

YUVADRISHTI

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

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I have met Her Holiness

SHRI MATAJI NIRMALA DEVI

Her nature is kind and
gentle.

She is a mother.

She is above us, yet always with us.

She often gives advice and counselling, but at other times just listens.

She knows a person's problem even before they speak.

She always understands a man or woman's dilemma better than they do.

Her way is gentle, for She can as easily show us the answer by means of a story or an action or a smile, as another person can through words of harshness.

When She speaks, people listen. They do not interrupt or argue.

They do not second guess Her motives or interpret Her words for their own ends.

The wise know that Her words are better than their own.

They call Her "Shri Mataji" or "Mother."

They listen with all their being.

They try to bring each of Her qualities one at a time into their own lives.

Shri Mataji says She knows nothing about money or banks,

but when She shops She always gets the best price.

When She saves, the money is always there when needed.

She rarely buys things for Herself.

To Her, the spending of money is like the sowing of seeds.

With time and love, they sprout into things greater than coins and bills.

It is like magic.

She says She knows nothing of cars. She cannot drive.

She says that signal lights and traffic control are the jobs of men.

But She is the greatest of travellers. None can keep up with Her.

It is as if She sits and everything else moves around Her.

She moves in this way throughout the world

and for those whose eyes fall upon Her, a blessing unfolds in their hearts.

Shri Mataji can judge men and women finely.

She knows them each because they are all Her children.

and a mother knows her children because they are born from her being.
She can see into them. She can still their minds. Her hand rests upon their souls.
She hears the whispering of their thoughts.

Shri Mataji never gossips or speaks ill of others.

She sees the best in us all, so that we each can see the best in ourselves.

She remembers our talents, our children, our tastes.

She calls upon us, when we need direction.

Her direction is the greatest of blessings.

Few are the rules that She gives.

She trusts us each to guide ourself.

She wants us to grow and love each other.

We try each day to be our best for Her.

Shri Mataji knows literature.

She told us about William Shakespeare and Somerset Maugham.

She introduced us to Tagore and Kabir.

She understands the subtleties of the Russian spirit in the words of Leo Tolstoy.

She reads books, but best of all She read our hearts.

Shri Mataji says She is only a mother.

She says She is only a grandmother and a wife.

Yet She knows about architecture and music and fine art and politics and biology and astronomy.

She knows about engineering and history and economics and all the natural and man-made sciences.

She has knowledge about realms for which the men and women of this world

have not yet even defined names to describe.

She knows these arts like no other.

And of each discipline, She speaks freely, without a hint of bragging or showing off Her knowledge.

She speaks as a teacher or a sage whose knowledge flows like water to merely quench a thirst

and not to drown.

Shri Mataji is compassion.

She is love and honour. She is dignity and bravery.

She is knowledge and dharma and confidence and strength.

We do not need dictionaries for these words.

We can look to Her and can see.

We see Her sit for hours greeting a queue of people, strangers and seekers of truth, each troubled in small ways.

She lifts the weight from their shoulders.

We see Her sit through the night, listening to the music of amateurs.

She praises talent. She helps us to appreciate each other.

She takes time where everyone else is too busy.

When She takes rest, She continues to work.

When She takes food, She feeds Her children.

We saw Her in all the great cities of the world.

We saw Her at the United Nations, at the Royal Albert Hall.

She took us to the Ganapatipule. She sent us to the Ulluru.

In the smallest village without even a roadway, She travelled on a cart pulled by an oxen.

On a jumbo jet or an underground commuter train,
She journeyed with us.
We greeted Her at airports.
She came to our homes.

She asks nothing of us that we are not able to give.
She never gives up on us, despite our mistakes.

Shri Mataji speaks well and at length.
Her lectures and talks cover all range of topics.
She tells us about our spirit, our ascent and our duty,
but She also tells us about our marriages and our
children, our hygiene and health.
She guides us with the steady motion of a shepherd
and the gentle hand of a mother.
She makes us laugh when we forget the joy. Her
words flow.

They are studied and remembered and imbibed by
each of us to the best of our ability.
We try to understand the knowledge that is before us.
Many things we forget, but still we are drawn closer to Her.

For some, there is no understanding in Shri Mataji's words.

