

**The Lectures
of
Irina Tweedie**

The Empty Bell
Volume 4

**German Lectures
from Berlin, Germany
June, 1986.**

Translated and Compiled
by Harvey L. Stahl



Make your heart
Like an empty bell,
And wait...
In stillness.

During the time that Mrs. Tweedie was with her teacher, she was ordered by him to write a book based on the daily experiences of her training. That book, "Daughter of Fire" and its abridgement "Chasm of Fire" has since proved an invaluable help to many people at all stages of the spiritual journey. Since that time, Mrs. Tweedie has clearly and repeatedly refused to write anything more, saying that her duty to write was fulfilled with this one book.

And yet, those of us who have had the privilege to spend time with Mrs. Tweedie in her group in London, know that over the years she has spoken on many themes that are not in her book. It is to make some of this material available to others that I have compiled dialogues based on her lectures. I have focused on her German lectures because these have been especially inaccessible to the English reader.

I wish to make it clear that although these pages are based on Mrs. Tweedie's lectures, and that I have tried to convey this material in something of her own style, that ultimately they are my own words, and alas, are limited by my own understanding.

I would like to thank the many people who have given me support and encouragement in this undertaking, especially those German speakers who took the time and care to meticulously review the translations for content and context and to correct my limited German:
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And lastly and most of all,
I wish to express my deepest respect and gratitude
to my teacher.

Cover Photograph: Chinese Bell, Chou Dynast, 5th century BC. Courtesy of the Trustees of the British Museum.

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Email contact: the.empty.bell@gmail.com

The Lectures of Irina Tweedie

The Power of Kundalini Part 1

Kundalini

Based on a series of Lectures given
in Berlin in June 1986

Today I would like to speak about that power that is in the human body. I want to speak about the power of Kundalini. Not very much is known about this power, and medical science knows nothing of it, because it is not in the physical body at all. It is in the magnetic, or etheric body, which surrounds and interpenetrates the physical body.

I have thought a great deal about this subject, and I have done a great deal of my own research into it. I also have had some experience of it, and I would like to share these experiences with you.

But first I would like to say a few things. Our meeting here could be called a seminar, or it could be called a workshop. A 'seminar' is supposed to be more intellectual, and a workshop a little less so. But I think – and I have seen – that they are exactly the same. Please feel free to interrupt me whenever you want to know something or to ask a question. Here in this light I will be able to see you. I just spoke in Frankfurt in a chapel, and there the light was so bad that I could not see when someone wanted to ask a question. I think that is all I wanted to say. That is all I can say by way of an introduction. I have prepared a lot of notes, because I cannot remember every quote and detail.

So! What do Yoga books say about Kundalini? They say, and I quote, "Kundalini represents the cosmic aspect of the life energy. It lies asleep in the human body, coiled like a snake at the base of the spine, just above the sexual organ. It normally remains deeply asleep and closed, with its mouth at the opening of the 'Sushumna' - the hair-like channel that runs through the spine to the highest chakra, the crown chakra." In the yogic sense, this highest chakra is the center of consciousness. According to the scriptures, when Kundalini awakens it rises through the Sushumna like a stroke of lightning. It carries the vital energies of the body with it, and the body becomes cold and lifeless. Bodily functions come to a partial or even a complete halt while the Kundalini power is flowing. The body is as if dead. In the moment that Kundalini is awakened, the body is as if dead.

One experiences this inertness in moments when we are in union with That, whom we Sufis call the Beloved; that is, when we are in the deepest states of meditation. I was often astonished at how stiff and cold my body was after I had gone deep into mediation. I could not understand how one could stay alive under such conditions. But somehow one continues to live. Eventually one gets up on trembling knees and makes oneself, perhaps a cup of tea. I wrote about this in my book. It is as if one leads a double life: a life in this world, and another life where one is another person. The Sufis say, "We are soldiers of the two worlds." We live in this world – the world of matter – and in the world of the spirit.

Now, in the course of the process in which the Kundalini is awakened, the embodied self, the incarnated self, frees itself from the bonds of the body, and passes into an ecstatic state that is known as Samadhi. In this state, one experiences immortality, complete bliss, and union with the highest all penetrating consciousness. But I must emphasize one point: this description applies only to a Yogi who has already reached a very high state of development; that means one in whom the Kundalini power has been completely awakened to its full realization. So most people will not experience it in this way. I have a great deal of new material on this subject, and I will return to this theme later. But first I want to repeat some of the things I have said so far, in a different way.

I remember one day, as I sat opposite my teacher while he was in deep Samadhi, that I noticed with utter astonishment that he was not breathing. He was not breathing at all! When I asked him about it later, he said, "It is not necessary to constantly breathe in and out. Breathing only distracts me. That is why I simply stop it." He simply stopped it! "Prana," he continued, "the life force, continues to circulate within me." – I hope you all know what prana is. If you do not, then please ask me about it during the time for questions and we can deal with that then. – When Guruji saw the shock in my face, he added, reassuringly, "Of course, the heart continues to beat. The heart cannot stop beating, but one does not necessarily have to breathe." But if we tried that...! At the time, that was a bit too much for my western mind.

Today I know, as many of you know by yourselves, that in the state of Dhyana, the breathing slows down a great deal. I will explain Dhyana today. It is a state that precedes Samadhi. You should know that this meditation that we do is, according to Patanjali, the seventh of eight states of meditation. He writes that there are eight different levels, eight Yogic levels of consciousness. You can read about this in the Yoga sutras of Patanjali. The seventh of these levels is Dhyana, and the eighth is Samadhi. Samadhi is the level beyond the awareness of the conscious mind. It is very difficult to explain this state; there are not words with which to express such things. In Dhyana, which we practice, you will notice for yourself that the rhythm of the breath changes: it becomes slower and more shallow; and even the heartbeat becomes considerably slower.

Several years ago I had a young woman in my group, and she said, "I have noticed that when I am in meditation, I do not breathe, and I am very afraid." She was so afraid that she left the group, and has not returned. That will happen to everyone – not necessarily that you will leave the group! – but you notice that your breathing becomes much slower during your meditations. I said that my teacher did not breathe at all. At that time I did not know about these things that we are speaking about, and I was very confused.

So, returning to the theme of Kundalini: what is this energy? Is there anything else comparable in nature? As far as I understand it, Kundalini is actually the energy of matter, called Prakriti in Sanscrit. It is the same energy that lies in potential in the nucleus of the atom. It is the power of the atom. Or still better, it is one manifestation of atomic power that takes a special form in our physical body. One could say that it is embedded into our bodies, and – according to the Yoga sutras – it enables us to destroy the hard shell that binds the Self, and thus to free it. So you see, Kundalini's role is to burst the bond of our small self.

The unfolding of this power is a sort of explosion: it is just like atomic power. Just as the scientist is only able to split the nucleus through the conversion of certain fundamental substances, so is the successful awakening of Kundalini fundamentally dependent, – please, it is fundamentally dependent – on the conversion of sexual energy. Look at this! In one case it is done by transforming physical material, and in the other by transforming sexual energy. Kundalini is awakened by transforming the sexual energy.

Now, sexual energy is the earthly part of this power of Kundalini, and belongs completely to the physical body. There is not a spiritual aspect to sexual energy. It is completely dense, and belongs to the physical body. Everything, every living thing with a physical body carries sexuality within it, even plants. Sexual power is the dynamic energy of all living things. Sexual energy is the prerequisite that

cosmic energy can flow through our bodies. This is very important, and we are unaware of it; that is why I am emphasizing it.

It is sexual energy that keeps our bodies young. The more sexual a person is, the longer he will stay young. *(There is a long, very silent pause here...)* It is also clear that enlightenment depends on the transformation of this outwardly expressed, physical power, which is after all not other than cosmic power. Without the transformation of sexual energy into pure light, enlightenment or the realization of truth is completely impossible. Sexual energy must be transformed into pure light. So, to reach that light, that highest, ultimate light that is God, we must transform this energy. There are practices to help to transform the sexual energy, and that is why some people become celibate. It is really a very important step, but not at the beginning. ... I will speak about that later.

You see, this is such a difficult subject that I think I really cannot do it properly in one day. You will see just how much there is. And there will be many questions.

That is how one proceeds: one transforms the sexual energy into pure light. Jolanda Jacobi calls Kundalini the snake of redemption, of deliverance. Why do all of the scriptures say that enlightenment can only occur when we have a physical body? It is because it is only through the extraordinary dynamic of the material world, this mightiest thing of creation, that one is capable of redeeming one's betrayed self; this self that is imprisoned and in chains, lost in the kaleidoscopic play of appearances of this world. One could say that the awakening of Kundalini is the door to freedom, to the freedom from all bonds. And there is no other way, my friends. You can find that clearly stated in the Brihat Aranyaka Upanishad.

This terrible power in our bodies is not at all an enemy. In truth it is a friend, if we would only know how to deal with it. It can also be considered to be an enemy, just as our Atma – our soul – can be considered an enemy. — In the Upanishads and in Vedanta, the Atma is actually considered to be higher than the soul; but the Sufis say that the soul and the highest, as referred to by 'Atma', is the same thing. — The most often quoted section of the Kâthata Upanishad says, "The Self is the enemy of the self." That means that the higher self, the perfect self, is the enemy of the small self. And "The Self is the friend of the self." So our soul can be considered to be an enemy, and a friend. It depends on how we perceive it, and on how we experience it.

Now, in all of the scriptures it is said that it is very dangerous to awaken this power of Kundalini. Of course that is true! It can certainly be dangerous. We are dealing with the greatest power of the universe, with the power of creation, with the power of the material world. But you are also always exposed to danger in your daily life. A brick can fall on your head, or you can have an automobile accident. But to describe this power only as dangerous is also not right. It can be dangerous, but it must not be. Perhaps by the time I end this evening you will see how it is possible that one can awaken the Kundalini power without danger.

If we are able to purify our restless and unsettled thoughts – by purify, I mean to still them – and if we are able to improve our ethics and our character; then, hand in hand, we would achieve a harmonic relationship with our environment. Then we would have peace, and Kundalini would work gently in us; it would awaken as if by itself. Then we would first feel it when it reached the area of the heart, the heart chakra. That is experienced as peace and bliss, as a widened consciousness, and as a deeper understanding: it is the heavenly kingdom on earth. One achieves the gentle awakening of Kundalini in the state of Dhyana, and our meditation leads to this state of Dhyana. But of course that takes time.

Every Yoga practice, all of Yoga, the spiritual path itself, is a life-long relationship, a life-long process. I have been in such a process for twenty-five years, and I have the feeling that I have not yet begun.

When the will begins to work according to God's laws, one becomes able to recognize a deeper truth. When the undesired activities of the psyche, which we have outgrown, are controlled and

resolved, and when the thought process itself is cleansed, then the world of the spirit changes, by itself, around you. In a similar way, you can change your relationships.

When, for example, you feel a stirring of aversion against someone – which in normal life can easily turn into enmity and hatred – but you are able to hold back and diffuse your reaction; then tolerance, understanding, and perhaps even love will follow. And, strangely enough, the other person also begins to change. This effect on the other person, this backwards working process, is an unavoidable consequence of how the outer process follows and is congruent with the inner process. It is synchronicity, about which Carl Jung often spoke.

I wrote a great deal about synchronicity in my book, but it was left out of "Chasm of Fire". In my complete book, which will come out in September, (*Daughter of Fire was about to be published.*) it is quite clear that when I was in the Himalayas, the outer appearances of nature always seemed to reflect my inner state. There were thunderstorms, rainbows and snow, and movements of the pine and fir trees; and each event seemed to correspond with my inner state. It was quite unusual, and quite magical. Of course, I left out the description of the second part of my stay in the Himalayas, where I had many experiences. I hope this book will eventually be translated into German, (*It was!*) but it will only be printed in English for now. But these experiences that I had, made this idea of synchronicity clear to me. It was my own experience, and it was a deep and very special experience to see how everything inside and outside was the same.

This 'backward-working' process explains the deeper meaning of one of the most genuine and mysterious instructions for the disciple: Christ said, "Forgive your debtor, and you will have your debts forgiven." One could also say, "When I am able to cleanse this fault from my own mind and from my own heart, then the heart and mind of the other will also be cleansed." This sounds very esoteric, but it is completely correct.

Patanjali wrote about the same idea centuries ago, "Whenever a Yogi changes a part of the conceptions within his own consciousness, there will be a corresponding change in the outer form, in the physical world." You see, this is really very esoteric; and perhaps you cannot quite understand it. The atmosphere will change, and the Yogis themselves will be changed, and the people who are with the Yogi will also be changed. It is connected with synchronicity, and it is very difficult to understand. Perhaps one cannot really understand it completely until you have had an experience of it. Hopefully we will speak of this again during the period for questions. This is a difficulty for us mystics. We understand something, but although we try to explain it, we cannot do it because the words do not exist; even the concepts do not exist.

You see, our brain is made in such a way that it creates models, patterns. When I say 'rose', an image of a rose will appear immediately in each of your minds. Neurologists know and study such phenomenon. But now you have no form, no model with which to begin to understand the things I am speaking about today, so you cannot really understand them. We must begin to build this model, and it will probably take humanity hundreds of years to do that. But we who are sitting here try to accelerate our own process of evolution; we proceed more quickly. One could say that we march forward more quickly than ... normal people. Then we are not normal, but that is OK! (*Laughter...*) In English one can say 'ordinary', but there seems no exact translation into German. (*Other possibilities are suggested: average, usual, etc.*) Yes, I like these better. I do not like 'normal'. I don't want to be called 'not normal'. (*Laughter...*) My ego doesn't like it. So, we will say 'average' people.

So you see, the secret of Yogic contentment is to be found when the outer life and inner life become the same. In all of the Yoga scriptures one reads about the danger that is connected with the awakening of the power of Kundalini; we are warned again and again. But I find that this negative approach is not particularly helpful. We should see the positive side: namely, that we can work with this power without danger; and how this power of Kundalini can be useful to us. When all of the sexual power is transformed, it becomes a part of the whole of Kundalini, and then Kundalini is unbelievably powerful. One remains young for one's entire life.

It is written in the Sufi scriptures that Sufis remain young. That doesn't mean, of course, that the body does not get old. What was young will one day grow old. Everything that is created dies after a time. But somewhere, something in us always remains young and dynamic, and one can have the same enthusiasm as when one is sixteen years old. I can say that I saw that in my teacher. Such people have youth and power and joy, and they radiate their beings to those around them.

We have had a group in London for almost twenty years, and every member of this group changes themselves, for the better, of course. And the people begin – yes, they begin, somehow, to radiate. Each becomes younger and more beautiful. I must say that over these two days that I have been in Berlin, I have looked very closely at everyone that I already knew, and I see how beautiful you have all become. You are younger and more beautiful, because you have done this meditation for years; and somehow, there is a light in you that was not there before. (*She names people who are in the audience, saying that each of them has become more beautiful*) and all of you. Yesterday I thought that I am probably crazy; that it is not really true; that it is just my eyes that see you that way. But no! It is the truth. Every one of us, every one changes in this way, if we are really deeply interested in spiritual life, if we really make an effort, and if we really want to walk on such a path. Humans are almighty, humans are the most wonderful creation of God. (*Someone comments that it is because they love.*) Yes, it is the love; when one is in love, one becomes younger. Thank you, that is very lovely, and quite correct. And the condition of the Yogi is to always be in love ... with That. It is a state of being in love. Yes, that contribution was very good.

When we have awakened Kundalini in the right way, it will lead us to the higher reality; and if we are prepared to live a life that is consistent with that goal – and that means a disciplined life – then awakening Kundalini is not at all dangerous. If we simply improve our character, then the small self will disappear; and when the small self no longer exists, for whom can it be dangerous? Who is there to be hurt or offended if no one remains? You see? We learn to be nothing. Someone in my group became angry with me, and I did not take offense. And another person said to me, “You are nothing, and we learn to become nothing.” That was very lovely. (*There is a ripple of appreciative laughter.*)

I am really nothing; I do not think that I can be offended. You see, every analyst knows that when they put pressure on a person, then that person will become aggressive. As an analyst, one must be able to be very acceptant of that, and that is the same thing as I am speaking about. When I put pressure on the spirit of another being through the meditation practice, then I become a very convenient hook on which these people can hang their projections. So people hang their projections on me, they transfer them to me. And then, naturally, sometimes they are quite angry with me. Sometimes they project their mother onto me. That is OK. (*There is an amused reaction from the group.*) When one is younger, the projections are more sexual, and that can be difficult. But in my case, it is more often a projection of the mother, and that is also difficult to carry. (*Slightly guilty laughter.*)

Now, it is said that until puberty, Kundalini and sexual energy remain in a state of stillness. We know that our sexual organ system is fundamentally already developed from the time of our birth, and that it is really quite developed in children. And that it must remain in a state of suspension until it becomes appropriate to become active, that is, until puberty. Kundalini is, of course, an aspect of this sexual potential. I have used this word ‘puberty’. Before I left England, there was a scandal in London over an eight year old boy who raped a five year old girl. He had actually raped her, somewhere in a playground. There was a terrible scandal: it was in the newspapers and on television.

I heard a social worker speak about it on the radio. He said that children are becoming sexually mature much earlier than they had done in former times. So one cannot really speak of ‘puberty’ anymore. It has already begun in children. I believe that the Kundalini forces and sexuality – of course, these two must be considered together – that this power is awakening earlier. Sexual energy is awakened first, and then Kundalini. I found this incident from London very interesting. Not just the fact that it happened, but that it is already possible for so young a child. Eight years old. Imagine! And this was rape, and it actually happened; this boy was really capable of it. And Kundalini and sexuality unfold at the same time – that is very important – so you see, in this small boy, Kundalini was already active.

Sexuality is the highest and most subtle expression of our physical Shakti – Shakti is the Sanscrit word for power – and sexuality is the lowest and most physical expression of our spiritual creative energy. Sexuality is the highest and most subtle expression of our physical power; and the lowest and most physical expression of our spiritual creative energy. It is both! Sexuality is an energy that leads us on to something else. It forms the central issue in stepping beyond our biological development, and leads to the post-biological development; which is, of course, spiritual development.

As the most subtle of the physical drives, and the most physical of the creative spiritual drives, sexuality gives us the possibility to follow the physical form of our creative possibilities. That includes the reproduction and continuation of our race, but also art and music – that all belongs to sexuality. Sexuality completes our physical development. It develops it, and spurs it on. And it renews us, again and again, through love. It is, above all, an energy that renews itself. It moves in a circular motion – I have actually seen that circular flow of energy – and it brings our energy and attention back to our bodies, and back into the world. Look, it is the sexual energy that always brings us back, in a circular motion, to the world. But then you might ask, “But what about spirituality?” This Shakti of sexuality works so that we never forget our connection with our bodies and the world, or our dependence on both of them.

Now, Kundalini is the subtle twin of sexuality, and it works for exactly the opposite goal. It orients itself to the domain of the inner intelligence of the Self. The job of Kundalini lies in freeing us from our connections with the world and with our bodies, and to set us in the direction of our real goal: that we align ourselves with our soul. Both of these forms of energy, the sexual Shakti and the Kundalini energies, appear in us at the same time, and begin their process of development. So, where are we then? Do you understand what I have been saying? One of them pulls us to heaven, and the other pulls us to the earth. They form a sort of double spiral. These opposing powers are interdependent, and yet support each other. They support each other with opposing goals and opposing directions. I will explain this in a moment.

Because these two functions are so interconnected by their nature, they can work together, and when this joint effort functions, then we live in the very best condition of being both in the inner and in the outer world. The spiral of Kundalini is exactly the same as the spiral of the D.N.A.. I have a small picture of it here. Someone of my group in California had a baby, and sent me a letter about the baby, and included this lovely picture of the double helix of the D.N.A., the prima materia of life. As I spoke about earlier, the hot current is shown here in red, and the cool current is shown in yellow. Kundalini awakens in the body from the base of the spine, and rises up in two spirals that go in opposite directions – one clockwise, and one counter clockwise – in such a way that the two spirals cross at each chakra. And at the top of the picture is a bolt of lightning, symbolizing the power of a free flowing Kundalini. It is like a bolt of lightning!

Perhaps you know that when there is a thunderstorm, and there are strikes of lightning in the clouds, that is the moment when the prima materia, the basic protein from which life was created, is somehow produced in nature. It smells good; it smells of oxygen after a thunderstorm. I cannot explain this in German very well, since my German is very limited, but scientifically this is correct. It was the lightning of thunderstorms that released the prima materia of life into the world when the world was still quite young. I have been to the geological museum in London two or three times, and they have a very interesting film about this. It showed the earth when everything was still fluid, and how the oceans were formed; and the whole time there were terrible thunderstorms. And these thunderstorms somehow formed the primary proteins. I cannot say it better in German, but you could find it in scientific books. It is not esoteric. So Kundalini has the same form as the D.N.A. of these primitive proteins. Do you understand? Good.

Kundalini is described in every Yoga book as a snake that is coiled at the base of the spine, and which rises through the spine when it awakens. It is said that it begins to hiss, and the tongue comes out of its mouth. The tongue is forked, as snake tongues are, with one side of the tongue representing sexuality that leads us back down into the body. And with the other side representing the spiritual Kundalini that leads us out of the body. Look how wonderfully the symbology fits together!

(Question: Can one understand the snake in Paradise as having driven out the spiritual and having brought the sexual to the earth?)

Yes. I would understand it in that way. The human came to know good and evil; (Comment: and also sexual shame...) Yes, and also sexual charm. (*There is a roar of laughter at Mrs. Tweedie's seeming misunderstanding.*) Oh! I pronounced that very badly, I had intended to say shame. But really it is both; they both fit. (*Everyone is laughing now. It was not a mistake of pronunciation!*) Yes, that was a Freudian slip! (*The laughter crescendos.*) That happens sometimes. It is a shame and also a charm! But yes, I would understand the snake in paradise in that way. I think that Carl Jung also understood in approximately that way.

So please, ask your questions now. I think it is very important that you can ask questions, and I hope that I will be able to answer them. Yes, we have an hour for questions. So! Yes?

(Question: You have said that both sexuality and Kundalini become awakened at puberty. Why do children sometimes give the impression that they are more aware of the beyond, even than adults, if their Kundalini is still asleep?)

You see, this bridge between this world and the spiritual world does not yet exist if the Kundalini is not yet awake. But a child, especially a small child, is still not here! Small children are still in heaven. I have noticed that, especially when we have our small blessing ceremonies to bless babies in the tradition of the Sufis. There is a moment in this ceremony when I call the soul of the child. And in this ceremony something radiates from me, and the child looks, not at me, but at this something, and the heavens are in its eyes. In the twenty years that I have been doing this ceremony, it has only once happened that a child has cried out. The mother is always there, of course. The mother must sit on the left side – the father is not so important. (*Of course there is a reaction to that!*) I mean in this ceremony. Really, one should not say that, because the fathers do not want to hear it; they also want to sit there. But the ceremony is related to creation and the body, and really, the father is not important in it.

Usually the child lays there completely fascinated, and stares at me. And when I call the soul of the child, a light arises. Both the child and I can see this light, and the child stares at it in wonder. It is so wonderful for them, because they see something. Except for little Emmanuel, Llewellyn's son. At first he was very good; he lay quietly and looked around – well, he was still a very small baby. Then he looked at me and he started to scream: Waaaa! (*Mrs. Tweedie imitates his cry, and everyone laughs!!*) He made such a noise that I had to hurry. He had seen something really terrible in me! (*More laughter.*) But that was the only time. The exception always makes the rule.

(Question: In our Christian culture, sex has become very handicapped, very much devalued and made quite difficult. Does this also create a difficulty on the spiritual side?)

I would say yes. But that is my opinion, so do not take this as truth. (Question continues: Then how can one overcome this obstacle?) That I really do not know. That is quite new to me, and I have promised never to say anything that comes from books. I know everything that I say here from experience; I have observed it in meditation. So of course, I cannot answer every question. And some of the material I have spoken about today is quite new. You will not find it in books. It comes from personal experience. Further, I am not a Christian; I am a heathen, or better, a heretic! Yes, heretic is much nicer. I do not know a great deal about Christianity. When I was supposed to give a talk on that wonderful prayer, 'Our father who art in heaven,' I had to look in the Bible to see where it was. I did not know where to find it, and had to search through the whole New Testament to find where Christ spoke about it. Of course it was in The Sermon on the Mount, but I had no idea at the time. (Question continues: But you now live among Christians in England, and you work with them.) Yes, all of that is true, but I cannot answer your question. I am sorry, but I do not know the answer. Another question, please?

(Question: Maybe I am confused, but there seem to be two different concepts concerning Kundalini. First you described its awakening as a spiritual experience, often like a stroke of lightning; and now you have said that it awakens together with sexuality in children and adolescents. Are these two different things?)

Yes, they are two different things. I said ... but there aren't enough words to describe this! I have to use the word 'awaken' for both senses. It does already exist and is even awakened as a power in children. But when one awakens it in the Yogic sense, then it comes like a bolt of lightning. (Question continues: Is that another aspect of sexuality?) That is the spiritual aspect of Kundalini, and that is what can give you this lightning bolt experience. Yes, that is a good question. I must make that more clear.

You see, Kundalini and sexuality, as powers, awaken together; that is, the drive for spirituality and the drive for sex come into existence at the same time. This power manifests itself as a longing: either as a longing for something beyond this world, or as a longing to live fully in this world. This longing can push us to reject any deeper beliefs, or it can drive us in the search for that one truth. And according to the Yogis, when you awaken Kundalini in the Yogic sense, then it awakens like a bolt of lightning. But this comes from Yoga books; I personally have experienced it as a gradual development. I do not believe that things happen 'like a bolt of lightning' in nature, even a lightning stroke is the end of a process that takes place in a cloud.

The conversion of Saint Paul was not on the way to Damascus; it had already begun when he crucified Saint Steven. In nature and in us, such dramatic changes follow a long preparation. These seemingly sudden developments are merely the last phase of a process that has already gone on for a long, long time. It can look like a very sudden change, but there was always a very long preparation. Are you happy with this answer? Or would you like to ask something more? Yes? OK.

(Question: You spoke of the coiled snake that is still asleep; that it is there, and has some power, but is not yet at its full activity. Do you mean that it is alive but still coiled, and that the other kind of awakening is when it, so to speak, stands up; when it rises up the spine?)

Yes, you are completely correct, and that is very important. The power of Kundalini is there, it even already exists in children, but it is still coiled. The other awakening is when it begins, like a stroke of lightning, to rise. Yes, that is correct. Is that the answer you expected? OK.

(Question: Shakti is the feminine creative power of God. Does that mean that Shakti is the same as Kundalini power, and in its material form as sexual power? Or is Shakti a primary, latent power that is the source of the powers of Kundalini and sexual powers? Is Shakti identical with Kundalini and sexual power, or is it the source from which these two spring?)

I think that both are true. I know that seems like a contradiction, but I think that it is both. Here we enter into the realm of God. Shakti is the feminine creative power, "the world mother" as they say in the Yoga books; and it is responsible for the sexual and Kundalini powers.

You see, the source of everything is feminine; even infants, in the early stages of development, are all female. Then somehow they change. Doctors do not know why, and the Yogis will not say anything about it. But one could also see it that Shakti is identical with sexual and Kundalini powers because it is not separate from them, that it is the essence of them.

You see, I only study what is of interest to me, and I am not so very interested in this question you have asked, so I do not know a great deal about it. But it seems logical to me that both are correct. You can see it as you wish, and I think there is not a contradiction. But that is my opinion, so you can take it with a grain of salt.

(Question: The sexual power or attraction between men and women is a very strong erotic power or longing. When is that a help and when is that an obstacle for spiritual development?)

In the beginning it is neither help nor obstacle. In the beginning it simply is that way. God has created us in this way, and that is good. Our teacher said – really my teacher. I say ‘our’ because I am accustomed to speaking to the group in London. My teacher said, “I take them both to God; man and women.” He preferred married couples, or people who ... were together. Sufis are quite generous in this regard; they do not believe that marriage is absolutely necessary. Marriage is an invention of people. If a couple loves one another, then they are man and wife, and that is enough. He would say, “I take them both to God.” They complete one another.

It is only in the last phase of self realization that one must transform this sexual power into something else. My teacher had nothing to do with women in the sexual sense after his last daughter was born. That was fifteen years before I met him. He said that after his daughter was born he had come to an agreement with his wife that they would be celibate. Then they began doing Yoga practices in order to transform the sexual power. There are practices that one can do, but there are more practices for men than for women. Men get different practices, because they are created differently than we women; and that is also very interesting. And now everyone will want to know how we are different. *(There is a chuckle of agreement from the audience.)* Yes!

