

YUVADRISHTI

An offering at the lotus feet of our Divine Mother by the Yuvashakti

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The essence of life is fragrance of Love
This New Year, lets spread the message of Love
Merry Christmas & Happy New Year
to all our Brothers & Sisters.

पुजा तथा हवन का महत्व

पेरिस, १९८३

इतने सारे सहज योगियों के साथ होनेसे मैं बहुत प्रसन्न तथा आनंद में हूँ। इनमें से कितने ही एकदम गए भी हैं। मेरे लिये इतने गए नहीं हैं, वास्तव में मैंने आप सभी को हजारों साल पहले से जाना है। सहज योग में आप सभी को एक आसान सी बात समझ लेना चाहिए, है कि आप आत्मा हैं। जो कुछ भी आत्मा नहीं है, वो आप नहीं हैं।

हम आत्मा की तुलना सूर्य से कर सकते हैं। सूर्य बादलों से ढँका जा सकता है। सूर्य पर अध्यारोपण हो सकता है, किन्तु सूर्य इस बिन्दु पर, वैसा ही बना रहता है। वो स्वयं से ही प्रकाशित है। अब जब बादल निकाल दिये जाते हैं, हटा दिये जाते हैं, तो सूर्य पूरे पर्यावरण में चमकने लगता है। तो, हमारा आत्मा भी अज्ञान से अध्यारोपित है। जब तक अध्यारोपण है आप आत्मा को देख नहीं सकते। और जब कुछ बादल गायब हो भी जाते हैं, तो भी अध्यारोपण उपस्थित होता ही है। आत्मा के प्रकाश को चमकता हुआ देखने के लिये

व्यक्ति के लिये स्वच्छ आकाश की आवश्यकता होती है। कई तरीकों से हम इन बादलों को निकालने का प्रयास कर सकते हैं।

सबसे पहली तथा महत्वपूर्ण वस्तु है, ये मान्यता, विश्वास कि हम आत्मा हैं; और शेष सभी कुछ अध्यारोपण है। आपको ये अपने अन्दर मानना होगा। आत्मसाक्षात्कार के बाद ये बहुत सरल हो जाना चाहिये। आप बहुत बड़ी चीज हैं, अब तक जैसा आपने अपने आप को जाना उससे बहुत अलग।

तो अब एक नई परिस्थिती सामने आती है कि

जब आप में अंध विश्वास नहीं है पर श्रद्धा है, जो अनुभव जनित है। तो, आपकी बुद्धिमत्ता को उससे लडना नहीं चाहिए। ना ही उसे ललकारना चाहिए। अगर उसे ललकारा गया, और आपने आपकी बुद्धिमत्ता को सुना, तो आप फिर से नीचे चले जाएंगे। अगर आकाश में तारे का लक्षण भी नजर आ जाए, तो वैज्ञानिक विश्वास कर लेते हैं

कि वहाँ पर तारा है। उसी प्रकार, आपको अपने साक्षात्कार की अगर झलक मात्र भी है, तो भी आपको कम से कम यह तो मान ही लेना चाहिये कि आप आत्मा भी हैं। अब आप इस अनुभव को पकड़े रहिये और अपना चित्त सदा इस तथ्य पर रखिए कि आप आत्मा हैं। इससे आप अपनी बुद्धिमत्ता का मुख मोड़ सकते हैं।

अब आपकी बुद्धिमत्ता आत्मा की खोज में कार्यान्वित होगी। यही श्रद्धा का अर्थ है। श्रद्धा शुद्ध बुद्धि (सुबुद्धि) का उदय करती है। अब, एक बार तो अपने बादलों को निकलते

हुए देख लिया किन्तु अभी और भी बादल बाकी हैं। तो आपको बादल हटाने के लिये हवा का उपयोग करना होगा, परम चैतन्य रूपी हवा का। और, जैसा कि आप जानते हैं, इस हवा से लाभ लेने के कई तरीके हैं। तो ये हवा किसी और स्रोत से आती है। अर्थात् आदिशक्ति (Holy Ghost) का स्रोत, आपकी कुण्डलिनी। और आपके सामने तो स्वयं आदिकुण्डलिनी मानव रूप में अवतरित हैं। आपके पहले आए कई साधकों की तुलना में आप बहुत भाग्यवान हैं।

क्योंकि किसी विग्रह, किसी स्वयंभू की पूजा

करने में लोगों को बहुत समस्याएं हुईं। प्रथम उन्हें एक तरह का ध्यान करना होता था, जो सर्विकल्प समाधी कहलाता था। अर्थात्, आपको इस प्रकार से किसी मूर्ती (विग्रह) पर ध्यान एकाग्र करना पड़ता था। विग्रह का अर्थ है चैतन्यित मूर्ति। मूर्ति की ओर देखते-देखते, कुण्डलिनी को उठाने का प्रयास करना होता था। और तब कुण्डलिनी आज्ञा तक जागृत हो भी जाती थी पर सहस्रार से परे छलांग लगाना असम्भव कार्य था, क्योंकि इसमें व्यक्ति को साकार से निराकार में जाना होता है। साकार से निकल कर निराकार में आना इतना कठीन था और निराकार पर एकाग्र होना तो असम्भव ही था। जैसा कि मुसलमानों ने किया था अन्य कईयों ने करने का प्रयास किया। इन परिस्थितियों में यह आवश्यक हो गया, कि निराकार साकार रूप धरे। ताकि और अधिक जटिलता ना हो। जैसे ही आप साकार पर ध्यान केंद्रित करें, तो आप निराकार बन जाते हैं। जैसे कि, अगर आपके सामने बर्फ है, जैसे ही आप बर्फ को छूना शुरू करते हैं, वो पिघलने लगता है तथा आप ठण्डक महसूस करने लगते हैं।

सो, अब समस्या आसानी से सुलझा दी गई। पूजा उन वस्तुओं में से एक है, जिनसे कि आप साकार-रूपों को उत्तेजित कर, निराकार रूप में परिवर्तित कर सकते हैं (Puja is one of the things by which you can excite the forms into formless) अब, आपके केन्द्र (चक्र), उर्जा के केन्द्र हैं किन्तु इन सभी चक्रों पर भी एक मार्गदर्शक देवता विराजमान हैं। वे (देवता) भी निराकार से साकार स्वरूप में बनाए गए हैं। और जब आप पूजा करते हैं, तो साकार रूप पिघलकर निराकार उर्जाओं में बदल जाते हैं। और इन निराकार उर्जाओं का प्रवाह शुरू होता है। और तब हवा (चैतन्य लहरियाँ) बहती हैं। और इस प्रकार से आत्मा पर से ये अध्यारोपण निकाले जाते हैं।

अब, आप पूजा के विषय में सोच नहीं सकते। ये वस्तुएँ एक ऐसे साम्राज्य की होती हैं, जो विचारों से परे है। तो ये समझ लेना चाहिये कि आप पूजा को तर्क से सिद्ध (rationalize) नहीं कर सकते। बल्कि आपको अपने चक्रों में अधिक से अधिक

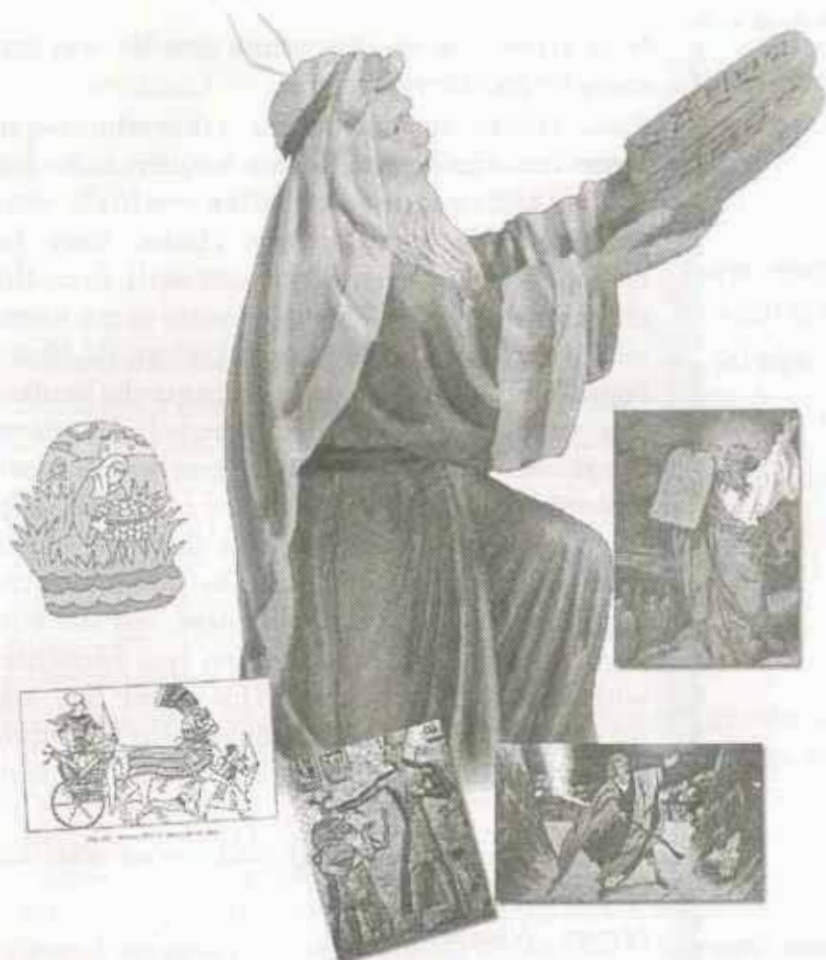
लाभ लेना चाहिये। इसके लिये आपको पूर्णचित्त पूजा पर तथा हवा (चैतन्य) किस तरह बह रही है, इस पर एकाग्र करना चाहिये। और फिर ये हवा सारे बादल बाहर निकालने का ध्यान रखेगी। तो आपका एकमात्र कार्य आपकी एकमात्र विधि यह है कि आप पूर्ण एकाग्रता में पूजा तथा साक्षी भाव में स्थित होने में लगाएँ आप एक दृष्टा है।