The language She speaks is not their own.
But nonetheless, they know what She is saying.
They do not know the words, but they know the meaning.
Her voice comes from their own heart.
For others, the words that are songs of praise are unknown to them. They are hard to follow.
The quickness of the music leaps ahead and the words remain unlearned and foreign.
But somehow, the music rises from a distant time and is as familiar as this morning's sunrise.
When they sing of Shri Mataji, the beat is their breath and lyrics their blood.

And for others still,

Shri Mataji has never been within sight of their eyes.
They have never seen Her, but yet they can recognize. They can remember.
Without meeting, they know Her as She knows them.
From Benin and Belarus, from Aruba and Alberta and Reunion, there is an understanding.
On the shores of Ganapatipule and in the hills of Cabella,
there is recognition beyond nations and races and people.

Our body is one in that knowledge.

*And now, for each of us, in our hearts,
we hold special a memory of our time with Her.*

One recalls how his Mother greeted him at an airport, remembering his name.
Another retains the comforting guidance She gave in a troubled time.
Another still, reflects on the way She held a tea cup
or smiled with widened eyes at the faces of our children.
We remember each of the flowers we gave to Her.
Our deepest desire was to give all of our selves.



We wanted to surrender, but held out only a flower.
Accidents and mischief and calamities never happen
to Shri Mataji.

Around Her there often appears to be chaos and confusion.
But with Her, there is a calmness, a stillness that comes from knowing
Her mere breath gives order.
Her name is Placidity.
Trouble is barred from Her presence.

And then, at other times, we have another glimpse of Shri Mataji.
In Her photographs we occasionally see beyond.
A dancing vibration, a haloed glow, a bouquet of streaming lights
speak to
us of something more.
At first we turn away in disbelief, unable to understand, skeptical.
Then these images, windows created by our own cameras,
open wide for us, displaying the universe.
With recognition, our hearts are filled.

She is the composer and the choreographer,
the lyricist and the conductor.
She fashions the instruments and the music.
She creates the musicians.

Each of us await the cue of Her baton.
Her music is beauty and we know
not always, but when we reflect upon it, we know
that the music is not ours.

As much as we practise, we know it is Her breath in our flutes,
Her hand guiding ours upon the bow.
The strings, the bridge, the fingerboard are all illusion.
She is the only reality.

Sometimes we forget,
but when we remember, we try again to be only with Her in tune.

Shri Mataji's way is noble.

She is a mother.

She is very much above us.

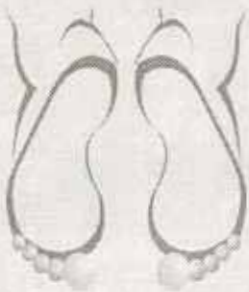
She is always and forever with us.



