

# yuvaḍrishti

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*Jai Shri Mataji*

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प्रार्थना....

ध्यान के पश्चात एक सहजयोगी के जीवन में सहज के पताके को हर जगह ले जाने का दायित्व सर्वोत्तम है। औरोंको आत्मसाक्षात्कार मिल जाने पर हमारी कुण्डलिनी थिरक कर नाच उठती है और हमे एक अति सूक्ष्म आनंद प्रेम सागर का अनुभव देती है।

इसी आनंद प्रेम सागर को पा लेना हर सहजी के जीवन का उद्देश्य है। एक युवा सहजयोगी पर दायित्व शायद कुछ अधिक है। वह दायित्व जिन्हे साक्षात आदिशक्ति पूर्ण करने की हमसे अपेक्षा रखती है। फिर यह हम पर निर्भर है, हम उन अपेक्षाओं में कितने खरे उतरते हैं।

हे माँ अदिशक्ति आप ही शिव है, आप ही शक्ति। आप ही सूर्य है, आप ही रोशनी। आप ही ज्ञान है और आप ही ज्ञानी। हे माता अपने चरण कमल में हमारी यह भेंट स्वीकार करें और हमें आशिर्वादीत करें ताकि आपके चैतन्य संदेश को चारो दिशाओ में पहुँचाने का दायित्व हम पूर्ण श्रद्धा और निष्ठा से निभा पाएँ।

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# मकर संक्रांती पर श्री माताजी का संदेश

- १४ जनवरी २००२, मुंबई

मकर संक्रांती अर्थात् संक्रमण। कुछ अलग ही वाला दिवस। इसी दिन से सूर्य का उत्तरायण प्रारंभ होता है। हमारे भारत में सभी त्यौहार चंद्रमा की स्थिति पर निर्भर होते हैं। इसीलिए वे तिथियाँ बदलती रहती हैं। परंतु मकरसंक्रांती का दिवस सूर्य स्थिति पर निर्भर होने के कारण हमेशा १४ जनवरी को ही आता है।

संक्रांती के आगमन का निर्देश यह हितकारी है। इसी से हमारा आता है। इस कारण इस दिन

है कि आज से सूर्य का ताप बढ़ जाता है। सूर्यताप मानवजाती के लिए बोलना, चलने-वलन होता है। सूर्य ताप से मनुष्य को गुस्सा भी मीठा खाना चाहिए और मीठा बोलना चाहिए।

सूर्य ताप से पृथ्वी पर धन धान फल उनका आशिर्वाद ग्रहण करते हैं। की उन्नती होती है।

सब्जियाँ होती हैं। इस दिन देवी को फल एवं सब्जियाँ अर्पित करके आदिशक्ति के अशिर्वाद से पृथ्वी तत्व शांत होता है और मानव जाति

संक्रांती के पावन पर्व का सांस्कृतिक महत्व भी है। भारत में यह त्यौहार बड़े उत्साह पूर्वक मनाया जाता है। अन्य देशों में भी यह त्यौहार होता है परंतु भारत में इसका महत्व अधिक है। भारत में न अधिक ठंड है और ना ही अधिक गर्मी। एक संतुलन स्थिति है। यह भारत के उपर आदिशक्ति की कृपा है। अन्य देशों में ऐसा संतुलन नहीं है, अति शीत अथवा अति ताप ऐसी स्थिति है।

प्रकृति के बदलाव से हमें अपने को बदलना योग्य नहीं है। सूर्य के ताप से क्रोधी नहीं होना चाहिये। क्रोध करना दुस्वार है। आप सहजयोगी हैं, जागृत हैं, आप में कुण्डलिनी जागृत है, अतः आपको शांत रहना चाहिये। बहुत से सहजयोगी अच्छे हैं, उन्नत हैं, परंतु कुछ एक प्रतिशत अलक्ष्मी के पीछे दौड़ रहे हैं। उनके प्रति क्रोध आना स्वाभाविक है। उनको सुधारना आपका काम नहीं है। यह आदिशक्ति का कार्य है। आपको शांत रहकर अपनी प्रगति करनी चाहिये। इस बात का ध्यान रखे की सभी कुछ परमात्मा की कृपा से होता है। कुछ लोग खराब हो सकते हैं। ऐसे को सब कुछ मानते हैं, ऐसे लोग सहजयोग में उपयोगी नहीं हैं। उनका इलाज आपके पास नहीं है। आदिशक्ति देख लेगी। अमेरिका के अध्यक्ष श्री बुश मुझे मानते हैं। हाल में ही मैंने उन्हें एक पत्र लिखा और स्थिति तुरंत बदल गई। जनरल मुर्शफ में भी बदलाव आया है।

आप भी ऐसी बातों का उपयोग कर सकते हैं। लेकिन सूक्ष्म और चैतन्य में रहना होगा। आध्यात्मिक चेतना चाहिए। आपके लिए कोई इच्छा करना योग्य नहीं है। निरीच्छ होना चाहिए। सहजयोगियों को इसके आगे भी जाना है। और भी अनेक उपक्रमों को पूर्ण करना है। उनको परमात्मा पूर्ण करेंगे अतः चिंता न करते हुए शांत रहना चाहिए।

संक्रांत अर्थात् सूर्य शक्ती और सूर्य शक्ती अर्थात् विश्वास, सूर्य अर्थात् ताप, तेज। वही ताप लेकर जलना है या इसी तेज के पूर्ण विश्वास से तेजस्वी होना है। यह आपपर निर्भर होता है।

