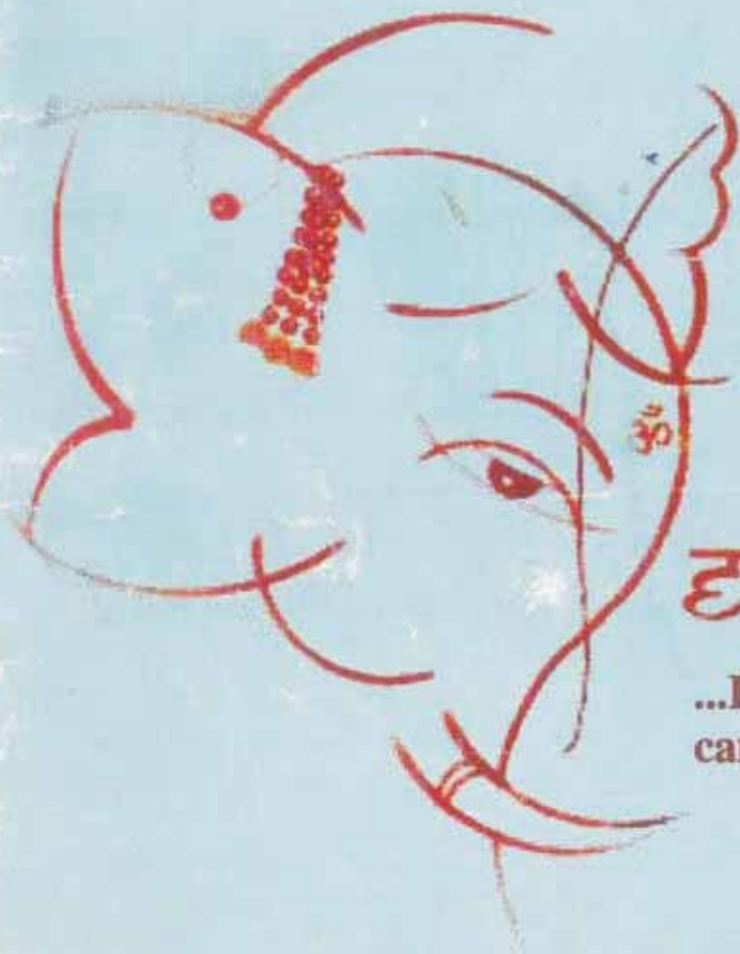


Yuvadrishiti

September, 2001
Volume 2
Issue 3



Education

...Is the only way you
can achieve your ascent





What joy in celebrating the 1st Anniversary of YUVADRISHTI. Nourished by Her love, this sapling grows in the hallowed land of the Divine. And with the vision, of our Mother, to reach out it's canopy to all Her young children, separated miles apart by this material world. Kalpataru it could be, where basking under its shadow, we the children of our Great Mother sing songs in Her praise. Can we the yuva's fulfill Her dream? Surrender to the Goddess for She alone knows the unforeseen.

Probably we are too insignificant, even to use the words like Dedication but lets not be aware of the intensity and pour in all that we can, you never know when the Adishakti at the throne begins to smile.

So let us all come together and dedicate ourselves to spread this message of Divine Love.

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Ours is a Gyanmarg

Excerpts from SHRI KRISHNA PUJA

29 July 2001

Today we have gathered here to worship Shri Krishna, the one who was Virat, who fought all kinds of evil without entering into the arena.....

In Gita, Shri Krishna has described a personality which is a sage. We can call him a saint. Or He called it a sthithapragya. So when asked what is the definition of the sthithapragya, the description He gave was about a person who is absolutely at peace with himself and at peace with his atmosphere.

Is very surprising. All this knowledge He gave in first place in Gita. That is - that is the best, that He called as the Gnyanamarga. That is Sahaja Yoga, by which you get the subtle knowledge. But at the same time, when you see Him advising Arjuna, it is very surprising that here he's talking only of spirituality, of complete detachment and there He's telling Arjuna that "You go and fight. They are already dead people. Whom are you fighting?" This conflict is difficult to understand, that how could Shri Krishna, the same person who is preaching that you all have to become sthithapragya, suddenly starts telling Arjuna that you go and fight the force. One side it is complete detachment and another side is the war. "How will you explain this?" is Shri Krishna's own words, one can say, that once you are a realized soul and you have reached that highest position in your awareness, to you everything is futile. But just now, what you have to do is to save the dharma - not the dharma that people talk about. But the dharma means evolutionary process of human beings, which is going on and if all the good people, those who stand for righteousness, are finished, then how will this evolutionary power be saved? So you have to save them and for that, if you have to kill, you don't kill anybody, they're already dead because they're not evolved souls and they don't care for their Realization.

So you have to fight them. You have to fight the negative forces. You have to fight the wrongdoers. All this He explains in a very beautiful manner, that we have within us three kinds of powers, which we also know, and by the middle one that we have, we rise above all these material, physical, mental, emotional - all these problems facing us into a new realm of spirituality. And that's what He wanted to save from the cruel people, from the aggressive, who were also misleading others. It's a very good understanding, if you have, that who

is your relation, who is your brother, who is your sister? Those who are evolved souls are your relations. They are your own and, for them, if you have to fight the people who are aggressive people, you better do it. You have to do it. That is the way of dharma.

So we have three paths, as you know, in Sahaj Yog. The one is of bhakti. Bhakti is where you sing the praise of God, have devotion, do all kinds of rituals, everything and you think you are very close to God. This is one which is being accepted by many, many people and by many so-called religions, that we must have complete dedication for God. How did - you are not yet connected to God. How, what are you doing? How can you have any dedication to God, with whom you are not at all connected? The second one was the karma, that you do your work. You go on doing your work with a detached mind. I mean it's not possible, but that's what they say and we are doing our karmas, good karmas, we do all kinds of good things, go to various places for our cleansing, meet many great people of spirituality, go to all various places and pray. Visit all auspicious places which are being described. All kinds of rituals, we do for that. That is the karma yoga. And that is what the karma yoga, according to us, is the right side.

