

Mahashivaratri Puja

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ORIGINAL TRANSCRIPT

ENGLISH TALK

Today we have assembled here to worship Sadashiva, which is reflected within us as Shiva, as the Spirit. He is reflected in our heart, and as you have seen that the goal of our life was to achieve this state of Spirit.

The other day I was reading some books how it was done, this Self-realization, to know the Spirit, and how people were tortured. First of all, they were asked to somehow or other deny, deny and condemn their body. Now if the body wants to have comfort, then it was said that first try to sleep on the carpet, not on the bed. Then still, it's not enough. Then from the carpet you go to a mat. Still is not enough. Then from that, you move down to the Mother Earth, sleep on the Mother Earth. Still if the body is not all right then you start sleeping on the stone. But still Himalayas are far away, because Shiva resides in Kailasha. So you go to Himalayas and sleep on the ice. This was the minimum requirement.

Then it was said that you are fond of good food, you want to have sumptuous food, you eat a lot, all right, so you deny everything that you like to begin with, all that you like. For example Italians cannot eat pasta. Then deny that. But that's not sufficient. After that you start eating things which are very bitter. As in the Zen system they give you to eat something which is like quinine raised to power 108, absolutely bitter. Or absolutely sweet. So put your tongue into test. But still the stomach is there. So if you are eating too much you fast for one day. That's not sufficient. Then fast for seven days. Then for 40 days. I mean a month has got only 30 days. Too fast for forty days means you are already finished. That's how if you have to do your penance for Nirvana. As it is you get a Nirvana because you're finished and dead, you see, nothing is left out of you, nothing but bones and these bones then become Nirvana. Ultimately the death follows so you are finished and there is Nirvana, no doubt about it.

Then you don't live in a house because house is comfort. Give up your wife, give up your children, give up everyone. Now wear only one, something, like a cloth tied round. And go and ask for alms from people. With these clothes also there's still problem because you're attached to your cloth. So you go to Himalayas where there's nobody to see you, take out your clothes and in that cold you stay there - completely shaking. Then you'll get your Nirvana. As it is you get Nirvana. All such conditions were put, as to destroy the demands of your body to begin with. You tell your body, "No, nothing doing. You better work out your Nirvana."

The second thing was to destroy your mind which takes you to senses, to things of joy. Supposing you want to have something very much, so, deny that, deny that. Anything that your mind tells you just say, no, no, no to. In Sanskrit the shloka is like this: "Ya neti, neti vachenerdni gomovurjuce" which you go saying neti, neti, "No, not this, not this, not this, not this." And then you can discuss about - discuss only, Nirvana. Before that you are not even worthy of discussion of Nirvana. When I read this book I said, "Baba, I give up? It's too much." But in Sahaja Yoga, is the other way round, like building first the pinnacle of the building and then the foundation. Opening your Sahasrara was the first thing was achieved. And then in the light of the Sahasrara you have to watch yourself and see for yourself. Gradually the introspection was a better thing, through vibrations is to see why, why I want this, why my attention goes to my comfort, why my attention goes to food, why to my family, why to my children, when I have to achieve the highest.

So you start introspecting yourself. Then you know on your vibrations also there's something wrong with you. Then you don't try to see others, what's wrong with others, you start seeing yourself. Because it's your own ascent you have to achieve.

But in the olden times, all these things were done individually. Like a one person who starts the path of Nirvana, he used to go into Ekant, means into lonely places. Stay away from people, avoid them, have nothing to do and achieve this ascent, Self-realization, only for himself. It was not for others. Then this gentleman became absolutely exclusive. He wouldn't talk to anyone, he wouldn't meet anybody and he would sit somewhere on top of a remote mountain. Anybody who tried to meet him he would throw stones or say all kinds of horrible things, and never meet that person.

But Sahaja Yoga is not the same. Sahaja Yoga is the ascent of the whole. This kind of singular achievements did not lead people anywhere. Saints of course tried to talk to people, tell them about Self-realization, about God, about righteousness, about value system, but they too were regarded as something strange and were tortured and troubled. So on the level of an individual ascent, they couldn't do anything for others except for talking about it, telling about it, till Sahaja Yoga came. Even the talking about it was prohibited. Till the twelfth century, in India nobody talked about it, to the public. It was all in Sanskrit, very difficult Sanskrit books which were only available to few aspirants. Was explained to very, very few even, amounting to few numbers of people. But giving realization was denied. Only one master had one disciple and all was the individual ascent, individual working out. Such a disciple was taken away from others and was kept in secret, worked it out on him and just he may sing, he may write poems, he may talk about it, he might say what his joy is, but he had no right to give realization to anyone, neither he knew how to give realization.

So now you see how far you have gone. You got your realization without giving up much. You can work on a much wider scale, you can give realizations to other. You know about all the subtle knowledge about Sahaja Yoga. But today I'm going to tell you something more which we have to know. It's very important to know, because as was described by people, that they practice Sahaja Yoga as they go to church, but it's not from their heart. And heart is the abode of the Spirit - is the Shiva within us. So we have to know more about heart, and that is very important.

You know about these three nadis we have, Ida, Pingala, Sushumna, but in the heart there are four nadis. And the one nadi goes to Mooladhara, and if you cross the limits of Mooladhara it goes to hell. That's why they say that Shiva is a destroyer. Actually you ask for your destruction. And when you ask for your destruction, you have it. Even if it destroys everything, as I was telling, it's like when a fruit has to come the petals look as if they're destroyed, as I have destroyed, I would say, many of your things, you can call it like your conditionings, your ego, your racialism, your fanaticism. All this has been destroyed in Sahaja Yoga. This has to be destroyed for the beauty to come out.

So when your maryadas cross beyond a certain point you go to your destruction. In four directions there are destructions built, as there are four nadis. So now, what is to be done? How are we to stop this destruction of, through the first nadi, going to hell?

One of the qualities of Shiva is that He's innocence, He's extremely innocent. He's innocent like a child. He is innocence personified. So we have to put our carnal desires, dissolve them, dissolve them into the innocence, the ocean of innocence. You have to dissolve it in the ocean of innocence. Innocence is something to be appreciated, to be understood, to be enjoyed. Like you see animals, they're innocent. You see children, they're innocent. Flowers, they're innocent. Divert your attention to all these things. You see, on walking on the street, what is there to see best, is all at three feet height. You see at three feet height all the flowers, all the beautiful grass, all the children who are about three feet are the best. You need not see people who are above that. Just see on three feet level. You can see the legs of somebody, that's all right.

But you don't see the eyes of a person who are not innocent. So dissolve this desire into innocence. And this Mooladhara which is innocent is not dead, finished, but is innocent. It is righteous. It is Shri Ganesha's qualities. It's pure. So even if you are in this world, even if you are living like a human being, even if you have children, still you are innocent.

Like once the wives of Shri Krishna - he had sixteen thousand wives to begin with, and the five

more. The sixteen thousand were his powers and five were the elements. They were wanting to go to pray to some big well known, I should say, saint had come, a Maharishi had come. So they wanted to go and see him and pay respects. So they asked Shri Krishna's permission, but when they went they found the river was all in spate. So flooded they could not cross over. They came back, they said, "How can we cross over this river? It's all in spate."

So this Krishna said, "All right, you just go and say, 'If Shri Krishna is Yogeshwara, and if He is absolutely innocent about sex, you go down.'"

They said, "How can we? We are so many wives. What is He talking about?"

So they went down and said this to the river, and the river went down, and they were surprised that, "This husband of ours is saying all these things."

