

Yuva



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**TRANSFORMATION
THROUGH
KUNDALINI AWAKENING**



Now people might say Marxism, this ism, that ism. Tukarama has said *ava ghaachi samsaara sukha cha kari*. He said it. Same - Marx says the same. He says that the whole world should be so... Read more... such a happy place, such a happy place that there should be no state. How? Nobody asked him how. He talks of evolution. How? How the evolution is going to take place? Ask him. Ask all these communists. They are not becoming better people. Are they? Who is becoming better? Who is getting transformed by that Isms? None of them. Somebody is a disciple of this gentleman. Somebody is a disciple of that gentleman. Somebody is following this kind of a political theory. Another following that kind of a theory. It's a theory.

In Marathi as they say, *bolacha bhat bolachi kari...* "Read more". Whatever theories you have, you have written down on your heads. Are you going to get transformation with that? There has to, something, happen within you. If you have to get to that point what Marx has said, what Tukarama has said. This parivarthan, this change, this transformation has to take place and that's only possible through the Kundalini awakening. ...

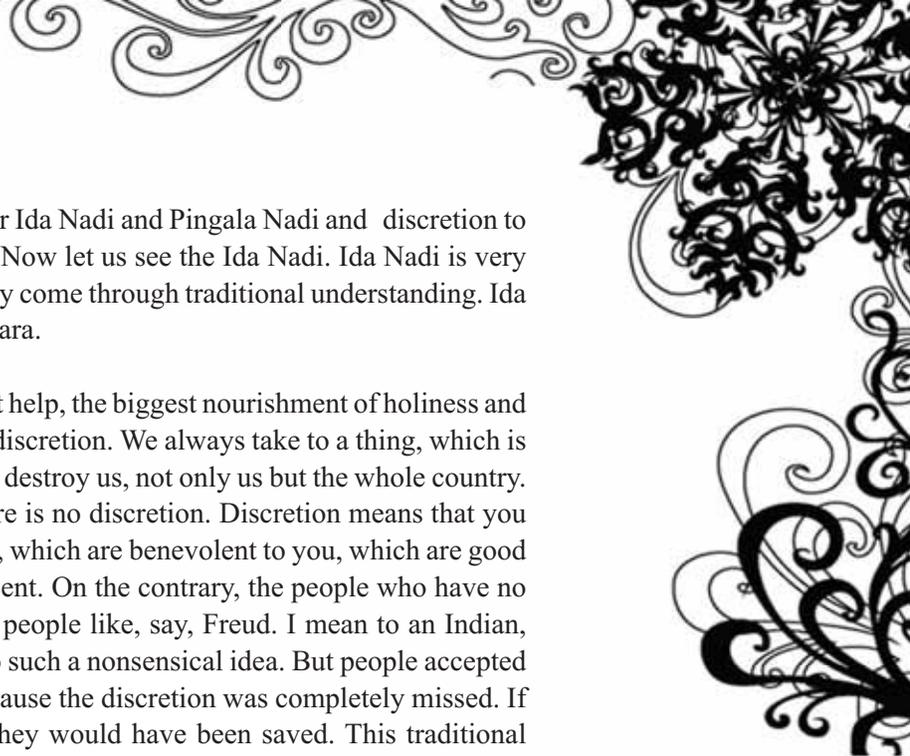
Kundalini is the *shuddha ichha*, is the real ichha, is the one that is going to give you that what you are born for, is going to give you. After that you do not want anything else. It's not like the economics that you want today this, tomorrow that and it is never satiable in general. It gets completely... the thing that you want is the entire source of satisfaction. But if the movement is upward; the Kundalini doesn't go downward towards the gravity, towards the matter. It comes up. It moves upward and pierces through this fontanelle bone area and you get your self-realization. This is what you should ask from any guru. All the rest of it is useless.

**H.H.Shri Mataji Nirmala Devi, extracts from Public Program,
Mumbai, 1986-01-01**

The discretion of Hamsa



Germany, 1988-07-10



So it comes to the discretion how to use your Ida Nadi and Pingala Nadi and discretion to understand what is good and what is bad. Now let us see the Ida Nadi. Ida Nadi is very important because the discretion in this can only come through traditional understanding. Ida Nadi starts from the Ganesha's point – Mooladhara.

So first we miss the biggest support, the biggest help, the biggest nourishment of holiness and auspiciousness, at Mooladhara, if we have no discretion. We always take to a thing, which is detrimental to our growth, and also which may destroy us, not only us but the whole country. We like people who are destructive, when there is no discretion. Discretion means that you must choose the things which are good for you, which are benevolent to you, which are good for the collective, which are good for your ascent. On the contrary, the people who have no discretion fall into the traps of wrong type of people like, say, Freud. I mean to an Indian, Freud; nobody can believe that you can go into such a nonsensical idea. But people accepted Freud more than they could accept Christ. Because the discretion was completely missed. If they had that traditional discretion in them, they would have been saved. This traditional discretion is the thing that comes through Ida Nadi. Now that's what the people call 'conditioning' and they say that conditioning is very bad, and people should not take to conditioning and one should be free from conditioning, which is absolutely a wrong idea. In that also there has to be discretion. What conditioning is good and what is not good has to be taken. Now, because there is no discretion about conditioning also; outright discarding all traditions, all that is coming to us through our experiences of our forefathers, everything is discarded. The history is discarded and we say, "Oh, no, we are beyond it, we feel free." Like I was surprised, yesterday, in the plane, somebody told me, "I feel very free when I have no clothes upon myself." I mean if the clothes can imprison you then what happens to the real prisons, what will they be for you? But that sort of a funny idea comes into the head of people and they think that, "We can justify all this stupidity that we follow because we lack discretion." Intelligence cannot give you discretion, it cannot give you discretion as far as the conditioning is concerned. For a Sahaja Yogi it is important to understand how you develop your discretion.

