



# Nirmala Yoga

# निर्मला योग

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*"Unique Magazine of Maha Yoga that crowns all the religions and seekings of Yoga by actualizing the Experience of Yoga—THE UNION"*

*Om Twamev Sakshat Shri Adishakti Mataji Shri Nirmala Devi  
Namoh Namah*

**PROTOCOL TO BE OBSERVED AT PUJA**

On the eve of the arrival of our Holy Mother to India this winter, as a brother I take it as my prime duty to tell you, through the experience and with the grace of our Mother, the holy rules that each one of us should follow during Poojan of our Mother which definitely helps in attaining the higher plane in the life of the Seeker.

The function of Poojan of Mataji is planned at a right place and a right time by the Divine. Hence Sahaj Yogi brothers and sisters should not insist on any specific time and place of their choice. Further, at the place of Poojan all actions should be carried out peacefully. All should assemble at the place of Poojan always before arrival of Her Holiness Mataji. Till arrival of the Mother all should sit in meditation by taking *Bandhan*. All should stand up when Mother arrives and pay respects and should not sit down unless Mother takes Her seat. To avoid diversification of attention the Seekers should not come with empty stomach and tight clothes.

H. H. Mataji asks any one or few of the Sahaja Yogis to perform the Holy Poojan of Mataji as the representatives. In Sahaja Yoga everything is preplanned by the Divine and Sadhaks should not leave the place which he/she has occupied, unless for the specific reasons, and should not feel nervous for the reasons that he/she is not chosen to represent the group for poojan

or he/she is seating at far distant place from Mataji. The place so given by the Almighty is the proper place for the *Sadhak* for his/her advancement in the search of the Truth-the Divine. The functioning of Sahaja Yoga is based on collectivity and during Poojan of H. H. Mataji, the vibrations with various Powers are emitted by the Mother which cleanup the chakras of various Sadhakas through the representatives selected for Poojan. Further, many of such powers are gained by seekers during such Poojans. Hence during such occasions of Poojan *Sadhakas* should not waste time allowing himself/herself to think of other things around, but should concentrate on Poojan of Her Holiness Mataji and try to gain maximum that is given out by Mataji. Every fraction of second, during Poojan is thus very precious and the Sahaja Yogi brothers and sisters should try to gain maximum from the opportunity that they get at the occasions of such Poojans. Everybody should remember that he/she is sitting in front of *Sakshat Adishakti* during such Poojans and should not close the eyes unless specifically instructed by the Mother. The *Chitta* should be always towards the Poojan and should not get disturbed because of the temporary troubles that are experienced in front of Mataji by the new comers to such functions. Sahaja Yogis should not bring such persons who have not yet got the *Jagruti*. Any action which will divert his/her attention outside should

*Contd. on 3rd Cover*



## EDITORIAL

Nirmala Yoga has completed first year. A child of Her Holiness Mataji, like Sahaja Yogis, it is growing on Her affection and under Her watchful eyes. A tottering child gets its strength and confidence from its Mother, but stumbles when feels over-confident and independent. Pray, Mother may we never be over-confident.

Sahaja Yoga and Her Holiness Mataji are profound subjects to write on. Very few, like Adi-Shankaracharya, could do it. Even he says 'How can one without virtue prostrate or praise you, who is venerated by the three deities of creation, protection and destruction?' People entrusted with the work of Nirmala Yoga, are not able to do it, without Mataji's inspiration and loving grace and brother Sahaja Yogis' assistance. It is the collective work performed collectively for the expansion of collective consciousness. O Mother, kindly grant us the boon, so that our minds ever rest at your lotus feet, and our hands write your words. May even our heart-beats sound your name. May the empire of Sahaja Yoga spread all over the world.

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना ।  
 गतिः प्रादक्षिण्यक्रमणमशना चाहुति विधिः ॥  
 प्रणाम संवेशः मुखमखिलमात्मार्पणद्रुशा ।  
 समर्यापर्यास्तव भवतु यन्मे विलसितम् ॥

*Japo Jalpah Shilpam Sakalamapi Mudraavirachanaa  
 Gatih Praadakshinya-krampna-mashanaa dyaahuti vidhih !  
 Pranaam sanveshah sukhama-khilamaatmaarpana-drushaa  
 Samaryaaparyaas-tava bhavatu yanme vilasitam !!  
 (a—as in other; aa—as in Amen)*

Through the sight of self surrender let my prattle become recitation of your name; the movement of my limbs, gestures of your worships, my walk, perambulation around you; my food, sacrificial offering to you, my lying down, prostration to you; whatever I do for my pleasure, let it become transformed into an act of worship to you.

# *Nirmala Yoga*

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## THE KNOWLEDGE WITHIN\*

Today we have gathered here to know something about our *Self*. If the knowledge is from the books or from some person who says that he knows about the Self, how far will it reach us? It can only go upto mental level and we can only understand it through our mental understanding. The mental understanding comes to us through our rationality, through our intellect which in itself is a limited thing.

So we enter into another understanding which is still very limited. e.g. if I tell you that there is a Self which resides in our heart and that there is a power within us which is all the time waiting for an occasion to give you your second birth, it tell you that, then you will only understand me mentally. This has all been said already, what is so new about it? At the most I can give it in a very modern fashion, something quite intellectual which will make you have more mental feats to go round and round. You will sit down and analyse and reach nowhere.

I say there is a power, no doubt, which is called "KUNDALINI" within us. So many say that because it is written long time back. Thousands of years back. Christ has said it that you are to be born again, that you are to be baptised, not by theological college people, but by somebody like John, the baptist, who had the authority from the Divine. This power does lie dormant within you but everybody writes differently about it. Very few really agree. This is another confusion one faces. That there is a power lying within us and some say that it gives

you electric shock, some say that you start jumping like a frog and some say that you start flying in the air. Such a confusion, while you are seekers, seekers of ages you have been seeking. You are genuine seekers and then while seeking you don't know where to go and what to expect; you jump into problems.

The other day when I went to Switzerland, one of my children, who had arranged the programme, he told me "Mother, here people are very sceptical about Indian Gurus." I am very happy about it, really very very happy that they have started thinking about it because they have been deluded and deceived and now they are disillusioned completely. And they find it impossible to believe anyone who talks of God. So the first topic that he wanted me to discuss during my stay there was "Demystification of Gurus". Quite a challenging topic. But this I said in 1970 in India, in 1973 in America, but no one would like me for that. They say, "Why should you criticise others".

Falsehood is falsehood and reality is reality. You will now know through some of those people who are here that how you have been misled, how you have been deceived for money which you cannot understand because you have gone beyond it now. You are seeking beyond money. You know that money is not going to give you joy. You know that very well. But those who have not yet known that still they are climbing up the cusp, they have not seen the ditch below. Such people try to come up and try to give you some sort of a jargon and receive lot of

\* H. H. Mataji's address given at Kingston (UK) on 11th June 1980

money from you. It is a very shameful affair, I feel myself.

But that does not mean that there is no reality. If there is no reality, how can we have copies of that? If there are no flowers, how will you create plastic flowers? So, if you find somebody so unreal, you must know that you have to find out the Real. And when you are finding the real, you must know that you must keep yourself absolutely alert about it that you are not going to accept anything but real. But you can be hypnotised, you can be brain-washed, because you do not know all these things. Somebody says some words in Sanskrit language, you get so enamoured by that as if Sanskrit language is something out of the blue, e.g. some of the disciples, who went to certain Gurus, got "Mantras" which if you tell an Indian, he will laugh out his stomach; like a Mantra given "AINGA". Now tell any Indian and he will laugh and people had paid three hundred pounds for such a nonsense like that which means nothing, which cannot be a Mantra. Why do you need a Guru for Mantra? There is a science about it. Because we do not go into the understanding of it and we just jump on to it, because they want you to, because they want money. Simple thing. It is an enterprise.

You have given up everything for the sake of your seeking. You have seen that the value of these material things will not take you anywhere, you have seen beyond. Your value system is different but if the value system of some people is different from you they can exploit you. So the natural reaction, I can understand very well, should be such.

But there it reality and that it exists within you and that there is Self within you and once discovered, you find your Absolute. To tell you that you should become a very quiet and serene person would be absurd. To tell you that you should be such a master over your passions and your lust and your greed that nothing should sort of dominate you, this is like giving a big lecture to you. It has no meaning.

You have gripped it yourself these things and how will you leave it, when your grip is so strong. You have to grip something else. It is simple common sense. If you find something, much more valueable, much more dynamic, much more joy giving, establishing your sense of security, you will give up all these nonsensical things.

But see how it works out. A gentleman, who came from a horrible Guru to me, who was absolutely pestered and finished by that Guru. He used to deliver only introductory lectures. And he said, "I used to get 300 people for introductory lectures in the same hall in which you are giving lecture Mother". What do you say to people there, isn't it queer? He is a well known person who charges you money, who gives you courses; he has ruined so many people. It is like, just as I was watching people going into a pub and coming out of it all drunk. Others are attracted much more, seeing them drunk like that. Sometimes it is impossible to understand human nature and when the Reality stands before you, you crucify that. How do you explain all this? And the acceptance of reality is your glorification. Are you going to add anything to Reality? Supposing I wear a diamond necklace, it is going to adorn me not to the diamond necklace. This is billions and billions of times

more brilliant than all these things which adorn us. If you accept that, you will be glorious, you will be lusturous. Is it it? Think about it. Because we are charmed about these outside things, their deceptive ways, their cunning ways, and that we are hypnotised. That is the only explanation. That's how they have managed so far. One after another this hypnosis spreads like fire. You ask them what did you find. "Don't ask us, we are very happy people". After 3 days you find that the person has committed suicide. We are not aware still that this is the most important, the most and vital time in the history of human beings.

The last judgement has started. We are facing the last judgement today. We are not aware of it. And all the Satanic Forces have come out like the wolves in sheep's clothes. And they are trying to attract you and you do not judge them. You only sit down and judge the Reality. It has started, it is a fact. It has started.

Now, let us see from God's point of view how He is going to judge you. It is quite easy to say that we do not believe in God. Very easy to say that we don't believe in this Govt. but if you do anything wrong, then you know there is a Govt. acting. In the same way it is very easy to say that we do not believe in God. He is so compassionate, He is so loving, He is so kind, that He has given us our freedom to know ourselves. And we rely on Him, we take Him for granted. He has made us human beings from amoeba to this stage. He has spread out such a beautiful world around us. He has done all that. But there is a judgement which we have to face now and the judgement that is going to come from God. It is not going to be the way that we understand

that He sits like a magistrate and calls you one by one "come along" and then you have a pleader there, sitting.

