

Shri Ganesha And Devi Puja

Date : 7th January 1983
Place : Rahuri
Type : Puja
Speech : English & Marathi
Language

CONTENTS

I Transcript

English	02 - 06
Marathi	10 - 13
Hindi	-

II Translation

English	07 - 09
Hindi	-
Marathi	-

ORIGINAL TRANSCRIPT

ENGLISH TALK

You have come here to learn something, to go deep into your experiences of the knowledge of your roots. Shri Krishna has said that this is a tree which is upside down, the roots are upwards and the leaves are outwards. In the same way, you know that Kundalini really, when it rises in the Sahasrara or above Sahasrara, then you start getting the feeling of Kundalini. So, one has to understand that when we are now getting subtler and subtler and trying to feel the Kundalini, we should try to get out of materialistic attitude and materialistic viewpoint and materialistic sticking point. I had met one guru before, because you know I went to all of them. And I asked one of them, I said, "Why do you take money, so much money from these people who are western people? So much, why do you take and just they become beggars, absolutely, like beggars they become because you charge them so much and so heavily?" And he told me that unless and until you make them beggars they will never take to God. They are too rich to be near God.

I mean, this explanation I just could not understand, it was absurd, I could not understand how can this explanation have any proper meaning that you should make people beggars and then they be nearer to God. I said, "In India we have many beggars, do you think those beggars are nearer to God?"

So he said, "No, otherwise, you see, they get stuck up with their money and you must just make them absolutely without any money, moneyless."

So, I mean, of course to such a stupid person what can you talk? What can you convince? I couldn't say to him, "Then why are you taking the money? Then he would have said, "Because I'm detached." You see, anything one can say like that if you start like that you cannot just stop it.

But one has to understand that materialism has gone into our roots and if we have to clear out our roots we must get out of materialism. That's important, but that does not in any way mean that you torture your body or anything, I don't mean that. But what I'm saying, your attention. [Shri Mataji addresses some children] So now, when we are dealing with our roots we have to be in the center, in the core. In the core mean we are taking in, sucking in the feeling or you can say the... Feeling and awareness put together, what do you say to that in English, is there any word? Is there any word which makes awareness and feeling put together? Is there Gavin? [answer: Experience] Oh, yeah, experience, you can say the experience into your awareness and feeling. You have to get the experience into your awareness and feeling. In Marathi it's a very simple word Zaaniiv comes from the word ja. Ja comes the word spontaneous. Also ja has two meaning. Ja means also dnyana, awareness, and also it means spontaneous zaaniiv. So you start sucking that within yourself, when you are not entangled into other things. If your attention is entangled outside, you cannot enjoy. So, to be lost into which is samaadhi you see, is the one where your attention is completely drowned into the experience.

That is what we have to achieve. So it's not only materialism, also emotionalism, all kinds of "isms." We are attacked by all kind of "isms" since the history of [word?] started in this world I think and now the unholy thing that the "ism" latest is, could be "Sahaja Yoga-ism" also could be the greatest word because now there has to be attack on Sahaja Yoga also. In this one is that as I told you, I didn't explain it properly or you didn't hear Me properly that day, that Sahaja Yoga does not mean lethargy or slowness, not at all, but is a quick and a fast stepping in into the dissolution. Very quick! And once you very quickly dissolve into it, the whole movement of your body is quick but not jerky, is smooth and quick, rhythmic, is musical, neither is awkward nor lethargic, but is musical, is as a rhythm about it, is very gracious. The whole movement of dissolution can happen to you very easily if you don't allow your attention to be attacked by all these "isms." There's no end to it, I mean, if I have

to write all of them I think we'll have to need at least one book to write all the "isms" of the world, there's no end to it, which we have created. Then the worst of all is now I think Sahaja Yoga-ism in which first of all is the feeling of lethargy: "It will happen Sahaja, sit down. Mother will do everything for you." The another is Sahaja Yoga-egoism" in which we haven't got one fellow [lying?] there, in which people get into tantrums, try to show off that they are great Sahaja yogis, they have reached the third stage or the seventh stage or whatever they may. Now it's good this example is a very good example, I wish you had taken up.

But see the expression of the Indian, the enamored expression, see, it's so genuine, they can't control the singing. Now, see, it's like a ... I just don't know, but people think it's a package deal sort of a thing. It's so nonsensical I tell you, that either they could be taken out all their money or if they are to be told now for Puja, all of them are paying twenty-one because they have to do this or this extra work, so they are charging twenty-one and if you tell them for Puja they'll even give them fifty-one. But I'm told some of you have even refused that I mean it's so shameful I tell you! It's absolutely shameful! Can you imagine? What is twenty-one rupees to you? To them it's quite a lot, because it's some sort of part of you you are giving which is so nonsensical, is a [...], is a sign of complete negativity. Left Nabhi. It's a problem.