Yesterday only, I gave a very beautiful talk to the ladies of Paris, or I should say ladies of France, regarding the discretion of women. The discretion of the Ida Nadi is intuition. If you develop that discretion within you, through your meditative powers, you develop intuition. And intuition is nothing but the help of the Ganas, which are surrounding you. If you learn to take help from the Ganas you can become very intuitive and without much intelligence of yours you can say the right thing. The whole of Sahaja Yoga, I would say fifty percent at least out of that, is based on intuition.

For that you have to develop a proper sense of Shri Ganesh. Shri Ganesh in it's right sense you have to understand. From there it starts because he's Ganapati, he's the one who is the master, is the chief of all the Ganas. So the Ganas give you the intuition. For example, say, I have to go somewhere and then what I say is that 'No, I won't be able to go there tomorrow.' And I won't go somehow. And people think, "Mother, how do You know?" I know, because the Ganas are there and what they say is the truth, they know all about it. Or anything I say about someone comes true.

So they start asking me, “How is it Mother You have come to know about it?” I live on intuition. Like I have to catch a plane I know by intuition what's going to happen. This part has to develop by worshiping Shri Ganesh. So imagine Shri Ganesha also rules a part of the Hamsa chakra. So when we say "hum'Hum' and "Sa" - these two are actually the bija mantras of the Agya. But when the Agya touches the Hamsa it starts here, that's why at the base, at the root of it is the Hamsa. And here, the 'hum' 'hum' 'hum' means 'I am'.

If you are discrete you will not take to fashions, you'll not take to stupid ideas. You have your own personality You are a Sahaja Yogi. You don't listen to people who are non-Sahaja Yogis. That is the 'hum' 'hum' part – 'I am' - not the ego part. But the 'hum"hum' - to understand that “I'm a Yogi and I know so many things which normally people don't know and so I have nothing to do with them. I've not to take any lessons from them. They are not to teach me anything. There's nothing that they know, I know much more.” To be aware of your Self is 'hum' 'hum'.

So that comes from the right side I would say. The discretion of right side is 'hum', and the discretion of left side is 'Sa'. 'Sa' means You. Means 'You are The One'. In your case you know who is the 'You'. But for every human being, 'You' is the Divine. 'You are The One'. This comes from the left side, is 'Sa'. So the word 'Hamsa' is made of two types of discretion where to see 'I am' and where to see 'You are'. On these two balances, as they have shown here beautifully, the Moon and the Sun. In the center is the cross, which gives you the balance, which gives you the dharma. How all these things are connected, one after another, in layers after layers; you can see how dharma is connected with discretion.

Now there are people who are suddenly enticed by some sort of a ritual. For example I've seen some Sahaja Yogis, they come to the Puja and they are giving bandhan to themselves like mad. On the way they'll go they'll give bandhan. Anywhere they go they'll give bandhan, like mad. That's just conditioning, that's not discretion that's not Sahaja Yoga. It is to be seen – 'is it to be given bandhan or not?'

In the presence of Mother there is bandhan, what is there to give bandhan to yourself? For people, when I'm talking, are giving bandhan, raising their Kundalini. They're all mad people, I think. Yesterday I heard there's one kind of a music record is played everywhere in the ashrams, because they can all jump like on a camel. It's a music for the camels, you see. Now this record everybody appreciates. Why? Because they can jump like a camel. Once you start jumping like a camel human beings can't give up, they form habits. So they like that particular music, they'll go on jumping like a camel because now they have become camels, they have to behave like camels.

Now if there's something, some music, which is like a horse, like the trot maybe, maybe gallop, anything. Now once they listen to it suddenly they start following that rhythm, now they become the horse, which is galloping. Now if the horse is galloping they become horses and they only like that galloping music. So on and so forth. Could be a donkey, could be anything. We are not animals, we are human beings and we are 'hum' – 'We are'. We are Sahaja Yogis, we are not dominated by any particular type of rhythm or particular type of music. Every variety we can appreciate and understand as long as it is dharmic, as long as it is balancing, as long as it is auspicious and holy. So you can see on the Hamsa how many things are judged. I think the whole of Sahaja Yoga stands on the balance of Hamsa.

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Question & Answer

Public Lecture (New Delhi '83)

Audience : What is the reason for having dreams?

Shri Mataji: The reason for dreams is that when you are sleeping your attention moves either to the supraconscious side or to the subconscious side, your attention starts moving. And then you start seeing things which are connected with your subconscious or your collective subconscious and all this thing.

And you may go onto supraconscious side where you see your future and all this thing. But the

reason why you get dreams actually is that the

unconscious, which is within you, or you can

say the Kundalini or your Atma is

trying to guide you to the right path. And how

does it guide you to the right path? Is through dreams. But

these are misunderstood.

