

# YUVA DRISHTI

*An offering at the lotus feet of our Divine Mother by the Yuva Shakti*

Volume 4  
Issue 1

March  
2003





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"Greetings to our readers on the occasion of Shivratri. What better way to pay tribute to the ultimate Principle in our beings by dedicating this issue to the Lord of Dance Himself. One cannot forget the necessary and sufficient condition to worship the Shiva Tattwa in us: having a pure heart. A pure heart is a peaceful lake of pure desire and nothing else. The following holy words describe the relevance and role of Shiva Tattwa, the guiding theme of this issue of our beloved newsletter Yuvadrishti:

"Now Vishnu is there.... his power is there for you to rise up to the Shiva Principle.... one is supplementary for another... you cannot reach Shiva without Vishnu.... and you cannot stick to Shiva's principle if you have not understood Vishnu's Principle. Kundalini itself rises through the Sushumna Nadi... and she is the Principle, she is the Tattwa of Shiva... and she rises through the channel that is made by Vishnu, out of the evolutionary process. So how can you do away with one of them... one is the road... other is the destination."

- H. H. Shri Mataji Nirmala Devi, Shri Shivaratri Puja

Another aspect of becoming the spirit is losing our identity as an ordinary human being struggling against unknown to a stable and refined entity, beautifully described by our Holy Mother:

"You have to do only one thing, is to become the spirit, that's all... is a simple thing. Then to substantiate your purity, your attention should be on the 'other' side - now you are not facing the Mother, you are sitting with the Mother facing the whole world... the whole attitude will change. The attitude should be, what can I give, how can I give, what is my mistake in giving... I have to be more alert, where is my attention, what am I doing, what is my responsibility."

- Her Holiness Shri Mataji Nirmala Devi, Mahakali & Mahalaxmi Puja, Lonavala / Kolhapur



# देश प्रेम

## SHRI MATAJI ON PATRIOTISM

"I saw the Union Jack coming down and I saw the tricolor going up, that was the moment is beyond me. Even now I remember those days. Many of you who are Indians here may not have seen those days that's why you are so careless, that's why some of you do not understand out of what sacrifice we have got this freedom. Its not an easy freedom, it was very very difficult one and Shastriji was one of them who gave up everything to join and he had a mother to look after. He was another one who just gave up all those things any young man would have ambitions to do this do that, nothing, he gave up everything just to join Congress. Those were the days when people were charmed with it. Gandhiji was also a very short man. This gentleman had really charmed all the young people. So many young people gave up their studies, gave up everything not for something wrong but for fight for your country and they sacrificed their lives, So many of them they were extremely honest pure... love for their country itself made them so beautiful I tell you. There were young girls, there were young boys, there were old man, old women, we never had any such a thing which we call as corruption or any kind of bad feelings. All working together day and night.

In life of these great people is their pure love for their country. Pure love for their country. There is a difference between love for your country for country's sake. Not because you can make money, get into positions, higher positions you will have all those. Not for that, purely, purely very purely just an innate dharma to love your country. In the same way all of you should love your country, but with



the view that we all will have one world one day. It is important that if any country, if any country is not equipped with that love for their own (country) they will be like a cancer if they join one world, impossible, so the pure love for your country is so good."

It is very surprising how with this subtle opening of your awareness, now you see that what is wrong what is injurious whatever is destructive for your country and you want to improve it.

## SHRI MATAJI ON SHASTRIJI

"The first day I saw him (Lal Bahadur Shastri) I knew he was a very highly evolved soul and to have such a person in the politics itself was a great vision for me"

"Shastriji was already in office when I saw him first and I think he recognized me very well, no doubt about that. He showed tremendous respect for me. Tremendous respect."

"His whole attention, you see was holistic I would say, and he would always see how we can create beautiful relationship between people of different races, different religions, different ideologies and he had a knack of improving them."

"He could transform a person into something else. His style was so collective; so collective, that in the garden he would stand there and everybody who would come there he would meet. He had a tremendous memory. To him, it (good memory) was such a blessing I should say for people because he would ask them for such small things. How is your mother now? Or how did you get your house? See,

*Continued On Pg. 12...*

# लाल बहादुर शास्त्री - एक सत्यनिष्ठ जीवन

(संक्षिप्त में)

बहुत ही सामान्य परिस्थिति में पला-बढ़ा लाल बहादुर एक छोटे से गाँव में पैदा हुआ एक गरीब घर का लड़का था। पर व्यक्तिगत गुणों के बल पर देश के सर्वोच्च पद पर जा पहुँचा। उसी तरह राष्ट्रीय और विश्व स्तर पर जो घटनाएँ हुईं उनमें भी उसने अभूतपूर्व सफलता प्राप्त की। कन्व्यूशियस ने परिपूर्ण सज्जन व्यक्ति की परिभाषा की है। जब शास्त्रीजी के बारे में सोचा जाए तब यह परिभाषा याद हो आती है। कन्व्यूशियस का कहना है कि एक सज्जन व्यक्ती की नौ विशेषताएँ होती हैं - आँखों का इस्तेमाल करते समय बहुत स्पष्ट रूप से देखता है; कानों का इस्तेमाल करते समय बहुत एकाग्र-चित होकर सुनता है; किसी पर ढया दृष्टी करनी हो तो बहुत ही नेक दिल से सोच-विचार करता है; उसका आचरण बहुत आदरणीय रहता है; बोलते समय बहुत ही सच्चा रहता है; अपना कर्तव्य निभाते समय उसका व्यवहार आदर भावना से परिपूर्ण होता है; संदेह होने पर वह सलाह-मशविरा करता है; क्रोध करते समय इसका विचार करता है कि इसका परिणाम क्या होगा; और लाभ के समय विचार करता है, इस समय उचित क्या है। एक व्यक्ति के रूप में शास्त्रीजी की ओर देखें तो उनमें ये लक्षण विद्यमान थे। इसके अलावा, सच्चाई का रास्ता उन्होंने कभी छोड़ा नहीं; व्यक्तिगत तथा व्यावसायिक संबंधों में वह हमेशा बड़े ही विनयशील, स्वाभिमान, दूसरों का झ्रयाल रखनेवाले, शालीन, उदार, निःस्वार्थी, अत्यंत सुसंस्कृत और मृदुभाषी थे। सरकार के प्रमुख और देश के नेता की हैसियत से उनकी तरफ देखा जाये तो वह बुद्धिमान, दूरदर्शी, निर्णय लेने के बारे में बहुत दृढ़ और प्रखर इच्छाशक्तिवाले व्यक्ति थे। आम जनता की भलाई के लिए उन्होंने अपने आपको समर्पित कर दिया था; लेकिन वे सपने में विचरण करने वाले नहीं थे। सत्ता उन्हें भ्रष्ट नहीं कर सकती थी। क्षणिक भावनावश वह कभी निर्णय नहीं लेते थे; बल्कि उनके सब निर्णय गहराई से सोच-विचार करने के बाद ही लिये हुए होते थे। उन पर कोई किसी तरह का दबाव नहीं ला सकता था। वह उच्चकोटि के देशभक्त थे, अपनी जिंदगी उन्होंने मुक्तक के नाम कर दी थी। दुनिया के सारे मजहबों की मूलभूत एकता पर उनकी अद्वैत थी। देश के अंदर सारे लोग एक-राष्ट्र की भावना से रहें ऐसा

वह सोचते थे। दुनिया के एक नागरिक के रूप में वह अंतर्राष्ट्रीय शांति और भाईचारे के समर्थक थे। अर्थात् अमन-चैन तो हो पर उसमें स्वाभिमान की रक्षा भी हो; यह उनका आग्रह था। जब भारत पर हमला हुआ तब अमन-चैन परसंद शास्त्रीजी ने देश की संप्रभुता तथा प्रादेशिक अखंडता का बड़ी ही दृढ़तापूर्वक रक्षण किया और लडाई को आक्रमणकर्ता के क्षेत्र में ले जाकर शुरू किया। देश की सीमा-रक्षा का उद्देश्य सफल हुआ, तब उसी शत्रु के साथ शांति और मैत्रीपूर्ण संबंध बनाने के लिए उन्होंने जी-जान लगा दी। एक उदात्त और अनुकरणीय राजपुरुष के रूप में सारा विश्व उनकी ओर देखने लगा। शास्त्रीजी का निधन हुआ; तब उनका जीवन-पट एकदम निष्कलंक था; उस पर एक भी धब्बा नहीं था। पीछे न धन था, न ज़मीन थी, न मकान। सच्चाई और ईमानदारी को समर्पित जीवन ही राष्ट्रीय जीवन का मूलाधार होता है, ऐसी मान्यता रखनेवाले सभी समुदायों के लोगों को प्रोत्साहित करने वाला, प्रेरणा देने वाला शास्त्रीजी का जीवन था। अतिरंजित विशेषणों द्वारा खुद की तारीफ़ की जाये ऐसी उनकी कभी इच्छा नहीं रही। उनकी समाधि पर यदि निम्नलिखित शब्द लिखे गये होते तो शायद उन्हें बहुत अच्छा लगता -

“लाल बहादुर शास्त्री - २ अक्टूबर १९०४ - १९ जनवरी १९६६ सत्यनिष्ठ राजनैतिक जीवन की श्रुती में।”

स्रोत :

राजनीति में सत्यनिष्ठ जीवन : लाल बहादुर शास्त्री

लेखक :

श्री सी. पी. श्रीवास्तव

*With Best Compliments from :*

**Deepak Malaviya**

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*With Best Compliments from :*

**Ritu Mehra**

Thank You Shri Mataji for your blessings & attention all the time and everywhere.