Materialism it's complete materialism. Those who have been, say, doing vegetarianism are materialists in India, we have seen the cases like you see the Jains and the Marvari and the Gujaratis. They're all vegetarians, supposed to be compassionate people, they build some temples also and sometimes they give to poor people also and sometimes to people like Hare-Rama-Hare-Krishna who are begging in India. They give money to them. Supposed to be very compassionate... They're more compassionate to chickens than to human beings. We have that kind. At the same time I've seen in the West also such materialistic people, I mean, they have no shame. So when you just turn and see that, should abhor that, abhor, it's shameful! How could you be like that even in Sahaja Yoga? So as I have told you, there's some people who are materialistic, some people who are emotionalistic and some people who are egoistic. Now leave all these things on the sides, then you come in the center. Now you are in the center. In the center, people enjoy just the love of their Mother, like Shri Ganesha does. Just think how your Mother loves you, finished! Can you? This very sweet feeling?... And who is your Mother if you really believe in Her, in Sahaja Yoga, these two things should solve the problem. No more thinking. Just think how much your Mother [...] that means you are jumping onto My Kundalini and when you jump onto My Kundalini, then there is no thought, you cannot think. When you think that how much your Mother loves you, you are jumping onto My Kundalini and that time there's no thought. It's very simple to meditate in Sahaja Yoga because you have somebody in person. They never had somebody in person. So I can understand their problems, there was nobody in person; they had to do it in the air. But here a sure shot thing: you can feel your vibrations you can feel My love and you can feel your own quality. It's very simple. But it's not the love that is selfish, it's not the love where you say, "Oh Mother loves me so She'll look after me, She'll do everything for me, She's going to do everything." It's the love that "Mother loves me so much, what can I do for Her? Which is the best flower I can give to my Mother? What does She need? She needs nothing. She doesn't need money, She doesn't need anything. What can I give Her? Which is the best flower?"

Like Shri Hanuman was given a gold necklace by Shri Sitaji and He saw that, and He was sitting on a tree and He was breaking one by one all of those big-big gold balls of His necklace. So Sitaji said, "What are you doing?"

He said, "I'm trying to see in these balls where is Ram." He said, "None of them has, so I'm just breaking them to find out, otherwise why should I wear it?"

And then She said, "Really? Where is Ram?" He opened His chest. He said, "See in My chest. He exists there."

So it is never one sided sort of a thing, it's a thing that exists within you and you feel that and then

has to be reciprocal. In the water, if there is a ripple it goes to the shores and then it returns back. So with this force only, I tell you, you can conquer your ego and super ego. There's no way out. And for these Indians it's very easy to do because they know their Mother's love. I know there has been an attack on that point and the mothers have been funny there. But doesn't matter, when you see something just put yourself to it. To feel your roots. These are your roots, and then you see the enjoyment. The Mother Earth Herself is sucking you now. She's sucking you down. That is how you meditate now. This is how you have to meditate, and it's such a security giving thing. It will change your expressions, faces, everything. And that enamored expression that you find in these people will be on your face [...] And complete silence will exist once you come on My Kundalini, but not through your mental projections, but through your meditative, spontaneous experience. It's very joy giving. Just feel the joy of that. You're all with Me here and the joy of that feeling will really enlarge your hearts and then, then you can give it to others. You don't have to be crazy about these things but just to feel it within yourself.

All right, now I move on to Indians because they are different style of people.

May God bless you!

(After Marathi talk)

Now, I was telling them, I must translate it to you in English is the most important point I was telling that now you are transformed, now you have become saints, no doubt of it. Now from an egg you have become a bird, but, now what should happen to you? Your Kundalini is still in the sacrum. How it has happened that now you have got all the Ganesha Shakti? I've made you like Ganesha, in the same pattern as I had made Ganesha you are made. Now you have become a Ganesha, and from this Ganesha stage, which you think you are a Ganesha now, if I offer you a throne of Shri Ganesha, if you have to sit on that throne as a king, then what should happen?

Actually, that now your Kundalini should not be anymore in the sacrum bone, but in your stomach, because Ganesha's Kundalini is in the stomach. In the stomach means in the Nabhi Chakra. Means all your seeking has been so far in materialism, has been in other things like in money, or in power or in love or whatever it was. But now your Kundalini itself is in the Nabhi Chakra, means your seeking is nothing but itself has become the Kundalini. Your seeking has become the Kundalini, means that you are the giver, now you are the Guru, you have now become the Guru. When the Kundalini starts from the Nabhi that means now you are the Guru, now you have to give all the blessings, everything, as a Guru does. Now you all have become Gurus. But that's only possible when the Kundalini has risen, has lifted Her abode from the sacrum to the stomach, and this stage, unless and until it has arrived, you are not a confirmed Guru. Once that has happened you become a Guru and then you can really impress people and work it out. It has to be done very fast. It has to work out very fast and for that, first of all, please get rid of your entanglements which are stupid.

