

Janet Attwood:

Welcome, everyone. This is Janet Attwood. I'm the Cover Editor for *Healthy Wealthy nWise* magazine and co-author of *The Passion Test—The Effortless Path to Discovering your Destiny*.



This is the *Healthy Wealthy nWise* Passion Series where, twice a month, we interview individuals who have been remarkably successful in following their passions. It is our hope and our intention that these calls will help you get aligned with your passions so you can give the world your unique gift.

In a moment, I'll introduce our guest tonight—a remarkable woman who has survived some of the worst conditions any of us can imagine—but first let me share this quote about passion from Dr. Wayne Dyer, our co-host who will be conducting tonight's interview.

"You may have been conditioned to believe you're inadequate or limited. The only way to challenge these absurdities is to go toward what you know you're here for, and let success chase after you as it most assuredly will.

This may come as a surprise to you: Failure is an illusion. No one ever fails at anything. Everything you do produces a result. The real question is what you do with the results you produce." Wayne, thank you so much for joining us tonight to conduct this very special interview.

It was your suggestion that we feature Immaculée for our cover, and I'm so glad we get to share this very special experience together.

Wayne Dyer:

You're very, very welcome. It's my pleasure.



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- Janet Attwood: I also wanted to just mention that you have a wonderful book that just came out, *Inspiration: Your Ultimate Calling*. I'm so happy that you're with us, so thank you.
- Wayne Dyer: Listen, I'm happy to be anywhere, so here's as good a place as any.
- Janet Atwood: Tonight we're interviewing a woman who has endured some of the most trying conditions imaginable. For more than 90 days, Immaculée Ilibagiza survived certain death during the Rwandan genocide in 1994 only by hiding in a bathroom with seven other women.
- Immaculée emerged from a world where atrocities were a daily occurrence with a new relationship to God and her fellow man. She is the author of *Left To Tell: Discovering God Amidst the Rwandan Holocaust*, which she wrote in the hopes that her experience will help everyone who faces unbearable challenges in their life.
- She has devoted her life to sharing the importance of the virtues of understanding and forgiveness. Immaculée is now a member of the United Nations Development Program, and has established the Left To Tell Foundation to help the children of Africa build better lives. Immaculée, it's truly an honor and a privilege to have you as our guest tonight.
- Immaculée Ilibagiza: Thank you. It is my honor to be with you, too.
- Janet Atwood: Thank you so much. It's also such a great honor to have Dr. Wayne Dyer, the man who has written some of the most moving books of our time, to conduct this interview. Wayne, I'll turn it over to you now to invite Immaculée to share her story and her passion.
- Wayne Dyer: Thank you so much. Hello, Immaculée.
- Immaculée Ilibagiza: Hi, Wayne.
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- Wayne Dyer: How are you, my dear?
- Immaculée Ilibagiza: I'm good, thank you.
- Wayne Dyer: I want to make one thing clear at the beginning here. We're going to conduct this one in English, not Kinyarwanda.
- Immaculée Ilibagiza: Okay, good! You understand Kinyarwanda anyway!
- Wayne Dyer: Every time I can't understand anything she says to me, I always tell Immaculée, "Come on, don't speak Kinyarwanda to me," which is her native language. I give her a hard time about it all the time.

Actually, English is her third language. Her first language is Kinyarwanda. Her second language is French. She literally taught herself English by herself in the bathroom while she was hiding from this horrible genocide that was taking place back at the same time as the O.J. Simpson trial was on.

That's where the world's attention seemed to be—especially America's attention—focused at that time. This little country in Central Africa, which is about the size of the state of Maryland, has approximately 10 million people who live there.

In the course of a 90-day period of time, almost one million of those people were slaughtered. The country is divided into two tribal groups. One is called the Hutus, which represented about 90% of the population. The other is called the Tutsis, which represented about 10% of the population.

There was, literally, a systematic effort at something called ethnic cleansing, a term we don't like to hear about after the Holocaust of World War II and what happened to the ethnic Albanians in Kosovo, and so on, back in the Balkans in the late 1990s.

But this was perhaps the worst genocide of all. Immaculée was a young college student. She was in



school in Kigali, which is the capital of Rwanda, and she came home for Easter vacation at the urging of her father. I want to fast-forward about 11 or 12 years.

I met Immaculée about a year ago this time. I met her in New York City at a conference that I was speaking at. I knew in just the minute or two when I met her [that I wanted to help her]. I want to make it clear that Immaculée never asked me to write a foreword for her book, which I did, or to help her get it published and all of those things.

I went after her and helped her to see the importance of getting her story out, because she's such a profound, moving woman. I know I'm speaking to you Immaculée, but to the hundreds or thousands of you listening, I really believe in the next hour you're going to be listening to a woman whom I consider to be a saint who walks among us.

She literally lives at a place that I call God-realization. In the presence of the God-realized, the material laws of the world do not apply. So Immaculée, it was 1994. You were 23 or 24 years old. You were a senior in college.

You were studying engineering, you were going to come home, and you were debating about coming home. Why don't you just tell everyone listening what happened when your father called and what took place.

Let's let people know what this incredible story is that is all detailed in wonderful, personal, beautiful, page-turning depth in a book called *Left To Tell*, which I encourage everyone out there to read.

Immaculée Ilibagiza:

I was in school and I was going home for Easter holiday. My father called me and he wanted me to come. I told him that I wanted to stay in school because I had a really important exam. But I told myself, "Let me go since he's insisting that he doesn't



see us because we stay too long in school.”

I was living in school. So I went home. On the same day of the Easter holiday, I remember one morning, my brother came to me and gave me the bad news that the president’s plane was shot down and he died.

From that minute they started to kill Tutsis, saying that we are the ones who have shot down the plane with the president.

Wayne Dyer: Was the president a Hutu?

Immaculée Ilibagiza: He was a Hutu.

Wayne Dyer: Was there any evidence at all that this was some kind of a conspiracy or that perhaps it had been planned in advance?

Immaculée Ilibagiza: Definitely. It was planned because this man, Romeo Dallaire, he wrote a book and he has a documentary. He’s a Canadian. He was the head of the UN military in Rwanda.

He had been sending messages to the UN headquarters and to the White House that thousands of machetes had been delivered to Rwanda from China, and they had been planning to kill Tutsis, but they didn’t listen to him.

If you go to Rwanda, you will see them in the Memorial places, the same messages he was sending to the UN right before the genocide.

Wayne Dyer: Within hours of the time that the president’s plane was shot down—and people were not sure whether the Hutus did it themselves in order to get this genocide going—machetes were being issued in hundreds of thousands to everybody who was Hutu over the age of approximately 14. Is that correct?

Immaculée Ilibagiza: That is right. They started to kill 15 minutes after the plane crashed. Right after, they distributed machetes,



they distributed guns to almost all the Hutu families and to boys.

Wayne Dyer: So the killing began. I'm sure a lot of you listening saw the movie "Hotel Rwanda." Was the radio what was used to get the entire masses into this frenzy of killing? Is that how they did it?

Immaculée Ilibagiza: It was the radio and the TV. A few people, of course, had a TV at home, but it was the radio, especially because it was ministers of the government. The government was encouraging people to kill. "If you are a good citizen, you have to go and kill Tutsis." It was something that was really a duty [in this time 9:24.9].

Wayne Dyer: So all the Hutus in the country thought it was their duty and their obligation because over the radio, they were hearing their government officials saying, "It is your job to eliminate everybody." Grandmothers, babies—was everyone to be eliminated?