# Origin of Music

सारे ग म प ध

music in any sense. Our elders regarded this Naad only as a means of spiritual liberation.

Struck sound which is musical and pleasing to the ears is called Naad. Naad has three special features, pitch magnitude and timbre.

....continued from last issue  
NAAD (SOUND)

'NAAD' is a combination of 'NAKAR' meaning life breathe (air) and 'DAKAR' fire or energy. Thus the breath when energized gives rise to a musical sound and hence a musical sound is called a 'NAAD'. This definition ought to be looked upon as correct and complete to explain human voice, which in India at least is considered to be the prime source, the origin of music.

The spirit wishing to express itself prompts the mind or the will, the mind on its part awakens the heat or energy and this 'NAAD' is of two types :

One is "AHAT NAAD" and the other is "ANAHAT NAAD".

## AHAT NAAD

This Naad is heard by our ears and it is created by the stroke of friction of any two things. This Naad is directly connected with music, the relation is special. The elders in the field had regarded this Naad as a Musical vehicle for the journey from this world to the Heaven.

## ANAHAT NAAD

This Naad is not created by any stroke or friction. Naturally this is also not heard by the ears. The listener only knows this Naad by its knowledge. Anahat Naad is the exact opposite of Ahat Naad. If we close our ears with our hands we will hear a sound like, 'Su, Su' and this sound is called Anahat Naad. In olden times our Rishis and Munis used to cultivate this sound. This Naad indicated spiritual liberation and not the energy of the spirit. This is not used in music. It has nothing to do with

## PITCH

Each note is higher or lower than the note next to it. This depends upon the number of the vibrations in that particular note. That is to say, greater the vibrations in a note, higher is the note and lesser the vibrations, lower is the note. For example, in the ascending scale each note is higher than the previous note because the number of vibrations increase in each note. In the descending scale it is just the opposite.

## TIMBRE

This quality of Naad helps in differentiating and recognizing the various sounds produced by different instruments or voices. For example, without seeing a person or instrument, the ability to recognize a particular sound is, because of Timbre.

## MAGNITUDE

This depends upon how the sound is being produced, softly or loudly i.e. the intensity of sound decides its magnitude.

Swar as that which shines itself, the Naad which manifests itself, charms the listener and is intelligible. Naad is first heard as a Shruti or internal then the resonance that follows immediately manifests itself and conveys an expression to the listener is Swar or Note.

Out of the twenty two Shrutis, seven shrutis have been selected and placed at varied intervals in an octave. These seven Shrutis are called Swar. Because of the difference in interval between them, they are more distinctly audible and they can resonate for a longer period without disturbing the balance of vibrations for a particular note. This quality make the notes melodious, which is an

inherent and desired quality of music. Swar is the alphabet of music. This chart will show the division and placing of notes.

There are twelve notes in Indian music.

Shadja	सा
Rishabh	रे
Gandhar	ग
Madhyam	म
Pancham	प
Dhaivat	ध
Nishad	नी

Notes are of two types

1. MOVABLE
2. IMMOVABLE

### 1. Movable notes:

रे ग ध नी are movable notes. This movement is of two types. रे ग ध नी are normal notes, in the notation system they do not take any symbol. When these four notes leave their place, they are always placed lower than their respective normal notes. These notes are called flat Notes. In the notation system they take the symbol of a small horizontal bar underneath the note. For example : रे ग ध नी

Also 'म' is a movable note. In the notation system it doesn't take any symbol, for example—म. When this note leaves its place it is placed higher than its normal form, because of its sharp tone. This note is called Sharp Note. While writing the notation of Sharp 'म' it is indicated by a small vertical line above the note. For example म.



### 2. Immovable notes

सा and प are immovable notes. They invariably remain Normal.

In this way the twelve notes are -

सा प	Stable notes
रे ग ध नी	Normal notes
रे ग ध नी	Flat notes
म	Normal note
म	Sharp note

### SAPTAK OR OCTAVE

There are three voice registers recognized by our musicologists namely the "Mandra Sthan" or chest register. The "Madhya Sthan" which produces the normal voice and the "Taar Sthan" which produces the top or head notes. These are actually the "OCTAVES" each consisting of seven Swaras.

When the set of seven notes are sung or played in an order it is called a SAPTAK. For example -

सा रे ग म प ध नी

sung or played in this order is a SAPTAK or OCTAVE.

The division of Octave is based on the normal and natural range of human voice. So music develops mainly within three octaves -

LOWER or MANDRA, MIDDLE or MADHYA, HIGHER or TAAR.

Continued on Page 7 ...

# BHUMIJA

Human Beings are worshipping Adishakti as Mother Goddess from ages and know Her by different names and forms, in different times and places. But her main identification in the Neolithic Era was with the Mother Earth.

In the Sanskrit literature Shri Sita is depicted as Rama's wife but there is a previous tradition, reaching the vedic time, that describes her as Fertility's Goddess. We can find her name invoked to obtain prosperity and many times in the Rig Vedic hymn to Kshetrapati, the lord of the fields:

*Auspicious Sita, come thou near:  
We venerate and worship thee  
That thou mayst bless and prosper us  
And bring us fruits abundantly.*

*May Indra press the furrow down,  
May Pushan guide its course alright.  
May she, as rich in milk, be drained for us  
Through each succeeding year.  
(R. V. 4.57.6, 7)*

Then, in the Kaushika Sutra, Sita is called "wife of Parjanya, god of the rain" and "mother of gods, mortals and creatures" and she is invoked for produce:

*You are intelligence; you are growth;  
Among the Prajapatis, you are increase!  
Desiring prosperity for myself, I cry out 'Swaha'!*

Moreover, the name "Sita" means "furrow", "the line made by the plow" and in the Ramayana it is written that she sprang from the ground while her adoptive father, Raja Janaka, was ploughing. This is the meaning of the name "bhumija", "born from the earth".

Actually, she was not really born (and this is the cause for her another name: "ayonija", "born without benefit of human womb") and she never

died, because when, at the end of the Ramayana, Shri Rama asked her to go back in Ayodhya and to prove to everybody her absolute fidelity to her husband, she invoked the Mother Earth to witness her chastity:

*If, in thought, I have never dwelt on any but  
Rama,  
may the Goddess Madhavi receive me!  
(Ramayana, 7.97)*

As she finished this act of truth, a throne rose from the ground supported by serpents. Earth embraced her, seated her on the throne and then the throne and Sita sank back into the ground, while a mighty tremor was passing through the entire earth. (R. 7. 97).

That the Sita of the Ramayana is the same of that of the vedic hymns, seems out of any doubt. Throughout the epic, Nature consistently echoes Sita's actions and moods as if she was the divine mistress of the plants and animals. For example, when she leaves Ayodhya, along with Rama and Lakshmana, all of nature is disordered:

*No sacred fires were ordered; the sun was hidden; elephants spat out their food and cows refused to suckle their calves. Constellations dimmed; planets lost their luster and, leaving their customary path, stood in the sky shrouded in mist... Crushed by the burden of fear, earth quaked violently while herds of elephants, warriors and horses roared aloud. (R. 2.36.9, 11, 17b.)*

And when Ravana kidnaps her:

*Struck by the rising wind, trees filled with flocks of birds of different kinds tossed their tops as if to say, "Fear not!" Ponds with blown lotuses, with waterfowl and quivering fish mourned for Maithili as for a joyless friend. Gathering together from all*

sides, lions, tigers, deer and birds, running after in fury, followed Sita's shadow.

(R. 50.32-35.)

Besides, Sita is intimately related both to the trees and plants and to the forest animals; they protect and help her in the forest, which she finds a congenial, not a terrifying place to live. So many are the passages that point out this closed relationship between Sita and the entire nature (we can say "the Mother Earth") in the Ramayana. But before we put our attention on the manner through which Shri Sita and Shri Bhoomi Devi relate, let us spend few words to describe the qualities of the Mother Earth.

At the gross level, the earth element is the one that gives nourishment and creates the habitat for all the living beings; It is the basement for all the others elements and it supports everything. Its main chemical component, the Carbon, is present in all the organic compounds and it is at the base of the life.

In the Atharva Veda we read:

*We invoke all-supporting Earth On which trees, lords of forests, stand ever firm.*

*(Atharva, 12.1.27)*

"The most powerful thing is the Mother Earth because She has the power to bear"

-Shri Rama Puja, 1987, Switzerland

According to the Ayurvedic Medicine, the earth element exists in us, contented in our bones.

Further, at one subtler level, the Mother Earth dwells in the Mooladhara

Chakra of the human beings and if we observe the structure of Carbon atom, we'll see on one side the shape of Omkara, on another side the shape of the Swastika and, on the last side, the Alpha and the Omega (symbols of Shri Ganesha).