दृष्टा का अर्थ दोहरा है। जो केवल देखता मात्र है, और जो केवल ज्ञान है, वो दृष्टा है। जो बिना किसी विचार बिना किसी प्रतिक्रिया, केवल देखता मात्र है और अपने आप, सहज ही सीख (समझ) लेता है, वो दृष्टा है। मेरे लिये कभी कभी एक बोझ सा हो जाता है, क्योंकि आप में तथा देवताओं में समता होना चाहिए, कुछ सन्तुलन होना ही चाहिए।

एक तरफ आप सारे मन्त्र कह रहे हैं और सारे देवता जागृत हैं, पर दूसरी ओर आप वो हैं, जो अपने हृदय में कुछ स्वीकारना नहीं चाहते। सो, जो इतनी अधिक उर्जा उत्पन्न हुई उसे मुझे अपने शरीर में संजोना पड़ती है। तो बेहतर होगा कि आप लोग अपना हृदय खुला रख कर, तथा बिना विचार किये, पूजा केवल देखें। आज हम लोग पूजा विधी पल्टा कर करेंगे। पहले हम हवन करेंगे और फिर पूजा। यह बेहतर होगा। क्योंकि हम अग्नि तत्व का आह्वान करेंगे जो सारी बुराईयों को जला देता है। जब आप मेरे पैरों (श्री चरण) को धोते है तो भी वही करते हैं, और जब अग्नि का आह्वान करते है, तब भी वही करते हैं।

आज पहले हम हवन करेंगे और फिर पूजा। दोनों एक ही बात है। मेरा पूजन आप आग्नि से कर सकते है, या फिर पानी से भी कर सकते हैं। अग्नि का सत्व है चमक, जो भी कुछ गलत है, जो भी बुराई है वो जल जाती है; जो भी कुछ गलत है, जो भी बुराई है वो जल जाती है और फिर साधकों के मुख पर तथा शरीर पर चमक दिखाई देने लगती है। और जब आप हवन करते हैं तो वातावरण भी सुन्दर चैतन्य लहरियों से आवेशित हो जाता है।

परमात्मा आप सब को आशिर्वादित करें।



"Nobody else but Moses himself was born as Mohammad"

- Shri Mataji, May 1985

"...the tree of life (in Bible) is nothing but the Kundalini which is enlightened.. Absolutely it is that, it looks like that, like a tree. They were describing about Moses and this was the tree of life they said..."

- Shri Mataji

"...Like, say, the Jews think that Christ was not a saviour; they are still waiting for two thousand years. It's not true. He is the one. Without Him you cannot raise the Kundalini... Christ and Moses are one."

- Shri Mataji

In the last issue, it was told about Adi Guru Abraham that he was the one who gave birth to the three religions of Judaism, Islam & Christianity through Moses, Mohammad Sa'ab and Shri Jesus. In this issue we continue our series on the ten great Gurus with Adi Guru

Adi Guru Moses

Moses, who was born in the 14th century BC in the land of Egypt. Born into a slave family who served the Pharaoh of Egypt. The Pharaohs considered themselves as Gods and enslaved the Hebrews for a long time. The Hebrews suffered under the Egyptian rule waiting for their savior to arrive.

An astrologer informed one King Farah about the destruction of the Egyptian rule by a Hebrew born. Farah ordered all recently born male children of Hebrew descent to be killed. Moses was protected for three months and ultimately when the danger to His life increased, His mother set him in a basket and let him float down the Nile as Moses' sister watched the basket find it's way to the Egyptian queen's bathing area on the Nile. The queen, a widow, gladly accepted the child and named him Moshe (Moses), meaning "One who is taken out of water" in Hebrew. It is believed that no one except the queen's maid knew about Moses' origin. A few articles like the blanket in the basket might have strongly suggested that Moses was a Hebrew born.

Moses grew up as an illustrious prince, a great city builder, envy of His brother Ramses and pride of the Pharaoh. While Ramses managed failures, Moses conquered cities and hearts. Ramses grew



And God spoke all these words, saying: 'I am the LORD your God...

1. 'You shall have no other gods before Me.'
2. 'You shall not make for yourself a carved image--any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.'
3. 'You shall not take the name of the LORD your God in vain.'
4. 'Remember the Sabbath day, to keep it holy.'
5. 'Honor your father and your mother.'
6. 'You shall not murder.'
7. 'You shall not commit adultery.'
8. 'You shall not steal.'
9. 'You shall not bear false witness against your neighbor.'
10. 'You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.'

uncomfortable imagining Moses at the throne of Egypt while he was the born son of the Pharaoh. When Moses was twenty-five years old, he was supervising the construction of a city which personified the glory of the Pharaoh. Here he witnessed the true cruelty of the Egyptians in ill treating the Hebrews. During this time the maid who know Moses secret tried to leak it out. The information reached Moses who went in search of his family among the Hebrew slaves. He found his mother, brother and sister. He increasingly felt that he should take up the job of freeing of the Hebrews

from slavery of the Egyptians, but He was not ready for this Divine purpose.

Ramses took the opportunity and threw him out of Egypt into the deserts. Moses wandered the hot sands and reached Midian, which was predominantly inhabited by Arabs. Here he defended some ladies at a water well from the attack of shepherds. The ladies were seven sisters who were daughters of an Arab tradesman. Moses began His life as a shepherd, tending to the herds of this Arab trader. Later he married the eldest daughter, who was an extremely balanced, powerful and positive influence on Moses' life. During one of his usual days as the herd grazed near the foot of Mount Sinai, he saw a burning bush. The fire was calm and silent, but the bust burnt silently. This was His first real encounter with the divinity within. This silent fire was nothing but the Kundalini enlightening the subtle system. Moses faced God directly in this moment of truth.

"Take off your shoes, the ground you are standing on is sacred"

Moses: "Who are you?"

"I am Abraham, Isak, Jacob. God of your forefathers. Do not fear. Go to Egypt and free the Hebrews and bring them to the holy land of Israel, their motherland."

Moses said, "What shall I tell the name of God?"

"Yahowa"

The above powerful communication was followed by Moses traveling to Egypt with his brother Aaron. There he confronted the new Pharaoh, Ramses, his brother. Ramses' problem, like all others was his belief that he was the supreme God

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and this Yahowa cannot be greater than him. Thus, Moses faced the challenge of convincing his big ego that there was a God greater than his Egyptian ego and Ramses should let his people go.

Moses turned his wooden stick into a snake in Ramses' court, but Ramses couldn't see Moses' divinity. Moses struck the Nile with his stick and converted all of Nile to blood to make Ramses give up his ego, but no avail. Moses' attention worked to bring various plagues upon the Egyptians, but Ramses wouldn't agree. Moses promised Ramses that the sky will rain with hail and fire. Hail did fall and started fires everywhere. In one of the events, Ramses' son, the new prince lost his life. Ramses, then, let the Hebrews go.

"Like when you say Moses crossed the river. This was the happening of the Void being crossed by the Primordial Master." -Shri Mataji, March 1982

"You mean it was miraculous, or it was a false story. What do you think of it? It was absolutely true, that he did cross the sea; with the help of God he could do it."

-Shri Mataji, March 1985

Moses lead about 6 lakh Hebrews about of Egypt. When the caravan reached the Red Sea, they saw Ramses coming towards them with a great army, ready to kill them all in frustration. Moses was destined to lead the people out of slavery and tyranny and a great wind rose which split the Red Sea, making way for all Moses men to cross over safely. Ramses' army followed into the sea bed, but the watery gates closed, drowning Ramses evil army.