If you really believe that you have to progress in your seeking, that you have to have your Kundalini coming up from your Nabhi, then please, please hurry up, please try to work out, otherwise you are very few who have been given also the privilege of doing My Puja, very few. And those who have been given have a chance to develop to that stage, and once you become that, all of you who have achieved that stage can become the Gurus. And for that, you have to have only wisdom. Wisdom, keep to your wisdom, and like Shri Ganesha has His wisdom and in that wisdom He knew one thing: that His Mother was all powerful and that He doesn't have to worship anybody else but His Mother. And He has to have all the powers which are granted by Her. His powers, no one, even Brahma, Vishnu, Mahesha does not have. They cannot reach Ganesha; They cannot reach His stage because They are one-sided but Shri Ganesha has all the powers, all the Chaitanya powers He has. So to become like that, to be like that, He should be your ideal: how He behaved and how He would sacrifice anything for the sake of Mother.

Here there are people who don't even want to pay for something like a puja [...] stuff which you

may just spend away somewhere in nonsensical things, because your attention has to be brought round completely. It has to be completely severed from all these nonsensical entanglements and there should be less talking and more experiencing. Then only it's going to work out. It's a good pleasure and a great thing to be here in this holy land, it's a very holy place you can see it, so peaceful. Try to feel the peace within yourself that is within every human being and after that you have to know that this peace that you are achieving has to be given to others. In Sahaja Yoga, perhaps you have realized, whatever you have got from the nature, you can release it back. For example if you give vibrations to a plant you can make it grow. If you give vibrations to a flower you can make it sustain its life. For the first time you are giving something to the nature, but as soon as you grow up to that state of a Guru then you can give the peace that is in the nature, you can give the feeling of bliss that is in the nature.

But first achieve it within yourself. Make this go inside you and see that bliss settle down within you. You don't see other nonsensical things which are very disturbing sometimes to your western mind. For example if a telephone is not working or the road is not all right, if the bathroom is not... These nonsensical things have no meaning, but feel the peace outside, try to establish that peace within because this peace you have to give to others. The whole development plan that I have is very fast and I'm sure you'll keep pace with it. So may God bless you! When you sit down just feel the peace and try to achieve that peace within yourself. Don't pay attention to nonsensical things and this with this your little brain trying to criticize, but try to achieve the peace within yourself so that you can give peace to others. It's not proper that some of you are looking after the negative people all the time, it's not proper. You don't have to look after the negative people. Just leave them alone. Keep out of that because negative people can always bring you down. Don't try to improve the conditions of the negative, leave them behind. You go fast. Once you have achieved that state then we can arrange for them to come. For example, if My car has failed, all right, I got into another car, which was all right because I have to come to the program. Then I can send the tempo from here to get that another car where there were some people who were not supposed to be at the program. That's how you have to be quick and not bother your heads too much about the negative people who are sick people, trying to be compassionate. There's no need. Tell them, "Tell Mother. Let you talk to Mother." Look after yourselves and don't be bothered about them. This is another nonsensical idea of compassion.

Compassion is not mental projection I told you: the compassion that works, that flows. It's all mental you see for us compassion is mental, every idea, peace is mental, bliss is mental, God is mental, everything is mental for us. He's not. He's the one that resides in the heart as Spirit. He's the one who works through the compassion. And now you know My compassion is that it flows, it works, it acts. It's not mental. So don't try to be mentally concerned with people and try to be compassionate. All right? I hope you understand that the compassion is not a mental idea that "We are compassionate, we are working for the unity of the world." And all that.

Even unity and all those ideas, even the idea of collective understanding is in the heart, it should work. In Sanskrit it is Kaaryanvit. In English there's no word. Kaaryanvit is embodied with the working capacity, embodied with the working out capacity actually "Working out capacity" you can translate like that. It should work. If it does not work out then what's the use of looking after somebody who is sick? "All right, come along..." This is nonsense, this is very mental. Just don't waste your energy; you have not come here to look after the sick.

I hope you understand this idea of looking after the sick and being very... is all ego-oriented, see "We are trying to help the sick, we are trying to help this, that," all ego-oriented. Another superego-oriented that we are sacrificing this and that and we are becoming beggars in India like the Hare-Rama-Hare-Krishna. Beggars, parasites. Both are just the same, now please don't do all these things and try to keep yourself glued to one ideal: that you have to ascend faster. You have to individually ascend faster and collectively pull out everyone but not those who are heavily laden with problems and who are creating problems and objecting your progress. That doesn't mean that you are not compassionate. You know how much compassion that I have but My compassion doesn't make

stories, "I'm so compassionate and this and that." Up to a point is all right but don't so too much bother about people who are dragging you behind. You have come here for a training, a training into the understanding of awareness which is compassion. You all have to, even, even you go to the school, you're not bothered about a person who's lacking in the class, do you? You want to study fast so that you come up. In the same way, I would request you not to bother your heads too much about people who are trying to pull you down because I don't want you to be pulled down. That's My compassion for them and for you. Let Me look after them and you just don't worry your heads about them. It'll be all right. See,

May God bless you!

Let's have a puja today, and this puja will be simple today. I think we'll have Ganesha's Puja and then we'll have Devi's Puja today, and then we'll have a good havan. That is a good place for havan.

