara land. Those who start becoming some nationality do not know that your nationality is transformed, actually don't need any passports. In the area where the Divine reigns no passport is needed, it's written large on your faces. But still inside is deep conditioning is there that : "I belong to this country, my country's very great, your country's not good." But when it comes to discretion is to think that : "All right, I was born in Germany and Germany has made lots of mistakes. Let me work it out, so that I get back all my German people into the area where resides peace, joy and happiness." There is this conditioning, is used in discretion.

In everything you will find there are two sides. Which way you move is your discretion. For example, there are people who have a conditioning of a particular say, a religion. Supposing they belong to the Jew religion and have come to Sahaja Yoga or they belong to Christianity and have come to Sahaja Yoga. So now what is the discretion? As soon as another Jew person comes or a Christian person comes in, they'll just get into a fraternity of bhoots there. And they all become great friends, because: "She's Jew, I'm Jew, my father is Jew, my mother is Jew, my this thing is Jew". Same with Christians, same with other communities, same with any other nationality. Now, what is the discretion when you see. The best thing, discretion, at that point, is to see what are the faults of these so-called human religions which are formed after the death of the promoters, or we can say the incarnations or the prophets who started the religion. This is first discretion.

The second discretion is to read those scriptures and find out what is so special that these incarnations have said. For, I would say, if there is a Muslim, he should go to Koran and see what's written in Koran as far as Sahaja Yoga is concerned. If it's a Christian, let him go to the Bible and find out whatever is written there as far as Sahaja Yoga is concerned, because Sahaja Yoga is the truth, and what truth is written has to be found out.

If such a thing is developed, then you can go further, if you are brave enough, and can be courageous, to go and tell the people, that: "See, what is this nonsense you are following? It's not written, it's not done. Whatever is written this is the essence of the whole thing." That's the third stage where you have used your discretion as far as a particular religion, nationality is concerned. Now, when I am say, in the West, I have to discuss the West. But when I am in India you must hear me, you don't understand the language, it's good for you, because you'll lose all respect for Indians. I give them left and right! [Laughs] And tell them what's wrong with them. But here it is important that, much is wrong with us in the West. So the discretion is to see what's gone wrong with us, where are we wrong. Have you got any courage or not. For example, ladies don't have courage to wear a sari outside. Why? Sometimes it doesn't matter. When Indians can wear your dresses you can wear saris also. Or a man won't wear Indian dresses outside. Is a little "ham" is needed. They enjoy it, but they won't wear. They'll wear the same funny holey pants. They can wear the punky stuff, but they can't wear something that is sensible, is good to wear. It's something that must give you the idea that we are different people.

Now this red mark is very important because then you don't catch any bhoots and has to be worn. In the Bible it's written that there will be a mark on their heads. But because there are so many other stupid people like Hare Rama Hare Krishna – I don't think they wear any marks – we are frightened of the society how to wear a mark. But supposing they say that you go about with dishevelled hair, we'll do it, because that's allowed in the society.

We are the people who are not to be afraid of any society, we have to come out of it and we have to teach them: "Whatever is good we are going to do whether you like it or not", that's the sign of a saint. If you have seen any saint, anywhere, they've gone all out to say whatever is right and whatever is to be done and whatever is to be followed. That's the sign of a saint, otherwise if a saint sometimes gets dissolved into the society, sometimes in Sahaja Yoga, sometimes here, then what's the use of such

saints?

Tell me any saint, whom you know, who has not fought the society, who has not pointed out the mistakes of the society, in a very loud manner, without any fear. Have you known any saint like that? For Sahaja Yogis, it is very important to have that courage within themselves. If you develop your discretion, then it works out.

On the ego side what kind of a discretion you develop and how? On the right side are all the Devas, all the Deities sitting around you. You have to understand these Deities, you have to know what They are going to do. Supposing, now you are lost on the way. So, you should not think like all other people: "Oh, I'm lost in the way, how will I go there, what will I do?" After all, you are going for some nonsensical work. Doesn't matter. But you must think, "Why? Hanumana, he must have brought me here for some purpose, let's be on the lookout."

Accept it. Accept the situation. When you accept the situation you are playing into the hands of the Deities and they are guiding you, your Deities are working it out. Accept it. And this acceptance will give you a wonderful discretion over your ego. Whatever goes wrong – "It's all right, we accept it". And above all, the vibrations part, which you have to see. If you do something, if the vibrations are going down then of course: "I am a Sahaja Yogi. To me vibrations and my ascent is the most important thing".

So to develop the discretion on the right hand side you have to know your goal, your destination. You must know on what path you are standing and where you are brought, where are you today. You are not like other people. If that kind of a discretion you develop, within yourself, through pure intelligence, for that you need pure intelligence. And pure intelligence in a hamsa (swan) is that it glides on the water, it shucks the water, it doesn't allow anything to overpower it. It's in the water, beautifully beautifying the lakes, also not allowing the lake to dissolve them or to overpower them or to cover them. This is the part where they are "ham". If they want they can dive down, if they don't want, they will not. They're gliding on the ocean, ocean of Samsara, of this Bhavasagara and they are not going to be drowned into it. That is the "ham" part of it which you should have, the discretion.

On the one side you should accept things, that they come to you.

The best among these was Shri Krishna, I would say, who had real discretion. But, after all, he was Shri Krishna. But his methods were so interesting of discretion that it's enjoyable to know about how he destroyed so many rakshasas. Every time, he did not use his Sudarshan chakra, he used his discretion. Like, there was a rakshasa who was trying to overpower the Pandavas, who was trying to overpower the people who were good. Shri Krishna said : "Now, what to do with this horrible fellow?" And this fellow had boons from Brahmadeva and from Mahadeva and everyone. So Shri Krishna is the center, after all, so he wanted to organize a proper destruction of this horrible rakshasa. So what he did, that there was a great right sided saint meditating, and he had taken a boon that: "Nobody should disturb me, at least the one who disturbs me for the first time, I should have power to destroy, if I look at that person." And this one was meditating in a cave. Shri Krishna very beautifully ran away from the battlefield. His name is Ranchordas. It's a, it's little, little bit deliberately intended to say to somebody that 'The one who ran out of the battlefield'.

So Shri Krishna ran out of the battlefield for there was no other way out to kill this horrible fellow. And he went and, he was covering Himself with a shawl. He went into that cave and covered that saint with his shawl after Shri Krishna was running [away from] this horrible rakshasa to kill him. Shri Krishna went and hid Himself. When this rakshasa came near the cave, he saw the shawl covering this saint. He said : "Oh, so now you are tired and sleeping here, running away from the field! Get up now!" As soon as he said this, this saint got up and looked at him, he was completely burnt up. [Laugh]

So, if Shri Krishna is the Virata at his feet [Shri Mataji shows Her hamsa]; or if Shri Krishna is Vitthala [Shri Mataji shows Her Vishuddhi] on his head [Shri Mataji shows Her Agnya], in between the two resides Hamsa chakra.

The discretion is very beautifully described in the life of Shri Krishna. We can call Him that he had a naughty way of using his discretion. He has done so many things like that. But they create a drama, they create his Leela. Because he was 'Leela' that's why he could use his discretion to create a drama or play.

So on one side we have the help of Shri Krishna to give us the discretion, and on the other side we have Christ. In between is placed this Hamsa. So we have two great incarnations within us who are the embodiment of discretion. So one side is Shri Krishna who is the one who looks after the conditioning side of it. And on the other side is Christ who starts looking after the ego side of it. The One who says on the cross, "Oh, God, forgive them because they do not know. Oh, Father, forgive them for they do not know what they are doing." Is the same One Who takes a hunter in his hand and hits people, starts beating them, because they are making money in the name of God. See the discretion, that's Jesus. Same Shri Krishna, Who with his Sudarshan chakra can kill thousands and thousands of rakshasas, becomes the driver of Arjuna. The contrast of their behavior is the beautiful saga of Their discretion.

Now for a Sahaja Yogi it is important to understand that they have to work out their discretion in a manner that they develop their intuition. I would say the first thought could be the intuition, could be the intuition : "Could be that this is intuition". Try, experiment. But going to the extremes of everything is wrong in Sahaja Yoga, you have to do everything in moderation. Like, I told them to see everything through vibrations. So they will put their hands, I don't know, to everything. "Should I buy this sari or not?" Even go beyond that. "Should I buy this face powder or not?" It's so ridiculous, it's so bad, that ultimately you find you have become a bhoot and you are telling everybody that your vibrations are bad, because your vibrations are bad. Your attention is bad. Putting your attention to nonsensical things makes your vibrations absolutely disappearing.

So, with discretion you must have common sense, practical sense. I've seen people suddenly talking to anybody about Sahaja Yoga. No, it's not practical. Sahaja Yoga is a precious diamond, you cannot give it to every person. I've seen people at the airport raising Kundalini of everyone. No, it's not meant, they have to come to Sahaja Yoga, they have to ask for it, they have to beg for it, then only they can get their Realization. We don't want quantity, we want quality. All My lectures if you see, in that, I've been insisting on the quality of Sahaja Yogis and the quality of the seekers. But when we start thinking of getting a majority for a vote for Shri Mataji – I have to say that I'm not standing for any election. Whether you elect me or not I'm elected [Laugh]. You don't have to do that. I don't need many people for that. And when you fail in discretion you find some problems develop.

Now, it is for you to find out what indiscrete things you have done, where have you gone wrong, in which way have you done a mistake. It is for you to find out, then rectify it. Otherwise in Sahaja Yoga, there should be no problems, there should be no ordeals, there should be all joy and joy and joy. But the discretion should be to find out what are your weaknesses, where have you done wrong, what's gone wrong, where, in what part and how we have failed.

Sometimes people think : "Oh, we did a lot at that time, now we can't do it". Then you have failed. Like I heard that people are saying, "Now we have come here, so we'll not go to Guru Puja". It's wrong, very wrong, we have to come to Guru Puja, no question. Guru Puja is the one puja you cannot miss. Even if you miss Sahasrara is alright, but Guru Puja is very important.

At any cost you have to come for Guru Puja.

I know I chose a place, which is Andorra, that's not Himalayas! [Laugh]. Now in Sahaja Yoga it's so comfortable that we want that there should be no change of flights, directly we'll sit on a hamsa and reach Andorra's place. You will ! You'll see that. But if you develop a habit of thinking: "Oh, it would be difficult!" then it will be. "But as Mother has said it, it is going to be the easiest, everything is going to work out." Once you think like that, it will work out. Everything will work out. But first there should be pure desire. Whenever such ideas come into your head, again use your discretion.

We go to Guru Puja for our own health. Every Guru Puja, if you remember, you have come up very much higher. Every Guru Puja has helped you. Of course you say that Maharashtra Tour is very good, I agree, it is, Maharashtra Tour helps you a lot. But that's for thirty days, so intensive. But Guru Puja is only one day. How many pujas you have in Maharashtra? At least eight to nine, sometimes even ten. That's why, naturally it has to be much more effective. But Guru Puja itself is extremely effective. Indians have been asking me, "Mother, once, at least once more, give us the Guru Puja. We'll give anything to have a Guru Puja. Please come." This time they wanted to have a Guru Puja. Imagine! You could not have attended the Guru Puja in India. But with Andorra

I have a special purpose, I have a special purpose. So please understand, I am not a purposeless personality. Gradually you will learn how I fulfill the purpose – yours, Mine and that of Sahaja Yoga, together. How I work it out beautifully, you will understand and I hope one day you also develop all those beautiful ways and methods of discretion by which you just do the right thing and never the wrong thing!

Now for the treatment of Hamsa chakra, which is more on the physical side, is outside, that's why it has to be much more on the physical side also. So as we have used the ghee, and all that you know very well, to put the Hamsa chakra alright. Also for Hamsa chakra it's important not to kiss people. I think kissing must be given up, because in kissing you do allow the germs of another person, in Sahaja Yoga it's alright. But once I say that, that doesn't mean you go all crazy with the kissing. No, not proper. If, in India, you go and kiss somebody he'll just be stunned, he'll not know what is happening.

The more you start expressing your love by all these gestures the less it is inside. The more you give expression- now for example, there's a method of expressing "Thank you". I mean, you go on saying, "Thank you, thank you, thank you, thank you." It's just a lip-service. But many people in many countries don't say "thank you" at all, but they are very grateful inside. The gratefulness inside, creates the depth that is necessary. So to do it superficially, anything, too much, has to be avoided in your discretion.

But avoiding extremes, avoiding too much outward expression, again, can create another indiscretion like the English, they don't speak, they just don't speak. You travel with them every day for twenty-five miles, sitting together; they will not say who you are. They'll know each and everything about you, but they'll just keep quiet. They are not supposed to speak, it's artificial.

So the second point we have to come to – we are not to be artificial. It's alright, if somebody feels like, just out of just spontaneity wants to love me and hug me, I don't mind, because it's not artificial, it just comes. Children are most spontaneous, they not artificial, they are not at all artificial. In the same way we have to be very natural about everything. It's alright, while talking to each other, if the men hit the men a little bit, doesn't matter. They have not insulted, it's a love, expression of love, is alright. But should be spontaneous, should not be artificial. We should not take to artificiality in Sahaja Yoga, at all, by any chance.

But wearing clothes is not artificiality. To be decent is not artificiality. To be dignified is not artificiality. Artificiality is that, what you don't feel inside, is to say out. That is artificiality and for a Sahaja Yogi, he feels he has that bashfulness, he has that shyness, he has that protocol and he respects his body. Out of respect of the body he doesn't want to do something that will insult his body. And that's how if you understand how far to go and how far to stop.