Immaculée Ilibagiza: That's right. I remember we had [phones 9:44.0]. I remember one minister who was actually the father of one of my friends, and he was saying openly on the radio, "A snake of a snake is a snake, so we have to go ahead and kill everyone, even children.

We cannot wait anymore to kill just a few of them. These are enemies of the country. We have to start with children to old people."

Wayne Dyer: Old people and children; no one was to be spared. What happened in the country at this time? Were the schools open? Were the stores open? What was going on in the country? What was the commerce of this country?

Immaculée Ilibagiza: In the first 30 minutes--right after the crash of the president—messages were given on the radio that no one move from their house. Everyone should stay home. No markets were open, no banks, no schools, nothing.



Everything completely shut down in the country. The only thing to do was to look for Tutsis to kill for the next three months.

Wayne Dyer: Was there intermarriage between the Hutus and the Tutsis in Rwanda?

Immaculée Ilibagiza: Yes, there was. I had a boyfriend who was Hutu.

Wayne Dyer: Really? What would happen if you were married to a Tutsi? Was it your duty to your government to kill your children or your wife? How did that work?

Immaculée Ilibagiza: They would tell if you were a good citizen, you have to kill even your children, even your wife. It was crazy. Good people who hid us, who hid Tutsis, had to deny completely that they can never do it. You would really, really have to hide completely, and you'd have to take a big risk.

Wayne Dyer: Did you see this coming? Did your father, your mother, your brothers and all of them who ultimately were slaughtered see this coming? Did anybody see this coming?

Immaculée Ilibagiza: Yes, before the plane crashed, we saw it coming. I remember the night before that my brother was actually asking my father if we could go through Lake Kivu and go and wait in the Congo.

Wayne Dyer: Lake Kivu is the borderline between Rwanda and the country of Congo. Is that correct?

Immaculée Ilibagiza: Yes, that's right. We didn't know that my brother kept telling my father that he'd heard the news that they were going to kill us that night. My father kept saying, "They are rumors. How can I move the whole family because somebody said so?" I wish he had done it.

Wayne Dyer: They didn't do that, and your father didn't really believe it, but didn't they really have a Hutu/Tutsi kind of rivalry that went back to the 1950s and the 1970s?



Weren't there some kinds of incidences taking place?

Immaculée Ilibagiza: Definitely. Yes. There were two wars before against Tutsis—in 1959 and 1973—so most of the Tutsis had run away from the country and were never allowed to come back. They started to fight saying that they wanted to come to save us.

At the minute the plane crashed, one day after, they started to fight to enter the country, and that is really how the genocide ended up stopping.

Wayne Dyer: There were actually Tutsis who had been removed from the country and exiled from the country who were now coming back. They were really the ones who were able to end it about 90 days later?

Immaculée Ilibagiza: Yes, definitely. In July.

Wayne Dyer: So it's 1994. This is only 12 years ago. In fact, 12 years ago today, you were in the bathroom. Is that right?

Immaculée Ilibagiza: Yes, definitely. It would have been maybe 15 days.

Wayne Dyer: So it started around April 6th, it's Easter vacation, and you take a train. Did you take a train from the college? And how long did it take you to get from Kigali to your village?

Immaculée Ilibagiza: To my village? It was about four hours because the road was very bad. Now it takes about two hours because they fixed the road.

Wayne Dyer: And you really didn't want to go, but you decided to listen to your father anyway and go home. Is that correct?

Immaculée Ilibagiza: Definitely. It was just out of respect really.

Wayne Dyer: How many students were in the college there at that time?



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- Immaculée Ilibagiza: We were about 1,500, but most of them had gone for the holiday.
- Wayne Dyer: Okay, but how many of them went home, and how many of them stayed?
- Immaculée Ilibagiza: About 500 went home and 1,000 stayed at the school.
- Wayne Dyer: They stayed at the school. What happened to the 1,000 who stayed at the school?
- Immaculée Ilibagiza: We heard that they killed about 900 Hutu and Tutsi; they didn't care.
- Wayne Dyer: They just killed all of the students.
- Immaculée Ilibagiza: All of the students who were in the school at that time. They just attacked the residence where we slept, and they just bombed up everything.
- Wayne Dyer: How did they kill them?
- Immaculée Ilibagiza: Most of them, they used grenades and they shot everyone who was coming out.
- Wayne Dyer: This was the next day after you left?
- Immaculée Ilibagiza: I know. Yes. Two days after I left.
- Wayne Dyer: Had you not gone home—even though you didn't want to—you would have been one of those people?
- Immaculée Ilibagiza: Definitely. All my friends, Hutus and Tutsis, everyone was killed.
- Wayne Dyer: Everyone?
- Immaculée Ilibagiza: Everyone, yes.
- Wayne Dyer: So here you are. You're hearing this kind of stuff on the radio, and you're hearing people urging everybody to go out and kill. So Tutsis are doing what? Where



do they go? What do the women and the children and the men do? What takes place then?

Immaculée Ilibagiza: They have blocked all the borders, the frontier going away from the country. You couldn't do anything. It was too late already. The [most fee by 15:03.2] my mother came to my home in my village where my father was [chief administrator] of schools.

People trusted him, and he gave them advice on what to do. So somehow they came to ask him what they should do, and in three days we had about 10,000 people around my home.

Wayne Dyer: Ten-thousand people? Tutsis?

Immaculée Ilibagiza: Yes, Tutsis. And a few who were still confused, really. Some of them didn't even have a radio to know that it was Tutsis who were the enemy.

Wayne Dyer: Who was doing the killing? If the Hutus represented 90% of the country, they must have been your school teachers, they must have been the people who worked in the bank, they must have been the people who delivered newspapers. Was it all of these people? Did they just start systematically killing people with machetes?

Immaculée Ilibagiza: Oh, yes. Professors from the university, from high school killed our neighbors. Every level, every level. I've never seen in my life how people are the actually the same, similar, how they can come to one thing from those who thought they were so smart, that they were intelligent.

Wayne Dyer: What do you attribute that to, Immaculee? You're talking about someone who one day is teaching you mathematics in high school, and the next day is hunting people down, slicing through their organs, and killing them.

How do you account for that? That is such a dramatic, overnight shift. Could that happen here?



Could that happen in Chicago? Could that happen in Portland? What happened? How could people do that? What is your interpretation of that?

Immaculée Ilibagiza: There was hatred, of course, between Tutsis and Hutus. You saw people who were discriminative against Tutsis, but somehow I think that people were hiding that kind of hatred inside their hearts. Once they were given the permission, they just acted upon it.

I think that can happen anywhere, especially when the media or the authorities give permission and they tell them no one is going to be punished. Then people just reveal what they have in their hearts.

Wayne Dyer: So if they have hatred in their heart, the possibility of a genocide taking place could happen anywhere. Is that correct?

Immaculée Ilibagiza: That is what I feel. They were people I had lived with all my life.

Wayne Dyer: Wasn't one of your best girlfriends a Hutu?

Immaculée Ilibagiza: My best girlfriend who turned me away, actually, the first day of the genocide.

Wayne Dyer: What did she say to you?

Immaculée Ilibagiza: I went to her, and I was so happy when I met her by the pastor where I was going to hide, and I told her, "Oh, my God, I am coming in your home." And she just looked at me and told me, "You know what? We don't hide Tutsis in my home." And she took her bag and left without even saying goodbye.

Wayne Dyer: And this was your best friend in the world for how long?

Immaculée Ilibagiza: She was my best friend for 20 years. I went with her to primary school when we were eight years old. We were always standing up together. The first time I was



confused.