ENGLISH TRANSLATION

(Marathi Talk)

I am overjoyed to see you all. I was quite eager to visit Rahuri and now I have reached. Goddess has undertaken a number of missions on the holy land of Rahuri, in the past, but Her present mission is most auspicious and joyful. The killing of demons was not very pleasing. Instead of fighting with such dirty people it is joyous to transform the people who are waiting somewhere like beautiful lotus buds to bloom into flowers. If somewhere I had desired to enjoy the joy of transforming such buds into flowers and flowers into fruits, that desire is being fulfilled in this life. I am pleased to see you enjoying.

I have told you a number of times that in the land of Maharashtra which is situated on the land of India, resides the Kundalini of universe. This has a support in the scriptures. It is written in the scriptures that the three and a half Peethas of Goddess exist in Maharashtra. Only the Kundalini has three and a half Peethas. Also there are Ashta Vinayakas that are Shri Ganesha's Swayambhoo idols (come out of mother earth), at eight places in Maharashtra. Its veracity cannot be ascertained without realization since only after the realization will you know what they are emitting. However at, Musalwadi it is actually the Sahasrara. From this you will know how great is this land and miracles that are going to take place here cannot happen anywhere else. Perhaps you do not know, on this land Shri Macchhindranath a great incarnation of Shri Dattatraya has worked very hard. Before that, sages like Shandilya made this land holy.

So this land is extremely holy, so much holy that Shri Ram and Shri Sita had to take off their foot ware and come here barefoot. That you are seated on this holy land means you are extremely fortunate and that fortune is now getting specially bright these days. In a way a little prosperity has come to you that has allayed your worries of fending for self and families. Hence the people are now thinking about of God. This is also owing to good fortune, since with little prosperity the people get only dirty ideas and it is difficult for the people to get good ideas. It shows that, God-loving people live on this land today. This is the reason why so many Sahaja Yogis are seen doing so much great work.

Regarding the Pujas I want to tell you that, as you know, in England and other countries we allow very few people at the Pujas. Today the people from 12 countries are here, 5-6 from each country. In some countries only 10-15 persons practice Sahaja Yoga but even from them we allow very few at the Puja. The reason for this is in foreign countries no sense as to what is Dharma is left. They have had a number of attacks. Some of them were so dirty that because of them the people have lost the idea as to what is Dharma, what is virtuousness and what is sanctity. Now an Indian, howsoever may he be on a wrong path, he remembers that this conduct is good and that conduct is bad. This is not so with those people. They may be way ward to any extent, yet they ask, "What's wrong? What is our mistake in it?" That is to say, Dharma has a standard or what we call an anchor. Those anchors are broken, in that they behave as they like, unrestrained. Then they fall in the hell- what they have created there is virtually hell. Then they come to Sahaja Yoga and purify themselves. The way they have come out of that fire, pure and clean, is a stupendous achievement, probably because they are great saints and sages. Otherwise one who lives in such terrible hell cannot escape being singed. But they have risen above it. It is not so with you.

Having grown up in pure environments of innocent families, you are respectable people. So, you are not affected. A little distraction here and there is not difficult for Sahaja Yoga to put right and on the whole we lead satisfactory lives. And your innate innocence shall prove to be beneficial. However their tenacity and hard work and energy with which they dedicate to Sahaja Yoga are not seen here. Since we get it easily we do not value it. Here, you will see, in villages 5 to 7000 people do not take

time to get their realization. As against this over there, I have to break my hands working for 4 to 5 months on one man. So, the people here do not know what they have got in Sahaja Yoga.

Once, many Sahaja Yogis met Gagan Gadh Maharaj. He told them, “It took twenty one thousand years for me to get the vibrations. First I was frog- I remember since that time- and slowly became a human being from the frog. Since then I have been praying to God to somehow give me the Chaitanya (the vibrations). Even after becoming a human being I put in hard penance (Tapasya) for thousands of years. Just see how much time twenty one thousand years! And he said, “Even after becoming a human being I performed the Tapasya for twelve thousand years and after twelve thousand years I felt the vibrations on my hands just two lives back. So, this being my third life with the vibrations, I realize the importance and greatness of the vibrations. And Shri Mataji has given these to you for free! So on many occasions I ask Her,” Why are you freely distributing them? Do these people have any sense? What do they know? On that She smiles and says, “Take it as my will” then She again smiles and says, “That is not the thing. It's time, the time has come to give. Since the time has come to give, it has to be given to all. Also God is worried that if these people are not given realization, then it will be destruction all around. The entire creation is based on the human being and if the human being is destroyed then entire creation of God will be destroyed and go waste. Hence this time has come. And at this blossom time you people get en mass self realization.” Yet it is extremely important for you to understand that since we have received this special gift, it has to be put to special use and we should also become special. Otherwise such great thing gifted to us will go waste for want of its use.

Supposing a beggar is placed on a king's throne and if he keeps begging as before then what is the use of being in the throne? The beggar should realize that although he was a beggar in the past, now he is king and with the installation as the king he should sit on the throne with king's majesty, and glory. Otherwise how will he rule? Our present rulers (in the year 1983) are in such state, “First he was a beggar, then he was made a king, but he could not overcome his roaming for alms”. You should not be like them since your original state does not last in Sahaja Yoga. You are transformed from your very roots. You become altogether different persons.