They went across and worshipped that rishi and they were coming back, again the river was in floods. So they went back to the rishi, said, "Now how are we to cross over because it's in floods?"

He said, "How did you come?"

So they told the story of Shri Krishna. Now they had fed this rishi with food and fruits and he had eaten such a lot.

"All right, you go and tell this river that this rishi has not eaten at all anything."

They said, "How can it be? Just now you ate before us."

He said, "Just go and see."

They went back and told this to the river. The river again went down.

So to live in this world, to be a wife or to be a husband, to be married, whatever it is - you can be innocent, absolutely innocent about it. That's the sign of your purity.

The second nadi, the second channel that can take you to destruction is desire. That's why Buddha has said that, "Desirelessness is the only way that people do not get old, nor sick, nor worried."

Now this desire that we have, "I want this," in the West is much more than anywhere else because the entrepreneurs are everyday producing new things. Say for example a hair dress, so the women want to buy this wig or that wig, "It's my desire, I must have this wig to put on my head."

Then another one says, "All right, I must have this one."

And the desire for men is, "Oh, if he is having a Rolls Royce why shouldn't I have one?"

They cannot enjoy somebody else's Rolls Royce. It should be your own. That "I should have the possession."

Desires can be of any kind, not only material. The desires could be also quite mental: "I must possess this woman, I must possess this child."

All kinds of possessions that work into you as desires. I wouldn't say it is because of attachment. It's not attachment but it is just to have more, go on adding up things, getting things. Still one doesn't feel happy and satisfied. What is the reason for this kind of a desire is that it's not pure desire, it's an impure desire. It's an impure desire and when such a desire starts working you can go any far, like Saddam Hussein, like Hitler, like anything is nothing but absolutely desire beyond any limitations. You want to dominate others, is also another desire. All these desires lead you ultimately to destruction because there's no joy, there's no happiness. For example, now I want to have a sari, so I want to buy a sari. All my attention will be how will I get that sari, I must get that sari, this thing, that thing. The attention becomes polluted, disturbed for a nonsensical thing like a sari. The attention which has to enjoy; which has to enjoy the spirit; which has to nourish the spirit, becomes disturbed, because of desires.

In the first place the attention is disturbed because we are not innocent. In the second place the attention gets into turmoil because we have desire. So what should we do as far as the desire is concerned?

Desire for beautiful things - we can shift our desire, material desire, into aesthetics, and have one thing but which is really aesthetically rich. Because that's the quality of Shiva that He gives aesthetics to everything. Now supposing this looks very plain, simple and one may say mechanical (ed. Note: Shri Mataji refers to the microphone), but if it is Shiva's job He would have done something beautiful about it. So the quality of Shiva is that He beautifies everything that is created by Brahmadeva, evolved by Vishnu. He's the one who does the subtle work of creating aesthetics.

You've seen my photographs many a times with so many lights, this, that, is all His job. He's doing it. He throws lights in such a manner. He works out in such a manner. Just He wants to convince you about Me, it's His job. So His job is to create aesthetics. Aesthetics of behavior, aesthetics of poetry. Everything that is created, is made beautiful, is joy-giving, by Shiva. That's His quality.

So whatever you desire, if you start working it out, desiring for something aesthetically handmade, nice thing, gradually you'll find you'll end up with vibrations, because all beautiful things have vibrations. And to have the vibrations you'll have to go to pure desire. So this desire which is madness, which makes you mad, which is so much dull and boring becomes pure desire because you have to dissolve all your desires into vibration. You start desiring nothing but vibrations after some time. You'll not buy anything which has no vibrations. You'll not talk to a person who has no vibrations. If somebody has (no) vibrations you'll just run away.

I've seen people running away from some people as if some monkey is after them. When I look around, I find there are people who are drunkard or somebody coming or something. They might have been drunkard themselves once upon a time, but now they run away, "No, no, no, no. Not now, now, no, no more."

We had three, four hippies to begin with who came with Me to India. They're normal like you, they were, become you see Sahaja Yogis. And four, five hippies came to My program, it was in Rahuri, I think. They got a fright of their life, "Oh no, oh, God!"

I said, "What's the matter with you? Why are you so frightened?"

So I turned round to see these hippies and by the time I'd turned round they were out. They were no more there. So then what happens all desire ends up into Chaitanya, into vibrations. And if it does not then you must know there's something still missing. But if you do not do this, then you end up into your destruction.

So to say that He's a destroyer is a very one-sided statement. He has both the powers. He has the power to give you vibrations. He gives you vibrations.

The Goddess is the power, Shakti, but He makes the vibrations. It's like these are the fingers, all right, but if they tickle you then it's Shiva. The fingers are that of the Goddess, all right, but if it tickles, you know, gives you joy, happiness, it's Shiva, is the bhakti. The joy of bhakti comes from Shiva.

Today only I was explaining how one lady who was a Devi bhakt, and has done so much study of bhakti and all that and knew so much, just merged into Me. I just couldn't understand her, how, what she has done because normally people don't do. When they are reading about Devi they think, "All right, this is Devi, this is Mataji." You see, it's separate things. They don't know they are reading about Devi.

So she said, "Mother, I just identified, it's written that how You are gentle, the Goddess is gentle, how She touches me, how She looks after me, how Her attention is on me."

Like there's a sentence "Katakshya, katakshya, nirikshana," every glance is an inspection, but inspection not a very good word, but "nirikshana" means inspection, divine inspection. So all the time I feel that it's You, You, You are all the time. When I listen to music I feel now, see, She is looking at

me; She is feeling me; She is nourishing me. All the time I feel Your love.

That's how the bhakti comes in. So if you have vibrations that doesn't mean that they are something dry, you see? No, it means the joy of bhakti. Bhakti is, you can call it adoration, this, that. It's the ocean of love that is God. You just get drenched into it. There's no words to it. And that is what when you feel you must know, that you have taken the Spirit as a real connection between you and your Mother - or your Father. There's no differentiation. You are one in that ocean, drenched in the ocean. You are the drop - you are the ocean. You are one in that bhakti. And that bhakti cannot be mechanical, 'cause not man-made.

So to enjoy Sahaja Yoga you must know that it's not dry vibrations only, but is the bhakti. That is the joy of Shiva's quality, quality of joy that He adds to our life. Everything seems to be surrounded, resounding. Same thing the joy that, "I'm loved so much by God; that God loves me; that I have a meaning in life." Then the ego drops out first of all and also the conditionings drop out.

Now the third nadi. Third nadi is the nadi by which we feel attached, attached to someone. Like this is my child; this is my husband; this is my family; this is my wife; this is my father; this is my mother. In the beginning of Sahaja Yoga of everyone, when they are just the beginners, so they talk about their whole family, "My father is like this, my mother is sick, my mother's sister's brother's this, that's, real, this thing is not well." As if, you see, we all have taken a contract. What should I do?

Like today somebody said that, "You see, they lost their first child, first child they lost because the child was sleeping in another room."

I said, "Small children should sleep with mother and mother must look after the children."

It's a simple thing, I mean, in India, no mother would accept such a situation. She'll throw away the husband, say, "What's this? I have to look after the child."

So I said, "Tell them that they should sleep with the child."

But they don't believe in it. So all right. What can we do? Have we taken their contract that we should look after their children? Even when they don't want to listen to us?

So the idea is all the time in the beginning is that, "Oh Mother, I've been doing Sahaja Yoga for one month, but so far my financial condition has not improved."