I didn't even know which was my tribe. I remember I used to stand when she stood because she was my friend; I thought she was the same. Actually, the teacher told me, "No, you are Tutsi."

Wayne Dyer:

Immaculée, I've seen the pictures. You and I know each other very, very well, and we speak a lot. So some of these questions I'm asking you, obviously, I already know the answer to, but there are a lot of people listening who don't.

So I look at the pictures and it's really very difficult for me to look at pictures of Hutus and look at pictures of Tutsis and see very much difference, because there has been so much intermarriage. Why didn't you just say you were a Hutu and then no one would be coming after you? Why didn't people just say, "I'm not Tutsi"?

Immaculée Ilibagiza:

I know. I wish now I would have done that.

Wayne Dyer:

Could you do that? Did you have ID cards? How did everybody know who was Tutsi and who was Hutu? How did they know that?

Immaculée Ilibagiza:

Everyone in Rwanda used to go to the level of primary school, from seven years old until we were like 13 or 14. Today I was speaking to a lady—we were together in that bathroom—and she reminded me about that.

She went through it also. Every single week they used to make us stand up, as Tutsis, and we were always two or three among 40 Hutus.

Wayne Dyer:

So you're in the classroom, it's the third grade, and they tell the Tutsis to stand up, the little children?

Immaculée Ilibagiza:

The little children, and then there was just us. The next week we would do it again. They would say, "Okay, Tutsis," and it was the same class all through



the year, but they would do it on purpose every week for people to know each other.

We used to feel ashamed. The girl was telling me this morning; she remembered feeling so ashamed for being Tutsi because there used to be just two or three of us in the class.

Wayne Dyer:

So you were always a minority, but weren't these your friends, the people you ate lunch with and went to school with?

Immaculée Ilibagiza:

I know. But it was a primary school. When you are seven years old and Hutus have to stand up, and there are 40, there is power when you feel you are many. Then they stand up smiling and laughing and screaming. Then we stood up, two of us, looking down.

Wayne Dyer:

Basically, it seems to me your answer is saying that there was no way to hide from all of the other people in Rwanda who was a Hutu and who was a Tutsi. Everybody knew everybody's identification. Is that correct?

Immaculée Ilibagiza:

Yes. And they had really checked all of these things before the genocide. There were people asking you questions about who you were. Rwanda is a place where people visit each other a lot, communicate a lot.

It's so funny; when you meet somebody in Rwanda, the first question they ask you is, "Who is your father?" It's almost like someone wants to trace who you are. It had been [normally 20:59.9] like something in people's tradition to ask, "Where do you come from?"

Who is your family? Who is your uncle" just to know who you are exactly. It's questions like that, and we used to have identity cards. From the time you leave primary school, you used to have identity cards that said who you were, a Tutsi or a Hutu.



Anywhere you look for a job, you have to show it. In the country, they used to have [burials 21:22.7], and we would always show it also.

Wayne Dyer:

It kind of reminds me of some of the things we did here in the United States back in the post-Civil War time with identification cards, and what the Nazis did with the Jews in Europe. So let's go back. It's April, it's Easter vacation, it's 1994, and all of the Hutus over the age of 14 or so have machetes.

Their job is to get up in the morning and to go out into the countryside. The banks are closed, the schools are closed, the stores are closed, all commerce has ceased, and everybody's job, as a Hutu, is to go out and just kill. Is that correct?

Immaculée Ilibagiza:

That's right, yes. It was madness in Rwanda. It was hell on earth. People were running, hiding. Other people were just running and cutting. The roads were full of dead bodies.

Wayne Dyer:

So the Tutsis just took off and they started hiding. They hid wherever they could hide, right? They hid in the swamps, they hid in schools, they hid on the roofs of buildings, wherever they could go.

And there was no way somebody could stop and say, "Wait a minute. I'm not a Tutsi, I'm a Hutu. You can't kill me." You couldn't do that because everybody knows everybody in these villages. Is that correct?

Immaculée Ilibagiza:

Yes. Actually, they did kill some Hutus. I remember one friend who was [inaudible 22:47.4] my brother. They killed him because they confused him. He was from another village, and then they confused him as a Tutsi because he had a Tutsi mother and he really didn't have an identity card. They just killed him with my brother.

Wayne Dyer:

So there were some Hutus that were killed as well.



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- Immaculée Ilibagiza: Yes, many Hutus, actually.
- Wayne Dyer: So here you are. How old are you?
- Immaculée Ilibagiza: I was 24. I had just turned 24.
- Wayne Dyer: So you're 24 years old, and you enter into this inferno, this madness of killing, bodies everywhere. One of the statistics that I heard that was so alarming was that by the end of July, they had to kill all of the dogs in Rwanda. Tell the people why.
- Immaculée Ilibagiza: Yes, because dogs were eating dead bodies.
- Wayne Dyer: They had been eating nothing but dead bodies for about three months?
- Immaculée Ilibagiza: Yes, about three months.
- Wayne Dyer: So bodies weren't being buried. They were just being slaughtered and left on the streets.
- Immaculée Ilibagiza: Oh, yes. They could have. They had many holes that they had been putting people in. They had dug those holes even before the plane crashed.
- Wayne Dyer: They had made these mass grave preparations?
- Immaculée Ilibagiza: Yes, many of them. But still we couldn't [stop to bury] because they were killing every minute, every minute.
- Wayne Dyer: So we're in the killing season, which is almost impossible for us to imagine. I really want to emphasize to everybody listening that this—believe it or not—is not a sad story. This is a story of hope, it's a story of faith, it's a page-turning book, and it's a book that I really urge every single person to read.
- I talked to someone yesterday—I had sent it to her to read—and she said, "I read it. I started it in the morning, and I couldn't put it down until I finished it." She read the whole thing in one day, and it's a pretty good-sized book.



So what happened to you? What did you do? Did you go home? Where did you go? How did you end up in the bathroom?

Immaculée Ilibagiza: My father, when we had about 10,000 people around...

Wayne Dyer: Ten-thousand people around, and how big is your home?

Immaculée Ilibagiza: My home was small, really. It was not so big.

Wayne Dyer: Like a small bungalow home in America.

Immaculée Ilibagiza: Yes, definitely, compared to America.

Wayne Dyer: And there were 10,000 people on the grounds?

Immaculée Ilibagiza: On the grounds, all around, all around. And on the school that was around us where my mom used to go to teach, there were so many, so many people.

Wayne Dyer: Then the news of what we've been discussing for the last 15 minutes was on the radios, and the radios were urging people to kill. This was the madness? So what did you do?

Immaculée Ilibagiza: I remember I told my brother who came to me first. He said he thought I should go hide.

Wayne Dyer: Your brother Damascene?

Immaculée Ilibagiza: Yes, Damascene. He was saying, "Who knows?" I might get raped. I'm a girl. I won't be able to run if they run. I refused, and then he turned to call my father. Again, the custom of my country, really, is you can't just disrespect your father.

So my father came to me and said, "You know, you have to understand that this is out of love, which means you have to go. We don't want to see you in bad conditions. We don't know what we'd do if you



got hurt.”

Wayne Dyer: So what did you do?

Immaculée Ilibagiza: I just left. I had to say goodbye. Of course, I tried to say no also. He said, “No, you have to go. I’m saying it.” I really prayed that he would come to pick me up himself, but I felt hopeless. I don’t know if he would leave again after this. So he gave me a rosary, I remember, when I was leaving. I just left, and I went to the pastor.

Wayne Dyer: And the pastor was a home near your village?