I have already told you that the human being lives like egg. Hence he is known as “Manav”, i.e. he is better than an animal. Animal lives in the Pasha i.e. rein. It is reined in by God and moves within that rein and cannot come out. Hence it is known as Pashu (the one that is in the leash). The human being is released from that leash and is like egg. He has full freedom to achieve own progress as he likes. With that freedom, how he behaves, where he goes, how he spoils himself and what condition he brings himself into, depends on his intelligence and wisdom. Finally on going to extremes he gets wisdom and good intelligence (Subuddhi), with which he takes to that path which leads to God. A number of people have not taken to that path but have joined Sahaja Yoga and got their realization. It means they are reborn like birds. Now, outwardly there seems to be no correlation between the egg and the bird. But they have come out of the egg as birds i.e. they have taken another form. Since you have come in another form what is wrong in placing you in king's throne. I told this to Gagangarh Maharaj and further asked, “Why are you feeling so bad about the people?” Then he asked, “How many of them are ready to die for you?” I answered, “I don't want anybody to die for me. Why should anyone die?” But the form in which I have brought you is that of saints, you have become big saints. You can raise the Kundalinis with your hands, with your fingers, which in the past only Shri Ganesha could do. Only Shri Ganesha could do that.

In the past, a seeker used to raise his Kundalini to a Chakra and stop there itself. Now by moving your hands, your fingers, you can raise the Kundalini, not just of one person but of many. Thus I have put you in Shri Ganesha's place. So, now you have to be in Shri Ganesha's form. And Shri Ganesha's uniqueness is his intense and unending love and devotion to his Mother. So, the Mother has given him all the powers, all the powers. His Mother is “Sarva Shakti samanvite, the one who holds all the powers within Her”. Shri Ganesha's Shakti holds all the powers. If you recite Shri Ganesh Atharva Sheersha, it has all the powers. Shri Brahmadeva has some powers, Shri Vishnu has some and Shri

Mahesha (Shri Shiva) has some. But the essence, the principle of all these powers rest within Shri Ganesha. Its reason is; Mother is the power of God Almighty and She has bestowed the essence of that power on Her children. All those powers are in Shri Ganesha.

So Mother has made us in the form of Shri Ganesha. She has given us our rebirth as She gave birth to Shri Ganesha. Hence our Kundalini that was rising from the triangular bone should now rise from the stomach. Only then shall we be real saints. What do the words, "Should rise from the stomach" mean? When the Kundalini rises from the stomach, seeking which is a function of the Nabhi Chakra - so far we were seeking God in money or in food and then in money-there is no more seeking now that actually the Kundalini herself is seated there. Meaning, we are seated on the Kundalini. When this is our state we should know that we have passed the test, truly we have become saints and there is no need for us to go anywhere.

ORIGINAL TRANSCRIPT

MARATHI TALK

तुम्हा सगळ्यांना पाहून इतका आनंद झाला मला आणि कधी राहुरीला जाते असं झालं होतं. एकदाचे आम्ही पोहोचलो आणि ह्या राहुरीच्या ह्या पवित्र परिसरात पूर्वी अनेक कार्ये देवीने केलेली आहेत. पण आताचे जे कार्य आहे ते सगळ्यात मंगलमय आणि सुखदायी आहे. राक्षसांना मारायचं म्हणजे हे काही विशेष सुखदायी वगैरे कार्य नव्हतं आणि अशा घाणेरड्या लोकांशी झुंजत राहण्यापेक्षा कधीतरी असे लोक जे कमळाच्या सुंदर कळ्यांप्रमाणे कुठेतरी वाट बघत बसले आहेत, त्यांची फुलं करण्यात जी मजा येणार आहे किंवा त्यांची फळ करण्यात जी मजा येणार आहे, ती कधीतरी लुटावी असं फार वाटत असेल ते मात्र या जन्मात पूर्ण झालेलं आहे. आणि तुम्हा लोकांचे आनंद बघून फार आनंद वाटला.

कितीही म्हटलं तरी ह्या भारतभूमीच्या पाठीवर ही जी महाराष्ट्राची भूमी आहे, ह्याच्यामध्ये पूर्ण विश्वाची कुंडलिनी आहे हे मी आपल्याला अनेकदा सांगितलेले आहे. बरं त्याच्यात शास्त्रात आधार असा की ह्याच्यात साडेतीन पीठ आहे असं सांगितलेले आहे. साडेतीन पीठ फक्त कुंडलिनीला असतात. तसेच अष्टविनायक आहेत. हे सुद्धा सर्व महाराष्ट्रात आहेत. ते खरे की खोटे हे तुम्ही पार झाल्याशिवाय जाणू शकत नाहीत. कारण पार झाल्यावरच तुम्हाला कळेल त्याच्यातून येतय ते. पण मुसळवाडीला तर साक्षात् सहस्रारच मुळी आहे. तेव्हा ही किती महान भूमी आहे हे तुमच्या लक्षात येईल आणि इथे जे चमत्कार घडणार आहेत ते कुठेही अशाप्रकारचे घडू शकत नाहीत. म्हणजे ह्या परिसरात. कारण ही गोष्ट तुम्हाला माहीत नसेल, ही फार चमत्कारपूर्ण जागा आहे. मच्छिंद्रनाथांसारख्या माणसाने, जे फार मोठे दत्तात्रयाचे अवतार होते, त्यांनी पुष्कळ मेहनत केलेली आहे. त्याच्याआधी या भूमीला शांडिल्य वगैरे अशा मुनींनी पावन केलेले आहे.