Then there is another way of indiscretion in Sahaja Yoga, which I have seen, is that people start using me for many purposes like that. Like, supposing, now somebody's writing a poem. So he'll come to me, he'll say: "Please correct my poem." I'll correct one poem, two poems, three poems, ten poems, then he will lose the capacity to produce poems.

You should not use me for your own purpose in that manner, but in any case you are using me. But with an understanding that "Mother is all the time with me and is helping me," there's no need to come forward and jump on My time and to take My time and to bother me so that I should feel: "O God, when will I get rid of this?" Or others have a thing, "Mother, You must come to my house, You must take my child, You must meet my husband, he might be a drunkard." So taking attention to what you call "yours" is also indiscretion.

Instead of that, you put your attention to me instead of taking My attention to you. It's a very delicate line, as if we are walking on a sword. It's a very, very delicate line of discretion. But once you know as a state within yourself, you are discrete; you cannot be indiscrete even if you want to be. And that is what is the ascent part.

So once you come out of this chakra and pass through your Agnya, you enter into Sahasrara where you have to be discrete. Whatever then comes out from there – blessed, whatever expression comes out – blessed, from the Sahasrara is all discrete and beautiful.

Some people have a habit of dominating me also. Like, if I'm talking, they'll talk inbetween. If I am saying something – they will come forward. Then I play tricks, I'm good at playing tricks. But I'm very discrete, so it's alright. My discretion plays the tricks. Because if I am direct you won't like it, so better to be discrete and play tricks.

In everything that we do, discretion expresses itself. And if you are a solid Sahaja Yogi or a Sahaja Yogini your discretion is evident and everybody sees it and knows it, that it is there. So for all of you it is important to develop your discretion today and to ask me to reside in your Hamsa chakra so that you are all the time stationed in the power of discretion. With discretion we have evolved to human state and to go further we have to develop our innate discretion which I think is the essence of all the religions, of all the adventures we have had, of all the lives which we have known, is the discretion around which everything moves.

May God bless you all.

Shri Mataji bows to the Sahaja Yogis for 45 seconds,

May God bless you.

There's so much which can be said about this creature (swan) I mean, endless it is. I mean how far can we go? In all your decisions making everything is discretion, the Divines's discretion. So, [Shri Mataji takes a mic] so much to be said about discretion there's no end to it. And as you know that in these days of confusion, it's the discretion that is going to take us to our right direction. So discretion is so important. In every our decision making, in your understanding thing, in small things, in deep things, in everywhere, discretion that is a Divine understanding, we have to have.

May God bless you.

Puja starts

Tape 3: Short talk to Germans

I felt that I've fallen into the depths of joy, into the ocean of joy. So beautiful it was, that you all could come and give me such a surprise. Of course I love you very much, no doubt.

My love is not mental, is not emotional, it's existence itself. I exist with it. It's my innate nature, which I could not enjoy unless and until it is reflected. It has to be reflected and today I felt the reflection in you people. I was so overjoyed, so very overjoyed. Everything seems so beautiful.

All these petty problems that trouble you and sometimes try to bother me also just disappeared. I just felt that everybody is so cleansed and so beautiful, everybody's ego washed off and the nectar of the beauty of love is just pouring into them. It's not easy to describe, that was Nirananda, I felt it today, complete Nirananda.

To feel Your own joy reflected is something so boundless that You cannot put them into the limitations of words. You have given me the greatest joy today and a very great feeling that Sahaja Yoga now will be established very well in Germany especially.

I always felt about Germany that it needed a special help and the way you all have rushed here is something like a place, say in the hand or in the feet, if there's some pain, so all the attention moves towards that, like that. Germany is a very strong nation and if you could take them to Sahaja Yoga we'll have that metal within us. It's very important. Every country has something special. The metal of Germany is very important and if that comes into us, we'll have that courage.

So may God bless you all for that.

May God bless you.

Later on.....

Alright, one, I'll speak for a five minutes.

In a way our European tour has now come up to Germany, up to Munich and it has to spread out to other parts of Germany, is very essential. Specially in Bavaria, as I've heard, there's a lot of orthodoxy and also an influence of the Catholic Church. So it was necessary to start the German center in Bavaria, in Munich. But I'm so happy the way you all have come here and the way we have worked it out, that we have really changed the vibrations of this place. When I came here I felt the vibrations were not so good, and many other people have used this place I was told. But I find you all have changed the vibrations and things are much better here. That's how, the more you travel, the more you go, the more you talk to people, the better it is, for them, to see how vibrations change and to feel the goodness of the saints coming in their own glory. And the saints are recognized by the change of the atmosphere.

Now I was thinking about when you are going to Andorra. So many of you will be going by buses, and you can, on your buses, have big posters put up or maybe banners put up. You can have the photographs, you can wear the badges, you can stop at some village, some place, talk to people, sing the song, all that will change the atmosphere all the way, wherever you travel. Now the time to keep quite has gone. Now we have to talk, we have to sing, we have to show that we are quite capable people and that we can express ourselves beautifully, in a dignified manner. For example, it's nice when we are together in privacy under a beautiful tent like this. We can dance, we can enjoy ourselves. But when we are outside, facing the public, we have to sing, but with dignity. That's the discretion part of it. And here we have to all enjoy among themselves, jumping, laughing, everything is there.

But the outside world thinks that a saint should be a very serious personality. Even to me they said, "Mother, is there any photograph where You are not smiling?" I said, "I don't know, maybe some of them, quite angry also sometimes." So, I said, "Why?" "Because in America nobody likes a saint to smile". I said, "Really? Is it, that all the rest of the people should smile and enjoy and the saint should sit sulking, is that what they expect a saint to do?" Saint should be the one who should be smiling and laughing. But they haven't come to that stage of understanding that the joy is the right of a saint and not of an ordinary person.

So we need not look sulking and unhappy, but we need not be very exuberant with our expressions. So this is how things will work out. But I love to see you dancing and enjoying, your body rippling with vibrations and everything feeling so nice, it looks so nice and everything you can express through your own body, the joy that you are feeling. Despite all that sometimes we find that there are some people who cannot get over their sickening unhappiness, and they look so funny and absurd in a group of people who are so joyous.

So I have to warn all of you because I had a case of a lady who was from India and she was married; her husband was a very fine man, very happy person, very joyous and a good person. But this lady refused to assimilate herself with that group, with that society, with everything and she just kept out, all the time, and was trying to show that she was very unhappy, she could not mix up, she could not be collective. As a result she had to go back. She has created a problem for me but still she can't get over her stupid ideas about her so-called unhappiness, so-called separation from her family maybe, or so-called calamities, which are no more for a Sahaja Yogi.

So I have to request you that - come to your joyous condition. Be happy, that you are in that condition. Thank God that nonsense of unhappiness is gone. That is how you can see so many miracles, you can see so many good things happening in your life. But if you are a crying baby and if you are always complaining and you look so miserable as if the whole world is falling upon you, then the whole world will fall, you have asked for it, alright, have it.

You see, all the Ganas are waiting to do what you want. Now, you want misery? Alright, have it. On a plate they'll give you the miseries. But if you want to be happy they are there to make you happy. So it's important for you to understand that we have to be very, very happy, joyous people, welcoming what Sahaja Yoga has given us and not to be serious, unhappy, complaining, nonsensical. You are above all these things. If we cannot rise above this then, what will happen is that you'll go down, down, and down, and down.

I love to see all the Sahaja Yogis enjoying music, dancing, singing because you are in another world. You have got rid of all that was nonsensical, all that is fallen off now. If it has not fallen, that means you need more maturity, you have to come up. If you are still serious, thinking "what? This, that," then you require some more meditation, shoe-beating, all kinds of things. You have to treat yourself. But you have to be in joy, all the time in joy.

In joy you do not have unhappiness or happiness; it's just joy, absolute joy. I cannot keep Myself even serious for more than one minute, I try to be serious but it's difficult because so much joy is bubbling all the time, that I find it difficult to show that I'm not very happy or I'm angry.

So I would request you to be completely lost in the ocean of joy. Give up all your conditionings, all your nonsensical ideas but just be joyous and be happy with yourself and with all the rest of the Sahaja Yogis and with me.

So this is the greatest discretion, today, we have to learn is to be joyous and happy. Are we happy, are we joyous or are we complaining? If you are complaining, if you are sitting like this, then you are not a Sahaja Yogi. If you don't how to smile and laugh, then you are not a Sahaja Yogi, absolutely, whatever you may say, you are not a Sahaja Yogi. You must always have a smile on your face all the time and you should be happy people. Not artificially, but from within. If you are not felt it as yet better go into meditation, work it out, see that you don't feel guilty, see that you don't feel unhappy.

Now those who feel unhappy among you please raise your hands (All are laughing, including Shri Mataji). Thank you for this. Ah, alright.

Nothing like laughing. Laughs is a greatest correction, you'll laugh at yourself, you'll laugh at others. Don't make others look ridiculous, but just enjoy the way others are and enjoy each other. They are all very beautiful people, very beautiful, it's like one beautiful flower is enjoying the fragrance of another beautiful flower. That's what should be. One should not feel, that, "Oh, look at this flower it's so beautiful." Look at yourself, you are so beautiful too. But unless and until you enjoy the fragrance and the beauty of another flower, you cannot know what you are, because you are all just the same inside, you are all people who's Spirit has come into their attention, wonderful people, certified Yogis. See, you all have got the light on your head, if you want to see, we have a photograph to show that you are certified Yogis and on top of your head, all of you there's the light. So you're already certified by every camera that you are Yogis. Now whatever you may try it is so, you're already certified. So for certified people it's not proper to take other certificates.

May God bless you all.

(Shri Mataji sings along with Sahaja Yogis for some 6 minutes)

What a raga! It is a Hansadhwani

I must say I used to sing much better than this, but you see, if you go on giving lectures you can't sing. You have to get get to one thing and that's what has happened. But this raga is Hansadhwani. Today is the Hamsa's thing and this is Hansadhwani. Dhwani means the sound of Hamsa.

Ah. I'm just making fun of Indian people who who try to sing bhajan in the villages, you see and they will sing one sentence which has no meaning at all, you see, like "Vitthala to barawa", means, "Shri Krishna Who is good". Again, "Shri Krishna is good", he's



good after all, and what's the use of singing again. That's all, you see, they cannot tribute to Him. All of them singing this for hours together! "Vitthala to barawa, Vitthala to barawa". In everything they'll sing that. So I was thinking what's the matter with these people, from where did they get this word "barawa"? Maybe some poet who's name must have been Baraway, so he has given this barawa, barawa. But I think things will improve now when they will see the way you sing, they will improve.

(Shri Mataji along with Sahaja Yogis sings Bhavani Dayani)

In this small song how much they have said, so many things. "amara pada dani". That "She gives you the status, which is indestructible, the position, which cannot be destroyed" - "amara pada", "the highest". That's the description of the Goddess and that's what you have got.

May God bless you all.

So we have to thank the people of Germany have organized this program so well, so beautiful. (Applause) Also we have to thank all the musicians from Switzerland (Applause) who stayed back and have brought such color to the all ending program. These are all very memorable moments, so very beautiful. I hope you all will carry the peace and the joy that you have imbibed within yourself here. We have to thank all these people who have worked so hard to prepare such beautiful presents for you and for me. Also we must better thank the nature and atmosphere which was very kind to us.

## 1988-0711, Imbalances within us

View [online](#).

11 July 1988

Imbalances Within Us

Public Program

Munich (Germany)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1

(Sahaja Yogi talks in German)