सिर में स्थान



हाथों में स्थान



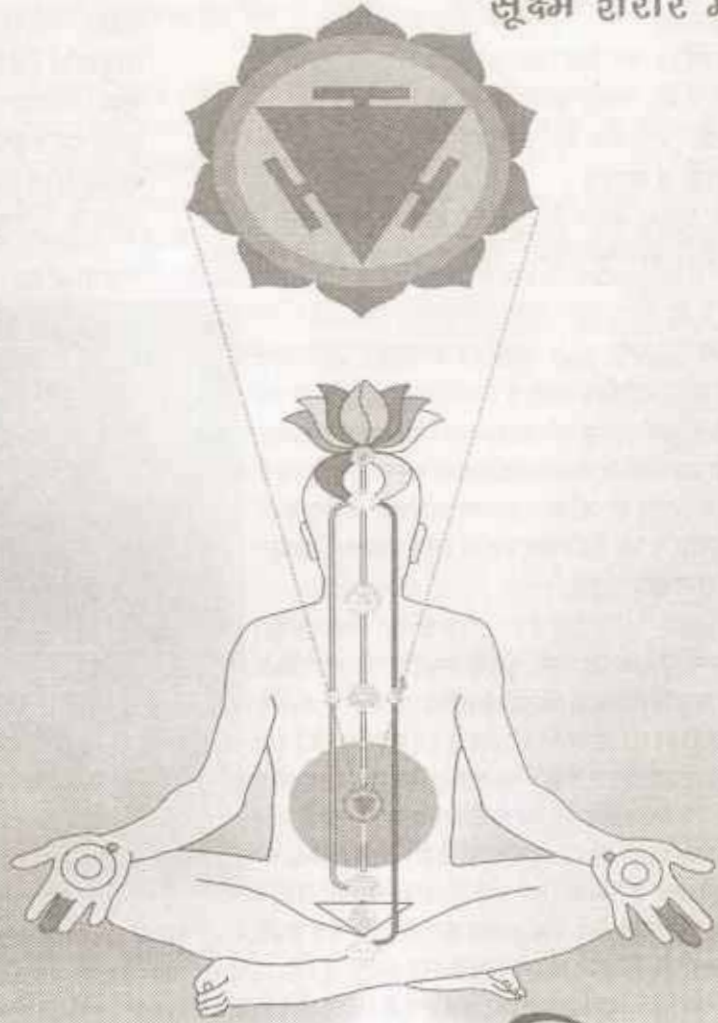
पैरों में स्थान



जभी चक्र

रीढ़ की हड्डी में
अभिव्यक्ति

सूक्ष्म शरीर में स्थान



नाभी चक्र

मध्य नाभी चक्र

देवता : श्री विष्णु (श्री लक्ष्मी)

प्रादुर्भाव (कार्य) : पेट तथा अंतर्द्वियाँ

पंचुडियाँ : दस

संबंधित रंग : हरा

संबंधित पंचतत्व : जल

हाथों पर स्थान : मध्य अंगुली

चक्र पकड़ने के कारण / बाधायें : तापसिक भाव, उपवास, मद्यपान, धर्मान्धता, घर तथा स्वयं अव्यवस्था, खाने की चुनाव प्रवृत्ति और आलोचना प्रवृत्ति

स्थूल स्वरूप : सोलर प्लेक्सस (Solar Plexus)

गुण : संतोष, तृप्ति, शांति, उदारता, धर्य और उत्क्रांति

संबंधित दिन : ब्रहस्पतिवार

संबंधित गृह : गुरु

संबंधित नग : पञ्जा

बायां नाभी चक्र

देवता : श्री गृहलक्ष्मी

प्रादुर्भाव (कार्य) : अग्नाशय तथा प्लीहा

गुण : मेहमाननवाजी, आदर्श पत्नी का स्थान

हाथों पर स्थान : बाये हाथ की मध्य अंगुली

चक्रबाधित होने के कारण :

पारिवारिक तथा ग्रहस्थ जीवन की समस्या, पति या पत्नी दोनों में से किसी का एक दुसरे पर प्रभुत्व होना, बहुत ज्यादा जल्दबाजी तथा चिंता

परिचय :

मनुष्य जाति की उत्क्रांति हमारे सुक्ष्यत्र मे स्थित चक्रों तथा आत्मिक उन्नति को प्रतिबिंबित करती है। नाभी चक्र उत्क्रांति के उस बिंदु को दर्शाती है जहाँ मानव को आश्रय के लिए घर की जरूरत महसूस हुई तथा जब परिवार संस्था संतोष प्राप्त करने का स्रोत बनी ना कि सिर्फ पुनरूत्पादन का जरिया। आत्मसाक्षात्कार के बाद हमारे आध्यात्मिक जागृति से यह ग्रहस्थिक संतोष हमारे जीवन में महसूस किये गये संतोष में परिवर्तित हुआ।

गुण :

संतोष असल में नाभी चक्र का मुख्य गुण है। कई 'गर्मयकृत' (hot liver) के लोग प्राकृतिक रूप से चिड़चिड़े स्वभाव के होते हैं। उनके लिए चिंता बिना जीवन की कल्पना असंभव है। वे छोटी-छोटी बात पर अपनी नाराजगी जाहिर करते हैं। जब हमारा चित्त प्रकाशित होता है तब हम चीजों को वास्तविक स्वरूप में देखना प्रारंभ करते हैं और तब चिन्ता एक असाधारण सी घटना बन जाती है। निर्विचारिता की शांति में हम अपने आप को अत्यंत तुम पाते हैं। तब हम जान जाते हैं की आत्मा को बाहरी दिखावे में कोई महत्व नहीं है। नाभी चक्र की प्रार्थना है "श्रीमाताजी, मैं अपने आत्मा में पुरी तरह संतुष्ट हूँ।