How do you understand these dreams

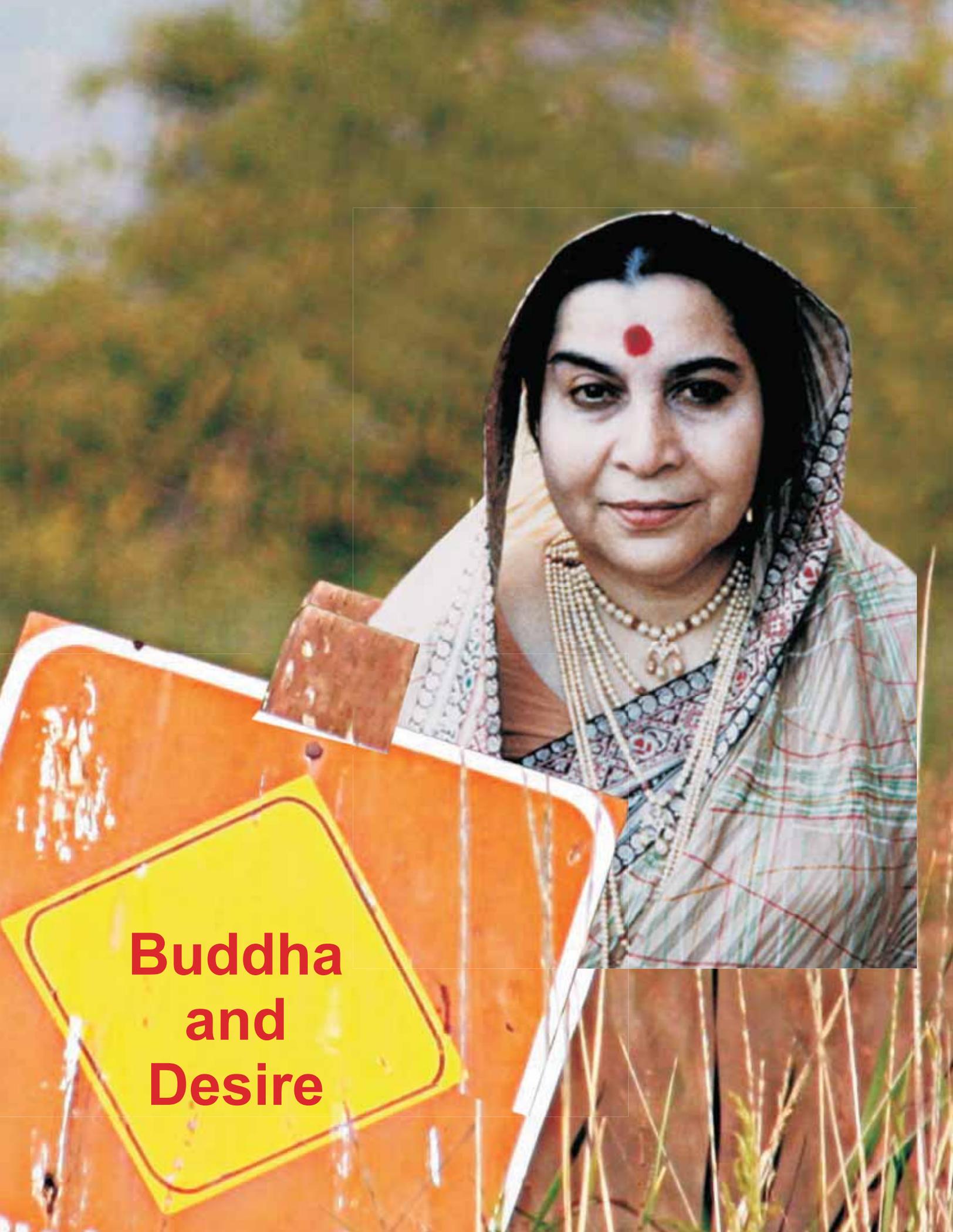
because you are so confused?

First you go deep into yourself and you touch the unconscious – sushupti stithi.

But from there you come out. And then when you are coming out, you touch your subconscious or maybe

supraconscious. So whatever anubhuti you had, or whatever experience you had, of the depths of the sushupti gets confused and you don't know what you dreamt, and you don't understand and you forget it. But those who are realized souls go to their sushupti and see exactly what they have to know.

Like many people in Bombay when I came, they didn't know I was coming but they were at the airport because they got the dream. So at this sushupti level, at the deep level you get the communication with God if you know how to go in and come out fully aware. But if you get confused with supraconscious or subconscious areas or if you start, your chitta (Attention) is not so clear-cut, then there can be a big confusion.



**Buddha
and
Desire**

Today, we have assembled here to do puja to Buddha. As you know Buddha was a son of a king. And one day he was shocked to see a very poor man, thin man, walking on the street, very unhappy person, and he felt very sad about it. Then he saw one person who was very sick and about to die; then he saw a man who was dead and people were carrying him to the cremation ground. This all upset him very much and he started thinking about it and seeking - what is the reason for all these happenings in human beings. Firstly, why do they become so miserable or sick? Or, why do they die so miserably? The reason he found out in his search. He went around the whole world, I should say, in the sense: he read Upanishadas, he read... went to many gurus, went to many places of spiritual education, Banares, everywhere he went. And ultimately, He was sitting under a banyan tree when suddenly his Kundalini was awakened, by Adi Shakti, and he got his realization; Then he realized that the reason for all this is the desire.