I bow to all the seekers of truth. It is important for all of us to know that we do not know absolute truth. One person says something, another person says something, and we don't know where to look. We don't know whom to believe and whom to understand. Also, whatever I'm telling you, you need not take Me for granted. But keep your minds open, as scientists. In case what I say is proved, then you have to accept it as law, not because I say this is so, this is so. Now, you have heard about the chakras that are within us and the centers that govern us. Now, this knowledge is the knowledge of the roots. This instrument has come out of the knowledge of the tree. But there is another instrument within us about which you have already heard. Then one may ask: If there is such an instrument within us, why do we commit mistakes, why do we have collective mistakes also? And why it is that we all do not have understand absolute truth? And why there are so many different ideas and theories in this world? And why do we have this instrument within all of us? But this instrument, which is within us, is not connected to the mains. That's why it is not working out. It has to be connected to the mains. And to connect it to the mains is possible today, may not have been few years back. So we have to get this instrument working all right. As you can see on both the sides, we have left and right side of energy flowing, which gives rise to imbalances within ourselves. These two energies of left and right side give rise to two sympathetic nervous systems: of left side and right side. But the central energy, which is looking after our balance, is the parasympathetic nervous system. For example, if you run fast, you can increase... you... you can increase the beat of your heart. But you cannot reduce and bring it to normal. So the first one, when we increase it, the sympathetic works; and second one, when it decreases automatically, is the parasympathetic. Now, this parasympathetic is beyond our control. Now, due to these imbalances within ourselves, we develop so many problems. The first problem we have is of physical being. When there is imbalance within us, [a center gets] blocked. Now, how the cancer is caused is when... this is the center in the... in here, in the centre, then it's the left side and the right side sympathetic working. And who are in contact with the central nervous system, with the main brain. But when you start going too much to the right or to the left, these become smaller; [UNCLEAR] become smaller and smaller, till they break. As a result of that, you become on your own on your left side or on your right side. In the sense that your cells become arbitrary, start growing more than normal, so we call them malignant. YOGINI: Excuse me, Mother? Shri Mataji: What we call it – malignant. They... they start becoming bigger and bigger. When one cell starts overpowering other cells, they start becoming bigger and bigger. One part. Say, nose becomes bigger, eyes become bigger... And thus we say cancer is caused. There are so many physical troubles which are caused by imbalances. Even AIDS, AIDS and many other diseases are caused by this imbalance within us. Now, there is a solution. And the solution has been worked out now in Delhi University, people have... two doctors have passed PhD in their medical courses, which they call as [MD], with the subject as Sahaja Yoga. Now, they have worked on psychosomatic and as well as physical side. So, actually, what happens is that within ourselves lies the power to solve the problem. And when this power rises within us and passes through all the centres, opens this fontanelle bone area and becomes one with the all-pervading Power, the subtle Power, all of them get nourished and in balance. This power lies within all of us in the sacred bone called as sacrum. Now, the Greeks knew about it because they called it sacrum, means sacred. When this power rises, she passes through six centres within ourselves, who represent our physical, mental, emotional, spiritual beings. And she corrects, and she nourishes, and she balances all these centres. But that's not the only side – is the physical, or the emotional, or the spiritual, or the mental side – but the greater than that is that you become collectively conscious on your nervous system. That means you become empowered. You get the power to feel the centres of other people and your own centres. You can easily discern and find out what's wrong with other people and what's wrong with yourself. It may

be physical, it may be emotional, it could be mental, or could be spiritual. I call it the blossom time, for modern times. As if you all are ready to achieve that stage, the state of Self-realization, of your second birth. This have been described in all the religions, in all the... big books, or prophets, or saints. After all, they would not be telling us lies. We have to be born again. But it's not like certifying yourself "I am born again" and doing all kinds of things which are absolutely destructive. But when this Kundalini rises — this power within you — you become absolutely a peaceful person within. I've known many people who form peace foundations, peace this, peace that — and they have no peace within. There are [UNCLEAR] [who won] Peace Nobel Prize, are such hot-tempered that you have to [UNCLEAR] [at] them with a barge pole. YOGINI: Excuse me? Shri Mataji: With a barge pole. You see, barge is a ship, a little ship, you see, you have to push it with a barge pole. You've got [UNCLEAR] at them, they are supposed to be Nobel Prize winners of peace. So all these artificial foundations are not going to help us. We have within ourselves this... innately placed, this power. And that power is... has been there all through your lives. You do not have to do anything about it. It is a spontaneous happening. Because it's a living process. It is a living process, like a seed can sprout. And once it sprouts... when you get your realization, you are amazed at your own capacities. You become dynamic but absolutely relaxed. There are no tensions. There are no pressures. And you are amazed at yourself how many things you are capable of. Then you realize that the knowledge you've had was so limited and was a relative knowledge. It was not absolute. So, actually, what happens that when you are born again, your spirit starts manifesting in your attention. In the light of the spirit you just see the real truth, the absolute truth. But this cannot be, this absolute truth cannot be forced on you in any way. This happening cannot take place if somebody tries to force you or tries to discipline you. Also you can't pay for it. Like the Mother Earth, Kundalini doesn't understand money. It's an actualization, is a genuine thing, and the innate thing within you. Even if you say, "Mother, give me my realization," I may not be able to do it. May be, may not be, there's no guarantee. You cannot become a member of a club of realized souls or cannot form a kind of an organization out of it. It is a happening within you, which you have to certify that you have felt the all-pervading Power on your fingertips. If you are honest and genuine in your seeking, I am sure you all should have it. As it is, we have two problems within us. Only two problems. One is that we have got certain conditionings. All kinds of conditionings we have got. Like, I can say I'm an Indian, and you are German, and you are English, and you are this, and you are that. Or I could say that I belong to this community, and that community, and that community. Or I may say I have read this book, and that book, and that book. All this is conditioning within us. You were born as a human being. And you have every right to get this union with the Divine, which we call as yoga. This is the real yoga. Because with that nourishment you just start getting transformed. You start seeing what's wrong with you. And you start seeing what's wrong with others. You develop a divine discretion by which you can see that this is wrong and this is right. It's not the mental analysis, but if you have realization, on your fingertips you can feel it what's the truth is. In these modern times, I would say your computer starts working. It's already programmed. It's all built-in. Only thing, it has to be connected to the mains. And then it starts working. And the programming is done with the absolute knowledge. So you make no mistakes. These are the minimum of minimum things that have to happen to human beings. If we have to save this world from further calamities, we have to get human beings transformed. We are so much worried of ecological imbalances — but not about human imbalances. And the second imbalance that we have is what we call as ego. That we think we have done this work, we have done that work... Is a feeling that we are very great. Now, for example, now we have very beautiful stage here. Out of the tree that falls dead, we have created another dead thing. Something from the dead do another dead. Have you ever done anything that is living? You can't even make an atom of your own. You cannot create anything. Whatever is created, you may try to change it, but you cannot create any element on your own. I'll tell you a joke, that sometimes some village people from India were asked to go by plane and were told not to carry too much luggage, because it won't be all right and the plane will feel the overloading, so it is better to take little things, few things with you. So these villagers sat in the plane and put all their luggage on their heads. They did it in their ignorance. So people asked them, "What are you doing?" They said, "We are trying to reduce the weight of the aeroplane." In the same way, we human beings feel that we are trying to reduce [the work] of the Creator. So this... this Mr. Ego from one side, and from the other side the conditioning creating superego; both of them meet and make a very hard nut here. And you become like a shell of a... of an egg, I should say. Now, in India, a realized soul is called as dvija, and... as well as the bird is called, called as dvija. Dvi-ja — means twice-born. Like the... like the bird is first born as an egg and then it becomes a bird. In the same way, a human being has to become a bird, in the sense he has to achieve his ultimate status, his ultimate destination. This is the epitome of evolution. At human level, we live relatively, but at this state we live in the absolute truth. When you achieve that state, then there is no question of understanding how we are related to each other. And the enjoyment that we get before realization looks like something artificial injections. Actually, in modern times, people are seeking joy, and when they don't get it, they want to have some sort of a sensation all the time. Whatever they are doing is in the search of joy. But the joy is within yourself, in your heart, resides as the embodiment of spirit.

Joy is not double-faced like a coin, happiness and unhappiness. Joy is absolute. So one has to achieve that state, but for that you don't have to put in any efforts. It is like one candle which is enlightened can enlighten another candle very easily. In the same way, those who get realization can give realizations to others, transforming them into beautiful, wonderful universal human beings. There is complete freedom because no temptation can touch you. No one can deceive you. You understand each and every person inside out. In that state, you enjoy yourself and enjoy others who are like you. Unfortunately, in Germany, somehow, I don't know why, but Sahaja Yoga has not taken its roots. There are fifty another countries who have got people who have taken Sahaja Yoga very easily. They were all attacked by fake gurus, by... man-made religions — all kinds of things. But they could see with their pure intelligence that this is the truth. So I have to request you to have a look at it as a scientist. Keep your minds open, and if you receive your realization, then you will realize that what I'm saying is the absolute truth. May God bless you all! For about fifteen minutes, you can ask Me some questions. But I have not come here to take anything from you. I have just come here to give you what you have, your own, give. So there is no need to be offensive with Me for nothing at all. It's just what you have. I have come here to hand over your keys to you, for example. So, please ask Me questions, no doubt, but don't be unnecessarily aggressive. Because we should not waste the time so much on unnecessarily quarreling. Actually, I don't know how to quarrel, so it's a waste. All right. So, would we have your questions? Yes, please. SEEKER: Do You have any previous [UNCLEAR]? Shri Mataji: All right. We have, we have, in so many languages, and in America we have lots of people. (A seeker asks a question in German) YOGINI: He asked why do we need Your photograph to meditate. Shri Mataji: That you will know yourself. That My photograph has got vibrations. And when you start using the photograph, you get the vibrations from Me. Because in the beginning you have to depend on something to get to the vibrations. But if you have something else which can work it out, I have no objection. But I haven't seen anything like that. Is very big blessing, I should say. I should say, so it's a big blessing. Because now there are people who are meditating in [Sierra de] [UNCLEAR], if you must have heard the name of that African country. And they... I can't go there just now, so they can manage with My photograph. It's something a very big blessing, I should say. But in the beginning, you need not if don't want to. If you want, you can, it's your... your lookout. SEEKER: Speaking of Your photograph, do You believe that stones and woods, different types of [UNCLEAR] from the Earth... Do You believe that stones, crystals and woods, things that come from the Earth and such, do they have healing powers in them that we can use? Shri Mataji: All right. Now supposing I say I believe, or if I say I don't believe. You should not take Me for granted. You can find out from [your] Self-realization. I would not say anything I believe, because whatever I believe may not be the truth. So keep it open. So simple. It's only the politicians say, "I believe, I believe." Who are you? You see, I shouldn't say such a thing. I would like you to find out yourself. SEEKER: What are... what are the real benefits of Sahaja Yoga? But the real benefits, and not [UNCLEAR]? Shri Mataji: What I told you are unreal according to you? SEEKER: A real benefit [UNCLEAR] of Sahaja Yoga, but what I mean, what is the real benefit [UNCLEAR]? YOGINI: What is the benefits of Sahaja Yoga.

Shri Mataji: Eh? YOGINI: He is asking what is the benefit of Sahaja Yoga. Shri Mataji: All this I have told you. Are you an Indian? Do you understand Hindi? Should I tell you in Hindi language? (Speaks in Hindi) Have you understood now? (Repeats in English) When you tell the whole Ramayana, the question is asked who is... who... what was the relationship between Rama and Sita. YOGINI: Sorry, what...

Shri Mataji: What was the relationship between Rama and Sita. SEEKER: [UNCLEAR] all sane people who are doing at this time Hatha Yoga in Germany and the world and trying to find themselves... to reach the place... Shri Mataji: I can't hear you.

Yogi: Can you say it again? SEEKER: When you start going... Shri Mataji: You see, this is your heritage. You all Indians should know this is your heritage. And all the saints have described it. And now you are in the German country; you should understand that here it is you have to show them what we have in the [UNCLEAR]. SEEKER: No, but we have... (continues in German) Shri Mataji: What he's saying? What's it? What's he said? Have you written there that My photograph should be used? You shouldn't have, I think. You see, they are the people who just get stuck on these points. What does he say? Oh, I see, that's what. Now, Hatha Yoga was a time... it was practiced at the time of Patanjali. Patanjali lived thousands of years back. At that time, if you are an Indian, you will know that we had a system of four ashramas. At that time, when the students were children... Please that... I mean, if [UNCLEAR]. German you translate this. And the first one was of a brahmacharya, meaning celibate... celibacy, complete celibacy of the students. About twenty-five years for boys or twenty years for girls. So much so that belonging to the same university you could not marry. The universities were the gotras [families]. Even take today, we cannot marry in the same gotra. Till today. So, at that time, they used to teach boys at a younger age how to get their physical being all right, Hatha Yoga. And

they were very great realized souls. And tell them what... what asana, what style of exercises they get for a particular personality. In Sahaja Yoga also we have asanas. We use. But when the Kundalini rises, we know where it is obstructed. Then we correct that particular chakra, that centre by... may be by asana if it's a physical obstruction. It is not just by blindly following every kind of asana, because it's like taking the whole of the medicines out of the medicine box. Now, ha and tha means the right side and the left side, is the Surya Nadi and the Chandra Nadi, is the Sun and the Moon channels. And these were meant to give a balance to a personality by giving them precise asanas. But this balance for what? The balance was for the ascent. Like, when making aeroplane, we have to see its balance. In the same way, a human being was balanced, and the ascent was given. But in Sahaja Yoga, we have discovered a method by which, even there is no balance, you can ascent. Right is the speciality. SEEKER: Thank You very much. We have people... there was one gentleman who came to My program, who was a drug addict. He came in a coma condition. And he got his realization. And next day you could not recognize him; he had given up everything, he said, "Now I'm different." So many things we have noticed, that it's amazing how the desire to become one with the Divine is strong in people. That it works wonders. Whatever may be the condition of the seeker, it just works. Only problem is that, after getting the first breakthrough, you have to slowly try to balance it and make it a permanent thing. Because, supposing you have some disease. Then the Kundalini goes back to that part and looks after. You can see with your naked eyes the Kundalini pulsating there. So you have to understand how to raise your Kundalini, how to fix [UNCLEAR], and how to raise the Kundalini of others. Also, you have to know how to decode, on your fingertips whatever you feel, what is the centre. Now what is this centre, what is this centre, what is this centre — you have to understand it. But one thing has to be understood that if you are superficially seeking something and mentally trying to understand, this is beyond your mental ability. It doesn't work out for such people. All right. Let's have another. SEEKER: How old one has to be to get realization? Shri Mataji: Aah, you are a real seeker I was telling. That's what we are going to do now. We have to permit you. So may God bless you! That's the question. All right? So, are you... all of you would like to have your realization? Let's see how far it works out. You have to do few things because I would like also you to know how to raise your own Kundalini. Which is a very simple thing. And which can be achieved without [UNCLEAR]. But those who do not want to have Self-realization should please leave the hall. Because all of you should get your realization, but by your not doing it, you could be obstructing others. And it is not civil to disturb other people by your presence. Now, one humble request is that you have to take out your shoes, which is, I think, is not very difficult. And put your feet on the Mother Earth. Because that will give you help from the Mother Earth, who sucks in our problems. Better sit with parallel posture of both the legs, in this manner, because these are two different energies which are to be cleansed by the Mother Earth. Before you close your eyes, I have to make another humble request. Firstly, you have to know you are the temple of the Divine. And also that you are not to feel guilty about anything. I can feel from the chakras that you feel guilty for nothing at all. So, you should not feel guilty at all. On the contrary, you should be very pleasantly placed towards yourself. And understand that you are about to enter into the kingdom of your own glory and beauty. So please don't count your mistakes and don't blame yourself for anything. So with all confidence we'll have to close our eyes, but before that I'll tell you how to use your left hand and right hand. You have to put your left hand towards Me, expressing the desire to get your Self-realization. This way. You [can put it] on your lap or on your table, is better; if you have a table, it's good idea. Open like this. [UNCLEAR] should not be tense or anything, but should not be like that, should be like that. These are... are the ends of sympathetic nervous system and are represented in all of your centres within you, chakras. The another thing is, you'll use your right hand. Right hand has to be first put on your heart. Please all of you put your... on your heart, it's simple. Now, this is the place where resides the spirit. Then you have to put your right hand in the upper part of your abdomen on the left-hand side. We are working on the chakras on the left-hand side. Now, this is the centre of your mastery. Because if you are the spirit, also you become your own master. Now you put your right hand in the lower part of your abdomen. Now, this is the centre by which the divine laws work. So this is the centre which represents the pure knowledge. Now you'll go back again and put your hand on the left-hand side of your abdomen, in the upper part. Then you put your right hand on your heart again. Now you put your hand in the corner of your neck and your shoulder and put it to the right. [UNCLEAR] And put your head to the right. Now, this is the centre usually is catching today much more because this is the centre you catch when you feel guilty. Put your head to the right please. All right. Now, please take your hand on your forehead across like this and press it on both the sides. Press it on both the sides here. Press it on both the sides. Like that, on both the sides, with finger and this side, just press it like that. This is the centre of forgiveness. Now, you take back your hand and put it on the back side of your head, and put all the... whole of your head on your hand. Now, stretch your hand. Fully. Stretch your hand fully with the fingers backwards, and the centre of your palm you have to put it on your fontanelle bone, which was a soft bone in your childhood. And press it hard. Move it seven times, your scalp. Clockwise. That's all you have to do. Now we will have to close the eyes. You can take your spectacles if it is disturbing you. Also helps your eyesight. Also, you can... if there's something tight on your body, you