One of the difficulties faced by Moses was the lack of faith amongst his followers. There was greed, lust and a long way to go before they became truly faithful (Wali or Khalis). The caravan reached Mount Sinai. Moses went up the hill to hear God's wishes. While he was gone, the bad elements began to spread rumours that He is gone for good and may not return. Some started teaching false religions and all the lusty and greedy people got revealed in Moses' absence. In the meantime, Moses communed with God and God wrote out the Ten Commandments, which Moses brought down. Moses descended to find a disappointing scene of arrogant false believers celebrating false Gods and stupid beliefs. Working with the aid of Moses' pure attention, the earth then opened up and consumed all these negative people.

The Ten Commandments are principles that get established in a person automatically as connection with Shri Mataji becomes stronger. One can imagine these commandments related to our subtle system as follows (one can find alternate interpretations to this one):

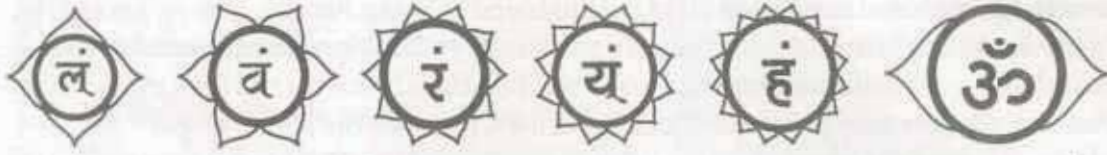
Commandment	Significance	Chakra
1.	Integration	Sahasrara
2.	Conditioning and Ritualism	Agnya
3.	Chanting God's Name Meaninglessly	Vishuddhi
4.	Purity & Inner Cleansing	Entire Subtle System, Chitta
5.	Father and Mother Principle	Left & Right Heart
6.	Wisdom of Non-Violence	Agnya
7.	Adultery	Mooladhar, Agnya & Swadisthan
8.	Stealing (Sin against father principle)	Right Side, Right Heart
9.	Lying	Vishuddhi, Mooladhar
10.	Greed	Nabhi

Moses then led the people towards the promised land of Israel. He rested and allowed Joshua and Priest Eleazar take up the leadership in the journey to Israel. The ten commandments became the basis for the Shariat Laws of Islam. Moses, like all Adi Gurus warned

against alcohol as it is the anti-consciousness activity that is found in the common people. His work revolved around the physical emancipation of the Hebrews and He worked against the darkness in the people's minds. One of the central themes of his teachings is to rise above the selfish self-indulgence in life and attain enlightenment. Thus lived a great Primordial Master, beloved child of the Mother and one of the ten guru principles within our void.

†††

Genesis of Sanskrit Language

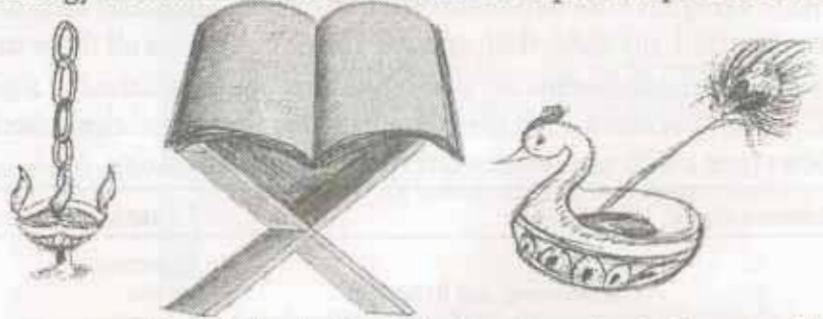


Today what we speak is totally a localized language as it is not having any relation with some divine work. Previously languages were not only used for the communication but languages were greatly used for the praise of the God. Our Indian scriptures and vedas are very good example of this.

Sanskrit, this is the language which is greatly honored by the Indians as this is the language which is very much close to God. Sanskrit was a spoken language as well as the literacy language of the Aryadom until Circa 500B.C., after which it remained for nearly 2000 years the dominant literacy language as well as the spoken language among the culture throughout the subcontinent. The word 'Sanskrit' means the one which is introduced or produced in its perfect form. It is also said that the languages which we use now in India like Bengali, Hindi, Marathi are all evolved from the Sanskrit language. But then the question is from where has this great Sanskrit language is evolved.

There are many theories on the evolution of Sanskrit language. Many great people have put forth their views in this direction. Shri Mataji has said that Sanskrit is the language evolved through the vibrations that are flowing through human being. When the Kundalini starts flowing through seven chakras then it vibrates and produce different sounds at different petals from which the devnagari or the Sanskrit language is been evolved. Like at Agyna chakra we can hear 'Om'. The alphabets present on each chakra are as follows -

Mooladhara	-	लं
Swadisthana	-	वं
Nabhi	-	रं
Anahata	-	यं
Vishuddhi	-	हं
Agnya	-	ॐ



Shree Mataji has also said that unless you utter the sholakas in Sanskrit language the chakra would not respond. Except the 'Lords Prayer' at Agyna chakra which can be said in Hebrew or even in English. Shri Mataji said in one of Her speeches, "they say English language has evolved from sounds produced by animals. Like the letter 'm' comes from sound produced by crocodile." ***Shri Mataji's speech titled 'Trigun', 3-02-1978*

One more interesting thing is that in Sanskrit language there are total 50 alphabets. If we count the number of petals of all the chakras from Mooladhara to Agnya then that also comes to 50. This proves that Sanskrit language is created by taking into the consideration of the human body. Even the names of all the chakras is in Sanskrit language. Chakra in Sanskrit means 'vortex of energy' which we know exactly in Sahaja Yoga.

According to the lessons written by Samuel L. Lewis "What we called spirit in English corresponds in some respect to what is called as Shiva and Shakti in Sanskrit. The body being the temple of holy spirit has accommodation for both Shiva and Shakti.

Sanskrit is a very special language in the sense that it has six unmatched features

- It has a uniqueness in every consonant and vowel consonant combination.
- Since the beginning it has a complete dictionary of the root words called 'dhatu' that could create any number of words according to the requirement by adding a proper prefix and suffix which are described in detail in Sanskrit language.
- The Sanskrit language has remained unchanged in every age because it has a divinely produced grammar. The Sanskrit language represents the literal form of Divinity on the planet earth.
- The three kinds of prime Sanskrit scripture (Vedas, Upanishads, Puranas) and their style of presentation is purely having a divinity in it. For example the Bhagwatam explains philosophy of God and God's love.
- Sanskrit language has its localized forms (called as 'Apabhramsha').
- Sanskrit is only language in which maximum number of scriptures are written. Hence it is also called as Scriptural Language.

Sir William Jones had written, "The Sanskrit language, whatever be its antiquity, is of wonderful structure; more perfect than Greek, more copious than Latin, and more exquisitely refined than either."

The Greatest Truth for a Sahaja Yogi

1. What is the greatest mistake for a Sahaja Yogi?
- *To believe your Mind.*
2. What is the greatest blessing for a Sahaja Yogi?
- *Collective Consciousness.*
3. Who is the greatest fool?
- *He who does not recognize the Truth.*
4. What is the surest thing in life for a Sahaja Yogi?
- *Your Mother's Love.*
5. What is the greatest pleasure for a Sahaja Yogi?
- *Pure Joy - Nirmal Anand.*
6. What is the greatest opportunity for a Sahaja Yogi?
- *To give realization to people.*
7. What is the greatest thought for a Sahaja Yogi?
- *Thoughtlessness.*
8. What is the greatest victory for a Sahaja Yogi?
- *Over Ego.*
9. What is the greatest handicap for a Sahaja Yogi?
- *Egoism.*
10. What is the greatest loss for a Sahaja Yogi?
- *To lose the image of Mother in your heart.*
11. What is the greatest need for a Sahaja Yogi?
- *Absolute faith - Nirvikalpa.*

Ritu Mehra

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The Great Artist

Leonardo da Vinci

The subtlety of working of divine is remarkable and probably needs even more subtle understanding to enjoy the divine creations. The divine created this universe in the gentlest manner. Seldom do we realize that the Shakti Herself has decorated this 'Brahmanda' with sources that are meant to reflect Her love. Sources, which are as simple as the waving leaves, which often go unnoticed, to as mystic and supremely powerful as the 'swayambhus', make us aware of the paramchitanya, Her power of love.

Yet another source is eternal art. Artist like Leonardo da Vinci give us a glimpse of this art. So beautifully is divinity expressed in his works that even Adishakti is compelled to lavishly praise his creations, a reason enough to know about the life of this great artist, after all not every day does the Shri Adishakti asks Sahajis to visit Mona Lisa to experience the bliss!