Many people, as you know, are right-sided. Right-sided people are the people who are, as you know, full of ego, arrogance and think no end of themselves - very difficult to correct them. They also never see anything wrong with them. Whichever way they act, they think is all right. That is the karma yoga, but He has said that whatever karmas you do, whatever its fruits are, that you cannot say. He said it in a very uncertain manner because definitely, if He had said it with certainty, people would never have understood Him. So He said it is not possible that whatever karmas you are doing could be the karmas which will get you the blessings of the Divine.... He has said it.

So then, which karmas we should do? Or should we give up all the karmas? All the action, we should give up? People were in two minds. This is the style of Shri Krishna, is to put people in two minds so they use their discretion.

And third one is the discretion, which He calls as the Gnyanamarg, is the central path, by which you evolve. You evolve into a new state, into a new state of your mind, a new

state of your being, by which you become absolutely above every nonsense. Also you are endowed with power to fight whatever is bad, whatever is corrupting, whatever is killing this one. At that stage, you are equipped with a divine power that you can finish off anything that is negative around you.

This is to be understood that that's a state. That's not just talking. That's not just believing that I am that, but it's a state. If you come up to that state where you are beyond all these things and you have all the knowledge, pure knowledge, the subtle knowledge of being, this is the Gnyanamarg. Many people say that everybody cannot go to Gnyanamarg and, for that, you have to have a special type of personality, but this is very misleading. Everybody can go into Gyanamarg. It is very, very innately built within us, this evolutionary attainment. It is within us and all of us can have that. Only thing is we have no confidence perhaps that we go on avoiding it and go to cheaper things like becoming devoted to something, doing some sort of a ritual, going to some sort of a holy place, all kinds of nonsense, which doesn't give you the evolutionary ascent by which you know the knowledge, the pure knowledge, the real knowledge.

So far, whatever you have known was written in the book, whatever your parents told you or whatever you have explored outside. But the knowledge which is the purest, which is the real knowledge, which is the gnyana, that you can only get through your ascent and establish in yourself properly in that state. If you go on denying it, you cannot make out. But everyone has right to get it. You need not be educated, you need not be a very simple person, you need not be very rich or poor, makes no difference, as long as you are a human being and a humble human being, thinking that you have to achieve that state. You all can get that state, which you know very well. And at that state you become absolutely knowledgeable, knowledgeable about yourself, knowledgeable about others, knowledgeable about everything that goes around. But this state must be maintained and try to go above that state where you have no more doubts left in you. This is what Shri Krishna taught and this is what one has to achieve, but He, being a diplomat, He tried to tell you other stories. "Try this, try that, this, that." But actually what He has praised is gnyanamarg.

Ours is a gnyanamarg. That is the knowledge, the path of knowledge in which you have to know all the knowledge. Unless and until you have the whole knowledge, you are not yet a gnyani, a person who knows. In this way, He has established that our evolutionary process has to come beyond all other human awareness. Other human awareness is of a no value for a human personality. Now he knows something,



say how many miles it is from here to, say, New York or what trains go there. All this knowledge is not real - how much this cloth will cost, how much this carpet will cost, in what shop you can get. All this knowledge is just useless, is not the real knowledge. Such a person doesn't know this kind of knowledge, but what he knows is the knowledge about your being, knowledge about the whole universe, which is not how many stars there are or how many universes there are. No - it is the subtle inner personality of everything, he knows. In that subtlety, he discovers so many new things which he may not even heard about and, thus, you reach a state of great knowledgeable personality. This is what we have to achieve. We are born as human beings and we know so many things already. People know so many things, but they don't know the actual. This knowledge doesn't come through your reading or through your intellectual pursuit or for your emotional movement - no. It is shashwat. It is all the time there. It exists. It will exist. And it is just to be understood, just to be known to yourself what it is. It cannot change. It cannot be remolded. It is what it is. And that is what you know now.

Nobody would doubt that because those who have got this state, they may doubt, they may call you crazy, they may think anything, but with the open eyes, whatever you say the truth. In the same way, with the open heart and an open brain, when you know that, that is the real truth and that is what is to be known.





Dedication

Cowley Manon seminar, 31 July, 82

As today I told you, that it is necessary that you have to recognize me. And that recognition is fixed, that condition is fixed. I cannot change it. As Christ has already said, that "Anything against me will be tolerated, but anything against the Holy Ghost will not be". It's a very big warning. Perhaps people don't realize what it means. Of course none of you are against me; that's only the warning that Christ has given to you. But one must think why we are not progressing so fast, as we should have been.

When people are mesmerized they fall 'completely' flat on the ground, in front of their gurus. 'Absolutely'. They give up their money, they give up everything-homes, houses, families, children, and just go flat - when they are mesmerized. Without asking any questions, without going into 'any' detail, without trying to find out the life of their guru. All such people also go very fast into darkness, into greater darkness, and into complete destruction. But you are Sahaja Yogis and you have to construct yourself.

I didn't want to shatter your egos before, never to tell you in these words. Perhaps this is the first time I am saying this to you "That you have to dedicate yourself completely to me; not to Sahaja Yoga but to me. Sahaja Yoga is just one of my aspects. Leaving everything, you have to dedicate complete Dedication,-otherwise you cannot ascend any further. Without questioning, without arguing".

Complete dedication is the 'only' way you can achieve it.

People still get caught up. Still get into problems. What's the reason? So many people ask me, that once we have got realization how is it Mother we go down?

The 'only' reason is that dedication is not complete; if 'complete' reverence and 'complete' dedication has not been established; you still do not know that I am Divine-to 'that' extent as you should. I do not say all of you. But still if you look into your heart and look into your mind, you will find out that complete devotion that you had for say, Christ, or for Krishna, or for any one of those who have been, is not there.