can loosen it. You have to be comfortable. You have to be comfortable... Now. Comfortable doesn't mean you should slump. But you should be straight, not pushing your head backwards or forwards but just straight. All right. Now close your eyes. This is how you take off, we can say. All right. Please close your eyes. I want you to be pleasantly placed towards yourself. Not to allow ill feeling towards yourself or anyone. Now please close your eyes, don't keep them open. Please close your eyes, all of you close your eyes. Now. Put your hand, right hand on the heart and left hand towards Me. Here you have to say, or ask a question which is very fundamental — you can call Me Shri Mataji or you can call Me Mother, whatever you like — "Mother, am I the spirit?" Ask this fundamental question three times. Please. This question takes you to another question, because if you are the spirit you are also your master. So now take your hand down onto the upper part of your abdomen on the left-hand side and press it. Now, here you ask Me another fundamental question: "Mother, am I my own master?" Three times please. Now take your right hand in the lower part of your abdomen on the left-hand side. Here is the centre of pure knowledge. But I cannot force on you, so you have to ask for it. You have to say, "Mother, please, may I have the pure knowledge?" Or: "Mother, please give me the pure knowledge." All of you should put your left hand like this, not... some of you are just holding like that, that's not correct. Don't open your eyes, but she... somebody will come and correct you. Now... please don't open your eyes, please don't open your eyes. Ask this question, ask Me six times: "Mother, may I have the pure knowledge?" — because there are six petals. Now. When you say that, your Kundalini starts rising. To clear the way for the Kundalini, please try to put your right hand in the lower part of your abdomen on the left-hand side and press it, that centre of mastery. Here, with full confidence, you have to say, to open the centre you have to say, "Mother, I am my own master." Please say it with full confidence: "Mother, I am my own master." You have to say it ten times. Because there are ten petals. Now raise your right hand and put it on your heart. Here you have to say, again with full confidence, twelve times: "Mother, I am the spirit." This is the greatest truth. You have to know that the Divine is the ocean of love, grace and bliss. But above all, it is the ocean of forgiveness. And whatever mistakes you must have committed — or you think you have committed — can be easily resolved by that ocean. So now raise your right hand in the corner of your neck and your shoulder and turn your head to your right side. From the... from the front side put the hand, not from the back side but from the front across. Here... Not from the back side please, put it from the front side. Here you have to say sixteen times with full confidence: "Mother, I am not guilty at all." "I am not guilty at all." Say it sixteen times. And if you feel even then guilty, then better punish yourself by saying hundred and eight times. You have to be pleasantly placed, as I have told you. Now please put your hand across over your forehead and press it on both the sides. At this point, you have to say, "Mother, I forgive everyone." Sometimes you feel it is very difficult to say. But whether you forgive or you don't forgive, it's a myth, you don't do anything. But if you do not forgive, you play into wrong hands. And you get emotionally disturbed. So say it from your heart, not how many times, say it from your heart. Now. Please take your hand back on the backside of your head and push it back, your head, on it. Just for your satisfaction — not to feel guilty, not to count your mistakes — you have to just say that "O Divine, if I have done any mistakes, please forgive me." But not to feel guilty at all. Now stretch your hand. Stretch your hand fully. Push back your fingers and put the centre of your palm on top of your head where there is a soft bone. Press it hard. Push back your fingers. Push back your fingers. Press it hard and move it seven times. At this time, you have to again ask for Self-realization because I cannot take your freedom. So you have to say it seven times: "Mother, please give me my realization," and move your hand with the pressure seven times. With the pressure. Move your scalp. Move it seven times with the pressure. (Aside) It's a [UNCLEAR] is coming out. May God bless you! Please take down your hands. Now open your eyes very slowly. Now put your right hand towards Me like this. Like this. Right hand. And bend your head and see for yourself if there is a cool breeze coming out of your fontanelle bone area. Maybe some people get it very high. Not right. Right hand towards Me, right hand. Now with the left hand you see. Bend your head, you see? Bend your head a little, then you'll see better. Little higher, bend your head. With the left hand, see it with the left hand. Ah. Bend your head, it's better to see it with bent head, you can see it better. Put attention here, you see? Now put your left hand towards Me. Left hand. And now see it, bend your head and see for yourself if there's a cool breeze. Bend your head. Now again, put your right hand again, once more. And see it for left hand. Bend your head again to see it. See higher. Now raise your both the hands towards the sky. Push back your head and ask a question to Me: "Mother, is this the cool breeze of the Holy Ghost? Mother, is this the Chaitanya? Is this the Power of Divine Love?" Ask this three times please. Now bring down your hands. Now those who have felt the cool breeze in the hands or on your forehead or on your top of your head, please raise both your hands. [UNCLEAR] Should? SEEKER: I know it's where it should be. Shri Mataji: Should [UNCLEAR] here. It's there, I can see it. May not be in the hands, but it's there. So, may God bless you! All of you [have got it]. Most of you. I bow to you. May God bless you all! And that you develop your realization and settle it once for all, become the masters yourselves. Tomorrow I'll be again here and explain to you all the details about the left and right side problems that we have. Please come back, and I'll meet you all individually. Also bring your friends. Tell them about it. Those who haven't got it will feel it tomorrow.

And those who have got it will fix it properly. But there's one thing that whatever you've got is beyond thinking. So don't start thinking about it, because if you start thinking about it, tomorrow you'll come and say, "Mother, I'm lost." So when you come tomorrow, you'll be again fresh and you'll feel your oneness with the Divine. Also, if you have any questions, please give them at the beginning of the program, so I'll try to come earlier. Thank you very much. You got it. She got it, [UNCLEAR] got it. May Gob bless you! Enjoy yourself. What's the matter? You've got it. She's got it too, but she... she is... her Vishuddhi is... this is not all right? She smokes? Aah. That's why she can't feel. But it's all right, [UNCLEAR].

## 1988-0712, How ego creates a problem between us and the truth?

View [online](#).

12 July 1988

How Ego Creates A Problem Between Us And The Truth?

Public Program

Munich (Germany)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2, Munich, Germany, 12 July 1988

(Yogi talks in German)

I bow to all the seekers of truth.

As I told you yesterday, that truth is what it is and we have to keep our mind open as scientists to see what is the truth. We cannot organize the truth, and we cannot change the truth, and we cannot ourselves create the truth. So what we can do is to know the truth, to become the truth, and to enjoy the truth.

It's very abstract if I talk of truth. But how do we know truth normally? Is through our sense organs. Like, you see all these flowers, and you see through your eyes these are flowers, and you know it is the flowers. Anything that you hear, all of you hear the same thing, and you know that's what is the truth what you are hearing.

Now, you can feel something hot or cold with your fingertips. And whatever you can feel with your fingertips is the truth that you know. But in darkness, if you are holding the snake in your hand and somebody says, "You are holding the snake," you can always say that "No, I believe it's a rope, it's not the snake."

So, to know that, you have to have the light.

In human evolution, we have known many more things than the animals have known. For example, if you take a dog or a horse through a dirty lane, he won't feel the filth, he won't have any bad smells, he'll just pass through. But we cannot. In the same way, we can understand aesthetics, which a dog cannot understand. We can understand who are the painters and who are better painters — everything we understand with our understanding of the art and music, which is only a human quality.

But actually in this area a confusion starts. Some people might say that it's a good... good music, some will say it's not good, somebody will say it's bad. At this stage, the ego starts deciding: "I like this. I like that. I like that." So this ego creates a problem between us and the truth.

As shown in this picture, the ego is the yellow part on our head. We have given it the colour of the bile.

YOGINI: Excuse me, Mother?

Shri Mataji: Bile. Of the bile.

When you have too much bile, then ego starts bubbling more. That means with the overactivity of the liver you get your ego overdeveloped. Yesterday I told you about the cancer disease, but today I'll tell you how much this horrible liver can cost us trouble.

Actually, when you think too much, then your grey cells are to be transformed — or could be replaced — only by this Swadishthana Chakra, which is on... working more on the Sun line. And the Swadishthana is put to too much strain, and it neglects your liver, it neglects your pancreas, neglects your spleen and your kidneys.

As a result of that, too much heat is liberated because liver cannot work any more as it becomes so worried. With this heat, you get the phlegm melting away, and that's how you will get all these problems of cold, hay fever, sneezing, asthma.

Then, at the pancreas, as the pancreas also becomes overactive, you develop diabetes. In Indian villages, a villager would not take tea unless and until the spoon stands at right angles in the sugar. But they never get diabetes. Only those people who are futuristic and think too much all the time get diabetes, and then from kidney they get high blood pressure and tensions.

So, on one side, we are covered by the ego, and on the other side, by our conditioning, which is a superego; and that's how we are cut out from the truth. So, to know the truth, what we have to do is to remove both these things, which are covering our brain.

And as I told you yesterday, that when Kundalini rises, She pierces through this centre of Christ, and the whole of your conditioning and ego is sucked in; and that's how this portion opens up and you get your Self-realization, and you might feel the cool breeze coming out of your head.



At this time, you find from your fingertips, as you've found yesterday, a kind of a cool breeze blowing inside. Also you have found yesterday a cool breeze coming out of your head. Many people doubt first, that it might be some window is open or something. Yes, of course the window is open — but in your head. And that's how you have felt the cool breeze coming out of it.

This happening is described very well in the ancient scriptures, in all the scriptures. In some scriptures, it is described in a little ambiguous manner, or a mysterious manner. But very clearly it is described by certain saints of India who have very secretly given Self-realization to very few people in the past.

As I told you, this is a living process of a living energy of evolution.

But beyond these two channels that you've seen, we have some other problems, which are very serious, and we are not aware of them. One of them are on the left-hand side, as you know; is the collective subconscious area. This area has... has in it all that is dead, since our creation. And on the right-hand side, you have, at the extreme, something called the collective supraconscious. That is what... all the dead who have been very futuristic. Contains all the dead who have been very futuristic people.

So now, when there is evil, when you see evil... so many will say there is no evil — because they must be evil themselves — but there is evil. This evil crawls into us from the left or from the right, from the collective subconscious or the collective supraconscious.

When you see many people who go to false gurus and lose all their money, everything, and become bankrupt, and then become recluses, you are surprised that how educated people get into such troubles.

Even if you, say, do any religion as such, they also end up into this area very fast. I'll tell you, in India now we have Hinduism, which is actually basically based on the ascent of human beings, like... or any other religion. But if you go to these temples and... during the time when the Goddess is worshipped for nine days, you'll be amazed that we have all kinds of possessed people, dancing and doing all kinds of funny gestures. Now, these are all possessed people and — possessed women, and they are mostly maidservants — and they can tell you the name of the horse which is going to win in the races. They can tell you all kinds of nonsensical thing which has nothing to do with God or with the Goddess.

So now we have, say, another religion, which we call as Jainism, who believe in vegetarianism to such an extent that they cannot even kill mosquitoes. They get a man inside a hut and put all the little little bugs inside, so the bugs should suck the blood of that man; and they'll revere that man because he has given blood to so many bugs.

Then we have some Buddhists, who go on having some sort of a... (moves Her hand as if rotating a rattle) what you call... a kind of a... round moving chakras (wheels); goes on humming, humming, humming like mad. By doing that, are you going to get your ascent? By moving those wheels, are we going to rise in our evolution?

And they think that by beating on the... vertebral column, beating on this column, vertebral column, that they can raise the Kundalini. And they can go to any extreme, the beat.