Leonardo da Vinci was not only one of the greatest artists of the Renaissance, but also perhaps the most versatile genius who ever lived. His interests embraced virtually every field of study then known; anatomy and geology were two of his passions, and his great dream was manpowered flight. However, his perfectionism meant that he finished comparatively few major paintings.

Leonardo was born on 15th April 1452 near Florence, but the scene of his most ambitious artistic undertakings was Milan. Virtually nothing

is known of Leonardo's childhood, though biographers have speculated on the theme of the young Leonardo in the green Tuscan countryside, acquiring his lifelong fascination with nature. Certainly he began drawing the painting at an early age. According to the 16th century artist and art historian Giorgio Vasari, Leonardo's work so impressed his father that he took samples into Florence to show his friend Andrea del Verrocchio, one of the leading artists and sculptors of the day. Verrocchio was also enthusiastic, and Ser Piero enrolled his teenage son in the master's busy workshop.

Verrocchio's workshop, like that of other major artists, was something of a cross between an art school and a design studio. Apprentices such as Leonardo worked their way up from sweeping floors to mixing colors to helping out in the production of commissioned paintings. Leonardo had reached this stage by the age of 20, when Verrocchio gave him responsibility for painting one of the angels in *The Baptism of Christ*.

Leonardo's angel radiated his youthful genius. Vasari wrote that Verrocchio 'never touched colors again, he was so ashamed that the boy understood their use better than he did'. Leonardo had 'graduated', and became a master of the painters' Guild of St Luke, which allowed him to set up as an independent painter. However he remained based at Verrocchio's until the late 1470s.

Leonardo had learned a good deal, in the years that he spent at his master's studio, and not all of it from Verrocchio. Florence in the 15th century was one of the great cultural centres of the world, and Leonardo would have come into contact with many of the scholars whose new ideas and learning were shaping the intellectual climate of Renaissance Italy. (Pic 1)

According to Vessari, 'Leonardo's disposition was

so lovable that he commanded everyone's affection', and there are many other accounts of his good looks and charm, as well as his quirky sense of humour that gave him a life long taste for practical jokes. Yet, "Alone you are all yourself," he wrote, "with a companion you are half yourself."

The first years of Leonardo's life as a fully fledged artist coincided with the rise of supreme power in Florence of Lorenzo de' Medici - 'il Magnifico'. He ruled the prosperous city-state with shrewd self interest, and like many members of his family had cultivated tastes. Yet Leonardo received little of the lavish patronage which abounded in Florence at the time: he sketched obsessively, in the years he remained in Florence after leaving Verrocchio's studio, he executed as far as is known only a handful of paintings. The most important of these, The Adoration of the magi, was left unfinished.

His Milanese career got off to a slow start, but in 1483 he received an important commission from the church of San Francesco Grande.. The Virgin of the Rocks was delivered after 25 years.

A STATUE FOR THE DUKE

While work was beginning on The Virgin of the Rocks, Leonardo was already thinking about another as yet only imagined work of art. He knew that Duke Ludovico intended to honour his brigand father with a massive equestrian statue, and was determined to gain the commission. He sent the Duke an extraordinary letter in which he outlined his prowess as a military inventor and engineer. Almost as an afterthought, he offered his services as an architect, an sculptor and a painter.

In 1483, he was allowed to begin work on the great Horse. His projected statue was an immense undertaking. Innovative as always, Leonardo was unwilling to produce the usual static sculptor: he set himself the seemingly impossible task of creating a 26 feet high rearing horse. Such a feat had never been achieved before, and much time was needed to solve the problem. By November 1493, the full sized clay model was complete. All that was

needed for Sforza to assemble 90 odd tones of bronze required for its casting.

While he was waiting for the bronze, Leonardo began work on a huge mural of The Last Supper for the nearby monastery church of Santa Maria delle Grazie. Its brilliance was indisputable, and even before it was finished, it drew many admiring pilgrims to the monastery.

SUCCESS AND ADMIRATION

At 42, he was at peak of his career, admired and respected by all. He had his own school of apprentices and had never been busier. Perhaps he fretted when he heard that Ludovico had sent the bronze once destined for Great Horse to his embattled brother-in-law to make canons. But there were brighter things to think of.

And he was writing his Treatise on Painting, a huge work which was to influence artists for centuries to come.

Leonardo's notebooks were filling rapidly, crammed with sketches and comments written in his precise, left to right, mirror image hand. He could see nothing without wanting to study it: birds, plants, the movement of water. And what did not exist to observe, he could imagine. During these days came the first flood of inventions a submarine, a tank, even a helicopter.

BORGIA'S MILITARY ENGINEER

For a few months in 1502-3, Leonardo wandered around Italy inspecting fortifications and then suddenly returned to Florence to live as an artist again.

It was a productive period for Leonardo. Around this time he produced the most celebrated of all his work, the Mona Lisa.

In 1503, the

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government of Florence commissioned him to paint an epic picture of The Battle of Anghiari, to glorify an encounter in a war with Milan, some 60 years before.

'MOTIONS OF THE MIND'

As a painter, Leonardo wanted to represent not only appearance but also feelings, 'the motions of mind'. This approach changed the status of the great artist from craftsman to a genius.

In his Lives of the Artist, first published in 1550, Giorgio Vasari wrote that Leonardo's 'name and fame will never be extinguished'. The claim has been borne out by posterity, for Leonardo is one of the few artists whose reputation has never wavered from his own lifetime to the present day. His contemporaries thought his talent was little less than divine, and in the centuries since his death, painters, poets and philosophers have looked to him as a shining example of the heights which the human mind and spirit can attain.

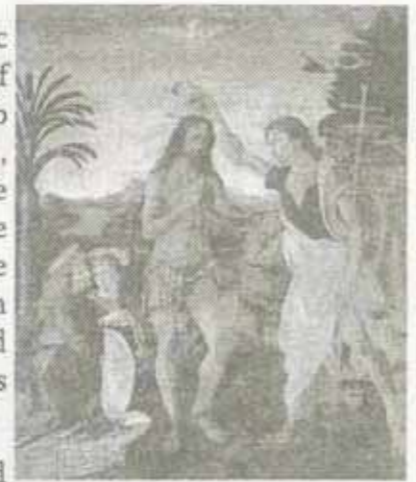
Leonardo's surviving artistic output seems a remarkably thin platform for such wide spread and lustrous fame. Scarcely a dozen paintings are universally accepted as being from his own hand, and of these several are unfinished or damaged.

Leonardo's achievement, then, is of an altogether exceptional kind, for although he began comparatively few major works, and finished even fewer, he has imposed himself on the consciousness of artists and critics (and even the general public) in a way that only a handful of other cultural giants can match. This seeming paradox is explained not simply by the wonderful quality of the few paintings Leonardo did bring to fruition, but also by revolution in attitudes towards art that he brought about. Virtually single handedly Leonardo created the idea of the artist as genius.

THE PAINTER PHILOSOPHER

Leonardo's fascination with the intellectual problems of art is one reason why his drawings so outnumber his paintings. He thought that the painter had to represent two main things: man and 'the motions of man's mind'. The first part - the

naturalistic representation of appearances was to Leonardo, straightforward; the second part the revelation the character through gesture and expression was more difficult.



Once Leonardo had solved the problems of composition and characterization in his drawings, completing the job the mere exercise of technical skill held little appeal.

When he could bring himself to finish a picture, however Leonardo outshone even the greatest of his contemporaries. Oil painting was at that time a fairly new technique in Italy and Leonardo was one of the first great masters of it. To a profoundly thoughtful worker like him, slow-drying oil paints were the ideal medium, allowing him to make infinitely subtle gradations of tone and to paint details such as plants and rocks with an exquisite precision that would gladden the heart of a botanist or a geologist.

Leonardo wanted to attain the same beauty of finish when he painted murals, so he rejected the time honoured fresco technique, which demanded great swiftness in execution.

THE MASTER DRAUGHTSMAN

With the exception of The Battle of the Anghiari, almost all Leonardo's paintings were either religious subjects or portraits. His drawing, however cover an astonishing range of subjects, for he used them not only as preparation for his paintings, but also as an essential tool in his scientific research. He was the most prolific draughtsman of his times and used a wide variety of media.

The sheer variety of Leonardo's interest was the main reason why he finished so little in his primary



vocation of paintings. Apart from his manifold scientific pursuits, he was also a sculptor and an architect. No work that is indisputably his survives in either medium, but his ideas and expertise were important in both fields.

The splendid bronze group of St John the Baptist between a Pharisee and a Levite over the north door of the Baptistery in Florence, for example, is the work of Giovanni Francesco Rustici, but Leonardo played a major role in its creation. Vasari tells us that Rustici 'would allow no one near save Leonardo, who never left him while he was moulding and casting until the work was finished'. In architecture, Leonardo's designs for 'ideal' churches were influential on his friend Bramante, the greatest architect of the High Renaissance, and the ingenious double spiral staircase at the chateau of Chambord probably derives from an idea of his.