In Sahaja Yoga, we have now understood that all other desires are not pure desires. Firstly, whatever desires are fulfilled, we are not satisfied by it, first thing. And secondly, all these desires have a repercussion. So what is the pure desire? That, you all know, is the Kundalini. Kundalini is the power of pure desire, which fulfils your pure desire to be the Spirit, to be Buddha, to be enlightened. Buddha means a person who is enlightened. So Gautama become... became Buddha, as you people now have become Sahaja Yogis. But because he went through all these various penances, whatever he learned became part and parcel of him - but in Sahaja Yoga it is all sahaj. So we always conclude everything that, "This is, after all, sahaj." And when we try to work out anything, we always say, "Oh, it will work out spontaneously. It's alright, Mother will do for us and everything." This is a common failing in Sahaja Yoga.

So whether to put you all through that long process or to give you realization was a question before me. Because, in these days of confusion there cannot be much time to put you through all which Buddha had gone, and He was one individual, I had to put all of you. That would have been very difficult. I don't know how many would have sustained it. Most of them would have dropped out half way, or maybe quarter of the way. So it was done in a sahaj manner - you did not have to sit in a banyan tree - ultimately you got your realization. Your Kundalini was awakened and you got your enlightenment. But that enlightenment, which settled in

Buddha, is not settled in us because our chakras were not cleansed as he had cleansed his chakras. We had the same body, the same mind and the same attitude when we got realization. As we were looking at the house of God, still we are looking at the house of God, but you have entered inside the house and you have to look out from the windows, this you forget. And though we are sitting now on a hilltop out of all the congestion and all the traffic, still you see a car, you get frightened. You don't know you are sitting on top of a hill where your Mother has put you nicely, and that is how you try to behave.

Buddha, as you know, is working on our right side, on our Agnya. Is very surprising, the deity like him, to work on the right side. First he said, for the right side, you should be detached, desireless. I mean, nobody would work if they have no desire and if they have no way of earning something out of it, I mean, in the normal sense. But desirelessly you have to work. Then only right side can be conquered - Very symbolic. Normally the right-sided people are extremely thin, but Buddha is very fat. Normally the right-sided people are extremely serious, very serious, even if you tickle them they won't laugh. But Buddha is laughing all the time with both his hands like this, enjoying himself. See the contrast. So when you are working without any desire, only then, this state can be achieved that you'll be all the time laughing ...(but) as you become subtler, the desires start becoming subtler and subtler and subtler. And if you are not careful, it just comes up....

When you're desireless you are happy because you are never disappointed, you are never nervous. So to be desireless doesn't mean that you become something absurd or ascetic or anything like that, but not to expect something.

**H.H. Shri Mataji Nirmala Devi,
extract from Shri Buddha Puja, Belgium, 1991**





OF THE ABSOLUTE

Talk by Her Holiness Shri Mataji,
From Discovery Book (English)

It is a very privileged place for you to enter, into the Sahasrara or the Virata (the Cosmic Whole), to reside in the brain as cells of the Sahasrara. Let us see what the quality is of the cells of the Sahasrara. These are specially created cells though the working of the Swadhisthana. Passing through all the chakras, when they arrive at Sahasrara they are equipped to handle brain's activity without getting involved with other elements in the body...

... The first thing that happens to a Sahaja Yogi at the Sahasrara level is that he becomes "beyond" (atita). He transcends so many things, he goes beyond time (kalatita). Time is his slave. If you have to go somewhere then suddenly you discover that everything is working at the same time when you are able to do it. Like you are, say, to catch a train and you arrive late at the station, you find the train is late for you. Things work out in such a way that you feel they are all active for your complete convenience. So you go beyond time - kalatita.

Then you go beyond all these dharmas (the guidelines of the right conduct), that are the human dharmas - human dharma is that one's attention gets attracted either with lust, greed or something and then one cannot draw one's attention away - then the attention becomes dharmatita. That means the attention loses its dharma. The dharma of the attention is such that we have to use the dharmas taught by the Prophets (such as the Ten Commandments) to control it. Because we are coming (in evolution) from the lowest point. So these (lower) dharmas exist in our being and start showing, and when they attack us, then we have to have some measures with which to control them. So we build up our dharmas, our own self-regulation and control them, these dharmas which have come to us from lower conditioning. This is the greatness of human beings, that they have made their own dharmas, established on top of the lower dharmas.

But with the Sahasrara ascent, the attention loses that quality which means you do not need to put dharmas, restrictions upon yourself. You do not have to discipline yourself, but you get disciplined automatically. The attention does not get attached to, or attacked by, anything whatsoever - it is so pure. Like water does not stay on the Lotus leaf, so you become kalatita, you become dharmatita. You become gunatita - means you go beyond the three moods (gunas) with which you are born, left, right and center.

The left one is the one by which you have emotional attachments of your attention. The second one (right) is the physical and mental attachments. And the third one (center) is the attachment to the dharma, attachment to be righteous to make others righteous; of disciplining others and disciplining yourself... where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed.

All these restrictions of the attention get lost and you become a free person of complete wisdom. Your attention itself becomes dharmic. So you lose all your gunas and you become "satgunis", means virtuous, not by discipline but spontaneously. You become righteous spontaneously!