In fact, as the earth is the basement for everything in the world, at the same manner the Mooladhara Chakra is at the base of the Subtle System and sustains the ascend of the Kundalini. As the earth has the capacity to purify the nature from all the poisons (for example, the earth element filters out the water in water table), the innocent power of Shri Ganesha makes us completely purified from our sins or negative attitudes and, if our Mooladhara is clean, we can obtain not only our Self Realization but also awake the Kundalini of other people, even only by looking at them.

Therefore Shri Bhoomi Devi is the Shakti that creates, supports and reabsorbs all the creation in herself. She is the one who purifies us from all the negativities (we can experiment this in our meditation on the ground or with the shoe-beating) and She is absolute innocence; She is the humblest element and the most compassionate, because she accepts everything without reaction (sometime Shri Ganesha punishes those who offends her). For this Shri Mataji always says that she is the Patience and the Tolerance.

Coming back to Shri Sita, the qualities that Valmiki attributes her in the Ramayana are that of the perfect woman; she is the ideal daughter, devotee and Felosity wife and loving and dedicated mother.





As Shakti of Shri Rama, she manifests the woman's "swa-dharma". That's how the women should behave and live in the respect of the maryadas. Even Shri Rama, that is Maryada Purushottama, can do nothing without Shri Sita, his Shakti:

*Sita is to me what light is to the sun. Before the three worlds, Janaka's daughter is pure; therefore I can no more forsake her than an honorable man can renounce his honor. (R.6.106.17b)*

In the Ramayana she is the one who desired, she that allowed to Ravana to kidnap her, sending Lakshmana to help Rama even if, as

Adishakti, she could avoid this. Also, she could kill Ravana by herself but she didn't, because that was Shri Rama's duty.

She was always thinking of him, to his glory and honor.

Now, in the advice to the brides, in 1984, Shri Mataji says: "You are the people who represents this Mother Earth, who has special wisdom". And try to understand that you are the Mother Earth and you have to *give* and because of your powers you can *give*, because you have so many shaktis within you, you have to *give*."

In this manner the woman that has awakened in herself the bhumi tattva is always patient and sweet, generous and peaceful. She has the power to transform people and ambiances.

It is clear that the Mother Earth is the source for all the powers of the wives and mothers and that we can enlighten these powers within us after the Self Realization, through the ascend of the Kundalini.

To conclude, Shri Sita and Shri Bhoomi Devi are two different aspects of the Adi Shakti, the Primordial Power of Creation and Love.

Shri Sita came in this world to show us the ideal of womanhood and, for this, she sprang out from the Mother Earth, bringing all her powers and qualities within herself.

She is the earth's daughter, but she is also the earth-itself.

*O Shri Mataji,  
we worship You in the form of Shri Bhoomi Devi;  
please awaken in us the humbleness of the Goddess that supports everything;  
awaken in us the purity of the Goddess that purifies everything;  
awaken in us the innocence of the Goddess that is absolute Spontaneity.*

- Contributed by : Elena Onesta, Italy

.... Continued from page 4

While singing the lower octave it's place is in the Chest, middle in the throat and higher octave in the head.

In the notation system, lower octave notes are indicated by a small dot underneath the note. For example -

सा रे ग म प ध नी

There are no symbols for the middle octave notes in the notation system. For example -

सा रे ग म प ध नी

In the notation system notes of the Taar Saptak or Higher Octave recognized by a dot on the top of the note. For example -

सा रे ग म प ध नी

- Contributed by Shri Arun Apte

to be Continued...

# संत कवि श्री कबीर

लगभग छःह सौ वर्ष पूर्व महात्मा कबीर का जन्म हुआ। उनकी जन्म दिनांक व जन्म स्थान का सही ठीक पता नहीं है।

काशी के एक मुसलमान जुलाहे नीरू तथा उसकी पत्नी नीमा को लहरतारा तालाब के किनारे झालियों में एक अत्यंत तेजस्वी नवजात शिशु मिला। उसकी आँखों का नूर अलग ही था। प्रकाश इतना था कि उनकी आँखें चौंध गईं। लोक लाज कि पर्वान करते हुए नीरू व नीमा उसे घर ले आए। मुस्लिम रिवाज के अनुसार बच्चे के नामकरण के लिये क़ाज़ी को बुलाया गया। क़ाज़ी ने नाम देखने के लिये कुरान खोली तो उसमें हर जगह कबीर, कुब्रा, अक़बर आदी; ऐसे शब्द, जो परमात्मा के लिये कहे जाते हैं वही निकले। साधारण जुलाहे के बच्चे को परमात्मा का नाम कैसे दिया जाए, यह सोचकर उसने कई बार कुरान खोली किंतु हर बार वही शब्द मिले। यह समाचार पा कर वहाँ कई काज़ी इकट्ठा हो गए। अज्ञान के अंधकार में उन्होंने नीरू को सलाह दे दी कि इस बच्चे को कत्ल कर दें वरना कोई बड़ी आफ़त आएगी। नीरू-नीमा ने यह क्रूर सलाह मानने से इन्कार कर दिया। और इस प्रकार बच्चे का नाम कबीर पड गया। आगे चलकर यही बच्चा-संत कबीर हुआ।

कबीर बड़े होने लगे। अपनी आयु के अन्य बालकों से वे भिन्न थे। धन के आभाव में वे कभी किसी पाठशाला या मढ़रसे जाकर किताबी विद्या प्राप्त नहीं कर सके। उन्होंने इस विषय में कहा : **मसि कागद हूयो नहीं, कलम गही नहीं हाथ।** तो भी कबीर ज्ञान का भण्डार थे।

कबीर ने अनुभव किया कि ज्ञान की परिपक्वता के लिए गुरु आवश्यक है। वे रामानंद स्वामी के शिष्य बनना चाहते थे किंतु मुसलमान व नीची जाती के होने के कारण वे उन तक पहुंच भी

नहीं सकते थे। रामानंद स्वामी के शिष्य उन्हें उनके समीप भी नहीं जाने देते। एक दिन कबीर गंगा नदी के घाट की सीढियों पर रामानंद स्वामी की प्रतीक्षा में रातभर ठंड में सोए रहे, क्योंकि वे जानते थे कि स्वामीजी हमेशा उसी राह से गुजरते हैं। प्रातःकाल पौ फटने से पहले स्वामीजी का पैर कबीर पर पडा और वो बोले 'बेटे, तुम यहाँ क्या कर रहे हो?' तब कबीर उठे और कहा कि 'स्वामीजी आपने आज मुझे अपना शिष्य स्वीकार कर लिया है।' और इस प्रकार रामानंद स्वामी ने कबीरदासजी को अपना शिष्य स्वीकार किया।

कबीर परम वैरानी थे। सांसारिक माया-



मोह, धन संपत्ती से उनका कोई वारुता न था। वे ग्रहस्थ सन्यासी के रूप में जीवन-निर्वाह करते रहे। जुलाहे का कार्य उनकी जीविका का साधन था। वे कपडा बुन कर उसे बाजार में बेचने जाते और उस से हुई आमदनी से अपना तथा अपने परिवार का

निर्वाह करते।

एक दिन एक घटना घटी। एक गरीब ब्राह्मण बाजार में कबीरदासजी के पास आया तथा ढीन भाव से तन ढाँकने के लिये कपडा मांगने लगा। उसकी दरिद्र स्थिति को देखते हुए कबीर ने उससे कहा, 'मैं तुम्हें आधा थान दे सकता हूँ। आज आधे थान से ही परिवार का खर्च चला लूंगा।' किंतु ब्राह्मण ने पूरा थान देने की विनती की तो करुणावश कबीर ने उसे सारा ही वस्त्र दान कर दिया। अब कबीर के पास परिवार के भोजन के लिए कुछ भी नहीं था। शर्म के कारण वे घर वापस जाने का साहस न जुटा पाए। घर

के लोग भूखे थे। तभी एक आदमी बैलगाड़ी पर खाद्य सामग्री ले कर आया और कबीर के घर उतार गया। उनकी माता (नीमा) चकित थी। अपने परिश्रम के अतिरिक्त अन्य कुछ भी न स्वीकारने के कबीर के स्वभाव को वो अच्छी तरह जानती थी। पूछने पर उस आदमी ने बताया की 'विश्वनाथ जी के दर्शन करने आए हुए एक राजा ने प्रसन्न होकर आपके पुत्र को बहुत सा धन पेश किया, परंतु आपके पुत्र ने कुछ भी लेने से इन्कार कर दिया। तब राजा ने बड़ी विनती कर, यह खाद्य सामग्री भेजी है; कृपया इसका स्वीकार करें।' इतना बताकर वह आदमी चला गया। नीमा ने उसकी बात पर विश्वास कर लिया। जब कबीर को यह ज्ञात हुआ तो वे समझ गए कि यह ढयालु परमात्मा का ही कार्य है, उनके सिवाय यह कोई और नहीं है।