Immaculée Ilibagiza: Yes, like 30 minutes away. I passed through the forest because I didn’t want to pass through the road. I went to him.

Wayne Dyer: You walked?

Immaculée Ilibagiza: I walked, yes.

Wayne Dyer: By yourself?

Immaculée Ilibagiza: I had another friend who was leaving with me from home, but there were only two of us. I walked, and I went to him

Wayne Dyer: You went to the pastor’s home, you knocked on his door, and what did he say?

Immaculée Ilibagiza: He looked at me like, “Oh,” and I told him my father told me to come here, and then he said, “Oh my God, I’m worried that they’re going to Kibuye again, like how they did it in ’59.” And then he took me to sit in his house.

Around 3:00 AM that same day, he came to take me from where he had put me in one room and then [drove 26:58.3] me to his bathroom, which was in his bedroom.

Wayne Dyer: So it was the only house in all that part of Rwanda



that had a second bathroom. Is that right?

Immaculée Ilibagiza: Yes. In my village, his was the only house. Later, I knew that that house was given to him as a gift from somebody from Europe.

Wayne Dyer: We're now buying that house, by the way, and turning it into a museum because Immaculée is our generation's Anne Frank, as you'll find out as we go on with this story. So you were placed into this tiny little bathroom. How big was the bathroom, and how was it hidden?

Immaculée Ilibagiza: It was about three by four feet.

Wayne Dyer: Three feet—that's a yardstick—by four feet; a little over a yardstick. And it had what? A toilet in it and a shower?

Immaculée Ilibagiza: It had a shower, yes. No sink. It didn't have a sink. It was just a toilet and a shower. And then he brought a mattress so we could sit on it.

Wayne Dyer: How many people were in the bathroom when you first went in?

Immaculée Ilibagiza: When we first went in there were six, and later he brought two more.

Wayne Dyer: So there were eight women, all women in there, and wasn't your brother in there for a few days?

Immaculée Ilibagiza: He was just for the first day, but in the next room. When I reached there the first day, my two brothers came after about two hours later. He moved us to the bathroom, then he put them in another room also. The next morning when he told me to come in his bathroom, he asked me to go to say goodbye to them, that he wouldn't keep them.

Wayne Dyer: Wasn't that a death sentence for your brother when he had to leave the house?



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- Immaculée Ilibagiza: Definitely it was. I knew. I still blame myself for letting him go.
- Wayne Dyer: But you knew that when he left the house that there wasn't much chance that he would be able to survive.
- Immaculée Ilibagiza: It was 10% chance maybe.
- Wayne Dyer: So you don't know what happens to him. He just goes. You're sad, you beg, you try to keep him from going, you try to get the pastor to keep him there and to let him stay in the bathroom, but he absolutely refuses because he knows that if he is caught hiding Tutsis, what will happen to him?
- Immaculée Ilibagiza: I guess so, yes.
- Wayne Dyer: He would be killed, right?
- Immaculée Ilibagiza: Definitely. Oh, yes.
- Wayne Dyer: How many children did he have, the pastor?
- Immaculée Ilibagiza: He had ten children.
- Wayne Dyer: He had ten children, and did he tell them that you guys were hidden in the bathroom?
- Immaculée Ilibagiza: No, he didn't. He later told two of them. But he never told anyone. He was a person who had houseboys who worked for him, and a girl who worked for him. And no one knew we were there. He told us not to make any noise, completely, not even flush the water until the other bathroom is flushing.
- Wayne Dyer: Until the other bathroom in the house flushed, you weren't allowed to flush the toilet, and there were eight of you living in there. You stayed in there and you weren't allowed to talk at all. You didn't say one word during the whole time?
- Immaculée Ilibagiza: No, no, nothing at all. We couldn't talk. We took a big chance even to move around.
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- Wayne Dyer: The first week or so, what was it like in that bathroom?
- Immaculée Ilibagiza: I remember I was complaining. That's one thing I can remember. I was complaining, I was tired, I was wondering, "How can I be here?" or "What's wrong with me?" I was angry. I just couldn't believe it because I never had any hard times in my life.
- I grew up with my family. I had my own room. I just couldn't believe it that I was squeezed in this three by four feet of bathroom.
- Wayne Dyer: With seven other people.
- Immaculée Ilibagiza: With seven other people, yes. It was completely outside of [my experience30:27.0].
- Wayne Dyer: How did you eat?
- Immaculée Ilibagiza: He used to bring us food, especially at night. Yes, he would bring us food.
- Wayne Dyer: You're five-foot-nine. When you went into the bathroom in April, how much did you weigh?
- Immaculée Ilibagiza: I think I was 115.
- Wayne Dyer: You were 115 pounds? And when you came out three months later, how much did you weigh?
- Immaculée Ilibagiza: Sixty-five pounds.
- Wayne Dyer: Sixty-five pounds, so you were a skeleton.
- Immaculée Ilibagiza: Completely, definitely. I used to count my bones just like you see them. Wow, this is what it looks like to be a skeleton.
- Wayne Dyer: So you could actually see the organs of your body through the skin, is that right?
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- Immaculée Ilibagiza: Yes, my ribs, my hips. The way they see them in biology when they tell us, this is how many bones. You can touch them. When I came out, of course, I was much better inside, so I watched it just like a movie. It wasn't bothering me. I knew I was much better for it.
- Wayne Dyer: So the first few days, you were in a state of disbelief but you maintained your silence. You stayed quiet. How did the bathroom remain hidden? Tell everyone listening. How many people came and hunted for you while you were in the house?
- Weren't they calling out your name? They knew you were missing because all the rest of your family had been killed, and they knew, somehow, that they hadn't found your body yet or something. What was that like?
- Immaculée Ilibagiza: There was a time on the radio when they were really getting very crazy and they started to kill; they killed people—Tutsis—in public places like stadiums and churches and schools. Then the worst happened when they started to search houses. So people came to search the home where we were hiding, about 300 to 400 people.
- Wayne Dyer: There were 300 to 400 people searching in a small bungalow home.
- Immaculée Ilibagiza: Yes, so there used to be like 100 of them making a whole circle around the house so no one would come out of the house. That is what they were thinking to run away. Then 200 felt they would go inside. Others would be guarding the doors. It all was crazy.
- Wayne Dyer: So they searched the closets. They searched under the beds. Didn't they cut open any packages in case they were hiding babies? Is that correct? They were really searching. Could you hear them calling out your name?
- Immaculée Ilibagiza: Yes. I heard one person [indiscernible 32:55.4]. I still
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remember him when he said he killed 399 people, and he wanted me to be the 400th. He was somebody I knew. I couldn't believe somebody being so happy about such a thing.

Wayne Dyer:

So this is a former friend of yours who you knew, who you lived with and so on, who was yelling out, "I've killed 399 cockroaches, and Immaculée will make number 400." This is what you were hearing. How close to the bathroom were they, and why didn't they just open the door and come in and get you?

Immaculée Ilibagiza:

You know, the first day they came, I remember from the minute I heard them in the house, I started to pray for the first time in my life. I had never prayed in my life like I did that time. I really wanted God to be there, and I think he was there.

They came and ripped right through the door, like five inches away, and they told pastor before they opened that little door of the bathroom, "You know what? We trust you." They had searched all over around the home before they could come to that part.

So after searching for like two hours in the roof, on top of the house, they were tired and they were maybe feeling like, "Well, we did not find anybody here." Before they came for the second time, from that minute on, I was praying, asking God to make a miracle for these people not to find us.