Krishna said "*Sarva dharmanam parityajya mamekam sharanam vraja*", forget all the religions of the world. Religions does not mean - it does not mean the religions like Hindu, Christian, Muslim, but he has meaning all the sustenance. "Forget all the sustenance, and completely dedicate to me"-that was six thousand years back. And there are many who would still say that "that we have completely dedicated ourselves to Shri Krishna" where is he now? Even those, they say like that. Of course, there is no difference between him and me, but today 'I' am the one. I am the one who is has given your realization. But our first consideration could be our jobs, our own problems, our own family problems - and dedication is the last.

I am illusive – it is true – my name is Maha Maya. I am illusive no doubt, but I am illusive just to judge you.

Now the Dedication is a very important part of the ascent. Why? Because when you are precariously placed, when there is immediate danger to your existence; at this time, when the whole world is standing at a precarious position where it is going to be destroyed completely, it is very important that you cling on to the thing that is going to save you. With complete might and complete faith.

Like you are getting drenched in ordinary water, does not matter, but if you are sinking in the sea and there is question of 'this moment of existence and that moment of destruction – that time, if a hand comes forward to fetch you out, there is no time for you to think anymore but cling on to it-with all your might, with all you faith.

When we have badhas when we are surrounded by negativity, we get aware of it, and little-bit we get confused. And that's the time we want to cling on. But badhas give you ideas which are detrimental. So a big struggle is set. At that time what is the best way? The best way is to forget 'everything else' forget that you are possessed or there is badha or anything. With all your might, whatever is there, you have to hold on to me.

But our style of dedication is very fashionable and modern, in which Sahaja Yoga is by the way and mother is very much by the way. I am sorry its not going to work out. I do not have to tell this to you because if you read Devimahatmya its sufficient. She can only be achieved through Dedication. She is the only fond of her bhaktas-the devotees. Its nowhere written that she is fond of people who talk better, who can argue better, who dress better, who live better, who

have better surroundings; but her devotees. And this Devotion and dedication should not be a frenzy or anything, but should be 'sustained', 'continuous', ever-flowing, ever growing. That is the only way, now for further development.



EVERY BELL THAT RUNG

Every Bell that rung that day,
Became a reason for me
To jump to attention
Open the door and see

Then I'd ask myself
Why these funny actions?
When life moves straight,
Why inject these complications?

All it adds:
Is a certain decoration to this existence.
And the background is studded with
A sweet and sour perception

The key to certain doors
Is now in your hands
Quit your island
And travel afar, to wondrous lands

Believe in dreams
And ideas that are removed from
convention
& Though you're good at it
You could pay this paying soul a little
attention

Because the road ahead
Might be strewn with a holy mess
But devotion is a cool cushion
You must confess

Only you are the doctor
For the disease I feel
Lack of attachment is the name
And hollow is its feel

You are a medicine
That goes beyond common belief
That soothes the parts untouched
& Sets free doves that fly in belief

समर्पण

हेतुवाद (RATIONALITY) - आधुनिक मानव का वह शत्रु है जिसके जाल को काटे बिना समर्पण और उत्सर्ग जैसे शब्दों का समझना कठिन है। इस माया रूपी जाल के बंधन से निकलते ही हम ऐसे करुणा सागर और पूर्णतः का आभास करते हैं, जिसका एक सहजयोगी ही समीकरण कर सकता है। यह स्थिती मानवता के आध्यात्मिक प्रगति की उँचाई का प्रतिबिम्ब है।

श्री माताजी के अपने वचनों में, जब आप पर्वत के सम्मुख होते हैं तो हमें उस पर्वत के विशालता का आभास नहीं होता। यही मायाजाल बहुत से लोगो पर गूढ रूप से कार्य करती है और वे अपने अस्तित्व के मुख्य कारण को समझने में भूल करतें हैं। वे क्या हैं, उन्होंने क्या पाया है, उन्होंने जो कुछ पाया है उसका मूल्य क्या है, वे कहाँ तक इस दूरी को तय कर पाए हैं, और ऐसे अनेक प्रश्न और उनके उत्तर उनसे मुँह छुपाए रहते हैं।

इन सभी प्रश्नों का एक ही समाधान है 'पूर्ण समर्पण'।

श्री माताजी के उच्चारित कुछ 'समर्पण' संबंधी वाक्यांश:

'आपका' पूर्ण समर्पण मुझ तक रहना है न कि सहजयोग तक। सहजयोग केवल उस का एक रूप मात्र है। सभी कुछ से दूर जाकर आपका समर्पण होना है। अन्यथा आपकी प्रगति में अंकुश पड़ सकता है। बिना सवाल के, बिना वाद-विवाद के, समर्पण आपके सभी प्रश्नों का सीधा और सरल सा हल है। इसी से आप आगे बढ़ सकते हैं।

श्री कृष्ण के वचन थे

'सर्व धर्मन् परित्यज मामेकम् शरणम् ब्रज'

अर्थात् जग से सभी धर्म त्यागकर मेरे चरणों में आओ। यही अपेक्षा श्रीमाताजी हम लोगों से रखती है।

यह हमारा सौभाग्य है कि हम सभी परमात्मा के इतने विशाल कार्य में सहभागी हुए। जीवन के निरर्थक पत्रों से बाहर निकलकर हमें इस महान कार्य में सहायक होना है। छोटी-छोटी गूढ परेशानियों को एक विशाल परदे की ओढ़ में महत्त्वहीन होता अनुभव करना है। यह वह परदा है जिसकी चित्रकार स्वयं श्री

माताजी हैं और अपनी चित्रकारी से वह इस चित्र में रंग भर रही है। इसी रंग का एक अंश होना हर सहजी के जीवन का लक्ष्य है।

समर्पण स्थूल रूप से नहीं अपितु सूक्ष्म रूप से प्राप्त किया जा सकता है। प्रेम की कहानी हम अपने आप से शुरु करे और इसकी महक अपने भाई बंधुओं, दोस्तों में बिखरने का प्रयत्न करें। इसी आपसी प्रेम के दर्पण का प्रतिबिम्ब हमारे सहज जीवन में आता है और हम एक बहतर सहजी होते हैं।

अंतत हम सभी सहजयोगी श्रीमाताजी से यह प्रार्थना करते हैं कि वे हमारे हृदय में ऐसे समर्पण भाव को भरें जिसके सहारे हम सहज का झंडा हर जगह फहराएँ। और इस अथाह प्रेम सागर की महक और सुगंध से हर प्राणी के जीवन में परिवर्तन हो



SHRI MATAJI

Are You my brother, are You my friend,

Are You my mother, or a guiding light.