नाभी चक्र शारीरिक तथा आर्थिक कल्याण का केन्द्र है। जैसे जैसे आदमी में सृजनशीलता का विकास हुआ। उसने सृष्टि के संपदा का उपयोग अपने फायदे के लिए करना सीख लिया, इसी से उसके संपन्नता का विकास हुआ। संपन्नता उत्क्रांति की महत्वपूर्ण सिद्धी है और धन यह आदान-प्रदान का योग्य साधन है, जिस से आदमी अपनी मूलभूत आवश्यकताओं को पूर्ण कर सकता है। अगर हमारे पास मूलभूत आवश्यकताओं को पूर्ण करने का साधन नहीं हुआ तो हमारा चित्त उस तरफ आकर्षित होता है और हम सत्य के मार्ग से विचलित होने लगेंगे। हम बुद्धी तथा बहुआयामी शरीर से आशीर्वादित है जिससे हम काम करके अपनी आवश्यकताएँ पूर्ण करने का साधन जुटा सकें। जब हमारी जरूरतें पूर्ण हो जाती है तब ऐसी चीजें हमें नहीं सताती और ना ही हमारे विकास में बाधा बनती हैं।

लेकिन कभी-कभी हम भटक जाते हैं। मूलभूत जरूरतें पाने की इच्छा जब कभी न पूर्ण होने वाले अति सामान्य चीजों को प्राप्त करने की अतृप्त इच्छा में तबदिल होती है तो यही से प्रारंभ होता है आदि भौतिकता का अस्तित्व। संपन्न होना कोई गलत बात नहीं है। कठिनाई तब होती है जब पैसे की अधिकता हो जाती है। सिर्फ पैसा होने के लिए पैसा पाने की इच्छा ही लालच है। और तब यह जरूरतों की मर्यादायें लांच कर बिमारी बन जाती है। जो विकास को धीमा करती है। कंजूसीपन तथा धन के जमाव की प्रवृत्ति से जरूरत की जगह धन का बहाव रूक जाता है और यह मतलबी विचारधारा तथा मन को दर्शाता है जो सृष्टि के मूलभूत सच्चाई से अनभिज्ञ है। सृष्टि में सभी कुछ बहता रहता है। धन भी इसके लिए अपवाद नहीं है। सृष्टि के सभी अंगों में शक्ति का बहाव आवश्यक है।

बाटने से हम यह सिखते हैं कि उदारता हमें कितने उँचाई पर ले जाती है और बटोरते रहने की प्रवृत्ति से उन्नति थम जाती है जो नकारात्मक तथा रून्धे दिमाग को जन्म देती है। ऐसा आदमी समाज के लिए अहितकर है और समाज में रोग पैदा कर सकता है। मतलबी स्वभाव और लालची वातावरण में समस्या का निर्माण होता है और आधुनिक जीवनशैली को दूषित करता है। हमारी आध्यात्मिक उन्नति तुमता पर निर्भर करती है और तुमता हमारे खुले हृदय पर तथा उदारता पर निर्भर करती है। अगर हम दूसरों को भी बाँटते रहे तो हमें उस का पहले फायदा होता है और नाभी चक्र भी सुधारता है।

धर्म :

नाभी चक्र का और एक पहलू है धर्म या जीवन में योग्य आचरण। अगु हमें अंदर से संतुष्ट रहना है तो हमें अपने बाह्य में भी संतोष लाना पड़ेगा। इसका मतलब धार्मिक जीवन के फायदों को हमें सराहना होगा। यह कृत्रिम रूप से नहीं पाई जाती बल्कि प्राकृतिक रूप से हमें आत्म साक्षात्कार के बाद हमारे चित्त से प्राप्त

दाया नाभी चक्र

देवता : श्री राजलक्ष्मी / शेषनाग

प्रादुर्भाव (कार्य) : यकृत (Liver)

गुण : मर्यादित भाव तथा चित्त

हाथों पर स्थान : दाहिने हाथ की मध्य अंगुली

चक्रबाधित होने के कारण :