But in a subtler way, He has already put the judging forces within you. See in the evolution he has worked it out. In the evolution, how beautifully He has worked it out. From amoeba to this stage, how have we come? Many animals were discarded. He saved some animals e.g. from Mammoth family He saved Elephant. He saved many and so many were discarded one by one all these years. In the same way, human beings who have been very much on the extremes have been discarded. You see the history. Now you won't find anyone killing his seven wives these days. I mean impossible, you cannot do it. Person like Hitler came up. Finished. Anybody who came up with any extreme ideas of domination or anything, was finished. Those ideas die out. People are ashamed of them and new ideas come up into human beings-accepting balance, tranquility, peace.

We are talking about it. People talk about peace, but are we really wanting peace within ourselves? And if we are really wanting it, what are we doing about it? Actually the judgment has started and to judge you God has already placed the whole magistracy within you. All the magistrates are already sitting down there. Christ has said, "Those who are not against me are with me". These are the magistrates. And these magistrates have settled down within you on different Centres in your spinal chord and in your brain.

It is very interesting and all these seats are like a panel sitting in your brain and when the light of Kundalini rises through

these centres, when these centres are enlightened within you, you start enlightenment being manifested on your fingers. The end of your fingers get enlightened, the sensitivity of your fingers tell you what centres are there affected within you. This Kundalini rises and comes upto this point, the fontanel bone area or the Talloo as they call it, the soft bone here in your childhood, and it breaks it. Actually it breaks it. You can see in a person, who does not have much hair here, the thing just going down a little. First it pulsates. You can even see the pulsation of the Kundalini in the triangular bone which is sacrum and when this Kundalini rises, you can see even the movement of this Kundalini. Not in all but in some. Because if the person is first class or you can say if the aeroplane is first class the landing is first class, its shooting off is first class. In such a person, there is no obstruction, you cannot see the Kundalini pushing up. For example, when I came to this place there was no problem on the traffic, so we just smoothly came away, nobody noticed us. But if there was a traffic problem, there would be jamming here and jamming there. In the same way when this Kundalini rises in a person who has a problem on its Centres, it shows. You can see with your naked eyes.

This is what is Kundalini awakening. Not that some people say that they started jumping like a frog. Now, we must use our brains. Brains have to be intact in modern times. Are we going to become frogs now after becoming human beings? Are we to become birds, after becoming human beings? Your sciences, like psychology itself, I mean many of them, believe that you have to jump into your unconscious-achieving your collec-

tive consciousness. Very clearly it has been said by these people. Then we must expect something of that nature where we jump into our collective consciousness. It is not that because I am saying it or anybody else is saying it but it has to happen to you.

The other day I was in Hamstead, I know what is happening with some one. Some people did get their vibrations, they did feel the cool breeze coming from their hands but some did not. They said that they have got it and they just disappeared. This is not the way you are going to treat yourself, you are to love yourself and you have to adore your seeking and you have to get your fulfilment. As your mother I must tell you this is a very serious matter. There is no Guru shopping going on here, you have to get your realization. You have to get it. It is so fortunate that the time has come, when you are living and that you can have it because of that you took your birth during this time because you are Seekers of very ancient times as I told you.

It is written in one of our scriptures in India-called as "Nala-Akhyan". When Nala, one of the tortured souls by Kali, caught hold of the Kali. It is said that now is the rule of Kali. Kali is the sinister fellow, the one who brings all confusion and confuses people. He confused Nala. By that he got separated from his wife. So when Nala got hold of this Kali, he said, "Now, I am going to kill you. I am going to kill you once for all, so that you do not create confusion into people anymore". So Kali said, "Alright, you can kill me, I will accept it but first of all you should know my MAHATMYA (importance) I do have some (MAHATMYA) importance". Nala said, "What importance can you have? You create confusion in the



minds of people, what importance can you have?" He said that, "When I will be ruling i.e. when he will as in these modern times ruling means creating confusion in our minds. Everything has become relative now. We talk like that, "yes it may be alright, may not be alright, may be good, may not be good". That is the time when the confusion will be reigning on this earth that is Kali Yuga (the modern times). Then those great saints and those great people the Seekers, the Sadhakas who have been searching God in the hills and dales and in the caves will come back as ordinary householders and they will get the REALITY. In this confusion only, they are going to get the vision of REALITY, they are going to become the REALITY. They are going to get their self-realisation". And Nala forgot all his vindictiveness and his anger and what Kali had done to him, He said, "On this point I forgive you because I respect them so much. For that collective good I give up all my personal problems. Let this happen."

That only in Kali-Yuga, the sun of Sat-Yuga, the World of Truth, the age of enlightenment is going to come and those Saints who were seeking the reality in the forests are born today in this World. You can see them, they are saintly. They can see the joke of artificial life so clearly. They know it is all absurd but then they do not know what is the Real. But the time has come and it has to be worked out and it will be worked out.

It has worked out in your great country and now, say, a thousand people are there very much in it who have understood it. There must be about at least 300 people who are actively working it out at different

places and I am very happy to come to this old city of Kingston, where the stone for the enthroning of the king was put. Must be something special about it.

But the people have lost their sensitivity to Reality, not only in this country but every where, much more in India, you will be surprised. They are all getting sophisticated. They are getting developed. They do not know what you have found by your development. If anybody tells them, they think, "you want to enjoy all the fruits of development and you are just telling us lies".

So it is very necessary for you to understand for definite purposes that the Judgment has started. And for that Kundalini is placed within you. But I must say She is a great Judge, you will not find such a Judge anywhere in the whole universe, because She is your own mother. And, She is Nirvyaj She is just giving. She does not want anything from you, nothing whatsoever. She wants that you must get your property. You must get your Self. You must get all your powers. She doesn't want anything from you. That you should know your Self. That you should become your Absolute. That is what She wants. She is your Mother born again and again with you. She has recorded all your problems you have created for yourself for Her ascent. She knows everything about you and She judges you on this point, "*how much you are sincerely wishing your ascent*". That's all.

She knows you out and out. When She rises, She shows those symptoms, She shows what is wrong with you. But She is your own, absolutely your own. There is no one greater your own than She. She is your friend and She judges you because you

must get the Best; because She knows what is the Best for you. For, a child may like to put his hands in the electric socket but the Mother says, "Don't do it, Don't do it". But the child does not listen, he gets angry. Still She says, "No, No, you cannot do it." Because She loves you. Loves in the purest form; where you do not expect anything from the other person. And such a power lies dormant within you, which is just waiting for an occasion that when She rises, when She sprouts like the germinating power in a seed, when She comes up, then there should be some one who should look after you. There should be some one who should guide, there should be someone who should decode and tell you what you feel on the fingers mean, and what is happening to you. Otherwise you will not know your moorings, you will not know where you are going and you will fall into a trap of ignorance or may be you may be still there not knowing much.

So she wants to use somebody there as the mouthpiece. It is that the Unconscious has to speak through someone. And that someone has to be a person of the same nature as the Kundalini is. Those who make money from you and extort you and leave you in the lurch, how can they be called as Gurus? They are the thieves standing outside the door. They are just waiting for an opportunity to catch hold of you because they have already been judged, discarded and they are going to the Jail and they want more people to go with them.

This Kundalini when She rises, She first soothes you physically. That is you can say as a by product you get your Health, e. g. Cancer cannot be cured without the Kundalini awakening. This I have been saying. When doctors get cancer,

they come to me and they get cured. But I am not sitting down here to cure Cancer, not at all nor any Sahaja-Yogi is interested in Cancer patients. But if you want to have your Realisation your Cancer will be cured, troubles will be cured, your health will be alright. I mean those who have realization, are sitting here, had been suffering physically or mentally, some of them were even epileptic and had very bad physical problems, there were some who had blood-cancer, some of them had other type of physical problems.

With all these things you are faced with the Divine—Love of God—His desire. Kundalini is the representative of His Desire. Desire of the ocean, of the Compassion and of Love. That He wants to bestow His kingdom upon you—That He wants to make you the prince of His kingdom. This is a very very serious thing and we have to concentrate upon this point.

The judgement has to be done and there is a power within us which is to judge. This power is the desire of God, of that God who is Almighty, who has given us our freedom. He is not going to challenge it. His might, His strength, His powers are not going to stand against our freedom. But his desire is within you existing on the Kundalini and this desire rises within you, enlightens you but it does not force you, it does not take away your freedom. It enlightens you to see. You have freedom to be in this room. It is not forced that you sit here or there or walk away. Nothing is forced upon you. But you are given a room which is enlightened. So you use your freedom in a better way with more understanding, because you are enlightened, you can see and then

you know what to accept and what not to accept.

First thing is to enlighten you. Unless and until you are enlightened you are in confusion, you cannot see through. Then it is left to your freedom to decide. So She cures you, She improves you, She bestows all the blissful things upon you. She takes you away from the worries of grosser level like after realization, many people have solved their material problems. Not that they have become Mr. Ford or someone like that but the attitude changes and the material problems get solved. Because there is a Centre for that also within us. Your family problems get solved. Husband wife problems get solved, so that you are freed. Your grip over these things that worry you, is released and that now you can see with greater freedom what you have to choose, what course to take. After giving all these concessions and all these advantages and all the possible help, then you are judged. Can you think of any magistrate that generous ?

And such a thing exists within us. We have to be very thankful to God for what He has done for us. We have no idea. We have taken Him for granted. For everything within us we have taken Him for granted. We have not been able to thank Him for what he has done for us and how kind He has been to us. For a small thing we try to get rid of Him from our hearts. Still He exists, the Kundalini exists within us. Try anything against it, She exists. I have seen some people having Kundalini which is beaten up, there has been horrible marks of pain and anguish and She is just turning Her sides in anguish but still She exists for

that moment when She will give you what She is there for. What a blessing ! Where can you find all this ? It is all within you which has to work out.

But even when they get their realization, I find, they just disappear, even after realization. Can you imagine ? Progress in the west has been like that. You move 3 steps forwards and 4 steps backwards. Really you will be amazed. I don't know what has gone wrong with the Western mind which is disillusioned by the material gains. But when it comes to Sahaja-Yoga, their calibre is just of the lowest type, sometimes, one cannot understand. Now can these people have no self-esteem, while in the villages of India people get it and have it just like that no rumblings, nothing. They are just there. Complications are there, I agree. But you must have self-esteem. It sometimes, really makes you feel sick.