Leonardo's influence was spread also by his writings. His notes were gathered together and published as his Treatise on Painting in 1651, but they had wide circulation even before then. The few paintings that he left to posterity (or that survived long enough to be copied and re-copied) had an unprecedented effect on succeeding artists. Indeed, Leonardo's influence has been so great that it is harder to think of major painters who do not owe something to him than of those who do.

In one of his notebooks he had written: 'As a well spent day brings happy sleep, so life well used brings happy death.' And quietly, on May 2, 1519, a few weeks after his 67th birthday, Leonardo da Vinci died. The world had lost perhaps its most universal genius.

A REALISED SOUL

This can be seen during the course of his life. He was fascinated by nature, just like a child. This innocence is reflected in the expressions in most of his masterpieces. The



expressions in many of the paintings are simply breath taking for the connoisseurs and have become immortal.... Among which one such painting of the Mother and child turns a person thoughtless. Also, in these three paintings, all of Mother and Child, in the background one always sees snow capped peaks just like those of the Himalaya, the abode of the Adi Shakti. It seems he must have known somewhere in depth of heart who She was, even though he might not have been aware of it himself. But, to paint so precisely and so significantly to what Sahaja is, and to be able to feel such vibrations from his work shows that he was a realised soul. Shri Mataji has also mentioned regarding the Mother and Child theme in the past and has spoken regarding its inert essence on Shri Ganesh Tattwa and also the Mahalaxmi Tattwa. She referred once that "The Christian conditioning has been even worse than Jew conditioning because they just took out Christ's Mother; though the painters and artists couldn't do that. They had the mother there. Despite all that the motherhood has not been respected, as it should have been in the Bible. While Mahalaxmi herself incarnated as Mother Mary. You cannot expect any spiritual growth, unless and until you can accept it as the Shakti, the Mother who is the only communication between us and the Divinity". (Maha Laxmi Puja (Kolhapur), India, 21-12-90)



ब्रह्मपुरी

ब्रह्मपुरी ये पवित्र स्थान महाराष्ट्र में सातारा से २३ कि.मि. दूर कृष्णा नदी के तट पर स्थित है। यहाँ पर बस्ती ना होने के कारण वातावरण शांत व आहाददायक है। परम् पूज्य श्री माताजी ने कहा है कि तपस्वी व योगी जनों के वास्तव्य से यह भूमी चैतन्यमय हो गई है। रामायण काल में श्री राम व सीताजी के चरण स्पर्श द्वारा यह भूमी पवित्र हो गई। कहा जाता है की ई.स. १६६० में श्री समर्थ रामदास स्वामी को ब्रह्मपुरी के शिवनाथ मंदिर की उत्तर दिशा में स्थित जलकुंड में श्री राम, सीता, लक्ष्मण व श्री अंगलाई देवी की मूर्तियाँ मिली थी, जिन्हे वे अपने साथ ले जाना चाहते थे मगर अंगापुर के ग्रामवासियों ने उन्हें रोका व कहा कि ये मूर्तियाँ हमारे गाँव की होने के कारण यह हमें ही मिलनी चाहिये। तब श्री रामदास स्वामी मुर्तियाँ वहीं खेत में रखकर चाफल के लिए निकल गये। ग्रामवासियों ने उन मूर्तियों को खेत से गाँव ले जाने के लिए भरसक प्रयत्न किये परंतु वे मूर्तियों को हिला भी न सके। तब वे श्री रामदास स्वामी को ढूँढते चाफल तक गये। ग्रामवासियों ने श्री रामदास स्वामी से प्रार्थना की कि आप ही योग्य स्थान पर उन मूर्तियों की स्थापना कीजिये। श्री रामदास स्वामी बाद में उन मूर्तियों को खेत से लेकर आए और श्री राम श्री सीता तथा लक्ष्मणजी की मूर्तियों की स्थापना उन्होंने चाफल में की, व अंगलाई देवी की मूर्ति की स्थापना उन्होंने सज्जनगढ में की। तथा दोनो स्थानों पर मंदिर बनाए। इन मूर्तियों के दर्शन श्रद्धालु आज भी कर सकते हैं।

दिसंबर १९८२ में श्री दत्तजयंती के शुभ अवसर पर पूर्णिमा के पूर्ण चंद्रप्रकाश में परम् पूज्य श्री माताजी तथा उनके साथ करीब १०० विदेशी सहजयोगी इस मंदिर में गए। उस समय श्री माताजी ने श्री क्षेत्र ब्रह्मपुरी व अंगापुर इन दोनो जगहों के बारे में जानकारी दी। परम् पूज्य श्री माताजी ने सहज योगियों को बताया की श्री समर्थ रामदास स्वामी श्री

हनुमानजी के अवतार थे तथा इसलिये उन्हें ही मूर्तियाँ मिलीं। जिन्हे उन्होंने अपने तपस्या स्थान याने, उत्तर मांड नदी के किनारे स्थित चाफल व सज्जनगढ में स्थापित किया। सन १९८२ से १९९० तक दिसंबर में महाराष्ट्र में आने वाले सभी विदेशी सहज योगियों को श्री माताजी ने श्री रामदास स्वामी द्वारा स्थापित इन मूर्तियों के दर्शन करने के लिए सज्जनगढ भेजा व महाराष्ट्र के एक महिने की यात्रा के दौरान उन्हें ब्रह्मपुरी की योग भूमी पर ठहराया।

ब्रह्मपुरी में सन १९८४ से १९९० तक प्रतिवर्ष ३ दिवसीय शिविर लगाकर श्री माताजी ने विदेशी सहज योगियों को सहज योग साधना की प्राथमिक शिक्षा दी। इस काल के दौरान परम् पूज्य श्री माताजी एक सर्व साधारण शेड-नुमा जगह पर रहती थीं।

सहज योगी सहज योग साधना सीखने के लिए ब्रह्मपुरी में रहते थे। वहाँ पर एक खुले मैदान में टेंट लगाकर ज़मीन पर सोना, ठंडे पानी से नदी में नहाना, ज़मीन पर बैठकर भारतीय शाकाहारी भोजन करना, नदी का पानी पीना व रात्री में ३-४ कि. मी. पैदल चलकर कार्यक्रम के लिए अंगापुर तक जाना। इस प्रकार से परम् पूज्य श्री माताजी ने सहज योगियों को अनुशासन सिखाया।

इस प्रकार लगातार सात वर्षों तक सहजयोग साधना करने की प्राथमिक शिक्षा विदेशी सहज योगियों को ब्रह्मपुरी में मिली। शुरुवात में आए विदेशी सहजयोगियों को शीतल पेय, मांसाहार, काटे चम्मच, गद्दे-बिस्तर इस तरह के ऐश-आराम की वस्तुओं के बिना सहजयोग साधना करने की प्राथमिक शिक्षा ब्रह्मपुरी में दी गयी। जिस जलकुंड में श्री रामदास स्वामीजी को सीताजी व अंगलाई देवी की मूर्तियाँ मिली थी, उसी जलकुंड के पानी में पैर रखकर श्री माताजी एक शिला पर बैठी थी। उस समय विदेशी सहज योगियों ने कृष्णा नदी के पानी में उतरकर कृष्णा माई के पानी से श्री माताजी के चरणों का



पूजन किया। इस मंगल समय उपस्थित सभी सहज योगियों ने श्री गणेशजी का रूप एक शिला पर प्रकटित देखा। इसी प्रकार यह मंगलमय पूजा सभी देवी देवताओं ने देखी। सप्तरंगी इंद्रधनुष्य का प्रकट होकर आकाश को रंगबिरंगा बनाना इसी का एक प्रतीक था। पूर्ण वातावरण चैतन्यमय तथा आनंदमय हो गया। इस जलकुंड की उत्तर दिशा में नदी पर 'वसंत' नामक बांध बना हुआ है। बांध से बहने वाले कृष्णा माई के पानी की मधुर ध्वनी का अनुभव सबने किया। इस पर श्री माताजी ने कहा

कि कृष्णा उनका स्वागत करने के लिए गारही है।

सहजयोगियों ने उस काल में हर साल श्री माताजी का विविध रूपों में पूजन किया। भजन तथा संगीत के माध्यम से रातें आनंदपूर्ण होती थीं। इस प्रकार संगीत की शिक्षा भी सहजयोगियों को ब्रह्मपुरी में श्री माताजी के चरणों में प्राप्त हुई।