यकृत के हानिकारक अन्न का सेवन तथा अति उपवास रखने के प्रवृत्ति



होती है। जिस तरह सोने की चमक कभी कम नहीं होती उसी तरह धर्म को कभी बदला नहीं जा सकता। धार्मिक आचार की कोई तुलनात्मक स्थिति नहीं होती। कोई भी कार्य मूलभूत दृष्टि से या तो गलत या फिर सही होता है। धर्म उत्क्रांति का गुप्त नियम है, जिससे मनुष्य की उत्क्रांति अमीबा से इस रूप तक हुई है। यही नियम हमारे आध्यात्मिक उन्नति को सुरक्षित तथा पोषित करता है। उत्क्रांति में दिशानिर्देश के रूप में 'दस आदेश' सबसे अधिक शक्तिशाली धर्म-नियम का आवाहन हुआ। जिन्होंने हमेशा इन मूलभूत सदाचार नियमों का पालन किया है उन्होंने आत्मसाक्षात्कार के शक्ति को सही अर्थ में महसूस किया है। जो लोग आत्मसाक्षात्कार के पहले इन आचारसंहिताओं का महत्व नहीं जानते थे वे बाद में स्वाभाविक ही जानने लगे। यहाँ तक कि आत्मसाक्षात्कार के बाद अपने धार्मिक आचरण के प्रतिकार रूप में पेट क्षेत्र के भौतिक संकेत भी महसूस कर सकते हैं। कुछ लोग तो आश्चर्य में पड़ जाते हैं कि उनका पेट आध्यात्मिक कार्य के लिए संवेदनशील हो जाता है और प्रतिकार करता है। असल में ज्यादा समय हम अपनी आत्मा के सौंदर्य का आनंद लेते हैं इसलिए अधार्मिक चीजों के लिए हमारे पास समय ही नहीं रहता। जीवित रहने और विकास के लिए उत्क्रांति के नियमों का प्रादुर्भाव हमारे अन्दर होने लगता है। हमें हमेशा याद रखना है कि यह मार्गदर्शक बातें हमारे अनुशरण के लिए उदाहरण स्वरूप हैं। हम किसी काम के लिए बाध्य नहीं हैं। सहजयोग में हम खुद के गुरु बन जाते हैं। चैतन्य लैहरियाँ हमें अपनी स्थिति बयान करती हैं और उसी के अनुरूप निर्णय लेना चाहिए। आत्म साक्षात्कार का सीधा फायदा है कि हम अपनी कमजोरियाँ देखना बंद करके साक्षी स्वरूप में हम अपने सत्य स्वरूप को देखते हैं। एक तरीके से हम ही अपना अंतिम फैसला लेते हैं।

परंपरा :

नाभी चक्र के अधिष्ठित देवता है श्री विष्णु जो सारे संसार के संरक्षक हैं। श्री विष्णु ही हैं जो हमारे धर्म के आधारभूत हैं और जो हमें हमारे उत्थान की ओर ले जाते हैं। नाभी चक्र की शक्ति का स्थान गृहलक्ष्मी का है जो पत्नी स्थान यानि की गृह देवी का स्थान है। पत्नी का आदर होना चाहिए तथा उसे भी आदर की मूर्ति होनी चाहिए। श्री लक्ष्मी हमें शांति का स्रोत हैं जो हमें हमारे आध्यात्मिक उन्नति और ध्यान के माध्यम से प्राप्त होती हैं।

स्थूल भौतिक आयाम :

नाभी चक्र पेट का कार्य संचालन करता है। अगर पेट का कार्य सुचारू रूप से नहीं हुआ तो हमारे भोजन का पाचन, आत्मसात विधि प्रभावित होगी। इसलिए पेट बहुत महत्वपूर्ण अंग है। हमारे खाने के प्रति रवैया तथा किस प्रकार अन्न ग्रहण करते हैं इससे हमारे पाचक रसों तथा ग्रंथियों पर असर होता है। अगर खाना जल्दबाजी में, गुस्से से या चिंता ग्रास होकर खाये तो उसका पाचन ठिक से नहीं होता है, क्योंकि हमारे पेट के माँसपेशी उस वक़्त तनाव में कार्य करते हैं और अपना कार्य सुचारू रूप से नहीं कर पाते। हमें संतुलित भोजन लेना चाहिए जिससे खाना पेट में आसानी से आगे बढ़े और पाचक रसों से सुचारू रूप से पचाया जा सके। योग्य पोषण के लिए शांतिपूर्ण रूप से भोजन करना बहुत आवश्यक है, यह एक ध्यान क्रिया है।