As if they're going to sue me for that. As if I've let them down. But they don't want to see that you have just now come to Sahaja Yoga, or even if you have been in Sahaja Yoga for so many years, you have not been a Sahaja Yogi. Something missing, you don't deserve. Something wrong with you, not with Sahaja Yoga. But they feel that Sahaja Yoga is something which has got the contract. Immediately they'll inform you. Now somebody is sick there, somebody, somebody, somebody, somebody, send five Sahaja Yogis. For what? These attachments start working within us.

Now some people I've seen are very attached to their children and they go on pampering, my child, my child. And suddenly they discover the child is now is a devil's child. The child starts answering back, saying all kinds of things, beating the parents, misbehaving, and then they suddenly discover that this is the child whom I have been looking after, giving so much love. And they feel even worse because, "I have done so much for my wife and she is treating me like this."

"I've done so much for my husband and he is treating me like this."

Why do you do so much? There's no need. If you are doing it you just do it and you forget it. I never feel that way. I know of Sahaja Yogis for whom I have worked very hard and they have gone down. Only thing if I feel anything only God knows where will they jump? Where will they be in hell? What will happen to them? That's the only concern. Not the concern what has happened because nothing can happen to Me. But if they have been sinful I just get worried about their future, about their lives. That's different. So this kind of attachment that is we call in Sanskrit is "mamārtha". This is mine, that's my child, my this thing, my that.

Who are your relations - are Sahaja Yogis. Remember this. It's a sentence you must remember: My relations are Sahaja Yogis only. And anybody who plays against Sahaja Yogis, troubles Sahaja Yogis - that person could be my own wife, could be my own child - is not mine. Because I'll not allow such a thing to happen. This relationship is all right till Sahaja Yogis are one with each other.

As soon as somebody tries to harm any other Sahaja Yogi then I'm not with that person. I've seen there are many like that, very good Sahaja Yogis. They'll never side with their wives, never side with their children, because they know if you are siding with them you are making them sinful. You're destroying them. They're worried about their ascent so they'll never allow, never allow anybody - a relation of theirs, to trouble others. I've seen some children who are extremely naughty, very troublesome, very violent.

And the parents just say, "Mother, put them right. We leave it to You." They are to be put right.

But others might say, "Oh, no, no, no, no you see my child he cannot do such a thing, you know."

So one has to understand the discrimination part of it. That, "Why am I attached?"

I've given the simile many a times like the sap of the tree rises, goes to various places of the trees, various areas, looks after the bark, looks after the branch, looks after the leaves, flowers and fruits and comes back. Or it gets evaporated. It doesn't get attached. If it gets involved into one of them the whole tree will die and that part which is so close to the sap will also die. But sap has much more sense than we have.

To them, husband's so important. I mean so many problems of husbands, wives, this, that. "My God."

I sometimes think, "What is this?"

That's why we used to say, "Take a sanyasan." So nobody can talk about wife, children, nothing. You have to be a sanyasan. First of all be a sanyasan, so no headache to the guru. As soon as you start talking about any one relation of yours the guru would say, "All right you get out. Nothing doing. No good."

But in Sahaja Yoga - Sahaja Yoga has much deeper work to do. It has to penetrate into the society, into the political life, into economic life. You have to emancipate the whole world. Try to understand your responsibility. You are not only here for one ascetic ascent, no. How much wisdom you must have, how much love you must have, and how much discrimination you must have, to understand that you are chosen for the emancipation of the whole world.

So now this so-called limited love, what is the solution which takes you to destruction is the unlimited love. Because Shiva is nothing but love, He's love. Love is that corrects, that nourishes, that wants your benevolence. That's what Shiva is. It wants your benevolence. It looks after your benevolence. So when you are looking after the benevolence of others with love, then the whole life changes, the whole pattern changes, and you really enjoy it because you become one with so many, concerned with so many families, so many things, so many problems of others. You just feel you are one with so many. Now see we are so many Sahaja Yogis here today. First time when I came to Italy, I must tell you, I came with Gregoire's wife, Catherine. And she was the only one who knew Italian. And we had told some newspaper to reserve some sort of a hall and advertise for us. Nothing was done. So when we came we couldn't find anyone. So I went round with her to put the posters, but still nobody came.

And today we are so many. But we must know that we are bound to each other by love - and the love that is for our benevolence, for our ascent. And then you just start enjoying everyone. Then you don't think what race you are, what country you are, what this thing you are, nothing. A Sahaja Yogi, finished. So you become a universal being.

And this attitude has to be achieved. When I hear that some Indian girls are tortured and troubled, I think "How can they do it?" Or somebody who has a black skin they are tortured. Or some Indians are

treating somebody because they are of low caste. It's not possible because they are all part and parcel of one body. They're all brothers and sisters, born of the same Mother.

But this is only possible when you dissolve that limited relationship of yours into this great unlimited ocean of love. Then only it is possible. And if it is not there, do not try to justify. Just watch yourself. See for yourself. Are you really in love with everyone? You see, I would say that all the time when I, sometimes when I go for shopping I just think of, "This one would be nice for this one; that will be nice for that one." For Myself if you say, it's impossible for Me to buy anything for Myself, impossible situation. Unless and until it is absolutely immediate or some problem is there, if I am just without it. I won't even buy a drink for Myself even if I am thirsty. Because the whole thing is the joy of others.

"Oh, this will be nice for that person. This will be good for that person." All this is the most enjoyable thing. I mean, why all this is for there.

After all think about yourself, "Why am I here? I'm here to enjoy everyone, everyone. They are all realized souls. Such beautiful lotuses. I'm not going to stoop down to the mud. Now I am a lotus."

That is the way you open the heart, the lotus of your heart. And the fragrance of such a person is so beautiful, is so beautiful.

So you are no more divisive, you do not want to separate from each other. Anywhere is done you are agreeable to that. You don't think that it should be done here or there or there. But anywhere, but should be all of us together. So the small attachments that are with you have to be dissolved into this ocean of love, which is Shiva.

Fourth one is the most important for all of us is to know that there's a nadi which passes through left Visshuddhi into the heart. Starts from the heart, goes up, passes through Agnya. It has four petals, opens up. This is the one which gives you the state which is called as Turiya.

We live in three states. In the living - in the awakened state "jagruti", our attention goes to this, that, and all that, we spoil our attention. But the second one is the one what we call is that we sleep. When we sleep also all these things that have happened come to us from our past and things like that.

But then we go to the deeper sleep called as "sushupti". Is a state where you have deep sleep, and you dream of something that is reality also. You may dream about Me. Like it's the ethereal part of the subconscious where some beautiful information are passed. Supposing I've come, say, to Italy. Italians might know in their "sushupti" that I have come here or maybe anybody might know, depends on.

But the fourth state is called as Turiya. There are two more states. You are in the Turiya state, is the fourth. Turiya means fourth. Fourth state is where, that you are in a thoughtless awareness state. When there is no thought - just think of it - when there is no thought you have to be innocent. When there is no thought you have to have vibrations. When there is no thought you cannot be attached to anyone. So into that thoughtless state you have come now, is the "Turiya disthuti". And in this state, when you are, these four petals which are within you have to open out in your brain. They come from your heart to your brain. And that is when you absolutely understand what is God. Absolutely know what is God is. That is the time when one receives the real knowledge. But unless and until these four petals open one may fall back.

That's where some of the Sahaja Yogis, who are still meddling with things that they should not do, go down. And they don't understand what is God is. But it's not the understanding, in a way, you understand this one little point - that it comes from your heart into your brain; not from brain to your heart. It comes as if the ambrosia of your bhakti covers your brain, absolutely.