I remember one time I was praying. I just heard maybe a voice, maybe some intuition inside, something told me, "If the pastor pushes his dresser to the front of the door, next time if they come to search they will not find the door." If they found the door, they would search inside. So I just asked him.

Wayne Dyer:

When did you ask him? Was it at night?

Immaculée Ilibagiza:

No, it was in the day, like the day at night when he came to give us food, and then he was telling us they will come back. Then I asked him, "Can you please



push the dresser in your room so that they won't see the door when they come back?"

I remember he was saying, "It won't make a difference. Just leave it. It's okay. Just keep praying." Somehow, something came to me and I was so sure—100%—almost like I can see them coming in. I was so sure they were going to see it if he doesn't put it there, or if they are even going to see the dresser.

I went on my knees and said, "You cannot understand the situation that we are in. We are in a different world. Please push it. I'm begging you." I somehow spoke loudly, and he was worried. He said, "Oh, my God. It's okay. I will put it." And thank God he put it, because when they came back, they searched even inside the dresser.

Wayne Dyer: They went inside it looking?

Immaculée Ilibagiza: Inside it, they would have seen the door, completely.

Wayne Dyer: How close were they to you then? Here you were in this tiny, little bathroom. It was just an add-on to that particular house, the only house maybe in all of Rwanda that had a second bathroom in it. Could you see the machetes? Could you hear the radios outside?

Immaculée Ilibagiza: Oh, yes.

Wayne Dyer: What does that kind of fear do to your body when you know that they are inches away from you, that if they catch you for certain they're going to slice you up with a machete? What did that do to you? Could you speak? What was it like in there, inside of you?

Immaculée Ilibagiza: It was crazy. It is just so hard to remember it, really. I remember that I used to think about it when it had just passed. I remember my mouth used to go dry in a minute, in a second. Something like wind would come and just take away my life.



My mouth would go dry in one second. I would feel like my whole body was frozen. It was very scary. It was so scary to hear them. I used to think, "Oh, how is it going to happen? Are they going to cut my heart, my head?" It was very scary. I remember one thing; I didn't really feel my body.

Wayne Dyer: You didn't what?

Immaculée Ilibagiza: I didn't feel my body.

Wayne Dyer: You couldn't feel your body.

Immaculée Ilibagiza: Yes, it was completely like you feel like you are a feather.

Wayne Dyer: You had been in there now for 30, 35, 40, 45 days or so. You have no clean clothes. Nobody's bringing you clothes. Nobody's bringing you a toothbrush. Nobody's bringing you soap to wash. There are women in there who are having their periods come and go.

It must have been just a messy place to be in. I remember asking you about that, and I was always surprised at your answer. You said something like, "That was just too trivial for us even to consider. None of us ever complained or even thought about it." Do you remember that?

Immaculée Ilibagiza: I do remember that. Again, like I said, I was speaking to one of the girls—who was together with me in the bathroom—today, and I was asking her, "Do you remember smelling anything, because I don't remember anything." She said, "No, how can you smell when you are fighting for your life?"

Wayne Dyer: Every moment. So there was a lot of prayer at this time, wasn't there? You were raised Catholic. You were doing the rosary. You were doing a lot of silent prayer. Where did you find comfort, because day in and day out you can hear the voices outside?



Didn't you say they came nine different times in the ninety days? So every ten days they had a new group of people going through the house looking again, and still looking for you because they hadn't found out where you were yet.

And 40, 45, 50 days have gone by. You're approaching a couple of months. What is your inner world like? Are you praying every day? Do you start to believe that you're going to make it, or do you ever have a moment when you just say, "I'm going to die and just give up"? What's your inner world like?

Immaculée Ilibagiza:

When they started to search for the second time, when we knew that they were coming back, I remember I was prepared with my own thinking. My thoughts were just burning my body, just imagining what is going to happen.

What if they find us? I would be sweating out of fear and anger. I remembered these were the people I knew. I started to pray. I said, "Maybe if I pray, I will stop this anger that is burning my skin, that is tearing my stomach up." I started praying the rosary every single minute.

I never knew that inside our body, inside our spirit there are huge walls where you think you can create things from inside. I was there. I was praying. I prayed. I wanted to mean every word. I never knew you could think of God as a Father.

We say our Father, for example, in Our Lord's Prayer, but when we say our Father, I wanted to know, "Do I really mean Father? What does a Father's love mean? Normally, we would say our Father.

Do we even understand that he's really our Father? And if I compare it with the love of my father, how then does God's love feel? So that is the fight I was fighting, to bring this meaning to every word I was saying in my mouth, to mean something to me.



Wayne Dyer:

In this inner world of yours in which you had to totally immerse yourself, you still found that there was something going on that was keeping you from living free from that fear, from that terrible agony of imagining what it was going to be like when they sliced through you with those machetes.

All this time, you still didn't even know what had happened to you mother or to your father or to your brothers or anything like that. You were focusing on all of this angst, internal fear, worry and so on inside of you.

But there came what I call a quantum moment. There came a moment in your time there in the bathroom—maybe a couple of months into the bathroom time—when there came a shift. The shift was so powerful and so strong that your fear went away, and you had an absolute knowing that you were going to make it and that you were going to survive.

I'd really like for you to tell everybody listening about what that moment was like, and maybe even how they can invite those kinds of moments into their own lives.

Immaculée Ilibagiza:

I think it started with the praying. When I was praying, I was trying to mean every word. And I think that's where I made the decision and grace was invited into my life. When I was praying, you start to feel like every prayer is about love. Every prayer is about forgiveness.

You're begging God to forgive our trespasses as we forgive those who trespass against us. And I never knew that by praying those words and trying to mean them from my heart, I could not continue to lie to God, when you are saying something that you don't really mean.

Any time I prayed for the people who trespassed against us, it was like a picture in my eyes, where I can see those killers, that I have to pray for them. I



have to love them. I knew in my imagination as a human being that it was impossible. How do I forgive people who are killing me, maybe who have killed mother, my brothers?

I remember one time, like I said before, I never understood those words. We understand what they mean in English or French or in Kinyarwanda, but I never understood what it meant to surrender until that moment when I couldn't pray and feel that I was coming closer to God, when I knew I was saying something I was not sincere about.

I told God, "Help me out. Help me out if you think it is okay to forgive these people. How do I do it? I know it is not feeling normal that I don't forgive them. It doesn't feel like I can continue to pray to you because I know you made these prayers, but how do I continue to pray when you say that we are all your children?

How do I consider them as your children?" And then I started to pray to him. I gave to him everything. I said, "Take over." That was a moment of surrendering, and I felt so happy when I surrendered.

Wayne Dyer:

You felt so happy, but we have to remember where you were. You must have been hungry all the time and chilled with fear and worry and everything else. And yet, didn't you just start loving these people? Couldn't you see the machetes through the crack?

Immaculée Ilibagiza:

Oh, yes. I knew. I knew I had sinned badly. I had self-doubt. I knew the fear they were causing in me. I was hearing them killing outside. I heard the words. From that moment of surrendering, I think I invited God to really teach me how to love them.

And I'll never forget the moment that happened to me when I was meditating on the life of Jesus on the cross, and when I saw him saying, "Forgive them Father; they don't know what they do." It was a saving moment. From the surrendering, I knew I felt much



happier.

I felt like a load was getting off of my shoulder. When I heard his words, when he said, “Forgive them Father; they don’t know what they do,” I felt as if it was said to me. I was missing them, and I knew completely.