Basically, behind all these things is money-making. All these lamas and all these are making lots of money, and they have too much gold with them.

Now you come to Islam. And you find that in Islamic religion same thing: people are just quarrelling and fighting; now you see Iraq, Iran — it's mad thing.

Then you come to Christianity. Christianity is the religion of compassion. But Christians are the cruellest people you could think. When they went to America, they killed all the aboriginals. In South America, you can't find one person who can be called as a Red Indian, not one person. They came to India with a... one... gun in one hand and Bible in another hand. Are they the disciples of Christ, who said: "O My Father, please forgive them because they do not know what they are doing"?

Christ has said: "Thou shalt not have any adulterous eyes." Have you found any... even Christian priests who are... who haven't got adulterous eyes?

So, when we see religion becoming so funny and perverted, we start losing faith in God. And many people believe there is no God.

But I think this is very unscientific. You must find out the truth, is there God or not, is there a Creator or not. Without finding it out, if you just say there is no God, because you've seen all this religious nonsense, you must know that you have done no justice to your creator.

All these great Incarnations, and all these prophets, and all these great people who came on this Earth to establish proper religion — have been misused! Have been... they have been used for money-making! Or for power! They have nothing to do with God.

But God exists — and now can be proved when you get your Self-realization.

Actually, Buddha felt: no use talking about God; because if you talk about God, they'll forget about Self-realization. So He said, "First I'll tell them about Self-realization, Self-realization, Self-realization."

So now I have to tell you that this Power resides within you, which is coiled up in three and a half coils within yourself. And this Power has to manifest itself in these modern times in a big way. Of course, you cannot pay for it, it is too invaluable. And it works out. Not only works out but it helps you to get rid of most of your problems, and you become a very powerful personality. Your compassion doesn't become just a talk, talk, but it becomes effective. It works.

Because this all-pervading Power, which starts flowing through you, is a thinking power, understanding power, is intelligence. It organizes, it cooperates. Above all, it loves. It's such a great thing to discover it! And also to discover about yourself. Which is such a glorious, beautiful thing! And it has to work out in a big way. It has been already predicted all over in so many ways that this was the time for it to work out.

There have been never so many seekers! It's the special category, which William Blake has described as "men of God". And he has said... he has said that these men of God will know themselves and they will have power to make others know themselves.

So it's very important to understand the value of human life. That you are at the epitome of your evolution. And with this last happening, you will break through into that new realm of a realized personality.

Whatever I may say, you have not to take Me for granted. You yourself have to experience it, and see for yourself, and achieve your complete establishment into the truth. Truth which is Divine Love.

So may God bless you!

If you have any questions, I would like to answer them. But not too many, because I would like to meet all of you one by one today.

(To a seeker) [UNCLEAR] today for the first time?

Then let's have it from yesterday first and foremost. We'll have it from yesterday first of all. People who came yesterday as well can ask the questions first.

(After a pause) Yes, that's the trouble. Once you have your Self-realization, no questions.

(To a seeker) From yesterday? (To yogini) [Maria], is it from yesterday?

YOGINI: She hasn't wanted to question.

Shri Mataji: Today or yesterday? (To a seeker) Was it your first time, madam?

Yogi: No, she wasn't there.

Shri Mataji: She wasn't there? You see, that's the trouble. Let's have it, then, from today.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

No, no, you don't have to worry about "worthy". You don't have to decide. Your Kundalini knows. Everybody is worthy of it. You don't have to judge yourself. Only keep happy, that's all.

(A seeker asks a question in German)

YOGINI: What is the purpose of—

Yogi: What is the meaning of Self-realization?

Shri Mataji: Oh, Self... The purpose of Self-realization is to know your Self, where the Self is the embodiment of truth and embodiment of joy. And when you have Self-realization, then your attention becomes active and knows everything; apart from that, it works out all the problems. (Laughing) It's a big question.

First of all, all your physical problems are solved. Most of them. Then your mental, emotional, spiritual problems are solved. You do not get into any tensions, you become a very kind personality. (Repeating to yogini) Any tensions.

Then you start seeing everything as a drama. Now, if you are in the water, you are afraid of getting drowned. But supposing you are in the boat — then you see it, you don't mind... anything. But if you are a master swimmer, then you are not afraid of anything, and you can make others also master swimmers.

Then you become collectively conscious. Is becoming; again I say, you become, it's not just mental, that "we are all brothers and sisters", or in just like just you will start reading each other's thoughts. You start feeling another personality within yourself on your fingertips. So you realize that innate relationship between you and others.

Then you get over all kinds of racialism, all kinds of false ideas of religion, or conditioning, of a country, this, that — all the nonsense that's going on.

Now, supposing you become a democratic country. Then, at the extreme, you become very money-oriented. Terrible

competitions, when the individual is given [utter] importance and collective [has none]. So such a country again goes down. But supposing you are a communist. Then you... you become very strong in your collective, but individually you go down. Because you have no value for the individual. As a result, your individual suffers.

But when you get your Self-realization, then every individual is nourished, and the collective becomes strong.

Now, we have about fifty or sixty nations from where we have Sahaja Yogis. Numberless. Quite a lot. Germany, of course, is not so good, I must say. Not so many. I don't know why. But I have never seen anybody quarrelling, fighting, saying bad words, hurting... If sometimes somebody does hurt someone, again he is... apologises and tries to be all right — because he sees what's wrong with him. And he doesn't like it. He just throws away. Unless and until we can see ourselves, how are we going to correct? But it's not mental, it just works out through the awakening and reawakening of Kundalini.

And the complete transformation takes place. There is no question of any war or any kind of a conflict. Everybody is in complete joy and happiness. The marriages are successful, the children are beautiful — and it's a new world, and a new age. This transformation is needed for the emancipation of humanity. We have all these institutions like United Nations, this, that. What work are they doing? They have not given any transformation.

This is what it is. This is the purpose in the transformation of human beings into their beauty and glory.

It's quite a small question — and a big answer. Because I have given at least five-six lectures about it; and if you are interested, you can get the tape, and listen to it, and understand it in more details. [UNCLEAR] most of the people perhaps know what is Self-realization is, and what are the advantages are, but even if they want to know all the details, they can listen to these tapes and can understand.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

Of course! Yes, yes, of course, of course! Why we are human beings. You'll get the answer why we are living and why we are human beings.

YOGINI: He says he has another question for You.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

Shri Mataji: Now, that is we shouldn't worry just now. None of you are going to die just now. It's a question of present. What are we going to get at the present. You see, what happens after death depends on the person also. Let's see what happens just now.

(To a seeker) Yes, madam?

(A seeker asks a question in German)

(To yogi) What's she saying? Nothing wrong?

Yogi: [UNCLEAR] [that You raise] Kundalini.

Shri Mataji: Oh. That is in the triangular bone called as sacrum. It's the... that's what I said, you were not here yesterday; I explained that this Kundalini is placed in the triangular bone called as sacrum and that the Greeks knew the word "sacrum".

SEEKER: What can I do!

Shri Mataji: That's what it is, we are going to do that. I am very happy to hear that question. Why don't you sit down, we are going to do it now. Very happy [to know]. All right? That's the very question I was wanting to hear.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

I don't want to pass any remarks about Ramakrishna. That's all. Let us see [if it cures or not] has been proved now. We shouldn't worry about people just now. Let us worry about ourselves. Because I don't want to say something about Ramakrishna also. But we have cured people of cancer, no doubt. [UNCLEAR] with Kundalini awakening. If somebody did not do, that's not our business. If somebody did not do, that is not My business. I am responsible for what I'm saying today before you. What has happened in the past is past. I take your responsibility.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

Yeah. That can be also cured. It can be cured.

(A seeker asks another question)

YOGINI: And homosexuality You have cured too?

Shri Mataji: Yes, I have.

There's a little problem with AIDS. We have two cases which we have cured, and one we had cured who again went back to the

same habit, and... he is no more now. They don't have will power. Their will power is very poor. [UNCLEAR].

But a Sahaja Yogi doesn't get all these diseases. He doesn't get any one of these diseases — if he is a Sahaja Yogi. But if he is not established Sahaja Yogi, just to come and gone away, then we can't say; but if they are Sahaja Yogis, they don't get it.

That's the thing you get.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

Maybe. Also karmas. But in realization your karmas are all sucked in.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

Yes, practically most of them. Practically most of them. But if something is dead and all that, then you could say we cannot do it. For example, if there's a cataract, we will not be able to cure a cataract. Or something dead. You see, supposing there's a fibroid, or some sort of things there are. So many people cannot be cured.

You see, unless and until you get your... (To yogini) Huh? She's asking question?

YOGINI: No.

Shri Mataji: (To a seeker) [UNCLEAR], madam?

SEEKER: I just said [UNCLEAR] [I was fine].

YOGINI: She just told me to [UNCLEAR].

Shri Mataji: Huh?

YOGINI: She just told me [UNCLEAR].

Shri Mataji: All right.

But there's one thing I must really, at the very outset, confess to you. At the very outset, I must confess to you something — that the Divine is common sense. It's not a doctor. It is only interested in people who will do divine work. It's like... supposing there's a lamp here which goes out of order. Now, if this lamp cannot be used again for giving light, nobody would be interested in repairing it, isn't it? So, Divine works for people who are willing to give the light to others. The light of love, without any money, without any power exerted, and without any gains whatsoever.

(A seeker asks a question in German)

(Yogi translates the question to Shri Mataji)

(Laughing) Oh yes, all right. That's the best way [UNCLEAR].

All right, now the time is up, let's have our Self-realization. Sit down. Supposing I've done the cooking. And if you are hungry, you will not ask many questions, you'll just say, "Mother, let's have the food!" But those who are not hungry will just ask questions and won't eat anything. So best thing is that you better have your Self-realization.

At the very outset, I [would again] request you to do few things which are very simple. One of them is that you have to take out your shoes. This is how we take the help of our Mother Earth.

Now, those who do not want to have Self-realization should leave this hall. Those who just wanted to ask questions have already left.

So. Now let's have it, something that is so important for us.

The another thing is that — as I am here only for today, and I'll come back after one year — I would also like to tell you how to raise your Kundalini yourself. Because even if it is awakened and breaks through, but again goes back to the places where you require energy. So, after realization all of you should attend the workshop and understand what is happening within yourself. Where is the problem and how to correct it. Also you must know what... what is the decoding of this message on the fingertips. And also you should know how to give realizations to others and fix them up, fix their Kundalini up for ever. Also you will learn how to cure yourself and cure others. And for all this you don't have to pay any money.

But in the beginning, I would request you not to bring all the relations who are sick. First you all become the doctors. And then start treating the people whom you want to treat or to help. So, first you have to be well equipped. You have to be well equipped. All right. Now, the second thing is to put your left hand towards Me this way, which is very simple. Now, this represents your desire to get Self-realization. And with the right hand we start releasing our chakras one by one. And I'll tell you how to do it in proper way. Because the right hand is for action. And you have to sit very comfortably, to put both feet on the ground, straight touching the ground, in the parallel way. Put the left hand like this, and the right hand is to be used for touching different centres on the left-hand side.

Now, I'll tell you first you have to touch your heart. In the heart resides the spirit.

Now, you have to put your right hand now in the upper part of your abdomen on the left-hand side. Now. You have to take this hand there because this is the centre of your mastery.

Now, you have to take your hand in the lower part of your abdomen on the left-hand side. This is the centre of pure knowledge of the Divine. Now. Here, when you start moving up, the Kundalini moves up with you.

So now you put your hand again back on the centre of your mastery in the upper part of your abdomen on the left-hand side.

Now, take this right hand on your heart.

Now, put this right hand in the corner of your neck and your shoulder, and turn your head to your right. Please take it from the front, like that. Not this way, not this way. All right, now turn to your right. Now. This is a very important centre because most of the people catch it when you feel... I would say, when you feel guilty.

Then take your hand on your forehead across and press it on both the sides. Here is the centre of forgiveness.

Now. Take back your right hand on the back side of your head and push it back. This is the centre where you have to ask for forgiveness.

Now stretch your hand fully. And the centre of your palm, you put it on top of your head, in the centre where it was a soft bone in the fontanelle bone area. Now move your scalp. Press it hard, push out your fingers, move your scalp clockwise seven times. Scalp.

That's all. Now you have to close your eyes.

Before that, I'll tell you what mistakes sometimes we'll commit. First is, your hand, left hand should be like this (shows Her hand palm up) and not like that (shows Her hand palm forward). Left hand. Second is that the second hand that you'll use, this hand should be taken from the front for this centre (puts Her right hand on Her left Vishuddhi). And again, not this way, but this way. Is very simple thing that we have to do.

Now you can close your eyes. If you want, you can take out your spectacles also because it might be your eyesight might improve. Now, please don't open your eyes till I tell you.

Now. Put the left hand towards Me and... you don't have to fight with yourself, don't have to fight with your thoughts, just be relaxed. Actually, you should be very pleasantly placed towards yourself.

(To a seeker) No, not like that. Now see, again I... just open your eyes. Put the hand like this comfortably on the table. Stretch the hand, yes. Not this way (stretches Her arm palm forward), not that way (stretches Her arm palm up), just on the table. Now, don't bend to much, don't make it back, but just sit straight, comfortably.

Now, I've told you that you are at the epitome of your evolution and you should not feel guilty; on the contrary, you should be very pleasantly placed towards yourself. First thing, you have to forgive yourself.