जनसामान्य में कबीर के प्रति आदर बढ़ रहा था। इससे काजी व ब्राह्मण दोनों उनसे ईर्ष्या करने लगे। ब्राह्मणों की सभा ने निर्णय लिया कि कबीर को काशी से निष्कासित कर दिया जाए। निर्णय कर ब्राह्मण कबीर के घर पहुँचे और कहा कि क्षुद्रों को खाना खिलाने के प्रायश्चित के रूप में वे उन्हें भोजन कराएँ, अन्यथा अभी नगर छोड़ कर चले जाएँ। यह घोर अन्याय था। कबीर के घर में अन्न का ढाना तक न था। उन्होंने सब कुछ गरीबों में बाँट दिया था। वे ब्राह्मणों को अन्न की व्यवस्था करने का आश्वासन दे कर वहाँ से चले गए। ब्राह्मण कबीर की पराकाष्ठा देखने वहीं पर डट रहे। अचानक एक आदमी मजदूरों के साथ बहुत सी खाद्य सामग्री ले कर वहाँ आया और खाद्य सामग्री रख कर चला गया। ब्राह्मणों में यह सामग्री बाँट दी गई। उधर इस घटनाक्रम से अनभिज्ञ कबीरदासजी को जब किसी ने इस विषय में बताया तो वे पुनः परमात्मा के चमत्कार के आगे नतमस्तक हो गए। वे जान गए कि इसके कर्ता परमात्मा ही हैं।

कबीर के ईर्ष्यालुओं ने अब तत्कालीन बादशाह सिकंदर लोदी को उनके विरुद्ध भड़काया। उन्हें दरबार में बुलाया गया। सत्य पर

खडेहोने के बावजूद भी उन्हें हाथ-पैर बांध कर गंगा में फेंक कर मौत देने की सजा का हुक्म दिया गया। किंतु पानी में फेंकते ही कबीर की जंजीरे टूट गई और वे अपने आप पानी के ऊपर तैरने लगे। लोगों ने कहा कि ये कोई जादू-टोना जानता है। दूसरी बार उनके हाथ-पैर बांध कर घर में बंद कर दिया और घर के चारों तरफ से आग लगा दी गई। मकान जल कर राख हो गया, राख तक हवा में उड़ गई; पर कबीर का बाल भी बाँका नहीं हुआ। बादशाह ने कबीर को मदमस्त हाथी के सामने डालने का नया हुक्म दिया। हाथी ने थोड़ी देर तक कबीर की ओर देखा और जैसे कोई शेर खड़ा हो, इस तरह चिंघाड़ता हुआ वहाँ से भाग खड़ा हुआ। गंगा में फेंके जाने के किस्से के बारे में कबीर कहते हैं:

मन न डिगै तनु काहे को डेराइ ।  
 चरन-कमल चितु रहाँ समाइ ।  
 गंग गुसाइनि गहिर गंभीर ।  
 जंजीर बाँधि करि खरे कबीर ।  
 कहे कबीर कोई संग न साथ ।  
 जल धल में राखे रघुनाथ ।

हाथी के सामने की घटना के संबंध में कहते ह :

आहि मेरे ठाकुर तुम्हरा जोर ।  
 काजी बाकिबो हस्ती तोर ।  
 भुजा बाँधि मिला करि डार्यो ।  
 हस्ती कोपि मूँड महि मार्यो ।  
 भाग्यौ हस्ती चीसा मारी ।  
 या मूरती की हौं बलिहारी ।

इस प्रकार परमात्मा ने प्रत्यक्ष, तीन बार श्री कबीर की रक्षा की।

कस्तूरी कुंडल बसै, मृग दूँटै वन माँहि ।  
 ऐसे घट-घट राम हैं, दुनिया देखै नाहि ।

परमात्मा की सर्वव्यापकता के विषय में लोगों के अज्ञान को कबीर ने कस्तूरी मृग के समान बताया। कस्तूरी मृग अपनी ही नाभी में बसी कस्तूरी के सुगंध से आकर्षित, उसके स्रोत को ढूँढता जंगल-जंगल भटकता रहता है।

जो पहिरा सो फाटिसी, नाम धरा सो जाई। जो कपडा पहना जाता है, वह कभी-ना-कभी फटता जरूर है।

उसी प्रकार, आत्मा जो शरीर रूपी वस्त्र धारण करता है, वह भी किसी न किसी समय पंचतत्त्व में विलीन हो जाता है।

जब कबीर का अवसान काल समीप आ गया, तो वे काशी से मगहर चले गए। अंधविश्वास था, कि काशी में मरने से मुक्ति मिल जाती है और मगहर में मृत्यु पाने वाले को कभी मुक्ति नहीं मिलती। इसी कारण हर व्यक्ति कामना करता था की मृत्यु के समय वह काशी में हो। श्री कबीर ने मगहर में देह त्याग कर इन अंधविश्वासों को पूरी तरह से तोड़ा। उन्होंने लोगों से कहा:  
लोगा तुम हौ मति के भोरा।

जउ कासी तनु तजहि कबीर तौ रामहि कौन निहोरा।  
जो जन भाउ भगति कछु जानै ताकाँ अचरजु काहो।  
जैसे जल जलहीं दुरी मिलियौ त्यों मिल्यौ जुलाहो।  
कहे कबीर सुनहुरे लोई मरमि न भूलौ कोई।

वया कासी वया मगहर ऊखर हिदै गण जो होई।

अर्थात्, लोगों तुम बुद्धि के भोले हो। अगर कबीर काशी छोड़ कर चला जाए, तो परमात्मा को क्या फर्क पड़ता है। जो कोई भाव-भक्ति समझता है, उसे इस बात का कोई अचरज नहीं होगा। जैसे पानी, पानी से मिलकर एक हो जाता है, यह जुलाहा भी परमात्मा में मिल जाएगा। श्री कबीर कहते हैं, कि बात का मर्म यह है कि जब हृदय (आत्मा) को निकल कर परमात्मा से ही एकाकार होना है, तो क्या काशी और क्या मगहर।

कहा जाता है कि लोगों ने श्री कबीर के शरीर से एक ज्योत को निकल कर आकाश में विलीन होते देखा और तब उन्हें कबीर के मोक्ष (महाप्रयाग) का विश्वास हो गया। उनके देह त्याग के पश्चात हिन्दुओं व मुसलमानों में उनके अंतिम संस्कार को ले कर विवाद खड़ा हो गया। जिस कुटिया में उनका देह रखा गया था, जब किसी ने उसके पट खोल कर देखा तो सब आश्चर्यचकित रह गए। शरीर के स्थान पर वहाँ केवल फूल थे।

श्री कबीर परमात्मा के प्रति पूर्ण समर्पण कि स्थिति में स्थित थे। उसी स्थिति में उन्होंने कहा था  
मेरा मुझमें कुछ नहीं, जो कुछ है सो तोर।  
तेरा तुझको सौंपते, वया लागत है मोर।

## ...Her Divine Rainbow....

(About the Kundalini mother and chakras)

A Rainbow of love has gotten within  
Inside Her form the life now begin  
With the eyes and toes and fists still clenched  
The seven take form in her love all drenched ...  
The Kundalini now parts the seven's door  
Each new Chakra taking own's course  
Beautiful by her divine intervention  
Filling the Foetus with life's love potion ...  
Ganesha's wisdom fills the Mooladhar  
And each life unit with innocence afar  
Our saullful eyes, now brimmed with chaste  
Beaming at the world for that divine taste ...  
To the Asus, Holy Breath or Kundalini they pray  
They all are same as the Sahajis say  
Her sacral dwelling we all bow to  
For now she's got enough to do  
Lord Ganesha's grant she seeks to ascend  
Laden with enough love for each chakra to lend ...  
An artists reborn with its divine grace  
Abode of Bramha where the Swadishthan lays  
Creative is what it blesses us to be  
A singer's breath or a poet's eye to see ...  
Bharasagara's ways of imparting Dharma  
Cusping the Nabhi for life's good Karma  
Laxmi and Narayana pouring wealth n wisdom  
For all they want us to have is satisfaction ...  
Love is all what its all 'bout here  
At the Anahatha where she wipes all fear  
Sadashiva himself plays life's role  
Presiding the heart as the immortal soul ...  
She ascends her way touching Virata's lotus feet  
Imparting vibrations at the Vishuddhi's meet  
A feeling of collective love, A feeling of togetherness  
Shree Krishna's divine flute pours us love to harness ...  
Here she struggles to part Agnya's knot  
Where in ego and conditioning we all get caught  
But for the compassion of Christ and Mary  
For whom else to sore us else our thoughts make us weary ...  
And what to lace of the divine summit  
Where she destines to Her Holiness' feet  
Showering us all with Paramchaitannya  
Wares of bliss making feel Dhannya  
The epitome of love as Shree Motaji tells  
This is the place where The Divine Herself dwells ...



# William Blake

(1757-1827)

The one best way to appreciate a realized soul, is to have a realized soul as a critic. Blake's work might have been shrouded in the shadows of misconceptions and mystery but for Shri Mataji's revelations that brought forth the relevance of Blake as the realized soul who prophesied the first Sahaja Ashram of England. Here is what Linda Williams, a Sahaja Yogini from UK has to say about Blake's divinity:

"Much later [after Her Holiness laid the foundation stone of the New Jerusalem in the back garden of Chelsham Road] someone else remarked that this was the first temple ever built to a living deity. Before people only built temples after the incarnation had departed. By this time someone from Brighton who had been reading Blake had showed some parts to Mother about Lambeth and Mother had explained that a lot of what Blake prophesied was about Sahaja Yoga."