You see, women have the creative energy of God, which is called Virya in Sanscrit. Virya is really spiritual semen. We woman have that in our chakras. Men have semen too. They produce it in a physical form to insure the continuation of humanity. So a man continually produces this in his physical body, and we simply have it. We need a man if we want to have children; but we already have this spiritual semen of God within us, while the man must produce this in himself both physically and spiritually. That is why our teacher said, “An impotent person cannot reach the truth.” That truth is, of course, God, the highest truth. Is that clear, or would you like to know something else?

(Question continues: You have said that in this path, sexuality does not play a role; but ...*(inaudible.)*)

Yes, that is why Tantra Yoga exists. They use the body and sexuality to reach reality. One can do that, but it is not the path of the Sufis. For us, when a man or woman is able to reach the state of Dhyana, what they do with their sexuality is not, in the beginning, very important; they can spend as much time as they like in bed. But after a time you will notice that the part of Kundalini that pulls you towards spirituality. The part that is not involved in the sexual energy has arrived in your heart. It happens by itself. In Tantra Yoga the sexual energy is used in the sex act in such a way that one experiences surrender, and ultimately also Truth. It is only another method. You see, what God has created is not bad. Sexuality is very beautiful. It is also very abused, but everything in life can be abused. Humans have the ability to abuse everything. The best and most beautiful things are abused and sullied, and are pulled down to the lowest level.

(Question: You mean that celibacy is a stage of development that one encounters automatically, and is not something that one must decide to do beforehand?)

Celibacy is something that comes later and automatically, and not something one imposes on oneself. Yes, that is quite true. Look at the Catholic priests, they are in despair!

(Contribution: There is an artificial sexual union with God, with Christ as the bride – that is how it is imagined.) Yes, it is an artificial union with Christ, and that is not possible until you have really reached that level. As my teacher said, “One cannot teach higher mathematics to a five year old child. He must first become mature enough for it.” We have to mature enough to be able to transform our sexual power.

So please, are there any other questions? We still have time. I want to make this subject really clear, because it is an important one. If you do not understand this, then you will not be able to understand what I will say later.

(Question: It seems to be a contradiction that there is an unbelievable power and that the prerequisite to dealing with this power is discipline.) Where is the contradiction? (Question continues: Then you say that an impotent person cannot reach God.) Yes. (Question continues: So one has to bear that contradiction: one has to live with that power on earth, and also with this erotic longing – pulling in opposite directions. So, I have to live on this earth as a man) Yes. (Q: And I am allowed to live it.) And you should live it. (Q: I must live on the earth as a man, and live fully; and this other power sometimes shows itself, and I can experience that it is more important than life. But now you say that discipline is a requirement if one is to allow this snake of Kundalini to awaken, and if one does not do that, then Kundalini will continue to sleep. Then I prefer that it stays asleep. I find that personally very difficult.)

I am sorry, but I do not see any contradiction. It is natural that you should live as a man, that you behave as a man and be a man. That you have a longing for something beyond that is your own difficulty. (*Laughter...*) It is this split, this conflict, and the suffering which that split causes that will lead you to God. You see, we are so imprisoned in this world! We must suffer. Unfortunately, suffering is necessary if we are to progress. One part of us, the earthly part, gravitates to the earth; and the heavenly part gravitates to the heavens. It is difficult to be a human. But it is exactly this tension, this difficulty, that will bring us to God. I think that there is not a contradiction. I think that it is OK. At least I do not see this as a contradiction, but perhaps I am not explaining it well. Yes?

(Comment: I also find that it is not a contradiction, but I want this man to understand this because I think that it is a problem with a way of thinking that many people have; and I would like to try to deal with this question until he really understands.)

Please, could you stand up. That is important!

(Woman continues: I think that I am not able to control this powerful elemental force with my personal discipline. When I say a powerful elemental force, I mean a current or a lightning bolt – as you like. God can do whatever He wants with this energy. Now, I may have developed a great deal of discipline, and I may have achieved much more when I am 60 or 70 years old; but this energy of God will still be more powerful than my discipline is able to control. So if I would exaggerate a little, I am at the mercy of this power; – [*At this Mrs. Tweedie says very emphatically, "Oh Yes! Yes!", and everyone laughs at the strength of her reaction!*] and no amount of discipline would be enough. And I think that that is what this man sees as a contradiction.)

Yes, but it is not a contradiction. Look! I have been through this. Thank you for your contribution, that was very important. You see, when I had my problem with sexuality – it is in my book, but I tried to be as discreet as possible. (*Everyone has a good laugh.*) – yes, I was in the hands of a superhuman power. I had the feeling that I was a straw in the ocean ... I was really helpless; I could not do anything. All I could do was to somehow hold onto life in order not to go crazy. If I had not had such a great teacher, I would have gone crazy.

This power is superhuman. As you have said, we absolutely cannot overcome it with discipline. And that is why we must become disciplined! (*Everyone laughs - can only laugh - at this!*) You see, we mystics have a terrible problem. I can see this so very clearly, but I am unable to explain it to you. Yes, please. Perhaps someone can help he.

(Comment: I also had the same problem with what you said. For myself, I can only partly resolve this problem by not relying on my own personal discipline, but that while this overwhelming power is present in me, by referring to the discipline of God. So when I develop discipline, it does not only work in me as my small self; but also, when I feel overcome with this greater power, that I am able to connect with the Divine discipline; then this divine discipline balances this divine power and I am able to go on. If I myself wanted to control it, I could not do it. Then I would be the loser, and I would fail. I can only connect myself, again and again, with this higher discipline, through my personal discipline.)

Yes, you see, that is why teachers or those who have created or written of Yoga give us these practices that have nothing to do with the small self. What you have said is quite correct. As my small self, I am helpless before this power; I am completely at its mercy. But when I am united with That – If I am able to, so to speak, go beyond myself, then I can deal with this power. It does not happen right away; it is a slow process. I have been working at it for twenty-five years, and I am not yet finished with it. It goes slowly. But the power is unbelievable.

(Question: I think that perhaps there is a misunderstanding about this word discipline; that it does not mean that one simply cuts off sexuality, rather that one needs discipline to do one's meditations and then the other things work by themselves.)

Yes, you have put that very well. You have really got it. When we meditate and practice discipline in these areas, then the other aspects develop on their own. You see, meditation is connected with the higher self. So then there is not at all a contradiction between the need for surrender and discipline.

(Question: I feel completely at the mercy of this power, and at the same time I have this wish, this longing, to be connected with God. I would say that my possibility to do that is if I meditate so that I can hear my own inner voice, and to listen to what it says to me. And this is certainly not my voice. Perhaps I could say that it is an inner voice. At least, that is the way I perceive it.)

That is also an answer. She has been overwhelmed by this power, but she listens to an inner voice. But I believe ... you see, what is this inner voice? To really be able to understand this inner voice, one must already be some steps along the path of spiritual development. One must have already reached a level of Yogic evolution. In the beginning, it is terribly difficult to know if it is the voice of the small self, or if it is the voice of the soul. The highest goal of every Yoga, of every path, is to live a guided life; and by that I mean led by the higher self ... or by a teacher, because the teacher and the higher self are one and the same. According to the Yoga books, at the end of the training the higher self of the disciple and the higher self of the teacher are one. So one could say 'the voice of my teacher' and 'the voice of my own higher self' are the same.

(Question: One says that creation was done from the greatest love, and it is taught and probably felt that humans were created as the crown of creation and in the image of God. Why, then, is the way to God only through suffering, through the mystery of suffering?)

That is the mystery of suffering. Why must people suffer? Why do we forget God when we are happy; and why is it that it is only when we suffer that we remember our God? Why do we suffer in what we call the yo-yo syndrome? The bliss of meditation is so wonderful – and then, "God does not exist, and I cannot pray, I feel naked and it is all terrible ..." Why do we have to go through all of that?

He blinds us with His wonderful creation. In the Koran, it is said, "You take me by my forehead and lead me into temptation." And one prays "Lead me not into temptation." Is it possible that God leads you into temptation? Yes! He does lead you into temptation. And how! With his wonderful creation! And look how successful he has been! We have even forgotten Him! Yes, here is a great wonder. You see, look how beautiful life is. We are the crown of creation, and everything is there for us: jewels, riches, the sky, the trees; all of nature is for us: love, men and women. It is all so wonderful!

I always say that the devil is very useful – if we are able to overcome him. And what, after all, is the devil? It is the small self, the ego. We have to suffer because we have this ego that loves all of the things of the world so very much!

(Question: This word 'only' disturbs me. I do not think that we experience God only through suffering. It is only when we forget to remember him in joy and happiness that suffering comes to us to remind us. But if we can also experience Him in joy and bliss, then suffering is not necessary to remind us.)

Bravo!! Bravo! That is very good. That is really true, intellectual, and to the point. (*Laughter and a sense of relief in the audience ...*)

(Comment: Yes, then one can be incredibly involved with joy, and one need not remember God through suffering; but those people who experience God in ecstasy must somehow experience this suffering anyway. I do not know of any way that goes only by the way of joy, not exclusively by the way of joy. I do not mean one needs to proceed only through suffering; but that one cannot proceed exclusively through joy. The entire process of development is connected with suffering; the whole of creation is bound together with suffering.)

Yes, the whole of creation is connected with suffering because it is limited. Look, I can personally say that after a wonderful night of love with the beloved – it works exactly as it does on the human level – the next day there is a sort of depression. One suffers. I find myself once again in this world, and that alone is such a limitation; and there, there was such bliss. I believe that one suffers because of the limitation itself; one suffers just by being limited by a physical body. So I would say that you cannot reach truth through joy alone. And you cannot do it without any suffering. But both statements are correct, it depends on your perspective. When you are on such a high Yogic level that you are able to see above the material world, then you can avoid suffering; but as long as we are afflicted by our egos, as long as our egos sit on us and hide in every corner, then I believe that suffering will always be there.

The whole of creation is suffering. To bear children is suffering, and it is a beautiful thing to have children. Pain is everywhere, and it is very cleansing. Pain is necessary. How would we know what bliss is if we had never experienced pain? How would we know what day is if there were no night? I think that opposites are unavoidable in this created world. (Comment:) Yes, the world only exists through opposites. How could a flower be red if there were not other colors? How would I know bliss if I did not know sadness, or virtue if there was no vice? And it is all one; the greatest vice and the greatest virtue are two sides of the same thing. And that is philosophically quite correct. You see, everything exists according to the way you perceive it. If I would kill you today, I would go to prison, perhaps for my entire life; but if I kill someone in a war, that is perfectly OK. Then you get a medal. Yes, you have a question?

(Question: Concerning suffering, that doesn't only apply to the state of a Yogi, does it?)

No. Everyone must suffer.

(Comment: But the suffering does not stay. One goal of the soul is unity with God, and once I have achieved that, then there can no longer be suffering.)

No. There is no suffering on the spiritual level of the soul, but when one is in one's body there is always a great deal of suffering. The body is always a great limitation. One day, Gururji said to me, "The great beings always die from very painful illnesses." There was Sri Rama Krishna and Ramana Maharshi. One day I complained that I had experienced such strong vibrations that my body had suffered, and that I could hardly breathe. He looked at me with such compassion, and said, "Yes, yes; but that is nothing. When you realize God, then you will experience vibrations that you will not be able to endure." This body is an unbelievable instrument and it is very efficient, but it was really not created for these terrible vibrations. Even in a quite common state of deep meditation, the body becomes cold and stiff.

Imagine returning to this cold, stiff body. Everything you do is with trembling knees. You creep into the kitchen to make some hot tea, so that you somehow know that you are still alive. The physical body is a terrible limitation. I know that my teacher is much more powerful since his death – much more powerful. Now he is spirit, and that is much easier; but before, when he was in his physical body, he too was very limited. Really, we can only experience the highest state of bliss after we are dead. One cannot experience Nirvana while one is still in the physical body. One can have some small experience of it, perhaps an idea of what it is like. It is as Saint Paul said, "To see as in a mirror darkly." It is never really clear. Is there another question?

(Comment: You have, I believe, once said that even God suffers. So then we should not imagine the realm of God as radiant, or as paradise, or as deliverance, or as light. Perhaps it is not so very different from here. You have said that God also longs for us, that he cries our tears, and that He experiences our pain.)

God longs for us, cries with our tears; he shares our pain and laughter. God realizes Himself in people. God is here, in nature, in every atom. When a tile falls from a roof and smashes one of my toes, it is not only my toe that feels smashed. My whole body feels it. "God suffers with us," according to Teilhard de Chardin, and He realizes Himself in humans. We Sufis believe, as I have already said, that God is not only a ray of bliss that exists somewhere else. He is also that; but he is also in our hearts. God is you and I, the cats and the spiders, and the leaves on the trees. He is everything. And when you feel love for the beloved, you love everything.

This love for God is a very, I would say, interesting love, because it is so human, it is so tender: like the love one might have for the person you most love. It is a tenderness towards animals, towards children; even a tenderness towards yourself. Everything is included. And this tenderness towards yourself is not a kind of egoism with which you massage your ego and dress yourself in white and imagine yourself to be great. No. It is a kind of unity that is very difficult to describe to someone who has not experienced it.

Yes, you are quite right. Reality is here, and also there; it is both. And self-knowledge, self-realization, and the realization of God are one and the same thing. In the end, we cannot realize anything other than our own selves, in God.

I think I gave the example yesterday of a young man and his longing. He told me that when he was with a young woman sexually, that he had such a terrible longing to unite with her completely, in the deepest sense. And I thought, "You poor man, you will never be able to do that. You can only unite with yourself." Everyone who experiences deep meditation knows that it is only possible to unite with oneself. It is a closed circle, because the Self is itself God. And when one is united with That, one understands everything, and one knows everything, and one does not need anything else. And then you will keep silent about it, because you will not be able to describe or explain it.

Because there the mind is nowhere, and the mind says 'the emptiness' or 'the nothingness'. It is just the opposite of nothing! This 'nothingness' is the fullness; this 'nothingness' is everything. It is a 'nothingness' for the mind because the mind sinks and disappears into it; it is afraid, and cannot understand at all. It sweats! The mind can also sweat! It sweats out of despair.

Please, we still have a little time, perhaps twenty minutes. Are there any other questions? Yes?

(Question: How can one explain that God has created suffering, when He himself suffers from this. Is it possible to understand that he thus becomes, somehow, greater or more through it?)

How can we say that God created the world, when He himself suffers from it? Look at the depth of this question! He created the world, and He is a part of the world. I cannot explain it better than to quote from the Upanishads, "After having created the world, I am." This is the absolute aspect of God; and He has both of these aspects. That is the mystery that one cannot explain. I believe that no one could explain it, and certainly not you or I. But, perhaps one can explain it a little.

You see, the Sufis say that He, the perfect absolute, but indefinite, wanted to have the experience of being specialized. He wanted the experience of full and clear consciousness. One says that if He is perfect, then He would have no need for a clear, more precise consciousness, but that is the question of what one understands by perfection. He wanted to see His creation ... with more definition. ... I have an example that I always use. It is a story that I have used in almost every lecture I have given, and it is a true story.

When I lived in Italy I knew a man, a scientist, who had studied a particular beetle. Actually, he didn't study the whole beetle, but just one foot of this beetle. The male of this beetle used this foot to hold the female during mating. And this man had specialized in these beetles to such a degree that no one knew more about them than he did. And God created us so that he could know the world in such a precise and absolute way, through all of us; so that He would know everything in a way that no one can know it. Perhaps that is the best possible example, but I do not know if that is clear to you.

(Question: I have a question that is for me almost a negative question. It seems to me that since the time that God gave humans the freedom to decide to be for Him or against Him, there is always more and more trouble in the world. Is it possible that God might find this experiment to be a failure? Crudely said, could we blow ourselves up? [Someone else slips a comment in: That wouldn't mean it failed!])

No, I believe that if we blew ourselves up – you see, we Sufis say that nothing can happen in the world without the will of God. So if we blow ourselves up, then it is OK. There have been so many civilizations that have disappeared. The Lamorian civilization disappeared through fire, and the Atlantian civilization was destroyed by water. There are prophecies, in Nostradamus and others, that this civilization will be destroyed by fire. Yes, we could easily blow ourselves up. And it would not be important. Then another civilization would appear. Civilizations have sprung up and disappeared for thousands of years. People here in Germany are very concerned about the destruction of the environment. In England they do not speak of it so much, even though the air gets much worse and the climate changes.

People here speak a great deal about the accident in Chernobyl. (*This was just after the massive leakage of nuclear material there.*) But I said, "What is the point of speaking about such things." If you want to protest, then go to where you can protest. Go either to the politicians or the people who are responsible. I find it childish that I should speak about such things. I said that in Frankfurt, and I got quite angry; and it has come up again here in Berlin. In Frankfurt, they insisted that I must speak about this. Then I said, "Look, philosophically, if I have a thought, I make a channel – a thought channel in the material of thoughts. Now, the next time such a thought appears, it is much easier for this thought to flow through this channel. It is the law of nature. We make these channels, and think about these things again and again; and there is absolutely nothing we can actually do about them. It is stupid! Go and protest, but not here. I have nothing to do with it.

Look, this is the will of God, and protesting will not help. You see, mystics see the world quite differently from the average human. For us, life is surrender; the 'non plus ultra' (*Latin: Nothing above it, the highest point*) of spiritual life is surrender. You cannot have spiritual experiences until you are completely surrendered to the will of God. And if you are surrendered, then there is no barrier. While you are working towards surrender, with practices and discipline, it is the most difficult thing you can do, because the ego will not surrender easily. But once you have surrendered, then everything is easy. Whatever happens is Thy will, and so it is all just OK. When I encounter something, I look to see how I can best muddle through it; but above all, I am surrendered to His will.

I believe that each such event, like Chernobyl, is a blessing in disguise. Since Chernobyl, the entire world has become very attentive and aware of just how dangerous these things are. Yes, they see how much they are playing with fire. Before they were not nearly so conscious. But now! Even in England! Because of this accident, they have begun to tell about all of the other accidents that have happened over the last years. All of the newspapers are full of such reports, and we had never heard about any of it until now! So you see, it is really a blessing that this has happened. Yes?

(Question: This has now become rather unclear to me. Surrender means to allow everything to happen, even what we consider to be evil. That would include not to hinder murder or mass murder or war.)

I would like to answer with a quotation from Lord Buddha. You see, these are terribly deep questions. Someone said to Lord Buddha, "Why should I help the starving children in Bihar? If they

have been born in Bihar, then it is their Karma that they should die of hunger.” And Lord Buddha replied, “How do you know that it is not your Karma to save them?” If we can help, then we must help. That is the divine within us. There are these things that happen, and they come from God. But your reaction to these events is your own Karma. You see how terribly difficult all of this is to explain. One must speak in paradoxes. And it is up to us to make sense of this. For example, what is good for you may not be good for me at all; but for you it may be quite correct according to your own conscience. So if your conscience says that you must go and kill people, OK. The world will probably judge you badly; yet if it happens in war, then the world will think that it is wonderful. But then there are also pacifists who say, “I will not do that!” You see, this is where free will plays its part, and that is also divine. So where are we then? We are nowhere in this world. We have no place to stand.

Real, absolute truth does not exist in this world. As Einstein said, it is all relative. Absolute truth is only to be found in deep meditation. And when you are there in those depths, and experience this absolute truth, you cannot bring it back here with you; there are no words to express it. Truth does not even exist here; here it is completely untrue. You can experience this ‘one and absolute’ truth in deep meditation, but it does not function here, on this level of reality. That is true. You cannot even compare these levels. You see, we have reached such a depth in speaking about this topic that we cannot go any further. It is similar to the scientist. They have never seen an atom, they can only calculate how it behaves; and they really do calculate it very well. They can describe how atoms and electrons and all of the other particles behave, but they have never seen them. They speak of astronomical black holes, but they do not really know what they are. And they say, “There is a power there that we do not understand, it must be God.”

We are playing with concepts and ideas, and we sit here without having any real explanation. But even if I only know very little, and have just touched something with the tips of my fingers, still I do see something of what is really there; it is only that I cannot communicate it to you. Guruji said, “The Brahma Vidya, the highest knowledge of Brahma, is infinite, and a thousand years are not enough to learn it.” We are already very old, or we would not be here together today. We have already been here for thousands of years, and we will be here for thousands of years more. And it will still not be enough. But in each life we come a tiny bit nearer. And it is the whole of humanity that wants this truth, not only you or I. It is just that we have this longing more consciously. If that were not true, we would not be here today; then we would be happy with the everyday world.

(There is then a lively discussion about how one might translate ‘everyday’ into German, then how one might translate ‘average’, and finally ‘race’ as in human race – in German it is too close to racist – Suggestions are flying from everywhere, but Mrs. Tweedie steers through the chaos determined to find reasonable words...)
Yes?

(Question: Yes, I have a question on quite a different theme. It is about the power of Kundalini. You have said that it was very terrible for you when it awakened, and you needed your teacher to survive it.) In my case my teacher awakened it. (Q: Yes, but you did it with him. He was there.) You must not forget that my teacher was dying, and we did not have very much time; so mine was a rather special case. (Q: I want to know what would happen if this awakening happened to me and I did not have a teacher.) In your case, it will happen slowly, if you do this meditation. It will take twenty years. *[Shocked laughter... Then the woman continues:]* I wanted to know, because in your case it was so difficult.)

Yes, for me it was sudden because my teacher used his Yogic power to awaken the Kundalini and he left it in my lower chakras, and I almost went crazy. Usually it is a very slow process in which sexuality is included. The sexual energy rises to a higher and higher level, and gradually the sexual energy and the other aspects of the power of Kundalini are unified. Even after it rises to the heart chakra, you can still be very happily married, and still be with a partner. One can have the most profound love, but that is already at a higher level. And your sexuality will also be brought to a higher level. Then it will no longer be connected with animal sexuality. And this shift of level is what the Tantra Yogis do right from the beginning; they are trained in that way. I was recently in Switzerland, and the

Dalai Lama was there. The Buddhism of the Dalai Lama is really Tantra Yoga. Tantra Yoga uses sex in its practices, but they integrate it in another way. It is a different method. Yes?

(Comment: I would like to quote a Sufi teacher, the father of Vilayat Khan, Inayat Khan, "There is only one teacher, and that is God within you. And if you are following a spiritual path and have no teacher, then you do not need one; then God is your teacher.)

Yes, that is correct; that is lovely. That is completely Sufi. Yes. One more question.

(Question: You have spoken about how Kundalini awakens slowly with sexuality, and how they rise together through this process. Is this Kundalini power bound to sexual energy? If sexuality is not lived for some years, which sometimes happens, is the development of the Kundalini power dependent on the sexual energy, or can it progress spiritually without it.)

I think that sexuality is always there in a latent form, whether it is expressed or not. You see, every creative act is sexuality in disguise: music, painting, everything. I believe that sexuality is always there, as long as there is a physical body, even in plants. Whether it is expressed in sexual union or not, it is still there in the cells. Does that answer your question? *(It does.)* OK. I think that we will now have our lunch break.

(The lunch break begins.)

The Lectures of Irina Tweedie

The Power of Kundalini **Part 2**

Kundalini Rising **The Role of the Chakras**

Based on a series of Lectures given
in Berlin in June, 1986

Now, one says that the Kundalini power remains sleeping at the base of the spine until the right time comes for its development. We should consider that the spine is the most important component in the evolution of the reptilian brain system. Kundalini develops in seven stages – now, I am repeating what is to be found in books on yoga – these stages can be represented as points that lie along the spine and in the head, with the highest point at the crown of the head. The development of Kundalini includes the reconstruction of our entire brain system. It is a complete and fundamental reconstruction, and follows – according to the teachings of Yoga – the same evolutionary steps as were followed during the biological development, but leads us away from the physical and biological orientation. It leads us away from the physical, and along the spine through what one calls the chakras.

The chakras are centers of energy that reach from the lowest physical energy to the highest level of consciousness, the union with the Self. The chakras are subtle centers that correspond to physical nerve centers in the spine. These nerve centers guide and control the different areas of the body. The chakras, on the other hand, have sprung up on the ladder of our spiritual development. They are subtle systems within the body, and correspond to physical parts, but they are not actually physical. Each chakra is like an electrical resistance which must be, as if broken through and overcome for Kundalini to bring us to the next level. This happens when the outward manifestation of the subtle energy of each level is completely developed. It cannot proceed upwards to the next step until the subtle energy of the current chakra is completely developed. When the lowest level is completely developed, then the next can begin to develop.

Under ideal conditions, and by that I mean with the proper integration and guidance, the chakras unfold in sequence, beginning from the base of the spine. Of course, that is when one has a teacher. We know that after childhood there are further changes in the brain. And these changes correspond to an unfolding of the chakras, in an ascending order, at a rhythm of three to four years for each one; just as we find in the physical development of the child. This again is according to Yoga philosophy. According to this philosophy, each chakra takes three to four years to develop. The natural sequence of the chakras – from the base of the spine to the crown of the head – and the power of Kundalini that we use to climb up these chakras, form the plan of our post-biological development. The chakras are connected with one another, at the etheric level, in the form of a chain; just as the vertebrae are connected to each other in the biological development.

Theoretically, it is like this: When a person has achieved the full functioning of one stage of development, then the accumulated energy breaks through that stage, and the person is raised to the next level of their development; they are led to the level of the next chakra. Just as the bodily

developments occur through provisional connections both forwards and backwards, each chakra further activates the preceding one and prepares, at the same time, for the opening of the next. So it works a little with the preceding chakra, and then moves forward. In reality however, and above all when the reawakening of the Kundalini power occurs later in life, these openings of the chakras often occur rather chaotically. There may be a back and forth flow of the developing energy, or it is possible that every center may work at the same time.

Now, Kundalini is the subtle corollary of the same intelligent motive force that works in us from the time of our physical birth. Just as there is a plan within our physical body that carries out our physical development, so our etheric body carries the plan for our spiritual development. And, just as the first bodily Shakti is formed through the interaction with the mother, in a similar way Kundalini can only develop when it is awakened through a special stimulation and then directed in an appropriate way.

It can also happen that Kundalini awakens in life, as if by chance. That can happen. I saw it happen in India when someone fell from a twelve foot ladder. The Kundalini power awakened by itself, and the man went completely crazy. But a Yogi from the Shivananda Ashram was able to heal him. He gave the man practices, and after this man did them, he was quite OK again; he was no longer insane. So that was not real insanity; it was a Kundalini experience. There are probably very many people in our hospitals who are not at all crazy, but are only suffering from the effects of Kundalini. I believe that is really true.

When I was in India in nineteen fifty-nine or sixty, before I met my teacher, I was in Benares, which is now called Varanasi, and I met an Indian doctor and we became friends. He told me that he had traveled to Europe and that he had visited mental hospitals, and that he had found that many of the mentally disturbed people were not suffering from schizophrenia or any other mental illness, but were cases of the effects of Kundalini. He told the doctors that he could help these people, that he was a Yogi and knew how to heal them. But of course, they didn't take him seriously, and so he was not able to help these people. I asked this man, "What do you think will happen to those people if you cannot help them? How does that work?" He said, "Aha! That means that their Karma is to remain insane. I had no possibility to help them. If it had been here in India, I could have helped them. I have helped many people in this way." So you see, the Karma was such that they could not be helped. But we do not know how Karma works.

When you see a situation where someone really needs your help, and you are able to give it – it doesn't matter in what way you can help, it might be with money or with good advice – you must always do it, because perhaps the Karma of this person is such that only you can help them. Buddha said that if you see a situation in which you can help, then you should, you must help. You see, one must always help. There is only one problem. I have had the experience that one tries to help people and one does not help at all. That is especially a problem if you help them with money. Sometimes you support their helplessness and sometimes their laziness. One must look twice at who and when one helps in this way.

I know someone who sent packages of clothing to Poland because at that time the Poles had very little, and after they had been doing that for some time they got a letter that the daughter of the people she was sending these things to was getting married, and they wanted a gold bracelet or a gold chain. My friend came to me and said, "Look, I send them packages with clothing and now they want gold from me!" I told her, "No! I do not believe that it is at all necessary! The people would then become quite greedy. They already think that you are wealthy." I think that in that case it was not right to send them these gifts. I do not know if she sent anything or not, because I wasn't much involved in it, but I certainly would not have sent it. If it concerns necessities, then yes; but these were luxury items that were not at all necessary. One can easily live without such things. One must be very very careful in such situations.