सबको अनंत आशिर्वाद।





# The Descent of Ganga

By Shri P. Janaki Rama Raju

virginity mean? It means that inspite of creating one remains untouched, uninvolved and untainted by the creation; eternally pure or Nitya Nirmala as such one gains the power to purify whatever one touches. Know that the kundalini has this power and that once fully awakened in one, grants this power, one important siddhi of a truly realized soul. The kundalini represents the Suddha-Iccha (Pure Desire) of the universe, as does the holy Ganga, and both represent the deepest power of the Shri Mahakali Shakti. Now consider what does it mean that "the Ganga flowed in heaven and had to be brought down by efforts of Bhagiratha to liberate his ancestors". It means, that while mankind is developing and evolving according to karma and free will, the Suddha Iccha remains in heaven and does not interfere in the actions of men, inspite of the misery they bring on themselves. But sometimes, great souls see the need for the Suddha-Iccha to uncontrolled actions derived from and based on free will, one builds up arbitrary patterns of desire, expectation and condition in the Ida nadi which hinder one's desires, expectations and actions tend towards one's ascent, but takes a certain degree of evolution to realizes that this is necessary. It takes an even greater degree of evolution to bare the descent of the Suddha-Iccha into one's life, for it dissolves and bears away all one's illusions and of a very high order. To be in fact like the Lord Shiva, with Shri Shiva / Sadashiva tattva fully awakened, so that one is in pure detachment, and totally above every thing. If one is in this state one can bear the descent of Ganga or Suddha-Iccha without disintegrating. If not, all sorts of reactions, occur, through fear, misidentifications, bitterness, wrong expectations etc., which lead to the disintegration of the personality, and it takes the presence of a realized soul of a very high order to allow this to happen. If however, one can, like the Lord Shiva, bear the descent of the Ganga into one's life, then one truly helps all mankind. For, the Ganga as the Shuddha-Iccha is capricious-knowing only its own desire-it is eternally pure-and totally uncompromising, and this can be devastating force to enter the life of the unready. So, one should pray eternally for the power to bear the Shuddha-Iccha in one's life. Maa Ke Charano Me.... Swayam Guru. All don't know the truth. Let them laugh at you, no need to be angry with them know that it was out of ignorance all people may not let them hate you, but you have no need to hate them like a fool. Face the comments of the ignorant with the intelligence of innocence. Face that tides of superstitions boldly. Try to remove them with the light of the spirit. Even when the storms of thoughts come you move neither left nor right but to the goal.

Shri Ganga is the elder sister of Shri Parvathi, the daughter of Himavat, the lord of mountains and the eternal virgin, for as she expedited the marriage of her younger sister, she took a vow of chastity and that gives one a clue. For, wherever the primordial Mother manifests, she does so as a virgin - as Athena as Vesta as Gauri etc. What does this







(२७-०८-१९८९)

## नए लोगों को कैसे समझें देवी पूजा, हेलसिकी-फिन्लैंड

तो हम यहाँ फिन्लैंड में हैं। यह भूमी सभी देशों का छोर है। सभी समस्याएँ आखिर में जाकर इक्स्ट्री हो जाती है। यहाँ इतने साधक हैं और इसी कारण यहाँ बाधाएँ भी आकर्षित होती हैं और साधको को परेशान करती है।

जब आप सहज में आते हैं तो आपको समझना चाहिए की सहज एक रोशनी की तरह है जो धिरे-धिरे आपको अपनी आंतरिक क्षमताओं से अवगत कराता। उदाहरण के तौर पर अंधेरे में अगर आप अपने हाथ में सॉप पकड़े हुए है, तो आप उसे छोड़ना नहीं चाहते। उजाला होने पर आप सॉप देखते हैं और भयभीत हो उठते हैं, और सॉप को फेंक देते हैं। परंतु कुछ लोग इसलिए भाग खड़े होते हैं क्योंकि वे सॉप को सहजयोग की देन मानते हैं।

ऐसे लोग जब सहज में आते हैं तो अपने बारे में दुखी रहते हैं। वे सत्य के सम्मुख नहीं आना चाहते। आपको उनके साथ बहुत धैर्य से काम लेना चाहिए क्योंकि वे अंधकार और अज्ञान से आए हुए हैं। आपको उनकी मानसिक दशा के बारे में पता नहीं होगा। वे आधे पागल या किसी बिमारी अथवा किसी अगुरु के भक्त हो सकते हैं। या फिर वे इतना अधिक सह रहे हैं कि उन्हें इसकी समझ नहीं है। यह बड़ा जटिल है।

सहजयोग का पहला सिद्धांत यह है कि हमें कभी निराश नहीं होना चाहिए। कभी कभी अधिक कार्य करना पड़ सकता है। मैंने लोगों पर बीस-बीस घंटे भी कार्य करके देखा है जो पत्थर की तरह होते हैं। कम से कम पत्थर से मैं श्री गणेश का निर्माण कर सकती थी। आपकी मेहनत के पश्चात भी कोई निष्कर्ष नहीं निकल सकता है। इसमें धैर्य नहीं खोना चाहिए। जो हमें करना है, वो हमें करना है। हमें फल की चिंता नहीं करनी है। यह गीता का एक मूल सिद्धांत है। कर्म करो परंतु फल की इच्छा न करो। यह आपको सही मार्ग पर रखेगा। अन्यथा आप धैर्यहीन भी हो सकते हैं।