*There is a Grain of Sand in Lambeth that Satan  
cannot find  
Nor can his Watch Fiends find it: tis translucent &  
has many Angles,  
We builded Jerusalem as a City & a Temple; from  
Lambeth  
We began our Foundations; lovely Lambeth!  
- William Blake (Jerusalem)*

A few noteworthy works of Blake that reflect his divine connection are reproduced for our readers. These lines probably point to the Ida and Sun Channel and about origination of the divine cool breeze.

*Whether on Ida's shady brow,  
Or in the chambers of the East,  
The chambers of the sun, that now  
From ancient melody have ceas'd;*

*Whether in Heav'n ye wander fair,  
Or the green corners of the earth,  
Or the blue regions of the air,  
Where the melodious winds have birth;  
- "To the muses" - Lines 1 to 6*

Blake's life was no different than that of a realized soul. Public hatred, open criticism and societal discrimination. But his realization remained unblemished, as seen from his own words: "I do not behold the outward creation... it is a hindrance and not action." This indicates that his attention was completely at the subtle level when he expressed his visions in various artistic forms - paintings, poetries and engravings. The following painting is remarkable as it incorporates the concepts of the coiled Kundalini and the Trigunatmika principle:



Blake's style of poetry is classified as "Romanticism", stands for rejection of standard norms and rituals for the search of the subtle essence behind everything. Essentially

defined as art that stresses strong emotion, imagination, freedom from classical correctness in art forms, and rebellion against social conventions. The most famous poem (also one of the most

forwarded items on email) is "Auguries of Innocence", which opens with the stirring stanza:

*To see a World in a Grain of Sand  
And a Heaven in a Wild Flower,  
Hold Infinity in the palm of your hand  
And Eternity in an hour.*

Blake's life is no less ordinary. The following is an extract from the iBiblio public internet library:

Blake was born on Nov. 28, 1757, in London. His father ran a hosiery shop. William, the third of five children, went to school only long enough to learn to read and write, and then he worked in the shop until he was 14. When he saw the boy's talent for drawing, Blake's father apprenticed him to an engraver.

At 25 Blake married Catherine Boucher. He taught her to read and write and to help him in his work. They had no children. They worked together to produce an edition of Blake's poems and drawings, called *Songs of Innocence*. Blake engraved both words and pictures on copper printing plates. Catherine made the printing impressions, hand-colored the pictures, and bound the books. The books sold slowly, for a few shillings each. Today a single copy is worth many thousands of dollars.

Blake's fame as an artist and engraver rests largely on a set of 21 copperplate etchings to illustrate the Book of Job in the Old Testament. However, he did much work for which other artists and engravers got the credit. Blake was a poor businessman, and he preferred to work on subjects of his own choice rather than on those that publishers assigned him.

A follower of Emanuel Swedenborg, who offered a gentle and mystic interpretation of Christianity, Blake wrote poetry that largely reflects Swedenborgian views. *Songs of Innocence* (1789) shows life as it seems to innocent children. *Songs of Experience* (1794) tells of a mature person's realization of pain and terror in the universe. This book contains his famous 'Tiger! Tiger! Burning Bright'. *Milton* (1804-08) and *Jerusalem* (1804-20) are longer and more obscure works. Blake died on Aug. 12, 1827.



## Subtle love...

*The subtle love of divine in me,  
had left no ion space,  
for else to define*

*Turning me to the shores of realization to reveal  
life on routes of happiness and had left back,  
the tumultuous journey of upteenth time ...*

*what more could I ask..*

*with compassion and divine's love ...*

*was filled in my heart....*

*but I only pray to Thee*

*to be in your lotus feet*

*till I remain.....*

*-Rachana K. Nagpur*

*Continued From Pg. 1...*

so much subtle it was, I tell you, Motherly type of love."

"He used to live in the last part of the house, so humble. So very humble. Whatever you gave him he would eat. His ordinary, what you say 'khatia' in our language; he used to sleep on that. I said why are you such a saint? Why can't you sleep on a proper bed, after all we need you; for our sake you have to. So he would say I feel more comfortable in this, se it's just a man who is so detached."

"He never carried any money. You'll be very surprised he dint know what were the new coins are."

"So detached about things; so detached, at the same time; at the same time he was so diligently working out."

"Shastriji was a Shastriji you see and so learned in all our scriptures. He had studied Koran. He had studied bible, every sort of thing he had studied" His own capacity to convince others was something very special, very subtle."

"Socrates talked about a benevolent king and Shri Rama was a benevolent king once upon a time. When I saw Lal Bahadur Shastri, I said here is a benevolent king who has come."





ईश्वरीय चमत्कार सृष्टि के निर्माण काल से ही होते रहे हैं और अब भी हर दिन कहीं न कहीं होते रहते हैं। जो कोई उन्हें देखता है वह जिन्दगी के एक अति सुन्दर पुरस्कार से पुरस्कृत होता है।

अब से करीब ६००० वर्ष पूर्व श्री विष्णु के अवतरण श्री कृष्ण ने कहा 'सर्व धर्माणाम् परित्यज्य मामेकं शरणं गतः' अर्थात्, आत्म-साक्षात्कार के पश्चात् योगीजन समझते हैं कि जिस समर्पण की श्री कृष्ण ने बात की वह तभी सम्भव है जब कोई अपने आत्म-साक्षात्कार में स्थापित हो जाता है। परमात्मा के साम्राज्य की तरफ हमारी यात्रा में, हम में से अधिकतर किसी न किसी समय शंकाओं से घिर जाते हैं और विश्वास डगमगाने लगता है। इस यात्रा में समय-समय पर चमत्कारीक चित्र (इस) विश्वास को स्थिर करने में सहायक होते हैं।

श्री माताजी ने कहा है, "परन्तु आपके पास मेरी और आपकी स्वयं की दिव्यता की तथा चराचर में फैली इस शक्ति की सिद्धता है। आपने फोटो देखे हैं, जिसमें परम-चैतन्य कार्यान्वित होता हुआ दिखाई देता है। इसे आँखें नहीं देख पाती पर कैमरा पकड़ सकता है; यह कोई अंधश्रद्धा नहीं है। आप वह विशेष व्यक्तित्व हैं जिन्हें परमात्मा ने आशिर्वाद दिया है। आपको पहचानकर, तथा यह महान कार्य (परमात्मा की दैवीय योजना का कार्यान्वयन) करने के सक्षम पाकर परम-चैतन्य ने करुणा से यह तोहफे प्रदान किये हैं।"

यह चित्र, कुशल फोटोग्राफरों की तरकीब या कारनामे नहीं हैं, बल्कि इनका उद्भव तब से होता रहा है, जब आज के समय के समान तकनीकी कौशल उपलब्ध नहीं था।

कभी तो ये प्राकृतिक पत्थरों में प्रतिबिम्बित पाये गये हैं जैसे कैलाश पर्वत शिखर में श्री शिव की मूर्ति, या श्री गणेश की मूर्ति चेशायर इंग्लैण्ड में। कभी-कभी वे आकाश में भी दिखे हैं जैसे ईसा की मूर्ति ससेक्स, इंग्लैण्ड में। अक्सर वे देखे गये हैं या चित्रकारों द्वारा विविध रूप के सांकेतिक रूपरूपता

## परम चैतन्य के अविश्वसनीय स्वरूप

द्वारा दिखाये गये हैं। कुछ मशहूर उदाहरण जो हमारे दिमाग में आते हैं; 'अंतिम निर्णय' (Last Judgement) की माईकल एन्जेलो की दृष्टी, विलियम ब्लेक की तमाम चित्रकारियाँ इत्यादि। और अब ऐसी तरवीरें अक्सर फोटोग्राफ में दिखने लगी हैं।

सामान्य लोग अपने सामान्य कैमरो से निकले इन चमत्कारी चित्रों के साक्षी हुए हैं। यह चित्र श्री माताजी द्वारा प्रदत्त, अपनी शंकाओं पर विजय पाने तथा विश्वास को दृढ़ करने के कारगर माध्यम है।

अक्सर एक 'चमत्कार' एक ऐसी घटना है जो प्रत्यक्ष रूप से जाने हुए वैज्ञानिक नियमों का विरोधाभास करती है। परन्तु सहजयोग के अनुभव और ज्ञान से इन असाधारण चित्रों की व्याख्या की जा सकती है। अब वैज्ञानिक समुदाय में स्थापित हो चुका है कि मनुष्य की अदृष्टीगोचर "औरा" (Aura) का फोटोग्राफिक फिल्म पर अविश्वसनीय अपूर्ववर्ती प्रभाव पड़ता है। नियंत्रित दशा में किये गये प्रयोगों से पता चला है कि अनेक प्रकाश और रंग, जो दिखाई देते हैं, एक व्यक्ति के भाव तथा स्वास्थ्य की दशा के घटक होते हैं। और ये ही प्रभावी चमत्कार जैसे प्रस्तुत किये जाते हैं। इन्हें साधारणतः 'लहरियों' के नाम से जाना जाता है। या विशेष रूप से 'परम चैतन्य शक्ति' का प्रकट होना कहा जाता है।