नाभी चक्र यकृत के कार्य संचालन के लिए भी जिम्मेदार होता है जो हमारे ध्यान के लिए बहुत महत्वपूर्ण है। चित्त को ज्यादा तनावपूर्ण स्थिति में नहीं रखना चाहिये। इसलिए यकृत की तरफ विशेष रूप से ध्यान देना चाहिए। (ज्योकि अयोग्य भोजन से या उत्तेजकों के कारण अतितापित होने को संवेदनशील होता है) इसलिए हमें इस तरह का व्यवहार करना चाहिये की हमारा चित्त बहुत ज्यादा सोचने तथा योजनाओं की वजह से अति कार्यशीलता का शिकार न बने।

नाभी चक्र की दशा :

नाभी चक्र कई वजह से कमजोर पड़ सकता है। हमारा बायां नाभी चक्र धरेलू समस्या वश या अति पैसे की चिंता के कारण खराब हो सकता है। आत्म साक्षात्कार के बाद हम ईश्वरी शक्ति पर भरोसा करना सिखते हैं। देवी शक्ति सदैव हमारा संरक्षण करती है। हम सभी प्रकार की जिम्मेदारियों को संभालने में सक्षम बन जाते हैं और हम अपने कर्तव्य बड़े आनंदपूर्ण ढंग से निभाते हैं। तब हम यह जान जाते हैं कि परिवार जो समाज का अत्यंत महत्वपूर्ण घटक है संभाला जाना चाहिए और प्यार, एकता तथा आदरपूर्ण वातावरण में ही पोषित होना चाहिए।

भोजन के बारे में अधिक सोचना, लालचवश अधिक खाना या अधिक उपवास रखना दोनों ही नाभी चक्र पर बुरा प्रभाव करते हैं। यह पेट को उत्तेजित रखता है जिससे कि उर्जा बहाव बाधित होती है। अदिवेकिय उपवास से भी इस चक्र को हानि पहुँचती है। हम उपवास के माध्यम से कभी भी आत्मा को नहीं प्राप्त कर सकते। किसी भी डॉक्टर को पूछिये, हमारे पेट के लिये नियमित तथा प्रमाणित आहार आवश्यक है। उपवास से हमारा चित्त खाने के तरफ ज्यादा भागता है। जब शरीर में भोजन की आवश्यकता होती है तो वह संकेत भेजता है। हमें किसी चक्र या उसके नियम के विरोध में काम नहीं करना चाहिए। मद्यपान करना तथा अयोग्य आहार नाभी चक्र के लिये उपयुक्त नहीं है।

आत्मसाक्षात्कार के बाद भोजन के प्रति हमारा रवैया बदल जाता है। हम किसी अतिविशेष भोजन के विषय में न सोचते हुए अच्छे भोजन का आनंद लेते हैं जो हमें चैतन्य प्रदान करे। हम भोजन के प्रति सूक्ष्म तथा अलिप्त रवैया विकसित करने लगते हैं और संतोष जो हमें किसी विशिष्ट पकवान से मिलता है वह हम साधारण आहार से प्राप्त करने लगते हैं।

नाभी चक्र का शुद्धीकरण :

मध्य नाभी :

पंचतत्वों का उपयोग :

मोमबत्ती क्रिया - पेट के क्षेत्र में मोमबत्ती घुमाना बहुत प्रभावशाली होता है।

नमक-पानी क्रिया - अपने दोनों पैर नमकयुक्त गुनगुने पानी में रखके ध्यान करने से चक्र को बहुत फायदा पहुँचता है (सभी नीचे के चक्रों के लिए भी) थोड़ी देर धीरे-धीरे शांतिपूर्ण ढंग से लंबी श्वास लेकर इसी तरह वापस बाहर छोड़िये।

प्रार्थना :