Perhaps you donot know that in this country I have worked on seven or eight people for four years. For four years, can you believe it ? Not that there is something wrong with you. You are seekers, you are saints born in this country. What has happened to your saintliness ? Why so flippant, why so superficial ? Why don't you touch it deeply ? Why don't you understand your Self ? I just fail to understand why don't you respect your Self. I respect you and I love you very much because I know you, I know you from ages. You are the lost children, I know that but I don't know how to establish that within you. Sometimes my condition is the same as that of your Kundalini.

You have to be in a great haste to get it. You have to become absolutely dynamic and

blow it out and talk to the people that this is the situation and emergency. Can't you see what is happening in the World? Can't you see the confusion? But the situation is taken for granted. Even if it is faced, it is faced in a very intellectual way that you feel guilty about say. Vietnam. Very good idea, sitdown here. Easy chair politicians, thinking about Vietnam or file it up.

You are the chosen ones who have to receive It and it has to happen. But to take Reality you think hundred times and to get into dirty, filthy circle—it just clicks. Whom should I blame for this? These horrible Gurus or these horrible people, who have put up a show for you or it is your knave attitude towards the morality. I shudder to see the way the things are sometimes and the way the people are taking things for granted also. It is your responsibility today, the ones who are supposed to be the Seekers to see that you bring forth the Reality to the people and tell them that please see and get It. Because you are their fellow beings. You are their kith and kin. How can you leave them even if you get your own realization? Even if you enter into the Kingdom of Heavens, you will not forget them, you will think of them and you cannot be happy. Even when you get your realization also, unless and until all those saints who, out of their ignorance, are lost, you will think of them. I have to work out through you. I cannot work it out alone. If I could then there would have been no difficulty. If God could work out just like this, give them realization, just finished. Establish them alright. But it will not. Because you have the freedom. Why you have the freedom? Because without your freedom you cannot come to that calibre by which you are raised.

We donot realize where we are today, we donot realize. Sometimes I feel, I am talking to walls, e.g., you will find that some people are slaves of watches. They have no time. "I have no time, I am so very busy". Why are you saving time? Why has this idea come to you? Our fore-fathers never did that. Why are you saving time? For what? You are saving time for the "becoming" not for wasting it in the parks or in horrible places like races etc.

You are saving time for "becoming" because you are a diamond. You are to be chiselled out yourself. You are not saving it for wasting. I mean the best advertisement will be "Save fifty pounds to spend three thousand". Something like that. You are saving your time not to waste it. Saving it for something extremely precious, extremely vital and important, something that you have been seeking. But I do not know how some times to keep you on that level of depth. Of course some of the people are of such high calibre even in this country that they are very satisfied. You do not know how much has been done in this country also by God. For example, I went to see Stonehenge, Stone-henge is the creation of Mother Earth. You can see the vibrations. You can feel it. There are so many things done in this country. Kingston itself is so vibrating, I was amazed. What did you find? At least 100 people went into that carriage and some came in here walking, going up and down. Some walked in, some got out. They are'nt decided still. Still no proximity to sensitivity. No sensitivity towards the Reality. They cannot feel. May be—may be, it will work out. I am sure it will work out. I am the most optimistic person you can ever see. See, optimism is

my nature, I believe. It is going to become. Only thing your so called "freedom" comes in the way. So try to understand that this freedom is given to you so that you can become your Self and not that you should become an animal. An animal; what is the use of giving realization to, say, a chicken? Can I give also? That is the point.

Many people say, "Mother, I have done lots of good things". I ask, "What good things have you done", "I don't eat chicken". Now, I say, "Why are you saving chickens for me, you better save your self". All sorts of funny ideas they have.

It is you, the Seeker, the buds on this beautiful Tree of Life, they are the ones for whom this creation is created. They are the ones who have to get it. They are the ones who have to have it. The whole universe has blossomed into them and they want to become what-worms? Just think about it.

By God's grace we start the programme of realization, which may take perhaps a split of a second, it might have already worked it out because today I was little going too much, I think. Kingston is a good place. May be one day it will become a very great place, I feel. But let us see how much you use the power that is flowing in the area. I hope something will work out.

Now after realization you have to take it up seriously. You have to work it out because after finding it also, it is not that

you suddenly jump on to the sun or to the moon. Even going to moon what did you get? You could not understand anything. So you have to go into all the areas of your being because the movement will start inside. You have to take your attention to all the areas within you. You have to settle down your attention and now attention will lose the grip over non-sensical things. All the priorities will change. The greatest thing is that when IT pierces the Sahastrara, the joy starts pouring and you start feeling that cool breeze coming through your hands—the cool breeze of the Holy Ghost and you start feeling every where. You can find out. Now you can judge others and yourself. You can help others automatically. You have not to go out for that, you have not to get medicines, you don't have to get anything. Just you being there, you help others in their Salvation as if the whole mechanism starts working. The whole technique starts working and you start seeing the whole thing. You will be amazed.

You have to know how to work it out on your own self and others. It is a great fun. We are all in the Great Fun mood and you should also enjoy with us. And it is wonderful. No time for misery. Only thing one feels is that why these people are doing like this. Like grown ups and mature people we look at little children why are they putting their hands in the fire.

May God Bless You.

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## IN FLIGHT TO U.S.A. WITH MOTHER

Dear Brothers and Sisters,

So at last our Beloved Mother is on Her way to U.S.A. What lies ahead very much depends upon how hungry the seekers show themselves to be. On the one hand Mother says that She will announce Her Advent, publicly, in America, on the other hand She fears that many may miss out because they are so far into the ego and affected by the impure knowledge and false gurus; this land of America is the Visshuddi chakra of the Universe and so, is where the ego begins. Let's pray that the impure knowledge can become Nirmala Vidya and the ego can recognise that all the knowledge so far acquired is of little use and is, in fact, a severe limitation to Self-Realisation.

But Mother wants many to get it in this visit and Her Love and Compassion is overflowing more than ever. Sometimes back in Britain the Deities become so angry with things that Her chakras become so active that it is almost unbearable for Her. The Deities recede from people who are damaging themselves or others or who are attempting to step outside the Collective Being. I have seen some amazing examples of what happens in Britain when people go against their Spirit or the Collectivity and it is not very nice! Mother says there have been several cases in Australia (as elsewhere) and the people/groups have been given a 'not-so-gentle' warning.

Now that Mother goes to America, the Collective Being of the realised Souls of the Universe *has to grow* and become strong.

Those who do not recognise this and content themselves with old "individualist" ideas and actions and feeling will go down spiritually. The reward for growing with the Collective Being will be tremendous growth towards the full establishment of Self-Realization. All will get better and better vibrations and feel the joy and watch the ego and super-ego grow smaller and smaller. Mother uses Australia often as an example of how great is the Recognition and She says that this comes from the innocence, which is intrinsic. Innocence knows Truth when it meets it: and so even if the superficial damage is extensive, the speed with which recognition comes helps to very smoothly and quickly repair the damage.

In fact the Recognition has been so strong in Australia, says Mother, that the next stage of surrender is reached very soon. When this happens, the real Integration can happen. *But there's a danger at this point—Surrender/Integration has to be part and parcel of a growth and Collectivity.* Mother has said again and again that "it is not enough just to love Mataji. only by loving *each other*, in collectivity, can you really please Adi Shakti". So many Sahaja Yogis have surrendered to Mother (they say they have!) and yet are not at all loving and caring for all their brothers and sisters and often very uncollective. Mother will not say much here for it is a lesson that each "individual" must learn for him or her self. He has learnt the lesson when he/she loses his "individuality"! And then and only then, can the final integration stage commence.

Mother is the Collective Being of God and so Surrender to Collectivity is the only way to know Her. And this is the point at which we must be *absolutely honest* with ourselves! Again I say, Mother won't say much and in fact you may *appear* to be growing, when in fact you are going down. This is how the Maya works; so that you get 'bumped' in order to learn. So She urges that you sincerely and honestly assess the way in which your collectivity is growing *with* your surrender. As I said, if it isn't, then it isn't really surrender at all—just mental acti-

vity. If it is, you will increasingly feel the joy and the love for all your brothers and sisters and so the love for our Divine Mother.

Every Sahaja Yogi should pray for the growth of Sahaja Yoga in U.S.A. and the world. Your attention must be kept pure and steady. Do the Sahaja Yoga practices and reduce mental activity to a minimum. Just enjoy Mother's Grace. —LOVE

WARREN

17-9-81

## PRAYER

विश्वेश्वरि त्वं परिपासी विश्वम्  
 विश्वात्मिका धारयसीति विश्वम् ।  
 विश्वेश वन्द्या भवती भवन्ति  
 विश्वाश्रया ये त्वयि भक्तनम्राः ॥

Vishwe-shwari twam Paripaasi Vishwam  
 Vishwaatmika dhaarayaseeti vishwam.  
 Vishwesh-vandyaa bhavatee bhavanti  
 Vishwaa-shrayaa ye twayi bhakti namraaha.

### Translation :

Queen of the universe, you are its guardian.

In the form of the universe, you are its receptacle.

You are worshipped by the Lords of the universe.

Those who are devoted to you themselves become supporters of the universe.  
 प्रणतानां प्रसीद त्वं देवि विश्वातिहारिणी ।  
 त्रैलोक्य वासिनामीडये लोकानां वरदा भव ॥

Prana-taanaam praseeda twam devi Vishwa-  
 arti-haarini.

Trailokya vaasinaa-meedye lokaanaam  
 varadaa bhawa.

(Pronunciation-a-Other aa-Amen ee-meet.)

### Translation :

O Devi, the remover of the afflictions of universe, be pleased to us who are prostrating on your feet.

O Devi, who are worthy of all praise by the dwellers of three worlds, grant boons to all the people.