श्रीमाताजी निर्मला देवी के सभी फोटोग्राफ वारन्तव में प्रभावशाली और चमत्कारीक हैं। क्योंकि ईथर (Ether) सहित सभी तत्व इनमें मौजूद होते हैं। इस तरह से वे वास्तविक और जीवित हैं। यह दूसरे अन्य चित्रों में भिन्न है, जिनके बनने में ईथर तत्व नहीं है। श्री माताजी के चित्र चैतन्य लहरियाँ हैं और ऊर्जा को प्रसारित करते हैं। इसलिए इन फोटो से किसी को भी आत्म साक्षात्कार दिया जा सकता है। अतः सारांश में कह सकते हैं, कि यह चमत्कारीक फोटो प्रकटित है क्योंकि समय उचित है, श्री माताजी अभी मौजूद हैं, मानव चेतना उच्च है और हम सब उसके लिए परिपक्व हैं।

"परम चैतन्य मेरे चित्रों को कई तरह के अविश्वसनीय स्वरूपों में दिखाता है। ऐसा पहले कभी नहीं हुआ। मैं स्वयं आश्चर्य चकित हूँ। मुझे पता नहीं इस तरह से अनायास कार्य करते हुए परम चैतन्य कहीं तक जाएगा, पर थे एक बात स्पष्ट जताता है कि वह चाहता है कि आप अपने विश्वास में पूर्णतः स्थापित हो जाएँ।"

ॐ ॐ



# अंतः धर्म



धर्म क्या है? आधुनिक संसार में हमारे लिये धर्म का महत्व क्यों है? क्यों सभी पुरानी सभ्यताओं के संतों ने दृढ़ता पूर्वक कहा कि पूर्णता प्राप्ति का सच्चा मार्ग धर्म ही है ?

धर्म एक दिव्य सिद्धांत है जिसे परिभाषित करना अगर असम्भव नहीं, तो कठिन अवश्य है। हमारा धर्म, दैवीय प्रक्रिया में हमारा असल स्थान है : समय, जगह, चेतना, विचार, कार्य तथा इच्छाओं में। धर्म का सनातन सिद्धांत दिव्य यंत्र का कार्य निर्धारित करता है। दिव्य नाट्य में अपनी भूमिका पूर्ण करने हेतु हमें अपने धर्म में ही व्यवहार करना चाहिए। अर्थात्, हमें सही समय पर सही कारण से, सही पद्धति से सही कार्य करना होगा। इस प्रकार हम संतुलन प्राप्त करते हैं। अपने अन्दर संतुलन स्थापित करना, हमारे स्वयं तथा समाज का कल्याण सुनिश्चित करता है। और परम चैतन्य द्वारा हमारे लिये निर्मित पथ को खोल देता है।

भारत वर्ष में मान्यता है कि धर्म में जीने वालों की, दानवी शक्तियों (अधर्म) से सुरक्षा के लिये श्री विष्णु ने नौ से भी अधिक अवतार लिए।

योद्धा राजकुमार श्री राम के रूप में श्री विष्णु ने देवी श्री सीता को लंका के दानव राजा दस सिरधारी रावण के अनैतिक इरादों से छुड़ाया। रावण एक हिंसक, भौतिकतावादी और अहंकारी अक्रमणकर्ता था जिसने दैवीय इच्छा का तिरस्कार किया।

पवित्र और अबोध श्री राम ने उस दानव राजा व उसकी अंधकार की सेना से एक शक्तिशाली टक्क किया और अंत में एक रजत बाण से उसका वध कर दिया। श्री राम की वानरों तथा भालुओं की सेना जिनके शर्र पेड़ के तने या चट्टाने ही थे। सीता माता के वापस मिलने व दैवीय नियम पुनर्स्थापित होने पर बहुत आनंदित थे।

स्त्री की निर्मलता धर्म की रक्षा का सिद्धांत है, जैसे यहाँ श्री सीता जो कि देवी हैं; परम का दैवीय स्त्री रूप। रावण की एक ही रजत बाण से मृत्यु श्री राम की धार्मिक पवित्रता की दैवीय शक्ति को दर्शाती है।

श्री कृष्ण भी धर्म के विरोध में खड़े दानवों का नाश करने के लिये अवतरीत हुए। श्री राम के युग से भिन्न अधर्म अब सिर्फ राक्षसों की संपत्ति न रहकर मनुष्य के मन में भी घुस गया था। श्री कृष्ण का जीवन महाभारत के युद्ध के समय चरम पर था। महाभारत दोन राज परिवारों के बीच कुरुक्षेत्र (दिल्ली के उत्तर में) नामक रण भूमि में लड़ा गया सबसे महत्वपूर्ण युद्ध था, जिसमें २० लाख से अधिक योद्धा मारे गए।

आज कुरुक्षेत्र मानव का मन है और महाभारत हमारी उन्नत आकांक्षाओं (सत्य, सौंदर्य व चेतना) तथा हमारी स्थूल इच्छाओं (सुरक्षा, इन्द्रिय जनित ज्ञान व सत्ता) के बीच है। एक व्यक्ति के रूप में हम सिर्फ किसी पक्ष का चुनाव करते हैं। जब हम पांडव चुनते हैं, तब हम धर्म तथा अध्यात्मिक उत्क्रांती को चुनते हैं। संपूर्ण दिव्य (श्री कृष्ण) हमारे जीवन युद्ध का पथ प्रदर्शन करता है और अंत में हम द्वीपदी (दिव्य स्त्रीत्व) की पवित्रता की रक्षा करते हैं जो हमारे अंदर सत्य की फुहार है। जब हम अपने में कौरव चुनते हैं, तो हम पराजय के लिए सुनिश्चित हो जाते हैं क्योंकि हम दैवी विधान के खिलाफ चलना चुनते हैं। धर्म स्वयं हमें नष्ट कर देगा और आध्यात्मिक चेतना का अंतिम पुरस्कार खो जाएगा।

जब मूसा, सिनाई पर्वत से १० उपदेश लेकर आए तो उन्होंने इसराईलियों को सिखाया कि धर्म दैवी नियम है, जिससे वे (जिन्हे सत्य प्रिय है) अपने





पराधीनक मिस्र मालिको (स्थूल इच्छाओं) से छुटकारा पा सकते हैं और वांछित स्थल (आध्यात्मिक मुक्ति) प्राप्त कर सकते हैं।

ईसा मसीह ने हमें सिखाया कि क्षमा हमें हमारे छोटे-छोटे अहंकारों (और इसके अनेक रूपों - घमंड, आक्रामकता, घृणा, दुर्भाव, इर्ष्या) से सुरक्षा प्रदान करता है। जिससे हम धर्म के मार्ग पर स्थिर रहें। ईसा का संदेश इस वाक्य में निहित है कि जो एक औरत को कामुकता की दृष्टि से देखता है वह पहले से व्यभिचार कर चुका है। दूसरे शब्दों में, बाहरी नैतिकता या आचारनीति काफी नहीं है। क्यों कि सच्चा धर्मदिल और दिमाग की शुद्धता है।

वास्तविक आध्यात्म विज्ञान को ऐसे प्रकाशित कर सकता है कि वह सेवा करे, बास न बनाये।

आधुनिक समाज के पास एक नया धर्म है, जिसने तर्कहीन विश्वास को उखाड़ फेंका है। यह अपनी संकीर्ण परन्तु खुद ही खुद को गौरवान्वित करने वाली नई जात, तार्किकता (Rationality) से धर्म को कम दिखाता जा रहा है। यह नया विश्वास विज्ञान है।

तर्कोंसे परे अध्यात्मिक अनुभव (जो अब तक नापे नहीं जा सके) तथा दैविय इच्छा (जो बुद्धि से परे है) कि धारणाओं का तर्क व कारण के पक्ष में बहिष्कार किया गया। आध्यात्मिक अनुभव (जो आज तक नापा नहीं जा सका) के अतार्किक विचार और दैवी इच्छा (जो बुद्धि से परे है) तर्क और कारण की दृष्टि से बहिष्कृत किये गये हैं। औद्योगिक क्रांति ने मनुष्य को सिखाया कि उसका विज्ञान व तकनीकी, प्रकृति, जिसके नियमों का वह अभी तक पालन करता आया, पर हावी हो सकते हैं।

विज्ञान और तार्किकता का धर्म, संस्कृतियों को आकार देने वाली प्रमुख शक्तियां बन गयीं। क्योंकि वैज्ञानिकों ने कहा कि ईश्वर का अस्तित्व ही नहीं है, ना कोई अच्छाई है न बुराई ना सही है न गलत। नैतिक अंतः प्रेरणा, बुद्धि, अंतःधर्म अतार्किक बताये गये। आध्यात्मिक चेतना, जो एक सभ्यता को धर्म के मार्ग पर पकड़ कर रखती है, को वैज्ञानिक रंग में रंग दिया गया और उसकी जगह तकनीकी विकास, अनुमोदकता, उपभोक्तावाद जैसी भौतिक नीतियों को स्थापित कर दिया गया।