एक बार बॉस्टन में कुछ सहजयोगी बहुत चिंतित थे और पुछे कि क्या ऐसे सभी लोग नर्क जाएँगे? मैंने कहा कि हमें हिम्मत रखनी चाहिए और उन्हें बचाने का पूर्ण प्रयत्न करना चाहिए। फलतः वहाँ सभी कुछ कार्यान्वित हुआ। इस तरह आपको समझना चाहिए कि शुरू में बहुत अधिक लोग नहीं आते हैं। परमात्मा भी ऐसी भीड़ नहीं चाहते जिसमें हमें अनावश्यक लोगों का सामना करना पड़े। हमें एक सर्व श्रेष्ठ सहजयोगी बनना चाहिए। और जो अपने को सहजयोगी कहते हैं उन्हें आपना इस प्रकार विकास करना चाहिए कि वे उत्तम सहजयोगी बनें। उन्हें कोई पकड़ न हो और उनका चित्त अच्छा हो। एक बार स्थिर होने पर हम एक पूर्ण भवन का निर्माण कर सकते हैं। परंतु अगर नींव कमजोर हो तो भवन ढह भी सकता है।

हमें कुछ ही सहजयोगियों की आवश्यकता है। हम बहुत अधिक लोगों को संभाल नहीं सकते हालांकि आप देख सकते हैं कि जहाँ मैं जाती हूँ वहाँ लोगों की एक बाढ़ होती है। इटली देश में जब मिलानो गई तो वे मुझे नहीं जानते थे, परंतु इसके बावजूद कार्यक्रम के समय हाल भरा हुआ था। हमें उन हजारों में से केवल दस लोग ही मिले। फिर दस और, और इसी तरह एकत्रिकरण शुरू हुआ। क्योंकि सहज में आपको बनना है। अन्यथा आप सहज के लिए किसी तरह से उपयोगी नहीं हैं।

यह सहजयोग की एक बड़ी समस्या है। आपको कभी निराश या दुखी नहीं होना है। अगर कोई आपको कुछ कहता है, तो आपको उनके लिए दया होनी चाहिए क्योंकि वे नेत्रहीन हैं। आपको क्रोधित भी नहीं होना है। आपको अपनी सहनशीलता दर्शानी है। धैर्यहीन न होना बहुत आवश्यक है। जितने लोग आते हैं उन्हें मजबूत करना चाहिए जिससे हमारी आधारशिला और मजबूत हो ताकि आप आगे बढ़ सकें।

## ॥ कबीर ॥

मोको कहा दुंडेरे बंदे  
मै तो तेरे पास मे ॥  
ना तिरथ में, ना मुरत में  
ना एकांत निवास में  
ना मंदिर में, ना मस्जिद में  
ना काबे कैलास में  
मै तो तेरे पास में बंदे  
मै तो तेरे पास में ॥  
ना मै जप मे, ना मै तप में  
ना मै व्रत, उपास में  
ना मै किरिया करम में रहता  
नाही जोग सन्यास में  
नाहि प्राण मे नही पिण्ड में  
ना ब्रह्मांड आकाश में  
ना मै प्रकृती परवत गुफा में  
नाही स्वासन कि स्वास में  
खोजी होये तुरंत मिल जाउ  
इक पल कि तलास में  
कहत कबीर सुनो भइ साधो  
मै तो हूँ विश्वास में ॥



शुरू में आपको मेरे बारे में बताने की जरूरत नहीं है। आपको कहना चाहिए कि अभी हमें इस पर चिंतन डालने की आवश्यकता नहीं है। क्योंकि जब आप खुद को जानेंगे तो उन्हें भी जान जाएंगे। अगर आप उन्हें कहें कि यह उनके भले के लिए है, उनकी शक्ति और विकास के लिए है और उन्हें यह बात अपने तक ही रखनी चाहिए, तो वे खुश होंगे। लेकिन उन्हें मेरे बारे में बहुत अधिक बताने की आवश्यकता नहीं है। सहज के चमत्कारी चित्र नहीं दर्शाने चाहिए अन्यथा वे हमेशा कहेंगे कि आपने कुछ गड़बड़ करी है। आपको सहजयोग, कुण्डलिनी इत्यादी तक ही सीमित रहना चाहिए।

सामान्यता रखनी चाहिए। हर एक को पूजा के बारे में पता हो, ऐसा भी आवश्यक नहीं है। अपितु आप उन्हें चक्रों के बारे में, संतुलन के विषय पर अथवा कुण्डलिनी को चढ़ाने के विषय में बात कर सकते हैं। हम यह भी कह सकते हैं कि अभी के लिए श्री माताजी की फोटो आवश्यक है परंतु आगे जब आप इसमें गहरे उतरें तो आपको उसकी आवश्यकता नहीं होगी। तब वे इसे कभी नहीं छोड़ेंगे और इसके लिए संघर्ष करेंगे।

फिर वे सामुहिकता से डरते हैं। तब उन्हें कहना चाहिए कि चूंकि हम सामुहिक नहीं हैं इसलिए हमें डर लगता है। और अगर सभी अच्छे और आदर्शवादी लोग मिले तो उन्हें सामुहिकता से डर नहीं लगता। आपको कहना है कि देखिए, केवल चोर और लुटेरे ही एकजुट होते हैं। अच्छे लोग कभी एक नहीं होते तभी हमें ऐसा करना है तब वे इसे समझेंगे और क्रोधित नहीं होंगे। अपितु अगर आप यह कहें कि हमें सामुहिक होना है तो वे शंकित हो सकते हैं। अगर आप कहें कि हम प्रेम के लिए एकजुट होते हैं तब उन्हें इस प्रेम का अर्थ समझ में आएगा। अगर आपको उन्हें वाद-विवाद और बातों से लाना है तो आपको पहले अपनी सहज की समझ मजबूत करनी पड़ेगी। आपको इसी स्थिति

और ऐसे व्यक्तित्व का होना पड़ेगा जिससे और लोग कहें कि इस आदमी में कुछ विशेष है। और तब ही वे आपको बेहतर स्वीकार कर पाएंगे। अधीर नहीं होना है। केवल खेल है, केवल खेल, सिर्फ इतना ही। और अगर हमें यह नहीं मिलता है तो दुसरा मिल जाएगा - कोई फर्क नहीं पड़ता।