For example, a reliable source told me that Bob Geldorf collected a great deal of money for Ethiopia (*This was during a severe famine there.*) The man who told me this was in an organization called 'Swiss Aid', and he said that the aid ships did arrive in Ethiopia, but that the Ethiopian government sent

them away immediately, in order to exchange the aid for weapons from Russia. Look at that! Such things really happen. Look, I personally often gave money to Oxfam, which is a major English charity. Then, twelve years ago, I was in Birmingham and I saw that a huge building had recently been constructed. I asked if they were new apartments. But I was told, “No, it is an office building for Oxfam; they have so many employees that they need it.” And he told me how much it had cost. That really made me think. I asked, “How much of the money that we give to Oxfam actually gets to the poor?” He said, “About forty five percent is used to help; and the rest is used to pay for personnel and transport and so forth.”

Well, really I do not know about these things, but that does not seem right to me. When I give money to the poor, then I want all of that money to go to the poor, and not to pay people salaries or to construct new buildings. That is my personal opinion, and so I have not given any more money to them. But this is only my personal decision. If other people want to give them money, that is up to them. People have told me that the people who do such work must also live, and cannot work for nothing. Perhaps. But I also know people who work for nothing in Ashrams in India, and also in London. And I find that very good. When you really give your heart to work for the poor, that is the most important. But personally, I do not find it right when it depends so much on payment, and when so small a part really gets to the poor. Perhaps people will tell me that I am wrong. OK, that is my opinion.

So I have said that Kundalini is the subtle corollary of the same intelligent driving force – why have I emphasized the word intelligent? You see, Kundalini is connected with Prana, with this subtle energy that comes from the level of the absolute and interpenetrates everything here in the world. Every atom, everything in this world is interpenetrated with Prana, with this energy of God. It is an intelligent power. I have seen this intelligence of Prana in my own body. I described it quite precisely in my book, so I will not go into it here, but whenever I had some pain, I would see how the Prana went quickly to it in order to repair the damage. When we are ill, it works in the same way. The Tibetans heal themselves with this power by sending it, quite consciously, to where it is needed.

This energy is really quite remarkably intelligent, and quite astonishing. It does its work as if by itself. Of course, I believe that it does do it by itself; at least it appears that way.

So, if Kundalini is awakened by appropriate stimulation and then afterwards is properly directed, it will rise upwards through the chakras. That is why, according to the Sufis, a personal teacher is necessary: one who himself has had the opportunity to develop his Kundalini with the help of an experienced guide. If this energy is awakened without the proper guidance: by chance, as I have said can sometimes happen, or if there is a lack of support through appropriate practices, or if there is not a role model that one can follow, then this power can be destructive, as we know from recent medical research. In the Gnostic scriptures, it is said, “If that which is within you is brought out, it will redeem you; but if it is not brought out, it will destroy you.” One seldom finds clear statements in the Gnostic scriptures. They give hints, and as you see, this is a hint. If we do not know the subject, then we could not understand anything from this quotation.

If this power is not directed, or if it is directed by a teacher who himself was misguided – that is important – then it can cause a great deal of sorrow. Lee Sanella discovered that certain psychological and biological disorientations arise from undirected Kundalini. And I have already given this example of the Indian doctor who had seen so many mentally disturbed people who were not really insane, but who were Kundalini cases. Without a stimulating role model, this energy works chaotically; the circulation, the interchange between stimulus and response remains incomplete, and the energy brings the nervous system into a state of severe imbalance. Each step in this development is a part of our post-biological unfoldment, and we are completely dependent on our role-models. The known formula is still valid: inner plan plus an outer model results in a smoothly functioning process.

Now I will give you the most simple and common descriptions of the seven chakras, in the hope that it might be of some use to you. We speak of seven chakras: the physical chakra, the sex chakra, the will-power chakra, the feeling chakra, the space-time chakra, the intelligence chakra and the chakra of realization. Even Carl Jung spoke about the chakras. He once gave a very interesting seminar in

Switzerland about the chakras, but it was completely psychological and is not related to our theme here.

Now. These subtle points of energy, these chakras, are positioned in our bodies along the spine as follows: The physical chakra is at the base of the spine. The sexual chakra is immediately above the genital organs. The will power chakra is just below the naval. The feeling chakra is on the right side of the physical heart. The space and time chakra is at the base of the throat. The intelligence chakra is between the eyebrows. And the realization chakra, the chakra of enlightenment in its full maturity, is at the crown of the head.

Now, the fifth Chakra, the one in the throat, is really the chakra through which most women work. It is called the feminine chakra. It is here that we women experience union with the beloved, and this chakra has a particularly feminine aspect. The form of this chakra is a five pointed star, and the color is a very light silver blue. We women experience truth here, but men usually experience it in the intelligence chakra. No one knows anything about the realization chakra; even Jung said that on this level of evolution, humanity cannot yet know anything about it. Some people have reached that state – my teacher certainly did – but that is already divinity.

The first two chakras, the physical and sexual chakras, are oriented to the body, and developed in conjunction with the reptilian brain. The reptilian brain was the first stage in the evolution of our brain, and so it is the oldest part; and these two chakras are carried into our consciousness through the reptilian part of our brain. The next two, the will power and feeling chakras, are the relationship chakras, and are perceived through our mammal brain. The next two, the chakra of space time and form, and the intelligence chakra, are related to intellect and intelligence, and are transmitted by the most recent, youngest part of our brain. The last chakra, the chakra of realization, remains for itself alone. It does not correspond to any particular part of the brain. In fact, one must break through the whole physical system and leave the biological level to achieve access to this last stage. And as I said, none of us has ever been there. I cannot say no one, but I believe that the normal understanding is inadequate to deal with that level.

So. What does Kundalini actually do? It rises from the physical chakra when the development of this chakra is completed; that means, in general, during puberty, and sometimes a little before that. The physical chakra actually represents the total biological development of the human in his first fifteen years, and that is for everyone. Kundalini, and its twin, sexuality, wait for the completion of this bodily phase before they begin to function. When Kundalini separates itself from the physical chakra, it animates and quickens the second chakra, the sexual chakra. This also, as we spoke of earlier, strengthens the activity of the physical chakra from above to below; so these two chakras reinforce each other. It is a sort of back and forth flow of energy; it flows back and forth and activates both chakras: the physical chakra functions as a support system for sexuality, and the sexual chakra supports the further development of Kundalini. I hope that this is quite clear. The physical chakra supports the sexual chakra, and the sexual chakra helps Kundalini to take another step in its spiritual development. When the Kundalini energy begins to rise further, the sexual chakra provides the support it needs to proceed. And thereafter these first two chakras continue to support the rising of the sexual and Kundalini energies.

(Question: *Inaudible*.) There is a hot current and the cool current. Kundalini is always flowing in this way, and it is quite fascinating to see. But one only sees it in Yogic states, and never with the physical eyes.

Now, when the sexual energy awakens, it is linked to the will. It is very closely linked with the will, with the third chakra. And the will, the third chakra, also has a stimulating backwards working effect on sexuality. You see, it goes forward, and also backwards; always back and forth. I hope that this is quite understandable. Then will power and desire bring the forth chakra, the feeling chakra into play. This central chakra, the heart chakra, is literally the heart of our spiritual system. It is really the center of our spiritual system; just as the connection between the physical heart and our middle brain was the center piece of our biological development.

Our teacher said, “I do not concern myself with any other chakra. I develop only the heart chakra, ...” and it takes care of the rest. We had someone from Turkey in the group who was very familiar with the old Sufi scriptures in their original language. After he had read the part in my book where my teacher said that he only activates the heart chakra, he said to me, “You know Mrs. Tweedie, there are points in the heart chakra that correspond to every chakra in the body. So when your teacher activated your heart chakra, he automatically activated all the other chakras. Each of these points that correspond to the other chakras would also be kindled, and all of the other chakras would be awakened together.” Our teacher also told us something else that you may find interesting. He said, “I have discovered two chakras in the area of the shoulder blades that are connected with the heart, and I work a great deal with these chakras.”

That started me thinking. In former times they always put wings on the angels. You see, wherever there is a chakra, there is a current of energy, and perhaps a clairvoyant painter had seen the flow of this current of energy from these points, and had interpreted it as the wings of angels. It is an interesting thought, but it is my thought and you do not need to accept it; but it is possible. Because the Saints of Love – the Christian Saints are all Saints of Love; they are all connected with the heart – would certainly have these currents. And these currents could look like wings. Guruji discovered these chakras, but that is not to say that others did not also discover them. Perhaps if we follow this path – this is a nice thing to think about – that others might portray us as angels. This idea of the wings is a lovely thought. I am not really certain about it, but I think it may be true.

The power of the heart chakra radiates outwards in both directions along the spine. It radiates upwards to the higher chakras, so that we can reach ultimate maturity – so that we can grow up completely as humans and as higher humans, and by that I mean as spiritual beings. That is what I see as our potential. The heart also radiates downwards to the lower chakras, in order to connect and unite every aspect of our physical life. So you see, spiritual life begins, as I see it, where the process of individuation of Carl Jung ends. The process of individuation is a psychological process, and has nothing to do with spirituality. Through individuation, we become mature, sensible human beings that really live this life: we marry, have children, and act responsibly; and we are good citizens. But the spiritual process is a step beyond that. That is the way I see it. It is the continuation of the process of individuation that goes beyond individuation.

So this energy flows upwards to reach ultimate maturity, and downwards to the lower chakras to connect and unite all of the aspects of our physical life. That applies to the relationships between husband and wife, and connections with family, society, and so forth; that is, to the normal life in this world. The heart chakra is the center of relationships and it functions to coordinate, balance, and unite the first three post-biological levels, and gives them a meaningful coherence. It is in this way that the ‘I’, the ego, is prepared for its further development, and is able to grow completely out of its biological conditioning.

You see, we say that we must somehow leave our ego behind us or that we must overcome it, but in fact that is not quite correct. It is just that we do not have words to express it. The ego can never be overcome. The ego remains, it is only that it is no longer the boss. It becomes a servant. Every human, including my teacher, has an ego; but for my teacher, this ego was somehow in the background. Once the real ‘I’, which is the soul, has begun to function, the ego has nothing to say about it. The ‘I’, the greater ‘I’, commands, and the ego obeys. That is really what is meant when one says that one must get rid of the ego. It is not really gotten rid of. Psychologically, you cannot get rid of your ego. You cannot get rid of anything.

I cannot say that I renounce life, or that I give up this or that. If you renounce something and you regret it, then you have not really renounced it. Then it goes into the unconscious and becomes a terrible problem. Every psychologist knows about that. The real renunciation is when the things fall away by themselves; when things are no longer important because their worth for you has changed; that is the real renunciation. In such a case, you have gotten something more important, and the old thing is no longer important. Why does one say, “From those who have made the journey, no news

returns.”? It is not because one has had so many secret experiences and that one cannot share them, it is simply that there is nothing more to say.

After you have made this journey, this life here is not worth so much; that means that it has worth only insofar that we do our duty, that we live as respectable human beings, and that we help others. Once one has touched the truth, one has no other desire than to tell others where they can find the truth and how they can arrive there. But what one has actually experienced ... there ... somewhere, is so deep and so personal ... It is the connection with the Beloved, and what can one say about such intimate things? Nothing! There is simply nothing to say, because one has been with the Beloved. *(Just at this moment, a small bird begins to sing just outside of a window.)* The little bird agrees!

Was that clear? I am worried that it was not completely clear. What I said was a bit technical. But we will continue. Perhaps it will become clearer.

Now, if we replace the word sexual with the word sensual in describing the second chakra, then we have described, in the development of these first two chakras, the levels of development of the intelligence of the child from his birth until his adolescence. The chakras correspond exactly to the development stages of the child. Each stage is, in its turn, the foundation for the development of its corresponding chakra. The total physical development, which is carried out according to our biological plan in the first fifteen years of our life, is only the vehicle, the instrument, and the foundation for a much more powerful and more open development which Kundalini holds in readiness for us. The development stages of the child until it reaches puberty can be divided into three stages: physical, emotional, and intellectual. They stand, as I have said, in relationship to our threefold brain system. Kundalini has the job to lead us further, and to bring us up above the level of the brain oriented mind; that means, above its physically oriented form, as it has developed in the child. And, of course, children are very physically oriented. But Kundalini must use the mind of a fully developed brain to transcend this level. That means that one must be mature, grown up.

The reason that humans have a much stronger sex drive than other beings is that sexuality has a twofold role in our lives. It functions on the level of the physical, and it motivates and inspires us at that level; but it is also the support of our spiritual development. Sexuality can be used for procreation and pleasure, but if spiritual life is to develop, the sexual energy must be made available to, and used by the Kundalini energy. Without sexuality, without well-developed sexuality, spiritual life is not possible. As our teacher said, “An impotent human cannot experience God.” And this is the reason: we need this energy – we need all of our energy! We cannot do it with only one part of Kundalini, we need both parts. The tongue can no longer be forked; it must be united, like an arrow.

The sexual energy must function, not only through Kundalini, but it must also function the way Kundalini functions. Sexual energy must no longer be sexual, rather it must become spiritual, and actually function the way Kundalini does. So. The physical pattern supports the spiritual aspect when the development proceeds past the childhood stage.

You see, the Yogis say that we can experience God only when we are in a physical body. If we have not reached realization during our life or death, we must wait for another life. We will not be able to progress there, unless we have already achieved self-realization here. But once we have reached self-realization, then we will be able to proceed, even after our death. My teacher told me, “Stay with me. There, I will go on, and I will pull you with me.” So he knew that he would be able to continue after his death, and that he could also help me. But! If you die before you have reached this level, you cannot achieve realization there. To reach the truth, we need this physical body, and we need the physical energy that is connected with sexuality and sensuality. Without them, we have to wait for our next life.

Do you have any question? Yes, please.

(Question: Why then are human bodies so quickly destroyed. There are, for example, babies who die from illness; and then this development is not possible for them.)

I would say that for them this development is not necessary. You see, some very high and developed souls have only one Karma remaining, perhaps to die as a child, and they need no more than that. Or perhaps the parents need the Karma of losing a child. So these beings who have the Karma to die as children will come to the parents who need to experience the death of a child. Some die by being murdered, perhaps as children who are murdered in some terrible way. This experience was necessary for them.

Look, we choose our lives. There are times in the evolution of the soul when a particular experience is necessary. For example, about twenty years ago there were cases of deformed babies from the use of the drug Thalidomide, we call them 'Thalidomide babies'. They asked me about that in England when I (*She begins to use a German word for 'preached', and there is laughter... from Mrs. Tweedie too!*) lectured there. – I don't know why the word 'preach' came into my mind! – They asked me, "What does it mean? It is such an injustice that they are born without arms or feet." But I knew someone to whom that happened, and he was really a very charming man.

You see, these people have become quite special. They are now twenty or twenty-five years old, and they are so full of love. And I have been told that that is true of all of them, not only those that I have met. And they are completely dependent on other people. The parents love them so very much, and there is a special connection between these people. Who knows how long these souls have waited for the opportunity to have such an experience.

So to answer the original question, I think that they simply do not need this development. They have somehow already developed everything and needed this specific experience to completely resolve their Karma. Perhaps they had to starve as a small child, or to die during birth, or die before they have become conscious, as in abortion. Then it is the parents who need this experience.

(Question: And the impotent man who has no chance to come to God?)

He can do it in another life, but not in this one. That is what my teacher said. (Q: That is also a Karma?) Yes, that must also be a Karma. He made efforts, but this time he could not have experiences. His effort in this life will be written to his credit, and so it will be easier for him in his next life. Nothing is lost. It is really wonderful. God created it in such a way that no effort is ever lost.

(Question: Does that mean that no individual soul can be lost?)

It cannot. Never! I have a wonderful quotation from Werner von Braun, the rocket expert, but I have not brought it with me; I did not think I would need it. He said, roughly, 'Nothing is ever lost or destroyed in nature, it is only transformed. And so I do believe in the immortality of the soul.' The body is transformed, and the soul is transformed, but it does not disappear. Yes?

(Question: You said that our meditation activates the heart chakra, and that within the heart all of the other chakras are represented in points; including, for example, the sexual chakra. Does that mean that our meditation also works in such a way that, if I have not yet developed my sexuality fully, that the meditation will support that growth? Or does that only apply to the coordination with the other chakras?)

It refers to the coordination; (Questioner: Oh. [*The man is obviously disappointed*]) and then automatically, through the coordination, sexuality will improve. (Questioner: Oh! ... [*Followed first slowly, but increasingly, by relieved and appreciative laughter from the audience.*]) It becomes more perfect. Sexuality must also function; everything must function. (Question continues: But does that mean that sexuality must actually be awakened by something outside of meditation? ... [*More laughter*]) No! I think that that is not true. You see, when you meditate, everything in you is brought into order. No! I want to express that better: even that will be brought into order. The energy will harmonize it. That does not mean that you will become more sexual through doing meditation. No! But the sexuality becomes adapted to perfection, and so you will become more perfect. Is that now clear? (Question: Yes, but if you are, so to speak, in the old condition of impotence, would that condition too be improved? Or not?)

Probably one has to try it out. *[There is an explosion of laughter...]*) Look, really, I cannot answer this question, it is simply too difficult. Yes?

(Comment: The cause of most of that is mostly psychological.)

The woman said that if it is a psychological problem, then it is not really impotence; then it is connected with the nerves, and that will also correct itself. Yes, of course, I had not thought about the psychological level. I know someone who is impotent when he is psychologically disturbed, but that is not really impotence.

I also know a man who always tries to get seduced by women because he cannot stand to be rejected. He has such fear, that if he feels that the woman might, in some small way, reject him, he becomes physically unable to proceed. And if he cannot do anything, then of course, he is rejected. It is a vicious circle. This is a very difficult psychological situation. So to be completely secure, he always waits for a woman to seduce him. In his case, it is not very difficult, because he is a very handsome man. *(There is some very appreciative laughter from an audience of women...and Mrs. Tweedie begins to laugh so hard that she has trouble speaking.)* We have often spoken about this, he and I, and I told him that, over time, it will be OK; that he should not worry about it, and to just be practical. It is connected with his relationship to his mother. There is a 'mother problem' behind it. He is afraid of women and he does not want to be rejected; so, quite unconsciously, he plays – I can see it quite clearly – he plays in the background in such a way that the women want to seduce him. And of course, he easily gets seduced and ummm ...yes. *(Again everyone has a good laugh. The environment is very jolly...)* That will be OK with time. This is not a very serious case. Yes?

(Question: Do you think that it is possible that Kundalini can be awakened through meditations on the chakras?)

Yes. On any Yoga path that you undertake. I never say that any one path is the Kingly way to God. That is simply nonsense. Every Yoga, every religion, every spiritual practice will lead you to the truth. The proof of that is that there are very great Christian Saints, Indian Saints, and Islamic Saints. In every religion there are very great beings, both living and dead. Yes? I think that any path will lead you there, if, of course, you are honest and make an effort. If you do not actually do anything, then nothing will happen.

(Question: I find it difficult to understand when a problem or an illness is psychological and when is it Karmic.)

It is always Karmic. And doctors now say that it is always psychological. All of the doctors now say that everything is psychosomatic. I have read several articles about it, and have also heard that on the radio. And if I heard it on the radio, then it must be true! *(Laughter ...everyone agrees.)* Yes, it is always Karmic. You see, what, after all, is Karma? It is our reaction to outer circumstances. Yes! It is our own reaction. It begins with how I react to you, and in this way I create a Karma. Whether I react to you with hatred or with love or with attention, it is all Karma; and the same applies, of course, for you. So Karma is nothing other than our reaction to outer circumstances. Karma is just simply that. One can always explain things simply, but it may not be easy to understand, even if it is very simple.

(Question: You have said that the great masters have also died of serious illnesses; is that not also Karma.)

Certainly. You see, as I earlier mentioned, this body is a wonderful mechanism for this life, but when you are subjected to these vibrations that you experience as you get closer and closer to the highest truth, I can guarantee to you that you will sometimes believe that you are dying. And it is difficult to understand just how the body can endure this process. And then, as Guruji told us, "The weakest point in the body suffers." If you have some problem with your liver, then you will die of a liver disease; if you have problems with your brain, perhaps you will have a brain disease or cancer, or something else involving the brain. Ramana Maharshi died of cancer, and so did Rama Krishna. Sri Aurobindo

died of kidney failure, so that was his weak point. The weakest point in the body suffers. I had three heart attacks in the beginning of the nineteen seventies. I was sixty three, and my time had not yet come, so I am still alive.

But someone told me that I had requested – that some deeper level of my self had requested that I be allowed to live for ten more years so that I could finish my work. One can do that if one has arrived at a certain level of development. But I did not ask that for myself, I had wanted to live until my book was published in its entirety, and not only in the abridgement that had already been published. And that will happen in three months. I have the feeling that once it is published, I will be free; that I will be able to use my own will, I will be able to die when I will it – or I can withdraw into solitude. And I have this unbelievable feeling, this divine feeling of absolute freedom. The book will appear just as it is, and that is my only job in this life. It was difficult to write, and I have done it.

My teacher ordered me to write it in such a way that it would help people. Of course, I do not have any qualifications or degrees, but I can call myself a Jungian, as I have written in my book. And now this book will be published exactly as I have written it, and not abridged in any way. Just exactly as I wrote it. Only the spelling will be in American English. There are minor differences between English and American spelling that have no effect at all on the sense of the book. I wrote to the publisher asking him to leave even the punctuation exactly as it was, because someone who is very good in English had corrected it. But he wrote back that unfortunately he could not do that because, the Americans use somewhat different punctuation. They put commas in different places, for example. So I told him to go ahead, that it was not so important. He can stick his commas where he likes. (*There is a happy wave of laughter.*) But beyond that, he promised me that he wouldn't change anything. In Chasm of Fire, there was a great deal that was left out; it is only one quarter of the full book. It was two hundred and ten pages, and the complete book will be eight hundred and eighty four pages. So, it will be quite a large book. Unfortunately it will also be very expensive, but what can I do?

(Question: I would like to ask something that has always disturbed me. What can one say about the fate of the Jews? Is that a Karma that the whole people carry?)

Yes. It is the Karma of a people. We have personal Karma, or as Jung would call it: the personal unconscious. You see, the unconscious is also involved with Karma. We also have the Karma of a people or a culture, and we have the Karma of all of humanity. For example, I am Russian, but they chased my family out of Russia, and my parents had to flee. Naturally, I was quite innocent; I did not leave of my own free will, I was just thrown out. And that is why I do not take part in the Russian Karma. But I lived in Vienna and studied German there, which, of course, I forgot completely. I didn't speak any German for fifty years. You see, I am so old, that I count my life in half centuries! Then I married an Englishman, and he died and I married a second Englishman; and now my Karma is more bound up with England. Now I must share in all of these strikes that we have, and the atomic problems that we have, and the difficulties with our ...well! ... with the government; really, the problems that every people have in every land. So I must share in that Karma, and I no longer have anything to do with Russia. I can still speak Russian, but very badly; I have forgotten that too. But now, my Karma is English.

So there is the personal Karma, the folk or national Karma, and the Karma of humanity. When all of Europe goes up in smoke, OK, I will also be there. And probably all of you will be there too. (*There is some slightly worried laughter ...*) And there is nothing we can do about it. As I said to this woman in Frankfurt who had irritated me about Chernobyl, "Why do you come to me with your complaints? Go to the politicians. Complain to them; or do something! Carry flags and cry out! I cannot do anything about it." Of course, It does not help to speak about such things. We accent gloomy thinking when we make these thought channels deeper. We should think positively. We should not think negatively. Why should I think that I will die from an atomic bomb explosion? If it is my destiny, then I will die that way whether I think of it or not; and by thinking of it, I will poison my life. For me, it is not at all logical to worry about it.

We mystics are fatalists ... and optimists! I say that we will not experience atomic death, because if you look very precisely, and follow what is going on in the whole world very closely, you will see that each one is so afraid of the others that no country will begin such a thing. Of course we could die in an

accidental atomic explosion somewhere or other, or some fool might push a button and we would all go up in smoke, but I do not think that anyone will do it intentionally. The countries are too afraid of each other. It is possible that it might happen by chance, but that is Karma after all. Yes, my dear?

(Question: For me, there is the question of whether there is family Karma, of whether I am still carrying Karma from my ancestors.)

Yes. That is one hundred percent completely correct. Personal Karma, family Karma, national Karma, and the Karma of all of humanity. (Question continues: For example, if my grandfather did not realize something in his life, that it is carried on to my father and to me?)

I believe that that is quite possible. I have seen it happen too often to say that it does not happen. I do not have any proof of this, but I think that everything is Karma. That is my personal belief, and I have seen many examples of it. It is not only what has not been fully realized, or fully materialized in a life; but also vices and virtues that are carried on from one's ancestors. Psychologically, I have always found it quite a shock that when a child, let us say a girl, has a father who beats her mother, that later, without question, she will marry a man who beats her. In the last twenty years I have seen at least six or seven cases of this. It is uncanny, and if a woman has a father with a particular fault, she will always find a husband with that same fault. This 'father problem' especially concerns women, because a woman is more connected to her father; just as a man is more connected to his mother. It is almost always men who have mother problems. We women have father problems; well, most of us. Of course, there are always exceptions. But exceptions only confirm the rule.

(Question: Could you say a little more about the relationship between free will and Karma. You have explained how much depends on Karma; but then, where is free will?)

It is a conditional free will. I have repeated this example a thousand times, and it is such a good example that I will repeat it yet again. Imagine a stiff wooden frame, and within it is a canvas on which you can paint whatever you want. You can create whatever you like within this frame. Now, you cannot help that you have been born German or that you were born in a particular place, or that you had particular parents. You cannot change any of this. You will always be that person who was born in this place and went to that school, and had those parents. You can deny your parents, but they will still always be your parents. You cannot deny your children or exchange them; they will always be your children. And these things are part of the frame. But you can say that you will marry or not marry, that you will divorce, or that you will go to America to work, or that you will go to London, or stay in Germany. We have enough freedom to paint something beautiful or something terrible. But there are things from the past that have an influence: our birth, our parents, and so forth. A frame is there, and within this frame we have enough free will to have ... to create a beautiful life or a terrible life. So there is Karma and there is free will.

And there is something beyond both Karma and free will. – I will now confuse you! – There is the higher self, the soul. Do you know if it was the aspect of yourself that is ego that decided to come here today? Or if it was something deeper within you that told you that you should come? This something, perhaps a longing, does not belong to the ego; it belongs to the soul. When you do something or plan to do something, is the root of it the ego? Or is it something higher? If it is something higher, then it is the soul. Then it is actually an order. Then the person really has no more free will. You see? Then only the will of God remains. So how much free will do we really have? It is a question, and no one knows the answer.

(Question: Are there wrong decisions?)

Oh yes! Oh my God, Yes! (*Mrs. Tweedie and everyone is laughing! ...*) Question continues: But one could also say that that is Karma.) Yes, then you create a Karma. Yes, precisely, that is also Karma. When you make a wrong decision, you create a Karma. But sometimes wrong decisions, in the sense that you alter your Karma through such a decision, may have a surprising result. I have seen it in myself. I have appeared to make a mistake, and this mistake really altered my destiny for the better. If I

had not made that mistake, it would have gone rather badly for me. So there is Karma that has, in a way, helped me a little. It is such a complicated question that one cannot answer it one hundred percent.

(Comment: I think that there is something of a misunderstanding about the meaning of the word 'Karma'; that Karma is not a very fixed destiny but rather that it is what we call cause and effect. If one makes a decision, if one says 'yes' or 'no' to something, then no matter what you have decided, you must bear the consequences. But that is not a fixed destiny. And I think that if we make what we call a mistake, that it can be a very rewarding thing. Sometimes we do things, and afterwards we think that we have done very well, that it was great; and afterwards we see that it was just garbage. But I think that in the end, there are no mistakes. Whatever you do wrong or whatever you might call a mistake is actually important in this world, and we are the tool through which it happens. And in the end it is always – even though that should not be an excuse for the mistake – the will of God. Only we make these judgments and call them good, or a mistake.)

That was a very complicated question. *(Mrs. Tweedie is, for some reason, obviously not interested.)* Everything, of course, is relative. But thank you. That was a wonderful contribution. It is quite correct. Really quite correct. It is very difficult to explain such things.

Shall we continue? Or would you like a pause, or *(There is a request for a meditation.)* You would like to have a meditation. Aha! *(Laughter. Mrs. Tweedie is in a very light and happy mood.)* And there is supposed to be a pause. They say there will be no tea, but that you can buy it somewhere from a machine. It just spits it out at you; or so I've been told. So, we are in a democratic land, and I will do what you would like. *(There is a suggestions, and she accepts it)* So! we will have a half hour pause, and then continue with a half hour meditation, and then we will continue to speak together. OK! Prost!! *(To your health', usually said as a toast before drinking, but here used ironically, referring to the tea!)*

(The pause begins.....)