श्री ललिता चक्र स्वामिनी, श्री श्रीचक्र स्वामिनी, श्री हंसचक्र

स्वामिनी के रूप में श्री माताजी का पूजन यहीं पर किया गया है। श्री कृष्णा माँ यानि श्री कृष्ण शक्ती, विडल यानि श्री कृष्ण इनके सांनिध्य में सहज योगियों ने श्री कृष्ण पूजा का आनंद लिया। यहाँ पर श्री माताजी ने सहजयोग और आयुर्वेद इस विषय पर भी मार्गदर्शन दिया। अपने भाषणों में श्री माताजी ने गुरु तत्त्व, मातृ तत्त्व जैसी मौलिक शिक्षा भी इसी चैतन्य भूमी पर दी है।

परमपूज्य श्री माताजी ने एक बार "ब्रह्मपुरी ये मेरा स्थान है" कहा था। परमपूज्य श्री

माताजी के रहने का स्थान, नदी की वो पवित्र शिला (श्री माताजी का पूजन स्थान) इन सब का मंदिर बनाने का संकल्प किया गया है। इस स्थान के चैतन्य का आनंद लेने के लिए आए देशी व विदेशी सहज योगियों के रहने व योग साधना के लिये आश्रम का निर्माण भी किया जाएगा। श्री माताजी की प्रेरणा, आशिर्वाद व अनुमति से श्री विश्व निर्मला धाम चॅरिटेबल ट्रस्ट, सातारा की स्थापना निम्न लिखित उद्देश्य पूर्ति के लिए की गई है:

१. ब्रह्मपुरी में देश-विदेश से आने वाले सहजयोगियों के लिए सहज योग आश्रम तथा मन्दिर का निर्माण।

२. वृद्ध सहज योगियों के रहने व योगसाधना के लिए एक आश्रम बनाना।

३. सहजयोग साधना व आयुर्वेदिक औषधियों द्वारा आरोग्य प्राप्ति।

४. निराधार, अबला स्त्रियों व बच्चों के विकास हेतु निर्माण कार्य करना।

५. आयुर्वेदिक औषधीय वनस्पती की खेती तथा औषधी निर्माण।

श्री विश्व निर्मला धाम के निर्माण कार्य के लिए देश व विदेश के सभी विश्व निर्मला धर्म के अनुयायियों से तन, मन, धन से सहायता मिलने की ट्रस्ट के आधिकारी आशा तथा विनति करते हैं। और श्री माताजी के चरणों में नम्र प्रार्थना करते हैं।



ॐ ॐ ॐ Yuvadrishti Asks ॐ ॐ ॐ

What is significance of Puja in Sahaj?

❖ During Puja our Mother is in Her full incarnation who can bestow the cardinal virtue and blessing on us, if the Puja is attended with sacred heart and in full devotion and hence attending puja in Sahaja yoga enhances the divine vibrations.

--- Hitesh Bhatnagar, Allahabad

❖ The most important part of Puja is to make you go more & more deep. Rest is eternal enjoyment & to feel Ganga flow on your hands & in your body.

--- Sahaj Singh, Pune

❖ Actually puja is a very auspicious occasion in which the presence of Her Holiness Shri Mataji helps us to get that all enormous, blissful aashirwads. The puja offered to particular deity clears that specific chakra of ours and fill that with Her Param Chaitanya that is a fuel for our happy and peaceful day-to-day life.

--- Dr. Samarth Borade

❖ On the occasion of Puja, all the Ganas are present even if Shri Mataji is in Her Nirakar Swarupa. When we attend Puja and surrender our SELF at Her lotus feet, the Chaitanya is showered upon us by Shri Mataji.

--- Santosh Katiyar.

❖ Puja is an offering of our surrender and devotion to the lotus feet of divine Mother. It is the occasion when She manifests in the form of the deity whose Puja is being done. The Puja is a celebration of our complete devotion to HER and also of reaffirming the vow of spreading Her divine message to all.

--- Jagriti Singh

❖ Puja is a way of showing our love and gratitude to our beloved Mother.

--- NidhiAsthana, Bangalore

❖ My personal experience is that I feel the presence of Shri Mataji in everyone, and feel that Shri Mataji is watching the Puja being offered.

--- Shubhashini Sanapala

❖ As Sahaja Yogis, we are privileged for being allowed to worship Shri Adi Shakti in person or through Her photograph. Pure devotion comes from our heart, whose reflection is the Spirit that is pleased when we perform auspicious worship of our Holy Mother. Let the heart to be the throne of Shri Adi Shakti, then worship Her Lotus Feet with the attention that has become pure and holy like the Ganges water and auspicious like 'Amrut'.

---Christian Akplogan

❖ To attend a Sahaja Puja is a very fortunate thing. It fulfils our Bhakti and devotion and thus generates extra showers of vibrations that help us to grow deeper and deeper.

--- Mitesh Gandhi, UK

“Supposing there is no oil in this lamp, it will all go off. It has to have oil. It will go off. So the dedication part is the oil in you, is the attachment, complete attachment to your source.”

Mumbai
Yuvashakti

❖ Puja blesses us to go to greater realization of 'Nirakar' from 'Sakar'. Puja blesses us with the powers, which our Holy mother emits during Puja for us to absorb. Puja blesses us "to attain 'Sakshi' State more and more".

--- Sunil Shrivastava, Udaipur

❖ In Puja one gets so many blessings that makes our attention pure. All the dimensions are opened inside you in the Puja as the energy in the Puja is maximum. The Chit is elevated and you feel that you are one in Virata. The Nirvichar Avastha and Nirvikalp Avastha are established only through Puja.

--- Rajiv Sethi

❖ In Sahaja yoga, we are doing the PUJA in order to worship the Deities of various chakras so that the qualities & characteristics of those chakras become stronger which ultimately makes our spiritual ASCENT easier, matured & fruitful.

--- Jasmin Panchal (Ahmedabad)

❖ One cannot progress without attending Pujas. Puja clears our chakras, helps us to surrender and evokes a true prayer in our heart. The significance of Puja cannot be explained in words, one has to attend a Puja to believe and feel it from the heart.

--- Neha Shah

❖ Puja plays a vital role in our development and increases our depth in meditation. In simple words it is a collective treatment of Sahaja yoga.

--- Ashwini Thakur

❖ The significance of attending Puja in Sahaja yoga is our spiritual ascent. ASCENT Aim Self for Continuous Enlightenment 'N' Transformation.

--- Mahavir Dhariwal

❖ On the subtle side, it's a way to introspect and is reflection of what we have achieved being in Sahaja Yoga and what is still lingering in us of the past which is stopping us for complete surrender to Shri Mataji.

--- Rajesh Sharma

❖ By attending the Pujas in Sahaja Yoga, we develop more Bhakti, Ekakarita & connection with our Holy Mother.

--- Vimal Dutt

❖ The flow of vibrations at the time of Puja remains very high, which helps us in fast spiritual growth.

--- Yogesh Mohite

Knowledge & Fun

THE SAINTS OF INDIA:

ACROSS: 1. Jnaneshvara's one of the major work ("Ambrosial experience"), which narrates the final state of spiritual liberation which can be achieved by an individual in the present life. (13 A)

2. He was of the Mahar caste, the untouchables of Maharashtra. His abhangas are full of a deep awareness of his low caste. English translations of one of the surviving abhangas.

A sugarcane may be crooked, and yet its juice is not crooked.

A bow may be curved, and yet the arrow is not.

A river may have windings, and yet its water is even.

So also, _____ may be a pariah, but his heart is pure. (6A)

3. He took his birth in the family of this fifteenth century saint. He was a prominent figure in the history of the cult of Pandharpur, having brought back the image of god Vittala from Vijayanagar where it had been taken by the ruling prince. There are some ninety Abhangas ascribed to him. A few have been translated into English.

As the bumble bee seeks the pollen,

as the bee seeks the honey,

So my heart seeks this God, Pandurang.

Says _____, Take me to Pandhari,

and make of me a glad offering to Vithoba. (6A)

4. He devoted his energies to establishing what he called Maharashtradharm, using religious faith to install a sense of integrity and greatness in the Maratha people. He became the guru of Shivaji, the founder of the Maratha empire, who drove the Mughal conquerors from Maharashtra. The Dasbodha is his magnum opus. (6A)

5. He was a Maratha saint who restored Jnaneshvara's description of the Kundalini to the Jnaneshvari after it had been removed by the brahmin-scholars. His famous song Jogawa sung with such vigor and joy throughout modern Sahaja Yoga, is an invocation to the Mother Kundalini to rise and grant self-realisation, best expressed in the chorus:

Jogawa Magen, Aicha Jogawa

Ai Ude G'ambe Ude!

Ude, Ude, Ude, Ude, Ude, Ude, Wo!