## 卐 श्री माताजी प्रसन्न 卐

पं० पू० माताजीनी दिनांक-१८ जानेवारी १९८० रोजी राहुरी येथे सर्व सहज योग्यांना केलेला उपदेश । हा उपदेश अत्यंत महत्वाचा आहे कारण यामध्ये पं० पू० माताजीनी आपल्या नावाचा म्हणजे "निर्मला" या शब्दाचा अर्थ विगद करून सांगितला ।

आता आपण इथे सगळी सहजयोगी मंडळी आहेत । एका अर्थाने हे फार बरे आहे की आपण असे भेटलो, म्हणजे आपआपल्या हितगुणांच्या गोष्टी करू शकतो, आणि त्याबद्दल जे काही बारीकसांरिक असेल ते मुद्दा एक दुसऱ्यांना सांगू शकतो ।

परवां मो सांगितले की आपण स्वतःला कसे स्वच्छ केले पाहिजे । कारण आपल्या आईचे नांवच मुळी निर्मला आहे । आणि या नांवामध्ये पुष्कळ शकत्या आहेत ।

पहिला शब्द 'निः' आहे । निःम्हणजे नाही । जे नाही पण जे आहे, असेवाटते म्हणतात महामाया । त्याचें नांव आहे महामाया । तसेच हे सर्व संसाराचें आहे । हें दिसते आई, पण हें काही नाही आहे । ह्याला जर आपण बघितले आणि ह्याच्यात जर आपण फसलेले असलो, की असे वाटते की हे सगळे काही तेंच आहे । आर्थिक परिस्थिती वाईट आहे, सामाजिकपरिस्थिती वाईट आहे, संसारिक परिस्थिती वाईट आहे । सगळें वाईट दिसते । चांगले काही दिसत नाही । समुद्राच्या वरच्या थरावरचे पाणी अत्यंत मडुळ, घाणेरडे, त्याच्यामध्ये काही वस्तु तरंगत मुद्दा असतात । पण त्यांच्या खोलांत गेलं की इतके सौंदर्य, संपदा, शक्ति

बगैरे सर्व काही असतं, की त्यापुढे बरतो काही घाण बगैरे होती हें लक्षांतमुद्दा राहात नाही । पण सांगायचें म्हणजे हा सगळा भ्रम आहे । हें जे काही वाहवातले आहे तो सगळा भ्रम आहे । "हे नाही" हे पहिल्यांदा तुम्ही लक्षांत ठेवले पाहिजे । "नि" शब्दाची जर तुम्ही स्थापना केली, की हे नाही आहे । कोणताही विचार आपल्यामध्ये उठला की म्हणायचें "हे नाही ।" "हे ते नाही" इथून सुरवात करायची । या "नेती नेती वचने-विगमो अबोचुस" हें नाही आहे । हा विचार नाही आहे । परंतु हा विचार नाही आहे । असे म्हणत गेले, म्हणजे "निः" शब्द जो आहे, विसर्गासहित नि आहे । त्याचा अर्थ लागतो । जो भ्रम आपल्याला दिसतो तो भ्रम नाही । तर त्याच्यापलिकडे काहीतरी आहे । ह्या भ्रमामध्ये आपण इतके भरमसाठ दिवस घालवले आहेत आपले आयुष्य इतके व्यर्थ घालवले आहे की जे नाही ते महत्वाचें वाटतं । आणि त्यामुळे आपण पुष्कळ पापांचे डोंग एकत्र केले । ह्या गोष्टीत आनंद मिळेल, त्या गोष्टीत आनंद मिळेल, त्याच्यामध्ये सुख मिळेल, ह्याच्यामध्ये सुख मिळेल, असा विचार करून आपण जे काही उपभोगण्याचा प्रयत्न केला त्याच्यामध्ये आपल्याला काही मिळाले नाही । सारे निःसार आहे । त्याच्यांत सार नाही, निःसत्य आहे ।

तेव्हां अशी दृष्टी ठेवायची की "हें नाही आहे" हें सगळें साफ झूट आहे । बऱ्हे फक्त एक सत्य आहे । बाकी सर्व झूट आहे । असा विचार करीत जायचें । मग "सहज योगाला" अर्थ लागतो । म्हणजे होते काय की बहुतेक सहजयोगी पार भाल्यावर, त्यांना असे वाटतं की आपण आतां पार भालो । तर माताजीचा आमच्यावर



आशिर्वाद आहे। मग आमच्याजवळ ऐश्वर्य कां येत नाही? म्हणजे ऐश्वर्यामध्ये परमेश्वर आहे असे त्यांना वाटते। पण पार झाली तरी आमचा स्वभाव का बदलत नाही असा पहिल्यांदा विचार केला पाहिजे। तेव्हा मग लक्षांत येईल की आपला स्वभाव बदलत नाही। 'स्वभाव' शब्द किती सुन्दर आहेत बघा। 'स्व' स्वम्हणजे आत्मा, त्याचा भाव। तो मिळवला आहे का आपण? 'स्व' चा 'भाव' जर आपण मिळवला, तर बाह्यांत काहीही जर असले तरी आंतले जे इतके सुन्दर आणि अनुपम आहे की ते बाह्यांतले नुसते नाटकासारखे वाटले पाहिजे। हे साक्षी स्वरूपत्व जे आहे ते जोपर्यंत तुमच्यामध्ये पूर्णपणे जागृत होत नाही तो पर्यंत 'निः' शब्दाचा अर्थ तुम्ही लावलेला नाही, आणि त्याचा उपयोगही केला नाही। असे जर मनुष्य लक्षांत घेईल, की आपण अजूनही 'निः' वर बसलेलो नाही, आणि अजूनही आपण कधी तरी भावनेच्या आहारी जातो, आणि कधी कधी सत्तेच्या आहारी। दुसऱ्यावर जबरदस्ती करतो किंवा काही तरी उगीचच सहन करीत बसतो व त्याच्या बदल आपण रडत असतो की आपण एवढे सहन केले। त्याच्या मधो-मध आपली स्थिती आहे "निः" वर। म्हणजे हेही नाही तेही नाही। ती स्थिती ध्यानामध्ये फार उत्तम होते। नुसत्या 'निः' शब्दाचा जरी तुम्ही माग केलात तरी मुद्दा होऊ शकते। 'निःविचारिता'

पहिले निविचारतेत यायचे। कोणताही विचार, मग कसाहि असेना का? सुष्ट दुष्ट कसाहि असेना का, त्या विचारावर जर का उडयामारायला मुरवात झाली, एकदा जर का ते Jumping सुरु झाले, की तुम्हांला तो एक प्रकारचा "इनरशिया"। किंवा म्हणायचे तर स्थिती स्थापित होते। आणि ती स्थिती झाली म्हणजे, तुम्ही प्रत्येक विचारावर उडतच असता। ह्या विचारावरून त्या विचारावर त्या विचारावरून दुसऱ्या विचारावर। म्हणून इतरेजनांनी असे सांगितले की, एखादा वाईट विचार आला की त्याला मुष्ट विचाराचा विरोध कराव-

याचा। म्हणजे इकडून एखादी जर गाडी आली, तर त्याला दुसरी गाडी जर रेटली, तर दोन्ही गाड्या मग कुठे तरी मधीमध येतील। एका अर्थाने बरोबर आहे, पण कधी कधी त्याने नुकसान होऊ शकते। म्हणजे तिकडून एक विचार येतो आहे आणि आपण इकडून एक चांगला विचार काढला, की तो ह्या विचाराच्या उलटा आपण घालायचा, तर तो विचार दबुन परत चुपचाप बसेल आणि कुठे तरी एकदमच निघेल, असेही होऊ शकते। आणि असे पुष्कळांचे होते। दाबून ठेवले विचार, काही तरी चांगले केले पाहिजे, नेहमी चांगले वागले पाहिजे, दुसऱ्यांशी चांगले राहिले पाहिजे असे विचार घेऊन लोक चालले की त्रास होतो। एकदम कधीतरी तो राग निघतो। कधीतरी एकदम तो संताप होतो की लोकांना समजत नाही की हे एवढे शहाणपणाने वागणारे एवढे चिडले कसे? आंतली शांती मुद्दां मुटते आपली, आणि आंतले जे काही सौंदर्य आहे ते नष्ट होऊन जाते : तेव्हा काय करायचे? तर निविचारितेत राहावयाचे। विचार हीच निशिद्ध ठेवला पाहिजे। अगदी निविचारितेत आपण राहिलो, म्हणजे मधोमध "विलंबात"— आपण आलो। विचारच सोडायचा। एकदम प्रयत्न केला पाहिजे। आता लोकांना असे वाटेल की माताजी विचारा शिवाय कसे होणार? विचारा शिवाय कसे चालायचे? पण हे विचार आहेत काय? पोकळ गोष्टी आहेत। निविचारितेत तुम्ही आलांत की तुम्ही आणि परमेश्वराची शक्ती एकाकार झालेली असते। म्हणजे तुमचा विदू परमेश्वराच्या सागरांत आला। तेव्हा त्याची शक्ति तुमच्यांत आली। आता हे बोट काय विचार करते काय? पण फिरते ना? विचार 'त्याला' घायचा, तू कर आमचा विचार। पण कठीण जाते। कारण आपण निविचारितेत असतो। पुष्कळ म्हणतात आम्ही सगळे समर्पण केले। पण तसे काही जुळत नाही, जुळत नाही, बोलायच्याच गोष्टी होतात कारण समर्पण बोलायचे नसते। निविचारता गाठायची म्हणजे समर्पण। म्हणजे विचारच आपण सोडला।

विचार सोडल्याबरोबर मधोमध आलो। मधोमध आल्याबरोबर आपण 'निविचारतें' म्हणजे परमेश्वर शक्तीशी एकाकार झालों। परमेश्वर शक्तीशी एकाकार झालों की तोच सगळें बघतो आपले, 'वारिक', 'मारिक', आपल्याला आश्चर्य वाटेल। तर हे करून बघण्या सारखें आहे। आणि करून बघितल्यांतं तर तुमच्या लक्षांत येईल की तो पूर्वीचा मार्ग चुकित्वा होता।

तर आपण फक्त निविचारतें राहिल्या बरोबर सर्व प्रेरणा, सर्व शक्त्या, सर्व कांही मिळेल। अगदी निविचारितें राहिल्याबरोबर, जी कल्पना आपल्यामध्यें येते, ती प्रेरणात्मक असते। आणि आपल्याला आश्चर्य वाटेल की, सर्व कांहीं समोर ताट वाढल्यासारखे वाटेल। भावणाला उभे राहिले। निविचारितें उभे राहायचें, कांही विचार येऊं द्यावयाचे नाहीत। नुसत तुम्ही निविचारितें उभे राहिलात, आणि बोलायला लागलात तर ज्यानें कधीही भाषण दिलें तऱ्हेत, ज्याला भाषण कसे घायचें हें माहित नाही, ज्याला कांही विशेष ज्ञान नाही। असं असून ही तुम्ही बोलायला उभें राहिल्यावर असं बोलाल, कीं लोकांना आश्चर्य वाटेल की एवढें ज्ञान ह्यांच्याकडे कुठून आलें ? कारण निविचारीतें तार लागलों, की हे सगळे तिथून येते। तुमच्या होवयांतून कांहीच येत नाही। आतां आमचें आम्ही सांगतो आपल्याला। आतां आपण प्रार्थना केली की 'आई आमचें हें कार्य करून दे'। तें आम्ही विचारांत घेत नाही। आश्चर्याचो गोष्ट हो। निविचारितें घेतो निविचारितें घेतलें की तिकडे सगळी मशिनरी तयार आहे। तिच्यांत घालायचें की खट खट खट तयार होऊन समोर हजर त्या। मशिनरीला काम करूं घावयाचे। Silent मशिनरी म्हटली पाहिजे। त्या शांत मशिनरी मध्यें आपले प्रश्न घातले पाहिजेत। पण तें बुद्धीजीवी लोकांना फार कठीण। कारण प्रत्येक गोष्टींत विचार करायची संवय लागली।