Now, let us have your left hand like this, comfortably put, and both the feet little apart from each other. And now you close your eyes and put your right hand on your heart. Now, as I told you, in the heart resides the spirit, so you ask Me a very fundamental question. Put the fingers straight on the table. Please ask Me a question; you may address Me as Mother or Shri Mataji. So please ask the question three times: "Mother, am I the spirit?" Just ask the question. Three times. This question is very important.

But this also means that if you are the spirit you are your master. So ask the second question, by putting your right hand in the upper part of your abdomen, upper part of your abdomen on the left-hand side: "Mother, am I my own master?" Ask this question three times again.

Now, take down your right hand. Please don't open your eyes, keep them closed. Don't you open your eyes at all. Now, put down your hand in the lower part of your abdomen on the left-hand side. Here is the pure knowledge of the divine laws. But I cannot force you. So, I have to ask you to ask Me, like: "Mother, may I have the pure knowledge? Mother, please give me the pure knowledge." Ask this question six times because this centre has got six petals. By asking for pure knowledge, the Kundalini starts moving upward.

So, now you raise your hand, right hand, in the up— in the lower part... upper part of your abdomen on the left-hand side. Here, to open the centre, with full confidence please say: "Mother, I am my own master." Please say this ten times.

Now. Please raise your right hand on your heart. To open this centre, you have to say with full confidence: "Mother, I am the spirit." Say it twelve times because this is the most fundamental truth.

Now, raise your right hand to your neck, the corner between the neck and your shoulder, and place your head on the right-hand side. This is the centre caught when you feel guilty. So please say with full confidence: "Mother, I am not guilty." Say it sixteen times.

Now, we have to know that the Divine is the ocean of love, compassion and bliss. But above all, it is the ocean of forgiveness. And there is nothing that cannot be dissolved by this ocean of forgiveness. But now if you feel guilty still, you can say it for hundred and eight times to punish yourself if you still feel guilty.

Now, take your hand to your forehead. Keep your eyes closed, don't open them in between. And press it on both the sides. Now, here you have to say: "Mother, I forgive everyone." Maybe you might think that it is difficult. But whether you forgive or don't forgive, it's a myth. But if you don't forgive, then you play into wrong hands. Just say it once, but from your heart.

Now, you can take your right hand and put it on the back side of your head and allow your head to rest on it. Now, do not feel guilty or do not count your mistakes. Without feeling all that, you have to, just for your own satisfaction, say: "O Divine, if I have done anything wrong, please forgive me." Please put your hand on the back side of your head, back side, not on top. The back side. And push it upward. Now say it from your heart.

Now stretch your hand fully, push back your fingers, and put the centre of your palm on the fontanelle bone area, which was a soft bone in your childhood, and press it hard. Now, stretch back your fingers, and press it hard, and press your scalp, moving clockwise seven times. At this time, you have to say that "Mother, please give me my realization," because I cannot force on your liberty. (To yogini) Because I do not want to force it on them. They have to ask for it.

Now take down your hand. Put the left— Please open your eyes. Put your right hand towards Me like this. Like this, so high. And now raise your left hand and see for yourself, bend your head and see for yourself if there's a cool breeze coming out of your head.

Now, you put your left hand towards Me. And bend your head and see with your right hand if there's a cool breeze coming out.

Now, you again put your right hand and see for yourself if there's a cool breeze coming out of your head. Out of your fontanelle bone area, a cool breeze. Some people get it far away, some very near. You have to little bit bend your head.

Now, put both the hands towards the sky. And now push back your head and ask the question. Ask the question: "Is this the cool breeze of the Holy Ghost?" Or, ask the question: "Is this the Chaitanya?" Or, ask the question: "Is this the All-pervading Power of Divine Love?" Ask this question three times. Ask this question three times.

Now please, you can put down your hands. Please put down your hands. All those who have felt the cool breeze on top of their heads or in their hands, please raise both your hands. I would like to see.

Aah! Look at that! Surprising! Thank you very much!

Some may not get it, maybe; they might get it next time. They should all go to the workshop and work it out. Those who have got it are the lucky ones. And those who haven't got it should not be disappointed, it can be worked out very easily.

Now, I would like to meet all of you, those who want to meet Me. You can come one by one from here, and I would like to meet you all.

(To a seeker) How are you? All right? You felt the cool breeze?

SEEKER: Yes, Shri Mataji.

Shri Mataji: Felt it? You should now [do] [UNCLEAR], and you must meet him, and [meet] this workshop and see for yourself. Just a problem here in your Kundalini, you see? Stomach. Have you been to some other guru, some other person? That's the problem.

(To somebody) Who? You too?

[UNCLEAR]. This is yours? Whose is this one? [UNCLEAR].

(A seeker approaches)

SEEKER: Hello!

Shri Mataji: Felt it?

SEEKER: Yeah, the whole body is actually...

Shri Mataji: Huh?

SEEKER: The whole body is a cool breeze.

Shri Mataji: (To yogi) What's he saying?

Yogi: His whole body is a cool breeze, Shri Mataji.

Shri Mataji: (Laughing) What does that mean, "the whole body"?

SEEKER: Just don't know if this here, or here, here...

Shri Mataji: Everywhere? [Very] [UNCLEAR] (laughs). [UNCLEAR], it's very good, [UNCLEAR]. Now, where do you live, you live in Munich?

SEEKER: Oh yes, three years.

Shri Mataji: Yes. You better go and see these people, master it now, all right?

SEEKER: All right.

Shri Mataji: [UNCLEAR] [others|brothers].

SEEKER: Of course.

Shri Mataji: Good, what do you do? You are a student?

SEEKER: Oh... the whole lifetime studying.

Shri Mataji: That's the good [UNCLEAR]. Come and see them, all right? May God bless you! Thank you!

He's good, he's very good. May God bless you! [UNCLEAR].

(Another seeker approaches)

So? Now, have you felt it or not?

Yogi: She feels it warm in her hand, Shri Mataji.

Shri Mataji: Both hands?

Yogi: Just in the right hand she feels it warm, Shri Mataji.

Shri Mataji: On this hand? Did you been to some gurus? Have you been at some gurus? That's why. Now, you put your hand there (puts the seeker's right hand on the seeker's stomach and starts working on the seeker's left hand).

All right. Now you just say: "Mother, I am my own master, I am my own guru." Just say it. Just say it from your heart, with full confidence.

Now, are you feeling? All right? Now. You say: "I am my own master." No master needed now any more.

All right, you've got it now. All right? Now, this is the mantra for you. Now, you go and see them, and they will teach you how to do it. Now, so you become the guru, there's no need to have any gurus any more. That's why the... the other one (points at Her left hand). [UNCLEAR], all right?

(Another seeker approaches)

Yogi: She is a Sahaja Yogini, Shri Mataji, she is [UNCLEAR]. She is... her body is not producing the white blood corpuscles, Shri Mataji.

Shri Mataji: Not producing?

Yogi: Yes, she's not producing white... she has to have blood... to get fusions, transfusions; every two or three months she gets.

Shri Mataji: Aah! You should have asked her to come and see Me.

Yogi: No, last— She did not really...

Shri Mataji: (To the yogini) [I'll get you when I've done] patients.

Yogi: She'll come to—

Shri Mataji: All right, please ask, she is coming with us to camp?

Yogi: Yes, Shri Mataji, she will come.

Shri Mataji: (To the yogini) Go to camp, and I'll work it out, all right?

It's being [quiet].

(Another seeker approaches)

Come along. Now. How are you?

SEEKER: No, I feel good, but I have felt some problems with my stomach, here.

Shri Mataji: What's the problem?

SEEKER: Oh... all the time when we... when we start it, I have some ache here...

Shri Mataji: Feeling [start] [UNCLEAR]?

SEEKER: I had some ache here, obviously.

Shri Mataji: [UNCLEAR]. You have been to some guru or someone?

SEEKER: No.

Shri Mataji: No guru? What sort of books your read?

SEEKER: Many books...

Shri Mataji: What about?

SEEKER: ... philosophic...

Shri Mataji: More about...?

(Yogi asks the seeker about something)

SEEKER: Sometimes.

Yogi: He's reading esoteric books, Shri Mataji.

Shri Mataji: Now put your right hand there (puts the seeker's hand on his stomach). Put it down. And just say: "Mother, I am my own master." (Starts working on the seeker's left hand) And don't read those books. Not good.

Heart. Heart.

Could you say that, [please repeat]: "Mother, I am my own master." "Mother, I am my own master."

(The seeker repeats the words)

Again say. Press hard.

SEEKER: Mother, I am my own master.

Shri Mataji: Again.

SEEKER: Mother, I am my own master.

Shri Mataji: Again.

(The seeker continues repeating the words)

Now all right? Feeling the cool breeze?

SEEKER: Yes. It's cool.

Shri Mataji: This is your mantra. All right? Use this.

SEEKER: Thank you.

Shri Mataji: They'll tell you how to do it. Come and see them. You must come and see them and get perfect. All right?

(Another seeker approaches)

So, now, how are you?

SEEKER: Very fine, thank you.

Shri Mataji: You felt the cool breeze?

SEEKER: Yeah.

Shri Mataji: Good! Now enjoy! [What is there?] (Laughter) You come and see them, all right? And they'll tell you what it is. You're from what country?

SEEKER: Indonesia.

Shri Mataji: Oh, good! [UNCLEAR]. All right, come and see them, and they'll tell you what has happened and how to work it out. And you should take it to Indonesia also.

SEEKER: OK. Thank you.

(Another seeker approaches)

Shri Mataji: Oh, so you felt it?

SEEKER: (Happily) Yes, I can feel it!

Shri Mataji: I can see the joy now. (Laughter)

SEEKER: But I feel very unsure of myself.

Shri Mataji: Why?

SEEKER: I feel some pulsation here and...

Shri Mataji: I know, but you have been to some guru?

SEEKER: Yeah, Rajneesh. Many years [UNCLEAR].

Shri Mataji: To whom?

Yogi: She was ten years with Rajneesh, Shri Mataji.



SEEKER: Yeah. Yeah. [From] [UNCLEAR] '77 and... what [is|he's] called [UNCLEAR] ['83], but [none] [UNCLEAR] me.

Shri Mataji: Put your hand down there (puts the seeker's right hand on the seeker's stomach).

SEEKER: Yeah.

Shri Mataji: Say: "Mother, I am my own master." (Starts working on the seeker's left hand)

SEEKER: Mother, I am my own master. Shall I close my eyes?

Shri Mataji: No. Again.

SEEKER: Mother, I am my own master.

Shri Mataji: Again.

SEEKER: Mother, I am my own master.

Shri Mataji: Again.

(The seeker continues repeating the words)

(Shri Mataji indicates a yogi to start working on the seeker's heart)

All right? It's working now? [Feeling] there? [I'll finish there] (points to the seeker's stomach). Feeling [UNCLEAR] in the stomach [UNCLEAR]?

SEEKER: Yeah.

Shri Mataji: Ravana mardini Om sakshat, Ravana mardini Om sakshat ...

(Shri Mataji stretches Her right hand towards the seeker's stomach and continues repeating the mantra)

All right?

SEEKER: Yes. I [want] my [UNCLEAR]. [UNCLEAR]. Here.

Shri Mataji: (To yogi) Say the mantra of Ravana mardini.

(The seeker bends with pain)

All thanks to this horrible fellow. Why don't you all write in the newspapers what they have done to you?

SEEKER: Why? I don't know.

Shri Mataji: You should write. Not only you should write, but you should also point out how much money they have taken from you. They have cheated you all through and given you problems and troubles, isn't it? You should all write about it. And never allow them to come here. (Pointing to somebody) Ha!

Now better? Better now?

SEEKER: Yeah.

Shri Mataji: You are going to be all right.

SEEKER: Yeah, I will. Thank you.

Shri Mataji: [UNCLEAR]. Become a master yourself.

SEEKER: Uh-huh, thank you.

(Another seeker approaches)

Yogi: He is my father.

Shri Mataji: I could make out. (Laughs) It's [horrible] [UNCLEAR], [that's all]. (To the seeker) What about you, sir? Did you feel anything?

SEEKER: Yeah.

Shri Mataji: Huh?

SEEKER: The breeze in the left hand.

Shri Mataji: Left, not—

SEEKER: With the left.

Shri Mataji: ... not right?

SEEKER: No. The left hand.

Shri Mataji: (Working on the seeker's right hand) Because, I think, you read a lot, do you?

(The seeker nods in the affirmative, everybody laughs)

Can you come forward a little bit? Is all parasympathetic, doctor. You're working out your parasympathetic.

SEEKER: It's all autonomic.

Shri Mataji: It's an autonomous is your... you can work out your sympathetic but not your parasympathetic. You're working out your parasympathetic now.

SEEKER: Yes.

Shri Mataji: Now. All right?

SEEKER: Work it out?

Shri Mataji: Yes. It's there! You worked! So, there are some doctors who are doing research, and they have got MBs. Now you also join hands with them. And they'll tell you how you can cure people. Better? Feeling better now?

Yogi: He [UNCLEAR].

Shri Mataji: Mm. What's his age?

Yogi: Fifty-six.

Shri Mataji: Only?! You are ten years younger to Me! (Laughter) Yeah! But see how much worried you are. Now don't read all these nonsensical books. Don't read, they are useless. Throw them out.

Much more relaxed now. (To yogi) Did you ever see? Just see on the top of his head.

Yogi: Vibrations are tremendous!

Shri Mataji: Yes, tremendous, tremendous! (To the seeker) You are a seeker and have been a seeker in many lives. Now don't waste it.

[UNCLEAR], [he's now a fifty-six]. Really! Just imagine!