मैं बहुत से देशों में जा रही हूँ। जब मैं पहली बार इटली में गई (जो आज एक बहुत बड़ा सहजयोग स्थापित देश है), तो वहाँ पर मैंने एक बहुत बड़े हाल को बुक किया जहाँ एक पत्रकार सम्मेलन (प्रेस कानफरेंस) भी होनी थी। जब मैं वहाँ गई तो वहाँ एक काकरोच भी नहीं था। और इसके पहले मैं वहाँ पोस्टरिंग के लिए भी गई थी क्योंकि वहाँ केवल हम ही लोग थे। मैंने खुद जाकर पूरी पोस्टरिंग करी। बावजूद इसके वहाँ एक व्यक्ति भी नहीं था। आप देखें एक खेल था। क्योंकि यह सब तब हुआ, आज हम सब उस पर हँस सकते हैं।

तो इस तरह वे बाद में समझेंगे कि वे क्या करते रहे हैं और वे कितने अज्ञानी थे, वे कैसे थे और है, वे खुद ही इसका आनंद ले लेंगे। सहज में हर घटना जरूरी है क्योंकि वह विविधता और रोचकत्व प्रदान करती है। सभी कुछ एक खेल है। मेरी इच्छा है आप इस बात को समझें और इस बात पर चिंतित न हों। कभी अधीर न हों। अगर कोई ठीक नहीं है और उसे चैतन्य महसूस नहीं होता, तो मुस्करा कर उसे कहें - अगली बार से ही।

अनंत अशिर्वाद।



Contributed by - Shri. V. K. Pandey

### OH CHILDREN OF THE ADISHAKTI !

Contribute towards the vision of Yuvas....  
Yuvadrishti awaits articles, poems, photos,  
and art work from the enlightened  
consciousness. Let us join hands in making  
an offering at the lotus feet .

Contribute for Yuvadrishti...

[yuvadrishti@yahoo.com](mailto:yuvadrishti@yahoo.com)





# "What does giving Self-Realization mean to you?"

Some of the responses

I would have to say that it is the most important thing that we can do. Without this our lives are insignificant. I feel very responsible and have a driving ambition to keep giving realisation. It is an innate urge. We as Sahaja Yogis are the older brothers and sisters on this Earth. It is up to us to guide our lost and misguided younger brothers and sisters toward the light. The next step in Earth's history depends on us. Will we move forward, or will we all lose our purpose of evolution, that we have been working on for all the lifetimes we have spent on earth. This is the last judgment after all.

— Sean

To be an instrument of the divine, for the benevolence of this entire world. To be part of the divine mission, in the final evolution of human beings. Giving self-realisation means to remove all sufferings of human beings and to give them that ultimate and everlasting peace and joy. Giving self-realisation is great joy. Because by giving you receive, the ultimate joy of the divine -Nirananda.

- Namit

Giving self-realisation means, lightening a candle of awareness which was just an ignorant unlit candle. The 'equip' candle used for lightening, gets the blessing of its valued status. Thus giving self-realisation is a continuous working process.

- Usha (usha\_thakur@hotmail.com)

From my personal experience, I would like to say that giving self realisation is the greatest work of bestowing love of "Adishakti" on the sadhaka by becoming Her perfect instruments. The love and blessings received by sadhaka after self realisation not only helps him but also helps us to





grow. Becoming perfect instruments helps us to cleanse ourselves irrespective of our identity (of ego, greed) as we are in "Adishakti's" blessing. "Sakshat Shri Adishakti Shri Mataji Nirmala Devi Namah"

- Bhushan (bhushu108@yahoo.com)

To be present at the moment when someone becomes connected to the divine, to our Holy Mother, is an experience that I treasure deeply in my heart. It is the sharing of the divine love and it is another step in the emancipation of humanity. When I realised the significance and the depth of self-realisation through meditation, the process of going to public programmes and talking about Sahaja to others became a joyous necessity. This is what my Mother really wants me to do above all else. Knowing that I am pleasing Her it is all I want to do. *Each time we give realisation I feel we are one little step closer to establishing Heaven on earth and to that I devote my life.*

- Andre (andre.maynard@lycos.com)

## "GIVING REALISATION TO OTHERS"

### AS ADVISED BY HER HOLINESS.

You are realised souls, you have got your resurrection, you are yogis. I agree, but what is your job? Why, why this has happened? Why this light has come in to you is to take the blind in your hands and take them towards the light. That is what is your resurrection for.

Every person who is a Sahaja Yogi has to talk about Sahaja Yoga, may not be with the wrong type but with the right type of people. That's a thing you have to do, That's why you are enlightened. You are not enlightened to be put somewhere in the forest or to be lost to the whole world.

You are enlightened, you are resurrected, to enlighten other people. Now you are so many people here. You all can start giving realisation to at least hundred people. Go every where, talk about Sahaja Yoga, sing the praise of the Divine and you will save the whole world.

You have to completely dedicate to giving realisations. Only then collective problems could be solved. That much intensity one should have. When we give realisation to others it is the reward from God directly. His reward is thousand fold than any enterprise can bestow upon you. When He blesses you, you would not even have words to thank Him. To that extent He goes.

This life time let us do something special, for which this whole universe was created. Open the Gates of Heaven for the rest of the people.

You have to resolve that from today onward we shall all endeavour to transform others, now other should also be transformed. When you do that, the Joy when it resounds in others and when you see them in this joyful state, then a unique state of joy will dawn on you.