कोणताही विषय आकलन करतांना निविचारिता साधता आली पाहिजे। आपोआप समोर गोष्टी येतात। आतां तुम्ही संशोधन करतां। संशोधन करतांनांमुद्धा ते निविचारितें करा। हात चालवायचे फक्त, निविचारितें। बरोबर संशोधन जमेल तुम्हांला। आतां मी कितीतरी गोष्टी सांगते। मी कधी जन्मांत सायन्स वाचले नाही। तसलें, मला कांही माहित नाही। पण सगळें सांगते। हे सगळें ज्ञान कोठून येते ? तर त्या निविचारितेंतून। मी नुसती बोलून राहिले आहे। नुसती बघते आहे जाते आहे ते। ते सगळें आधी तयार केले होते, Computer मध्यें। तो बोलतो आहे आपला सटासट पण तुम्ही जर निविचारितें आला नाहीत, तर तुमचा Computer तुम्ही वापरत नाहीत तुम्ही त्या Computer च्या वर आपलें डोकें लावले आहे। तो एवढा जुना कॉम्प्युटर बनवलेला आहे, त्याची एवढी मेहनत केली आहे। त्याचें एवढें अचूक सगळें काम करून ठेवलेले आहे, आणि तुम्ही त्या कॉम्प्युटरचे न ऐकतांच आलेंच च-हाट लावलेले आहे, तर तुमच्या हातून चुका होणारच। त्याला कांही अर्थ आहे ?

तर याला शब्द 'प्र' आहे। आणि प्रशिक्षण वगैरेला आपण 'प्र' शब्द वापरतो। 'प्र' म्हणजे निविचारीतें जें कांहीं घडतें ते सगळें 'प्र' आहे। ते इतके 'प्रचंड' आहे, पहा 'प्र-चंड' चंड आहेत पण चंडावरती 'प्र' आहे। 'प्रकाशित' 'प्रज्ञ', असे 'प्र'। ह्या शब्दाचा अर्थ असा आहे की Enlightened प्रकाशित आहे। प्रकाश बोलतो का कांहीं ? आतां समजा ह्या खोलींत आपण प्रकाश केला, तर तो कांहीं बोलत नाही, की विचार देत नाही, तर दाखवतो स्पष्ट की हें आहे ते आहे। तसाच निविचारीतेचा प्रकाश आहे। तो नि आणि हा निः ह्यालाच निविचार, निर्वाच्य, निरंकारी, निराकार, असे अनेक शब्द 'नि' पासून येतात। मग निविकल्पांत येतां येतं। आधि निविचार व्हा-

यचे मग निर्विकल्प, मग विकल्प मुदतात म्हणजे कळत की काही तरी शक्ति आहे। आणि ती सगळे कार्य करते। पटापट। आणि ती कधी कार्य करते, अगदी धारीक असते तिचे काम। तुम्हाला अगदी आश्चर्य वाटेल की असे कसे घडते। आतां वेळेचे पण तसेच आहे। म्हणून आम्ही घडयाळात कधी बघत नाही। कधी कधी घडयाळ बंद पडले म्हणजे श्रुच्या वेळेला ३/४ वाजलेले असतात। पण आमचे वर घडयाळ निर्विचारितेत असते। तें थांबलेले घडयाळ आहे। PERMANENT ज्या वेळजा जे करायचे तें घडून येते घडवून येते। मग काही वार्जट नाही वाटत, उशीर झाला तरी, नाही झाला तरी, काही झाले तरी आपण आहोत ना जिथे आहोत तिथे ? आतां काल गाडी फेल झाली, पण आम्ही बसलो आरामात। कारण आम्हाला बघायचे होते तारे। चांदण्या बगैरे। आमच्या लंडनला तारे कधी बघायला मिळत नाहीत। तें एक सौंदर्य पाहायचें होत। त्यावेळेला आकाशामध्ये त्याचें प्रचंड वैभव पसरलेले होत। तर आकाशाला वाटले माता-जीन आपलें हें सौंदर्य पहावे। कधी कधी त्यांच्या कडेही बघितले पाहिजे ना ? मजा वाटत होती। म्हणजे काय आहे की आपण कोणाची बंदीच करायची नाही। फक्त निर्विचारितेत राहिले की परमेश्वर आपल्याला अगदी हातावर संभाळून सगळी कडे नेतो। सगळी व्यवस्था तो करतो। त्याला काही सांगावे लागत नाही त्याला सगळे माहित आहे। पण तुम्ही त्या प्रवाहांत आहांत का नाहीत, हें पहिले पाहिजे। आणि जर तुम्ही त्या प्रवाहांत नाहीत, तर मात्र तुम्ही अज्ञान काठावरच अडकलेत। मग तो प्रवाह येतो, इकलतो, दोन तिनदा काढतो, पण परत चालले त्या काठावर। मग म्हणायचें माताजी आमचे काही जुळतच नाही। होतच नाही। पण तुम्ही अडकलेत ना। आपली गणेशस्तुती फार सुंदर आहे। त्यात म्हणजे आहे 'पडतां प्रवाही', प्रवाही शब्द वापरलेला आहे। प्रवाहांत जेव्हां आम्ही पडतो, प्रवाह। प्रवाहांत वाहायचें म्हणजे त्याच्यामध्ये आपला प्रवाह मको 'प्र-वाह-' परत

'प्र' आला। जें वाहन करतो परंतु 'प्र'। 'एन्लाई-टन्ड' जो आहे, त्या प्रवाहांत पडा। 'पडतां प्रवाही' आपले जें आहे ना ? तसेच 'निर्वाणि रक्षावे' आमचें जेव्हां निर्वाण होईल तेव्हां तुम्ही आमचे रक्षण करा। 'रक्ष रक्ष परमेश्वर' असे आपण परमेश्वराला म्हणतो। पण आम्हीच आमचे रक्षण करत बसलो आहोत। मग परमेश्वर कशाला तुमचे रक्षण करणार ? तो म्हणतो, चला ! चला ! चालू दे थोडेसे। होउं दे त्यांचे रक्षण ! तुर मुद्दा असा की आपण आपल्या गांधियांत उतरायला शिकलें पाहिजे। हें निर्विचारितेतले समजले पाहिजे म्हणजे 'निर्विकल्प' होणार। 'निरासक्त' आसक्तता नसली पाहिजे। माझा मुलगा, माझी मुलगी, हें आपल्याकडे विशेष आहे। इंग्लंडला उलट आहे। तिकडे माझा मुलगा, माझी मुलगी नसते। मी फक्त माझ्यापुरतें। इकडे माझा मुलगा माझें घर असें माझे माझे चालले की शेवटी तसेच होते। शेवटी मग मीच राहून जातें। माझे काही नाही तूजेंच सगळें आहे। कवीराजें कार सुंदर लिहिलेले आहे की बकरी जेव्हां जिवंत असते तेव्हां बें बें करीत असते। परंतु तीला मारल्यानंतर तिच्या आतड्याच्या तारा करून त्या जेव्हां धुमकीला लावलात तेव्हां त्याच्यातून तूही तूही। तूच एक आहेस। तूच एक आहेस असा ध्वनी निघतो। तसें आपलें झालें पाहिजे। मी नाही माझे अस्तित्त्वच नाही। असे आपण एकदा ठरवले म्हणजे नि शब्दाला अर्थ लागतो।

नंतर आपण 'ला' शब्द घेऊं या। 'ला' शब्द हा ललितेचा शब्द आहे। माझे दुसरें नांव 'ललिता' आहे। हें देवीचें वरदान आहे। हें देवीचें अस्त्र आहे। 'ला' म्हणजे देवी जेव्हां 'ललित' होते ; किंवा शक्ति जेव्हां ललित होते-ललित म्हणजे कार्यशिल-तिच्यामध्ये जेव्हां लहरी येतात, तुमच्या हातांत लहरी आहेत. ह्या लाटा, हातांमध्ये ह्या ह्या लाटा येउन राहिल्या आहेत, ही शक्ति जेव्हां कार्यान्वित होते ; त्या शक्तिला 'ललिता' शक्ति

मृणत्तत । ती अत्यंत सौंदर्यशाली आहे । प्रेममय । प्रेमाची शक्ति जेव्हा कार्यान्वित होते ती ही 'ला' शक्ति । आणि सगळीकडे तुमच्यावर आवरण आहे । ती कार्यान्वित आहे । ती कार्यान्वित असल्यावर, मग कशाचा काळजी करायची ? तुमची काय ही शक्ति आहे ? अहो एकाही झाडातून तुम्ही फळ काढू शकत नाही । एकाही ! काढून दाखवा पाहू । पळाले सोडा । तुम्ही एक पान मुढा काढू शकत नाही । एक पूळ काढू शकत नाही । मग हे जे सर्व काय जी शक्ति करते ती 'ला' शक्ति आहे । इतकेच नाही, तर तुम्हांला पार केले, ती मुढा 'ला' शक्ति आहे । त्या शक्तिनूनच 'म' शक्ति आणि 'नि' शक्ति अशा दोन्ही शक्त्या निघालेल्या आहेत । म्हणजे 'नि' शक्ति ही ब्रह्मदेवाची शक्ति सरस्वती ही आहे । आणि 'सरस्वती' शक्तिमध्ये मनुष्याला 'नि' पणा आला पाहिजे । 'नि' पणा म्हणजे, पूर्णपण अनासक्तता । अनासक्तता यायला पाहिजे । 'ला' शक्तिमध्ये प्रेम आहे । आणि तीच शक्ति इतरांची आपला संबंध जोडते । 'ललाम', 'लावण्य' ह्या सर्व शब्दामध्ये 'ला' शब्द येतो । 'ल' ह्या शब्दाला एक गोडवा आहे । आणि त्या गोडव्याने आपण सर्वांना भाराउन टाकले पाहिजे । सगळ्यांनी बोलतांना आपण ती शक्ति वापरली पाहिजे । म्हणजे सगळीकडे चराचरामध्ये तो शकतो, ती प्रेमशक्ति पसरली असताना आपण काय केले पाहिजे ? एक तर विचार सोडना पाहिजे पहिल्या शक्तिचा । कारण पहिल्या शक्तिमुळे विचार उत्पन्न होतात । आणि शेवटल्या शक्तिमध्ये काय केले पाहिजे ? जी 'ला' शक्ति आहे । त्या शक्तिमध्ये आपण, त्या प्रेमाचा आनंद घेतला पाहिजे । तो कसा घेणार ? एकाकार, तन्मय होऊन । आपले प्रेम दुसऱ्यावर किती आहे हे कोणी कधी मोजते का ? ते माजले पाहिजे । काय मजा येते अगदी । वाः किती आपले प्रेम आहे होसगळ्यांवर ? असे कधी येते की नाही तुमच्या डोक्यांत ? माझे तसेच असते । नेहमीच । की मला हे वाटते की काय हो हे प्रेम वाहून राहिले आहे बरे ? किती