Mother, we ask for Self-realisation

So you rise, O Mother Kundalini, You rise! Rise, rise, rise, rise, rise, rise, Ho! (6A)

6. He ranks among the world's greatest poets. He lived in the Indian city of Banaras about a hundred years before Shakespeare, his life spanning most, if not all, of the 15th century. Like Gnyaneshwara before him and Guru Nanak and Sai Baba of Shirdi, who were to follow, He strove for the One Truth. He described himself as the son of both Ram and Allah (5 A)

DOWN:

7. He was a popular preacher in the Punjab as is testified to by the inclusion of sixty-one of his verses in the Sikh holy book, the Guru Granth Sahib, of which the following is one:

Some say He is near, some say He is far,

As if to say the fish in water climbs a date tree.

It is all an empty Babble.

Whosoever has found Him, has concealed it.

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Civil Engineer & Contractors

Prop. M.R. Patkar

B.E. Civil

The learned scholar praises the Vedas;

The ignorant _____ only knows the Lord. (6D)

8. A contemporary of Tukaram and Ramdas, is the best known, the Muslim Maharashtran saints, his major work being the Yogasangrama, written in 1645. In his poem, Kavitasangraha, he says of himself

Through the grace of (god) Gopala, transgressed all notions of purity and impurity.

The jack-fruit has a thorny skin, but inside it are lumps of sugar.

The bee-hive with all its humming bees contains the very nectar inside.

(So also) _____ may be an avindha,

But in his heart he has the very Govinda. (14 D)

9. He was a North Indian Guru whose teachings have become the basis of the Sikh religion. There are many references to Sahaja in his writings.

When a man meets his true guru

His doubts are dispelled and his mind ceases its wanderings;

Drops of nectar pour down on him like rain.

His ears catch strains of sahaja's celestial music

And his mind is lit up with divine knowledge. (5 D)

10. She was perhaps the third female poet to assume this name, but the distinctive character of her major work, the Vinayagar Agaval, has forever immortalized this obscure figure as a poetical giant in Tamil literary history. Widely recited in shrines and temples dedicated to Shri Ganesha, it is also replete with the yogic imagery of the Tamil Siddhas. (7D)

11. He was a saint from Rajasthan in northern India. He lived in the second half of the sixteenth century (1544-1603). His songs are in a Hindi dialect known as Braj Bhasa, being a mixture of Hindi and Rajasthani. Dadu clearly experienced Sahaja yoga, and alludes to it in his songs, one of which are presented in English translation -

One's self is a tender plant wherein blooms the flower of Sahaja;

The true guru teaches how to achieve it in a natural way,

But very rare are the persons who can understand it. (9D)

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ANSWERS
1. ANRITANUBHAVA 2. CHOKHA (CHOKHANBELA)
3. BHAVUDAS 4. RAMDAS 5. EKNAATH
6. KARNI 7. NAMDEV
8. SHEIKH MOHAMMAD 9. NANAK
10. AVAIIYAR 11. DADU DAVAI

Yuvashakti : An Insight

Hardwar

1. At Hardwar Public Programmes are regularly conducted both in the city & nearby villages.

We do canvassing on the first day. All the Sahaja Yogis including Yuvashakti go and distribute pamphlets. Next day program is held where Sahaja Yoga is explained and Self-Realization is given to all the seekers by the grace of Shri Mataji. On the next day, there is a follow up programme. Villages covered this year are: Kherli, Haripur Kalan, Shyampur, Pathri & Ram Nagar. In city programmes are organized either in clubs or banquet halls. In city we had programs at: Shagun Banquet & Saini Dharamshala.

In Niranjanpur canvassing & Public programme were done on the same day. Follow up was held the next day.

A programme under the banner of Hardwar Management Association (affiliated to AIIMA) was held for all the members of HMA. In this, Powerpoint presentations on "The Science of Sahajayoga" and "About Shri Mata Ji" were shown along with Vega machine CD. It was attended by 70 persons. Follow up was held in BHEL International Club.

Hardwar center also helped in organizing public programmes and establishing centers in Uttaranchal at these places: Ramikhet, Almora, Kashipur, Ramnagar and Haldwani.

2. Three lectures with Self-Realization in the end were held officially in HRDC for BHEL employees on Sahaja Yoga Meditation.
3. A full day picnic for SY families and Yuvashakti was organized in Lachchhiwala, near Dehradun.
4. A joyous Sahaja Music Evening was held on 22nd Nov. in BHEL Convention Centre, where several seekers received their self-realization. On 23rd the same was repeated for everyone in Khubsoorat palace.
5. A booklet by the name 'Nirmala-Anand' was published in the Sattal seminar.

Sahaja Yoga Centre Dehradun

By the blessings of H. H. Shri Mataji, Dehradun city has a big collective. Different teams of Yuva Shakti take responsibility for regular and smooth functioning of the center, according to their turns. Usually the video talks/lectures of Shri Mataji are displayed through LCD projector (there is a good collection of CDs) in the meditation hall and also it is run on a T.V. simultaneously to accommodate the collectivity outside the hall.

Dehra Dun collectivity has a rich library run exclusively by the Yuva Shakti which has a large collection of books, audio and video-cassettes and CDs. However, elderly Yogis also guide the yuva in conducting all these chores.

Various Activities of the Dehra Dun Centre

1. Public Programme: In the recent year Dehradun successfully launched five big scale Public Programme in various parts of the city and the collectivity is blessed with hundreds of new seekers who had their self realization. The response was remarkable. The teams are formed to coordinate and to conduct public programs. In which it includes publicity through banners, media, loudspeaker; the sitting arrangements for seekers, arrangement of altar items, arranging and maintaining PA system, selecting and screening Shri Mataji's video talks through projector, distribution of prasad, etc. LCD projections were the main focus of the programme. While, lectures are kept bare minimum. The new seekers are exposed to the vibrations of Shri Mataji through media projection. The talks are generally the short Public Programmes or the TV

interviews done in earlier years, this has indeed given a greater boost. The follow up Programmes are also very powerful that tends to bind the new seekers who finds quite out of place if not taken into confidence and absorbed in the collectivity.

2. Cultural Activities : Cultural activities are arranged from time to time to enliven the spirit of the young and also the older generation. This in a way becomes a collective meditation in pretext in praise of Shri Mataji. The vibrations are shared as the programme comes up with new experience and new faces.

3. Spread of Sahaja through interaction: Besides the Public Programme one to one interactions are also entertained in the center or elsewhere in the city...like lectures in Schools or Institutions, Local channels of TV., Banners, handbills and occasionally through fair stalls etc.

4. Spread of Anti Ritualism: Even after coming to Sahaja it is sometimes difficult to shake off rituals. To keep every one in good spirits, we avail occasions, opportunities to conduct and have get together or collective meditations, departing from ritual practices on Bhai Duj or the Id Ul Milad or the Holi or the Day of Dusherra or the Diwali. For instance during Dusherra Dehradun Sahaja Pariwar invariably hosts a beautiful cultural programme and dinner. While during the Diwali crackers do not constitute the main attraction. The festival like Raksha Bandhan or the Bhaiduj is celebrated with great flavour between the brothers and sisters.

5. Sahaja Seminar: This forms a very attractive part of the Sahaja Yoga besides the National or the International Seminar. There is always a scope to attend at least one seminar in the lush green valley and to enjoy the vibrations.

6. Sahaja Shiksha: That is an attempt has been taken for the first time on experimental basis to take up Sahaja as a separate subject in school curriculum. One model school was adopted where in approx 10 yogi and yoginis used to take lectures and cover the entire school class wise and conducting quiz. Even quiz competitions in the school imparted a very different interest to the younger ones. It was observed the Method was so effective that the younger ones accompanied their parents to the centers or homes of Sahaja Yogis of whom they had a contact. (Detailed article on Sahaja Shiksha was covered in Sept. 2002 issue).

Yuva Shakti Seminar: Chandigarh

Sept 26,27 were the appointed days for the Yuva Shakti Seminar to be hosted in Chandigarh. The name Chandigarh brings to mind vivid memories of food delicacies and to top it up with Sahaja Yoga Seminar was a perfect setting. Participants started from Delhi, Punjab to as far as Chennai to Pune assembled on the 26th for what promised to be great 3 Days. Seminar started on the 26th evening with devotional music from fellow Sahaja yogi's as waves of joy filled the hall. The days passed on a common pattern. The morning meditation was done on the audio clips of Shri Mata Ji's Talks on various topics. So we could actually feel Mother leading us through the meditation. The second session would start around 11:30 AM. Stress was laid on the need of good meditation for enjoying the Depth of Sahaja Yoga. What was unique was the practical demonstration of Naam Simran i.e. just taking the name of our Divine mother was enough for us to be in meditation. One realizes that as realized souls our prayers are very powerful. The Delhi Music Group sang beautiful bhajans in between enabling the collective to enjoy the melody of Divine Vibrations. The undoubted star performers of the Seminar were the tiny and not so tiny toddlers from Dharamshala. Just watching them sing dance & act again reminded us of the Infinite Genius of our Mother in setting up an institution whose products would be the guiding Lights of Tomorrow's Youth. It was a sight watching all and sundry move to every beat, every tune, every move of these angels from Dharamshala. All in all it was really a blessing to be a participant to such events and the movement of Sahaja Yoga.