# Sri Guru Granth Sahib

The Guru Granth Sahib was first compiled by the Fifth Sikh Guru, Arjan Dev, in 1604 in the city of Amritsar. Its second and last version was the handiwork of Guru Gobind Singh, and it was finalized at Damdama Sahib in the year 1705. It is indeed, a magnificent compendium of the religious, mystic and metaphysical poetry written and uttered between the 12th Century and the 17th in different parts of India. The integral relationship between music and verse has been maintained with scholarly rectitude and concern. The entire composition, whose printed version in its current format comes to 1436 pages, is divided into 35 sections. While the first section comprises the soulful and inspiring song of the Japji composed by Guru Nanak as also a few selected *pauris* or couplets, the final section is collection of assorted verses including the shlokas and the swayyas of the bhattas. The remaining 31 sections are named after the well-known classical ragas such as sri, magh, gauri, gujri, devghandhari, dhanassari, bilawal, kedara, malhar, kalyan etc. The division, thus, is strictly based on classical Indian music. Japji (composed by Guru Nanak), Anand (Guru Amar Das), Sukhmani (Guru Arjan Dev), Rehras (Guru Nanak, Guru Ram Das, Guru Arjan Dev) are widely recited solo and in congregation by the faithful as morning and evening prayers. As for the concept of the Godhead in the Guru Granth Sahib, it sets

upon the trinity of sat, chit and anand. God is omnipotent and omniscient. He is the Initiator and the End. He is Self-Creator and Self-Propeller.

The interrelation between Sahaja and teachings of the Guru Granth Sahib are mystically interwoven in poetic verses which have escaped the attention of many. Shri Mataji the revered Adishakti, has been referred to as the *Aadya*... Guru Nanak dev Ji has also referred to the Kundalini as the *surti*... The *brahmaharandra* has been referred to as *dasam dwar* .... There are many references to the presence of the subtle system in the *Jap Jee Sahib* — the Divine Essence from whence springs forth the voluminous Sri Guru Granth Sahib....

*Aadays, tisai aadays. Aad aneel anaad anaahat, jug jug ayko vays.*

In these verses the guru pays respect to the creator calling him primal without beginning without end and ageless....

*Aykaa maa-ee, jugat viaaee, tin chalay parvaan*

Here Nanak ji refers to the Mother, the creator of three deities...

*Ik sansaaree, ik bhandaaree, ik laa-ay deeban.*

The three deities were creator, the sustainer and the destroyer ...

*Aykaa Mayee* (एका माई) also refers to the primordial mother .....

This word is frequently used in the collective litany or *ardass* at any sikh congregation.



So *Shri Mataji* is the *Aykaa Mayee* (एका माई)  
of the *Jap Jee Sahib*

The *Jap Ji Sahib* immediately  
continues with Revelations

*Jiv tis bhaavai, tivai  
chalaavai, jiv havai  
phurmaan.* (जिव तिसु भावै तिवै  
चलावै जिव होवे फुरमान॥)

Here the guru describes that the  
world around Her as She  
pleases but no one sees Her (we  
do!!!)

*Oh vaykahi, onaa nadar na  
aavai, buhuta ayho vidaan.*  
(ओह वे खै ओना नदरि न आवै बहुता एहु  
विडान॥)

Here *Shri Nanak Ji* pays his respect to the  
primal being

*Sri Guru Granth Sahib (Jap Jee Sahib)*

Further references to the *Adishakti* are

*Gurmukh naadang, gumukh vaydang, gurmukh  
rahe-aa samaa-ee.* (गुरुमुखि नादं गुरुमुखि वेदं गुरुमुखि रहिया  
समाइ॥)

Through the *Enlightener's* word is attained the  
Mystic Sound; Through the *Enlightener's* Word, the  
Divine Knowledge; And through the *Enlightener's*  
Word is realized the All-Pervasiveness of God.

*Gur eesar, gur gorakh barmaa, gur paarbatee  
maa-ee.* (गुर इसरू गुर गोरखु बरमा गुर पारबती माई॥)

The *Enlightener* Himself is *Shiv*, *Vishnu*, *Bhrma*; The  
*Enlightener* Himself is *Parvati*, the Mother-Goddess,

*Aakhaih barmay, aakhaih ind. Aakhaih, gopee  
tai govind.* (आखे बरमे, आखे ईंद, आखे गुपी ते गुर्विंद॥)

The *Bharmaa* and *Indra* utter His Greatness, so also  
the *Gopis* and *Krishna*.

*Aakhaih eesar, aakhaih sidh. Aakhaih, kaytay  
keetay budh.* (आखे एसर, आखे सिध्द, आखे, केथवे कीवे  
बुध्द॥)

*Shiv* and *Sidh* speak of His Glories, so also  
many gnostics created by Him."

Further one also discovers...

*Sahaja jin prapha tin  
pachanya nanak nam mela  
man manya*

सहज जिन प्रभा तिन पहचाना॥

नानक नाम मिले मन मानया॥

*Guru Granth Sahib* has  
further references to the  
*Sahaja avastha* saying that  
only in *Sahaja avastha* can  
one achieve *Nanak ji*.

*Man tan pyas darshan  
ghani koi aan melave mae*

मन तन प्यास दर्शन घनी॥

कोई आन मिलावे माई॥

The fact that *Shri Mataji* is achieved  
by those who earnestly seek is verified in  
the holy book. *Nanak Ji* says only when we have  
the pure desire do we get the yoga or union.

*Ida Pingla aur sukhmana tin base eek thain  
bahi sangam tehe pirag man manjan kare te  
thai....*

ईडा पिंगला और सुखमना तिन बने इक थौ॥

बहे संगम तिहे पिराग मन मंजन करे ती था॥

The above verse hints at the presence of the subtle  
system.