विज्ञान और तार्किकता हमारे अहंकार और

बुद्धि के लक्षण है जिनका विकास सम्पूर्ण से संबंध के बिना हुआ है। यह हमारे चेतना पर हावी होता है, तथा हमारे अंतः धर्म को भूल जाने को उचित ठहराता है। यह उन बिगड़े हुए बच्चों जैसा है, जो अपनी तुच्छ इच्छाओं के रूपमें बुद्धिमान माता-पिता पर हावी होते हैं।

वास्तविक आध्यात्म विज्ञान को प्रकाशित कर सकता है। जिससे वह मानव को पराधीन बनाने के बजाय, सेवा करने के योग्य हो तथा विश्वधर्म की आत्मा का, जो हमारे अन्दर स्थित है, पुनरुत्थान कर सके।

हमारा साधारण ज्ञान, प्राचीन धर्म ग्रंथ, भविष्यवक्ता, पृथ्वी माँ संकेत तथा वैज्ञानिक भविष्य व लेख भी भविष्यवाणी करते हैं कि अधर्म का मार्ग विनाश की ओर ले जाएगा।

विनाश के इस मार्ग से हमारी सभ्यता का पुनरुत्थान करने के लिए हमारे अंतःधर्म को जागृत करना होगा। अतः हमें अपनी आत्मा की ओर ध्यान देना होगा, जो कि जीवित धर्म का स्रोत है। आत्मसाक्षात्कार के द्वारा आत्मा का ज्ञान प्राप्त होता है। सहज तथा अंतः धर्म वास्तविक ध्यान धारणा से हम सब के अन्दर जागृत तथा प्रकटित किया जा सकता है।



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# Karnataka NSYS

## -An insight

Blessed are those who are born in these modern times and got their realization from Shri Mataji. Fortunate are those who have been given an opportunity to do the divine work. And we at N.S.Y.S, Karnataka, think that we are blessed by our Guru that we have been given tremendous opportunity to do the divine work, thereby contributing to our spiritual growth. The collective strength, even though less in number, the amount of work that has been happening consistently in co-ordination with the elderly Sahaja Yogis has been very good. There have been numerable activities and steps taken for the spread of the divine message of our Mother. The following are the few to mention:

1. Steady spread of Sahaja Yoga has been happening outside Bangalore, which was the only main place so far.
2. Sahaja Yoga has been taking firm roots in Mysore,

- Dharwad, Sirsi, etc. Yuva-Shaktis have been visiting these places on a very regular basis and spreading the divine message.
3. Regular public programmes are conducted to strengthen an already existing sub-centers and also in new places.
4. A notable mention here would be that the pamphlets are distributed by Yuva-Shaktis and elderly Yogis alike by walking door to door, thereby involving wider participation and also saving a lot of precious money.
5. Yuva-Shaktis participate in regular workshops. The activities in these workshops include listening to Mother's message, cleansing, exchange of views on ascent and spread of Sahaja Yoga, etc.,
6. Yuva-Shaktis attend the sub-centers on a rotation basis, thereby interacting with new-comers and strengthening them.

7. Yuva-Shaktis are conducting music classes for the younger generation.
8. Yuva-Shaktis, mainly the yoginis actively participate in puja decorations.
9. Sahaja Yoga is spreading through educational institutions and also at residential colonies.
10. The Yuva-Shaktis maintain and update the Sahaja Yoga web site for Karnataka. This website has information about Shri Mataji, Sahaja Yoga and information to guide the seekers to the nearest meditation center. The meditation centers in Bangalore have been highlighted in the map available at the website. It has been really good to receive lot of responses on enquiry about Sahaja yoga after looking at the site.

The N.S.Y.S, Karnataka again says that blessed are those who do the work given to us by our Guru.

Jai Shri Mataji!

N.S.Y.S, Karnataka.

# Yuvadrishi Asks.....



## WHAT DOES DHARMA MEAN TO YOU?

Dharma is one of the aspects of Satwic Tatwa, the Eternal purity within.

It symbolizes the way of life to lead after realizing the self within and enjoying the happiness of Atma. It coexists with Purity, Benevolence, Righteousness, Simple Lifestyle, Balanceful Behaviour and expression.

It creates in an individual:-

- The feeling of belongingness to work in and for collective thing.
- Generosity only to give and not desires to get in return.
- The desire to transform the one, which is untruth and evil.

*Dharma will be the epitome/direction to the generations ahead to achieve the ultimate goal, the Self-Realization by the grace of Shri.Mataji Nirmala Devi.*

-G.S. Vasu, New Delhi

D - Dharan Karana.

H - Hamesha sacchayi ki rah par chalna.

A - Atmasamman karna.

R - Raksha karna.

M - Maryada main rehna.

A - Abadhith rehna.

- Hemant Patil, hemantd11@yahoo.co.in

It is the origin of our duties, the roadmap of our actions, the pivot of our balance.

- Summeer Bajpai, New Delhi

DHARMA is the righteousness within us which gets awakened with Self-Realisation. Our DHARMA is to spread Sahaja Yoga by giving Realisation to people.

-Smyta, smyta@indiatimes.com

Dharma is, having a balanced act of conduct in everyday life, trying to have moral boundaries at work, at home and with friends and\*not over-

indulging and, in a way, reflecting a character that allows others to see the right way to live.

- Mitesh Gandhi, UK,

miteshgandhi\_uk@yahoo.co.uk

Dharma The code of conduct that makes a yogi balanced in all actions and encourages his/her spiritual ascent. It's the interface that makes the subtle extra-ordinary powers of a yogi into ordinary actions for extra-ordinary effects.

- Ruthvick Divecha, ruthvickd@hotmail.com

Dharma is the beautiful bank of the river called Kundalini .....It allows us to enjoy the cool wind and also guides to the himalayas; the place of heavenly bliss...kingdom of god.

- Ishprateek Singh, ishprateek@yahoo.com

The passage where Shri Vishnu is taking care of the Divine powers to be given to Sahaja Yogis and Shri Shiva showing the light so that pure Atma can be submerged into the Nirakara to become 'Ekmev Shivoham'.

- Meenakshy Sharma, Delhi

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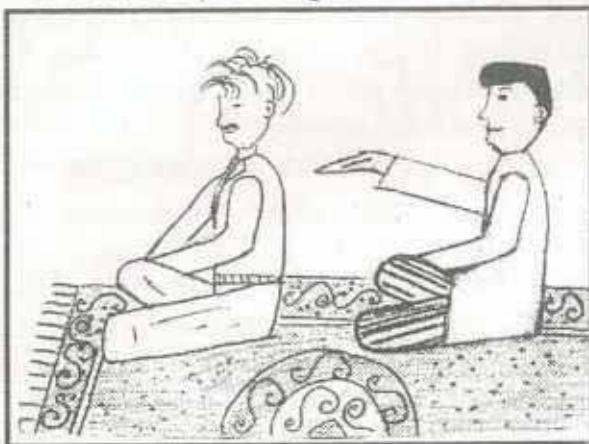
E-mail: pktaluja@hotmail.com



Three friends (Ram, Mac, Max) walking on a Saturday evening....



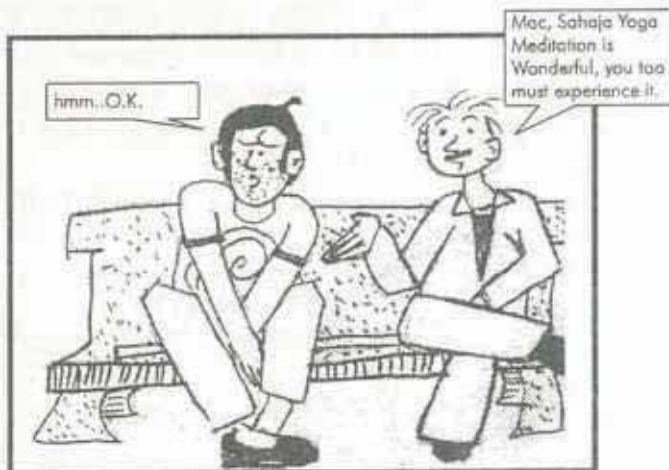
Some other day .....



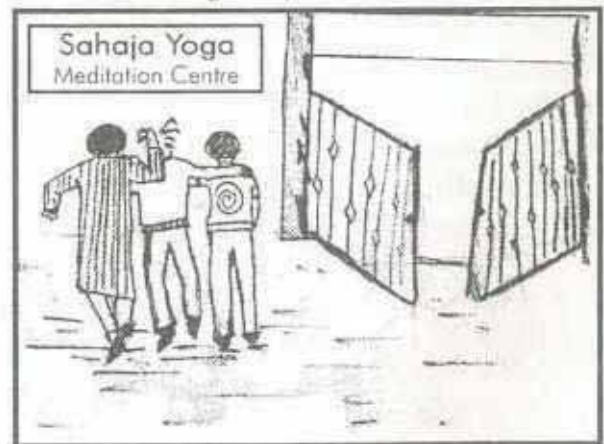
So Max gets his realisation....



Experiencing lot of Joy, Max started doing Meditation regularly.



After few weeks...



And Sahaja Yoga continues to spread....