Say for example Shankaracharya wrote a beautiful treatise called as "Viveka Churavani" where he described what is God, this, that and "viveka" means the conscience, and consciousness and all that he described, quite a lot. But there was one horrible fellow called Sarma who started arguing with him

and he got fed up - Shankaracharya. He said, "No use talking to them." So he just wrote "Saundaryalahari".

"Saundharyalahari" is nothing but all the mantras praising the Mother.

He said, "Why, I know Mother, now let me praise Her. Nothing doing; what's the use of talking to these people, stupid things, how will they understand?"

He realized that these people haven't got that capacity, that sensitivity to understand, "What I know." That's the real knowledge is to know what is God. And if that is God then how can you suspect anything? How can you try to analyze anything? It's God. It's God Almighty, which knows everything, which does everything, which enjoys everything.

That is the one, we should say, is the "Gyana", is the knowledge, is the true knowledge, the pure knowledge. Is not the knowledge of chakras; not the knowledge of vibrations; not the knowledge of Kundalini but the knowledge of God Almighty.

And the knowledge of God Almighty is not mental. Again, I tell you, it starts from your heart and goes to your brain. Something that comes out of your experience of joy and covers your brain. So your brain cannot deny it any more. Like the - sometimes, when you have your mother - little mother - you know the love of your mother. You cannot explain, it comes from your heart and you say, "No, that's my mother, she won't do like that. I know my mother very well." The knowledge about your mother, one who has given you birth may not be, mother may not be very good or whatever it is, but knowledge about God - that He's love, that He's truth, that He knows everything - that just become part and parcel of your being, absolutely, and that's the time we say is the Nirvana.

So it's important, especially for the people of the West, now open your hearts, because it starts from the heart - not from your brain.

Do not judge people on vibrations; judge yourself, all the time. I had told that Shiva Puja means more explanation, more understanding, more this thing, because in other Pujas we do all these mantras, this, that, but in this Puja is to know the knowledge, it's God. And to know that you know God itself is so great.

Whatever it is, She may be Mahamaya, She may be anything, but I know. It cannot be described in one book; it cannot be described in hundred books. It cannot be described in words, but to know that's God. After all, that's God - God Almighty.

And that gives you that beautiful surrender where you just feel absolutely secured in that ocean of love. I wish you all to achieve that state.

May God bless you!

HINDI TRANSLATION

(English Talk)

Scanned from Hindi Chaitanya Lahari

शिव अर्थात् आत्मा रूप में हमारे अन्दर प्रतिबिम्बित सादाशिव की पूजा करने के लिए हम एकत्रित हुए हैं। ये हमारे हृदय में प्रतिबिम्बित हैं। आत्म तत्त्व की प्राप्ति ही हमारे जीवन का लक्ष्य है। प्राचीनकाल में आत्म ज्ञान प्राप्त करने वाले साधकों को शरीर की अवहेलना तथा प्रताड़ना करने को कहा जाता था। उनके शरीर सूख कर कंकाल मात्र रह जाते और बिना निर्वार्ण प्राप्ति के वे चल बसते।

इन्द्रियों के सुखों की ओर खींचने वाले मन का नाश निर्वाण प्राप्ति की एक अन्य विधि थी। मन की किसी भी बात को मत मानिये। कहिए "नेति"। परन्तु सहजयोग में इसके विपरीत हैं। जैसे भवन के शिखर को बनाने के बाद उसकी नींव बनाना। सर्व प्रथम अपने सहस्रार को खोलना है और फिर उसके प्रकाश में स्वयं को देखना। शनैः शनैः आप चैतन्य लहरियों से परिचित हो जाते हैं तथा देखने लगते हैं कि "मुझे इसकी क्यों आवश्यकता है? मेरा चित्त सुख-सुविधाओं, खान पान और उच्छाकांक्षाओं की ओर क्यों जाता है?" तब आप दूसरों की गलतियों को देखने का प्रयत्न नहीं करते। आप स्वयं को देखने लगते हैं क्योंकि आपने अपना उत्थान प्राप्त करना है।

हृदय आत्मा का मन्दिर है। यही शिव का स्थान है। ईड़ा, पिंगला और सधुम्ना नामक तीन नाड़ियों के विषय में तो आप जानते ही हैं, परन्तु हृदय में चार नाड़ियाँ हैं। एक नाड़ी मूलाधार को जाती है। यदि आप मूलाधार की सीमा को लाँघेंगे तो यह नर्क को जाती है। इसी कारण शिव को ध्वंसक (महाकाल) कहते हैं। मांगने मात्र से आपको विनाश मिलता है। फल लगने पर फूल की पंखुड़ियाँ विध्वस्त लगती हैं। मैंने भी बहुत से बन्धन, अहाँ तथा भ्रान्तियों का नाश किया है। सौन्दर्य उदय के लिए इनका विनाश आवश्यक था। एक सीमा से अधिक मर्यादाओं का उलंघन करने पर आप स्वविनाश की ओर चल पड़ते हैं। चार नाड़ियों की तरह चार दिशाओं में विनाश की रचना हुई है। नर्क की ओर जाने वाली पहली नाड़ी के जरिये किस प्रकार हम इस विनाश को रोके।

निष्कपटता शिव का एक गुण है। बाल-सम वे अत्यन्त अबोध हैं। वे साकार अबोधिता हैं। हमें अपनी विषयान्सक्रियों को अबोधिता के सागर में डुबो देना है। अबोधिता को समझ कर, महत्व देकर इसका आनन्द उठाना चाहिए। पशु तथा बच्चे अबोध होते हैं। इन सब बातों पर अपना चित्त दें। सड़क पर चलते हुए आप क्या देखें? आप अपनी दृष्टि पृथ्वी से केवल तीन फुट ऊंची रखें। इस ऊँचाई पर आपको फूल, हरी घास और बच्चे दिखाई पड़ेंगे। तीन फुट से ऊँचे लोगों को देखने की आवश्यकता ही नहीं। जो व्यक्ति अबोध नहीं उसकी टांगों तक आप चाहे देख लें उसकी आंखों में न देखें। इस इच्छा को अबोधिता में लीन कर दें। मूलाधार अबोधिता है तथा पवित्र धर्म परायणता। यह श्री गणेश का गुण है। मनुष्य की भाँति इस विश्व में रहते हुए, चाहे आप बालक न भी हो तो भी अभी तक आप अबोध हैं। जैसे एक बार श्री कृष्ण की सोलह-हजार और पाँच पत्नियों ने एक प्रसिद्ध महात्मा को मिलना चाहा। रास्ते में नदी में बाढ़ के कारण वे उसे पार नहीं कर पाईं। वापिस आकर उन्होंने श्री कृष्ण से नदी पार करने की विधि पूछी। तो श्री कृष्ण ने उनसे कहा कि नदी से जाकर कहो कि "यदि श्री कृष्ण योगेश्वर हैं और

ब्रह्मचारी भी, तो पानी नीचे आ जाय । * नदी से इस प्रकार कहने पर नदी का पानी घट गया । नदी पार कर वे महात्मा के पास गयी, उसकी पूजा की । पर लौटते हुए उन्होंने नदी को फिर चढ़े हुए पाया । अब उन्होंने उस महात्मा से पूछा कि नदी को कैसे पार करें ? उसने पूछा कि वे आयी कैसे थी तो उन्होंने श्री कृष्ण की कहानी बताई । महात्मा ने कहा कि जाकर नदी से कहो कि मैंने कुछ नहीं खाया । वे बहुत हैरान हुई क्योंकि अभी उन्होंने उस महात्मा को बहुत कुछ खिलाया था । जब उन्होंने नदी से महात्मा की बताई बात कही तो नदी ने उन्हें रास्ता दे दिया । अतः संसार में पति-पत्नि आदि की तरह रहते हुए भी आप अबोध हो सकते हैं । यही पवित्रता की निशानी है ।