(End of part 2.)

The Lectures of Irina Tweedie

The Power of Kundalini Part 3

Kundalini and Sex

Based on a series of Lectures given
in Berlin in June 1986

I think that it is better with the windows closed. When they are open the sound disperses too much and you will not be able to hear me, even with the sound system.

So! First, I would like to explain our Dhyana meditation, and then we will meditate for about a half of an hour. And afterwards a woman will tell us an archetypal dream that she had, and I want all of us to share in interpreting this dream. Those who think that they can give some interpretation of the dream will stand up and say something. I think that I understand the meaning of the dream, but it would be lovely and quite interesting if we would all work on it a bit and offer our help. But first, I will speak about our meditation.

About thirty percent of the people here today do not know about our meditation. In Sanscrit it is called Dhyana; in Chinese, the same meditation is called Chan; in Japanese it is called Zen, and is a variation of the classical Zen meditation. In order to do this meditation we have to imagine three things. The first thing is that we go into the deepest depths of ourselves; and of course, that means into one's heart, into the heart chakra. That is where the deepest part of ourselves is. We look for this place in the depths of ourselves where peace and stillness and the love of God live. And this place does exist, for we are created in the image of God. I am using this word 'God' in the sense of 'the emptiness', 'the nothingness'. But for the moment, it doesn't matter what God is. We are made in His image, so we are also nothing, and also everything. And there, in this place within us, we will find peace and love and stillness.

The second image to hold is that after we have found this place, we must put ourselves in it, and rest in the love of God. We must be completely surrounded by that love, and absolutely nothing should remain outside of it, not even a hair of our being; everything is contained in it. Of course, our mind will send us thoughts; it always does. For those who like to do it – there are some who like it and have done this for years – you can imagine a projection screen on which these thoughts appear. Naturally, this is just used as a help. But however you imagine these thoughts, you grasp them and immerse them in the love in your heart. Love is much more dynamic than thought, and the thoughts must, according to your image, melt, drown, or disappear. Prana follows the higher thoughts, the wisdom of the soul, so in directing the prana in this way, in directing the flow of our inner attention, the thoughts of the mental level will really disappear. And really, that is all. At the end of this meeting I will explain this to you again, and we will again do this meditation for twenty minutes. So please. We will begin, and we will meditate for half an hour.

(The meditation begins ...and ends.)

(Question: Please, I have a question. How does it happen that – and It has happened several times – I have dreamed of you before I met you. What does that mean? It really seemed – I felt that it was a call.)

You have dreamed about me before you ever met me? Yes, you told me that in London, I remember. I can only say one thing that you already know. We meet in the night, on the level of the soul. That is our path of Yoga. Very little is said on the physical level, and very few practices are given. My teacher said, “If you give the human many practices, it will confuse him.” A few important practices are enough for the entire life, if you really do them! Usually, even when you give someone only one practice they do not do it; they forget it after a while. Imagine what happens when you give someone many practices! “Oh! It is so boring!” One is quite enough. Do this one practice for five minutes every morning and see what happens. And usually something does happen; people begin to have experiences, but that does not happen immediately.

We meet at the level of the soul, and I do not mean only those of you who do Yoga or do this meditation; every human is free in the night. It is only that most of us float around on the level of the soul; we go to have a look around, and we just float; we are spirits there. There are some people who do kinds of spiritual work in the night, but that is already at a level that is somewhat evolved. So, there is a level on which we meet one another. Everyone who does this meditation meets in the night; and after a few years, you begin to remember these meetings. There are many people in the group who can remember what happens at these meetings very well. It is not necessary to explain too much about this, but we meet in a place where one receives teaching, and where we meet the master; and also where the master unites us with him.

We do not know how long this union lasts, it could be seconds or several hours; but it is not at all necessary to know, because there, as in meditation, there is no time. Time only operates on the level of the mind. A second can be as long as an entire life, or a life can pass as if in a second. Even here it can be that way! When you are reading a book that interests you, time passes very quickly, and when it is a boring book, then the time does not pass at all!

So to have such a dream, (*She is addressing the woman who asked the question.*) you have, in some way attracted me, because the magnetism of each of us was the same, or perhaps I have attracted you because we are at the same frequency. And so you dreamed about me. It can happen when we are at the same wave-length. It is just as it is with a radio: it will receive a station when it is tuned to the corresponding frequency.

And your baby, my dear, will be a Sufi baby! We will have a baby blessing! And there will be photographs. You will get a whole album full of photographs! The last time I did one, the child was charming, and kept looking at the cakes! The baby was already several months old – we couldn't do the blessing any earlier – and it already understood what cake is. It was very interested!

So as I suggested, try to do this meditation regularly, and see if you do not make progress with it; and when we see each other the next time, you can tell me if anything has happened. And if something important has happened, then we can speak about it. You all know O., and you know the address, so you can contact us if you feel that you need to. O. has already been in London for a long time. She studies with Cecil Collins, and he is a wonderful teacher. Oh! What a man! I am a great fan of his. He is a very special person.

Now, we will continue to speak about Kundalini. We have somewhat more than an hour to spend on it, and I want to end with a twenty-minute meditation, and I want to repeat the explanation before that. Tomorrow we will do this meditation at the beginning and right at the end. We will meditate the first thing in the morning to set the proper atmosphere, and again, right at the end of the meeting. In this way, those of you who want to practice this meditation can be quite sure that you will be able to do it. That is all that I wanted to say before we begin. So, now I will continue on the theme of Kundalini. There are still many interesting things to say about it.

I think that I will begin by repeating part of where we left off, because it is important. We have a much stronger sexual drive than other beings (*It starts slowly, but then there is a lot of laughter, because Mrs. Tweedie used a slight variation on the correct German word, but one that has a very different meaning in German. She referred to a 'sex industry', or a 'company where sex is produced' instead of a "sex drive"...*) Oops, that was, I suppose, a Freudian slip! (*More laughter.*) The sex drive in humans is stronger than in other beings, because in humans it has a double function. It is also the bodily expression and support for our spiritual development. Sexuality can be used for procreation and also for pleasure, but it must be channeled through Kundalini if it is to be used to assist in the development of spiritual life. So sexuality can be used alone, without Kundalini; but Kundalini needs the sexual energy to be able to bring us to God. It cannot do it without that energy. Further, sexual energy must not only function through Kundalini, it must actually function in the same way that Kundalini does. It is not enough that the sexual energy works with Kundalini, rather it must function just like Kundalini energy.

We have to transform sexual energy completely! You see, that is the interesting point. It must function, not only through Kundalini, but the sexual energy itself must work just as Kundalini energy does. That means that it does not function as sexual energy at all, only as spiritual energy! And in this way the physical structure supports the spiritual development. Sexuality must complete and round out physical life, and it must support Kundalini at the same time. So it has this double role in achieving the perfection of the human.

Spiritual life, you see, must include everything: the physical, the feelings, the intelligence, and the spirit; everything! Otherwise we could never become perfect. The great masters have achieved exactly that! They are complete at every level. My teacher said, "In the forest, or in a cave or a monastery, meditation is relatively easy; but it is much more difficult to remain in the world where we are surrounded by all of its temptations, and to still go to God." To have a career, to manage with children, to be a housewife, to be a manager, and still to go to God! How difficult that is! Someone in Bern said to me, "My children are such an obstacle for me. I wish that I had not had children so that I could dedicate myself to spirituality." I tried to explain to her that her children are her meditation! If your higher self has placed you in this situation, then this is where you can act, as a Yogini, as a Karma Yogi, to reach perfection. I think she was not convinced. She said that it would be better to be without children, so then it is her responsibility. But that is the idea of perfection, of completeness. Everything is included: The body, the spirit; everything.

So, in the final examination, Kundalini, this unlimitedly powerful energy, reaches its goal with the help of the will, with the help of the third chakra – the solar plexus within our subtle body. Kundalini uses the will to connect our 'I', in its new sexual identity, to the fourth chakra, the heart chakra, with a bond of love. The bond of the heart holds all of the energies in balance. It is the center. It completes us physically, and supports the Kundalini. Under the binding power of the heart chakra and the will, sexuality becomes the instrument of Kundalini and becomes balanced. Then both sides of the job of sexual energy are fulfilled.

Sexuality leads, of course, to a connection between man and woman. When our heart is connected with our spiritual path, the heart chakra works in both directions. It works downwards to the lower chakras, to bind us to our family and to society and the world so that we are fully and completely in life. And it functions upwards in the higher chakras, so that we are able to step beyond this world.

The love that we carry in our heart chakra is an all-uniting love; and an all-uniting power. It is not our property. We cannot hold onto it, we can only feel it and let it flow on to others. Love develops in children when their own needs are satisfied; while with adults, it develops when they satisfy the needs of others. This love is not our property, we cannot hold it; we must pass it on. We must pass on all of the spiritual help that has been given into our hearts by the great ones who guide our lives. When my teacher sent me to London, he told me, "I give you nothing for yourself, what you receive is only for others."

There is, of course, another interesting thing here. When you give to others, you empty yourself, you empty your heart of love. And when you are empty, then something can flow into you. Two masters

cannot live in one heart. It must be either 'I', the small self, or God. When the small self disappears, then there is a place for God. It is really quite logical and quite simple. It is, once again, the law of nature. And the laws of nature work on every level.

Now, the various techniques for awakening Kundalini encompass the entire spectrum of physical and mental exercises. In the other paths of Yoga, these disciplines are usually long and tiresome. Every school has its own method for awakening Kundalini. The fastest of these methods is 'Lya' or 'Tantra' Yoga. They begin from the densest level, and use raw sexual energy. Raja Yoga uses pranayam, which consists in exercises with the breath, meditation, and sometimes mantra. In Buddhism, they use fasting and breathing exercises a great deal, and concentrations on the chakras, and also mantra. – In Persian and Arabic 'mantra' is called Dhikr or Zikr, which is usually a name of God that one constantly repeats.

In some sects of Buddhism they meditate in the night, and concentrate on corpses in cemeteries. They focus on these corpses with the awareness that they too will become like that one day, so that eventually they will see that the whole world is only illusion. I met such a Buddhist in North India. Hatha Yoga uses special Yoga postures, which are called 'asanas'; they also use mantra, and a great many exercises with the breath.

But the Sufi method uses love to awaken Kundalini very slowly and gently. Of course, when Kundalini reaches the heart chakra slowly and gently, there is no longer any danger. There is love, and cosmic consciousness; and really, at the solar plexus, no danger at all. I know that in Hatha Yoga one is supposed to lead the Kundalini force from chakra to chakra using mantras. One leads it upwards, and then again downwards – I have seen this practiced during my time in India – but it can happen that the energy gets stuck in one chakra or another. And then you can have problems. If it gets stuck in the sex chakra, one will feel the need for a great deal of sex, and the teacher must help you. Or if it is in the Manipura (Solar Plexus) chakra, in the middle of the abdomen. One is not able to digest one's food, and one may become sick very easily; it happened to me for a time that I was repeatedly sick for the whole day. It is only when it finally reaches the heart chakra that there is no longer any danger. After that, there will no longer be any physical problems. ... NO! One may experience very rapid heart beats from time to time. Yes, I must say something about that to you.

In this meditation, our Dhyana meditation, you will sometimes experience very rapid heart-beats. That does not mean that you have some sort of heart disease; it only means that the teacher is thinking about you and is sending you a special power. When that happens, send a thought of thankfulness and a thought of love to the teacher. Someone has given you something in this moment, and you have felt your heart race. It is not a problem with your heart; that I can guarantee you. One notices this racing especially in the beginning. Once the heart becomes accustomed to it, you do not notice it nearly as much. But I must say that I have been in this 'job' for twenty five years, and even I still occasionally have palpitations that are so strong, with such a rapid heart beat, that I think that something serious is happening to me. But it never is serious. It is really nothing serious, and I know it. The body is frightened and says, "Oh my God! Oh my God! I am having another heart attack," but deep in my heart I know that it is not physical.

"Discipline and control is very important in every path of Yoga; I would say, 'Absolutely necessary,'" said Guruji. "The entire life then becomes an instrument of Kundalini. Kundalini must breathe us. The power of Kundalini will breathe you!" "The Guru is a function that leads us from darkness to the Self," said Guruji. So what is the teacher? He is only one function. In Sufism it is completely forbidden to pray to the Guru like they do in India. That is why Guruji never wanted to be photographed. He said that people, in their ignorance, set the photograph on an altar with flowers and pray to it. And that is completely false. We Sufis do not ever bow to anyone, only to God; and we only worship and pray to God. He even told me not to touch his feet.

I never had the intention to touch his feet, but he told me, "It is not necessary for you to touch my feet the way the Indians do." All of the Indians do that. It is the correct way to greet a Guru according to Hindu tradition. One bows and stretches out one's hand and touches the Gurus foot. But he said, "I do

not want you to do that. These are Hindus and do not know any better.” Look! They didn’t know any better than to do only that. But I did touch his feet twice, then once again after he died. Once I had a very powerful mystical experience while I was in meditation in his presence, and my heart was so very full, and I was full of gratitude. And I had to go home just then, so I walked past him very quietly and touched his feet very gently and left very quickly so that he wouldn’t see me. He didn’t say anything. He had understood what had happened. And I touched his feet once again in a similar situation.

The third time happened after he was dead. I remember – it was in a half dark room. The women were sitting around and crying. They have a custom of crying very loudly; it is the custom of the land. I came in and he was lying there, quite still. Of course he was dead, but for me this stillness was quite unusual; he was a lively human being. He was only so silent when he was in deep meditation.

I kneeled down, and I touched his feet with my forehead and with my hands. He was already completely cold, because it was already the day after his death. My heart said, “Good-bye Bhai Sahib, Good-bye elder brother.” And that was all.

Then all of his disciples sat together in the garden, and we all wondered why not one of us was sad. We had such a sense of peace in us. We felt the terrible emptiness that he was no longer with us, but we were not really sad. We had such a sense of peace! Many of us spoke about it among ourselves. We had a peace that felt like it always had been and always would be with us. Of course that was not true, but that was the illusion. Still, it was so peaceful ... so silent.

Much, much later, after I returned to London, I had to give a lecture on the Lord’s Prayer, “Our father who art in heaven...” and I had to read through the whole new testament to find it because I had no idea where it came from. And of course I came to the part where Jesus appeared to his disciples fourteen days after his death. There is the story of Thomas, who touched his wounds. And then Jesus said to his disciples, “Peace is my last gift to you, my eternal peace, which the world can never give you.” And I thought, “Oh my God! That’s what that was!” He had given us eternal peace. And you see, at least for me, it has never left me. I can have problems, but they remain as if on the surface of the sea, while deep within me, there is always this peace. It is like an underlying music that is always there. It is a stillness and a peace. That is the last gift of a great master for his disciples. Jesus gave it to his disciples, and our teacher gave it to us: this exceptional peace.

Then I had to go to the Himalayas, it was so hot. He died during the monsoon, on the twenty-first of July, and August was so very hot! I thought that I should really go to the mountains, that I could no longer endure the heat. The disciples sat with one another, and spoke among themselves. Everything was so empty. The teacher was no longer there. My heart was full of peace, but it was also heavy. And then suddenly, the world began to change for me, and everything became one. The sick dogs that ran in the street, and the children who threw stones at me, the trees, the sky; everything was one. And you see, when that suddenly happens, one thinks that one has gone crazy! There is this terrible unity, and I am in this unity just exactly where I should be. And everything is so wonderful ... and so terrible; because I could only think, “But where is everything? There is only one! Where shall I look? The dog is the same as me!” I began to lose weight, and it was so hot that I could not eat.

Then I suddenly remembered a small brochure from the tourist bureau in New Delhi. There was a place – it began with a ‘K’ – and there was a picture with the entire horizon full of the Himalayas. I thought, “It began with a ‘K’, where could I find that tourist leaflet?” The next day Professor Bathnagar came. He was a neighbor of Guruji. He has since died; he was already very old when I was there. He said, “Mrs. Tweedie, you look so bad!” I said that I could not eat because of the heat. He said, “My God, why don’t you go to the mountains?” I said that I had no idea where I should go. And he said, “Why don’t you go to Kousani?”

I caught my breath! Of course! It was Kousani! I asked him, “But what is in Kousani?” He said, “There is a Gandhi ashram. It is wonderful. One can see... Ha! One can see the first ridge of the Himalayas!” All together there are seven ranges of the Himalayas. In some places there are seven, in some places there are only two; and it continues for two thousand miles from east to west, like the Alps.

He said, "There is a Gandhi Ashram. You could be alone there. You could meditate, and be quiet." And I thought, "Kousani!" I asked him to give me the address. I knew that this was the place that I had seen in the leaflet. He said, "Yes, of course," And he gave me the address of the Gandhi ashram.

I went there and stayed from September until December. Then it got so cold that I had to leave. The ashram is at nine thousand feet, and in December it was already too cold. But that was the first place in the world where I saw once a Sanyasin said to me, "Ah, Kousani! That is the only place in the entire Himalayas where you will see the seven colors of the rainbow during the sunset." I could not imagine what he meant. How could there be a rainbow near the sun, and how could one see it? But no! It was not like that at all! The colors that one usually finds in the sky were there in the mountains.

When the sun was almost completely set, the mountains were gold, the hills were dark green, and the sky was already blue; and when the sun was deeper, the mountains were coral red, the sky was green, and the hills were indigo blue. And then the fog came in. If one would write each of them down, you would see that all seven colors of the rainbow were there. Then came the afterglow. The sun had completely set, and it was quite dark and there was fog; and then suddenly the mountains would begin to glow deep red. They rose up out of the fog. It was very dramatic and lasted a long time. But the sun was already completely below the horizon. It was very beautiful.

It began in October; before that you could not see the mountains. They were like the Beloved. First they were half hidden, then you could see them, then they disappeared, then you could see them again. It was just like the Beloved, half veiled, then visible, then gone. But in October, November and December it was very clear every day.

And there was something else in Kousani that gave me, personally, a great deal of pleasure. The blackbirds in Europe are black with yellow beaks, and their singing is lovely. And Kousani was the only place in the Himalayas where the blackbirds were also black with yellow beaks. In all of the other places, they did not have yellow beaks, and their song was not so lovely. It was another kind of blackbird. Another race? (*Here begins a lively discussion in search of the correct word in German. There is a lot of laughter and confusion, but Mrs. Tweedie is intent on finding the right word. Suggestions are flying from everywhere, until she finally settles on 'species'. The mood has become quite jovial.*) So! they are another species of blackbird.

Now I would like to continue about Kundalini – or would you like to ask questions? They can be on anything that comes into your head. Of course, it is better to keep to the theme. Yes?

(Question: I have a question about the meditation. Someone said to me during the break that it is not particularly good to combine your meditation with other ones. And I wanted to ask if that was right, because I had the feeling that it might be especially useful to combine it with other practices.)

Yes, that is correct. Different types of meditations tend to clash; still, there are meditations that are harmonious. The people who have come from the Muktananda Ashram, for example, can meditate with us very easily. It works easily because it has the same vibration. Zen Buddhists can also do it easily. Those who come to us from Rajneesh in despair can also meditate with us. But those who were not in despair cannot do it! That means that they were happy with that path, and for them this path does not work. But those who are very disappointed by it can easily enter into this meditation. So what you heard is correct.

(Question continues: Can one continue doing Wazifas?)

What is a wazifa? (It is a Persian word for mantra.) If it comes from a Sufi tradition, then it is quite OK. Sufi schools are quite different, but the metaphysics are the same; only the way that one is brought to God is quite different. Still, they all lead to the same goal. If it is a Sufi meditation – it doesn't matter which one – then it is quite OK. In this school one is also given a mantra. One gives Guru-mantra. Some people in our group do a mantra because they physically need it. It is better for them. Naturally that depends on me. I can see what they need. But in general, mantra is always good. "Mantra is a very

safe boat that can bring you to the shores of the absolute,” according to the Bhagavata Purana. You see, when you cannot do any other meditation, then do a mantra, repeat a name of God. Of course, it is much better if it is given to you by a teacher, but

I remember that while I was in London in sixty three, I was in very deep despair. My teacher had sent me away from him and from India too. He hadn't given me anything. He threw me out and was very angry with me. So I thought that I would call to God. And so with every step that I took, be it while I was shopping, or when I went for a walk – No! I never go for a walk! I am someone who only walks to go somewhere. I think I have never in my entire life gone for a walk on my own. Yes, sometimes I have walked with other people when they wanted to walk; but I would never walk on my own, for me it is a waste of time. If I have to go somewhere to do something, then I will do it. *(There is a comment from the audience.)* Yes, it is my character. *(Everyone is somewhat amused and somewhat confused!)* So when I went shopping, or wherever I needed to go, I said 'Allah' with my steps and with my breath. And it helped me very much. It helped me more that I can say.

Then, when I returned to him in sixty-five, I eventually said to him, “You know, you have not given me a mantra.” He only looked at me and smiled and pulled on his beard. I told him that I thought, on my own, that I would use the holy name 'Allah', peace be unto Him. And I said, “Perhaps it is not good, Bhai Sahib?” Because, really, I had hoped that he would give me a mantra. *(There is sympathetic laughter from the group.)* He looked at me and said, “Since when is it bad to call His holy name?” Then I knew that it was my mantra; and I have continued to use it since that time. So it somehow came to me in my despair, and it was even the right mantra.

And I usually say to people that if they do not yet have a mantra, that it is good if they find one. A line from a song can be enough, or a melody, a word that inspires you, or one of the names of God; and any of His names is as good as any other. If you believe in Jesus, then it is Jesus; if you believe in Allah, then the name is Allah. The Sufis say, “In His name who has no name.” And He will come to me by whatever name I call Him. God will come to you whatever name you call. He has no name. He is the nothingness. Find a name, a mantra.

Now, I could continue to lecture, or – perhaps you would prefer something more lively; perhaps you would like to ask some question. I very much like questions, because I am not always really present here. I cannot really say where I am, but...OK, there are two questions.

(Question: You have spoken about one's family. How can one save them?)

I do not think that you can do that at all. You can only resolve your own Karma. Perhaps you can give some help to someone who needs it, and perhaps that help will help to resolve things. But I do not believe that you have so much power that you can save your entire family. No. But when, for example, someone is in great difficulty, then you can try to help them, and that is already something. Yes?

(Question: I assume that my Kundalini is not awakened, but I have experiences while I am doing this meditation. What are the experiences related to? Is it a reaction of the chakras)

How do you know that your Kundalini has not awakened? (Q: I have a suspicion about it.) Do not believe 'suspicions'; if you are having experiences, then the Kundalini is already awake, something will have already happened. Experiences are not possible without Kundalini. Once you have had some experience, then there must already be some movement, even if it is not completely awakened. You see, we have all sorts of experiences on the path, and it is right that it should be that way. They are the small carrots that one shows to a donkey to keep it going forward. Donkeys like carrots very much, and you have to give them something sweet now and then. Otherwise the human would become filled with despair.

But these are not yet experiences of the Truth. If we accept them as Truth, if we think, “Aha! These experiences are it! That must have been a great Master that appeared to me!”, then we can go badly wrong. Perhaps it is only your imagination. Or it could be a real experience. That is why the Sufis say

that a teacher is very important. He would be able to tell you if you have imagined it, or if you had a real experience. It is also at this time that you begin to see things from the other world, from another level; and you will not know if it is true or if it is an illusion. If you have a teacher, then he will be able to tell you, "Yes, that was a real experience," or "No, that is only an illusion." Or "That was a devil that appeared to you, or a spirit or someone who has died. That is certainly not a Master!"

(Question: I have seen my grave three or five times. What does that mean?)

Ah, I have no idea. Does anyone else have an idea why she might have seen her grave? It could be psychological. I would say, if I were to see my own grave, that I would be quite happy. (The questioner adds: I was happy.) I would be happy because, somewhere I have to die. It does not need to be a physical death, but something within me must die. You see, we forget that the whole time, even in normal life, we are constantly dying. Something in us is constantly dying.

Yesterday, I wanted to eat some chocolate cake very much, and today I cannot even look at it. This desire has died in me. (*Everyone is laughing skeptically!*) Today I loved these people, and tomorrow I am quite indifferent; they will have died for me. Or consider travel. The French say, "Partir c'est mourir un peu," – parting is a small death – things die and die and die for us, and we die to these things. Dying is really only never to see something again. That is why the real death of the body is so terrible, because it is so final for us who are left behind. It is not at all final for those who have died, because they can still reach us.

Now, did anyone have an unusual experience? – This would be better than to continue with my notes on Kundalini. – Has anyone had an experience that you feel was a Kundalini experience? I think that almost everyone has had one or another experience for which they have no explanation, or those who have found an explanation that may not be the correct one. Have any of you ever seen a vision? (*People respond by raising their hands.*) Or felt heat in the back? Or a trembling in meditation? All of these are symptoms of Kundalini, and, you see, almost all of you have had one or another of them. Have any of you had an experience that is worth telling, so that we might learn something from it? Everyone is so shy. These things are so intimate that we do not want to speak about them. Yes?

(Comment: I had an experience in a meditation, I think it was in the third vertebrae from the highest one. It began to rotate like a wheel of fire, it went faster and faster and faster. It was wonderful.)

Where is the third vertebrae? (*They decide that it is the heart chakra.*) You see, the chakras can only really be seen in the fourth dimension. And in the fourth dimension, you see everything from all sides at once, as if from the front; and the mind cannot grasp that. It is a kind of transparency; and yet, I misled you when I say that, for that is not really correct. No, I do not mean transparent, but you see the object from every side at the same time as you might do in a dream. In dreams you sometimes do see things behind you. In such situations you have aligned yourself with the fourth dimension in your dream. Or perhaps it was not a dream, but an experience.

Now, in the fourth dimension one sees the chakras from every side at the same time. Yes, that was the heart chakra, and it is rather large. (Q: Yes, it got larger and larger, and it spun faster and faster.) When I was with Guruji, I had a similar experience in meditation and one day I told him, "Last night my heart beat so fast, and I saw my heart chakra in my chest, and it was so large, (*She indicates a sphere of about 12" in diameter.*)" "It was that large?", he asked, "Nonsense! The heart chakra is as large as the universe!" One can love the entire world – that is what he had meant. You can love the whole world when your heart is as large as the universe. And the mind is also limitless. When you think of the sun, your mind is already there. Space is not at all a limit for the mind. You see, here we are different. We have bodies, and the body has a place in space. Two bodies cannot be in the same space, but two thoughts can easily be in one space. Two people can have the same thought. We are already closer to one another on the level of the mind; and on the level of the spirit, we are completely together. There, time and place function in quite a different way.

(Question: Do dreams then have a purpose?)

For the body, yes. Oh, you see, dreams always play a role; but it depends on where the dream comes from. A dream can come from the highest spiritual level; it may have been sent from the higher self to the ego so that you will remember it. It can also come from the level of intuition and can tell you something of the future, or it may come to protect you from some danger. It can be a physical memory that you bring from the day, or perhaps you ate some cheese and had a nightmare. It can come from different levels. That is why even Jung said, "One cannot interpret dreams from symbols alone. One must also let the intuition play a role." That is important.

One time someone came to my teacher and told him that she had dreamed of roses on a fence. I am not quite sure of the rest of the dream; it is so many years ago that I heard it, and I never wrote it down. I was supposed to write down what happened to me, not what happened to everyone else. Anyway, Gurujī said, "Watch out! You will have an automobile accident." What a car accident had to do with roses I have no idea, but two weeks later she had an auto accident. No one was hurt, but the car was badly damaged. So dreams can tell you something of the future; and if the teacher knows what it means, then he will interpret it for you – perhaps! – and sometimes he will not. My teacher interpreted my dreams only very seldom. Somehow I had to figure them out for myself. Yes?

(Question: Could you explain, or give an example of the difference between a dream and an experience?)

Hmmm! How can I define that? I would say that it has another quality. A dream uses a particular symbolism, let us say, a dream symbolism, and that is usually psychological. If a dream is trying to communicate something to you, it is, let us say seventy percent psychological. No! Not always! Excuse me! If it is a dream about the future, it may not be psychological. But an experience always contains a higher teaching, or it may be a hint about some danger. No, no, it is more complicated than that. Really I cannot answer your question; there are too many different possibilities.