सहजयोग का तप

..... लेकिन केवल लीलामय होना विशुद्धि पर रुक जाना होगा। विशुद्धि पे लीलामय है और उससे आगे आज्ञा पर चलना है। जो आज्ञा का चक्र है, ये तप है। तब आपको होलिका का जलना सोचना चाहिए कि प्रल्हाद के तप के कारण होलिका जली थी। तो हम भी उस तप में आगे बढ़ें क्योंकि विशुद्धि तक तो हम आ ही गये। समझ लीजिए कि सब आपस में प्रेम से रहते हैं। कभी-कभी इसमें भी मुझे शक है। लेकिन विशुद्धि तक ठीक है। हममें सामाजिकता आ गई, आपसी प्रेम आ गया, सारे विश्व-बन्धुत्व में उतरे। अभी भी ऐसे लोग तो बहुत हैं जो बहुत गहरे उतर गये हैं। लेकिन ऐसे भी बहुत लोग हैं कि जो अब भी अपनी छोटी-छोटी बातें सोचते रहते हैं कि मैं कौन जाती का हूँ और मैं किस जगह का हूँ और फिर ऐसा कैसे हो सकता है। विश्व बन्धुत्व में तो आपकी जाती-पाती, देश-विदेश सब छूट जाता है। अगर आज आप अमेरिका में पैदा हुए होते तो आप अमेरिकन हो जाते हैं। आप यहाँ पैदा हुए तो हिन्दुस्तानी हो गये। मेरा मतलब ये नहीं कि आप हिन्दुस्तानी पैदा हो गये तो आपका रिश्ता अमेरिकनों से नहीं है। अब आप सभी एक ही माँ के बेटे-बेटियाँ हैं। इसलिए विश्व बन्धुत्व में उतरे हुए हैं। पहली तो बात सोचनी चाहिए कि हमने विशुद्धि भी लाँघनी है या नहीं। जब हम होली खेल रहे हैं तब हम मर्यादा में हैं या नहीं? अभी किसी ने पूछा था कि, 'माँ क्या औरतों के साथ पुरुषों को होली खेलनी चाहिए या नहीं?' मैंने कहा कि, 'सहजयोग में नहीं।' क्योंकि भाई-बहन में होली नहीं खेली जाती। क्योंकि श्रीकृष्ण ने हमारी मर्यादाएं, जैसे भाभी और देवर, उनके

**सहजयोग का तप सिर्फ ये ही कि मेरा चित्त कहाँ है?
मैं कहाँ जा रहा हूँ? मेरा मन कहाँ जा रहा है?**

दिल्ली, २८.२.१९९१

बीच में एक तरह की मर्यादाएं ही हैं। देखिये भाई-बहन का रिश्ता कितना सुन्दर है, पूरी मर्यादाएं हैं, पूरा प्रेम है लेकिन भाई-बहन एक दूसरे का हाथ पकड़कर नहीं बैठेंगे। अपने देश की जो विशेष चीज़ है वो हमारा कल्चर है। हमारी संस्कृति है।

भाई-बहन दोनो एक साथ कभी नहीं बैठेंगे। अलग-अलग बैठेंगे हैं। लेकिन प्रेम भाई-बहन में बहुत ज्यादा होता है। अपने आप से भी। वैसे लड़ाई करेंगे आपस में भाई-बहन, लेकिन उनकी बहन को कोई कहे, तो मारने पर, खून पर आ उतरेंगे। इस प्रेम की जो विलक्षण प्रकृति है, एक विलक्षण प्रकृति है। एक विशेष प्रकृति है भाई-बहन में और वो नैसर्गिक है। निसर्ग से मिली है, कुदरती है। तो भाई और बहन में आपसी प्रेम बहुत है, नितांत श्रद्धा है। लड़ाई भी करेंगे, झगड़ा भी करेंगे। तू-तू, मैं-मैं भी हो जाए। बचपन में तो हाथापाई भी हो जाती है। कोई बात नहीं। पर अन्दर से बहुत ज्यादा प्रेम है। और अत्यन्त शुद्ध प्रेम है और इस शुद्ध प्रेम की होली हम नहीं खेल सकते कि कहीं हमारी बहन का हमारे हाथों अपमान न हो जाए। भावज है और देवर है वो आपस में मज़ाक उड़ाये या उनके कपड़े फाड़ डाले, कुछ भी करे चल जाता है। वैसे करना नहीं चाहिए, लेकिन उनका रिश्ता और है। लेकिन भाई-बहन के रिश्ते में एक तरह का बड़ा ही सुन्दर सा, गोपनीय, मर्यादित, बंधा हुआ प्यार है और उसके संगोपन में नैतिकता की अतिशयता है। तो भाई-बहन में होली खेलना मना है।

इस लीलामय जीवन से हमें अगर ऊपर उठना है, आज ठीक है, कल ठीक है, होली खेल लीजिए, गाना-वाना गा लीजिए, नाच भी लीजिए, आज भी नाचिए कोई हर्ज नहीं लेकिन उसके बाद हमें आज्ञा पर उतरना जरूरी है। क्योंकि इस तरह के त्यौहार से जो आनन्द मिलता है, आपस में जो शुद्धता मिलती है, अच्छाई मिलती है, भाईचारा होता है, विश्वबंधुत्व आता है उससे हम फैल से जाते हैं। गहराई को छूने के लिए जरूरी है कि तपस्विता चाहिए। फैल हम जाते हैं बहुत। सहजयोग बहुत जल्दी फैलता है। फैलेगा बहुत जल्दी। लेकिन गहरे कितने उतरे हैं? गहराई के लिए तपस्विता की जरूरत है। अब तप का मतलब ये नहीं कि बैठ के उपवास करो। जरूरी नहीं। पर अपना चित्त अगर खाने पर है तो उसे हटाना है।