छान वाटते बरे ? पण तसे तुम्हांला वाटते की नाही मला माहित नाही । माणसांचे मला समजत नाही एवढे । पण तसे मला वाटते । वा वाह । काय प्रेम वाहते आहे ? जसा एखादा स्वरकार किंवा एखादा कलाकार जेव्हा आपले संगीतात मग्न होतो, तेव्हा जसे त्याला वाटते की काय आपले संगीत वाहून राहिले आहे ? तसे हे प्रेम नुसते अबाधित राहिले म्हणजे ती 'ललाम' शक्ति तीच ह्या जाटांची शक्ति आणि तीच ही ललित शक्ति आहे । तर त्या 'ललिता' शक्तिला प्राप्त झाले पाहिजे ।

त्याच्यामध्ये पहिले असे की दुसऱ्याकडे आपली जी दृष्टि असते ती कशी आहे त्याच्याकडे आपण लक्ष दिले पाहिजे । म्हणजे खालच्या प्रतिच्या, म्हणजे निम्नस्तरावरच्या लोकांचे दृष्टी दुसऱ्याच्याकडे नेहमी अशी असते की ह्यांचे काय मारायचे, ह्यांच्याकडून आपले काम कशाप्रकारे करून घ्यावयाचे । अशी ही निम्नस्तरांतिल लोकांची दृष्टि असते । त्याच्यावर दुसरे काही लोक असे असतात की दुसऱ्यांचे काय वैगुण्य असेल ते बघत असायचे । त्यांच्यात त्यांना काय आनंद मिळतो मला माहित नाही । ह्या माणसाला हेच नाही आहे । त्यांचे तोंडच बाकडे आहे, त्यांचे घरांत पटतच नाही बगैरे पण त्यांनी काय मिळणार आहे आपल्याला ? मनुष्य अशाने माणूसघाणा होतो, आणि त्यांनी माणसाला स्वतःला त्रास होतो तेव्हा स्वतःला त्रास कसा करून घ्यायचा ते माणसाकडूनच शिकले पाहिजे । मला काही ते जमत नाही । अहो मला तर सगळ्यांना भेटले की केवडा आनंद होतो ।

तर ही ललाम शक्ति जी आहे, जी वापरायची, त्याशक्तिला आपण असे वापरले पाहिजे की दुसऱ्यांच्याकडे पहाताना आपण निर्विचारितत जावे । निर्विचारितत गेल्याबरोबर, त्या माणसांतही निर्विचारता येईल । म्हणून मी म्हणते बंधन घा । 'नि' शक्ति आणि 'ला' शक्तिला जर बंधने दिली, म्हणजे ला शक्तिला जर 'नि' मध्ये आणले तर फार फायदा

हीतो। आतां पुष्कळांना सांगवे लागते की डावी वाजू उचला व उजवीकडे घाला। अती गर्वी लोकांना म्हणजे, मी फार कार्य करित आहे असे ज्या लोकांना वाटते, किंवा जे फार कार्यरत असतात त्यांना सांगते की डावी उजवीकडे घाला। म्हणजे स्वतःचे जे प्रेम आहे ते आपल्या पांचही तत्वांत भरायचे। जसे कनव्हासवर आपण रंग भरतो। तसे आपल्या हृदयांतले जे प्रेम आहे, ती प्रिती जी आहे, ती आणून आपल्या कार्याची जी शक्ति आहे त्याच्यामध्ये ही शक्ति भरायची। ती शक्ति एकदां भरली की त्या अशा माणसाला रंग चढतो। आणि तो हळू हळू असा पसरतो, त्याची प्रिती अशी वाहते, मराठीत एक शब्द आहे 'स्नेहाळते', त्याची कृती जी आहे ती स्नेहाळते। आणि अगामाणसाला असा कांहीं रंग चढतो व असा काही आकर्षक बनतो असा माणस। अशा माणसाजवळ तामनतास बसले तरी असे वाटते की आपण बसलो आहोत कुठे तरी। छान निवांत असे, तर ती प्रिती स्नेहाळली पाहिजे, व त्याचा उपयोग असा होतो की माणसे जोडली जातात। आपलेपणा वाढतो। सगळ्यांना वाटते की कुठे तरी असे स्थान आहे, जिथे आपल्याला प्रेम स्नेह सगळे मिळणार आहे। तर ही ग्रभूची जी प्रेमाची शक्ति आहे, तिला जोपासली पाहिजे। आपल्यामध्ये जर असे विचार आले कोणतेही, तर आपण समजले पाहिजे की आपण त्या गंगेमध्ये घाण टाकतो आहे। असा जर आपण विचार ठेवला तर आपली जी 'ला' शक्ति आहे, प्रेमळ शक्ति आहे ती पूर्णपणे स्वच्छ राहिल। अगदी स्वच्छ राहिल आणि त्याच्या स्वच्छतेत आपल्याला खूप आनंद वाटेल। दुस-यांच्या कडे पहाण्याच्या दृष्टि-मध्ये कोणतीही चिकित्सकता असतां कामा नये। मला जर तुम्ही कोणाविषयी विचारलेत की हे गृहस्थ कसे आहेत, तर मी फारतर कुंडलिनीवर सांगू शकेन की ह्यांचे कोठले चक्र पकडले आहे, किंवा त्यांचे हे धरते कधी कधी। पण त्याच्यापलिकडे, हे गृहस्थ कसे आहेत, त्यांचा स्वभाव कसा

आहे असे जर कांणी विचारले, तर माझ्या लक्षांतच येत नाही ती गोष्ट। मी म्हणते, अहो स्वभाव म्हणजे काय? दोन मिनिटाची गोष्ट। आज नदी इथे वाहाते आहे तर उधां कोठे वाहाणार आहे? कांहीं सांगतां येणार नाही। आतां तुम्ही कोणत्या मुक्कामावर बसला आहोत ते पाहायचे आहे। तुम्होवर इकडेच बसलात घाणीत तर इथे वाहाते आहे ते विक्षिप्त वाटणारच तुम्हांला। आम्ही सागराकडेच पाहात आहोत तर ही नदी कुठे येणार आहे ते आम्हांला माहित आहे। आणि परिवर्तन हे सहजयोगांत नेहमी होत असते। तेव्हां कोणत्याही माणसाला असा ठपका देऊ नये। की हा मनुष्य अगदी कामातून गेलेला आहे, आतां हा कांहीं कामाचा नाही। तर असे नाही म्हणायचे। प्रत्येक माणसामध्ये परिवर्तन होणार, आणि जालेच पाहिजे। नाहीतरी आपल्या सहजयोगाचे कार्य म्हणजे परिवर्तनच आहे। तेव्हां ज्यांचा सहजयोगावर विश्वास आहे, त्यांनी कोणत्याही माणसाला असे म्हणता कामा नये की 'हा कामातून गेला'। प्रत्येक माणसाला ह्याची पूर्णपणे सवलत दिली पाहिजे। आतां आपणच वचतां की आम्ही कोठे होतो व कोठे कोठे आलो। आणि आतां नदी कुठे चालली पडे। असा जर विचार केला, तर तुम्ही स्वतःची तर इज्जत करालच पण दुस-याची पण कराल, स्वतःची ज्या माणसाला इज्जत नसते ती दुस-याची करत नसतो। तेव्हां 'ललाम' शक्तिला खूप वाढवले पाहिजे। ह्याच्यावर बोलायला लागले तर एक पुस्तकच लिहावे लागेल, पण त्याची मजा काय आहे ते मी तुम्हाला सांगू शकणार नाही। कारण ते शब्दांत घालतां येत नाही। शब्द फारच अपुरे पडतात। ह्या गोष्टीला शब्दांत घालायचे म्हटले तर जसें स्मित जर तुम्ही अंकित करायचे म्हटले, तर फारतर त्याचे स्नायु तुम्ही अंकित कराल। पण त्याचे इफेक्टस तुम्ही सांगू शकणार नाहीत त्यांतलेच आहे ते। ह्या शक्तिला खूप वाव दिला पाहिजे, वाढवली पाहिजे।

ललाम' शक्ति, त्यांनीं माणसाला एक सौंदर्य, एक आकर्षकता, एक फार चांगला स्वभाव मिळतो। बोलतांना, वागण्यांत, सर्व गोष्टी मध्ये आपण हें बघितले पाहिजे कीं ललाम शक्ति वाटते का? म्हणजे एखाद्या माणसाच्या रागावण्यांत सुद्धा इतका गोडवा असतो, कीं तें रागावणें सुद्धा गोड असते। अशा फारच गोड आणि मधुमय शक्तिला 'ललिता' शक्ति असें म्हणतात। त्याचा अगदीं विषयास लोकांनीं करून ठेवलेला आहे। कीं लोकांचे असे म्हणणे आहे कीं 'ललिता' शक्ति संहारक वर्णने असते। पण तसें मुळींच नाही। ही अत्यंत सुंदर आणि फारच कारिगरीवाली असते। ही एवढी कलात्मक असते कीं समजा तुम्ही एक बी पेरलेत तर त्या बी मधले काही अवयव नष्ट होतात। ती ललिता शक्ति। पण ते अगदीं हळूच, सहज स्वाच्यावर मग झाड येणार। त्याला मग पाने येणार, पाने गळतात सुद्धा पण तेही अगदी सहज। त्याच्या नंतर मग फुले आली, आणि त्या फुलांनां जेव्हां फळें येतात तेव्हां फुलांत-लेही कांहीं प्रकार गळतात, आणि फळें येतात। पुढें फळेंही कापावी लागतात, आणि खावी लागतात। आणि खाव्यावर जो आस्वाद येतो तोही तो शक्ति। त्याप्रमाणें या दोन्हीही शक्त्या, म्हणजे कांहींतरी काटछाट केल्या-शिवाय अशा मूर्त्या बनत नाहीत, तसेंच ही काटछाट-सुद्धा, त्याच्यांतलाच एक भाग आहे, असें जेव्हां आपल्या लक्षांत येईल, तेव्हां आपल्या हातून जर कांहीं काटछाट होत असली तर ती वाईट आहे असें समजले नाही पाहिजे। त्याचीही गरज आहे। पण ती काटछाट एखादा कलाकार कलात्मक रितीने करतो। व एखादा बोधट माणूस ती बोधटपणानें करतो। तुमच्यामध्ये किती कलात्मकता आहे त्याच्यावर ही शक्ति अवलंबून असते। आतां एखादे चित्र आपण बघावें, आणि तें बघतच राहावे असें वाटते। कोणी विचारलें की ह्या चित्रांत एवढें काय आहे, तर ते शब्दांत सांगतां येत नाही बुवा ! तें नुसतें बघतो आम्ही। तेव्हां कांहीं कांहीं अशी