तेव्हा ही भूमी अत्यंत पवित्र आहे. इतकी पवित्र की रामाला आणि सीतेलासुद्धा पायातल्या वहाणा काढून इथे यावे लागले. तेव्हा अशा या पवित्र भूमीवर तुम्ही बसलेले आहात. म्हणजे अत्यंत भाग्यवान आहात. आणि ते भाग्य विशेषच उजळायला आलंय आज. कारण एक तऱ्हेने थोडीशी सुबत्ता पण आलेली आहे. आणि त्या सुबत्तेमध्ये पोटापाण्याची एवढी विवंचना न राहिल्यामुळे परमेश्वरही लोकांना सुचू लागला आहे. म्हणजे हे सुद्धा नशीबच म्हटलं पाहिजे. कारण सुबत्ता आल्याबरोबर घाणेरड्याच गोष्टी लोकांना सुचतात. चांगल्या गोष्टी सुचणं म्हणजे कठीण काम आहे. म्हणजे अजून तरी देवाला धरून राहिलेले असे बरेच आहेत ह्या भूमीवर आणि म्हणूनच आपल्याला इतके सहजयोगी आजही एवढ्या सुबत्तेत दिसतात आणि ते इतकं मोठं कार्य करीत आहेत.

पूजेच्या बाबतीत सांगायचं म्हणजे असं, की तुम्हाला माहिती आहे, सहजयोगामध्ये आम्ही इंग्लंड वगैरेला फार कमी लोकांना पूजेत येऊ देतो. आता बारा देशांचे लोक इथे आलेले आहेत. प्रत्येक देशातून पाच-सहा लोक फार तर असतील किंवा काही देशांतून १०-१५ असेही लोक आहेत. पण त्याच्यातले फार कमी लोक आम्ही पूजेला येऊ देतो. त्याचं कारण असं आहे, की परदेशात आता धर्म काय आहे? ती भावना राहिलेली नाही.

त्यांच्यावर अनेक हल्ले झालेले आहेत. आणि त्यातले असे घाणेरडे हल्ले झालेले आहेत, की त्या हल्ल्यांमुळे लोकांना धर्म काय किंवा चांगुलपणा काय किंवा पावित्र्य काय याची कल्पनाच राहिलेली नाही. आता हिंदुस्थानी मनुष्य कितीही बिघडला तरी त्यांना हे लक्षात राहतं की हा वाईटपणा आहे, हा चांगुलपणा आहे. पण तसं मात्र ह्या लोकांचं नाही. ते कितीही वाईट मार्गाला गेले तरी म्हणतात, 'त्याच्यात काय चुकलं आमचं? ह्याच्यात काय चुकलं आमचं?' म्हणजे धर्माचे एक प्रमाण आहे किंवा ज्याला आपण म्हणू खुंट आहे, ते खुंटच तुटलेले आहे. त्यात बेफाम, वाट्टेल तसं वागायचं. आणि ते वागल्यानंतर, म्हणजे नरकात पडल्यानंतर, अगदी नरकच उभा केला आहे सगळ्यांनी! त्याच्यातून मग सहजयोगात येणं, मग त्याच्यात पवित्र होणं आणि मग ह्या हवन कुंडातून निघणं म्हणजे फारच कमालीची गोष्ट ह्या लोकांनी केलेली आहे. त्याला कारण म्हणजे हे मोठे संत-साधू असले पाहिजेत. नाहीतर अशा मोठ्या नरकात जो मनुष्य राहिला तो होरपळूनच जाणार. पण त्याच्यातून निघून हे वर आलेले आहेत. पण तुमचं तसं नाही. तुम्ही अजूनसुद्धा पवित्र वातावरणात वाढलेले, बाळबोध घराण्यातले संभावित लोक आहात. त्याच्यामुळे तुमचं काही बिघडलेले नाही. थोडंबहुत इकडेतिकडे काही बिघडलं असेल, तर सहजयोगाला कठीण जात नाही. पण एकंदर आपण सुचारू रूपाने राहतो आणि आपल्यात फार बाळबोधपणा आहे. त्याचा आपल्याला लाभ होईल, पण ह्यांची जी चिकाटी आहे, ह्यांची जी मेहनत आहे आणि ज्या जोमाने हे सहजयोगात लागतात तसं मात्र इकडे दिसत नाही आपल्याला. कारण आपल्याला जे सोप्यात मिळतं त्याची आपल्याला कदर वाटत नाही. इथे म्हणजे पार व्हायला, तुम्हाला ते दिसेलच, की खेडेगावात सहा-सहा, सात-सात हजार माणसं पटापट पार होतात. पण तिथे एका माणसावर मला पाच-पाच महिने लागतात. हात मोडतात माझे. तेव्हा इथल्या लोकांना सहजयोगात काय आम्हाला मिळालं हे समजत नाही.