Such is the profound depth of the holy book.....  
The ancient wisdom hints at the blessings of the  
kingdom of god ....In those times very few got to  
know this secret, the *Nirmal Vidya*, which now  
by the blessings of our Mother is available for all  
those who desire. There are many still awaiting to  
experience the bliss of the **KINGDOM OF GOD**  
.....the opening of the 'dasam dwara' as  
described by *Nanak Ji* was the most important thing  
in the history of mankind. So let us take this  
blessing of *Sahaja Yoga* to every household, every  
city, every country, to all those who desire.



# Sri Shailam (one of Dwadasha Jyotirlingas)

*Jyotirlingas are the places where God [Shiva] appeared in the form of light (Jyothi) and Mother Earth absorbed that light and the shape of a linga emerged at that place. There are twelve Jyothir Linga temples, spread throughout India. Shri Mataji said even Mecca [holy shrine of Muslims] is also an abode of Shiva and called it Makkeshwar.*

🕉 Mallikarjunam (Sri shailam - A P)

🕉 Somnath (Gujarath)

🕉 Mahakaleshwar (Ujjain, M P)

🕉 Omkareshwar (Near Ujjain - M P)

🕉 Vaidhyanath (Maharashtra)

🕉 Bhimashankar (Near Pune - Maharashtra)

🕉 Rameshwar (Tamil Nadu)

🕉 Nageshwar (Maharashtra)

🕉 Kashivishweshwar (Varanasi - U P)

🕉 Thrayambakeshwar (Near Nasik - Maharashtra)

🕉 Kedhareshwar (Himalayas- U.P.)

🕉 Grushneshwar (Near Aurangabad - Maharashtra)

**Srishailam** is located in the woods of the Nallamalai hills overlooking the deep gorge of Krishna river. The Bramharamba Mallikarjuna Swamy temple at Srishailam is dedicated to Lord Shiva and Goddess Parvati. The principal deity Lord Mallikarjuna is one of the twelve Jyothirlingas and Goddess Brahmaramba is one of the eighteen Mahasaktis. Jyotirlingas are natural stone formations in the shape of a linga. The uniqueness of this temple is the presence of Jyothirilingam and Mahashakti in the same shrine. This unique combination of major God and Goddess shrines at the same site makes Srishailam one of India's most holy sites.

## THE JYOTIRLINGA

It was in front of this linga that the mythical boy-sage Markandeya meditated. A prophecy foretold he would not live beyond his 16th birthday, and on the fateful morning Yama himself came with his noose to drag him away. Clinging to the linga, he beseeched Shiva with such passion that the god intervened, and to avoid contradicting the immutable order of fate, decreed that Markandeya would remain 16 forever. As per a legend for the tribal Chenchus, the mountain was the seat of the mother goddess, and the presiding deity was Mallaya, or Mallana. According to them a bee directed a village girl to an anthill, inside of which was the mysterious form. In the Puranic version of the story, the girl became Chandravati, daughter of the great Maurya emperor Chandragupta. She refused all her suitors, declaring herself the bride of Shiva, and went to live on Sriparvata where she worshipped the linga, her lord with fresh malle flowers [jasmine flowers]. Moved by the grace and devotion of the beautiful woman, Shiva changed himself into Mallikarjuna (White Jasmine), and Chandravati into Bharamaramba, the Bee-Mother. In this form she is said to preside over the tirtha.







## The Shakti-Pitha

North of the Mallikarjuna temple is a gateway leading into a garden, and the shrine of Bharamaramba, the site of the Shakti-pitha. Sati, the great goddess, was dismembered high above India. Where the 51 pieces fell to earth and temples were built in her honour, effectively integrating the body of the goddess with the land of India. On another level, the 51 pieces symbolize the 51 letters of classical Sanskrit, a connection made explicit in the texts (Pal 25). Sanskrit was viewed not so much as a language (it was ritualised by the 4th century B.C.), but as an actual aspect of the divine. The Shakti-pithas, therefore, fuse in one location the body of the goddess, the sacred word, and the earth. The part of the goddess that landed in Srishailam was the right shoulder, corresponding to the letter ra. The temple was destroyed during the occupation of the Nawab of Kurnool, and rebuilt by Shivaji.

## Sacred Geography

The mountain of Srishailam itself is held to be a transformed ascetic. Two brothers engaged themselves in such arduous penance in this forest that Shiva granted them a boon. One chose to become Nandi, the bull vehicle of the lord, and the other asked to be turned into the mountain, so that the living form of Shiva as the jyotirlinga might dwell with Him forever. The section of river dissecting the Srishailam plateau is called the Patala Ganga, which means the "Underground Ganges". According to the metaphysical geography of India, the sacred northern river follows a sinuous course through the nether world; this is one of the rare places it reaches the surface. Srishailam is visualized as being in the center of a mandala, accessed by four gates at the cardinal directions.

## Adishankaracharya

The great 7th century advaita theologian Shankara rested in Srishailam, and composed verses in its honour. It was here that he had an encounter with a Kapalika man. The Siddha convinced him that after a lifetime of austerities, the only thing he (the Siddha) needed to achieve the ultimate boon from Shiva was the head of an omniscient sage. Using the non-duality philosophy that Shankara himself propounded, the sage convinced him that it was all the same whether he lived or died, since material form was an illusion. Shankara had no choice but to agree to give up his head, and if a disciple hadn't magically intervened in the form of Narasimha, the Man-lion, and disemboweled the sage, the sacrifice would have been completed. Sri Adisankara, the great Advaita teacher who reestablished the Hindu religion in this land, has during his pilgrimage all over India, visited Srishailam and stayed at this spot for some time. It was during his stay here, that Adisankara composed those exquisite verses in praise of Mallikarjunaswamy in his celebrated work Sivanandalahari. It was also during his stay here that he sang in praise of Goddess Bhramaramba, in his Bhramaramba Ashtaka. Sri Sankara has sung in praise of Lord Mallikarjuna in his Dwadasalingastotra as follows:

*"I bow before Lord Mallikarjuna, who helps men to get over, as if by a bridge, the great ocean of Sansara, and who always resides on the Srishailam hill and the Seshadri hill."*







# Maslow's Motivation Theory

*This article is a theme article, dealing with spreading Sahaja Yoga. MBA's, Engineers and other graduates students who have taken a course on 'Basic Management Science' study Maslow's Need Hierarchy Theory. Correlating Maslow's theory and Characteristics of the subtle system as given here, has generated interest about Sahaja Yoga in many seekers from the above fields of study. In this article we present Maslow's theory and how it matches the Sahaja view - Eo*



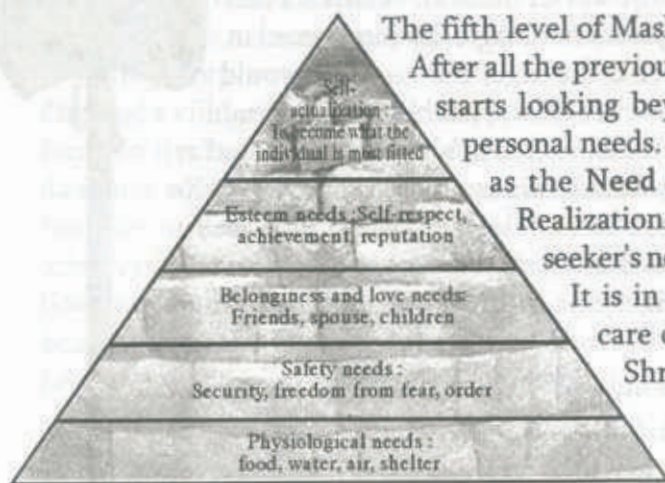
## MASLOW'S NEED HIERARCHY THEORY OF MOTIVATION

Abraham Maslow is perhaps the only American psychologist to have achieved recognition around the world within every stream of psychology. Like Carl Jung, he had an experiential awareness of 'The Higher Self', which carried him well beyond the mundane sphere of his traditional contemporaries. He conceived 'a positive theory of human motivations' organised hierarchically into a sequence of five salient needs, each of which rises in turn to its satisfaction in an on going process of psychosocial development beginning with the basic needs.

For example, Gandhiji is reported to have said, "Even God can't talk to a hungry man, unless it's in terms of bread". Thus the primitive person must first satisfy the needs for water, food and shelter. These physiological needs are the first level in hierarchy, called Maslow's pyramid, and these needs tend to dominate the individual until satisfied, even at the expense of personal safety.

Then comes the need for safety and security of the individual. This correlates to the *tattwa* of the *Anahat*. After the satisfaction of the safety needs, the individual seeks satisfaction from greater interaction with the people around him and the society in general. This brings us to the Maslow's third need in the hierarchal pyramid: social needs. The individual starts to seek 'Social circle' to identify with. He forms relationship and derives fulfillments from the company he keeps. This social needs aspect of Maslow's Theory is clearly talking of *Vishuddhi*.

Next comes 'Esteem needs' which says that as the individual settles down in his social circle, the next desire that grips him is his social status. He attempts to carve out a *niche* for himself and basically satisfies his self ego. This level of Maslow's hierarchy is clearly talking about a human beings ego, corresponding to the *Agnya Chakra*.



The fifth level of Maslow's pyramid talks about needs of Self-Actualization. After all the previous needs are well taken care of and satisfied, the person starts looking beyond the 'self-needs'. He starts seeking beyond just personal needs. Maslow describes this seeking nature of the individual as the Need for Self - Actualization. This is nothing but Self-Realization. Sahaja Yoga is the obvious missing link between the seeker's need for actualization and actually getting self-realization. It is in Sahaja collectivity where all his needs will be taken care of and the path of Self Actualization will be paved in Shri Mataji's loving care.

Wishing all Sahaja Yogis the power of our Mother's love in the quest to spread Sahaja Yoga



# A World Abound...

## ... with Sahaja

Sahaja Yoga is a living entity. Like any other organism, it continues to grow. But there is a uniqueness that is associated with this growth: It is a collective tree with all possible fruits and flowers (countries and regions). This article is a mosaic of some of the experiences shared by Sahajis from all over the world with Yuvadrishti in Ganapatipule.

### Italy

At the very outset, the first thing done is communicating with all Italian centers through email. This facilitates national collective shoe beating before public programme *anywhere* in Italy!

Initiation of newcomers is "fun & frolic" for 2-3 Sundays followed up with a so-called "Doctors" Session to take care of the rational minds. Miracle Videos follow, interspersed with music, bhajans and mediation. The newcomers and their relatives begin to see the divine hand working during this crucial period, in their personal lives. As the newcomers discover the magic of Sahaja in the first few weeks, they are encouraged to speak freely about their experiences in public meetings; then they start feeling cozy with the collective. At this point, when an appreciation for Sahaja has taken root, the newcomers are introduced to Shri Mataji's photo and Sahaja families living in Rome at Nirmal House. The life seen here is that of a peaceful and normal nature with "normal practices" like Beach Volleyball, Stick Dancing (*Dandiya*).

The bottom-line is, the newcomers shouldn't feel at any point of time, that Sahajis are "aliens". Sahaja and Sahaja Yogis are rather more normal than any other!

### Brazil

The Sahaja Yogis set-up exhibitions on India and its aspects like Art, Cooking, Spirituality, History etc. in a rented library hall. (In 2001, there were exhibitions in the cities of Rio, Brasilia and Buenos Aires.)