मेरा चित्त कहाँ है इसको देखना ही सहजयोग की तपस्विता है। क्योंकि चित्त से ही आप अपनी आज्ञा खराब करते हैं। कहाँ है मेरा चित्त? मैं क्या सोच रहा हूँ? इस वक्त मैं क्या कर रहा हूँ? क्या सोच रहा हूँ? ये अगर अपना चित्त आप देखें, अंतर्मन को हमेशा अपने सामने रखें तो आपका चित्त जो है वो आज्ञा में प्रकाशित हो जाएगा। यही तपस्या है कि अपने चित्त का निरोध, अपने चित्त का अवलोकन, चित्त का विचार करें। अब देखिए आपका चित्त कहाँ गया? मैं बात कर रही हूँ चित्त कहाँ है? चित्त की बात करते ही चित्त कहाँ गया देखिए। इतना विचलित चित्त, मैं बात कर रही हूँ। आपका चित्त कहाँ है? चित्त की ओर नज़र रखना। चित्त का निरोध माने जबरदस्ती नहीं। लेकिन अब आत्मा के प्रकाश में अपने चित्त को देखने से अपना चित्त जो है वो आलोकित हो जाता है। एकाग्र हो करके अपना चित्त देखना चाहिए। किसी भी चीज़ को देखना है। जैसे अब ये खंभा है मेरे सामने। इसमें सुन्दर से फूल लगे हुए हैं। अब हर कटाक्ष में निरीक्षण हो जाता है। ये सारा मुझे याद है कि कौन सा कहाँ पर? कितना अन्तर रह गया? पूरा चित्र सामने है। चित्त की जो एकाग्रता है उसी से ये चित्र बनता है। उसीसे आपकी स्मृति अच्छी हो जाती है। सब चीज़ पूरी तरह से आप जान सकते हैं। चित्त से ही सब चीज़ जानी जा सकती है। लेकिन चित्त अगर विचलित हो तो आप किसी भी चीज़ को गहराई से नहीं पकड़ सकते। उपरी तरह से। हम देखते हैं कि बीस-बीस साल के लोगों को भी कुछ पूछिए खास कर विलायत में किसीसे पूछिए, 'तुम्हारा नाम क्या है?' तो पहले हूँ, फिर हाँ, फिर हीं। 'अरे भाई, हमने पूछा तुम्हारा नाम क्या है?' 'आपने क्या पूछा मेरा नाम क्या है?' 'हाँ, मैंने पूछा आपका नाम क्या है?' हाँ, फिर सोचा मेरा नाम क्या है? 'क्या कहा आपने मेरा नाम क्या है?' पाँच मिनट उनको यही नहीं समझ में आ रहा कि मैं क्या कह रही हूँ। तो मैंने कहा, 'भाई, तुम ड्रग-वग लेकर आये हो कि क्या?' 'नहीं, मैं लेता था।' मैंने कहा, 'तुम्हारा जो ब्रेन है उसका तो बिलकुल मलिदा बन गया। तुमको मैं पाँच मिनट से पूछ रही हूँ तुम्हारा नाम क्या है? तुम हाँ, हाँ, हीं, हीं कर रहे हो।' क्योंकि

असल में ड्रग से नहीं हुआ इतना, जितना चित्त से हुआ है। चित्त इतना विचलित हो जाने से, चित्त हर समय घूमता ही रहेगा। अब देखिए आप, मैं तो हर जगह देखती हूँ एअरपोर्ट पर, बात इनसे कर रहे हैं देख रहे हैं इधर, उधर देख रहे हैं, उधर देख रहे हैं। याद कुछ भी नहीं रहा, कौन है, क्या है? **शुद्ध चित्त जो होता है वो एकाग्र होता है। और एकाग्र चित्त वही चीज़ लेता है जो लेना है। जो नहीं लेना है उधर देखता ही नहीं।** उसको दिखाई ही नहीं देगा, हट जाएगा चित्त वहाँ से अपने आप। क्योंकि वो इतना शुद्ध है कि अशुद्ध चीज़ में वो मलिन हो ही नहीं सकता। जा ही नहीं सकता। तो ये अब आप ही के हाथ में है कि आप अपने अन्दर इसको देखें, कि हमारा चित्त कहाँ जा रहा है? यही तप, सहजयोग का तप सिर्फ ये ही कि मेरा चित्त कहाँ है? मैं कहाँ जा रहा हूँ? मेरा मन कहाँ जा रहा है?

अगर ये तप आपने कर लिया तो आज्ञा को आप लाँघ गये। और सहस्रार में तो कोई प्रश्न ही नहीं क्योंकि हम बैठे ही हुए हैं। पर अगर आप आज्ञा को नहीं लाँघेंगे तो फिर सहस्रार में हमें बड़ा मुश्किल हो जाता है। क्योंकि आज्ञा का चक्र बहुत ही ज्यादा संकीर्ण है। उसमें से खींच निकालना माने मुझे डर लगता है कहीं हाथ-पाँव न टूट जाए आप लोगों के। तो आज्ञा के लिए जरूरी है कि तप करें। और जैसे ही आप तप करना शुरू कर दें तो आप गहराई को छू लेते हैं।