(Question continues: I had something happen and I do not know if it was a dream or an experience.) Please tell it. (I know that I dreamed that it was very dark, and I saw a stone that was in the shape of an oval. And in it there was something like a clock, but it was not a clock; it seemed like a kind of a diamond. I was in the dark and I was very afraid. Then I saw a light that looked like a traffic light and kept flashing, and with each flash there was a voice that asked "Where is your light? Where is your light?") Mrs. Tweedie says, "Oho!!" (Q: And then I woke up, and I heard this voice the whole day. Wherever I went, I heard this voice, in the same rhythm.)

My God! That was an archetypal dream. In this case one cannot draw a boundary between dream and experience. First, a large stone is always a symbol of the higher self. Why? Because one says that a stone exists forever, it can last for thousands of years. It is the symbol of the eternal, of eternity. And there was a clock, which symbolizes the passing of time; which tells you to hurry, that you do not have much time. And there was a light, and one does not need to interpret that. And the voice. Jung said that a voice is always the voice of the higher self. I believe that he said that either in his book, "Aion" or in "Two essays in Analytical Psychology." It is always the voice of the higher self, the voice of the soul; especially when it comes from behind you. In your case it came from in front of you; and that was, as you saw, with the intention that you would remember it! And you said that afterwards it came into your mind again and again. "Where is your light? Where is your light?" And where is it? May I ask you? (Q: In my heart) Good, then the dream did its work. But that is already on the border of an experience. It is a message. You were given a message. Live this message! Let your light shine.

That is what is important, for all of us: to let our light shine. And meditation helps us to do that. People who meditate regularly shine. One only needs to look at them, and one knows that they meditate. You see it in their eyes. There is a special light in their eyes. It is magical. It is the light of God. You look at the person, and there is light in their eyes. It is His own light. And one knows that this person meditates. S., do not close your eyes; I already know that you meditate. He only had a thought, he hadn't actually closed his eyes yet. He had a very beautiful thought. He closed his eyes because

something very beautiful came into his heart. So! We only have five more minutes! We have time for one nice question. Ah! yesterday you also asked the last question; and this morning too.

(Question: I realize that actually I can't ask you anything.) Very good. (Well, I think I can ask you this question, because it relates to a concrete experience I had during our meditation. It was like waves of light coming from above and then from below, together with a trembling of my body, and my eyes turned upwards.)

This happens when you meditate? (Q: Yes, but not always. Sometimes.) That is a real experience of the power of Kundalini. And when the eyes point upwards, that is like what happens at death; that means something within you is destined to die, in a psychological sense. Of course it is the 'I', the 'I' that is far more important than the other person. It is the 'I' that knows everything, the 'I' that wants to teach. That is this 'I', and it is that which must go; it is that which must die. But really, it does not die, it transforms itself. One says that the small self must die, that it must disappear; but that is only a way of speaking because we really do not have the words to express what we really mean. It is really a metamorphosis; it is a transformation.

I died at least three times with my teacher. He subjected me to tests that I hope I passed, and it was really like dying. But my ego is still here. It is only that one learns how to deal with it. It can no longer dictate much to me. But it still tries! Of course! You see, there comes a time when, out of respect for the other person, you consciously take a step backwards; the time comes when you feel that others count more than you do, when you allow yourself to become a mirror for others, when you become like a piece of transparent glass. In such a situation, you are not there; only the other person is there. But to arrive at that stage you must somehow push your ego to the side, and that is a completely conscious process. Even when I am not happy about it, when I want to say something, when, for example the person is rather aggressive (*Now through clenched teeth.*) and I want to say something ... No! I am able to step back and send out a power that goes directly into their heart; then I step aside, and see what happens. I am not there, there is only the other person who reacts to this light, to this power. That is much more beautiful, and much more fun, than to say something that would hurt the other person.

I do not know if you noticed it, but when this woman said something, I tried not to embarrass her. And she began to glow. Her face changed completely. She had not asked her question from her ego. In fact, it was not a question, it was a statement. But she was able to say it. And then her light came on like a lamp. People are really very beautiful. You shouldn't look at them in such a way that they become embarrassed. In Germany it is very difficult in this way. In England one is not supposed to make personal remarks, especially to men. (*To a German man, T., who is in her group in London:*) Isn't that true? (*Laughter, short and sharp...*) One day he thought I was being too discreet in not telling him something directly and he said, "I am not English!" I thought, "Wait a little!" Ten minutes later he was so red! (*There is a longer wave of laughter...*) Then I had to laugh. It is best not to joke with old women, one does not know what they are up to.

(Question: When we are to find this place in your meditation, should it be in the area of the physical heart?)

It is in the heart chakra, but do not worry about where it is, think of the depths of yourself, of the deepest depths. That is why I say, "Think of your innermost depths." Of course it is the heart chakra, but not the heart. The chakra is in the etheric body, and not in the physical body. So one cannot say that it is precisely 'here' or 'here'. In one's 'innermost depths' is good enough.

So, first I will give you instructions on how this meditation is done, and then we can open the windows. It will be more comfortable for the meditation. I want to repeat the instructions for our meditation because some people were not here yesterday, so they have not yet learned about it.

The body should be completely relaxed, and completely still so that it does not disturb us. And we go into the innermost depths of ourselves; it does not matter where that depth is. We are created in the image of God, and there is a place where love lives within us. It is a place of stillness and peace. And

we place ourselves in this peace, still, and with the full love of God. And we immerse ourselves completely in this love; and nothing of us remains outside of it. Everything we are is contained in that love of God. We are loved. And thoughts will arise. Every thought appears either on a picture screen, if we imagine that, or else it appears in our mind. And we grasp each thought and drown it in the love, so that it is completely dissolved, completely gone, and so that nothing remains except the darkness. And we do the same with every thought that appears. This is a spiritual exercise and an exercise in discipline.

So! Now we can open the windows, and begin.

(The meditation begins and ends. And the session ends.)

The Lectures of Irina Tweedie

The Power of Kundalini Part 4

Sufi Training & Questions and Answers

Based on a series of Lectures given
in Berlin in June 1986

(The next session begins...)

The relationship between the Sufi teacher and the disciple exists in the infinite and is made of the infinite. My teacher once told us – he said it in English, so it was intended especially for the Europeans – “The relationship with the teacher is from life to life, once and forever; and there can be no divorce.” One can say that it is an eternal relationship. What can we use as an example of the phrase, ‘In the infinite’? What could this infinity look like?

Have any of you ever set two mirrors of equal size facing one another, and noticed the way that they reflect into each other, again and again; producing an unending series of reflections? The images get smaller and smaller and smaller, without any end. That is the relationship between the teacher and the disciple. It is a reflection, just as in creation. The creator reflects Himself in His creation, and the creation reflects His own image back to Him. And it was for this that the world was created. He wants to see Himself, he wants to experience Himself. And He experiences Himself in everything; in every atom, in every animal, in every plant; and in you and I, and in every living being. Everything lives, even stones. Nothing is dead. Nothing can die, and nothing can disappear; things merely change.

So there is this endless reflection within reflection. Perhaps that is the best example one can give. And that is the relationship between the teacher and the disciple. A Sufi teacher is called a Murshid, and a Sufi disciple is called a mureed. They simply reflect one another. The heart and spirit of the teacher is reflected into the heart and spirit of the disciple; and the disciple is reflected in the teacher in the same way. It is in this way that the teaching is transmitted: through reflection. The teachings are not handed down in books or writings; sometimes it is done by word of mouth, but most frequently it is done through reflection.

One only needs to stay in the presence of the teacher. And that is related to an idea of speed. We become faster and faster, we are accelerated so that we become always faster. And that is the essence of spiritual life: it is a question of speed. When I came to my teacher, I brought a notebook and a pencil with me so that I could write down everything that he said. But as soon as he saw what I was doing, he would begin to speak about the price of butter, or the latest news from the newspaper. And, of course, I found that very frustrating. He did not want me to write things down in that way; it missed the point. Of course, later he told me to keep a diary so that I could write a book, but that was something quite different and served another purpose.

Now, as I have said, everything in creation is reflection. In this moment, for example, my heart is being reflected in your heart, and my spirit is being reflected in your spirit; otherwise you would not be able to understand me. And your heart and spirit is also reflected in me. The Creator reflects himself in the creation, and the creation reflects His own image back to Him. Guruji told me that the time would come when I would see the state of mind of my audience while I was lecturing, and also the state of each individual within that audience. And he said, "The people will feel that, and will behave towards you as you expect of them." That is also connected with reflection.

As I have said before, this is a workshop and is divided into different parts. Now I will stop reading my notes for a while. Please: do you have anything to say? Either a contribution or a question? ... Not yet. OK.

When I went to India in nineteen hundred and fifty-nine, I had no idea of what Sufism was. At that time there were only a few books about it, and none had ever come into my hands. In the last twenty-five years the situation has changed completely. It seems that this changed quite suddenly. Many books and very valuable translations have been published about Sufism. Books were published by Idries Shah and Inayat Khan; and there were many translations and essays from a variety of scholars. There are now many of them, and they have all appeared in the last twenty-five years. Today, in this seminar, I will only give you a brief idea about Sufi teachers and their methods. In any case, I can only go so far as I myself have experienced; I can only convey what I know from my own personal experience. I will not quote to you from books; I will only tell you what I myself know.

The Sufis, for example, tell amusing stories, and Sufi gatherings are quite merry and happy; I would even say always happy. They are really cheerful, and one laughs a great deal. A person without a sense of humor is held to be spiritually impoverished by the Sufis, and unsuited for spiritual life. Guruji told us, "If you cannot laugh at yourself, then you are not suited for spiritual life." He made jokes about himself, about the way he stroked his beard and so forth; and he often laughed at himself.

The woman who brought me to my teacher, L., was a Sanscrit scholar. She was a university professor, and taught Sanscrit at the Sorbonne in Paris. She once told us, while we were sitting together waiting for our teacher, that the French government had sent her to Srinagar, the capital of Kashmir, to a huge religious congress. It was held in a large park. There were Catholic priests, and there were Anglican Priests, and Protestants, all looking very serious and important. And there were very high caste Brahmans, for whom everyone else was impure, so they will not even speak with any outsiders. And there were Sufis. The Sufis sat around a fire and laughed and laughed.

Now, L. was at this conference, and she was quite lost, because she was the only woman in the place! So she thought that she would go and join the Sufis, because there at least she could laugh! *(Everyone else is laughing too...)* And she said, "We all sat around the fire and told jokes and laughed." And everyone else looked at them so strangely! Because for a woman to sit in such a place and laugh. Well! Who knows what might be going on! *(Again a wave of laughter.)* But that is Sufism. Sufis laugh a great deal. And in our group in London, we are always laughing about anything and everything. Everything is good enough to laugh about a little. Life is usually simply too serious. No comments? *(Now there is a roar of laughter!)* Ah! Now everyone is laughing! It is just as it should be! You should laugh like that often. Now we are quite within the tradition.

The Sufis teach that the essence of a thing and its outer appearance are two very different things. Never allow yourself to be caught by the outer appearance of things. The Sufi teacher will always appear to be different from what you expect him to be. This is a great secret. I think you can read this between the lines in half of my book. We go to a Sufi teacher, to any teacher, and we expect him to be the way we imagine a teacher to be. But a teacher will always be rather different. It was that way with my teacher. And that is the most difficult thing to accept. We have a picture, a projection, and we hang that on the teacher. But he will not be that way at all. He should be different! If he acts the way you imagine that he should act, then, according to the Sufis, he is not a good teacher. *(There is a long pause, then laughter as people begin to look at what that might mean in reality.)*

In this world, each of us fulfills his own destiny. Each of us is bound to his own destiny. But spiritually advanced people are able to reach beyond their destiny; that means that they take their destiny into their own hands. How can one understand that? To take one's destiny into one's own hands! Do any of you have an idea what that means?

When we are confronted by a situation, we can react in one way or in another, and so, of course, we can change our Karma. If someone is angry at me, I can answer with anger, but if I answer with love it is quite another thing. Does anyone have an example of this? (*There are no volunteers.*) No one has any examples today. (*There is some quiet laughter...*) OK! Then I will continue to speak. So! That's your loss.

"Our problem," said Gurujī, "is that we waste our time with insignificant things. Do not ask trivial questions." You see, that was one of my problems. Sometimes I would ask a question, and he would tell me, in quite a strict tone, not to ask trivial questions; or he might say, "You have not expressed that very well, try asking it again." I found it terrible – I felt so disgraced when he would tell me that I had not expressed my questions well. I had thought that I did fine, but, well ... he thought that it was not good enough. And when I tried to restate the question, he wouldn't answer me at all. He would even turn away from me! And that was all done quite intentionally.

But in the beginning one does not know what to ask, or how. Really, in the beginning one shouldn't ask any questions at all. One should only listen. One is a listener, as if just a part of an audience. I think that Socrates also demanded that. First his students were only permitted to listen, and only later were they allowed to speak. Does anyone have anything to say about this? (*Vigorous laughter! Everyone is caught in a cul-de-sac! Didn't she just say ...?*) I have no luck at all! No one will make any contributions! My reflection here is not very effective today!

(Question: I am interested in the idea that one can change one's Karma: that one could react from a position of freedom. But isn't that a matter of consciousness that presupposes reflection.)

Yes, that presupposes conscious reflection. I can give you an example from our group. There was a woman who was part of our group many years ago. She was employed by either an insurance company or in a government office – I think it was an insurance company, and she was in charge of the typing pool, which was mostly made up of young women. She came to me and said, "These girls are so low: they think about nothing but lipstick and men; and that it is so terrible. I feel very bad about working with them. They are so dumb; and I hate them!" and so forth. We spoke about this for a long time. Finally I said, "If you think that they are dumb and idiots, that means that you should learn something from these idiots." (*Laughter from the audience...*) "You should not talk about them in this way or push them away, for this situation has been given to you for some reason. You must see what you can learn from this situation. Once you have learned the lesson, then the situation will automatically change."

So! This went on for months, then she went on vacation to Tunisia. She returned two weeks later, and soon after that she told me that something wonderful had happened. She said, "They have transferred me to headquarters, and everything is wonderful there. I have my own office, my own desk and my own typewriter; and I have nothing more to do with those other people." I only laughed. She asked me why I was laughing, and I said, "You learned what you had to learn, and the situation changed completely." You see? And that is a true story. So we must see that when we are in an uncomfortable situation – well, if the situation is comfortable, then we are happy, and we do not want such a situation to change. But when there is something in our lives that gives us no pleasure, we should look very closely at it, to see just what it is that we need to learn from it. And once you have learned this thing, then the situation will change. I have seen it happen again and again. This woman was with us thirteen years ago, and since then I have seen many similar situations. Once we have learned the lesson, everything changes. Then we will have to learn something else, be it comfortable or uncomfortable.

(Question continues: Did she know that she had learned something? Or is it not important that one knows or not?)

No, it is important, and she and I spoke about it. She had learned compassion and understanding for these young people. You see, they had irritated her; she was no longer young at the time – she was about fifty years old – and she was working with very young women. Of course they would speak about lipstick and men! What else could she expect? And of course, their intellectual standard was not the same as hers. These girls had probably really only gossiped and done other silly things, but one had to understand that they could not act any other way. These women were not very educated; they were still quite young and had only learned to type, and that was all the education they had had. And this woman had expected more from them; perhaps she wanted to find a friend among them. But I think that she finally came to understand this situation, and that understanding was useful to her in her life. At least I hope so! I didn't see her after that. Her firm opened a branch in Scotland, and she was transferred there, and since then I do not know what has happened to her. But it probably all worked out well, at least I believe that it did. Now I will return to my notes.

The Sufi teaching has no time limit. Its result will appear when the time is right for it. It is like a seed that is planted in the heart of the disciple. It sprouts and ripens, but perhaps not until months or years later, when one is far from the teacher, or after he is already dead. The result will only appear when the time is right.

Our group is well established, and the atmosphere is already quite clear and well defined, and so it is usual that when people come to us they are very confused. I always say in such situations, "It is OK. When you return home and you are far from here and will be able to judge the experience objectively, then you will understand much more than you do now." And that is what happens; it was that way with me too. When I was with my teacher, I did not understand anything. I was so confused that I cried constantly. And that also happens to people who come to me in London; and not only with women! It happens with men too! I now have a young man from Switzerland who cries all the time he is with us. He says that nothing particular has happened to him, but that he is so confused that he doesn't understand anything. Now he helps in the kitchen, and feels a bit better because he can do something. Men love to be able to do something; just to sit and to try to understand when the mind will not work is very difficult for them. But if he is able to do something, then he has the feeling that he has at least done something. And this man is a very nice young man.

(Questions: I am not sure if one must try to find a teacher that will give the right tasks ... Or whether one simply looks around to see what life has set up for you, the way the woman had to learn from the secretaries.)

You see, you cannot really look for a teacher. You begin from the wrong end, because it is the teacher who must find you. When you light a torch in the darkness of the world, someone will notice it. You may look for a teacher, but you will not be able to find him, it is only he who can find you. In my case, there were outer circumstances that led me to my teacher, but he had already been waiting for me. He had known that I would be coming. Really, he had called me to him, but I did not know that. I thought that it was all just chance. Now I know that chance does not exist. But you have asked a good question.

You see, we believe that we are looking for the teacher that we need. But we cannot see what we need. No one wants to be dealt with strictly. Some people say that they only respond to love. But only the teacher knows what the disciple needs; and sometimes he must be strict. If you have a child, sometimes you have to be strict with it. Children can really create havoc, especially little boys! They can really be naughty, and that is a reason to be very strict with them, and even to give them a good hiding! But it must be done with love. And only the mother or father can do that when it is necessary. I do not believe that anyone else has the right to strike the child; and certainly a stranger should never touch the child.

This is a very difficult question, but I believe that one cannot search for a teacher. You can only draw the teacher to you through your own efforts, because these efforts create a cause, and the effect will be that you find your teacher. That is the way it works on the inner level. OK?

You must always consider that everything that a spiritual teacher says or does is exclusively for the benefit of the disciple. That is something I had not, of course, understood at first. There was a time when I thought that my teacher hated me. One day he asked me, "Why are you complaining?" I think it was at a time when I was going through some especially difficult tests, and I was psychologically completely at the bottom, completely ... under the earth! He asked me, "What do you want? People come to me because they want to have a child, or so that I will pray for their sick grandmother, or because they have lost a court case, or something else like that; but you have come to me for the truth alone! And to get the whole truth, you must surrender everything! Even yourself! So why do you complain? I am only doing my duty." Then a light went on in me, and I thought, "But he is right! I have come for the whole truth, for everything, and so I must give everything." I have a few other people who have come to me for the whole truth, and they too do not have it easy in the group. When the human wants everything, he will get everything, but he must give everything. But he doesn't give it to me! He must give himself, must surrender himself ... somewhere.

The process of this surrender is the most difficult thing in the world, and it causes terrible pain. The ego will be humiliated, and no one likes to be humiliated; and it causes pain at every level. But after it is completed, you do not have anything more to do. Someone takes over, and this 'someone' is, of course, Him, or God ... or It – words have no meaning here. After you have subjugated yourself to the Will of God, then you have nothing more to do. Then the world is a song, it is a symphony; it is beautiful to be alive, and you are happy with everything. It is a wonderful condition.

(Question: Is it at all possible to seek only a part of the truth? You said that one has to surrender completely if one wants the whole truth. *(Laughter...well, hopeful laughter.)*)

If you want a little truth, then you will get a little. But will you really be happy with that? ... in your heart? I would not be. I, as a human being, with all of my dignity, would not be satisfied with trivialities; and I do not think that you would be either. You ask for that because you think that you can have something, like a piece of candy, without having to give everything. You don't want to give everything, but you still think that it would be nice to have a little piece. I can guarantee that once you have a little of this, that you will want more. It is so beautiful, and more! ... and more still! You will not be satisfied. You could not be satisfied, because my dear, we are made in His image! Somewhere we are perfect, and in our unconscious we know that. Only the very best and the very greatest is good enough for us. Just look at how you are! If you want a new house, you want a better house; if you want a new car, you want a bigger car. If you have a small Ford, then you will want a Porsche or a *(She struggles to find another worthy name, and a man suggests Rolls Royce.)* Right! *(Everyone laughs at her quick, and unquestioning agreement.)* See! He knows what he wants! But maybe he already has one!

Look, if you are honest with yourself, you will see that you are never satisfied. Now, one says, "Oh, but that is the ego that is never satisfied." Yes, that is true; but why is the ego never satisfied? Because deep within you, all the way into the very depths, where we go to meditate and unite ourselves with the love of God, in that place, we know that only the best is good enough for us. That is the truth, it is psychologically completely true. We are made in his image, and only That is good enough for us. No love in this world will satisfy you. Every love in this world, however great and beautiful and passionate will end one day. Perhaps the love will turn sour, or the other will die, or circumstances will change so that you must part. It is the law. Eternal love does not exist in this world; it only exists there, in that one. Guruji said, "Love for the teacher continues from life to life, and there is no divorce. The love of God remains, from life to life, for ever, for eternity." Look how beautiful that sounds. Yes, only that is good enough for us. The love for Him is a passionate relationship of love, and it is tender and it is human, just like human love, and one suffers just as in human love, because sometimes He veils Himself, and you are left alone. ... And then He ... or She or It is there again, and you are happy.

My dear, you have said something that you yourself do not believe. You will not be satisfied with little things. It is all or nothing! Perhaps you do not believe me. So try it! You will see that I am right. Thank you, that was a lovely contribution. Anyone else?

(Question: You have said that the relationship between the teacher and disciple is eternal.) Yes! (But one could be at a level of development where it may be necessary to leave one teacher and find another one. How does that relate to the idea of an eternal relationship?)

Yes, that is possible. A Sufi teacher – or any spiritual teacher – can only give you what he has; that means, what he himself has reached; and he cannot lead you any further than that. So if the teacher feels that you have reached nearly the same level as he is, or that you have learned enough, or that you must learn something else, then he can send you to another teacher. That is quite possible. Or, perhaps he dies and sends you to another teacher. Or, you may reach him after his death, as it happened in my case. Then the teacher is always alive for you, and then the relationship is really for ever. But if the teacher sends you to another teacher, then that is still forever. That is like when a university professor sends you to another member of faculty. In that case you will have a relationship with one and with the other, and they are both forever. Is that alright? OK. You had a question?

(Question: My question concerns my anxiety. I do not know how I should deal with it.)

You must overcome your anxiety. Do not feed your anxiety by chasing after it. Say to yourself, “I, my highest ‘I’, cannot have any anxiety. Only my ego can have anxiety, and it has anxiety because it knows that it must leave, and the ego hates this threat, and will create every possible disturbance to defeat this threat.” You will be frightened, but you can say to yourself, “It doesn’t matter. I will meditate. This fear is not my concern. I will leave it somewhere or other, and will look at it when I choose to.” Or maybe you just leave your fear in a corner, and simply do not take any notice of it. This fear is completely normal and almost everyone experiences it. I too had a lot of fear about this meditation, because it leads us through a state that one could call unconsciousness, or not knowing. It is a stage that is like sleep, a temporary state of being unconscious, and that is why one is afraid. You do not know what could happen when you are without consciousness. You think that you are sleeping. And what happens then? But if you do not trust the teacher, then it is very difficult to reach this state.

Normally, to reach this state, you must trust the teacher, but I had to reach this state before I came to trust my teacher, and that was very difficult. One can, of course, reach it if you have a strong will, but I cannot say that it is comfortable that way. I was always afraid, but nothing ever actually happened to me; I was always OK. I was completely normal, and had no real difficulties at all. I went into this state, and I could easily come out of it. But the first time that you enter this state it is very uncomfortable, and everyone is afraid of it. Would you like to ask anything further? (No.) Yes, I thought that would be OK.

(Comment: I think that there is another way that one can overcome one’s fear. It seems better to me to allow one’s love to flow and to grow, because when one is filled with this love in every cell, there is no place for fear. Then it automatically disappears, and I do not need to hide it, or to hide from it. Isn’t it more clever to approach this positively, and to let this love grow so that the fear will disappear? And regarding what you said about love, I think that the love of this world, our human love, is just as everlasting as Divine love, because it is also a reflection of Divine love. Human love that is real love, and not just flirtatious or superficial, does not die when we must part and go our separate ways. I think this love also endures.)

Yes, but one is separated. But you are right, the love does not pass. The love will remain forever. I loved my husband very much, and he died, and I still love him, but we are separated. But when our love is for That, we will never be separated. That is the difference. I have thought and spoken about separations, and not about the end of love. You have also said that if there is love, there can be no fear, and that is one hundred percent correct; but I know people who have no idea of this feeling of love. (Comment continues: They do not know it because they are not conscious of it; but it is there within them.) Yes, it is within them, but if it is not conscious, then at least for the moment, they cannot use it to overcome the fear that they experience.

My teacher said to me, “The people in the west, especially in England, live on the level of the mind. There is not much love; and so first I have to create love in them, and only then can I teach them.” In the beginning of my book that is quite clear. I now have three people in my group who always say, with sad eyes, “But I do not know what love is.” It will appear one day. But I do not say that, because the poor dears would ask “When?” and they would feel just as I did with my teacher. So I say, “Do not worry about it. Think of peace.” Everyone can feel a sense of peace. “Be in peace and stillness, and that will be enough for the moment.” And for the time, that is enough for them. Later, love begins to develop. But Divine love is not so easy to develop in a heart that does not know what human love is. We exercise, we practice feeling love here in this life, by loving one another. Then the love of God is much easier to develop. If one has never loved

There are psychological cases, for example, when a human must defend himself the whole time – let us say, a woman against her father, or a man against his mother – then he or she develops what one calls a narcissus complex. And who was Narcissus? He was a man who was so handsome that he fell in love with himself. Now, those people who must always defend themselves can only love themselves. They had to defend themselves and defend themselves until, in the end, they can only love themselves. I have seen many of these cases. It is a very sad situation, and that can only be resolved in analysis. It can also be done in meditation, but that takes so many years that I always suggest that such people go to a good analyst. In two cases, that was very successful. The analyst explained it to them, and they did a thorough cleaning of their psyche, so that they understood why they developed that way. There was one man and one woman. And both cases were astonishingly similar. They could only love themselves. They had defended themselves for so long that they permanently imprinted the attitude of ‘only me’, ‘only me’, ‘only me’ into themselves; and so they could not love anyone else. And naturally a loving relationship with the opposite sex was completely impossible, because they would project this attitude of defense onto the other. They could not love. When a person has so much fear, they cannot do anything; one must first learn to love.

But if someone can behave the way you have described, then that is quite correct. One can achieve everything with love. It is a magic wand, and one can do everything with it. So! Are there any other questions about love, or ... Yes?

(Question: You had to give up everything, and you were sometimes very confused. [*Mrs. Tweedie interjects an ironic ‘Sometimes?!!’*] You have said that if one is younger, then one should remain in normal life. But when one is younger, it is very difficult if you are married and have children and so forth. How does one bring these parts together?)

You cannot do it. You see, if you have a husband and children, and your Karma has bound you in that way, then you cannot go to a teacher yet. Then your training is with your husband and your children. Then you do Karma Yoga, the Yoga of action, the Yoga of activity. The Sanscrit word ‘Karma’ means ‘action’. Then you do not need to pray, and you do not need to meditate. I have read in the Yoga treatises that if you want to be a good Yogi, you should marry and have children, and that the children will teach you everything! They will teach you to be patient and to love and to forgive, and a thousand other things. So you see, one cannot compare people. Guruji said, “If you are married, I will gladly lead you both to God.” A couple complements one another. Then, of course, he would give them different practices from what I got, just as I now give such people different practices. The people who are with me are led in many different ways.

One cannot compare people at all. Some have sexual problems, and some have emotional problems. To be perfect, one must be without any problems! But one becomes more balanced with time. Of course, people are given a great deal of help. The teacher must have a certain Yogic power available, and this power is used a great deal to help people. A teacher uses this power quite consciously, and it is exactly this conscious use of his power that makes him a teacher. And everyone who arrives at this level, who receives this empowerment, knows this. One can use this power to heal, but one can use this power to do anything. It is really a kind of almightiness. It is difficult to describe. That is why Guruji said, “I send my people into the world, and they are tested with fire and spirit, (*She*

looks for the right phrase and someone offers the translation “and they never make mistakes”; but she says that that is not quite true.) and they never go wrong.”

(Question: I have a question about meditation. I am a person who thinks more in images than in abstract thoughts. When, for example, I see a football player with my inner eye in meditation, then I know what I need to do with that image. But sometimes I see an eye, and I have a clear sense that this is the Buddha looking at me, then I am not at all sure if I should immerse this image too in my heart. But I have the sense, the freedom, that I should still ...)