श्रीमाताजी मैं अपनी आत्मा में पूरी तरह संतुष्ट हूँ।



सामान्य उपदेश :

- १) नाभी चक्र के अगले तथा पिछले भाग को चैतन्य दे ।
- २) चैतन्ययुक्त जल ग्रहण करें ।
- ३) कोहनी तथा घुटनों को मालिश करें ।

बायां नाभी :

पंचतत्त्वों का उपयोग :

- १) मोमबत्ती क्रिया ।
- २) अपने दोनों पैर नमकयुक्त गुनगुने पानी में रखकर ध्यान करने से चक्र को बहुत फायदा होता है ।

प्रार्थना :

श्रीमाताजी कृपा करके मुझे उदार बनाईये ।

सामान्य उपदेश :

- १) नाभी को चैतन्य दे ।
- २) जीवन के सभी परिस्थितियों में अपने आपको समाधानी रखने की आदत डालें ।
- ३) बहुत ज्यादा शिकायत करना टालें ।
- ४) नमक का सेवन करें (विशिष्टतः बायें तरफ के बाधाओं के लिए)
- ५) उदारता तथा मंगलता के गुण को विकसित करें और कंजूसीपन को त्यागें ।

दाया नाभी :

पंचतत्त्वों का उपयोग : नमक-पानी क्रिया के लिए ठंडे नमकीन पानी का इस्तेमाल करें ।

सामान्य उपदेश :

- १) सर्बीयुक्त पदार्थों का तथा दुध से बने पदार्थों का सेवन कम करें ।
- २) ऐसे चीजों का आहार में समावेश करें जो यकृत को ठंडक पहुंचायें जैसे की गन्ना, अदक, सफेद चावल, छांछ और ताजे फल तथा सब्जियाँ ।
(See liver diet)
- ३) गुस्से पर काबू पाने का प्रयत्न करें ।
यकृत पर बर्फ रखें (ध्यान के समय भी जब चित्त एकाग्र ना हो पाये और निर्विचार स्थिति ना आये)

SWEET NIRVICHARITA

When I was small and full of glee
A little thought once came to me.
"Hello. I'm who you are," it said
And quickly it filled up my head.

From this time on, my once cool brain
Got loud and hot under the strain
Of the ego that waged war,
Leaving my soul broken and poor.

I grew up lost inside this web
Of words and vanity instead
Of the freedom I once knew,

When I was young and fresh and new.

Decades passed without respite
From the noise that dulled my life.
Every day I hoped and prayed
That from this heat I would be saved.

Then one busy Christmas Eve,

When I just could not believe

That innocence could ever return

Bringing the joy for which I yearned,

I fell into a fathomless sleep

And heard a sound rise from the deep.

It started with an 'Ah', then 'Ommm'

And rose into a sonic boom.

And suddenly I was aware

Of a baby's loving stare.

Its radiance filled up my mind

With something sweet from beyond time.

And then I heard Its Mother sigh.

That sigh resounded through the sky.

And I felt Her kiss my head

And the Wind became my friend.

I rose to heights of silent Love

Where Joy rains down from high above,

And saw the Sun, not as a star,

But as a glorious Avatar.

Oh, how my heart did dance and sing

In that sweet, eternal spring!

I thanked the Mother and Her Son

For all the wonderful things they'd done.

Waking up, I smiled to see

A sunbeam on my Christmas tree.

The darkness of my life had passed

And here I was at home, at last.

-Edward

Shakhambari Devi



This year on 14th January we worshipped Shri Mataji on Makar Sankranti Puja as Shakhambari Devi. Shakhambari Devi is the goddess of fertility of Mother Earth. When we worship Shakhambari Devi we worship vegetables and fruits which grow by the blessings of Mother Earth in the process of creation in the plant kingdom, and the same is offered to the Goddesses. There is a Shakhambari Devi Temple in Uttaranchal (a state in north eastern part of India) and she is worshipped with Festive colours.

Legend has it that this goddess helped the living creatures to survive only upon plants and vegetables, when no water was available on earth, for as long as hundred years. Thus, she came to be known as Shakhambari Devi, that is the goddess who feed us upon vegetables.