एकदा गगनगड महाराजांना भेटायला बरेचसे सहजयोगी गेले होते. तर गगनगड महाराजांनी त्यांना सांगितलं की, 'मला एकंदर एकवीस हजार वर्ष लागली व्हायब्रेशन्स यायला. मी पहिल्यांदा बेडूक होतो. तेव्हापासून मला सगळ आठवतय. आणि बेडकापासून हळूहळू मी मानव झालो. तेव्हापासून मी परमेश्वराला म्हणत होतो, की परमेश्वरा, मला कसेतरी करून चैतन्य दे. करता-करता मानव झाल्यावरही मी फार तपश्चर्या केली. अनेक, हजारो वर्ष तपश्चर्या केली.' एकवीस हजार वर्ष तुम्ही बघा, म्हणजे किती असतात ते. आणि मानव बनूनसुद्धा म्हणे, 'मी बारा हजार वर्ष तपश्चर्या केली आणि बारा हजार वर्षांनंतर, आत्ता दोन जन्मापूर्वी मला व्हायब्रेशन्स हाताला लागले. तेव्हा आता तिसरा जन्म माझा व्हायब्रेशन्सचा असल्यामुळे त्याची मला महानता आणि मोठेपणा माहीत आहे आणि तुम्हाला माताजींनी हे असं फुकटात दिलेलं आहे हे सगळं. तेव्हा मी त्यांना पुष्कळदा विचारतो, की तुम्ही सगळ्यांना असे फुकटात कशाला वाटत चालले? त्यांना काही अक्कल तरी आहे का? त्यांना काय माहिती? तर माताजी म्हणतात, की आमची मर्जी असं समजा तुम्ही. त्या आपलं हसून असं सांगतात.' पण तशी गोष्ट नाही. वेळ आलेली आहे. देण्याची वेळ आलेली आहे. देण्याची वेळ आली म्हणजे सर्वांना द्यावेच लागणार. वेळही आलेली आहे. परत परमेश्वरालाही विवंचनाही पडलेली आहे, की जर आता ह्या लोकांना पार नाही केलं तर मात्र सर्वनाश होणार आहे. संबंध जी काही विश्वातली सृष्टी आहे, ती माणसावर आधारित आहे. जर माणसाचा सर्वनाश झाला, तर परमेश्वराच्या ह्या पूर्ण सृष्टीचा सर्वनाश होऊन व्यर्थ होईल.

म्हणून ही वेळ आलेली आहे. आणि ह्या बहारीच्या वेळेत तुम्ही अनेक लोक पार होता. पण तरीसुद्धा ही फार महत्वाची गोष्ट आहे आणि ती समजून घेतली पाहिजे, की आम्हाला जर ही विशेष देणगी मिळालेली आहे, तर तिचा उपयोगसुद्धा एक विशेषच असायला पाहिजे आणि आम्हीसुद्धा एक विशेष झालं पाहिजे. नाहीतर उगीचच एवढी मोठी गोष्ट आम्हाला देऊनसुद्धा अगदी व्यर्थ आहे.

समजा एखाद्या भिकाऱ्याला आपण जर राज्यपद दिलं आणि तरीसुद्धा तो भिकाऱ्यासारखा भीकच मागत बसला, तर त्या राज्यपदाचा काय उपयोग होणार! म्हणून भिकाऱ्याला असं कळलं पाहिजे, की जरी त्यावेळी भिकारी होतो तरी आता मी राजा आहे आणि राजा होऊनच बसलेलो आहे. आणि माझं राज्यपद मला मिळालेलं आहे तर त्या मान्यतेने, त्या आढ्यतेने आणि त्या गौरवाने त्या माणसाने बसायला पाहिजे. नाहीतर तो राज्य कसं करणार? नाहीतर आपल्याकडचे आजकालचे जे राज्यकर्ते आहेत, त्यांची अशी स्थिती आली की, 'होते आधी भिकारी, राज्यपद आले तिथी, तिथे हिंडणे राहीना.' तशी स्थिती आहे ह्या लोकांची. तेव्हा तसं झालं नाही पाहिजे. कारण सहजयोगात मूळ पद रहात नाही. 'मूळ स्वभाव जाईना' तशी गोष्ट आहे. ह्याच्यात तुमचा मूलाग्र अगदी बदलून जातो. तुम्ही दुसरे होऊन जाता.