सहजयोग में एक साहब बता रहे थे, सहजयोगी हैं उनको कैन्सर हो गया है। मैंने कहा, 'वो कैसे सहजयोगी हैं। वो आये होंगे प्रोग्राम में लेकिन उनका चित्त इधर-उधर होगा। शायद अपने लड़के के लिए लड़की ढूँढ रहे होंगे, या कुछ और ढूँढ रहे होंगे, ऐसे कैसे उनको होगा। कैन्सर तो उनको हो ही नहीं सकता।' हो गया, इसकी वजह ये बैठे थे प्रोग्राम में, आये थे लेकिन कुछ न कुछ अपनी विपदा सोचते रहे। 'अरे, मेरे साथ ये हुआ, मेरे साथ वो हुआ, ऐसा हुआ, वैसा हुआ। और माताजी से मैं कब बताऊँ मेरी विपदा क्या हुई?' बजाय इसके जो कहे जा रहे उसको समझें। अपनी ही अंदरूनी बात कोई सोच-सोच के आप चले गये उस बहकावे में और उस बहकावे में कैन्सर की बीमारी हो गयी। ये बीमारी हो गयी, वो बीमारी हो गई। वैसे ही मानसिकता थी, हम मन से क्या सोच रहे हैं। मन में हमारे कौनसे विचार आ रहे हैं। सब यही ना कि हमको ये दुःख है, वो दुःख है, ये पहाड़ है। लेकिन सोचना चाहिए अपने पर कितने आशीर्वाद हैं माँ के। दिल्ली शहर में करोड़ो लोग रहते हैं। कितनों को सहजयोग मिला है। हम कोई विशेष व्यक्ति हैं, ऐसे नहीं कि अपने चित्त को बेकार करें। हमें सहजयोग मिला है। इसकी धारणा होनी चाहिए अन्दर से और उस अन्तर्मन में उतरना चाहिए। उसी से ये झूठी मर्यादायें जो हैं टूट जाएंगी। और अगर आप नहीं तोडियेगा तो किसी न किसी तरह से आपको कुछ अनुभव आयेंगे कि आप टूट जाएंगे। जिस चीज़ को आप सोचेंगे कि ये हमारा अपना है आप कहेंगे हम दिल्ली वाले हैं। एक दिन ऐसा आएगा कि दिल्ली वाले ही आपको ठिकाने लगायेंगे। आप नोएडा वाले हैं तो एक दिन ऐसा आएगा कि नोएडा वाले आपके पीछे बन्दूक ले कर लग जाएंगे। तब आपके समझ में आ जाएगा कि क्यों कहता था नोएडा वाला हूँ? और फिर जब दौड़ेंगे दिल्ली की तरफ तो दिल्ली वाले कहेंगे कि 'आप तो नोएडा वाले हो, यहाँ किस लिए आये तुम?' तो घर के न घाट के ये हालत आपकी हो सकती है।

उसकी वजह ये कि आपका चित्त ही ऐसा है जो न घर का न घाट का। जब तक इस गहराई में नहीं उतरेंगे तब तक आप अगर अपने को सहजयोगी न कहें तो सहजयोग ही क्या है। तो भी मैं मानती नहीं इस चीज़ को कि **सहजयोगी का पहला लक्षण ये है कि वो शान्त चित्त और अत्यन्त सबल होता है।** किसी से डरता नहीं। सबल है और उसका जीवन अत्यन्त शुद्ध होता है। उसका शरीर शुद्ध होता है। उसका मन शुद्ध होता है और आत्मा के प्रकाश से वो सारी दुनिया में प्रेम फैलाता है। जो आदमी प्रेम नहीं कर सकता वो हमारे विचार से सहजयोगी बिलकुल है ही नहीं। वो तो पहली ही सीढ़ी नहीं चढ़े।

महालक्ष्मी ही

मध्यमार्ग है

महाराष्ट्र में त्रिकोणाकार अस्थि और उसमें कुण्डलाकार में शक्ति विराजती है। महाकाली, महालक्ष्मी, महासरस्वती और आदिशक्ति इस तरह से साढ़े तीन कुण्डलों में बैठी हुई है। माहुरगढ़ में महासरस्वती हैं जिन्हें रेणुका देवी भी कहते हैं। तुलजापुर में भवानी है जिन्हें महाकाली कहते हैं और कोल्हापुर में महालक्ष्मी का स्थान है। यहाँ से आगे सप्तश्रृंगी नाम का एक पहाड़ है जिस पर आदिशक्ति की अर्धमात्रा है। इस प्रकार ये साढ़े-तीन शक्तियाँ इस महाराष्ट्र में पृथ्वी तत्व से प्रकट हुई हैं। और यहीं पर श्री चक्र भी विराजता है।

आप सब जानते हैं कि महालक्ष्मी ही मध्यमार्ग है जिससे कुण्डलिनी का जागरण होता है। इसलिए हजारों वर्षों से इस महालक्ष्मी मन्दिर में 'उदे अम्बे' कहा जाता है। क्योंकि अम्बा ही कुण्डलिनी है और कुण्डलिनी की शक्ति महालक्ष्मी में ही जागृत हो सकती है। इसलिए महालक्ष्मी के मन्दिर में बैठ कर अम्बा के गीत गाये जाते हैं। इसी स्थान पर अम्बा ने कोल्हासूर नामक राक्षस को मारा था, इसलिए इसका नाम कोल्हापुर पड़ा। कोल्हा का अर्थ है सियार। सियार के रूप में आये राक्षस का वध देवी ने किया। लेकिन जहाँ भी मन्दिरों में पृथ्वी तत्व ने ये स्वयंभू विग्रह तैयार किये हैं वहाँ लोगों ने बुरी तरह से पैसा बनाना शुरू कर दिया है। मन्दिरों की तरफ कुछ भी ध्यान नहीं दिया गया। इसलिए कभी-कभी लगता है इन मन्दिरों में चैतन्य दब सा जायेगा। अब आप लोग आये हैं तो हो सकता है कि महालक्ष्मी की शक्ति इन मन्दिरों में जागृत हो जाये।