Couldn't you ask your heart? (Questioner: I could.) If you see something as lovely as Buddha sometimes, then perhaps you would prefer not to immerse that image into your heart. And I think that you are at a level that you do not need to immerse anything at all. You command your mind to be still and it will remain still; and if, after that, you still see a Buddha, you can look at him, and thank him that you have been able to see such a thing; you can bless this image, and say in your heart, “This is wonderful.”

When one progresses on the path, it is natural that one will see things or think of beautiful things. It is encouraging, but it is not yet the truth. And then you can immerse this image, if you want to. But I am quite sure that you could still your mind without immersing this image; and if you have not yet tried it, then you should. But I am sure that you already have tried it. Give yourself the command, and be in that emptiness. And then if you suddenly have a beautiful vision of Buddha, thank God that he has come to you. That is lovely. But do not forget that if you meet the Buddha on the path, that you must kill him. So! Meet him and greet him, and then kill him. It is all illusion. Only the Nothingness is the truth. It sounds terrible, it sounds so ... uninteresting, but this Nothingness is the greatest bliss. There is nothing that is more wonderful than this Nothing. I am speaking from experience. I cannot give you any proof or clues; I can only say, as an honest human being: meditate and you will experience it yourself. This Nothing is the greatest bliss, it is perfection. And there is nothing else. The rest is only illusion.

One sometimes sees things in meditation. Perhaps your mind is made in such a way that you will always see images. In my own case, I can have abstract thoughts, and I can also see images. When I sink into meditation, images suddenly appear to me. One can look at them, and sometimes they are very interesting. One can look at them, but one does not need to immerse them into your heart. One can give a command, ‘Go away’, and it will go. It is a question of temperament. I do not know how to explain it better. We must try these different things. We are so different that one cannot make rules about such things.

(Question: I have a question and an example. For the last few weeks I have had the feeling that even daily life can be a meditation. I want to give an example to make this clear. I sat in on a first grade of an elementary school here in Berlin. There is a blind boy in the class, and the teacher told to me that the boy's mother drops him off every morning and picks him up every afternoon. One day the mother was driving this boy to school and she said, “There is a terrible black cloud over there, I think that it is from a fire.” And the boy replied, “But that is clear! It is from a fire!” And a thought struck me like a bolt of lightning, “That is the work: to learn to see in another way.” And that gave me a lot of joy.)

So. This boy was able to see this cloud? (Q: Yes.) He was blind, but he saw this in his own way, without his eyes. (Q: And when I heard about it, I said, “Aha! it is a completely other way of seeing.”) So a completely different way of seeing is possible. (Q: Yes. But it is important that this boy is with other children who can see in the normal way, so that he can recognize what it might mean to see, and so understand that he too is in some way able to see.)

That is an interesting contribution. So perhaps our senses can also work on another level. Our mind can. That is why we train ourselves to still our thoughts, because then the mind is free to work on another level. It is the accumulated thoughts that obstruct it from operating at a higher level. But perhaps the senses too can function at another level. The blind boy had somehow seen this cloud from a fire. That is a lovely story, and a lovely example. Thank you.

So! Can I now continue? We still have three quarters of an hour. OK.

Again, I will quote my teacher, “You will derive no value from the Sufi teachings if you do not pass it on to others. That means that it is not given to you for your own benefit, rather what you get is for others.” That is what he told me. “You will not get anything for yourself, only for others.” How does that work? It is the law of nature. If I am full, then there is no room for anything new; it is only when I empty myself that something new can come into me. Two masters cannot live in one heart. If the ego is there, if the small self is there, then God cannot enter. If the small self leaves, then ‘something’ can come in. And that ‘something’ could be God. Guruji also told us, “You come to us,” – to Sufi teachers – “with your bowl full and covered! How can I put something in? First I must empty you.” That is what my book is about. It is the process of emptying, of the ‘taking away’. It describes a process that precedes the training itself. Before he died, he told me something that made me so angry!

He said, “Sufi training? Nonsense, that was no training! I have only emptied you. I have only helped you to free yourself from your ego.” I was really angry! I thought, “My God, everything that I had to go through, and that was not a training? And it was not! The real training began when, one day while I was in meditation in the Himalayas, I suddenly found that I could reach my teacher. It was on quite another level. It was not on this level, but in deep meditation. I remember that I was so shocked – I think I almost died of shock! Everything in me was so ... shaken! There was nothing of physical form that appeared to me; it was a force, a power, but there was no doubt that it was my teacher! And I understood that it was at that moment that the training began. Then it really began. And, of course, I had to return to London and there a very fiery life began. I had been trained as a librarian, and I found work as a librarian in London; and I gave lectures, and I worked with other people. I lived a completely normal life. And I was occupied with myself, and also with my teacher who I could reach on another level. Altogether it was not very easy. I was already old, and that does make it more difficult. That is why I believe that people who are still young will have an easier time than I had. I have people who came to me when they were eighteen – M., for example. Now, of course, she is over thirty. The group in London has existed for nineteen years. And of course, when someone comes so early, they have a lot of time, and that is lovely.

Yes, spiritual life is a commitment for your entire life. People ask, “Can I come to see Mrs. Tweedie? I would like to meet her.” And I say, “To meet me? What for?” We Sufis are not interested in just ‘meeting people’. For us that is dumb, and worldly. When you feel that you can commit yourself, when you feel that this meditation is right for you, then perhaps you could come to me; but remember that I live in a private flat, and do not have very much space. My entire living space is no larger than this small meeting room. But I have no time at all for people who come to meet me. I can become quite coarse in such situations, coarse enough that they do not come back. To meet me! What a silly thing! But if you have a longing, if you come to me and tell me that you have a terrible longing and do not know why ... well, that is quite another story. When someone comes and begins to cry, and their heart is bursting, ... then I know what I am dealing with. If someone comes and suddenly discovers problems within themselves that did not exist before – of course, these problems were there before, but they were not aware of them – these people too are welcome. But to meet me??! That is just nonsense! I do something so that they do not come again!

So you will only receive the Sufi teaching if you pass on what you learn. In our group, every, and I mean every one of us work for others. Those who are psychologists do their work, and if someone comes to them and says that they cannot pay, then they will do a few treatments for free; that is, for the love of God. Each of them does something for people that has no personal advantage for themselves, something that is a sacrifice to the Beloved. Of course one must earn money. Of course! It is perfectly normal. But do some little thing for Him. Then He will smile on you and say, “This person did something for Me, now I must give him something.” And if you have some pain, say to the Beloved, “This terrible pain is like a small flower, and it is all that I have to give you: this one small flower; my pain. It is all that I have in this moment.” And He will smile and look at you. And when he looks at you, believe me! Your life can change completely! Or when the teacher looks at you! Your life will change – and you will never, *ever* be the same again.

My teacher said, “We must become familiar with our limitations, and that is very difficult, because the ego believes that it is without limitations.” And not only that. The ego believes that it is eternal. If we look closely at ourselves, we could say that we live as if we are eternal. We do not think that we will die one day. Our mentality is such that we live from day to day as if we would live forever. When I am young, well, I do know that one day I will grow old, but I never think about it. I am almost eighty years old, and my entire life seems like no more than (*She raps on the table*) one second. And eighty years is a long time. We live as if we will live forever. Even though we know that we will die one day, we think, “Oh, that is still far away. One day, perhaps; but not soon ... not now.” And why is that? It is because the ego strives for self-preservation. It does not have the intention of stepping beyond the narrow boundaries of physical self-preservation. Most people view this small self as their personality.

We become accustomed to being satisfied with trivialities. And we give these insignificant things great and important names, like Self-image, Personal Freedom, and so forth. And in that way we avoid seeing that we behave like small children who are accustomed to nibbling candy. “How long will you desire nuts and raisins?” said Jelaluddin Rumi. How true that is!

It is rather pointless to hope for progress as long as the slightest trace of pride or arrogance remains, even if the pride is as hard to find as the leg of a black ant on a black rock in a dark night. Look how small and hard to find that would be! The leg of a black ant on a black rock in a dark night! It would be almost invisible; but even if it is that imperceptible, you will still not be able to progress! All of it must go! You see, where will the ego be after that is achieved?! It is a frightening prospect! But Sufi teaching is very shocking. And it is not shocking at all! I find that it is a path of great freedom; it does not belong to any religion; it belongs to no one and no where. It is built on the dignity of God and on the dignity of humans. And God allows us such freedom that we can even deny Him! In Islam it is said, “He is the most patient.” And really, we all have this freedom – without exception.

But we are not only full of pride! We are also full of arrogance. My family, my education, my academic degrees, and my personality, my experience, etcetera, etcetera. What can we do with all of this? The problem is that we are not even aware that we are constantly doing this. It is something quite normal to us. And it is exactly here that the work of the Sufi teacher begins. He takes these things in hand. My book is full of examples of how my teacher handled these problems in me. I was a vegetarian, I was this, and I was that. I was a European and he was only an Indian! Well, I did think that. Of course I never said such a thing. How could he dare treat me in such a way, especially since I am a woman?! But! Woman or man, Indian or European, ego is ego! And when the teacher needs to deflate or reduce it, then he will treat you as he feels is appropriate.

So! We have twenty more minutes before we go to lunch. Do you want a pause? (No!) No. OK. We can endure another twenty minutes! Now we come to a very important paragraph.

A Sufi teacher will never behave the way the disciple expects him to. And if he does behave that way, then he is not a real teacher. He may speak in contradictions, or behave in such a way as to set appearances against him, and in that way get rid of people. He may look strange, and may behave so strangely that one might think that he is disturbed or crazy. He might not have any normal routines, and he can be coarse and angry. Zen masters are quite well known for this.

We all have preconceived opinions and ideas of how the teacher should be. Forget them. Just simply forget them. There is a Chinese saying, “Before you begin to meditate, you must forget everything that you think you know about meditation.” And the same applies to one’s expectations concerning the Sufi teacher.

Gurujī had a new disciple, an Indian man who was over eighty years old, and this young man (*Everyone laughs at the slip*)...and this old gentleman asked me why I had come to my teacher. He asked me what it was that had particularly attracted me. And I told him about my experiences with Gurus.

I had met so many Gurus. In India almost everyone has a Guru, and as soon as they found out that I was interested in spiritual life, they would immediately tell me that I had to meet their Guru, the

most wonderful Guru in the world. And I met many Gurus in this way, and all of them sat on platforms, and were surrounded by their disciples. They were wonderfully dressed, and full of dignity, exactly as one would imagine a Guru should be. But I had seen that they were all full of ego. And I told this man all of this. I had met so many Gurus, but they all had such a large 'I', such a large ego that I felt that somehow, something was not right. Somehow, none of them had impressed me. Then I came to my teacher and he was so modest and so humble, and so still, that I was truly impressed. And while I was telling this to this older gentleman, my teacher leaned over to me and said, "Shhhh. Do not speak of such things. Say only that your piece of cake was here. That means that your piece of Karma was with me." And that was all. My slice of cake was there. He had not allowed me to criticize the others. I found that very lovely. He never criticized anyone.

A Sufi teacher will never behave as you would expect he would. I remember that for a time I lived in an Indian style flat in the street next to the street of my teacher. Of course I would go shopping, and there was a store on the end of the street that my teacher lived on that sold a bit of everything, so I began to buy my groceries there. After a short while, the owner asked me why I was in Kanpur, since Kanpur is not a tourist city, and only has wool mills and factories. I told him, "I am not here as a tourist, but because my Guru lives here." He said, "Guru? There are no Gurus here." I told him that it was the gentleman at such and such an address. "Oh," he said, "He is one of my customers, and he owes me money." I asked him, "What do you mean? Doesn't he pay you?" "Oh yes" he replied, "He pays me every month." So in that moment Guruji owed the man money, but he had monthly credit and paid his bill once a month. But somehow, even this shop-keeper had no idea that Guruji, who lived so close to him, was a Guru who had thousands of disciples. These people are so modest!

One day Guruji said to me, "If you see me going up on a podium and giving lectures, then you will know that I have come down; that I am no longer at my present level." But he told me to give lectures in London, and when I asked him about it, he said, "How can you compare yourself with me? Orders are orders!" Each one of us has some work to do in this world. For you it is one thing, and for me it is something else.

Great teachers do not advertise. No one knows what work they do, and they usually do their work in total secrecy. The people who do this are great beings. And our teacher is still with us.

The presence of our teacher is very clear in our group in London, and his presence is also here. This presence is to be felt as an energy. In our group in London, so called miracles happen every day. We have a charming American, D., who was my body guard in San Francisco when I was recently in America. D. said – not to me, but someone told me about it – "I do not need to go to the theater, I only come to the group. So many things happen there that I do not need the theater. It is the best entertainment that I have ever had in my life." Something is always happening. People who were sick get well, people who are expected to die do not die; those who should not pass tests because they have not studied, somehow manage to pass. It then turns out that they had, after all, learned something, but the mother or father had thought that it was not enough and expected that the child would fail; and the child did not fail. To me, that means that the child had learned enough! Otherwise he would not have been helped.

There is a story about Mohammed and an Arab. The Arab said, "Oh, I will let my camel run free. Allah will look after it." "No!" said the Prophet, "First tie your camel, then Allah will look after it." So if the child had really not learned anything, then my teacher would not have helped him. But the child had probably learned enough that Guruji thought, "What the parents think is not my problem, this child should pass the examination." And the child passes the test!

But something really happens every day! And I am not exaggerating. I have so many examples. We are more than a hundred people; all together, we are a hundred and fifty. Every Friday, there are about a hundred of us, and sometimes a hundred and ten. My room is so full that we don't know where to sit. And everyone in the London group knows that I am telling you the truth. We are under his wings, under the wings of our teacher. "Give me the power to remain under the protection of my Sheik," says a Sufi prayer. One must have enough power to do that. The faith and trust that one needs for that is a

power that the human alone cannot have. In order to have faith and to surrender to that faith – to surrender completely to that faith – one needs the grace of God. The human alone can not do it; it is impossible. One needs grace even for surrender and trust.

You see, I am of the opinion that we can really only do very few things alone. If He does not want something, then we cannot do it. I have to accept that, because I already know too much of how the laws of the world work in both the inner and outer level, about how the Self and the self fit and work together, and how they merge into one another. I believe that without the will of God, and without His permission, we can do nothing. And certainly, one cannot have faith or trust without the grace of God. So if you have already begun to trust, you should somehow thank Him with your heart. You were given that because you earned it, or you could not do it. This is where Karma plays its part, because you see, we must have somehow earned it.

So the teacher, as I have said, will never behave as you would expect him to. He can even swear. Oh yes! And he can be very angry. One day, at Guruji's, a servant stole a watch from one of the disciples. They caught the man, and I remember how Guruji had stood with a wooden stick and had screamed at the man and was very angry, and how he had lifted up the stick as if to strike the man. L., the woman who introduced me to Guruji, said to me, "He screams and he threatens, but look at his eyes!" His eyes were full of peace. His mouth said all sorts of terrible things (*Everyone laughs at the image!*) to this servant, and had even threatened him; but his eyes were full of peace. Just then his son came and said, "Babaji said that you should not hit him."

You see, one can be angry. But what do you do then? I was recently in America and I had a lovely time. I was at the Himalayan Institute, the ashram of Swami Rama. And they invited another Swami, Swami Satchitananda. He is a Hatha Yogi, and a very special one. He is a wonderful human being. He is really a Saint. Someone asked him, "What shall I do when I am angry?" And he answered, "Be angry!" Then, of course, the man said that one is not supposed to get angry or irritated. And the Swami asked, "And why not? When you are angry, then be angry. BUT! Know where your anger is coming from! And know how far you can go with your anger without completely humiliating or destroying the other person." You see, here is the control of the mind and of the spirit. Maximum control is required, because controlling the mind and spirit is very difficult when you are really angry.

Here – as I said yesterday – in this life, (*She accents her words with strikes on the podium for maximum emphasis!*) the ego – does – not – go – away. It does not disappear. It cannot go away. The ego is the consciousness of the 'I' that is different from the consciousness of the other person. It can never disappear as long as we are in a physical body. How could that be possible? If the ego disappeared, then we would have no more consciousness. It is the focus of consciousness, and you cannot be without it. It is only that later the ego is controlled. The real 'I', the 'I' that is not the ego, says to the ego, "That is enough, you cannot go any further." And the small ego obeys. So the ego never goes away, it is always there; but there is a very great difference in its role. It becomes your servant. It is no longer the boss.

Now, for example, you think something, and you immediately run after your thoughts like children; without any control at all. But there is another way. Now, when I go shopping, I go shopping and I am not distracted by other things. I know what I should do, and I do it. That is control of one's thoughts. And the control is not only while you are meditating, it is eighteen hours a day: every moment that you are awake, from morning until night. As the Buddhists say, "Be mindful of what you are doing in this moment." That means, if you are walking, then walk; when you speak, then speak; when you eat, then eat. That is Zen Buddhism and that is Sufism, and in this they are exactly the same. Zen masters are always portrayed as being very angry; but of course, they were not angry. They use shock tactics to ... beat people out of their state of normal thinking. It is a very good method, and my teacher did that constantly with me.

Yes, I expected my teacher to be one way, and look what happened! He was not that way at all. He was a completely normal human being. People have said that about me too. There was a Swiss man who was very angry with me. He was in a situation very similar to psychological analysis, and I

had to put him under a lot of pressure. Of course he transferred his mother onto me, and other things too, and he said to me, "You look so ordinary, and you are old. If I did not know that you had written such an important book, I would have thought that you are nothing." I told him, "We are simple people, and I am nothing! That is the greatest compliment." He was completely confused, and after that, I think he was even more angry with me, but then the anger passed. Such things pass, and they are nothing to be concerned about.

Now I want to speak about another important point. The teacher will always give the answer that the disciple needs, and will act towards the disciple in such a way that is best for the disciple. If the disciple would progress better if the teacher is strict, then the teacher will be strict with him. Or he may be loving with him, or he may behave in a learned way; each according to the requirements of the disciple. The decision of which treatment will be used lies entirely in the hands of the teacher. I have heard people say, "Oh! I respond only to love, it is pointless to treat me any other way." Of course, love is more comfortable, that is clear; but the teacher knows best, and he alone will decide. A Sufi teacher must be something different for each person. Sometimes he will speak, and sometimes he will remain silent; sometimes he is at home, and sometimes he is away. He may be unavailable for days at a time, or he may be absent for months, and that can be very uncomfortable for the disciple. Sometimes he will ignore everyone; then he may be especially friendly with one particular person. And then everyone else will be jealous. One time he is serious, at another time he laughs constantly. Perhaps he may even sing or dance! Yes! In short, he is capable of anything. He will appear and disappear, he will create miracles, and he will do everything in such a natural way as if it was the most normal and ordinary thing in the world. And for him it is really the most normal and ordinary. Miracles do not exist for him. It is just that he knows how to manipulate the powers of nature.

One thing is above all certain, a Sufi teacher will always have a great sense of humor. In Sufi gatherings, there is always a great deal of laughter. One does not laugh, as it were, intentionally; this humor appears quite naturally. It is just that the atmosphere is right for laughter; the heart is light and one is jovial; and then of course, everything is amusing. And one must especially learn to laugh at oneself. In this regard, I find that the English are quite wonderful. The Russians, for example, do not have a great deal of humor; they take themselves very, very seriously, and act very important. When you see the Russian delegation at a conference they are always all terribly serious. But the English are not that way. They may tell jokes; and as I have often seen, they can laugh at themselves. And I find that so freeing, and very lovely. Of course, they too have faults, just as every nation and every person has; but in general, I find that they have a sense of humor that other countries do not have.

The Italians, for example, do not have much of a sense of humor. No! They think that they are very important. Italian and Spanish women are very beautiful. But the men are very macho; and when they are macho they can be dangerous, both for other men and for women. I find that it is not a very good tactic. When a man develops the feminine, the anima, within himself, then he does not look threatening to other men, or to women. That does not mean that he becomes feminine. Oh no! He is more complete. I have seen that not only once, but hundreds of times. If you are a woman, then the masculine aspect of yourself is psychological. If you are a man, then the feminine within you is psychological. That is why women are so infinitely mysterious for men.

A man can never really understand a woman. I say never and I mean it. And there is a reason. It is because he has a woman within him that he hardly knows about because it is so deep in his unconscious, and this woman is his mysterious ideal. The man automatically transfers this ideal to every woman. And it is because it is so especially mysterious for him, so especially hidden, that he is very afraid of it. But after all, an ideal is an ideal. How can a poor worldly woman come up to such an expectation? So we always disappoint our men. Isn't that terrible? *(Everyone can only laugh!)* And the closer we come to being like this ideal – and that does happen – then the deeper they fall in love with us. So we have to try to come as close to our men's ideal as we can, so that they will love us! ... Then we can do what we want! *(There is a tidal wave of laughter! ...)*

(And then a pause for lunch.)

The Lectures of Irina Tweedie

The Power of Kundalini Part 5

Traveling in Scotland, The Teacher, & Questions & Answers

Based on a series of Lectures given
in Berlin in June, 1986.

(The meeting continues.)

So, as I said to you earlier, a Sufi teacher cannot be shoved into any particular category. He is not the way we might imagine a Saint to be, and he himself does not see himself that way. We say, "He must act like a Saint. He is never permitted to get angry." Why is he not allowed to get angry? And what does 'like a Saint' mean? Why should he not get angry? Sometimes anger is necessary, because there are people who only understand when they are confronted with anger. Anger can be very helpful. If you see someone commit a great injustice, then you should become very angry. Unfortunately, we always project our limited expectations on the teacher; and then we are disappointed when the real Sufi teacher does not correspond to this image. And if he is a real teacher, he will really never fit our expectations!

One day Guruji said to us, "The problem is that people begin to teach before they have overcome their egos." For example, they begin to teach while they still have ambition. Ambition belongs to the ego, and it is there until the ego is overcome. You see, before the ego is overcome, I will be sensitive to flattery. I will enjoy it. Then I will do everything to make you happy so that you will flatter me. Or, the ego enjoys power, or money. And until you have overcome all of these things, you should never teach. In other words, you should first have an attitude of indifference to these things. One of our great spiritual ancestors, a great Sufi of this Yoga school, Hafiz, was once asked, "Why do you not teach? You are a great teacher." and he said, "I have the wish to teach, and so I have stopped teaching. When the wish to teach passes, then I will again teach."

My teacher told me, "I have ordered you to write a book. And now you want to write this book, so you should not write it yet. Only after the wish to write this book has passed should you do it." The truth is, that I could not write it for many years. The manuscript lay around for years because I was afraid to look at it. I had already found peace in my soul, and I was afraid that if I would look at my notes again and remember what happened to me, that I would again become full of doubts and become unsettled. And in truth, when I wrote my book – that was in the very north of Britain – I cried and cried and cried. You see, the manuscript had lain in a suitcase under my bed, and every time that I cleaned the room and had to pull out the suitcase to clean behind it, I had a bad conscience. And that continued for years. I think that I waited for ten years, waiting until I felt that I could begin to write the book. Then I had three heart attacks, one after another; one in November, one in January and one in April. And three

heart attacks is rather serious. One says that one does not survive the third. And the third one was especially bad. Luckily, a friend was with me who was a nurse, and she was able to help me. I did not have to go to the hospital, and everything worked out OK. But then I understood that these attacks were a warning, a pointing finger, and that I needed to do something.

Then I had a vision. I saw a landscape with a three-peaked mountain on the left, and a forest, well, really they were bushes, on my right; and on my extreme right, next to the sea, there was a beautiful fir forest. And there was a tongue of the sea that came far inland. And I knew that that was the place where I should write my book. I also knew that it was far in the north. I looked at a map of northern Britain – I thought that it must be in Scotland. This was at the end of August, and some of my friends were just getting ready to drive to Scotland for their holidays. There were already four people, and the car could hold five. So I asked if I could come with them, and of course share the expenses. I told them that I wanted to go to Scotland because ‘someone’ had shown me a landscape and that I intended to stay there over the winter and write my book. And so off we went together to Scotland.

Scotland is a very beautiful place. I do not know if any of you have ever been there; but there is heather everywhere, entire hills are covered with it. It is really quite wonderful. And the light is very special far in the north.

We drove around Scotland for three weeks, and every time we came to an especially beautiful area, my friend would ask me, “Is that the place?” And I would answer, “No, there is no fir forest,” or “No, there is no sea,” or the light was not right, or there was no tongue of the sea coming into the land. I remember when we came to Achilta Buie. It is far in the west. There are huge rocks and more than a thousand small islands, and the sun sets into the sea behind the islands. It is a wonderful place. But there was not a fir forest nearby. Finally, after three weeks of driving around, my friends had had enough. They had to return to London, and I remained in Scotland.

And I continued to travel in Scotland. There are no trains in the North of Scotland; only buses, and especially post buses. Post buses are not really run for passengers, but you can usually get a seat on them. I was sure that my vision was of a place quite far in the North. So my friends took me to Lairg, and let me off. Then I looked at the map and told them, “Yes, Dagness is where I want to go.” I took a bus and was on my way. At first it rained. It was stormy and terrible. It rained and hailed and howled, and when I arrived, there was no fir forest to be seen; only terrible waves in the sea, and terrible rocks; and a gloomy landscape. I thought, “It cannot be here!” So I went back to my hotel for dinner. I was sitting alone at my table. (*She asks, in German, if she should say ‘at the table’ or ‘on the table’, and of course everyone roars with laughter.*) So it must be “at the table”. And the waiter came to me and said, “Please, would it be possible if a lady and a gentleman sits on the ... at the table with me. (*More laughter.*)” I said, “Of course”. I had been all alone at this large round table. So it was a man and a woman who were traveling with four small Pekinese dogs, and with four children, and a nurse. And the children and the dogs and the nurse were asleep, so they were able to come down to dinner. And we began to speak to each other.

The gentleman asked me what I was doing there, and I said, “I am looking for a place, perhaps a farm house or a small farm cottage, where I can write a book. I want to write it here in the north, but I want to be near a fir forest; and I cannot find one.” This gentleman looked at his wife and said, “We just drove through a fir forest. Where was that? Ah yes! It was on the coast, and it was in a place called Tongue. Do you have a car?” I said, “No, and I cannot drive, I am too old.” Then he said, “Then you have to return to Lairg on the bus, and then take a bus to Tongue.” I thought, “That is probably the place.” So I told the hotel owner that I would be going to Tongue the next morning. And at eight o’clock the next morning I got the first bus to Lairg, where I changed to a bus going to Tongue. The trip took four hours. I sat and sat, and the bus rode on and on, and then suddenly, on my left side, I saw a mountain with three peaks. And I said, “Oh! I have seen that already!” And on the right there was a small lake. Then the bus began its descent into the village, and there I could see how the sea came deep inland, like a tongue, all the way to the base of the three-peaked mountain. But I did not see a fir forest.

Finally, the bus driver said, "Madam, this is the last station. What do you want to do here?" I asked him if I could find a place to sleep. "Yes, of course, there is Mrs. Ross' house on the mountain. You can get there across this field." It was a field with very high grass. I walked across it and arrived at the house. Now it turns out that Mrs. Ross is never at home on Saturday, but this time she was there. She came out of her front door just as I arrived, on her way to go shopping. So I got there just in time, and took a room with her. Over the next few days, I looked at several small farm-houses. My problem was that they all had open fires, and I did not know how to light a fire. And they didn't even have wood fires, they burned peat. And for me that was quite impossible. I had no idea how to build such a fire. So it didn't look very promising.

After I had been there a few days, I told Mrs. Ross that I couldn't find what I was looking for; that I could not find a cottage without a peat fire, and that I could not find any fir forests. She said, "No fir forest? But of course there is a fir forest!" I asked her where it was, and she said, "If you go up the mountain for a mile and a half, on the path to Terse, there you will find a weaver. He rents a cottage, and it has electric heat." And I thought, "Ha! that is for me!" (*There is a ripple of happy laughter.*) She said that there was a fir forest there too. I thought, "My God! Why hadn't I asked sooner?" So I asked her where it was, and she told me how to get there, and I began to walk.

You shouldn't forget that I had already had three heart attacks. And climbing up a mountain was rather impossible for me. But I walked, and I walked. And I stopped, and rested, and walked again. After I had gone about a mile, I said to myself, "I cannot go on." Then I said, "I must!" So I went on ... and on. And there was still no sign of a fir forest. Then suddenly the path turned a little, and I saw a beautiful fir forest. And I said to myself, "Oh!"