A light so bright, it lights my sight
and guides me through the night,

A night so dark, I feel so stark-
but You are there afar.

I can feel You inside, I can feel You outside

I can feel You in my heart.

And when there is darkness and
when there is sorrow,

I know You will always be there
shining down on me,

For You are my brother, my friend,
my mother, and my guiding light.

देशभक्ति - समर्पण का दूसरा नाम

आज के युग में यह कल्पना कर पाना अत्यंत कठिन है कि हमारे देश में कितने महान और कर्मवीर नेता हुए जिनके स्वार्थहीन बलिदान के कारण हम आज गर्व से अपने राष्ट्र को स्वतंत्र मानते हैं।

देशभक्ति की भावना अत्यंत अनोखी है। इसकी गंगा में बहकर मानव अपने को एक अलग व्यक्तित्व न मानते हुए उस पूर्ण के एक अविभाज्य के रूप में देखता है, जिस रूप में सागर की एक बूँद सागर को देखती है। पृथक, लेकिन फिर भी अविभक्त। छोटा, परंतु फिर भी विशाल।

हमारे पूर्वजों की इस धरोहर को हमें न केवल संभालना है परंतु दूसरों को, और आने वाली पीढ़ी को इस महान योगदान के बारे में संचेत करना है।

देशभक्ति की भावना बढ़ाने से हम स्वार्थीपन के निरर्थकता के बारे में जानते हैं। जो हमारा है, व केवल हमारा ही नहीं अपितु इस पूर्ण समुदाय का है, अहंकार और 'मैं' भावना को पीछे ढकेलकर हम समग्रता को गले लगाते हैं।

इसी देशभक्ति का सीधा सा प्रतिबिम्ब हमारे सहज जीवन पर भी पड़ता है। श्रेष्ठ स्तर पर देशभक्ति का सूक्ष्म रूपांतर प्रभुभक्ति ही है। एक श्रेष्ठ और स्वार्थहीन मानव ही श्रेष्ठ सहजयोगी हो सकता है। देशभक्ति और प्रभुभक्ति तभी उस मील के पत्थर जैसे हैं, जहाँ पर देशभक्ति रूपी मील पत्थर को पार किए बिना हम प्रभुभक्ति के मील पत्थर तक नहीं पहुँच सकते।

श्री माताजी के श्री वचनों में-

'यह हमारा देश कितना महान है। इसको जानने के लिए आप

लोगों में भी सहज की कुछ न कुछ प्रकृति आनी चाहिए। तब आप समझ पाएँगे कि इस देश में कितनी गहन बातें हमारे लिए हो गईं। देशभक्ति बहुत आवश्यक है। यदि आपके अंदर देशभक्ति नहीं तो आप सहज में नहीं आ सकते। इस देश के प्रति आप को ही नहीं, इन लोगों को भी प्रेम है, जो विदेशों में हैं। आपके देश के प्रति इतनी भक्ति है कि जब यह बाहर से आते हैं तो इस भूमि को झुककर प्रणाम करते हैं। अब यही आपको सिखा सकते हैं कि आप अपने देश की शक्ति को पहचानें और देश का वन्दन करें।'



*With best compliments
From*

Anu Chopra

Chandigarh Yuva Shakti

Friendship

Devi Puja, France 9.7.89

If we have worries it is best to talk them over with a friend. Friendship is such a thing that you could share your secrets. Even if you are a leader, you are a friend first. Like you share your problems with me, why not share them with each other. Sahaja Yogis are all friends of each other. I think the relationship of friendship is much higher than any other relationship because there is nothing to be gained out of friendship. It never ceases and you just enjoy the friendship. It is the purest form of understanding of our relationship with each other. A friend is the one who is always concerned about his friend.

Pure friendship is of a very beautiful nature that you enjoy the joy of another person. I have seen these kinds of friendships when we were young because in those days people were open hearted. My father's friend was an orthodox Brahmin and chairman of the school where I was studying. As my father had to go far away, he left me in the hostel in care of this friend. A Brahmin does not touch eggs, but he knew I eat eggs, so in the mornings he would secretly cook the eggs himself and bring for me. Despite my protests he would not heed, saying that you need nourishment for your exams, your father has gone away and I have to look after you (so sweetly). He was the chairman of the school and he was breaking his own rules for me. I was amazed at this friendship. My father and he hardly had any thing in common – but they were good friends nevertheless.

I have seen such friendships. When my father would go to jail. Friends would come and would

take us to their home. I never felt any difference between their children and us. As a matter of fact we always felt that they were looking after us more than their own children. It needs a very large heart to be a friend. There was a father who had a friend and a son who had a friend. The father told his son the friendship is that you can always rely on your friend. The son boasted that he had great friends so the father said lets test your friends and my friends. He told the son to tell his friends that he had murdered someone and needed help. Then they went to the first friend the friend responded, "You murdered, just get out" and slammed the door. The next one replied, "No no, don't even mention that you came to this house just leave". They then went to the father's friend the friend did not answered the knocks, for a while and then apologized saying "I thought something was wrong because you would not have come at this hour, so I was busy collecting my wife's ornaments as you might need them for money. That's why I was late in opening the door. If you have murdered doesn't matter you have children and I do not, so better say that I have murdered." The son was shocked. It is better to have one good friend than 20 half-baked friends. This is real friendship.