आधी सांगितलं होतं मी की, अंडरूपाने मनुष्य रहात असतो. म्हणून त्याला मानव असं म्हणतात. म्हणजे पशूपेक्षा बरा आहे. पशू तर पाशात असतो. त्याला पाश असतो परमेश्वराचा. त्या पाशात तो फिरत असतो. त्या पाशातून निघू शकत नाही म्हणून त्याला पशू असे म्हणतात. तो पाश मात्र सुटलेला असतो. अंडरूपाने असतो. आणि स्वतःची कशी प्रगती करून घ्यायची ह्याची त्याला पूर्ण मुभा असते, पण त्या मुभेनंतर मग तो कसा वागतो? कुठे जातो? कसं आपलं बिघडून घेतो? काय आपली स्थिती करून घेतो, हे मात्र त्याच्या अकलेवर आणि त्याच्या सुजाणतेपणावर अवलंबून असतं. पण शेवटी असं म्हणणं आहे, की अत्यंत हे केल्यानंतर त्याला हळूहळू एकतऱ्हेचं शहाणपण येतं, सुजाणता येते, सुबुद्धी येते. आणि ही सुबुद्धी, व्हिज्डम आल्यावर मात्र तो अशा मार्गाला धरतो, जो परमेश्वराचा आहे. पण पुष्कळ लोक तसेच न धरतानासुद्धा सहजयोगात आले आहेत. तरीसुद्धा ते पार झाले आहेत. म्हणजे त्यांचा पक्षी रूपामध्ये पुनर्जन्म झाला. आता एका अंड्याचा आणि पक्ष्याचा आपापसामध्ये काही संबंध दिसत नाही बाह्यतः. पण तेच आज पक्षी रूपाने बाहेर येऊन दुसरे स्वरूप घेतले आहे. तेव्हा तुम्ही दुसऱ्या स्वरूपात आल्यावर तुम्हाला जर राज्यपद दिलं तर त्याला काय हरकत आहे? असेच मी महाराजांना म्हटलं, तुम्हाला काय एवढं वाईट वाटत आहे लोकांचं? म्हणे, 'तुमच्यासाठी किती लोक जीव द्यायला तयार होतील?' म्हटलं, 'मला कोणाचा जीव घ्यायचा नाही आहे. जीव द्यायला कशाला पाहिजे?' पण तुम्हाला ज्या स्वरूपात आम्ही आणलेले आहे, आता तुम्ही संत झाले, मोठे संत झाले. तुम्ही म्हणजे आता हातावरती, बोटावरती कुंडलिनी उचलता ते फक्त गणेशाला साध्य होतं पूर्वी. ते फक्त गणेशाला साध्य होतं.

पूर्वी एकेका चक्रावरती लोक कुंडलिनी उचलून थांबत असत. आज संबंध हाताने, बोटं अशी नुसती फिरवली म्हणजे एखाद्या काय पण किती लोकांच्या तुम्ही कुंडलिनी उचलू शकता. म्हणजे केवढं मोठं गणेशाचं स्थान तुम्हाला दिलेले आहे! तेव्हा तुम्ही गणेश स्वरूपात आला का? आणि गणेशाचं वैशिष्ट्य फक्त एकच आहे, की नितांत आपल्या आईवरती भक्ती आणि प्रेम आहे आणि म्हणूनच सर्व शक्ती त्याला आईने दिलेली आहे. सर्व

शक्ती. 'सर्व शक्ती समन्विते.' ही गणेश शक्ती जी आहे त्याच्यात सर्व शक्त्या आहेत. जर तुम्ही गणेशाचं अथर्वशीर्ष म्हटलं, तर त्याच्यात सर्व शक्त्या आहेत. ब्रह्मदेवात काही आहेत. विष्णुमध्ये काही आहेत आणि महेशामध्ये काही आहेत, पण ह्या सर्व शक्त्यांच जे काही सार आहे, तत्त्व आहे ते गणेशामध्ये आहे. त्याला कारण असे आहे, की आई ही जर परमेश्वराची सर्व शक्ती असली तर त्या शक्तीचं सर्व सार तिने आपल्या मुलांना दिलेले आहे. त्या सर्व शक्त्या ह्या गणेशामध्ये आहेत. तेव्हा आपल्याला आईने गणेशस्वरूप केलेले आहे. गणेशासारखे जन्माला घातलेले आहे आणि आता आमची कुंडलिनी, जी त्रिकोणाकार अस्थीमधून निघत होती, ती आता पोटातून निघायला पाहिजे. जशी गणेशाची कुंडलिनी त्याच्या पोटात आहे. तशी आता त्या त्रिकोणाकार अस्थितून निघून ती पोटातून निघायला पाहिजे. तेव्हा मात्र खरे आम्ही संत होऊ. पोटातून निघाली पाहिजे, म्हणजे काय? त्याचा अर्थ असा आहे, जेव्हा कुंडलिनी पोटातून निघाली, म्हणजे आपण जे काही आजपर्यंत परमेश्वराला शोधत होतो, आधी आपण ते पैशात शोधत होतो किंवा आपण आधी खाण्या-पिण्यात शोधत होतो, मग पैशात शोधू लागलो. ही जी नाभी चक्राची जेवढी कार्य होती, ती आता म्हणजे साक्षात् कुंडलिनी स्वयं तिथे बसलेली आहे. म्हणजे आपल्याला आणखीन कसलाच शोध नाही, नुसते आपण कुंडलिनीवरच बसलेले आहोत. ही जेव्हा स्थिती होईल तेव्हा आपण मान्य केलं पाहिजे, की आपण खरच परीक्षेला उतरलो, आपण खरच संत झालो तेव्हा ह्याच्यावर आता आपल्याला कुठे जायचे नाही.