(Another seeker approaches)

Now. (To yogi) He look very young now. He look very young.

Yogi: He does, Shri Mataji. He is young, in my...

Shri Mataji: Yes, he look very very young now. (To the seeker) Now, did you feel the cool breeze in your hands?

SEEKER: I'm... not very much [UNCLEAR].

Shri Mataji: [You don't have to] [UNCLEAR] (puts the seeker's left hand on his stomach). Read too much? What do you study? (Starts working on the seeker's right hand)

SEEKER: I'm studying... I'm in a...

Yogi: He's an... an engineer, Shri Mataji.

Shri Mataji: Good. Ask a question: "Mother, are You the Engineer of all the engineers?"

SEEKER: No.

Shri Mataji: Ask the question, ask.

(The seeker asks the question in German)

Shri Mataji: Now again.

(The seeker continues repeating the question)

Now? Feeling it little bit? Not yet? Again ask the question.

(The seeker continues repeating the question)

Now? Felt it? Started. Now just say: "You are."

(The seeker continues repeating the affirmation)

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

There, you see.

SEEKER: Ah, yes, now.

Yogi: He feels it, Shri Mataji.

Shri Mataji: All right? [UNCLEAR] answered. I'm like a computer, all right? You're asking a computer and get the answer, all right? Understand now? Good.

(Another seeker approaches)

What do you want, [UNCLEAR]?

SEEKER: I was... may I ask You something? I watched from [UNCLEAR]. I'm sick at... [UNCLEAR].

Shri Mataji: [UNCLEAR]?

SEEKER: My...

Yogi: This finger, Shri Mataji.

Shri Mataji: Huh?

Yogi: This finger, something wrong with this finger.

SEEKER: Can I cure it?

Shri Mataji: [UNCLEAR] it for now. [UNCLEAR]. Only on one, on one, only one hand? Another one?

Yogi: She had an operation there, Shri Mataji. Something was wrong with her nerves...

Shri Mataji: That's the problem, you see, with the operation they cut it out. [Actually, you can [bend] it]. Only one finger?

SEEKER: These two.

Shri Mataji: This one? This one was also operated?

SEEKER: No, only this. They don't know why this... this has happened.

Yogi: (To somebody) [UNCLEAR] play some music... should be more relaxed the whole atmosphere.

Shri Mataji: They will tell you what is to be done and [UNCLEAR] can clear it out. Your right side. All right? Are you married? Are

you married?

SEEKER: I am... no, I am divorced.

Yogi: She's divorced, Shri Mataji.

SEEKER: I think it is... it is something in my... I feel guilty. So...

Shri Mataji: For what?

SEEKER: For this (points at her hand).

Shri Mataji: [UNCLEAR]. (Laughs) Not to feel guilty, you have done nothing wrong. It's because you are unhappy with your husband. That's why you've got it.

SEEKER: Yeah. But it was fifteen years...

Shri Mataji: That's why you've got it. [Can you tell Me how many years back]?

Yogi: She's divorced since... fifteen years, Shri Mataji.

Shri Mataji: [Since being] [married]?

Yogi: This one she got since... Since half a year she got this, Shri Mataji.

Shri Mataji: That could be [UNCLEAR]. [She has probably] [UNCLEAR], all right? They will tell you what is to be done.

SEEKER: Yes.

Shri Mataji: This is all right, this is straightened now. This is straight.

SEEKER: This is all right, yeah.

Shri Mataji: This is all right. This will also straighten. We don't know if the doctors have cut part of it, but this is all right, you see? This is straight, isn't it? You can see it so clearly.

SEEKER: Oh yes, much better.

Shri Mataji: Much better now. You see that? It's much better.

SEEKER: Yes, much better.

Shri Mataji: One straight. This one is the problem. Maybe this might also... (To the awaiting seekers) Who else? Please come along. (To the seeker) Sit down this side.

SEEKER: Thank you.

Shri Mataji: Go and see them. (To the yogi) I think it's better if she sees you and then you tell her how to do it ...

Yogi: Yes, Shri Mataji.

Shri Mataji: ... right. Not to the right [UNCLEAR].

Yogi: It's looking all right now, Shri Mataji.

Shri Mataji: This is yes. This one is all right.

SEEKER: If You could...

Shri Mataji: [So much] [UNCLEAR].

SEEKER: It's... it's nice if You do this. (Laughter)

Shri Mataji: [UNCLEAR].

SEEKER: It's not pain.

Shri Mataji: Yeah, it's not pain.

SEEKER: No.

Shri Mataji: Doesn't pain. See now, this finger has improved. [UNCLEAR] the doctors have cut some tendons, which has to grow. [Then you'll be all right]. It's much better now. So much better, you see?

SEEKER: It seems like.

Shri Mataji: Good. Aah, it's good. It's also opened out quite a lot. That one has opened out much more. This one is, I think, it's the doctor has cut a tendon there. (To the awaiting seekers) Come along. Sahaja Yogis can put their fingers on this and can cure it, it's not difficult. Come along.

(Another seeker approaches)

Now, what is it? Are you all right? She's got it? Aha, great! That's what Christ has said that you are to be born again. Is a real baptism, real one. (Putting Her fingers on the seeker's Sahasrara) Here. You can feel it. Good.

What she say?

Yogi: Her left side is shorter than the right side, she had an operation in the... (Pointing at the seeker's left arm) This one is... has no... no joint inside.

Shri Mataji: They removed it?

Yogi: Yes.

Shri Mataji: [UNCLEAR].

Yogi: Infection.

Shri Mataji: They have put some... sort of a... But they have put some steel or something?

Yogi: No, they put it out. There's nothing inside.

Shri Mataji: What?! There's no bone?!

Yogi: She can't rise it up like this, but she can move it. But she can't put it like this.

Shri Mataji: Why? What happened to you?

Yogi: The joint [UNCLEAR] [at this point] is gone, nothing inside, neither this nor this.

Shri Mataji: Really?

Yogi: Yes.

Shri Mataji: Why?

Yogi: It was an infection somehow, and they made an operation. They removed it in her childhood, Shri Mataji.

Shri Mataji: Then how can we cure you?

Yogi: Same thing she has here, but there is metal inside, Shri Mataji. She can rise it like this but no further.

Shri Mataji: Nothing can't help now this. It's all right, doesn't matter, you have got your realization.

Yogi: She is happy anyway. (Laughter)

Shri Mataji: (To another seeker) Now, how are the [UNCLEAR]? You've got it? Mm?

SEEKER: I've felt it a little bit [UNCLEAR].

Shri Mataji: Ah, may God bless you! Now, you [must] [UNCLEAR], come and see them. Try to improve it. [UNCLEAR]?

SEEKER: Uh-huh.

Shri Mataji: [UNCLEAR]? You come and see these people. [UNCLEAR], now is better. Much more now?

SEEKER: Uh-huh.

(Shri Mataji works on the seeker's Agnya and then puts Her right thumb on the seeker's Hamsa)

Shri Mataji: Forgive. Forgive everyone.

SEEKER: It's hot.

Yogi: Very hot, is it hot?

SEEKER: Not hot, it's difficult to say.

Shri Mataji: No, no, you see, there's nothing...

SEEKER: [For me] because I'm protesting against it. [UNCLEAR] no, I don't think so.

Shri Mataji: No, no. You see, now, you have to say that "Whether I forgive or I don't forgive, I don't do anything." It is a myth, isn't it? But if you don't forgive, then you are torturing yourself. You better say, "I forgive."

SEEKER: Mother, I forgive.

Shri Mataji: Say it.

SEEKER: Mother, I forgive.

Shri Mataji: Again say.

SEEKER: Mother, I forgive.

Shri Mataji: Now is better?

SEEKER: Uh-huh.

Shri Mataji: See now?

SEEKER: Uh-huh.

Shri Mataji: You are not going to miss your Self-realization for that. You better forgive.

SEEKER: OK.

Shri Mataji: [And give up] [UNCLEAR].

(Another seeker approaches)

So, how was it? Fine? (To yogi) [UNCLEAR].

(Another seeker approaches)

How are you?

Yogi: She is very [UNCLEAR], Shri Mataji. Inside.

Shri Mataji: [UNCLEAR]?

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

Shri Mataji: From what country are you from?

Yogi: [UNCLEAR] Germany and Italy. She's born in Munich.

Shri Mataji: Come forward. (Shri Mataji starts working on the seeker's Agnya) What work you do?

Yogi: She's not working at the moment, Shri Mataji.

(Shri Mataji puts Her hand on the seeker's Sahasrara)

She feels like taking off, Shri Mataji.

Shri Mataji: Huh?

Yogi: She feels like taking off a little bit.

Shri Mataji: Good! That's why you are feeling so light. Her potential is wonderful.

Yogi: What can she do about feeling tired?

Shri Mataji: Now you won't feel. Put your hand there (puts the seeker's right hand on the seeker's heart), and you have to say, "Mother, I am the spirit," that's all. "I am the spirit."

"Mother" – I am your Mother – [UNCLEAR]. All right.

Yogi: Strong back Agnya also.

Shri Mataji: Now? Better? This is your mantra. That's what you [need], all right? Keep your eyes low, on the ground, don't pay too much attention on the sides. Try to keep it down, about three feet [UNCLEAR] not too much. That's why you catch [UNCLEAR].

Huh? Good? And you won't be tired. Come and see them.

(Another seeker approaches)

So what happened? Did you get it?

SEEKER: No.

Shri Mataji: You should. What's the matter? (Starts working on the seeker's left hand) What work you do?

SEEKER: I have no... I don't know.

Shri Mataji: Don't do any work?

SEEKER: [UNCLEAR]. I [UNCLEAR]. I want to study dancing.

Yogi: He wants to study dancing, Shri Mataji.

Shri Mataji: What dancing you want to study? There's no shaking now in your hands. Now, do you feel it now?

SEEKER: I don't know.

Shri Mataji: (Working on both the hands) Do you feel the cool breeze?



SEEKER: Little bit.

Shri Mataji: Are you keeping all right? Is your health all right?

SEEKER: My spin is a little bit turned to right.

Yogi: His spin is a little bit turned to the right. Spine.

SEEKER: My spine.

Yogi: Turned to the right.

SEEKER: So my nerves... are pressed at the back. [UNCLEAR].

Shri Mataji: How did you bend? How did it go that side?

SEEKER: I don't know; my doctor said first I was [scrawny] when I was a small boy, always [stuff] on one side, very heavy [stuff]. So...

Shri Mataji: All right. So. It's all right, doesn't matter. You'll have to go to do any treatment they'll tell you; you will be perfectly all right. All right? The shaking has to go away. All right? You see My point, don't you? You go and see, seriously. You go and see them and [UNCLEAR]. All right? May God bless you!

SEEKER: OK.

(Another seeker approaches)

Shri Mataji: So, how are you?

Yogi: She is a Sahaja Yogini, Shri Mataji.

Shri Mataji: Even so.

Yogi: The doctors removed her uterus. And since... ten years ago, and since [UNCLEAR] Sahaja Yoga her intestines took the place of the uterus. And now the doctors want to make operation to remove...

Shri Mataji: That's the place of... of vacuum, so they have settled down there.

Yogi: No, the intestines of moved on herself on this place, without any influence of the doctors.

Shri Mataji: No, no, but... all right, but do you have any problem with [UNCLEAR]?

Yogi: She is asking if it's going away by itself or if it's need something.

Shri Mataji: No, no, it doesn't need anything, you see, [that's]there's] a [UNCLEAR]. The Kundalini must have taken its place there. It's all right, doesn't matter, as long you have no problem.

Yogi: No operation?

Shri Mataji: No.

Yogi: She's quite good.

Shri Mataji: She's good.

(Another seeker approaches)

Yes, so, how are you?

SEEKER: Fine, thanks.

Shri Mataji: Did you feel the cool breeze?

SEEKER: No, I don't think so.

Shri Mataji: Did you forgive?

SEEKER: I try the best I can.

Shri Mataji: What is there to try, it's a myth, [I tell you]! [UNCLEAR], it's a myth. What is there to try to do? You just say it, [UNCLEAR]. You don't [UNCLEAR], [UNCLEAR] for that. From your heart, please. Say it.

Working now? Now all right? Not started now?

Ha, now?

Yogi: It's very much of left Vishuddhi.

Shri Mataji: Why do you feel guilty? You are Catholic?

Yogi: Catholic, Shri Mataji.

Shri Mataji: Catholic [UNCLEAR]. Let him to ask the question of Holy Ghost. Let him ask.

Yogi: "Shri Mataji, are You the...?"

ANOTHER Yogi: Holy Ghost.

(Seeker repeats the question)

Shri Mataji: Now? Now you feel?

SEEKER: Yes.

Shri Mataji: Now say: "You are the Holy Ghost."

(Seeker repeats the affirmation)

Ha! Are you all right? You're feeling it [cold]?

SEEKER: No.

Shri Mataji: Don't feel guilty.

SEEKER: I'll do my very best.

Shri Mataji: To many Catholics — don't feel guilty, it's wrong. Christ never asked you to feel guilty from nonsense. (To yogi) He's German?

Yogi: Yes, Shri Mataji.

(Another seeker approaches)

Shri Mataji: So now, how is your situation? Is it working?

SEEKER: No.

Shri Mataji: Nothing?

SEEKER: No.

Shri Mataji: Nothing?

SEEKER: Warm, very warm.

Shri Mataji: You feel warm?

SEEKER: Yes.

(Shri Mataji puts the seeker's left hand on the seeker's liver)

Shri Mataji: (Pointing at something on the seeker's breast) Where did you get the [UNCLEAR]?