With a friend you cannot be tense. You are just relaxed enjoying each others company. Even if you have to argue, If you have a different view its alright, there is no need to impose it on the friend. Try to understand each other, that's how we are going to learn a lot from each other. I learnt a lot from friends. For instance I learnt a lot from the French, their ideas of art, music,

culture. You have friends everywhere now just go with my badge and they will do anything for you. This is friendship. In this world we have thousands of friends, but we ourselves have to be very friendly. There is openness between one friend and the other. Love means complete freedom to yourself and the other. This love has to be very pure. You have to feel such a friendship then you will feel very proud of such friends. You are not alone. Imagine before this we had so many saints and great souls who were treated like singular people, tortured and killed, they were alone, but you are not. You are friends of each other, the greatest friend you have is divine power which is looking after you and doing everything for you. In this country of France where we have got liberation, let us take the real liberation of our spirit – to enjoy everything that is available with understanding.



Kahalil Gibran

Describes Sahaja Friendship

And a youth said, speak to us of friendship.

And he answered, Saying:

Your friend is your needs answered.

He is your field which you sow with love and reap with thanksgiving.

And he is your board and your fireside.

For you come to him with your hunger, and you seek him for peace.

When your friend speaks his mind you fear not the 'nay' in your own mind, nor do you withhold the 'ay'.

And when he is silent your heart ceases not to listen to his heart;

For without words, in friendship, all thoughts, all desires, all expectations are born and shared, with joy that is unacclaimed.

When you part from your friend you grieve not;

For that which you love most and him may be clearer in his absence, as the mountain to the climber is clearer from the plain.

And let there be no purpose in friendship save the deepening of the spirit.

For love that seeks aught but the disclosure of its own mystery is not love but a net cast forth: and only the unprofitable is caught.

And let your best be for your friend.

If he must know the ebb of your tide, let him know its flood also.

For what is your friend that you should seek him with hours to kill?

Seek him always with hours to live.

For it is his to fill you need, but not your emptiness.

And in the sweetness of friendship let there be laughter, and sharing of pleasures.

For in the dew of little things the heart finds its morning and is refreshed.



श्री तुळजाभवानी



श्री तुळजाभवानी देवी शक्तीदेवता एवं साक्षात् पार्वतीजी का रूप है। अपने भक्तों के संरक्षण हेतु श्री पार्वतीजी का श्री तुळजाभवानी के रूप में धरती पर अवतरण हुआ है। देवी का यह स्थान अत्यंत जागृत है।

महाराष्ट्र में बालघाट के पर्वत पर तुळजापुर गाँव है।

देवी की अवतरण की कथा स्कंद पुराणों में पायी गई है। कर्दम ऋषी की पत्नी अनुभुती ने अपने पति के स्वर्गवास के बाद सती होने का निर्धार किया। लेकिन अपने छोटे बच्चे को छोड़ जाने का धैर्य उसमें नहीं था। अनुभुती ने मंदाकिनी नदी के तट पर तप करना शुरू किया। कुकुर नामक राक्षस ने उसके तप एवं पतिव्रतता भंग करने का प्रयास किया। अनुभुती की प्रार्थना सुनकर पार्वतीजी ने अष्टभुजा तुळजादेवी का रूप धारण करके कुकुर का वध किया। कुकुर ने मायावी रूप

धारण किया परंतु अंततः देवी ने उसका वध कर दिया। अनुभुती के प्रार्थना हेतु अष्टभुजा देवी ने यमुनाचन पर्वत पर वास्तव्य कर लिया। उस जगह को आज श्री क्षेत्र तुळजापुर कहते हैं।

।

तुळजापुर की देवी श्री तुळजाभवानी की मूर्ति पाषाण की है, जो एक स्वयंभू है। महिषासुर नामक राक्षस का संहार कर देवी ने सृष्टी को घोर संकट से विमुक्त किया। महिषासुर मर्दिनी का यह स्वरूप मंदिर के मूर्ति द्वारा अत्यंत सूक्ष्मता पूर्वक दर्शित किया गया है।

With best compliments
From
O.P. Chandana
New Delhi

With best compliments
From
Pramod Kumar
New Delhi

Physics of the Subtle

Classical Physics has found its most elaborate expression in Newton's mechanical model of the universe. In this deterministic model, matter was made of solid stuff or substance evolving within the three dimensional space of Euclidian geometry. It was all very satisfying for the intellect: matter was matter, God its creator was something else, somewhere else, removed from the field of science's confident observations and from man's enquiry.

Relativity theory and Quantum theory have shattered these beautiful certainties of the 18th and 19th centuries and, with Albert Einstein, have laid the foundation of Sahaja Physics, that is a physics, which embraces the universe as a vibrating, organic unity.

And here is the first surprise! Matter is full of tricks. These subatomic units appear as particles that are, as entities confined to an extremely small volume, or as waves, stretched out through larger portions of space. This dual picture provides us with an unexpected concept of the reality of matter. Its smallest components identified by atomic physics are so to say, "identity" as particles and "energy" as waves. But according to Heisenberg's famous "Uncertainty principle" these two aspects can never be perceived simultaneously.