दूसरा मार्ग इच्छा का है जो व्यक्ति को विनाश की ओर ले जा सकता है । इसी कारण महात्मा बुद्ध ने कहा था कि केवल इच्छा-विहीनता से ही लोग बुढ़ापा, रोग तथा चिन्ता से बच सकते हैं । इच्छा किसी भी प्रकार की हो सकती है, ^{केवल भौतिक ही नहीं} मानसिक भी, ('यह स्त्री मैंने अवश्य प्राप्त करनी है' आदि) यह केवल मोह वश ही नहीं होता, बाहुल्य की इच्छा से भी होता है । इच्छाएं बढ़ती जाती हैं पर मनुष्य कभी न प्रसन्न होता है और न ही सन्तुष्ट। इसका कारण क्या है ? क्योंकि यह शुद्ध इच्छा नहीं है । यह अशुद्ध है । इस तरह की इच्छाएं जब बढ़ने लगती हैं तो हिटलर तथा सद्दाम हुसैन की तरह हम भी भटक सकते हैं । दूसरों पर प्रभुत्व जमाना भी एक अन्य इच्छा है । इस प्रकार की इच्छाओं में आनन्द तथा प्रसन्नता के अभाव के कारण अन्ततः यह विनाश की ओर ही ले जाती हैं । उदाहरणतः मैं एक साड़ी लेना चाहती हूँ । चित्त इस व्यर्थ की वस्तु के लिए कलुषित तथा विचलित हो जाता है । यह साड़ी कैसे प्राप्त की जाय ? बस इस पर मेरा सारा चित्त लगा रहता है । बल प्राप्त करने के लिए चित्त को आत्मा का आनन्द लेना आवश्यक है ।

* हमारे अबोध न होने के कारण हमारा चित्त अशान्त हो जाता है । इच्छाओं के कारण भी चित्त उत्तेजित हो उठता है । अतः हमें उन सुन्दर वस्तुओं की इच्छा करनी चाहिए जो हमारी भौतिक इच्छाओं को सौन्दर्य संवेदना की ओर ले जा सके । सौन्दर्य बोध की दृष्टि से समृद्ध वस्तु लीजिए । मान लीजिए की यह वस्तु साधारण, सादी तथा मशीनी लगती है, परन्तु यदि यह श्री शिव के पास होती तो उन्होंने किसी भी तरह इसे सुन्दर बनाया होता । श्री ब्रह्मदेव द्वारा रचित तथा श्री विष्णु द्वारा विकसित की गई हर वस्तु को सौन्दर्य प्रदान करना शिव का गुण है । सौन्दर्य-संवेदना की रचना का सूक्ष्म कार्य उन्हीं का (शिव का) है । मेरे चित्रों में जो प्रकाश आदि आप देखते हैं यह सब शिव का कार्य है । वे केवल आपको विश्वस्त करना चाहते हैं । हस्त-कला की अथवा किसी सुन्दर वस्तु की इच्छा से जब आप अपनी इच्छा को कार्यान्वित करने लगेंगे तो शनैः शनैः आप चैतन्य लहरियों को पहचान लेंगे, क्योंकि इस प्रकार की सभी वस्तुओं में चैतन्य लहरियाँ होती हैं ।

चैतन्य लहरियों का आनन्द लेने के लिए भी शुद्ध इच्छा का होना आवश्यक है । चैतन्य लहरियों में लीन होने के पश्चात् नीरस इच्छा भी शुद्ध इच्छा बन जाती है । कुछ समय बाद आप केवल लहरियों की ही इच्छा करने लगते हैं । बिना लहरियों की कोई भी वस्तु आप नहीं खरीदेंगे । सभी इच्छाओं का अन्त चैतन्य में हो जाता है । भक्ति का आनन्द भी शिव की देन है । लहरियों का अभिप्राय नीरसता नहीं, इसका अर्थ है भक्ति रस । परमात्मा रूपी प्रेम-सागर ही भक्ति है । आप बस इसमें शराबोर हो जाते हैं । इस आनन्द की अभिव्यक्ति के लिए शब्द नहीं हैं, आप अपने को आत्मा से इस प्रकार सम्बन्धित पाते हैं जैसे अपने माता-पिता से । कोई अन्तर नहीं रह जाता । उस सागर में आप शराबोर हो जाते हैं । आप ही बूंद हैं - आप ही सागर

है, उस भक्ति में भी आप ही हैं। वह भक्ति बनावटी नहीं हो सकती। यह मानव-कृत भी नहीं है। सहज योग का आनन्द नीरस लहरियाँ-मात्र नहीं, शिव अपने भक्ति रूपीगुण को हमारे जीवन में भर देते हैं। हमारी हर गतिविधि आनन्द आच्छादित हो आनन्द गुंजन करती है कि परमात्मा को हम से कितना प्यार है। अहं तथा बन्धन तब हमें छोड़ देते हैं।

तीसरी नाड़ी के द्वारा हम मोह (ममत्व) का अनुभव करते हैं। किसी के साथ ममत्व। जैसे यह मेरा बच्चा, पति, परिवार पत्नी, पिता, माता है। कुछ लोगों को अपने बच्चों से बड़ा मोह है। वे उनकी सराहना ही करते रहते हैं। और अचानक उन्हें पता चलता है कि बच्चा शैतान बन गया है। बच्चा माता पिता के सामने बोलने, उन्हें पीटने तथा अभद्र व्यवहार करने लगता है। हमें स्वयं से प्रश्न करना चाहिये कि "क्या इसी बच्चे की मैं प्रेम से देख भाल करता रहा हूँ?" "मैंने अपनी पत्नी के लिए इतना कुछ किया, वह भी मुझ से ऐसा व्यवहार कर रही है।" इतना कुछ क्यों करें? कोई आवश्यकता नहीं। यदि आप कर भी रहें हैं तो करके भूल जाय। कुछ सहजयोगियों के लिए मैंने बहुत कुछ किया और फिर भी उनका पतन हो गया। मैं जो महसूस करती हूँ वह यह है कि "केवल ईश्वर ही जानते हैं कि उनका क्या अन्त होगा। क्या वे नर्क में जायेंगे? उनका क्या होगा?" यही चिन्ता है, यदि वे पापाचारी बन रहे हैं तो उनके जीवन तथा भविष्य की मुझे चिन्ता होती है। इस प्रकार के मोह को संस्कृत में "ममत्व" कहते हैं। याद रखें कि सहजयोगी ही आपके सम्बन्धी हैं। सहजयोगियों को परेशान करने वाला व्यक्ति - चाहे वह किसी की पत्नी या बच्चा ही क्यों न हो - मेरा नहीं हो सकता। "ऐसा मैं नहीं होने दूंगी।" बहुत से अच्छे सहजयोगी कभी अपने पति - पत्नी या बच्चे का पक्ष नहीं लेते क्योंकि वे जानते हैं कि ऐसा करने से वे उन्हें पापाचारी बना कर उनका विनाश कर देंगे। उन्हें अपने उत्थान की ही चिन्ता है। ममत्व को विवेक - बुद्धि से जानना चाहिए। पेड़ का रस जड़ों से चलता है तो पेड़ के विभिन्न भागों में होता हुआ वापिस आ जाता है। यदि यह वृक्ष के किसी एक हिस्से से ही लिप्त हो जाय तो पूरा पेड़ सूख जाएगा तथा पेड़ का वह भाग भी। परन्तु वृक्ष के रस में हम से अधिक विवेक है। यही कारण था कि साधक सन्यास ले लिया करते थे। पति - पत्नी तथा बच्चे ही जब न होंगे तो कोई समस्या ही न होगी। परन्तु सहजयोग में कहीं अधिक बहन कार्य करने को है। इसे ^{सांसारिक} राजनैतिक तथा आर्थिक जीवन में घुसना है। हमें पूरे विश्व को मुक्त करना है अपने उत्तरदायित्व को समझने का प्रयत्न कीजिए कि आप यहाँ केवल अपने तपोमय उत्थान के लिए नहीं हैं।