In the spirituality section of the exhibition, the realization team introduces the subject and on the last day there is a realization programme. About 1000 people get their realizations in any given weekend programme.

### Ratlam (Central India)

The Ratlam collectivity grows through the medium of Children's Summer Camps during the summer vacations (for kids and their parents). The seekers come in large numbers. The concepts like Shri Mataji's photographs and meditation aspects get introduced towards the later part of the camp, generally after showing miracle videos.

After the conclusion of the camp, a press conference is organized. Here experiments from 'Medical Science Enlightened' are discussed, like effect of vibrations on water, changes in the subtle system.

The various websites are translated into local languages. These points are printed in a pamphlet format and distributed at the end of the conference.

### Pune

The Param Chaitanya has blessed the Laughing Club network and every week, seekers literally laugh their way to their realizations. In the mornings a laughing club's members and others taking the 'Pabhat Pheri' (morning walk) in the garden can get their realization under the open sky. Collectively decisions are made regarding which garden to meditate in, a day before.

(continued on pg. 14)



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We all thank you for all your heart felt and generous  
well wishes.

## हा हिंद देश माझा

आनंद कंद ऐसा, हा हिंद देश माझा ॥१॥

सत्यासि ठाव देई, वृत्तीस ठेवि न्यायी  
सत्वास मानि राजा, हा हिंद देश माझा ॥१॥

जगदीश जन्म घेई, पदवीस थोर नेई  
चढवी स्वधर्म साजा, हा हिंद देश माझा ॥२॥

जनकादि राजयोगी, शुक, वामदेव त्यागी  
धुमवीति कीर्ती वाजा, हा हिंद देश माझा ॥३॥

दमयंती, जानकी ती, शीळास भूषवीती  
नटली नटेश गिरिजा, हा हिंद देश माझा ॥४॥

विश्वास मोह घाली, ऐसी मुकुंद मुरली  
रमवी जिथे निकुंजा, हा हिंद देश माझा ॥५॥

गंगा हिमाचळाची, वसती जिथे सदाची  
गाऊनि राहि कळिजा, हा हिंद देश माझा ॥६॥

पृथुराज, सिंह शिवाजी, स्वातंत्र्यवीर गाजी  
करिती रणात मौजा, हा हिंद देश माझा ॥७॥

तिळकादि जीव देहि, प्रसवूनि धन्य होई  
मरती स्वलोक काजा, हा हिंद देश माझा ॥८॥

जगिं त्याविना कुणाही, स्मरणीय अन्य नाही  
थोरात थोर समजा, हा हिंद देश माझा ॥९॥

पूजोनि त्यास जीवे, वंदोनि प्रेम भावें  
जयनाद हाचि आता, हा हिंद देश माझा ॥१०॥

The beautiful Marathi poem has been  
written in praise of our motherland India  
and been appreciated by Shri Mataji very  
much.

Continued from pg.13.. *A World Abound....*

### Epilogue

Like the kite, that has to rise against and above the winds, Sahaja rises above the notions, prejudices and material attachments. Re-discovering the local music styles for spreading Sahaja catches the people's imagination the fastest of all. The Brazilians appreciate Art Exhibitions and the Italians love doctors telling them about Sahaja. The Dharamshala schools have the overseas school students giving performances of Indian Classical Music. In Ratlam, the via-media is 'Kid's Summer Camp'. The elementary aim is to discover the right means to spread Sahaja in a given region, and the rest works out in the grace of the lotus feet.



# तुझे निर्मला नाम आम्ही स्मरावे....

Salutations to the lord who grants us the opportunity to witness the various manifestations of Shri Adishakti in one human life time. Sahaja yogis attempt to identify the 'rupas' of the devi in Sahaja world. Now let's find out 11 names of Shri Mataji in this maze among other Sahaja words.



D	S	H	J	A	T	A	P	A	R	A	M	J	Y	O	T	I	H
Y	O	P	U	R	A	T	A	N	A	U	W	O	S	A	T	V	A
U	U	N	A	R	G	O	L	I	X	Q	M	Y	V	O	I	D	S
T	L	O	T	U	S	V	I	S	H	V	A	G	A	R	B	H	A
I	D	A	A	L	P	H	A	H	O	L	Y	Z	T	O	L	C	R
D	H	A	M	U	S	I	C	C	O	O	L	K	M	O	I	A	V
H	K	U	O	M	S	U	K	H	P	R	A	D	A	H	S	B	A
A	Q	R	P	A	R	T	V	I	Y	I	N	G	R	H	S	E	M
R	E	A	A	L	O	V	E	N	I	S	H	K	A	L	A	L	A
A	U	M	H	E	A	R	T	T	R	U	T	H	M	A	Y	A	Y
L	O	K	A	Y	A	T	R	A	V	I	D	H	A	Y	I	N	I

1. She is the remover of ignorance.
2. The entire universe is within Her as She is the mother of the universe.
3. She is the one who determines the life cycle of the universe.
4. She is the one without any anxiety.
5. She confers happiness or bliss on all of us.
6. She is indivisible or complete.
7. She rejoices her own self.
8. She is primordial or ancient.
9. She is the container of light or knowledge.
10. She is immanent in all.
11. She is the ultimate light. At her lotus feet the sun and the moon and the stars do not shine because she illuminates light that illuminates all of them.



ANSWERS  
1. Tamopaha 2. Vishva-garbha 3. Loka-yatra-vidhayini  
4. Nischintana 5. Sakhiprapada 6. Nishkala 7. Svatantram  
8. Puratana 9. Dyuti-dhara 10. Sarvamayi 11. Param-jyotih





विशुद्धी चक्र के स्वर और उनमें कार्यान्वित शक्तियां

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