Without going any further in our exploration, let us make an attempt at reading, in this finding, the parable of one very important aspect of spiritual reality which was the subject of Shri Mataji's enlightening speech, on 18th June 1983 in Paris. Shri Mataji spoke beautifully about the relationship between the formed and the formless aspect of God. For instance, She says, our chakra is both formed and formless. Its formed dimension is the deity presiding over the chakra; its formless dimension

the energy it emits. Hence both are one and the same thing. Like the subatomic particles, the chakra is at the same time formed and formless, position and wave, identity and energy. Furthermore, in spiritual life also The Uncertainty Principal seems to apply and the devotee is caught in its limitations. Indeed he either usually focuses on the identity of a personal God (Jesus, Vishnu, Shiva) and his consciousness loses tracks of the all pervading cosmic manifestation of Divinity outside of this very form; or he focuses on the abstract, undifferentiated aspect of the Divine (Buddhism, Taoism, Advaita Vedantism, forms of Islam) but his heart cannot find the bliss at the Lotus Feet of the identified, recognized Beloved one. The perception of the formed identity drives away the perception of the formless Energy. And vice versa.

For the Sahaja Yogi the question becomes a very practical one. He feels the relationship to the Formed when he has the darshan (physical presence) of Shri Mataji. He feels the working of the Formless when he feels the vibrations and consequent changes in awareness. Indeed it is one thing to rationally grasp this truth that the two aspects are one but it is another thing to experience this truth as a state of one's own consciousness. If we do not realize the person of Shri Mataji within the formless energy of vibrations we will pine and feel separated from Her and not be able to feel Her Prem (Divine Love). And if we do not realize the formless energy we will constantly forget the true magnitude of Her personality, the perception of Her Divinity and behave as if She were a human being. Uncertainty Principle is one aspect of Maya, embodied as a law of Nuclear Physics as well as an inherent limit of the human psyche. Can it be overcome? – In Physics, no; in Sahaja Yoga, YES.

-Adapted from 'Sahaja & Physics', "Nirmala Yoga" July-August 1983



Heart of the Matter

The Heart is the central point of creation and all the other Chakras are subservient to it. Heart is the seat of Spirit, the ultimate source of all power, manifested as Shiva. From it flows energy to all the other parts of the body. Unfortunately in today's environment most people suffer from problems relating to this very vital organ.

Coronary heart disease happens when there is an impairment of heart function due to inadequate blood flow to the heart compared to its need, caused by obstructive changes in the blood flow to the heart. Coronary heart diseases may manifest itself in many presentations such as Angina pectoris, Myocardial infarction, Cardiac failure, Irregularities of heart and Sudden death.

Coronary heart disease is a very common pathology which is most often the result of arteriosclerosis. Normally the white blood cells won't get attached to the surface of the vessels.

But in case of arteriosclerosis, a roughness appears on the walls of the vessels which first attracts white cells and then red blood cells. As a consequence, a plaque is created, the lumen diameter or diameter of the vessels is reduced and blood supply to the heart is impaired. Another cardiac disorder is Angina pectoris which is caused by physical exertion or emotional stress.

Risk factors for coronary heart diseases are Cigarette and tobacco, Stress, Hypertension, Diabetes, Obesity, Hypercholesterolemia, Arteriosclerosis, Lack of exercise, Genetic factors or Family history.

While smoking, carbon monoxide induces atherogenesis, Nicotine generates a stimulation of the adrenergic system (sympathetic) which increases blood pressure and myocardial oxygen demand. During pregnancy, cigarette smoking can interfere with the proper growth of the fetus. As smoking prevents a large quantity of oxygen from reaching the fetus, the newborn may be underweight.

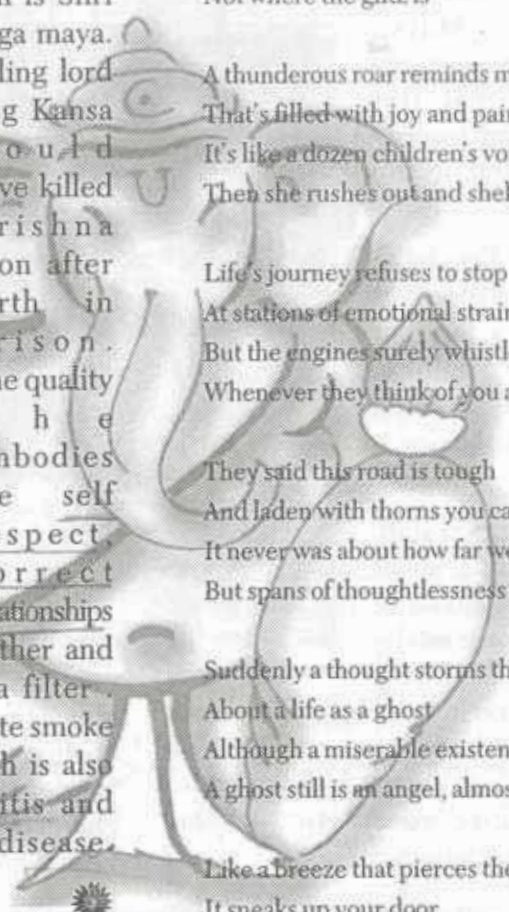
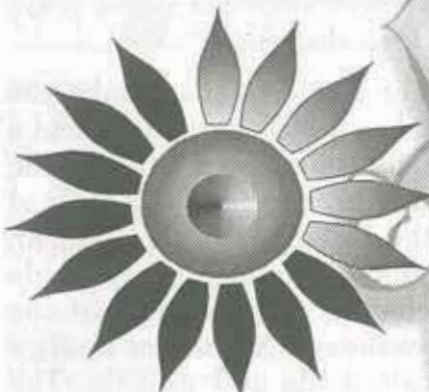
With best compliments
From
Marychev Evgeny
Russia

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From
Mr. Ghole Patil
Aurangabad

According to Sahaja Yoga, angina pectoris is due to a lethargic heart. The root cause resides in the left Vishuddhi. If this chakra is damaged, the pumping of the heart becomes uneasy and this organ gets tired. In such situation, it is advised to pray Shri Vishnumaya Virata and work with a candle on the left Vishuddhi. Repeating with full confidence "I'm not guilty at all" will also definitely help.