It was like a knowledge you get in a second. I said, “Oh, my God. That’s it. Exactly. That is what I was asking for.” There is no way they can understand what they are doing. I know I’m a human like them. I know what they’re doing, how hurtful, how painful, but if they knew to what extent we are being hurt, they would never continue to do that.

Wayne Dyer:

So you could picture Jesus on the cross being tortured and the crucifixion. “He was able to forgive those who were throwing spears into him. Why can’t I? Why can’t I?” They have spears out there, and there were people with spears, weren’t there?

Immaculée Ilibagiza:

It made sense to me. That knowledge made sense.

Wayne Dyer:

And what did that do? What changed, then? Didn’t you say that you knew that there was no way they could find you in the bathroom?

Immaculée Ilibagiza:

Oh, yes. Definitely. I was grabbing the whole power of God. I was able to believe in the words in the Bible that say, “If you have as little trust as a seed of mustard, even mountains can move, can obey you.” I knew in that instant that I could move mountains.

I knew that even if they came in and reached that bathroom, they would not see me. I knew that they could be blinded. Somehow I had access to God’s power.

Wayne Dyer:

That’s very interesting, Immaculée, because I said at the beginning and it’s something I’ve written about, that in the face of the God-realized—that is when you moved into this state of God-realization—your state of



God-realization was realized through this act of being able to send love in the direction of that which was coming at you in the form of hatred and wanting to kill you.

When you could send love back in response to that, the laws of the material world no longer apply. There is no way that 400 people could search that house nine different times looking for and not find that bathroom. There is no way.

I've seen the pictures; I know what that place looks like. Some other force was operating there because you were making that kind of a shift inside of you. I am conscious of our time, so I want to move fast-forward now.

So you've had this transformation inside. You're actually feeling better inside, aren't you? Even though you're very, very thin—because I've read the book many, many times—and at times it looks like it's hopeless, inside of you, you know.

You absolutely know that they can't find you. Even if they do see you, you're going to be able to look right through them. Isn't that right?

Immaculée Ilibagiza:

That is how I felt. I was so powerful, and I was feeling so happy inside my heart. I was able to pray for them. I knew I was on a different level. I can see their blindness of the spirit, and I featured that in what I prayed for.

Wayne Dyer:

So now it's 30 days later. Let's move fast-forward now. Day in, day out, day in, day out, and finally, the French come. It's in July. It's now been 90, 91 days, and you are being told that you're going to be able to leave the bathroom the next day. You get out. The others that are in the bathroom survive. You're a very, very, very tiny, minute percentage of the Tutsis who survived because less than 1% of all the Tutsis survived.



All the rest—over 99% of all the Tutsi people—have been slaughtered. You get out, and what is your first day like out of there? You're no longer sleeping in a bathroom. You weigh 65 pounds. What does it feel like to sit down on the ground with every bone exposed? What was that first night like?

Immaculée Ilibagiza: This was the night we came out because it was the French troops who took us from where we were. They had us in a camp. I remember I was sleeping on the ground. It was a paradise, of course, because I was able to sleep having machine guns, cars guarding me so I knew, even if they see me, they're not going to kill me.

Wayne Dyer: So it was paradise, but what did you sleep on?

Immaculée Ilibagiza: On the ground. Completely.

Wayne Dyer: Do you mean on the grass?

Immaculée Ilibagiza: No, not even grass. On the ground with stones.

Wayne Dyer: You slept on just stones, on gravel. Did you have pillows or blankets or anything like that?

Immaculée Ilibagiza: It wasn't like gravel. It was like a dirt road, a dirt place where they have stones, some big and small.

Wayne Dyer: And it was paradise to you?

Immaculée Ilibagiza: It was paradise to me. Sleeping for one night without expecting people to come to kill you. I was hurting all over my body.

Wayne Dyer: So you still had to get to the compound after that, and there was this group of people who were called the Interahamwe, which were really the thugs and the killers. These were the killer groups that allowed no one freedom.

You were 100 yards or so from the entrance to the French camp as this began to unfold, and as this



genocide became more evident as to what had happened. You were confronted by a group of Interahamwe and a man with a machete, who was a Hutu.

He recognized you or he saw you there, and you only had a few yards to go before you were going to be free. Tell everybody listening what you did and what happened to him, because I think this is one of the most astounding things that happened in this story.

Immaculée Ilibagiza:

We were going actually to the new government, the Hutu and Tutsi moderators who have captured the country. And the French left us in the middle of the killers. Many of them were all around us. They left us right in the middle of the killers.

I told myself, "I'm not going to die today. It has been four months fighting with death. I'm not going to die today. I didn't come here to die." They called me, they called my father to say that I was the only one missing in my family.

The Interahamwe came to me and was looking so angry. His eyes were really angry, and he had a machete. He looked at me. I just faced him up. I said, "I'm not going to look down." I could see he was really pushing me down with his energy inside.

I held my head up. I looked at him also, and I started to call God inside. I said, "I know this person is a human being. I know it is evil that is in him." It was almost like I didn't say a word, but I was pushing out the bad spirit in him.

I was like, "God, help me. This is a beautiful person. He can be okay. He's possessed. He is this." And I was looking at him really straight in the eye, and after two minutes I started to feel like he was dropping his eyes.

I was happy inside. I said, "Yes! God is here. He will work with this. He is stronger than the Devil." And



after a few minutes, he looked down, he looked up at me, and I could feel the anger was disappearing. Then he turned back and he dropped his machete on the ground.

Wayne Dyer: Then he walked away.

Immaculée Ilibagiza: He walked away. I felt that something huge had happened between us and the group that was going to kill us.

Wayne Dyer: Do you think he had spared any Tutsi's lives up until that moment?

Immaculée Ilibagiza: No. Those are the people who had machetes with blood who had been killing.

Wayne Dyer: Yes. They spared no one, children, grandmothers, whatever.

Immaculée Ilibagiza: When that happened it was just like a miracle. And I felt again like I was surrounding myself with the holy spirit so that it would be like God looking at him.

Wayne Dyer: So you're now out and you're free. Tell everyone as briefly as you can what happened to your brothers and your mother and your father. What did they do to them?

Immaculée Ilibagiza: It will be hard to say and tell, of course. In the camp I found out. I asked somebody who knew them, and he explained to me everything in detail how they have killed my father.

Wayne Dyer: How did they kill your father?

Immaculée Ilibagiza: It's not easy. This is a bad time of the year to remember them. I heard he was shot down by a gun, and he was burned.

Wayne Dyer: And your mom?

Immaculée Ilibagiza: My mom was killed by machete.



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- Wayne Dyer: And she was trying to save people. Wasn't she in the process of doing that?
- Immaculée Ilibagiza: Yes, actually she was hiding, I heard, and she heard somebody screaming. She thought it was my brother, and then she came out asking them please not kill her son. And then she found out that it wasn't him, but they did find her, and they killed her.
- Wayne Dyer: They cut her to pieces.
- Immaculée Ilibagiza: Yes.
- Wayne Dyer: And your brothers?
- Immaculée Ilibagiza: One of my brothers was killed by machete when the genocide was almost finished. He was hiding and they caught him.
- Wayne Dyer: Your older brother?
- Immaculée Ilibagiza: Yes, that was my older brother. They caught him almost at the end of the genocide. They cut him by machetes also. The younger was at the stadium with about 20,000 Tutsis, and they threw grenades on all of them, and he died there.
- Wayne Dyer: So your family was gone: Your grandmother, your mother, your father, your brothers. One brother survived, but he was not in the country. He was in Senegal. Is that right?
- Immaculée Ilibagiza: Yes, he was.
- Wayne Dyer: And he still survives?
- Immaculée Ilibagiza: In Senegal, yes.
- Wayne Dyer: We're going to come fairly close to the conclusion of this interview, but I have a few things I want to ask you at the end as we close out. The UN troops came in, the French came, and finally the genocide was put



to a stop. This was largely because the returning Tutsis, who had been exiled in earlier genocides, had come back and now were taking over the government.