प्रेम के सिवाय शिव कुछ भी नहीं। प्रेम सुधारता है, पोषण करता है और आपके हित की कामना करता है। शिव आपके हितों का ध्यान रखते हैं। प्रेम से जब आप दूसरों के हितों का ध्यान रख रहे होते हैं तो जीवन का सारा ढर्रा ही बदल जाता है। इतने लोगों से एकाकारिता हो जाने के कारण आप वास्तव में इसका आनन्द उठाते हैं। आप एक सर्वव्यापक व्यक्ति बन जाते हैं और यही दृष्टिकोण प्राप्त करना है। जब मुझे पता लगता है कि निम्न जाति या रंग के कारण किसी से दुर्व्यवहार किया गया मेरी समझ में नहीं आता कि यह कैसे सम्भव है क्योंकि हम सब एक ही शरीर के अंग प्रत्यंग हैं। एक ही माँ से जन्मे हम सब भाई-बहन हैं। परन्तु यह अनुभूती तभी सम्भव है जब आप अपने सम्बन्धों को इस महान, अथाह प्रेम-सागर में विसर्जित कर देते हैं। बिना ऐसा किए अपने कार्यों को उचित सिद्ध करने का प्रयास न कीजिए, केवल अपने पर दृष्टि रखिए। स्वयं देखिए कि क्या आप वास्तव में सबसे प्रेम करते हैं? मैं अपने लिए कभी कुछ नहीं खरीदती। दूसरों को देने का आनन्द ही सभी कुछ है। यही सर्वाधिक-आनन्ददायी है। अपने बारे में

सोचें । मैं यहाँ क्यों हूँ ? सभी का आनन्द लेने के लिए । ये सब साक्षात्कारी मनुष्य हैं । ये इतने सुन्दर कमल हैं । मैं भी कीचड़ में नहीं धसूँगा । मैं कमल हूँ । हृदय-कमल को खोलने का यही तरीका है । ऐसे व्यक्ति की सुगन्ध भी अति सुन्दर होती है । हम सब में एकाकारिता हो जाने के बाद कहीं भी यदि कोई कार्य होता है तो हम उसका आनन्द उठाते हैं । शिव रूपी प्रेम-सागर में अपनी छोटी-छोटी लिप्साओं को विसर्जित करना आवश्यक है ।

चौथी नाड़ी अत्यन्त महत्वपूर्ण है । बायीं विशुद्धि से होती हुई यह हृदय में जाती है । हृदय से चल यह ऊपर को आशा मार्ग से गुजरती है । इसकी चार पंखुड़ियाँ हैं । यही आपको तुर्या अवस्था प्रदान करती है । तीन अवस्थाएँ हैं । निद्रावस्था में भूतकाल की बातें स्वप्न बन कर आते हैं । परन्तु "सुषुप्त" नामक गहन निद्रा में जब आप पहुँच जाते हैं तो आपको सच्चे स्वप्न भी आते हैं । आप मेरे स्वप्न देख सकते हैं । अवचेतन के आकाश भाग में कुछ सुन्दर सूचनाएँ दी जाती हैं । मान लो मैं इटली आती हूँ तो सुषुप्त अवस्था में इटली के लोग जान सकते हैं कि मैं आ चुकी हूँ । "तुर्या" चौथी अवस्था है जिसमें आप निर्विचार समाधि में होते हैं । निर्विचारिता में आप अबोध हो जाते हैं । इस अवस्था में आप में लहरियाँ होती हैं । निर्विचारिता में किसी व्यक्ति से लिप्त नहीं हो सकते । उस "तुर्या-स्थिति", निर्विचार समाधि में आप आ चुके हैं । इस अवस्था में जब आप होते हैं तो आपके अन्दर की चार पंखुड़ियाँ आपके मस्तिष्क में खुलती हैं । ये आपके हृदय से आपके मस्तिष्क में आती हैं और आप पूर्णतया समझ जाते हैं कि ईश्वर क्या है । परमात्मा को पूरी तरह जान जाते हैं । यही समय है जब व्यक्ति को सच्चा ज्ञान मिलता है । जब तक यह चार पंखुड़ियाँ नहीं खुलती आप भिड़ सकते हैं । आप समझ लें कि ये आपके हृदय से मस्तिष्क को आती हैं, मस्तिष्क से हृदय को नहीं । यह आपके मस्तिष्क की ओर भक्ति, अमृत के रूप में आती है । विवेक चूड़ामणि नामक अपनी सुन्दर पुस्तक में शंकराचार्य ने परमात्मा को चेतन तथा चेतनता कहा । तब एक दुष्प्रवृत्ति मनुष्य (सारमा) ने उनसे बहस करनी शुरू कर दी । वाद-विवाद को व्यर्थ जान शंकराचार्य ने माँ की प्रशंसा में सौन्दर्य लहरी की रचना की । ईश्वर का स्पर्श पा लेने के बाद आप किसी चीज का विश्लेषण या उस पर सन्देह कैसे कर सकते हैं । वे सर्व शक्तिमान परमात्मा हैं, सब जानते हैं, सब कुछ करते हैं, सब चीज का आनन्द लेते हैं । यही वास्तविक और सच्चा ज्ञान है ।

चक्र, लहरियाँ तथा कुंडलिनी का ज्ञान ही शुद्ध विद्या नहीं । सर्व शक्तिमान परमात्मा का ज्ञान ही शुद्ध विद्या है । यह ज्ञान बौद्धिक नहीं । हृदय से शुरू हो कर यह आपके मस्तिष्क को जाता है । एक ऐसा ज्ञान जो आपके आनन्द अनुभव से निकल आपके मस्तिष्क पर इस प्रकार छा जाता है कि आपका मस्तिष्क अब इसे नकार नहीं सकता । जैसे माँ को पा कर आप उसका प्यार जान जाते हैं । आप इसकी व्याख्या नहीं कर सकते, इसका उदय आपके हृदय से होता है ।

परमात्मा का ज्ञान-कि वह प्रेम है, सत्य है, सर्वज्ञ है - आपके अस्तित्व की पूर्णता अर्थात् निर्वार्ण का अंग प्रत्यंग बन जाता है । अपने हृदय को खोलिए क्योंकि इसकी शुरुआत मस्तिष्क से नहीं होती । लहरियों के माध्यम से लोगों को जांचने के स्थान पर हर समय स्वयं को जाँचें । महा माया हों या कुछ और-माँ का वर्णन शब्दों से परे है । परमात्मा सर्व शक्तिमान हैं । उस प्रेम के सागर में जब - जब आप स्वयं को पूर्णतया सुरक्षित महसूस करते हैं - यही सुन्दर समर्पण होता है । आप सब इस अवस्था को प्राप्त हों, यही मेरी कामना है ।

MARATHI TRANSLATION

(English Talk)

Scanned from Marathi Chaitanya Lahari



शिव पूजा

इटली दिनांक १७ फेब्रुवारी
१९९१ प. पू. श्रीमाताजी
निर्मलादेवीचे भाषण (सारांश)

हृदय पूर्णपणे
उघडल्यावरच तुम्ही
प्रेम, सत्य व ज्ञानाच्या
सागरांत उतरून
श्रीशिवांना समजू शकता.

