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SPEAKING TREE

Raising Kundalini With Sahaj Yog

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THE word 'Yog' is derived from the verb yuj which means to yoke, to join, to connect. The end of life is to yoke oneself to the holy spirit i.e., the Paramchaitanya. Hindu scriptures enlighten us on the various ways or margas of doing so. The union with the holy spirit is possible through Gyan Yog, Karma Yog, Bhakti Marg, Mantra Yog, Raj Yog, Sanyas Marg or Hath Yog.

The rishi-munis have particularly adopted the Gyan Yog which is possible only through Dhyan. For the householder, Karma Yog and Bhakti Marg are the most practical ways of attaining moksha. Ascetics have developed the knowledge of mantra-tantra. Hath Yogis have evolved various Aasanas, postures and occult practices for awakening the Kundalini. Shri Aadishakti Shri Mataji Nirmaladevi has advocated the Sahaj Yog for householders to attain the Parmachaitanya through the raising of the Kundalini.

Shri Markandeya Purana has prophesied the incarnation of the Adi Shakti for the salvation of human beings. In Devi Bhagvatam we find the description of Kundalini. Indian Jyotisha Acharya Kaka Bhujandar Tatvacharya noted in his renowned Nadi Grantha, some 2,000 years ago, that a great yogi will appear on the earth and this yogi will have all the powers (shaktis) of the Adi Shakti.

Shri Mataji rechristened awakening of Kundalini Yog as 'Sahaj Yog' and one can very easily practise it without renouncing one's family life. It does not require any special knowledge (of scriptures). Kundalini — is the shakti of Jagat Guru, Jagat Pitha Sadashiv. She is in the form of a serpent with 3-1/2 coils surrounding the Shiv linga and is in the dormant posture.

After its awakening it traverses through the body (Spinal cord) — cleansing the six chakras and uniting with Shiv in the 7th chakra, Sahasrar. She is situated in the sacrum bone of the spinal cord. Sacrum — a Latin word, means sacred. It is the last bone of the spinal cord.

It is a known fact that there are seven chakras in the spinal cord. Every chakra has its field of action. The modern-day medical science has proved that there are seven plexuses which control the whole body. Kundalini while traversing to sahasrar cleanses the chakras which are polluted by the Shadripus.

The Paramchaitanya is flowing incessantly throughout the universe in the form of vibrations — waves — very similar to various other waves we receive viz sound waves, light waves etc. Kundalini

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facilitates our union with the Paramchaitanya by cleansing our chakras. Saint Gyaneshwar has very clearly described the whole process. He has written, “Te kundalini Jagdaruba, je chaitanya chakravartichi shobha...”

Adishankaracharya in Saundarya Lahri has mentioned, “Salilam, Salilam etc”.

These saints have expressed their own experiences of Kundalini. Unfortunately the knowledge of Kundalini and the experiences of these saints have gone into oblivion. Ascetics have employed mantra shakti to raise the Kundalini.

Tantrik literature has described in detail the process of raising the Kundalini for sexual prowess. Kundalini is trigunatmika. She is Mahalaxmi, Mahasaraswati and Mahakali. She sanctifies one, thereby making one eligible to enter the empire of the Lord Almighty. This is also known as salvation or moksha i.e., the union with the Paramchaitanya.

Human body is controlled by the seven plexuses — chakras. When these are cleansed, their performance is improved to its maximum, protecting the human body from any disease or vice.

This fact is medically verified. Research done on the practice of Sahaj Yog has found its conclusions to be consistent with the insights of modern medicine.

It is possible to awaken the Kundalini through Dhyana. But for this, one has to take Jagriti — if possible, directly from the holy mother, Shri Mataji — or from any other Sahaj Yogi. Controlling one’s mind seems to be a very difficult task but following the example of Shri Mataji makes it a ‘sahaj’ exercise. To begin with one has to undertake dhyana regularly for 10-20 minutes everyday. The meanings of the various verses and the padas written by the great saints will then reveal to us their new meaning in the light of the Sahaj Yog practice.

It is only then that one can submerge oneself in “thoughtless awareness” — with joy and peace.

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