चित्रे असतात की ती बघितली की निविचारिता स्थापित होते। निविचारिता स्थापित होऊन मनुष्य नुसता सर्वधच्या सर्वध आनंद नुटीत असतो। आणि ही स्थिती मगळ्यांत अत्युत्तम आहे। त्याला असे आहे तसे आहे किंवा त्याची कशाशी तुलना करा-यची, किंवा अलंकारीक भाषेत तें वर्णन करण्यापेक्षा, नुसता त्याचा मनसोक्त आनंद ध्यायचा। 'रसस्वाद' म्हणतात त्याला। तसा रसस्वाद घेतराहायचे। त्याला शब्द नाहीत त्याला वर्णन नाही आहे। त्याला फक्त आंतून अनुभवायचे आहे। तो अनुभव मगळ्यांनां बडला पाहिजे।

आता 'म' मधला शब्द फार मजेदार आहे। 'म' हा महालक्ष्मीचा शब्द आहे। 'म' म्हणजे आपली धर्म शक्ति, तशीच आपली उत्क्रांतीची ही शक्ति आहे। 'म' शब्दामध्ये माणसाला धडपड करावी लागते। गोष्ट आत्मसात करावी लागते। आंतमध्ये ध्यावें लागते, आकलन करावें लागते। दोन्ही करणें जसा एखादा कलाकार आपल्या 'ला' शक्तिने आपल्या कुतीची कल्पना करतो, नंतर 'मी' शक्तिने त्याची रचना करतो, आणि त्याला ठीक करायच्या वेळेला तो 'म' शक्ति वापरतो। प्रत्येक वेळेला बघतो ठीक आहे का? नाही। मग परत करायचे, परत बघायचे, असें करित रहातो। ती 'म' शक्ति झाली। म्हणजे हें ठीक नाहीना? मग दुसरें करायचें तिसरें करायचें। हे जे 'ठीक' करायचें काम आहे त्याला थोडो धडपड पाहिजे। स्वतःलाहि ठीक करित राहावे लागतें। तें जर आपल्यामध्ये नसतें तर उत्क्रांती झाली नसती। परमेश्वराला फार धडपड करावी लागते। म्हणजे ही 'म' शक्ति आपल्याला हस्तगत करावी लागते। आणि त्या शक्तिला प्राप्त होण्यासाठी टिकवावे लागते। तें टिकवणें जर आलें नाही तर दोन्हीही शक्त्या झडून पडतात। कारण ही शक्ति मध्यबिंदु आहे। Centre of Gravity आहे। तेव्हां मध्यबिंदुमध्ये असायला पाहिजे, आणि 'मध्यबिंदु' ही 'म' शक्ति आहे, आपल्या

उत्क्रांतीची। आणि त्या उत्क्रांतीच्या शक्तिवर जेव्हा तुम्ही वादत जाल, तेव्हाच या दोन्ही शक्त्या तुमच्या मजून कार्यान्वित होतील। पण 'म' शक्तिची मात्र पूर्णपणे समज घावयास पाहिजे, आणि त्याची जोपासना केली पाहिजे। म्हणजे असें की "असेल माझा हरी तर देईल खाटल्यावरी"। जागृती हीई पर्यंत ठीक आहे। तो देईल खाटल्यावरी। कबूल, त्याच्यापुढे ? त्याच्यामध्ये ही 'म' शक्ति जो आहे, ती आपल्यामध्ये दोन्हींचे संतुलन वेऊन करावी लागतो रंगाचे जसें आपण संतुलन करतो, रागदारीत जसें आपण स्वराचे संतुलन करतो, तसेंच आपल्याला ह्या दोन्ही शक्तिचे 'नि' आणि 'ला' यांचे संतुलन साधावे लागते। तें संतुलन साधण्यासाठी, आपल्याला घडपड करावी लागते। तें आपल्यांतून पुष्कळदां निघून जाते ज्यांनीं हें साधले, तो सहजयोगी उच्चस्थितीला गेला। फार जास्त 'इमोशनल' सहजयोगी कांही कामाचा नाही। तसेंच फार जास्त कार्यरत सहजयोगी सुद्धा कामाचा नाही। पण जो आपल्या प्रेमशक्तिला कार्यरत करतो, आणि वारंवार त्याचे सिद्धावलोकन करतो, म्हणजे समजा आमची कांही कार्यपद्धती आहे। त्यांत प्रत्येक वेळला माताजी आपले कांही तरी निराळें काढतात। हें तुम्ही पाहिलें असेल की प्रत्येक वेळला माझे कांहीतरी नवीन असते। नवीन पद्धत असते। त्यांत हें नाही जमलें तर दूसरें कांहीतरी करून बघायचें। तें नाही जमलें तर तिसरें जर डोक्यातून नाही जमलें तर शेपटाकडून। कधीं हसवून करते। कधीं रडवून करते। कधीं समजावून करते। कधीं प्रेमाने सांगते। तसेंच प्रत्येकाने आपली पद्धती फिक्स नाहीं करावची। सकाळी उठले, कुकू लावले, माताजींना नमस्कार केला, को मेकॅनिकल झाले। तुमची ही जीवत पद्धती नाही। जीवत पद्धतीमध्ये नविन नविन पद्धती शोधून काढायच्या। जसें मी नेहमीं मुळाचें उदाहरण देते। की एक मुळ निघाले। ते मुळ हळू हळू खाली जमीनींत पेरत जाते। आतां जिथे जिथे त्याला अडचणी येतात तिथे तिथे ते बरोबर वळसा

घालून ते निघते। तें कांहीं भांडत नाहीं। आणि जर ह्या अडचणी नसत्या तर तें झाडाला मुळीं धरून शकणार नाहीं। म्हणून त्या अडचणी पाहिजेत। अडचणी असल्याशिवाय तुमची प्रगतीच होणार नाहीं। पण त्या अडचणीवर कशी मात करावयाची तें जें शिकवते ती ही 'म' शक्ति आहे। आणि म्हणून तो 'मा' शक्ति आहे। ती आईची शक्ति आहे। म्हणजे त्याला सगळ्यांत प्रथम मनुष्यामध्ये मुजता म्हणजे ज्याला Wisdom म्हणतात। ते पाहिजे। समजा एखादा माणसाचा स्वभाव गरीब आहे। तर तो म्हणतो माताजी आम्ही आपले गरीब आहोत काय करणार। अहो बदला तुम्ही ! सिंह व्हा, वरें एखादा सिंह आहे ! तर आतां तुम्ही शेळी व्हा। असे केल्याशिवाय होणार नाहीं। आपल्या पद्धती बदलायला पाहिजेत। ज्या माणसाला आपल्या पद्धति बदलतां येणार नाहीत तो मनुष्य कधीही सहजयोग वाढवूं शकणार नाहीं। कारण तो एका पद्धतीला चिकटला। लोक कंटाळले त्या पद्धतिला। आतां कांही तरी नवीन पद्धत पाहिजे। बोर हातो ना मनुष्य। तर ही 'म' पद्धती। ही ब्रायकांना चांगली साधते। म्हणजे आज पोहे केले। मग उद्या करजा, परवां असेंच कांहीतरी म्हणजे नेहमी बदलत जायाचे। पुरुपालाही नेहमी उत्सुकता असते की आज घरी काय 'वेत' असणार ?

तर ही जी स्थिती आहे, ज्यांनी मनुष्य संतुलन साधतो। ज्यांनी मनुष्य 'एकरसता' प्राप्त करतो। ह्या शक्तिला जेव्हा तुम्ही उच्च स्थितिला नेता, तेव्हा हे जे व्यहायन्न शन्स आहेत ते फुटतात। हे जे व्हायन्न शन्स आहेत ते संबंध संतुलनांत, संबंध मुजतेतच वाहातात। जर तुमच्यांत मुजता नसली, तर हे व्हायन्न शन्स वाहाणार नाहीत। ज्या माणसामधून व्हायन्न शन्स अत्यंत येतात तो मुज आहे। त्याची मुजताच वाहाते आहे, हे लक्षांत ठेवले पाहिजे। तुम्ही जरी कितीही मोठे सहजयोगी आहांत असें दिसतें तरी ते पायावर दिसते। पकड येणार, त्या पकडी आल्या म्हणजे समजायचे की आपले संतुलन

मुटलेले आहे। आणि संतुलन मुटले आहे म्हणजे काय तर आपल्यामध्ये 'म' शक्ति कमी आहे। म्हणून आमचे नांव खरोखर 'माताजी' जे काढलेले आहे, त्यांतला हें पाहिले अक्षर 'मा' च आहे। आई आहे। आणि आमच्या या 'मा' शक्तिमुळे हे कार्य घडून आले आहे। आतां जर 'म' शक्ति असती तर कांहीं जमले नसते। 'निः' शक्ति असती तरीही कांहीं जमले नसते। आम्ही या तिन्ही शक्त्या घेऊन आलो। पण खरेच यांच्यावर मात आहे ती 'मा' शक्तिची। आणि 'मा' शक्तिचं तुम्ही पाहिले आहे की आईचं पाहिल्यांदा हे सिद्ध झाले पाहिजे की ही आमची आई आहे। अहो आतां कोणोही आले आणि म्हणाले की मी तुमची 'मा' आहे, तर तुम्ही मानाल का ? नाही मानणार। आईची सिद्धता व्हायला पाहिजे की ही आमची आई आहे। आई म्हणजे काय ? आमचें स्थान आहे ती। आमचा तिच्यावर पूर्ण अधिकार आहे आणि तिचा आमच्यावर कारण ती आमच्यावर एवढे प्रेम करते। अगदी निर्व्याज तिचें प्रेम आहे। ती आमची हितचिंतक आहे। ती आमचे नेहमी मंगल चिंतीत असते, आणि तिच्या हृदयांत आमच्या त्रिपयीच्या प्रेमाविवाय दुसरे कांहीही नाही। जें आम्हांला म्हणजे 'स्व' चा सुशोभित आहे तेंच तिच्यामध्ये आहे, असे जर लक्षांत आले तरच आईवर विश्वास वसणार आहे। तर ती सिद्धता दुस-यांना पडवून दिली पाहिजे। आणि तेंच सहज योग्यांना साधले पाहिजे, आणि इतरांना वाटले पाहिजे की हा एकसुत्र आहे। आणि त्याच्या करितां संतुलन यायला पाहिजे। ते संतुलन प्रेमाचे आणि कार्य शक्तिचें असे सुंदर साधले पाहिजे की लोकांना नकळतच, त्या माणसाचा प्रभाव किंवा परिणाम सर्वांवर पडला पाहिजे। हें सहजयोग्यांनी साधायला पाहिजे।