LEFT VISHUDDHI

The deity controlling the left vishudhi is Shri Vishnu Maya .She is also known as yoga maya. She gave Her life in childhood, enabling lord Krishna to survive failing which king Kansa would have killed Krishna soon after birth in prison. The quality She embodies are self respect, correct relationships with women and respect for ones mother and self-sacrifice. This chakara acts as a filter. Inhalation of smoke particularly cigarette smoke chokes the centre. Left Vishudhi catch is also responsible for Cervical Spondylitis and Ishaemic coronary disease.



STANDING ON THIS CLIFF

Standing on this cliff
That rises above the heavens
Fails to make one taller
Even though he stands on it



One could look down from here
And guess in which way the city is
But my heart finds it's way to you
Not where the glitz is

A thunderous roar reminds me of home
That's filled with joy and pain
It's like a dozen children's voices from her garden
Then she rushes out and shelters us from rain

Life's journey refuses to stop
At stations of emotional strain
But the engines surely whistle this song
Whenever they think of you again

They said this road is tough
And laden with thorns you can't miss
It never was about how far we'll go
But spans of thoughtlessness we cherish

Suddenly a thought storms the mind
About a life as a ghost
Although a miserable existence this is
A ghost still is an angel, almost

Like a breeze that pierces the windows
It sneaks up your door
Lets see if she can tickle you to laughter
Then soothe our eyes so sore



Caduceus



Kundalini is the power of pure desire within us, a motherly and soothing spiritual energy, which lies dormant at the base of the spine in the sacrum bone in three and a half coils.

"She is your individual Mother. How can she harm you? She knows everything about you and is anxiously waiting to give you your second birth" explains Shri Mataji Nirmal Devi. The ancient civilizations knew that in this bone resides a sacred energy and that's why called it the sacrum bone.

To the Western mind Kundalini may appear strange but fortunately, there is a familiar symbol of it in Western culture. The symbol for medicine and a common logo on ambulances is the caduceus.

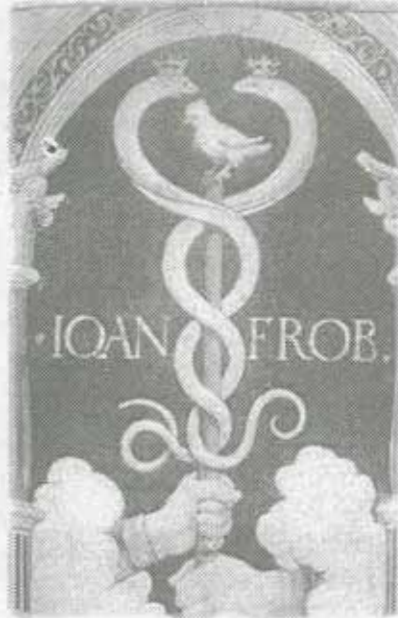
Caduceus is a wing-topped staff, with two snakes winding about it, carried by Hermes, given to him (according to one legend) by Apollo. The symbol of two intertwined snakes appeared early in Babylonia and is related to other serpent symbols of fertility, wisdom, and healing, and of sun gods. This is the symbolic representation of the Kundalini in Greek mythology.

Hermes, in Greek mythology, messenger of the gods, the son of the god Zeus and of Maia, the daughter of the Titan Atlas. As the special servant and courier of Zeus, Hermes had winged sandals and a winged hat and bore a golden Caduceus, or magic wand, entwined with snakes and surmounted by wings.

The caduceus' central rod represents the central column similar to the spine in the physical body called sushumna. No surgeon will find this sushumna as it is part of the subtle body. The sushumna, our caduceus' rod, parallels the spinal column from the base of the body to the base of the skull. Just as the spinal column is a hollow structure that protects the spinal cord of the central nervous system, so the sushumna is a hollow structure that offers an ascending tube for the Kundalini, or light force and within it are three channels.

The caduceus' two snake-like tubes, which spiral three and a half times each around the central rod, meet and cross at the sushumna in their ascent. They represent two side channels of the flow of the awakened Kundalini energy, called ida and pingala. The channel, ida, is identified with the left side, negatively charged, feminine side of the body, ending

above the right nostril and has characteristics of coolness related to the moon; whereas, pingala, is identified with the right side, positively charged, masculine side and ends above the left nostril and has characteristics of heat related to the sun. The two channels are also seen as connected to the sympathetic and parasympathetic nervous systems, which enervate the organs of the body.



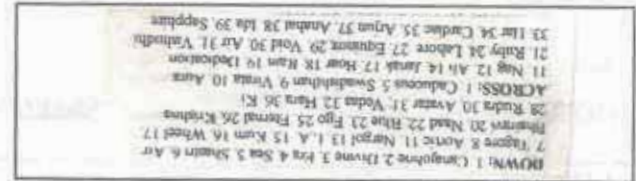


30. Incarnation in Hindi.
 31. Ancient scriptures of India.
 32. Swadisthan chakra in Japanese.
 36. Kundalini in Japanese.
- ACROSS**
1. Representation of Kundalini in Greek mythology.
 5. Fire is the element of this chakra.
 9. Shri Krishna revealed this 'Roop' to Shri Arjuna.
 10. Energy enveloping our body.
 11. Gemstone.
 12. Shri Brahmaji's *only* incarnation; Hazrat _____.
 14. One of the ten Gurus.
 17. Third incarnation of Shri Vishnu.
 18. Phenomenon controlled by Shri Varun Dev.
 19. Theme of this issue.
 21. Gem stone for Heart chakra.

DOWN

1. Venue of Krishna Puja 2001.
2. _____ Bliss.
3. Meta Modern _____.
4. Our grandfather (nana).
5. He was bio-graphed by Sir C.P.
6. One of the Panchamahabhuta.
7. Author of Geetanjali
8. Plexus associated with Swadisthan chakra.
11. Genesis place of Sahaja Yoga.
13. Venue of Diwali Puja 2000(Abbreviation).
15. Beej mantra for one of the petals of Anahat Chakra.
16. "_____ of Time" :-Symbol of Vishudhi Chakra.
17. Raag associated with the Sahasrara.
20. Om was the first _____.
22. Colour of Vishudhi Chakra.
23. Our greatest enemy.
25. Shri Jesus is the _____ child.
26. He also is Yogeshwar.
28. 11 Ganas for our protection; Ekadash _____.