You were escorted to the prison, I understand, and there were some people there whom you knew. Tell us about your experience there when you were able to confront these people who had killed your family. There was a guard there. Didn't he offer to torture them or do anything that you wanted to them?

Immaculée Ilibagiza:

He was actually the president of the prison at that time, and he brought me there thinking that I could anything to them. He asked me to go to see him, and he kind of left the room a little bit, he'd brought the guy. I saw him.

He was a very respected person before the genocide. His foot was swollen. He was scared sick. You could see his head had so much hair. He was dirty. When I looked at him, I remembered how he used to be a father and somebody respected.

I couldn't believe that he chose this path to hate and to kill, and he ended up in this prison. I really was surprised that I truly felt compassion towards him. I could feel that he truly didn't know what he was doing. He was almost like a child who had messed up with paint.

He had messed up his life completely. If he can't himself prevent this from happening to him, how can I hate him for being stupid, for doing this, and I just forgave him. I told him, "I forgive you."

I really didn't want him to deal with the luggage of thinking of what he did to me. Let him be deal with what he has done to himself. Again, like I tell people, it's not really that I wanted him out of the prison, because I wasn't sure of what was in his heart, if he had given up the hate he had.



But I wished, definitely, that he could change and that he could find the light again. And I forgave him. It still makes me feel bad that somebody can choose such a thing.

Wayne Dyer: Because the guard there said that he would be willing to do anything to him if you wanted, even kill him.

Immaculée Ilibagiza: He was actually very mad. So I was like, "What happened? He said, "I told you to slap him, and now you are crying and you are pitying him?" But it was funny because one year later, he sent me a message that my meeting with the killer had changed the way he was reacting to them afterwards.

He said that afterwards he was much kinder to them because he realized that he really couldn't measure himself, his spirit, to theirs because he used to beat them all the time.

Wayne Dyer: What happened to that man who had done all of that killing who looked so pale and bad? What happened to him?

Immaculée Ilibagiza: He died two years later in the prison. I don't know what happened. I think he was sick. He couldn't take it. He was man who had everything in his home. I don't think he would have continued to live in the prison, not eating well and stuff like that.

Wayne Dyer: So the hatred that he pushed on so many other people in the form of the killing and the torturing and so on really ended up torturing and killing himself.

Immaculée Ilibagiza: Yes. When I saw him it was like a reflection of what he had done to people. I could feel that there was deep regret, even if he didn't apologize to me. I could feel deep shame, deep shame. I remember he had taken stuff from my home, and he loaned me a paper to go to take it from his house.

I had heard him outside the home where I was hiding telling them that they are missing me, my body, my



dead body. But he told me, you know, that he kept that stuff for me. I didn't want to shame him more than what he was.

Wayne Dyer:

So after the genocide is over, you've gotten your weight back, you've recovered, and you've met your future husband, Bryan—whom I've come to know very well—you have two beautiful children, and you get an asylum visa.

Ultimately, you come to the United States, you take a job with the United Nations, and in the same way, you figured out to be in the kinds of circumstances that you're in and still not lose your faith. Christiane Northrup, who many of you listening know about, has written many, many wonderful books—*Women's Bodies*, *Women's Wisdom* and so on.

She's a medical doctor. She said about this book *Left To Tell*: "This book has renewed my faith in God and the universe in a profound and real way that has changed me forever." And that's what I would like to say to everybody out there who is listening.

The reading of this book, literally, put me in touch with a higher source that I know now is accessible, and that I can invite in. And if I do invite it in, and I access it and I stay in harmony with it, in that same spirit, then absolute miracles can take place, and the laws of the material world just simply no longer apply.

They just don't apply any longer, and that's what has happened. So you moved to America, you take a job with the United Nations, and you start writing. It's five or six years later. Then something propels you to just start writing, doesn't it?

Immaculée Ilibagiza:

I know. I felt it. I knew from the genocide that I really wanted to tell this story, especially what was really giving me the passion, which was how God can work in somebody's life.

It is how God can put my life together from nothing,



from inside, from preventing me from tearing up because of losing the people I love the most in my life, and from putting it together physically. I went from having one set of clothes on my back, and here I am having a home, having clothes, having a job.

Everything was just happening. One day I said, let me just write down everything that happened to me before I forget. Also, my children don't know anything about my parents. I really wanted to tell them everything about who they were so they would understand.

Every morning I used to get up and I would not stop my hand from writing until three weeks later. I finished my first draft, and I put down everything. It was a sweet and bitter experience, but I wanted so much to write it. It was like an obsession.

Wayne Dyer: So you wrote it in English?

Immaculée Ilibagiza: I wrote it in English.

Wayne Dyer: The language that you didn't even know when you went into the bathroom.

Immaculée Ilibagiza: Definitely. I said I was talking to Americans where I am, my new home.

Wayne Dyer: When I say that you're inspired, your consciousness expands in every direction. You actually went into the future almost knowing that you had to learn this language because you were going to be doing interviews such as this.

You were going to be telling people all over the world in a language that you didn't even speak yet. Miracles began to happen for you. And then we met; it was about a year ago in April of last year, of 2005. In just a minute or two, just tell them what has happened since then.

Immaculée Ilibagiza: Oh, my gosh. Since then, when we met, Wayne, you



know you have been an angel in my life. I remember I still have tell it because of this. When we met, it was three days after I had just finished. I had written my last letter on this book, and I was writing the letters to God, which I still have, asking him, please send me somebody.

Do something for me to publish this book, because I never knew anybody in my life who had written a book. Then when I met you, you were passionate like a brother to my soul, just passionate to help me to publish this book.

After this moment, I still can't believe it, that real angels exist in the world and can just show up and help you out. I can't even believe it. I definitely feel that this experience and the genocide have given me a way of trusting in God and trusting in his work.

And when I met you I knew it is not easy to trust someone you never knew in your life, but there was something like, "Just let it go. This is your time. You have been praying for me to help you. Here I am." And I'll cherish that day for the rest of my life.

Wayne Dyer:

I do, too. It's been much more for me than it is for you. So can you just share with the listeners two or three things that they might do in the coming weeks to really apply the lessons that you've shared here with them in this last hour or so.

What can the people out there, everybody—there are maybe 1,000 people or so listening right now on the telephone—do based upon what you learned?

Immaculée Ilibagiza:

Definitely say that what they have learned is really what I [still 1:03.42.4] from my experience, to learn, to apply the lessons I have learned. And most of it, really, is that I know whatever you want from God, whatever you want in life, it is possible.

And one thing I have found is that the best way to go there, to find it, to be sure, is to clean your heart, to



let go of the unforgiveness and just to love. Then you are able to send love to anybody, everybody in your life. If you can think about the life of another person who has suffered so, they can help you to let go.

Think, for example, about Jesus, our Lord. If you can think of him and see what he went through, then you can see that what you are going through is less than what he did. So then it can help you to forgive. Once you forgive you let go, and you let only love in your heart. Every single thing is possible.

I described how I got a job and how so many things have happened in my life. They would not have happened in the way they did if I did not live this experience. The lesson, really, is that simple, just to clean your heart and to let love be there.