SEEKER: My brother is a Sahaja Yogi.

Yogi: Where?

SEEKER: He lives in Vienna.

Yogi: His brother is in Vienna, Sahaja Yogi.

SEEKER: Gunther.

Yogi: Gunther! (Laughter)

Shri Mataji: Yeah!

Now forgive him, that's all. Gunther is such a good Sahaja Yogi! If you don't forgive, [UNCLEAR]. Just say, "Mother, I forgive."

(Seeker repeats the affirmation)

Again.

Ha! There! All right?

SEEKER: No.

Shri Mataji: Don't feel?

SEEKER: No.

Shri Mataji: [UNCLEAR]? Now, don't feel guilty. Don't feel guilty.

Now better?

SEEKER: Yes.

Yogi: She's feeling good.

Shri Mataji: May God bless you!

(Another seeker approaches)

Yeah, come in, come in. Please be seated.

YOGINI: She cannot sit well.

Shri Mataji: All right, it's all right, now I listen to you. Do you feel the cool breeze?

SEEKER: I feel very...

(Yogi asks the seeker about something)

Yeah.

Yogi: She felt the cool breeze, Shri Mataji.

Shri Mataji: Good!

SEEKER: I have terrible pains... I have two artificial hips.

Yogi: She has two artificial hips, Shri Mataji, and feels terrible pains.

SEEKER: I have always pains.

Shri Mataji: Artificial hips?

Yogi: Artificial hips. And she has always pain. Operated things, Shri Mataji.

Shri Mataji: Where do you [UNCLEAR]?

SEEKER: On the hips.

Yogi: In the joints.

SEEKER: Joints.

Shri Mataji: All right, doesn't matter. (Shri Mataji asks the seeker to turn her back and puts Her hands on the seeker's hips) Here?

SEEKER: Yeah.

Shri Mataji: Show Me where do you get that.

SEEKER: Here.

Shri Mataji: Both the sides?

SEEKER: Both sides, both sides.

Yogi: Both artificial joints, Shri Mataji. Is plastic.

Shri Mataji: When you sit down, then you get it?

SEEKER: Always.

(Shri Mataji takes the seeker's right hand and concentrates)

Shri Mataji: Better? Now better? All right?

SEEKER: Yes, I feel much better.

Shri Mataji: Very much better?

SEEKER: Yes.

Shri Mataji: All right? Good?

SEEKER: Thank you.

Shri Mataji: She might walk herself. Let her walk, let's see. Her pain is gone.

SEEKER: Yes.

Shri Mataji: Go on? All right, now go. (Laughter, applause)

(Another seeker approaches)

What's the problem? Now, you felt the cool breeze?

SEEKER: I have not.

Shri Mataji: No? All right. (Starts working on the seeker's right hand) Forgive. Now say: "Mother, I forgive everyone." You have to forgive. That's nonsense, it's nonsense, really. Not to forgive is nonsense. All right, say: "I forgive everyone."

Now. (Laughing) Now she's got it. Now, this is your mantra. Go on saying "I forgive everyone."

(To somebody) Put them left to the right, those who do not forgive.

(Another seeker approaches)

Now. So, are you all right? Felt it?

Yogi: She felt it.

(Another seeker approaches)

Shri Mataji: Are you all right? Now, you felt the cool breeze? No?

Yogi: She didn't feel it.

Shri Mataji: No? Now you feel it. No? You've been to some guru or someone?

Yogi: Catholic Church?

Shri Mataji: No one?

(Shri Mataji tells the seeker to put right hand on the stomach and starts working on her left hand)

Now better? That's what it is. [UNCLEAR].

Yogi: She is the mother of Gunther, Shri Mataji. (Laughter)

Shri Mataji: Aah?!

ANOTHER Yogi: All his family!

(Another seeker approaches)

Shri Mataji: All right, what's the matter?

Yogi: Her neck, Shri Mataji. She has problems with her... with her neck [stings], with her neck bones.

SEEKER: Bones in the neck.

Yogi: The bones on the spine, Shri Mataji, in her neck.

SEEKER: I work too hard. I didn't love me but only the work.

Yogi: She doesn't love herself, she only loves her work.

SEEKER: I'll be honest. It means too much.

Shri Mataji: Just say: "Mother, cure my neck."

Left Swadishthana [UNCLEAR]. Have you been to some guru? [UNCLEAR] she must have been to some guru or someone?

Who [UNCLEAR]?

Yogi: She has [UNCLEAR] [clubs] of rebirthing, and she herself is rebirthing teacher.

Shri Mataji: Rebirthing?

Yogi: Rebirthing.

Shri Mataji: Which one?

Yogi: What is this about?

SEEKER: It's breathing. [UNCLEAR]. [This is] [atom[ic]]. [This makes] [UNCLEAR] idea[s]. [UNCLEAR] idea to learn from You breathing[, yes]. I am... do You...

Yogi: She does breathing therapies.

Shri Mataji: [No]. See, the truth... Your... just, you see, this (circles the base of the seeker's left thumb) blocked; see, this is [always] blocked (circles the base of the seeker's right thumb). Both the Swadishthanas are [blocked]. It's clear? All right. Now, [that's not good]. You have to get these cured first of all. Both the Swadishthanas are blocked. [UNCLEAR] [for that]. First you must become one with the Divine, you must master the knowledge, and then you... Before that, I [UNCLEAR]. That's why you have this.

SEEKER: No.

Shri Mataji: Yeah, it is.

SEEKER: I do the... I do the breathing [disappeared], but... for a quarter of a year. And the problem I have [UNCLEAR] since the child, but not yet.

Shri Mataji: No, but that [UNCLEAR] what you have cannot be cured unless and until you cure these things. All right, let Me try.

(Shri Mataji stays concentrated for a while)

Now let's see. Feeling the cool breeze?

(The seeker nods in the affirmative)

Better? All right. Now see your neck. Move it. Better now?

SEEKER: It's good now.

Shri Mataji: Better? All right. So, I worked out through My own Kundalini, all right? Now, you have to master it. First master it, get yourself all right, and then you have to do this way. All right?

(Another seeker approaches)

So, how are you? You felt the cool breeze?

SEEKER: Yes.

Shri Mataji: You work very hard. What work you do?

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

Shri Mataji: Don't work very hard, all right? (To yogi) Heart. Just say: "Mother, I am the spirit." (To yogi) Tell her to say "I am the spirit," all right? "I am the spirit" — just say it.

Now? This is your mantra, all right?

(Another seeker approaches)

Did you feel the cool breeze?

SEEKER: Yes.

Shri Mataji: Good. You are all right. You have to master it. You must come to them. (To yogi) She's very good. May God bless you! And you must learn it! And you should master it, all right? And you should be all right. She's happy! (Laughter) So [UNCLEAR]! It's all right.

(Another seeker approaches)

Felt it, the cool breeze?

SEEKER: I feel dizzy.

Shri Mataji: Now? [UNCLEAR]. Better now?

SEEKER: Now it's better.

Shri Mataji: Come and see them. You are dizzy, they'll put it right, all right?

(Another seeker approaches)

Come along. So, felt it?



Yogi: He is not sure, Shri Mataji.

Shri Mataji: Not sure. (To yogi) Raise [UNCLEAR].

Ha! Now? Felt it? Cool breeze? All right? (To yogi) Huh? Too much?

What's he say?

Yogi: He feels something, but he doesn't know what it is.

Shri Mataji: It's the cool breeze.

Yogi: Now he feels it more warm, Shri Mataji, more warm.

Shri Mataji: More warm. All right?

Yogi: It's coming hot [UNCLEAR].

Shri Mataji: Now? Now cooler? Better now?

SEEKER: Now it's cool. (Laughter)

Shri Mataji: Now it's cool, yeah? (Laughs) Put this hand on your heart. Just say: "Mother, I am the spirit," that's all. Are you wearing something in your neck? Nothing? Now say: "Mother, I am the spirit."

SEEKER: Shri Mataji, I am the spirit.

Shri Mataji: Again.

(The seeker continues repeating the words)

Better now? One say, one more.

SEEKER: Mother, I am the spirit.

Shri Mataji: See? Feel it now? Much cooler. All right? May God bless you! Now, come and cool others also! (Laughter)

(Another seeker approaches)

You didn't feel it? Just say: "Mother, I am the spirit."

(The seeker continues repeating the words)

(To yogi) Right to the left carry on. Are you a Catholic?

SEEKER: Yes, I am a Catholic.

Shri Mataji: All right.

SEEKER: I am born as Catholic.

Shri Mataji: (To yogi) Acchha (good), now ask him [UNCLEAR].

(The seeker asks the question in German)

Again. Ask again.

(The seeker continues repeating the question)

Feeling the cool breeze now?

SEEKER: I feel better.

Shri Mataji: Aha! Now you say: "You are..."

(The seeker continues repeating the words)

All right?

SEEKER: I think I think too much. (Laughter)

Yogi: He thinks too much. He thinks he thinks too much.

Shri Mataji: All right.

(Shri Mataji works on the seeker's Agnya)

Now you can't think, can you?

Yogi: He looks quite [UNCLEAR], Shri Mataji. He's better.

Shri Mataji: What about this? Feeling the cool breeze?

SEEKER: I think yeah.

Shri Mataji: You can't think, why are you thinking?

Yogi: Close your eyes.

Shri Mataji: There's no thought. Better now, on the hand? Left side [UNCLEAR]. You've been to some guru or someone?

SEEKER: No, I haven't.

Shri Mataji: Never? It's weird. Better now?

SEEKER: Yeah, it's felt better.

Shri Mataji: Good. See now? Worked out. Good. Now, you have to come and practice, all right, and establish it, all right?

(Another seeker approaches)

Welcome, how are you? Good! Excellent! May God bless you!

(Another seeker approaches)

YOGINI: It's my grandmother.

Shri Mataji: Your...?

YOGINI: My grandmother.

Shri Mataji: I see! Look at her! Aah, [she must have a lot of wisdom]. Don't you?

Yogi: She felt it, Shri Mataji.

Shri Mataji: All right, she is all right. May God bless you!

(Another seeker approaches)

Did you feel the cool breeze? Huh? What are you following?

SEEKER: What am I following? Oh, that's... I wanted to ask You actually, but just... What do You think... You think it's good to do Hatha Yoga, any different yogas?

Shri Mataji: You see... What, Hatha Yoga?

SEEKER: Yes, for example. And any different yogas.

Shri Mataji: You see, whatever you'll require, we'll tell you, all right? Depending on the obstruction in your centres, all right? It should not be taken at random, it's a science, you see? Supposing you have a problem on a particular centre, then we'll tell you, "Do this." But just don't do at random. You are following My point?

SEEKER: I shouldn't attend to many...

Shri Mataji: No, you should give up everything. You should give up everything. Let your Kundalini [through] properly, all right? Feel it. Because you are a seeker, you see, you're seeking the truth. You find it first of all, establish it. If you have any problem, then we'll tell you what is to be done. Normally, [I think] [UNCLEAR], you shouldn't worry about it. Now, look after because you are a seeker. Now, don't miss it for anything, all right? You come and see them in the centre.

(Another seeker approaches)

Yogi: She is a Sahaja Yogini.

Shri Mataji: What's the matter?

Yogi: She has an Agnya problem.

Shri Mataji: Agnya? (Laughs) What sort of Agnya problem you have?

Yogi: She sees light something sometimes, Shri Mataji.

Shri Mataji: Really? You went to some guru or someone?

SEEKER: Reiki.

Yogi: Reiki, she made Reiki, Shri Mataji.

Shri Mataji: What's that?

Yogi: If You... I don't know too much about Reiki, but it's something... She was dealing with cosmic energies and transmitting cosmic energies to other people, and holding hands, and transmit that energy flow...

Shri Mataji: [From below] did you do that. (Holding a candle before Her bindi) You watch here.

Now better? She sees anything?

Yogi: She only sees it when she closes her eyes, Shri Mataji.

Shri Mataji: Close your eyes.

Yogi: It's still there, Shri Mataji, she says.

Shri Mataji: What is it?

Yogi: It's flickering, Shri Mataji.

Shri Mataji: What?

Yogi: Light flickering, she sees flickering light, Shri Mataji.

Shri Mataji: Close your eyes tight, very tight. Now better? Again, press your... press your eyes.

Yogi: It's getting better, Shri Mataji.

Shri Mataji: Press your eyes. Ah! Better, no?

Yogi: It's better, Shri Mataji.

Shri Mataji: Better now?

SEEKER: Yeah.

Shri Mataji: Now, so you put the photograph; before the photograph you put like this (holds a candle against Her Agnya), just close your eyes. Without [UNCLEAR]. It's much better now. All right? May God bless you!

(Another seeker approaches)

Yogi: She was a Sahaja Yogini.

Shri Mataji: Who?

Yogi: She didn't come for one year or one and a half years.

Shri Mataji: This one? You are a Sahaja Yogini? Then you did come to Me. What happened?

Yogi: She comes to ask about her husband, who had an appendix operation and he completely lost his balance, Shri Mataji.

Shri Mataji: Completely lost his balance? He can't walk?

SEEKER: Yeah. No, not very good.

Yogi: Not very good, Shri Mataji, he can't walk very good. It was an appendix breakthrough, Shri Mataji, crash. Appendix... the appendix broke through.

Shri Mataji: Ah! Then he was operated?

SEEKER: Yes. The operation went... went long, three and a half hour or four hour, like this, and so... because of this, till too long...

Shri Mataji: But you are a Sahaja Yogini, aren't you?