Dr. Mitesh Gandhi

**B.Sc. (Hons) M Comptom
Practicing in UK**



Shri Mataji's group leader was one Thakur Niranjan Singh, an elderly gentleman who was committed to throwing the British out. Their underground activities included traveling from village to village, town to town and city to city, making people aware of the need to drive away the British and free themselves from slavery. This had to be done without being noticed by the vigilant British authorities. The job also included distribution of anti-British pamphlets. I remember Shri Mataji storing such pamphlets in our house. She used to sneak into the house at the most unexpected times of night, collect the pamphlets, and sneak out again. The British got the tip-off that some sort of subversive activity was going on in the house, so they raided the house but were not able to find anything. My mother used to hide the pamphlets under the stack of grain that she was required to keep, as she had opened up a shop in the house selling hand pouded rice and jaggery. She was working as an agent of an organization run by Mahatma Gandhi known as Gram Udyog (cottage industry).

There are many interesting episodes of Shri Mataji's underground work during the freedom struggle. Once she was made to carry a box full of explosives to Mumbai, there was a friend traveling with her and suddenly they heard the police were coming to their hotel called Madhava Ashram, Shri Mataji tied a rope to the box and hung it outside the window. When the police came to search they could not find anything in the room and they left.

- My Memoirs by Babamama



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परम पूज्य श्री माताजी निर्मला देवी ने १९८७ में सहज योग युवा संघ को आशिर्वादित किया।
उन्होंने इसका नाम

निर्मल शक्ति युवा संघ

रखा। निर्मल शक्ति युवा संघ, युवा शक्ति का मुख्य उद्देश्य व्यक्तित्व का इस प्रकार से विकास होना है जो परीपूर्ण हो, तथा यह कि इस प्रकार के उन्नत व्यक्ति सहजयोग को पूँजी सिद्ध हो।

युवा शक्ति के सदस्यों को ज्ञात होना चाहिए :

- ❧ श्री माताजी के दैवीय जीवन के बारे में
- ❧ सहजयोग के जन्म और उत्क्रान्ति के बारे में
- ❧ श्री माताजी द्वारा सूक्ष्म शरीर के विषय में बताई हुई सारी बातें
- ❧ ध्यान धारणा द्वारा अपने को शुद्ध और संतुलित रखना
- ❧ श्री माताजी के अवतार और सहजयोग के आगमन के बारे में की गई भविष्यवाणीयों के बारे में
- ❧ स्वयम्भू और भारत की उत्पत्ति के बारे में
- ❧ आदि गुरु और संतों के बारे में।



उनको यह भी जानना चाहिए :

- ❧ भारत की विरासत तथा महान सांस्कृतिक परंपराएँ
- ❧ भारतीय शास्त्रीय संगीत का ज्ञान तथा कम से कम एक वाद्य बजाने की योग्यता
- ❧ शास्त्रीय नृत्य और नाटक
- ❧ भारते के महान ऐतिहासिक व्यक्तित्व
- ❧ सामाजिक, राजनैतिक तथा आर्थिक वातावरण एवं वर्तमान देशकाल व परिस्थियाँ
- ❧ हिन्दी और अंग्रेजी भाषाएँ बोलने और समझने की योग्यता
- ❧ सार्वजनिक बातचीत तथा लेखन के द्वारा संचार की क्षमता

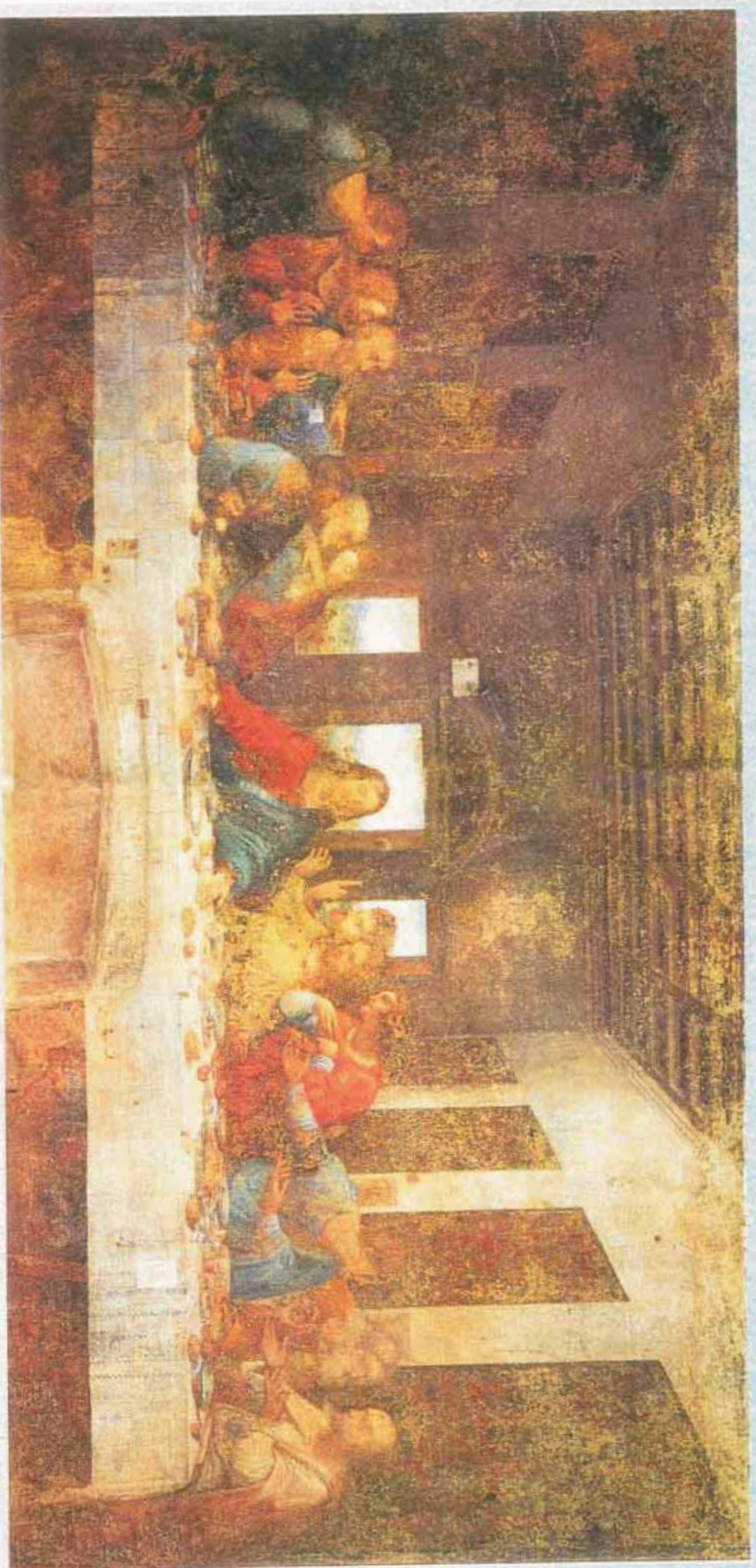
युवाशक्ति सर्वथा सहजयोग का ही एक अभिन्न अंग है।

- ❧ युवाशक्ति एक है (एकता)।
- ❧ दुनिया की किसी भी जगह जाएं तो आपको अपनी इच्छा से सामुहिक के लिए कार्य करना चाहिए।
- ❧ इसके सदस्यों को किसी भी केंद्र, शहर, प्रांत या देश तथा से खास लगाव या संलग्नता नहीं होना चाहिए।
- ❧ युवाशक्ति को नम्र होना चाहिए और वरिष्ठ सहजयोगियों के प्रति तमीजदार होना चाहिए। मिठास या माधुर्य उनका प्रतीक होना चाहिए।
- ❧ युवाशक्ति के लडके तथा लडकियों को सहजयोग के कार्य के नाम पर पढाई की उपेक्षा नहीं करनी चाहिए।
- ❧ युवाशक्ति के सदस्यों का आत्मसम्मान बरकरार रहना चाहिए।

युवाशक्ति सहजयोग के दैवीय
वृक्ष का अभिन्न भाग है।

यह हमारा परम कर्तव्य है कि
हम इस विरासत को आने
वाली पीढ़ियों को हस्तांतरित
करें।

|| Thank you Mother ||



The Last Supper

1495-97

In spite of its battered condition, Leonardo's only surviving mural retains much of the dignified authority that made it the most revered painting in the world. He shows the moment when Christ tells his disciples that one of them will betray him, their varied reactions depicted with unprecedented psychological subtlety.