And the rest, God is caring for that. Another thing I want to suggest is that, really, life is short, this life on earth anyways, but there is eternal life if you can only just keep love and remind people you love that you love them because it is short and there is nothing better than telling people.

I wish I had my parents here today. I wish I had my brothers. One thing I would change. I would just remind them more often that I love them. I would forgive them. I would want only the best that they were in my life. I would cherish every moment.

Wayne Dyer:

When you were going off to Rwanda, I got two books for you. One was by Anne Frank, and one, of course, was the classic book about forgiveness and about finding peace in our hearts. What was the comment that Anne Frank made?

Immaculée Ilibagiza:

She said, and I actually believe it, she still believed that people are good at heart, and I do definitely, too. We people are struggling to know what makes us happy. People are struggling to do well, and I still think that every one is capable of doing well. Most of the time, I find that people are more at their best



when they are appreciated.

Wayne Dyer: So you still believe people are good.

Immaculée Ilibagiza: Of course, of course.

Wayne Dyer: And what about Viktor Frankl's book, *Man's Search for Meaning*, which was the other book that I asked you to read.

Immaculée Ilibagiza: One thing I found in that book was that the best way is to find the meaning of everything happening to you. After today, I really feel that I was left to prepare my story. And I tried to find the meaning of me going through what I went through.

Anytime I talked to a crowd and people tell me it has changed their lives, I know my people are not lost. They are in heaven, and I will go at the end. But if I can go through what I went through, if I can still live and go through that pain for life on earth to change for the best, let it be. God knows that I had to go through it because we are on our journey to eternal life.

Wayne Dyer: You quote Viktor Frankl at the beginning of your book, and said "When we are no longer able to change a situation, we are challenged to change ourselves." If you can't change what's going on around you, then you have to change within you.

Healthy Wealthy nWise believes really strongly in the power of intention—which is a great title for a book; maybe I'll use it—to manifest our destiny. There's another great title. Immaculée, what is your current, most important project, and what intention would you like all of the listeners that are out there to hold for you? What's going on now for you, at this time?

Immaculée Ilibagiza: I am just enjoying, really, helping people to let God, to forgive.

Wayne Dyer: You met a woman at one of the audiences you spoke



to in, I think it was, Atlanta, who was a Holocaust survivor. What did she say to you?

Immaculée Ilibagiza:

She told me—it was two of them, actually, I met there. One of them was an elderly person, she was about 90. She had been waiting to see somebody like me. I don't even know what she meant really, but I know she said, "I wanted to know that this exists so that maybe I can let go, so I can go in peace."

It touched my heart so much. She was crying. She was shaking, and she told me, "I was waiting for you, to see someone like you able to do it, so that maybe I can be at peace. And if I die, then I can die in peace." It was so good.

Another lady who wasn't too old, she told me she was also a Holocaust survivor, and then she told me, "Now I can live in peace. I have been struggling. My parents went through it. And I have been struggling to forgive, to let go, to move on in my life, but now I think I have got my solution, my answer. I am going to live my life." And it just makes you feel so good, so good.

Wayne Dyer:

Are you doing that now? You are doing a lot of speaking. I know "60 Minutes" is going to do a feature story on you. You're going to go back to Rwanda. You're going to go back into the bathroom with the other seven women. Have they located them, and when will that be? Have you heard any more about when that will be taking place?

Immaculée Ilibagiza:

In June.

Wayne Dyer:

In June you're going to be going to Rwanda? Because you and I will be speaking in London together, and actually we'll be touring the country. If you'd like to see Immaculée in person, if you'd like to meet here, you can go on my website at www.DrWayneDyer.com or www.HayHouse.com.

I'm speaking in Las Vegas with Immaculée this weekend, and then next week in San Francisco and



Los Angeles, and in Chicago and in New York. In Philadelphia I'll be doing the QVC, so if you're in those neighborhoods and would like to come, there are still a few tickets, a few seats available that are left.

They are going to be very large audiences, but Immaculée will be there. My daughter Sky will be there, and I will be speaking. It's a three-hour presentation, hearing Immaculée and seeing her, and she'll be able to sign the book for you.

I don't think there is any book that's ever been written that has touched me as deeply as your book did, Immaculée. That's something I'm just so proud to have written the foreword to.

If there was any one thing that comes to mind after all of your experiences there, of living in that horrible fear, and of the great hope and the great faith that you found inside of that bathroom, what single idea would you like to leave to all of the people who are hanging on the phone right now, listening to you tonight?

What would you say to them? Is there anything that just comes to mind? Any one single idea that you think is the most important thing that everybody out there could apply?

Immaculée Ilibagiza: Love, love and love. I think the question was asked of Jesus: "What is the greatest commandment?" And I have seen it in reality. I have seen it applied. Really, there is nothing that matters in life more than love, love, love.

Wayne Dyer: And the idea of loving even those who are doing hateful things?

Immaculée Ilibagiza: Yes. You love because you have it in your heart. You don't love because people deserve it. You love because they are human beings, because they are the creations of God. It is love you apply from what



you have inside your heart.

Wayne Dyer: So it's really not something that you do then, as much as it's something that you are.

Immaculée Ilibagiza: Definitely. Oh, yes. It is a place of your heart, of flowers in your heart. And you feel them and you just spread it. You don't see what people are doing, because we are not supposed to judge. And when we judge, we do it wrong. You just love, really.

That's one thing I can tell everyone. If you make a decision in your heart, just see if it is coming from a loving heart because most of the time, we make decisions from a heart that is angry, and then we realize that we have made a mistake.

But once you make a decision, just check if you have enough love in your heart, and then you will never regret it.

Wayne Dyer: The name of her wonderful, wonderful book that I've written the foreword to is called *Left To Tell: Discovering God Amidst the Rwandan Holocaust*. A woman who has survived perhaps the most brutal kinds of conditions that could be foisted upon a human being, and her final message to all of you isn't to be filled with revenge, anger and hatred.

Martin Luther King, Jr. said it so well. He said, "The only way to convert an enemy to a friend is through love." And Immaculée, you are a living example of how to make that work. God bless you. I love you. I love speaking with you.

It's my honor to be here with you and with all of you listening all over the world on Healthy Wealthy nWise. This is Dr. Wayne Dyer. Thank you for being with us today, and thank you, Immaculée Ilibagiza.

Janet Attwood: Wayne, thank you so much. It's been so special to have you with us. And Immaculée, what a pure example of unconditional love you are for all of us. I



can hardly talk because I feel like crying. It's just been so completely heart-touching. Thank you.

Thank you for sharing your story and your dedication to helping all of us realize the possibilities of understanding, forgiveness, and surrender. If you can forgive those who hunted you, then surely all of us can forgive those in our lives who are guilty of much less serious transgressions.

I know that all of our listeners will want to get a copy of your book, again, called *Left To Tell: Discovering God Amidst the Rwandan Holocaust*. To get your copy of Immaculée's book, go to www.LeftToTell.com and click on About the Book.

Also, both Immaculée's and Wayne's books are also available from www.HayHouse.com. Immaculée, thank you so much again and again for being with us tonight, and for all that you are doing to bring the truth and miracles of love to the world.

May all of us be as Wayne has been to you, your angels. For all of our listeners, I know you will want to join us again in two weeks on May 16, when Bill Harris, director of Centerpointe Research Institute will be interviewing "practical mystic" James Ray.

He emerged from corporate America to study with the shamans of South America and explored the wisdom of the ancients of Egypt. Until then, thank you all for joining us and for your commitment to living your passion and giving your gifts.