श्री शिव अर्थात आत्मा स्वरूपात आपल्या अंतरातील श्री सदाशिवांची पूजा करण्यासाठी आपण जमलो आहोत. आत्मतत्त्वाला प्राप्त होणे हेच आपल्या जीवनाचे ध्येय आहे. प्राचीन कालात आत्मज्ञान प्राप्त करण्यासाठी शरीराला कष्ट व यातना घेण्यास सांगितले जाई. निर्वाण प्राप्तिशिवायच शरीराच्या दुर्बल व विकलांग अवस्थेतच त्यांच्या जीवनाचा शेवट होई.

निर्वाण प्राप्तीचा एक भाग म्हणून इंद्रियसुखाच्या अधीन झालेल्या मनाचा विचार करणे हा एक प्रकार असे. मनाच्या कुठल्याही गोष्टीला पुरावा देणे 'नेति' म्हणत. परंतु सहजयोग याच्या उलट आहे, जसे प्रथम कळस चढवायचा मग पाया रचायचा. सर्वप्रथम सहसार उघडायचे व त्या प्रकाशात स्वतःला पहायचे. हळू हळू चैतन्यलहरींची जाणीव वाढते व मग समजू लागते की मला याची आवश्यकता का? आपले मन सुख चैन, खाणे पिणे आणि मोठ्या आकांक्षा यातच का अडकते? तेव्हा आपण इतरांचे दोष न बघता आपल्या आत डोक्यावे कारण आपल्याला आपले उत्थान घडवायचे आहे.

हृदय हे आत्म्याचे मंदीर आहे, तेच शिवाचे स्थान आहे. इडा, पिंगला आणि सुषुम्ना या तीन नाड्यांविषयी तुम्ही सर्व

जाणता. पण हृदयाच्या चार नाड्या आहेत. एक नाडी मूलाधारकडे जाते. मूलाधाराच्या सीमा तुम्ही सोडल्या तर ती नरकाकडे जाते. या कारणे शिवांना 'ध्वंसक' (महाकाल) संबोधतात. आपणच आपल्या विनाशाला आमंत्रित करतो. फळ धरल्यावर फुलांच्या पाकळ्या आपोआप विखुरतात. मी अशा 'मीपणा व भ्रांती' व अनेक बंधनांना दूर करते. सौंदर्याच्या उदयासाठी यांचा नाश आवश्यक आहे. एक सीमा ओलांडून मर्यादांचे उल्लंघन करून आपणच आपला विनाश ओढून घेतो. या चार नाड्यांच्या चार दिशांना विनाश उभा आहे. नरकाकडे जाणाऱ्या या पहिल्या नाडीपासून आपला विनाश कसा थांबवता येईल हे बघू.

निष्कपटता हा एक शिवांचा गुण आहे. एखाद्या बालकासारखे ते अबोध आहेत. त्यांच्यात अबोधिता साकारलेली आहे. वैयक्तिक गोष्टींना आपण अबोधिततेच्या सागरात बुडविल्या पाहिजेत. अबोधितेला समजून महत्त्व जाणून त्याचा आनंद घेतला पाहिजे. पशु आणि मुले अबोध असतात. या सर्व गोष्टींवर आपले लक्ष हवे. रस्त्याने जाताना आपली दृष्टि कोठे असावी? जमिनीपासून तीन फूटांच्यावर आपली दृष्टि नसावी. यामुळे फुले, हिरवे गवत व मुलेच दिसतील. तीन फुटांच्या पेक्षा

वर इतर लोकांकडे बघण्याची जरूरी नाही. जी व्यक्ती अबोध नाही त्यांच्या डोळ्यात पाहू नये, पायापर्यंत पाहू शकता. अशी इच्छा तुमच्या अबोधितेत लीन व्हावी. मूलाधार हे अबोधिता आहे. पवित्र व धर्मपरायणता आहे. हा श्रीगणेशांचा गुण आहे. अशा स्थितीला तुम्ही बालक जरी नसला तरी तुम्ही अबोध असता. एकदा श्रीकृष्णांच्या सोळा हजार व पाच पत्नींनी एका प्रसिद्ध महात्म्याला भेटायचे ठरवले. नदी पार करून जाणे आवश्यक होते पण नदीला पूर आला होता. म्हणून ते कृष्णाकडे आले व नदी कशी पार करावयाची याबद्दल विचारले. त्यांनी सांगितले की नदीला सांगा श्रीकृष्ण योगेश्वर आहे व ब्रह्मचारीही आहे. मग पाणी ओसरले. त्यांनी तसे केल्यावर पाणी ओसरले व त्या नदी पार करून त्या महात्म्याकडे गेल्या व त्यांची पूजा वगैरे केली. परत फिरल्या तर नदी ओसंडून वाहत होती. म्हणून परत त्या सर्व महात्म्याकडे गेल्या. त्यांनी त्यांना श्रीकृष्णा विषयी सांगितले. त्या कथा आत्मा? मग त्यांनी सांगितले की नदीला सांगा की मी काहीच खाल्ले नाही ते ऐकून, त्यांना अचंबा वाटला. की यांना तर आपण भरपूर खायाला घातले, तरी जाऊन त्यांनी नदीला तसे सांगितले व तिने त्यांना वाट करून दिली. म्हणून संसारात पति-पत्नी संबंध असूनही तुम्ही अबोध असू शकता, हीच पवित्रता होय.

दुसरा (नाडी मार्ग) इच्छेचा, जो त्या व्यक्तीला विनाशाकडे नेऊ शकतो. यासाठी गौतम बुद्धांनी सांगितले होते की इच्छा - विहीनतेने माणूस महातारपण चिंता व रोग यापासून तो लांब राहतो. इच्छा ही कुठल्याही प्रकारची असू शकते. केवळ भौतिक नाही तर मानसिक (या स्त्रीला मी मिळवणारच इ.) हे मोह वाढवणारे आहेच पण ईर्ष्यापण कारणीभूत असते. आकांक्षा वाढतच जातात. पण मनुष्य कधीच संतुष्ट व समाधानी असू शकत नाही. याचे कारण काय तर या तुमच्या इच्छा शुद्ध नाहीत. या अशाच वाढत गेल्या तर तुम्ही स्वतः हिटलर किंवा सद्दाम हुसेन सारखे

व्हाल. दुसऱ्यावर प्रभुत्व गाजवणे हाही त्या इच्छेचा भाग आहे. अशा या समाधान न देण्याऱ्या आनंदहीन असणाऱ्या ईर्ष्या तुम्हाला विनाशाकडे ओढतात. उदा. मला एक साडी घ्यावयाची आहे. अशा क्षुद्र गोष्टीमुळेही आपले मन कुलक्षित विचलीत होऊ शकते. तो मी कशी मिळविणार ? सर्व चित्त तेथेच. आत्मशक्ती वाढवायची असेल तर आत्म्याचा आनंद घेता आला पाहिजे.