कोल्हापुर

२१.१२.१९९०

सुषुम्ना नाड़ी इस प्रकार बनी है जैसे कि कागज को आप साढ़े तीन मर्तबा लपेट लें तो उसकी जो सबसे सूक्ष्म, बीच की नाड़ी है उसे आप ब्रह्म नाड़ी कहते हैं। उसी नाड़ी के पहले कुण्डलिनी को जगाया जाता है और जब कुण्डलिनी एक बाल के बराबर भी उठ जाये तो वह ब्रह्मरन्ध्र को छेद सकती है। ब्रह्मरन्ध्र को छेदने से आत्मसाक्षात्कार की शुरूआत होती है। मध्यमार्ग की बनावट इतनी विशेष प्रकार की है कि जितनी भी बाधाएँ आपने इसमें डाली हों फिर भी कुण्डलिनी के जागरण के बाद यह मार्ग धीरे-धीरे प्रशस्त हो सकता है। और इसी विशेषता का आलम्बन लेकर हमने सहजयोग में पहले शिखर और फिर उसकी नींव से यह मन्दिर बनाया। पहले शिखर बनाना है और फिर उसके बाद उसकी नींव डालनी है। तो किसी तरह से यदि ब्रह्मरन्ध्र छिद जाये तो उसके बाद थोड़े से प्रकाश से भी कार्य हो सकता है।

Epilepsy

Cause: Movement of the attention to the extreme left. Collective subconscious is the state into which you go. This happens when you develop some fear or fright, being a weak person, on the left side. Also, when you happen to be involved in an accident – sudden fright or jerk.

Cure: Bring attention to the centre. To do this, first bring it to the right, by saying the Gayatri mantra. Then to the centre, saying the Brahmadeva-Saraswati mantra. On moving to the right, you start feeling vibrations. Stop at this point. Do not say anymore Gayatri mantra, because you must not go too much to the right. Too much to the right means, the frequency of vibrations start decreasing. It needs proper adjustment from one side to the other. It is important that you must get the vibrations. If not, repeatedly raise the Kundalini till you feel the vibrations. Another best way is to put the left hand towards the photograph and the right on the ground. Say Mahakali mantra, so that the vibrations start flowing. Use of the candle from the back side on the left, will also help.”

H.H.Shri Mataji Nirmala Devi, Shivaratri 1987

Tobacco is an insecticide

Now the evolution takes place by remaining in the central path. Those who go to the extremes fall out of this. Now the virus that we suffer from very commonly, is nothing but a kind of a vegetable which is fallen out of evolution. Now the vegetable that we call as tobacco, is going to fall out of complete evolution and you'll be surprised after some years you will not find any tobacco growing anywhere because it will go out of evolution, thanks to human beings that they misunderstood the role of tobacco. Tobacco is an insecticide, is to be used for killing the insects and not to kill yourself. But we sometimes forget that whatever God has created for the good, sometimes we can use it for our destruction.

H.H.Shri Mataji Nirmala Devi, Sydney, 28/3/81

Yogi Scholars

"To bring benevolence in this world we must write benevolent things, write something idealistic, something higher, something hopeful, something which gives them a new dimension of understanding. All the Sahaja Yogis must start writing. Ramdas Swami has said that, "Every day you must write something." Write diaries, write novels, write articles, do what you like - poems, poetry. All kinds of things you can do if you just know that you have to be yogi scholars, but not intellectuals. Intellectuals have the knowledge of others, but scholars built up their knowledge on the true knowledge of others. That's the difference between a scholar and an intellectual. Intellectual has nothing of his own, he's a confused person and he doesn't want to say, because he's so frightened that if he says anything that "This is what I think," then people might say that he is a man of domination or something like that. You need not be a graduate, you need not be anything, but that quality is built within you, which is a very big thing and is very much connected."

H.H.Shri Mataji Nirmala Devi, Sheffield, 21/9/85

"So all these things are to be understood, but you cannot get a kind of a book on it. So far they have not been able to do it. But all those who find, say, something about it, so you can classify it, you can note it down that this is, Mother said about this thing, or this She has said about this thing ... so you can put different headings, and can jot it down, this is what She said."

H.H. Shri Mataji Nirmala Devi, Vienna, 1989

Energy Conservation

"... every Sahaja Yogi should be conscious about how much energy he is using, of electricity, of telephones, or of water or of anything. We have to be frugal about it. If we do not take the responsibility of these things, then it will not penetrate anywhere else. It is for you to do it. You have to take it up in your everyday life as a part and parcel of your life that you try to save the energy of this Mother Earth. Is very important."

H.H.Shri Mataji Nirmala Devi, Switzerland, 1990



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write something.
Write diaries,
write novels,
write articles,
do what you like -
poems, poetry.”

- 21/9/85

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You will be surprised, when Kundalini is awakened , then the fragrance of Shri Ganesha tattwa spreads all over the body. For several people, specially for Sahaja yogis, at the time when their kundalini was awakened , a fragrance emitted. Because the principle of Shri Ganesha is made out of the Earth principle. This earth was made by Shri Mahaganesh. So the principle of Shri Ganesha that is within us is also made of the earth principle.