आतां या तिन्ही शक्त्या कशा वापरायच्या त्या कार्यान्वीत कशा करायच्या वगैरे तुम्ही घरी विचार करा। म्हणजे 'निः' शक्तिने घरामध्ये सगळे सौंदर्य

असले पाहिजे। पंक्चीटो असली पाहिजे, नवीन नवीन तऱ्हेने विचार केला पाहिजे, लोकांची बोलण्याच्या पद्धती मुडां नवीन काढल्या पाहिजेत, सहजयोग पसरवण्याच्या शक्त्या वापरल्या पाहिजेत। आणि या शक्त्या जर तुम्ही नीट वापरायच्या तर त्याला 'निः' शक्ति म्हणजे कार्यशक्ति फार जबरदस्त असायला पाहिजे। आणि मग ती जर शक्ति जमली नाही, म्हणजे अर्थात 'ला' शक्ति मुख्य प्रेम शक्ति ती पाहिजे। पण प्रेमशक्ति कार्यान्वीत आणावची ति 'निः' शक्तिने। पण तेंही जमले नाही तर दुसरें। पहिल्यांदा जाल आणि पिचला रंग वापरुं। हे जर योग्य नाही झाले तर हिरवा लाल वापरुं तेही नाहीच जमले तर तिसरें। हे जें सुत्र पणाचे आहे की हट्ट टेवतां कामा नये। हट्टी स्वभाव असला की सहजयोगांत जमणार नाही। आपल्याला काय सहजयोगच पसरवायचा आहे ना ? मग हे नाही जमले तर तें केले, तेंही नाही जमले तर आणखी कांही केले। आतां मी तुमच्या हट्टाला फार बळी पडते। कारण मला हे माहित आहे की माणसाचें आमच्यासारखे नाही आहे। त्यांचा हट्ट काय करून टाकेल सांगतां येत नाही ! तेव्हां माणसाच्या हट्टाला केव्हांहीपेटवता कामा नये। हे आम्हांला समजतें तेंही 'म' शक्तिने पण आपला हट्ट सोडला पाहिजे। माताजीनां हट्ट नसतो। जें आहे तें खरे आहे। जे कांहीं करायचें तें विशेष आहे म्हणून करायचें आतां आम्हांला कांही इच्छा नाही आहे। आमच्या मध्ये कांही 'ला' शक्ति नाही की 'निः' शक्ति नाही की 'म' शक्ति नाही। कांहीही नाही। त्या शक्त्या आम्ही आहोत हेंही आम्हांला माहित नाही। आम्ही काही नाही नुसते बघत असतो सगळा खेळ।

असलें जीवन जेव्हां होउन जातें तेव्हांच, मानवा-मध्ये सिद्ध महज योगी तयार होतील। अजून सिद्ध झालेले नाहीत। सिद्धता साधली पाहिजे। सिद्ध सहजयोगी जो असतो, तो अगदी एकतान होऊन (Contd. on Page No. 24)



## SHRI MATAJI IN ITALY

The coming of H. H. Shri Mataji to Rome meant a lot to me : alongwith the moment of my Self-realization it was the most important event in my life. I had been previously advised to pray Mother in order to receive the grace of recognising Her with the heart. And there She was at the airport, smiling, loving, affectionate. The prayer had been more than fulfilled and joy poured in. Twenty sahaja yogis had come from Switzerland and the entire welcome committee was gathered in a mood both happy and meditative to welcome Her.

So, that was the beginning of Shri Mataji's successful and impressive stay in Italy. Four programmes on four evenings and one puja. The two first public functions took place in a bookstore in the old centre of Rome, which had been all set up for this occasion. The room got jam-packed with people climbing on ladders to better see Mother, others were staying in front of the bookstore, on the street. Two amazing observations came to the minds of those used to the ways of the Italians. Indeed they are well known to be exuberant, individualist and undisciplined. Yet they really behaved themselves, many returning to every programme which were attended to by 150 to 200 people at a time. The assiduity of the audience was encouraged by Mother's great idea of delivering a cycle of speeches. It was like a tale : people wanted to know what was happening next and kept on coming.

A new born Sahaja Yogini said that our Mother was looking so young and radiant on

the last evening. The Goddess had been pleased by what had been happening at the end of each collective meditation. People were queuing to be able to talk to Her individually, or to be cleansed by Her, or to show Her a picture of their child, or to bring to Her the sick of their family, or just to bow in front of Her and to thank Her. Such a veneration was permeating the atmosphere that, while Her Holiness made Her way towards the exit, some would thrive to touch Her saree ! And, as each eye would pass by, more would take the vibrations, take off their shoes and bow before leaving. O Mother, how wonderful it was to witness the way these Italians have recognized you, how their heart opened right away, how the worship of the Virgin Mary is deeply rooted and alive in them !

As they repeated all together, on the last evening, with a moving fervour "Mother Thou art the Holy Ghost" we could see them enjoying the flow of vibrations as a result of their sincerity. What a joy for us, sahaja yogis, to witness the change on the faces which were closed the first day and gradually became bright, happy and serene !

Catherine, Gregoire and myself have been a hundred times rewarded for having prepared Mother's coming. To begin with, the mere organisation has been great fun ! Selecting a poster ("the face of a Madonna" said the photographer), rushing after work to the city's main centers to fix these powerful posters, distributing invitation letters in all the places where the seekers were to be found, admiring the adds in the newspa-

pers... all these situations offered countless occasions for enjoyable hours and good laughs. And we then relished the luck of being able to enjoy Mother's darshan for five days, including a wonderful touring trip to Florence. The Swiss sahaja yogis participated in all this, thanks to a most welcomed railway strike the day they were supposed to return home. Mother really adapts Herself with light-speed to each country's peculiarities, making use of them in the most humorous way. Where there are so many strikes, let there be strikes, when convenient to the sahaja yogis !

It is too early to give an appreciation on the first crop of Mother's Italian children, but the atmosphere of the follow up meetings is quite good. Shri Mataji's lectures were of definite interest to all sahaja yogis, particularly to those educated within Christianity. Her Holiness spoke mostly of Christ, the One who came on Earth to take over the burden of humanity's sufferings and who even accepted

to be crucified for that purpose. Thus there isn't any further need for karma and suffering which alimts this intruding, useless catholic sense of guilt. But as Christ was an Incarnation he did not suffer on the Divine level, as a consequence of his redemptory task. Hence he was not a miserable, cadaveric pitiable person as often represented in christian art, especially on the cross. He was strong, beautiful, joyous and powerful, just as Michelangelo painted him in "the last Judgement" of the Sixtine Chapel, in the Vatican. So why should christian constantly grieve and be afflicted ? On the contrary, they must enjoy themselves, as their burden has been taken away by Christ. Life has to be enjoyed says Shri Mataji, and how else could it be for Her children, to whom She dedicated so much love, patience, to whom She gives so much joy ?

Rome, 11-12-81

—Ruth L.

[Contd. from Page 22]

परमेश्वराला आपल्या कावूंत करून घेतो। सगळे कांहीं त्याच्या हातून व्हावे लागते। आतां मी जाते आहे। माझ्या मागे तुमची सिद्धता कशी कशी व कुठे वापरता तें बघायचें आहे। आणि मी मधून मधून प्रत्येकाला सांगत असते कीं असे करू नका, तर त्याचे वाओट नाही वाटून ध्यायचे म्हणजे 'म' शक्तिमध्ये वाओट वाटून ध्यायचें नाही। म्हणजे मला सांगायलाच पाहिजे। पण पुष्कळांना वाईट वाटते। आम्ही सिद्ध झाले पाहिजे, ही गोष्ट जर लक्षांत घेतली आम्ही सिद्ध आहोत हे सगळ्यांनी मानले पाहिजे, बघितल्या बरोबर पटले पाहिजे की

हे सिद्ध आहेत, इकडे काळजी घेतली पाहिजे। असे जर झाले तर सगळे उत्तम होईल।

मी एकदां सांगितलें आहे की एकदां आपल्या नातलगाना आपल्याकडे जेवायला किंवा हळदी कुंकूवाला बोलवा। आमच्याकडे फार मोठी पूजा आहे। असें सगळ्यांना सांगायचे। बरोबर कांही सहजयोगी बोलवायचे, व आलेल्यांना जागृती द्यायची असें जर आपण वर्षभर केले तर पुष्कळ फायदा होईल। सर्वांना अनेकोतम आशीर्वाद।

*Contd. from 2nd Cover*

be avoided and thus the *Sadhakas* should try to remain by heart at the function of Poojan every second and try to gain the maximum. and pay respects and say *Jay Jay Kar* of the Mother. No one should leave the place without taking the *Prasad*.

After the function of Poojan, if permitted by the Mother, the Seekers should take holy *Darshan* of the Mother. Nobody should touch the Poojan materials unless permitted by the Mother. When Mother leaves the place of Poojan everybody should get up

"Jai Mataji"

Madhukar Dhumal  
Rahuri,  
Distt. Ahmed Nagar,  
Maharashtra, India.

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## FESTIVALS

30th January, 1982	—	Vasant Panchami; Spring festival Pooja of Mother Earth.
22nd February, 1982	—	Maha Shivratri.
10th March, 1982	—	Holi.
21st March, 1982	—	H. H. Mataji's birthday.
2nd April, 1982	—	Shri Rama Navami; Birth-day of Shri Rama.
6th April, 1982	—	Shri Hanumana Jayanti; Birthday of Shri Hanumana
11th April, 1982	—	Easter Sundar.
7th May, 1982	—	Budha Purnima.

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### TENTATIVE PROGRAMME OF SHRI MATAJI

14th Jan. '82 to 14th Feb. '82

Maharashtra including Bombay & Camp at Lonawala

18th Feb. to 28th Feb. '82

New Delhi

2nd-17th March '82

Australia

21st-23rd March '82

Bombay

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