चित्ताची अबोधिता गमावली तर तुम्ही अशांत होता. इच्छेबरोबर तुमची सौंदर्यदृष्टी वाढली पाहिजे. समजा एखादी वस्तु ही साधारण, साधी व मशीनने बनविलेली आहे पण ती शिवजीकडे असती तर ती त्यांनी अधिक सुंदर बनविली असती. श्री ब्रम्हदेवद्वारा निर्मित आणि विष्णूनी विकास केलेल्या प्रत्येक वस्तुला सौंदर्य प्रदान करणे हा शिवांचा गुण होय. सौंदर्य संवेदनच्या निर्मितेचे हे सूक्ष्म कार्य श्री शिवाचेच आहे. माझ्या फोटोत प्रकाश इ. जे दिसते ते शिवांचेच कार्य आहे. त्यामुळे ते तुम्हाला विश्वास देतात. हाताने बनविलेल्या वा इतर सुंदर वस्तूंकडे तुमची इच्छा गेली की त्यातील चैतन्य लहरी हळू हळू तुम्ही जाणू शकता. अशा वस्तूतून नेहमीच चैतन्य प्रवाह वाहत असते.

चैतन्यलहरींचा आनंद घेण्यासाठी शुद्ध इच्छा असणे आवश्यक आहे. चैतन्य लहरींशी लीन होता होता तुमच्या नीरस इच्छाही शुद्ध होतात. त्यानंतर तुम्ही केवळ चैतन्याचीच इच्छा धरता. चैतन्य लहरी नसलेल्या वस्तु तुम्ही खरेदी करणारच नाही. सर्व इच्छांचा शेवट चैतन्यामध्ये होतो. भक्तीचा आनंद ही शुद्धा शिवांचीच देणगी आहे. चैतन्याचा अर्थ आहे भक्तीरस. त्यात नीरसतेला जागा नाही. परमात्मा- स्वरुपातला प्रेमाचा सागर म्हणजेच भक्ती होय. त्यात तुम्ही अगदी डुंबून जाता. हा आनंद शब्दातून कधीच व्यक्त करता येत नाही. आपल्या आत्म्याशी संबंध हा जणू आपल्या मातापित्यासारखाच, ज्यात काही अंतर नसते. त्या सागरात तुम्ही पूर्ण बुडून जाता. तुम्हीच थेंब असता

आणि सागरही बनता. ही तुमचीच भक्ती आहे. ती भक्ती खोटी नसते. मी मानवनिर्मित नाही. श्रीशिव आपले जीवन भक्तीने भरून टाकतात. हाच सहजयोगातील आनंद आहे. आमची प्रत्येक कृति आनंदाने भरून टाकली जाते, त्यातून परमात्म्याचे आमच्यावर किती प्रेम आहे, हे त्या आनंदातून प्रतीत होते. मीपणा व इतर बंधने आपोआप दूर होतात.

तिसरी नाडी तुमच्यात मोहाचा (ममत्व) अनुभव देते. सगळे काही माझे, माझा मुलगा, माझे पति, परिवार, पत्नि माता पिता इ. काहीना मुलाविषयी एवढे प्रेम की त्याला अगदी लाडावून ठेवतात आणि एक दिवशी अचानक जाणवते की तो अगदी वाह्यात बनला आहे. तो आपल्या मातापित्यांना उलटे बोलतो, अनादर करतो. कधी कधी हातही उगारतो. आपण स्वतःलाच प्रश्न विचारला पाहिजे 'या मुलाची मी खरोखर प्रेमपूर्वक काळजी घेतो ? मी माझ्या पत्नीकरिता काय काय केले पण तीसुद्धा माझ्याशी तशीच वागते? हे सगळे का करायचे? याची आवश्यकता नाही. आणि जरी केले तरी ते विसरून जा. काही सहजयोग्यासाठी मीही बरेच काही केले पण तरी त्यांचे पतन झाले. अशांचा 'केवळ ईश्वरच जाणे त्यांचा कसा अंत होणार ?' असे मला वाटू लागते. ते नकारित जाणार ? काय होणार त्यांचे! याचीच मला काळजी वाटू लागते. ते जर वाईट मार्गाला लागले तर त्यांच्या हृदयातून ती पुन्हा आझामार्गातून वर जाते. तिच्या चार पाकळ्या आहेत. त्याच तुम्हाला 'तुरिया' अवस्था देतात. स्थिती तीन आहेत निद्रावस्थेत - काही सुंदर सूचना मिळतात. जेव्हा मी इटलीत जाते तेव्हा सुषुप्त अवस्थेत तेथील लोकांना मी आल्याचे समजते. 'तुरिया' ही चवथी निर्विचार समाधीची अवस्था होय. निर्विचारतेत आपण अबोध असता. या अवस्थेतच तुमच्या लहरी वाहतात. निर्विचारतेत तुम्ही कुठल्या एका व्यक्तीची लिस असू शकत नाही. अशा निर्विचार 'तुरिया' स्थितीत तुम्ही आलेले अस्ता. अशा अवस्थेत तुम्ही राहिला तर या चार पाकळ्या तुमच्या मस्तकात

उघडतात. त्या तुमच्या हृदयातून मस्तकात येतात तेव्हा ईश्वराविषयीचे तुम्हाला ज्ञान होते. परमात्म्याची पूर्ण ओळख होते. ती खरी वेळ ज्यावेळी तुम्हांला शुद्ध ज्ञान प्राप्त होते. या चार पाकळ्या उघडल्या नाही तर तुम्ही अज्ञानातच असता. समजले पाहिजे की या आपल्या हृदयातून मस्तकात येतात. सौंदर्यलहरी मध्ये शंकराचार्यांनी आपल्या पुस्तकात परमात्म्याला चेतन किंवा चेतनामय म्हटले. एका दुष्ट माणसाने त्यांच्याशी व्यर्थ वाद घातला. अशा वादविवादांला व्यर्थ समजून त्यांनी आपल्या सौंदर्यलहरीमध्ये आईच्या प्रशंसाचीच रचना केली. ईश्वरी साक्षात्कारानंतर कुठल्याही गोष्टीबद्दलचे विश्लेषण किंवा त्याविषयी शंका तुम्ही घेऊ शकत नाही. सर्व शक्तिमान परमात्मा सर्व जाणतो. सर्व काही करतो व सर्व गोष्टींचा आनंद घेतो, हेच वास्तव व सत्य ज्ञान आहे.

चक्र, कुंडलिनी आणि चैतन्यलहरींचे ज्ञान म्हणजेच शुद्ध विद्या नाही. सर्व शक्तीमान परमात्म्याचे ज्ञान हीच शुद्ध विद्या आहे. ते बौद्धिक ज्ञान नाही. हृदयातून ते मस्तकाकडे जाते. असे ज्ञान जे आनंदाची अनुभूती दिल्यावर तुमच्या मस्तकाला व्यापून टाकते. मग तुमचे डोके त्याला नाकारू शकत नाही. जसे आईला प्राप्त करून तिचे प्रेम तुम्ही जाणता. त्याची तुम्ही व्याख्या करू शकत नाही. त्याचा उदय तुमच्या हृदयात होतो. परमात्म्याचे ज्ञान हेच प्रेम आहे, सत्य आहे, सर्वज्ञ आहे. आपल्या अस्तित्वाची पूर्णता अर्थात जीवनाचा शेवटपर्यंत अंग प्रत्यंग होऊन राहते. म्हणून तुमचे हृदय उघडले पाहिजे. कारण त्याची सुरवात मस्तकातून नसते. चैतन्यलहरीद्वारे दुसऱ्याला न पहाता स्वतःला पहा. महामाया म्हणा किंवा आणखी काही. आईचे वर्णन शब्दांच्या पलिकडे आहे. परमात्मा सर्वशक्तीमान आहे. या प्रेमाच्या सागरात तुम्ही स्वतःला सुरक्षित समजता हेच सुंदर समर्पण आहे. अशा अवस्थेला प्राप्त व्हा हीच माझी इच्छा आहे