24. Shri Mataji studied medicine in this city.
27. Astronomical significance of Shri Mataji's birthday.
29. Abode of the Guru Principle.
30. Element of Anahat chakra.
31. Smoking affects left _____.
33. Shri Shiva.
34. Plexus associated with the Heart chakra.
35. Gaandiv was his weapon.
37. "Yum" is the beej mantra of this chakra.
38. Nadi originating from Mooladhar chakra.
39. Gemstone of the chakra with 16 petals.



Theme for Ganapatipule Issue

'BHARAT' (भारत) - A subject very close to our Mother's heart, is perhaps the most apt theme for the special Ganapatipule issue. All Sahajis are requested to contribute generously in the form of articles, poems and art work covering various aspects of this Great Nation. Let us all come together and collectively bring out a Newsletter that can be offered at the Lotus Feet of our Divine Mother in Ganapatipule.

Thank you Shri Mataji

होमलाभ प्रकल्प मध्ये निव्वळ ०१ लक्षात मध्येच निव्वळ
विनायक को प्रमा. भा. मिला है। विनायक को शुल्क देते हैं।
साद आपना चदिगी को नहीं बेवफाता। खुद आपना किरण को नहीं मरजते।
कुराम में "Blossom Time" "दात" Judgement" को "किशाना" कहा है।

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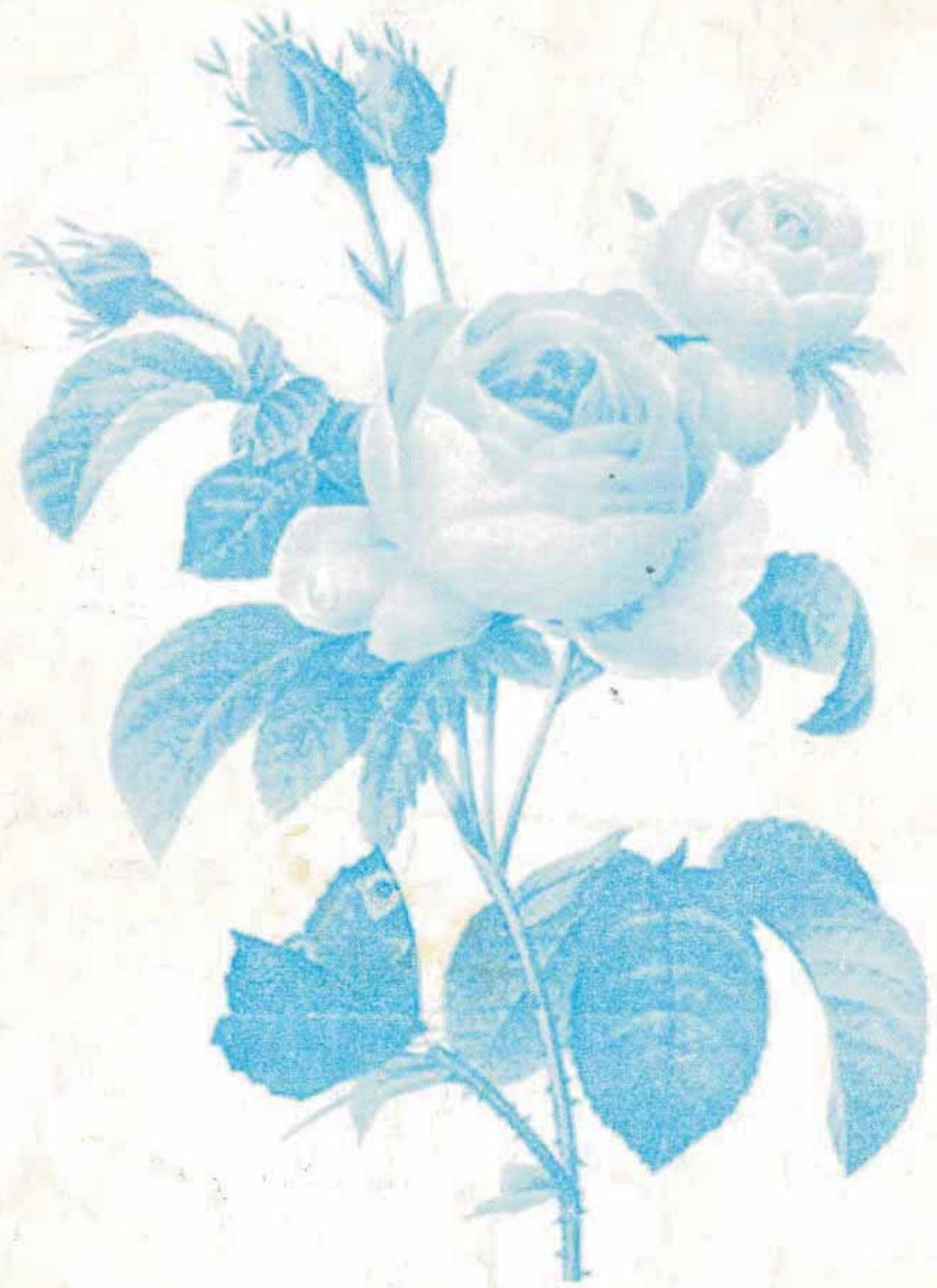
Bhusari Colony,

Kothrud, Pune - 38

Maharashtra.

Phone: (020) 528 0668

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For Private Circulation only
Published by : NSYS, Plot No. 79, Survey No. 98, Busari Colony, Kothrud, Pune-38