*Contributed by Sharmila Saha, Pune*

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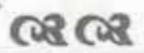
# Time Line

1933-47



Shri Mataji used to walk every morning to go to a secluded temple known as the temple of Mother Lodrus, there Shri Mataji would sit and contemplate how to help the people of the world to get rid of their problems by raising kundalini collectively. Baba Mama, who was her constant companion to the temple, writes that the statue of Mother Lodrus bore a very close resemblance to Shri Mataji, the sculptor must have had Shri Mataji in his imagination while sculpting the statue.

Another event of those times : One day Shri Mataji decided to picket in front of St. Ursula High School. Shri Mataji holding an Indian flag in her hand, stood in front of the gate, and in protest pleaded the students to go home. When she saw a bus, that was to bring students from far away places, approaching she lay herself on the ground right in front of the gate so that bus could not go into the school compound. The bus, however took another gate to enter the premises. Shri Mataji stood there, holding the flag, and shouted slogans asking the British to leave India. Police took Shri Mataji to a police station and tortured her physically by putting her on ice slabs. They also gave her electric shocks. They let her go after a warning that if she raised any slogans against the British or picketed before any institution, she would be put in jail. Her immediate reaction was that the Indians were already in jail since they did not have their freedom, so for her it did not make any difference whether she was outside or inside the jail.



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# Σ S.O.C.R.A.T.E.S □ □ □ □

## The Primordial Master

He is the Guru Principle. As the Primordial Master, he has incarnated many times to guide mankind. Socrates was born in Athens in 469 BC. He grew up to be sculptor by profession, but he never worked at it much. From early childhood he was guided by an inner voice from god, which warned him if he were about to undertake a wrong course of action. A more conspicuous trait was his habit of standing in thoughtless awareness for hours in one place. Amidst the corruption and immorality of Athens he was an example of Dharma.

In 431 BC when war broke between Athens and Sparta, Socrates served in the Athenian army and gained a reputation for bravery in battle.

He held open discussion with any citizen who was willing to converse with him. The topics included Love, Politics, War, friendship, Poetry, Religion, Science and Government, but all centered around a central theme of "How should a man live his Life?" In these discussions Socrates would call upon one of his disciples to explain their view point and then he would correct them and add to the discussion. The goal was not to teach his students what he thought of the various subjects but rather to teach them to think critically about the subjects for themselves.

Because he felt that he had no special wisdom or knowledge of his own, Socrates did not write any of his work or charge for his services, all that is written about him was done much later by Plato and Xenophon. At the core of his philosophy, Socrates believed that no one did wrong willingly and that those who do wrong do it out of ignorance. He offered the maxim "Virtue = Knowledge". Socrates had established a sort of moral scale by which to measure the inherent good of things. At the bottom of this scale was external good, money, possessions and material wealth. Near the middle of

the scale was the good of the body, health, strength. At the top of the scale was the good of the soul, wisdom and moral integrity. He viewed each man as being part of a universal family and dedicated his life to raising the awareness of human beings. The simple illustration Socrates used in leading people towards a logical conclusion was an important step in the advancement of mankind. Socrates preoccupations were with the spheres of ethical character and conduct in private and public life with the practical use of reason.

In Socrates time there were anti-god forces at work in the guise of the sophist Philosophers, who can be likened to the false gurus of Kali Yuga. They charged for their services and pushed the Greeks further in the right side and away from the central evolutionary channel. Socrates highlighted this in his teachings and thus was gaining popularity among the youth and the intellectuals much to the envy of the sophist.

"... After Socrates who came here in such a condition when people were really absolutely ignorant, in the complete darkness of ignorance. They couldn't understand him. They couldn't understand Socrates at all, and so like any other primordial master was treated by the people who were surrounding him. He was also very much ill treated and nobody listened to him. But of course as you know he was the primordial master and his wisdom is well known. He created out of him disciples, but none of them could go anywhere near his wisdom, and they started their own theories, own styles, and that's how we find the accent from the philosophy that was Socratesism which gradually came into Political and then on economic side. The attention was moved from Philosophy to Economics today, not towards the Philosophy which was established by Socrates..."

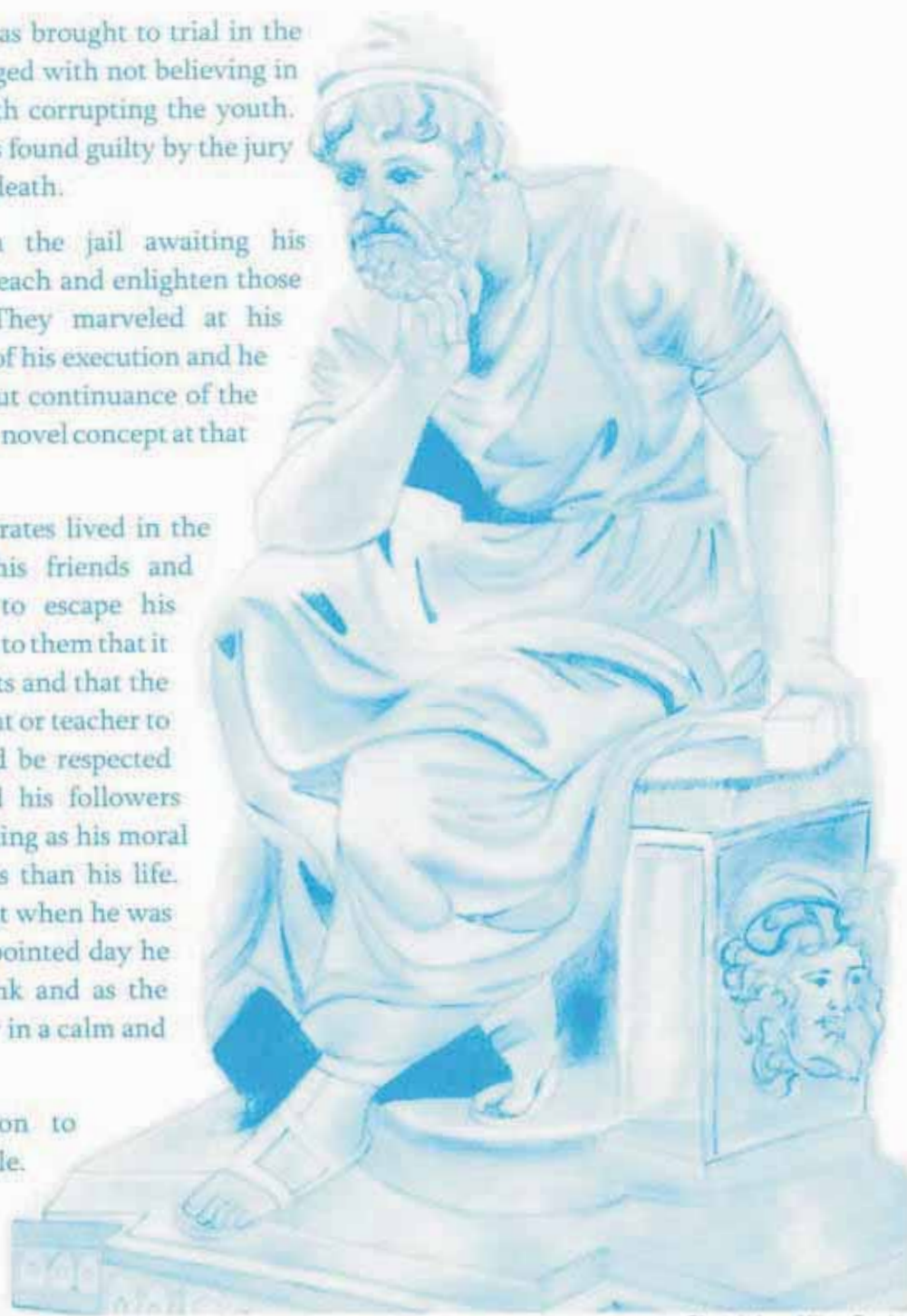
-Athena Puja, Athens Greece, 24/05/89

In 399BC Socrates was brought to trial in the city of Athens. He was charged with not believing in the gods of the city and with corrupting the youth. During the trial Socrates was found guilty by the jury and ultimately sentenced to death.

During his stay in the jail awaiting his execution he continued to teach and enlighten those who came to see him. They marveled at his detachment at the prospect of his execution and he explained to the people about continuance of the soul after death, which was a novel concept at that time.

During the time Socrates lived in the jail, he was advised by his friends and followers to flee Athens to escape his sentence. Socrates explained to them that it is wrong to break agreements and that the city or country is like a parent or teacher to all its citizens and it should be respected and obeyed. He convinced his followers that staying was the right thing as his moral integrity was more precious than his life. The sentence was carried out when he was 70 years of age. On the appointed day he was given Hemlock to drink and as the poison acted he passed away in a calm and dignified manner.

Socrates contribution to philosophy is immeasurable. His practice of philosophy is a turning point in the history of the subject. To this day Socrates is used as a dividing line when discussing the history of philosophy.



Sketch by : Nitya Sapte

*A few Quotes of Socrates as mentioned in 'Apology' and 'Last days of Socrates' by Plato*

*"Every seeker of wisdom knows that up to the time when philosophy takes it over his soul is a prisoner, chained hand and foot to the body, compelled to view reality not directly but only through its prison bars, and wallowing utter ignorance."*

*"....he who enters the next world uninitiated and unenlightened shall be in the myre but he who arrives there purified and enlightened shall dwell among the gods."*