Then I continued, but now the path was quite flat. I was already at the top. And I walked on and on, and I didn't see any trace of a cottage. Finally I was about to turn around and go back to my room, because I knew that I would have a long walk back. Of course, there were no taxis in such a place; one must either walk or ask for a ride – it was a very small village. I had really given up and had decided that I would have to return. I thought that the situation was simply impossible, and I was very tired. Then, suddenly, I saw a small sign nailed to a tree. It said, "Weavers Cottage, 200 yards." And I thought, "That must be it!"

So I walked the two hundred yards to the cottage, and a small boy came out. Later I learned that he was the youngest son, William. I asked the boy if his father was home. He said, "Yes, he is weaving," and he went and got his father. I asked him if he had a cottage to rent. He said that he did, but not for that week. It would be free the following week. Three geologists were renting it at the time. I asked him if I could see the cottage. He said that there were three men, and that they never made their beds, so they always kept their windows closed and the drapes drawn, so I would not be able to look inside. I thought, "It is the only possibility! I will take this cottage." And I told him that I would take it. He said, "But you haven't seen it." You know, I was so sure that it was for me that I looked at him and said, "I have not seen the cottage, but I have seen the man that I am dealing with. I am quite sure that it will be OK." I paid him for the first week and I returned to Mrs. Ross. I stayed with her for another eight days, and then I moved into this cottage.

I stayed there for nine months. It just worked out that way, but of course, nine months is significant. I was there from September to May. ... I saw moon rainbows while I was there, and such storms that do not even happen in the Himalayas. Waves fifty feet high! I would hear the weather reports on the radio, "There will be a storm, force ten, coming from ... and so forth." And it would already be there. The cottage shook and trembled. One day I went to Mrs. Sutherland – she was the owner of the cottage, and was the wife of the postman – and said, "Mrs. Sutherland, I thought that the cottage would collapse last night." And she said, "But Mrs. Tweedie, it hasn't fallen down in sixty or seventy years, why should it do it now?" (*Everyone is laughing and enjoying the story.*)

Between me and the North Pole was only the North Sea, with its terrible storms. The German Navy had its military exercises there. They would shoot at the horizon, and they played with their spotlights. It was quite interesting. And one day, I saw something in the sky that was glowing. I thought that the

Germans were using their searchlights again. But a searchlight is never quite like what I saw; searchlight beams are always straight. I looked more closely and saw that it was a moon rainbow. Now that is something that is very rare. Mrs. Sutherland told me that she knew a woman who lived in the area and was ninety years old and had never seen a moon rainbow, so I was especially lucky to have seen one. It was very beautiful. They can only occur just as the moon rises. The moon must be in the right place, and there cannot be any fog. There are several requirements. There was no red in this rainbow – I found that interesting. There was violet and green and some yellow; almost no orange, and no red at all. A moon rainbow! I immediately called the children so that they could see it.

And there were times in the afternoon when all of the clouds had rainbows at their edges. The sun was so low – if you look on a map you can see how very far north Scotland is, and Tongue is on the very northern edge of Scotland. As I said, there was nothing between me and the North Pole except the sea. In winter, the sun would travel just at the horizon, so shadows were very long. My shadow would be as long as this hall, it was enormously long. It was all quite interesting. And the starry nights and the huge moon . . . I have never in my life cried the way I cried when I wrote this book. It is so far north that in the winter it was already dark at three in the afternoon; and it was there that I saw the Aurora Borealis, the Northern Lights, for the first time in my life. I do not think that I will ever see them again.

People had often told me about these lights and the eerie effects they create. I had heard that just before the beginning of First World War, and again before the second, these lights were blood red. They are normally blue white, or they can be gold. I have seen the blue white. I positioned my bed so that I could see out of the window that faced north. – I had a three lovely rooms, and of course, a bathroom and a very nice kitchen. And it was all electric, and very comfortable, so I could easily manage it. I didn't have to light a fire. – So I put my bed so that I could see out of the north-facing window because I wanted to see the Northern Lights. And sometimes I would see some flickering lights behind the clouds, but I did not see the lights themselves. I had so hoped that I would see them. But night after night passed and I didn't see them; there would always be storms and rain, and there would be enormous clouds.

Someone told me, "Oho! You shouldn't wish to see the Northern Lights, because when they do appear, the weather is especially bad." I thought, "Worse than today? How could it be!?" But! That is what I was told. And the months passed: December, January, February, and still I had not seen the Northern Lights. Each day I wrote until three in the afternoon. It was already dark then, and then I meditated. There was an electric light, but it was not very bright, and the electricity often went off. Sometimes it went off because the weather was so bad, or because lightning had struck something; but all together, the electricity often went out. Sometimes I used candles, but usually I just went to bed.

In June, so far in the north, there is no night at all; it is light all of the time, so there would not be any chance of seeing the Northern Lights then. And even in March the nights began to get shorter and shorter, and I lost hope that I would ever see them. Each night, while I was lying in bed and meditating, I would look from time to time, but there were no lights. Then one night, I heard someone calling my name, "Irina!" I thought, "My God, someone is calling me!" I sat up and saw a flickering on the white wall behind me, as if it might be the lights I had been waiting for. And I looked out of the window, and I thought, "My God! The Northern Lights!" I quickly got dressed – it was quite cold outside – and went out. You must imagine! There were shafts of light coming out of the sea. They lit up half the sky. There were enormous shafts of this light; it was gold and . . . like neon blue; blue, white and gold. It was so uncanny, because it was so clear and so strong that when I held my hand in front of the white cottage, it cast a clear shadow on the wall. It was quite eerie, because the light came from the north, from a side that is completely unnatural. And it flickered. These shafts of light appeared larger than telephone poles, and lit up half of the sky. They went down into the sea, and then rose up again; and they crossed each other. It was quite an unbelievable display. It was already two o'clock in the morning, and the sky was getting brighter and brighter, and then I saw that they had all sunk into the sea. It was so very beautiful. It was in the water and on the horizon. So I had finally seen the Aurora Borealis. It was the only time in my life that I saw them, and it was quite an experience.

Of course, I remained at Tongue, and the spring was wonderful. I took photographs of it. The larch trees blossomed, and everything began to grow; it was a wonderful awakening of nature so far in the north. We still had snow and storms. And there was the landscape, this landscape of the far north – I was told that it is very similar to Norway. Then in May, I left. I had completed the manuscript for my book, and I returned to London. And that is how my book was written. That was in nineteen seventy-one. It was exactly ten years after I had met my teacher, in sixty-one. The first book, 'Chasm of Fire', was published in seventy-nine. So you see, many years had passed before I had the courage to set pencil to paper. I could not do it before that; I was too afraid to begin.

I was afraid that my doubts – along with the anger and hatred that I had felt against my teacher – would return, but they did not. I only cried a great deal because it still hurt so much. Now it no longer hurts, it has really passed for me. Time is the best and the greatest doctor.

Now, I would like to return to our theme of the Sufi teacher.

The Sufi teacher teaches only through the being, through their own being. They give an example for life, an example of 'perfect existence', as Ibn Arabi called it. Guruji said, "If you read books before you reach self-realization, that will only be an obstacle for you. After self-realization, books can very useful, for they can help you to share your experiences with others." In other words, and using a Sufi simile, "Just as a stream leads to a river, and the river to the sea; so will every relative thing lead us to the absolute." Do not forget that the river flows into the sea, but do not confuse the river with the sea.

Now, these Sufis; what are they, really? Are they Philosophers? Are they priests? No! Sufis are mystics. They do not occupy themselves with superficial things. "They are simple people, who live in this world; people who do not dress differently than other people, and who behave exactly as every other person does. They serve humanity. These people," according to the tenth century Sufi, Sa'di of Sherat, "are the real Saints."

Sadi also said, "If you cannot laugh from your heart, and If you do not laugh a great deal and often, then you have no soul." You see, Even Sadi said that so long ago! That if we do not laugh, we have no soul.

The teacher can give the disciple a mantra if he wants to – the Persian word for mantra is Zikr – and if he does give one, that is called 'mantra initiation'. A mantra or Zikr is, as a rule, one of the names of God. God has many names, and every one of them is holy. Obstacles are removed through the calling of His name. Because the disciple has many desires and problems, he often does not know how to come to good decisions. You see, to find the right decision is sometimes very important. Guruji said, "Sometimes you have noble thoughts, but you do not follow them. Come! Set your concentration on the one goal, God. You are mighty, and my grace is with you."

You may make efforts and want to do something for the teacher, but that is not possible. The disciple cannot do anything to help the teacher, because the teacher does not need anything. And the disciple stands there confused and asks himself, "Why does he do so much for me? What does he want from me? That was a very important question for me, personally. I thought, "He takes so much trouble with me. What does he want from me?" And he kept repeating, "You must surrender, you must surrender; you must merge completely with me." I had no idea what he meant by all of that. He could not mean that he wanted me as a woman – he hadn't behaved that way – but I had no idea what he wanted.

He was married and had six children; two children with his first wife, and four with his second wife. His first wife died, I think from cancer, but no one could tell me for certain. Either they didn't know what happened or they did not want to say; I do not know. I could not really ask him, and his family was rather taciturn about it. So either they did not want to tell me, or they did not know that it was cancer; but I believe that that is what it was. Then he married his second wife and had four children with her. All six were already grown up. When I first met Guruji, his oldest son was employed at a bank, and the youngest daughter was fifteen and was a very lovely girl.

The question, "Why is he doing this for me?" is a question that every disciple asks. "Why me?" Of course, it is connected with Karma ... and also more than Karma. When the teacher sees that the disciple makes an effort ... and with all of my doubts, and with all of the psychological problems that I had, I really did make a great deal of effort. I fasted and prayed, I did the practices that he told me to do. And he had seen that somehow I really did exert myself, and so he gave me his time. He was strict with me, and that helped me. He said, "Before you reach self-realization, books are not useful," but for me they were useful! I studied Hindu philosophy, and I knew that being dealt with strictly was really very helpful. And I also saw that some of the people around him were very jealous of me.

I could never understand it. I was really treated badly, and not only by him! I did not write that in my book, because I thought that that would not be very polite, and that it is my personal problem. One should not write such things, because such things remain forever, and it would give people pain. But then I understood that others were jealous because I was treated so badly by the teacher! And that is the tradition: that the disciple who is really going to progress should be treated very badly. Why? Because the ego must be overcome, and that is the only way. There is a Persian song, "The ego will never go with caresses, it must be drowned in tears, it must be hunted down with roughness."

So you see, I got treated badly for a very good reason. I believe that I have already spoken about this, but a few years ago, someone – I think it was a woman – told me, "I have read your book, and it made me very angry, Your teacher was a terrible Chauvinist. He was against women. He treated you very badly!" So I had to explain to her that it was not that way at all. I had some very bad Karmas, and I was incredibly proud, and the ego had to go. As I have explained earlier, it doesn't actually go anywhere, it is only controlled.

Now please, I would like to hear your questions. You probably have some by now.

(Question: You have spoken of Karma and of the ego. How do they relate to one another? How do they influence each other, or how is the Karma reflected in the ego?)

When you come to a teacher, then that is the end of your Karma. The teacher takes over, and all of your Karma just disappears. He does what he wants; that is the law. In the Upanishad, it is said, "When you come to your teacher, it is as if you come to a barrier. The teacher is like a barrier, and all Karmas end there." The fact that you have come to a teacher means that all of your Karma can be changed. If you are on the path, then you take your destiny in your own hands. Does that answer your question? Or do you want to know something else?

(Question continues: You said that Karma is reflected or finds an expression in the ego.) And when the ego goes? Or perhaps the Karma simply changes. (Q: You said that you had had very bad Karma, and thus a strong ego. That was the question.) Yes, they go together, they are linked. Yes, there is not a contradiction. (Q: How are ego and Karma related to one another for those of us who have not yet met our teacher?)

Yes, you see, you have created ... causes, and the effect will be Karma. We have hated someone, or love someone: all of these things are causes; and the effects will be the result that you inherit from these causes. When you come to a teacher, then all of that can be changed, because the very fact that you work with the help of the teacher to fundamentally change yourself will result in your debts being changed into credits. How can I begin to explain this?! My German is not up to it! (*She gets help in making it clear.*) OK. That is all that I can say to you. But look, afterwards, you do create other Karma – I probably do that too, but now I already know how I should live, at least I hope I do I hope I do! ... One can only hope.

Sometimes we can create Karma quite unconsciously, for example we can be unaware that we hurt someone, but then that is not reflected on us. I can also be an instrument of Karma. I can do something that has terrible consequences without even being aware of it. In the end, I have not done it intentionally, but this terrible thing happened because of me. Then it is the Karma of the people who

have suffered or benefited from it, or who have used it in some way. This is a very interesting and very controversial question. Yes?

(Question:)

The question was, "How about the love for the teacher? One respects and is in wonder of the teacher, but does one really love him?" You see, that was something that had puzzled me a great deal. The Sufis say that you must love the teacher, and that there is a special feeling of attraction. But I often said to my teacher – it is even in the abridgement of my book, in "Chasm of Fire" – "It seems to me that it is not you that I love. You are a stranger to me. It seems to me that I love something somewhere behind you, beyond you." Of course, I loved what he represented to me in the world; that is, God; but I did not know that. I only had the feeling that it really was not him that I loved. He had planted the love of God in my heart with his Yogic Power, but it was not a love for him. It was the love for something else; and of course, I mean God. But it appeared as if loved him. I would look at him with wonder. He had done unbelievable miracles, he had healed people, and he had such a light around him – really a blinding light!

There was a time when he had driven me so far into a corner: he had told me that I would never reach anything, that I was hopeless. I had already given all of my money away to the poor. I was completely without money. I had put everything on the table and gambled, and then he told me that I could not achieve the truth. I wanted to commit suicide. And on that day, when I decided to actually kill myself, I remember that he sat in the garden. I sat there and was so full of despair and so disgusted with myself. I thought that there was no hope for me at all. There were fifty or sixty people sitting with him in the garden on a large carpet, and I saw that one after another paid their respects and left. And finally we were left alone. There was only he and I. Then I thought that I should also go, and I intended to stand up.

And just at that moment, he said, "Mrs. Tweedie. Look at me." I had no desire to look at him, but I turned my head to face him. *(She gasps, even in the telling of this!)* Oh! ... I received such a shock! He was completely full of light! He was full of blinding white light. I couldn't react at all; I was completely breathless. He said, "Mrs. Tweedie, if you were really so hopeless, do you think that I would take so much trouble with you? ... I am going to have my bath, and you can go home." And that was all; and that saved me. He went inside to have his bath, and I sat in the garden and I thought, "You dumb old cow!" *(Everyone laughs – really in relief of the tension of the story.)* "Really!" I thought, "he is right! If he takes so much trouble with me, even if he does say I am hopeless, the fact that he takes so much trouble means that I am not so completely hopeless." And so I stayed.

You see, it was very seldom that he gave me any encouragement. He said very little to me, and seldom answered my questions. But somewhere and somehow, in ways that I did not know, he gave me so much help that I was able to endure it all. So these people teach through their being. They help in ways that cannot be seen or felt. Now, twenty-five years later, I know exactly how one does that and how it works. But then, of course, I had no idea about it. The relationship with the teacher is altogether difficult!

I am still answering this question about the love for the teacher. I have not wandered from the subject. This love is rather unusual. You love ... something. It appears to be the teacher, but if you really think about it, it really is not him. You love something that the teacher represents, and that is just what I always felt. Did I respect him? Yes. Was I full of wonder about him? Yes. He was an unbelievable human being. But did I really love him? Somehow, the feelings of tenderness went somewhere else. It was as if it went behind him, beyond him. That, my dear, is the answer. There is respect and wonder. Yes. But the love is really for God, and never for the teacher. Now I know that, but then I did not. Thank you for the question.

(Question: And does the teacher love the disciple?)

Yes, the teacher loves the disciple the same at the beginning as at the end. It is a closed circle, and does not grow or change or diminish. I have said that everything that the teacher has belongs to the disciple. A teacher will never reject the disciple, if he sees that the disciple makes an effort, if he sees that the disciple really wants the truth. The disciple can reject the teacher at any time, but the teacher has the ability to bring the disciple back to him. The connection is like a rubber band; one becomes angry and leaves, but one must return. I remember that he threw me out – not just once, but many times. Metaphorically speaking, he had thrown me out of the door and I came back in through the window! I do not mean that literally! Please! Just metaphorically! I became completely shameless. His wife too threw me out! He would tell his wife, “Throw her out!” And the wife came and pointed to the door, and I left! What could I do? And the next day, well ... I was there again. I despised myself. I thought, “This is ridiculous, this is laughable!” But I could not stay away.

(Comment: When reading your book, I was quite impressed by your persistence and your firm will.)

It had nothing to do with my will, that was connected with his Divine Yogic power. He threw me out, but it was as if I were connected with a rubber band. I could not do anything else.

(Question: Why are there so few women teachers at this level?)

Really, there are very many woman teachers. I am the only European woman who was trained according to this ancient tradition. Well, probably no other European woman came for such training. But there exists a very thick book of the biographies of the great Sufi women in this line of Yoga. It was written in Persian, but it has not been translated. I have seen the book, but of course I cannot read Persian. I asked if it might eventually be translated, but was told that no one in Europe would be interested. And it is true. I recently received a book of biographies of great women from different schools of Yoga; and really, it was not at all interesting. They did not have very interesting lives, and were generally recluses. So it is not a book that people would read. But there have been many women saints. The most well known was Rabia, and she was really a great woman.

There is a lovely story about Rabia. There was a wonderful sunset, and her servant came in and said, “Rabia, there is a wonderful sunset; come out and be filled with wonder!” And she answered, “I do not need the sunset. In my meditation, I am filled with wonder at the maker of this wonderful sunset.” The day before Guruji died, when I had seen these wonderful clouds over his bungalow, I said, “Look! Look! There are seven perfectly round amethyst colored clouds just over your bungalow.” And he said, “Ah! Yes, yes.” He had been speaking to his disciples, but he interrupted himself to respond to me, which he seldom did. You see, now I understand: he could not even have the desire for beauty, or else he would have had to return to the earth. One must be completely without desire. And it really was a wonderful sunset, and it was his last. I have described that very completely in my book. It was such an image for me. Everything was colored in pink. It was so oriental, with everyone dressed in white, sitting on a blue carpet. And him, speaking with his disciples. He looked so wonderful, and he was full of light, full of white light. All of the other light was red from the sunset, but his light was white.

(The recording is interrupted here, and at some point continues:)

To surrender the mind – and the mind must be totally and completely surrendered – is a very difficult process. Usually, it is necessary to do something very dramatic to accomplish it.

(Questions: Does this hard training, and the challenges and tests apply only to the path that you went through, or also to the path of Dhyana?)

No, it does not apply to the path of Dhyana. It is only in the Path of Tiaga where you have to surrender everything. Tiaga is the Sanskrit word for self-renunciation. Once you are completely renounced, after you have renounced everything, then it is a difficult but very fast path. With Dhyana, you reach the same goal, but it takes longer. In the end you still have to surrender everything, but it happens in another way. You are not compelled to do it; you do it yourself. That is the difference. In Dhyana, things fall away from you of themselves; the worth of things changes. I have a lovely example.

There is a young Swiss man in the group. He is only thirty-eight, but he has his own factory and of course he is the manager of it. He visited us for six months, and during this time his business partner came to speak with him. After that visit, he told me, "My partner just visited me here, and to my amazement what used to interest me does not interest me any more. What shall I do when I return home?" You see, the worth of things had altered for him. I tried to explain that to him, but I do not think that he understood. He told someone, "I have stage fright when I think of returning home." You see, I could not help him. He had to go through that himself, and he would certainly have difficulties. And you too will go through that. Also, this meditation that I have described to you is a very strange one, because it appears that we sit there and stop the flow of thoughts, but! as the months pass, the power that you create brings your shadow, the dark side within you, to the surface. No one else does that for you. You do that yourself.

Now, what actually happens psychologically? The person says, "Ah! I have just remembered something that I had forgotten for so long, but I am no longer like that, and it is not important," and so forth. OK, it goes back into the unconscious. But it comes again and again and again, until the person is quite fed up. Then he begins to do something about it. He might think, "Well, that was the situation, and I believe that I acted in this way, so perhaps I really am that way." And it often happens that these people come to me and say, "Look, I have found that inside of me. Is that possible?" Then we speak about it. You see, when such things come up from the depths of the unconscious, even just to the threshold of consciousness, then you can begin to work with them. Sometimes these things are so deep that you can never quite see them clearly. But it is only when they appear on the threshold of consciousness that you begin to get some grasp of them. And then they disappear. Still, you begin to understand them; but that is not enough! You must find a way to use this situation.

If you are an angry man, and you know it, and you see how it keeps coming out, and you know that you have to do something about it, then you cannot only look at the anger, or whatever is within you. You must find a way to use it. For example, if you are angry, then be angry; but understand why you are angry, and how you can govern and control that anger. If you find that you are getting angry with your child, you should be very careful! You can also give your child a good hiding. Oh yes! But not too much, not so that you give too much pain. And do not run away from your anger. And I am not only speaking about anger, but about everything else too. Here we have self-analysis.

This meditation is very mysterious. It appears, outwardly, that we do one thing, but you should not be fooled by the outer appearances. There are other things beneath the things that appear to you, and they are the important things. Is that clear? OK.

(Question: I would like to know what the relationship is between ego and character, and between the character and the higher self.)

The ego and the character are the same, and the higher self is the soul. The soul is not connected with the character; that is the eternal part of you. That is the stillness of God that we try to reach in our hearts; the stillness, the peace, and the love. That is the soul. And when we know even only a little of our soul, that will change us, totally and completely. Then we have already ... tasted the divine within us. Or one could say we have experienced it, or glimpsed it with our inner senses. Is that OK?

(Question: Why should there be pain in the heart when we do your meditation as you have told us to do it.)

There is pain in the heart when you do this meditation? Good. Let it cause pain. ... The heart chakra is activated by this meditation, it gets accelerated. When something physical is accelerated from within in this way, we will feel it. At one time, I had terrible radiating pain in my forehead, and I asked my teacher about it. He said, "Yes, you see, this chakra has been accelerated." Usually this chakra is only accelerated in men. Women usually work with the throat chakra. But with some women, this chakra too is accelerated. And when something is accelerated on the inner planes, the body will feel it.

So do not worry about it, you will not get sick. Continue with the meditation. This pain is not important. No more questions?

So. Now we will continue, but what would you like? Would you like to have a meditation first and then again at the end, or should I continue to speak and have a meditation only at the end? (*A break is scheduled in twenty minutes...*) Everyone seems to agree that it will be better at the end. Who wants it at the end? (*Now that there is a real vote, and most people want both!*) So. Both. OK. Then we will have a meditation now. So, please open the windows...

(The meditation begins and ends; and the break begins.)

The Lectures of Irina Tweedie

The Power of Kundalini Part 6

The Relationship with the Teacher

Based on a series of Lectures given
in Berlin in June, 1986.

So, as I said earlier, you will try to do something for the teacher, but you find that you cannot do anything for him. It is not possible because the teacher does not need anything. And the disciple is confused, and asks himself, "Why does he do so much for me? What does he want from me?" He does not want anything, because what he does is only his duty. It is his life's purpose. When he guides you, he does not do it to please you. It is certainly not done as a favor. Please! That is important. He only does his job, and he cannot live without doing his duty. I will again quote Rabindranath Tagore. He said, "If one has touched the hem of truth, even only a little, then one has no other wish than to tell others who they are, and that they should come closer to the truth, for they are That." Then one has no other desire. One does one's duty, only one's duty, and nothing else. He does not do a favor to people by doing this. And he does not want the people to feel bound to him in any way, or even that they should thank him. He does his work like a radio, quite automatically.

He does not do anything at all to please you. The teacher does it because it is necessary for him. He cannot live without these things. And that is not something that I have personally discovered. That is Sufism. My teacher told us that. The teacher cannot live without these things. He must do them. And one calls such people teachers. They lead humanity, just as the sun shines even though it is far from us, so the teacher sends out his spiritual love and remains completely independent.

Now, the Sufi teacher is not a physical being. Those who imagine him to be a physical body, or a human being, have not understood what this is all about. A human being in which Kundalini energy flows freely can no longer be exclusively called human. When the Kundalini energy flows freely, one is already ... somewhere else. A part of that person is somewhere else. A part of us remains, somewhere, with the teacher after the death of the teacher. That is why ... You see, here there is a great difficulty: if the teacher dies before the teacher can reach the disciple or before the disciple can reach the teacher – and that is a stage one can reach – then there can be a problem in maintaining the connection after the death of the teacher. Then it is the Karma of the disciple that he will not be able to reach his teacher, and the Karma of the teacher that he will not be able to fulfill his work with the disciple. But it may be because the meeting happens too late, and then it is not the Karma of the teacher. Then it is only the Karma of the disciple. Somehow the disciple comes to the teacher too late and the link is not completed. But that does not mean that the disciple will absolutely never be able to reach the teacher.

There is someone here in this hall who had the experience of losing contact with the teacher when the teacher died. And I have orders to say something to this person. I will not say if it is a man or a woman. I have orders to tell this person that when something happens and the teacher dies before the disciple is able to reach him, that does not mean that this separation is forever. The disciple should

make efforts and meditate, and desire, with a sincere heart, that the link be made. This desire is very important. They must desire to reach the teacher. The time will come when it will be possible. Saying that was a task that I had to fulfill.

Now, we will continue. I have said that when Kundalini flows freely in the body, one can no longer consider the person to be exclusively human. The teacher must hold something from within you in order to make your connection with him possible. If a teacher should come to the thought that his power belongs, personally, to himself, then he is no longer a real spiritual guide, because the power does not belong to the teacher. It belongs somewhere else.

The teacher is the tradition. Please. That is important. Our teacher is a tradition of this school of Sufism. He is a current of knowledge. And the current flows through many conductors. Kundalini energy, which is a kind of magnetism, functions and is transmitted like a current. This current can flow through a wire, or it can be transmitted by waves, as in a radio transmission. But there must be a sender and a receiver. What I am now saying is Sufi teaching. It is probably written somewhere, but I have learned it from my teacher. The teacher is the tradition, the current of knowledge, and this current goes through many conductors. Please, what I am saying here is extremely important. I hope that you will remember it. No human being can ever become a teacher, but if the human can allow himself to be used as a guided conductor, one could say, as a carrier in a network of carriers, and to receive something from the power of all powers and carry that power further – if he can allow all of that, then it will happen; then he will be used in this way. And I repeat that these things are not given for you yourself. These things are given for others. That is the meaning of all of these statements that my teacher said to me and to his other disciples. It is not only for you. You must pass it on, otherwise it serves no purpose. And this only happens when one allows it to happen, and that is why one must learn to be completely selfless. And so the teacher must teach his disciples to be completely selfless, and to love selflessly.

Love is usually intermingled with egoism. I need something, and to get it, I tell you 'I love you'. You need something and you tell me that you love me. I need love from you so I tell you 'I love you'. And that is what, in his world, we call love. However, when our actions are selfless, and are spontaneous and happen without intentions, then that is real love. You see, you cannot have the intention to do this or that. The reaction of the real Sufi is never premeditated. I react only to the situation itself. As my teacher said, "You must be a mirror so that the person who sits with you can reflect himself in you." The other person sees himself in me, and I must be, not only a mirror for him, but really just a piece of transparent glass. That means to be without ego so that only the other person is there, and I am not. Look how that works. That is the Sufi teaching, and every real Sufi knows that.

One reacts completely automatically. One does not plan out each action, and think, "Oh, I will do this and that, and I will say this and that." Anyway, that will not work. What we are trying to achieve does not occur in that way. One reacts differently with each person. It is a special attitude from heart to heart, and there is a special power that one feels from heart to heart. It is like a current, and it functions like a current. Then one is able to react to the person. You see what comes to you, and anything may come. You may receive comfortable or uncomfortable things; you may receive anything. One must accept everything and hold everything, and treat the other according to what you receive. You see, that is not very easy, but one can do it, and it becomes automatic after a time. I can tell you that after a time it becomes quite automatic and that then there is no effort involved.

Power is transmitted from the body of the teacher, from each part of the body of the teacher to the corresponding part of the body of the other person. If the person, let us say, needs some healing of his foot, then the energy flows from the foot of the teacher to the foot of the other person. That is how power is transmitted for healing. The person who is healed may not at all know that he was healed. People usually say, "Oh, it was the doctor, or my homeopathic medicine, or it got better because I do gymnastics..." They do not know what happened. We work in silence, and no one knows what we do. This school of Sufis is known for the fact that we work in silence. As the English would say, we work under the carpet.

So I have said that love is usually intermingled with egoism. But when our actions are selfless and are spontaneous and are done without intentions, then it is real love. One does not wait for any sort of reward. For the real Sufi teachers life is impossible without selflessness. Selfless love is the real basis for their enlightenment, and they radiate life and light from the most remote corners of the world, and they work in the night.

A few days ago I spoke with someone who made me aware of my automatic reaction to a certain situation. I had not been aware of this reaction. When he said something to me, I had reacted in a particular way. Then I explained to him that I was not at all conscious of my reaction. You see, it works automatically. We are programmed in a particular way, just like a computer. We are programmed in a particular school of Sufism. Every Yoga and every spiritual path is that way. You will be programmed to a particular path or direction, to a certain school or line of Yoga or tradition.

So, I had not been aware that I reacted in this way, but then I understood that I have reacted that way for many years. I had to explain to this man that I react automatically and without thinking about it at all. Sufis say that the first thought comes from God, and I am quite used to allowing that. I do not think. I act, or I speak. Now, in the world, one usually says, "Think first, then act." Or, "Sleep on it, and you will know the answer in the morning." That is OK sometimes. But the Sufis do not need to do that. These things happen by themselves, and that is how should be. That is the tradition, and tradition is of infinite importance.

The world really does not know anything of those who are teachers, and they themselves do not want any recognition. As I said before, my teacher was not well known. Even the shop-keeper in the same street did not know that he was a teacher, a Guru. And they do not want any recognition. Gurujii told us, "The Sufis of this line are everywhere. They are in politics, they are shop-keepers, and they are doctors, and they are anywhere in the world where there are problems, working in silence to help the world." I am quite sure, for example, that there are many Sufis now working for peace in the Middle East. (*It was the time of serious physical conflict in Lebanon, etc.*) I am quite sure that there are some in India. I believe that I knew one, but I am not completely sure, because they do not allow anyone to recognize them when they do not want it. But there are certainly such people in England, in Germany, perhaps even in Russia. They are completely unknown and completely hidden. The really great Sufis can make themselves completely invisible. They can live right in the middle of things, and no one will be able to find them if they do not want to be found. I have an example that I think I used before in Berlin, but that was two years ago, so I will repeat it.

A woman named L. brought me to my teacher. She brought me to him in nineteen sixty-one. She had met him in fifty-two, nine years earlier. She told me that she had come to India as a Sanscrit teacher for the children of a Maharaja. Now the Maharani, the wife of the Maharaja, had a castle in Kanpur, and so she and the children went to Kanpur. The children also had another teacher with whom they studied English. He was called 'Gandhiji'. Gandhi is a very common name in India, like Smith in England, or Müller here in Germany. So this is not the great Gandhi.

When Gandhiji heard that L. would be teaching Sanscrit and that she was interested in spiritual life, he said to her, "Come with me, you must meet my Guru." In India, everyone has a Guru. So L. went with him, and in that way she met my teacher. She said that he had not impressed her at all. He sat there and laughed and told jokes. It was, she thought, just typical of the so-called Gurus. Then she returned home, and that was all.

Gandhiji began his holidays the next day, and returned to his village or city, so he was not in Kanpur for a month or so. And L. stayed with the children. But she thought about this teacher who had laughed so much and who joked so much. She could not get the thought of this Guru out of her head. He had not impressed her, but somehow she could not stop thinking about him. So one day when she had an afternoon free, she hired a bicycle-rickshaw and went to his street. She did not know the house number, but she thought that she would know his house. But when she drove along the street, the house was not there. She was very puzzled. It was a low bungalow with a large door and three palm trees. But she could not find it. The rickshaw went to the end of the street and back, and again to the

end. The house was not there. She had even been sure which side it was on, and the house was simply not there. So finally she returned home.

A few weeks later, Gandhiji returned and she said to him, "You know, I wanted to visit your teacher, but I couldn't find him." "Oh, it is quite simple, ... Oh, wait! If you were not able to find him, perhaps he didn't want you to find him. Gurus will sometimes create an illusion, a Maya, so that you will not be able to find them. I must ask him if he wants to see you." So he went to Guruji and asked him, and returned and said, "Yes, you can come." And when she and Gandhiji got to the house, she thought, "How stupid! The house is just as I remembered it. How is it possible that I could not find it?" And when Gandhiji and she told Guruji this story, did he laugh! He didn't say a word. He only laughed and laughed and laughed. And all of his disciples laughed with him. L. asked, with some indignation, "Why is he laughing?" Gandhiji knew of course, but said, "I do not know, perhaps he ... err ... ummm..." (*There is a lot of appreciative laughter.*)

So these people work invisibly and in silence. I have another example of this 'invisibility'. The son of my teacher once showed me the family photo album, and there was a photograph of his teacher, who is also Guruji's teacher – I do not know his name, because the name of the teacher is never spoken. I only know that he was a Moslem, and that his second name was Khan, but knowing that is of no use because there are millions of Khans – and this man did not ever want to be photographed, because he said that it was a limitation. He was a Moslem and my teacher was a Hindu. So there was this family photograph where everyone was sitting. My teacher was in it. He was still quite young, and had a black beard. When I met him he already had a white beard. And Guruji's son was also in it, still quite small at that time. The whole of Guruji's family was there. And one empty arm chair. On one arm of this arm chair there was an Islamic mala, the kind with a hundred names of God, with a hundred beads. So, Guruji was there, and his wife and all of his young children, and this empty chair. I asked why the empty chair was there. He said, "My teacher said that he did not want to be photographed, but we had pressured and persuaded him to sit there, and finally he did. And that is the photograph!" Only the mala was there. He probably held it in his hand, and it looked like it was hanging on the chair.

You see, these are great beings. They are such extraordinary people, and once you have met one of them, like my teacher who had done such miracles, well ... but how can one compare them? One should not do it, you should never compare people; they are all different. But I cannot help but to compare him. Of course, when I meet someone, even quite great people, I can still see them, I still value them. I believe, for example, that Vilayat Khan is a great man. He has power and he is a beautiful being. But he did not make any impression on me. Of course, he would not. It is not that he is not great, but because I believe that my teacher was the greatest. I am quite convinced of it. When the teacher is not the greatest for the disciple, then there cannot be any progress. The teacher must be like God for the disciple.

(Question: When you say that Sufis work in silence, and are in dangerous places in order to help people, could it be that there are also those who are, well, just like the woman around the corner who has children, who do not know themselves that they are Sufis?)

If you were Sufi on a higher level of development, then you would know. But you would not speak about it. They always know, but you will not know. This person may appear to be a completely ordinary person who lives somewhere with children, and this person will never say that they are a Sufi. But if you were a Sufi, and you had enough power, you would know it. And you would also work in the night, because one of the most important jobs of the Sufis is, and now I quote from the Sufi tradition, "The Sufis must work in the night, and must look everywhere in the world. And in those places where they have forgotten to look, there will be problems."

I know that we sleep very little. I say 'we' because I too belong to this group, and I meditate a great deal in the night. But in my case, it is quite natural that I do not sleep a great deal. I have not needed much sleep since I was a child. For me, three or four hours is already a good night's sleep. That is not difficult for me. And that is quite useful, because one can work at night. You can do a lot of things in the night. You can sleep, you can write, or do other things. It is not a problem at all. So in my

particular case, my body was so well prepared that it is not difficult for me at all, it is just natural. I know many people who are not at all spiritual who also need only very little sleep. It is not connected with spirituality. It is a question of the constitution of the person; it depends on the way you were made. But the way we are made is, after all, according to the will of God, and so you must need that for some reason. If you need very little sleep, it might be for a spiritual purpose, or because you need your nights for something else; perhaps you need them to think, or to wander around and be angry that you cannot sleep! (*The laughter of those who know ...*) It depends on your level of evolution. You see, what I am now talking about is very esoteric.

I gave this lecture in Bern, Switzerland, but the will of God is such that much of this material was not included. I gave the same seminar there as I am giving here: on Kundalini and the Sufi Teaching, but in six hours I did not get further than page seven of my notes. There were other things to speak about, and there were many questions that needed detailed answers. So these esoteric things that I am now speaking about were not for the people in Bern, but they are for you. And that was not my decision. It simply happened that way. It is the will of God: the will of Allah. Today we are speaking about very esoteric things.

Please never forget that the teacher is not the goal. Idries Shah wrote, "The teacher is only like a boat that one uses to cross a river. It is important to have a good boat, and it is dangerous if the boat is not sound, but once you have crossed the river you no longer need to cling to the boat, and you would certainly not worship it." So the teacher is not the goal. You see, in India one worships the Guru and prays to him. Sufis would never do that. Guruji did not want everyone to have his photograph. He did not like to be photographed. He said that people in India prayed to his picture. There should not be an image of people. God has no image, and we are made in His image; so we too should be without image, without a photograph. Humans are something very wonderful.

So many fanatics believe that they must worship a Guru or a teacher, and that includes Sufi teachers, but especially Gurus. Teachers should be treated with love and respect, but that is quite different from worship. As Kabir said, "If my Guru and God came to me together, I would first go to my Guru, and say, 'I thank you for bringing me to God.' I would not go to God and say, 'Thank you God, for giving me a Guru.'" This is a Sufi thought. Guruji did not like to be photographed, but I have a few photographs of him. I had permission, and I will show them here. I sent a copy to my American publisher of my book. He very much wanted a picture to put into the book, but I told him 'no'.

One finds the pictures of Gurus printed in many books, and if I have my teacher's picture in this book, then my book would be at the same level as these other books. And my book is somewhat different. It is a Sufi book. Also, I believe that he would not be very happy if his photograph were in a book. My photograph can be there, because I am nothing, I am nobody special. But his should not be there. Still I did send the publisher a lovely photograph. He had earned it. I told him that it was for him, but not for publication. He really got a lovely photograph, it was quite a big enlargement. It is a very wonderful photo; everyone who has seen it says that it is very special.

Shabistari says, "For us, it is the quality of learning, and not the quantity that is important. That is why special concentrations on qualities, such as beauty, greatness, or power, are the prerequisites that make learning possible." In other words, if you find your teacher to be especially beautiful, that is a mystical experience.

I could not understand why I suddenly found Guruji so beautiful. When he was in meditation, he was Buddha and Christ to me, and more beautiful than the most beautiful things I knew. He seemed to have changed so much in just a few weeks. I asked everyone if they found that he had changed, and they answered, "No, he is the same." I could not understand it! I looked at him, and found him to be unbelievably beautiful. I had never seen anything so beautiful. Later, a Yogi who had been a student of his for thirty years, told me that I had had a mystical experience. He said that it is quite normal, at some point on the path, to find that one's Guru is especially beautiful. But that is a subjective experience, and a sign that one is progressing. That is all that he told me, and I had to be satisfied with that. I knew that it would make no sense to ask my teacher, because he would never answer such a question.

We must also understand that the Sufi teacher is not limited by time in his work. He will never set a time limit for the progress of his disciples. The disciple will be given the greatest possible freedom. He moves forward when the time is right, when he is ready for it. It is just like the five year old child trying to learn mathematics, as I spoke about earlier. The teaching ripens when the disciple matures to the task the teacher has given him. Sometimes, the teacher does not give this task in words; rather he transmits it into the disciple. This is 'Tawadje', the direct transmission of power. And in such cases the mind of the disciple knows nothing of it.

A sudden enlightenment occurs very seldom, and even then there will have been a long preparation. The conversion of Saint Paul on his way to Damascus is an excellent example of this. Paul had a vision of Jesus, and Jesus said, "Paul! Paul! Why do you hate me? Why do you persecute me?" Paul fell down, blind; and then Saint Luke healed him.

Now, the conversion of Saint Paul began – I think I have already spoken of this – when he crucified Saint Steven, and that was many many years earlier. He had always been the one to pass judgment on the Christians, because Paul had been an important government official. He was also a Pharisee. He was appointed to see that the Christians were killed, and he saw that the Christians always died without fear. And that was so incomprehensible for him, and it disturbed him so deeply, that he killed more and more Christians to prove to himself that they were not as they appeared to him; that they were not as wonderful as they appeared; that they were not wonderful at all. But really, he did find them wonderful. And the last act of this drama was his conversion on his way to Damascus, where he was to have had the job of hunting down the Christians so that the slaves could throw them to the lions.

There is a similar process of preparation for scientific discoveries. When a scientist discovers or invents something, it is never really something sudden. Newton, for example, had worked and worked on his theory of gravitation, without any results; and then he saw an apple fall. The apple was the last act in a long process that brought him to his goal. That is also how penicillin was discovered. Every discovery and every invention is the last act, after a very long preparation.

That is why I do not believe in sudden enlightenment. I recently gave some lectures in California, and the people there said that another teacher or Guru charges a certain sum of money, and gives you instant enlightenment. That is childish. If people want to believe that, well, OK. That is for them. I never contradicted them. You see, we Sufis have a law that we never take the beliefs away from people. Faith is such an important thing. Faith is given by God. If a human has faith in his beliefs, let them be. Even if I think that it is a wrong belief, how can I be sure? Perhaps, for this person, this particular belief is not wrong. Perhaps it will somehow help him to come forward. Who am I to judge?

But I know that you cannot purchase enlightenment for a sum of money. That is simply ridiculous. How could that be possible? It is completely impossible. It is the same with drugs. People have said to me that using L.S.D.. will give one a mystical experience. That is rubbish, it cannot be. I have tried it, and it is certainly not a mystical experience. Yes, it is an interesting experience, but a mystical experience? No, that it is not.

What happens when a disciple is with a teacher? Each meeting with the teacher gives the disciple a shove forward. Spiritual life is a question of speed. I have spoken of that very often, and I will not now repeat it. It is an acceleration that makes you faster. I always give the example of what happens in electrical conductors as an analogy. When there are two electrical conductors near each other, and a strong current flows through one and a weaker current through the other, then the weaker current is influenced, the weaker current is strengthened.

There is really a constant give and take between the teacher and the disciple; and the disciple must have the proper attitude. Now! What is the proper attitude? We must realize that we are not only there for ourselves; but that we are there for others. That is the proper attitude. I have mentioned Tawadje, directly transmitted power. I was recently on a platform together with Vilayat Khan at a conference in Frankfurt. He spoke of Tawadje, and explained that it is the attitude from the teacher

towards the disciple and from the disciple towards the teacher. I immediately asked, "Isn't Tawadjo the direct transmission of power?" Then he explained that this attitude is the requirement, the prerequisite for the direct transmission of power. So there was not a contradiction at all. At first it seemed like a contradiction of what I knew. But as he answered my question, I realized that it was the same thing. It is a question of attitude; and of course, the correct attitude is to say that what I receive is not for me, but is only for the others.

Most people are tourists on a spiritual 'trip'. They behave like window shoppers. Really, most people are tourists. There are really only very few for whom it is the goal of their lives; there are very few who are so committed, that for them there is nothing else. And these people will make progress on the path, and the tourists will not. Tourists may perhaps make some progress in another life. It is good that they have had some contact, but in the end, they will not reach the goal. And what do I mean by window shopper? I mean, someone who only looks, but never buys anything; someone who only feeds his curiosity.

We have to become capable of changing this inner attitude of 'give me' to an attitude of 'What can I do? What can I give, in order to change?' We come to the teacher and say, "Give me! I have come with paper and pencil, and I will write it all down." One will find that the teacher will change the subject immediately! And if that were not true, then my analogy of the electrical conductors would be completely inappropriate, for the transmission is not through words.

"You will grow, and you will receive, according to how much you give to others," said Guruji. Every Sufi, every teacher knows that it is those who teach others who themselves learn the most. And the real teacher cannot do otherwise; he must give, for that is his life. He is not other than a current, a conductor. He is really nothing else.

The love of a Sufi teacher for the disciple is the same from the beginning of the training to the end of the training. It is like a closed circle, and the love is never more and never less. For the disciple, it is very different; he will love the teacher more and more as time goes on. The disciple has the right to test the teacher again and again; but once he has accepted the teacher, then the teacher takes over the training, and the teacher alone decides on which path the disciple will be trained, and the details of the training.

There are two paths in our school of Yoga. There is the path of Tiaga, and that of Dhyana. The path of Tiaga is that of total surrender, and Dhyana is the path of this meditation that I teach. Of course, there are many other spiritual paths, and all of them, even the Christian religion – every spiritual tradition will take you to That if you are sincere and diligent and if you make an effort. The proof of that is that there are many Christian saints, Hindu saints, and Buddhist saints. There are very great Lamas, and of course the Dali Lama is one of them.

I have met the Dali Lama several times. When I was at a conference in Davos, those of us who had given lectures were permitted to ask him a question. I had met him before, and I remember that at a previous conference in Interlaken, I had hoped that he would recognize me. And he gave me such a lovely smile as he walked past that perhaps he had remembered me. Such people are very incredible in the way they will recognize someone even if they have only spoken with them once. Most of us need to meet someone several times before we remember them. These people are quite extraordinary. They see you once, and they remember you.

Guruji said, "Yogis and Saints are one and the same. Some are called Yogis, and others are called Saints. Sufis are called Saints; but there is no difference in their wisdom; these are two words for the same thing." He also said that one can learn from books; but also from cats and dogs, from insects, from all of nature, and from life itself. Actually, life itself is the greatest teacher; but to really realize that, you must have already made some progress on the spiritual path. If that were not so, then every eighty year old would be wise; but who is wise? I am almost eighty; and where is my wisdom?

The more we know, the more we know that we do not know. That means that the greater your horizon, the further you can see. Socrates said that, and you see: it is really true. The more you know, the more you see how much more there is to learn. My God! One's horizon opens so much that you see that you know so little – that you know nothing! It is a very humiliating thought, and it occurs to everyone. It sometimes happens that people say to me, “Oh you know so much.” And I say, “Ah, but that is nothing; there are so many things I do not know. I see that I am nowhere!”

Brahma Vidya, the last, the supreme, the highest knowledge of Brahma, is, according to the Upanishads, without end, and a thousand years are not enough to learn it. So where are we in all of this? One finds in the Vedas that even Brahma, the creator, sees the Para Brahma, the absolute, through a veil of illusion! Even the creator sees the absolute through the veil of illusion! Then tell me, where are we? And how much do we know? We are like small insects against such greatness. Even the great Saints and Yogis must confess that really, even they know nothing. Where are we; you and I and everyone else? ... We cannot complain. We are great all the same.

Doubt and suspicion are the greatest obstacles on the path. Doubt and suspicion – half of my book is about these two; and they are the greatest obstacles on the path. If we do not trust the teacher, then we cannot learn. One must also trust people and life if one hopes to progress, and not only the teacher. Jesus said, “Be like small children.” A child always trusts; it doesn't know deception. It is wonderful when one meets a small child for the first time. He gives you his little hand, full of trust. I find this gesture so moving. He offers his tiny hand, and looks at you with big eyes, and smiles. They do not know deceit. They learn it later, but do not know it when they are still small. Kindergartens are like fairy tales. I visited a kindergarten one time and I found it very beautiful. The children are still very small then. In England they start at three years old. Little Emmanuel, who lives above me in London, was three and a quarter years old when he was sent to kindergarten. They are still so innocent, and so the kindergarten is like in a fairy tale. He goes to a Montessori school, and it was very lovely. They have such wonderful toys. It was a wonderful experience for me.

So! Are you tired? (No!!) OK then I will speak for another twenty minutes, then we will have a meditation with the windows open. I know that this is a bit uncomfortable. Someone in Berlin said that this heat is quite unusual. Perhaps Guruji wanted it to be difficult for us! It is not important; we can certainly endure it. ... Ah, someone said it is not uncomfortable, it is Indian; that in India it is always this way.

Now I would like to speak about this particular school. This school of Sufis works with shock tactics. People have to be shaken out of their sleep. When your mind loses its certainty and becomes confused, you are forced to consider things carefully when you want to understand something. We all know that when we are confused, we must reflect in order to understand things; we have to make more effort. In addition, this power with which we work is used to help the human reach that state where the mind is left behind: the state of mental silence. This power is a special one; it is used to slow the thought process of the disciple.

Now! Our mind is accustomed to function at its own rhythm. When it is somehow suddenly slowed down, that is something quite unusual for it. Everyone – almost everyone – is very confused when they begin to come to us, and that applies to men and to women. In the twenty years that I have been working, I have met very intelligent men, and when they came to the group, they were all confused ... in the beginning. Later, their spirit becomes accustomed to these vibrations, and the confusion slowly disappears. But in the beginning, everyone is confused.

One can only communicate the great truths of Sufi teachings in paradoxes, and Sufi writings will always appear paradoxical. According to the Sufis the highest truth is the Nothing, the emptiness; yet they speak of lover and beloved, with God as the beloved of every soul. How can one unite these two ideas? Here we speak of the lover and the Beloved; it does not matter if you perceive the Beloved as a 'He' or a 'She', for God is both. But how can one unite that with 'nothingness'? You can only unite with it after you have had your own experience of it. The unity and bliss that one experiences with the Beloved is union or unity ... with nothing. I have said it and emphasized it hundreds of times; but one cannot

repeat it too often. Our spirits, our minds, are afraid of this 'nothing'; but it is not necessary to be afraid of this nothingness, for it is the greatest bliss.

It is true that for the mind, it is nothing. For the mind the whole of 'That' is nothing. What we experience is beyond the mind, and that is really all that a mystic can say. I cannot explain it to you. The only thing that I can tell you is that this Nothing exists. In Tantra, the Yogis begin by saying that the sexual relationship is a relationship with the void; that you are not with another person, you are not with a partner, but with the emptiness itself.

So you see that in Tantra, they begin with the densest part of people, with the sexual energy. That is OK; every path of Yoga has its own tradition. Of course, perfection includes everything; it includes the whole person: the body, the feelings, the emotions, the mind or spirit, and the soul; all together. The Sufis begin from one side, in Tantra one begins from a second side, Raja Yoga comes from a third side; but really, it is all the same thing. And I think that it was a most generous statement when Guruji said, "The ways to God are as many as the breaths of men."

Each one goes on his own individual path to God. One does not need to convert anyone. One does not need to tell anyone, "My God is better than your God, so I must convert you. And if I do not convert you I will kill you," as they do in Ireland, and in other places too. That has been going on for hundreds of years. A Sufi would never do that. Sufism is not Islam. It is not a religion or a philosophy; it is a path to God. And that is all! I could put a period after that statement, and I would not need to say any more. And that is the truth.

(Question: Could you explain how one can understand the unity between the Beloved and the Nothing?)

You see, on this level of the spirit, on the level of the mind, of thinking, there is the lover and the Beloved; that is two, which means duality. But when you experience that as unity in deep meditation, you find that you are uniting with nothing. It simply is that way. So the duality disappears in the experience, because God is nothing; but He is also the Beloved of our soul. This is a paradox that cannot really be explained. Can anyone else express it better? Perhaps it is a limitation of my German. *(No one can express it better and everyone chuckles at the idea of having to improve on Mrs. Tweedie's understanding...)* Well, really, no one can express it better, in German or in any other language, because such a language does not exist. God and I are two; but when I have an experience of God, then I disappear into the nothingness, and that is the greatest bliss. That is really the way it happens: that I suddenly disappear into nothing. I hope that this happens to all of you soon! It is the most beautiful experience that you can imagine.

(A woman asks if she can read a poem) Please! That would be very welcome.

(The woman reads: God and I, that is one,
 I and God, that is two,
 You and I, that is we;
 and God,
 One, in unity.)

(Mrs. Tweedie says, softly.) That is very lovely. Where does it come from? You have written it? It is very lovely. It is wonderful, and it is correct! Could you repeat it for us? *(She does.)* That is wonderfully expressed. After that, only silence is appropriate. One cannot say more. Thank you very much, That was wonderful. *(A period of silence follows ...)*

Ten minutes more, *(Everyone is suffering from the heat!)* then the windows can be opened. It is important to open the windows, everyone is hot.

The mystical experience of oneness, the unity with the beloved, is an experience of absolute nothingness. I have already spoken of that. It is an experience of complete emptiness. Even the one

who experiences it is not present! You too disappear! It is a dissolution, a merging into eternal bliss. You see, I am playing with words now in an attempt to illuminate this idea, as if with a spotlight, from different sides. It is very difficult to understand. But who, you might ask, merges? Who has an experience when we disappear?

It takes a long time, perhaps years, until one can finally bring some small memory, some small understanding of this level into one's normal level of consciousness. One can bring back a little, perhaps something of this state, but never all of it. The words do not exist with which to grasp it. I trip over myself when I try to explain this to you! Many of you that have had an experience of deep meditation know this state, and you keep quiet about it because no one has asked you to describe it. I am here to speak about such things, otherwise I too would avoid speaking about it. But one cannot describe it! One can bring a little of the understanding of this state into your ordinary consciousness ... a little.

The teacher may help you with this, sometimes. But usually the disciple is left to his own efforts. In such cases, the teacher does not say anything, and the disciple must discover for himself how to give conscious expression to these experiences; and above all, how to begin to understand them. It will not be explained very much. Sufis do not give explanations for such things.

This higher understanding comes from another dimension of the spirit, and is reflected into the personal spirit of the disciple. Remember the words of Saint Paul, "To see in a mirror, darkly." That is from verse thirteen in Corinthians, where he speaks of love. And why must this understanding be reflected? Because the real understanding is not carried out in thoughts, rather it is the wisdom of the soul; it is gnosis: mystical knowledge and mystical experience. And it is only through reflection that one is able to understand. Gnosis is not the conventional wisdom of the mind; it is the wisdom of the soul.

In this meditation that we do, we silence our thoughts and our thought process; we stop the flow of thoughts so that we can somehow reach that mental state, to arrive at that level where we have some small chance of understanding something with our minds; but really, it takes years to be able to do that. I know that it takes years, but I also know that nothing in the world is more beautiful or desirable. It is worth struggling for – and how!

So to achieve this wisdom, one must silence the discourse of the mind, one must silence the flow of thoughts. One must be able to halt the functioning of the mind so that the spirit can learn to think in another dimension, in another space.

You see, the mind can function in different dimensions. It can function in the dimension of the eyes, in the dimension of drug states, in the dimension of the feelings, or one can hear music with the body; there are many different ways that it can function. The Sufis speak of the dimension of the eyes. The eye is about one inch across, yet how many miles of landscape can we see with our eyes? In what dimension is this landscape accommodated? And yet the mind is able to grasp that. In this situation, the mind works in a completely different way, but it is still the mind. This is not a mystical experience, because the mind is still there; and it is there as the conventional mind, not as the wisdom of the soul. Then there is the dimension of feelings: what is love, for example? No one can explain what love is! But we know what it is with our minds. It is another dimension, and one cannot explain it. What is love? We might say that it is insanity, but that does not really mean anything. If I would say that sugar is sweet, it would have no meaning to someone who had not tasted it. If I had never loved, how could I understand what it could mean to be in love?

Without experience, these would be empty words. You see, all of this is on the level of the mind in the conventional sense: of the lower mind. There is the way one can listen to music with the body, the way deaf people are sometimes able to do. I know a young woman who listens to music with her spine. How is that possible? And it all happens in the brain. But one could imagine that the wisdom of the soul may not be able to come through the brain. It cannot do it because the brain is simply too dense to comprehend such things.

How could we describe the behavior of the teacher? I have already emphasized that he will never behave in the way we expect him to. He will behave, above all, in such a way as is important for the training of the disciple. And it is quite clear that every disciple will need something different. He will also act appropriately to the place, the time, and the people involved. According to an old Sufi saying, the teacher acts at the right time, at the right place and with the right people. When it is time to be serious, he will be serious. When the situation demands laughter and happiness, then the Sufi teacher will laugh and be happy, and tell funny stories and jokes. And when it is appropriate for him to occupy himself with trivial worldly things, he will do that. He will always do what is called for at just that moment. So one can never anticipate what he will do, because he reacts in the instant of the situation. The world says, "Think before you act," but with the Sufis it is just the opposite.

The treatment of the disciple will be appropriate for the temperament and the progress of the disciple. As the disciple progresses, he will of course be treated differently. And the teacher may speak in contradictions. Sometimes the teacher will be strict, sometimes friendly, and sometimes indifferent. One should never have fixed expectations about the teacher. Fixed patterns do not exist for a Sufi teacher; he is like water, flowing to where he is led. It is pointless to believe that one could discover some simple system in his actions. "I am like a river," Guruji said to us, "I flow where I am directed." So I will end with this quote from my teacher, "I am like a river. I flow where I am directed." And that is Sufism. And that is the highest, the greatest, the one thing that makes life worth living.

Now we can open the windows!

(The meditation begins ... and ends.

And the seminar ends.)