Stating in botanical terms, there exists a form of energy behind the growth of plants and vegetables; the evolution of this energy is caused due to the multiplication and compounding of atoms. The same energy has been worshipped as goddess Shakhambari in the legends.

The Shakhambari Devi

The temple of Shakhambari Devi is situated at a distance of 40 kms. from Saharanpur city (Uttaranchal, India) in the Shivalik mountain range. Shakhambari Devi is one of the famous Shakti Peeth. The head of Sati had fallen here. On the right hand side of main idol of goddess, is idol of Bhima and Bhramari and on the left is the idol of Shitakshi goddess. Shitakshi is also known as Shitala Devi. During NavRatra and Durga-Ashtami the temple hosts large fairs.

The History of Shakhambari Devi

Long time ago, there was a great spiritual master named 'Durgam'. He mastered all the vedas by the grace of Lord Brahma and received a boon from him that he will not be defeated in a battle even against the gods. After receiving such a boon, he went on rampage all around the earth and stole the four vedas. He defeated Lord Indra in a battle. Subsequently there was no rain on earth for a century as Lord Indra, the rain-god, was imprisoned by Durgam. The living beings starved for water. In the absence of vedas the Brahmans could not perform religious rites.



Sensing the disastrous consequences of Durgam's rule, the gods took refuge with 'Maha Devi', the great goddess. They prayed to her, "Oh Mother, the way you killed 'Shumb' and 'Nishumb' and brought an end to the miseries of mankind, in the same way, kindly kill Durgam." On seeing her people in distress, the eyes of goddess were full of tears. She looked at the gods and saints through hundred eyes.

The water gushed out of her

eyes and thousands of streams overflowed with water. The forests became again green and lands fit for tilling. Oceans, rivers and ponds were again full of water and the gods were again happy. The miseries of people disappeared. As the goddess of hundred eyes looked at her subjects with the eyes of pity, so the gods named her 'Shatakshi' and worshipped her. When whole world was dry for want of rain, then goddess 'Shatakshi' created vegetation out of her body and saved world from starvation. For this act of goddess she is also famous as "Shakhambari Devi".

After restoring order on earth, the goddess asked gods, "How can I help you further?" The gods prayed to her and asked, "Please return us the four vedas, which were stolen by Durgam". Then goddess fought a fierce battle with Durgam and killed him and restored Vedas. The goddess was also called Durga for killing the demon Durgam. In- fact the three different names Shatakshi, Shakhambari and Durga are names of the same goddess.



News & Activities

गणतंत्र दिवस के शुभ अवसर पर गाजियाबाद युवा शक्ति ने एक सांस्कृतिक कार्यक्रम का आयोजन किया। श्रीमाताजी की अनुपम कृपा से कार्यक्रम काफी रंगारंग व संगीतमय रहा। झंडारोहण से शुरु हुए इस कार्यक्रम का समापन जोगवा गाकर हुआ और सभी ने माँ के चैतन्य वर्षा का भरपुर आनंद लिया।

HIMALAYAS

A SAHAJA INSIGHT

Continued from December 2004

The Himalaya has immensely influenced the life in the Indian subcontinent in more than one way since the ancient times. Its mid continental position acts as a barrier between the northern cold front and the southern subtropical warm belt, and prevents the monsoons from crossing over its heights into Tibet. This formidable attribute of the Himalaya forces the winds to lose their moisture in its fold which subsequently becomes a source of water to a multitude of rivers held sacred by devotees since the dawn of human civilization. As the legend goes, king Bhagiratha intensely prayed to Shri Ganga to appear on Earth. Impressed by his prayers She agreed to appear from the cosmic world, but the Earth could not bear Her fierce flow upon which Bhagiratha prayed to Shiva to seek His blessings. Pleased by his prayer Shiva held the weight of Shri Ganga in His matted hair, but she got entangled and thus could not reach the Mother Earth. On this, Bhagirath once again prayed and Shiva was pleased to liberate Shri Ganga from His matted hair, after which Shri Ganga branched out on the Earth in ten different directions. The various branches finally converged at Devaprayag to form Shri Ganga for Her joy-giving journey to the Bay of Bengal. Shri Ganga with the highest BOD (Biological Oxygen Demand) value among all the rivers is called as the life-line of India in general and northern plains in particular. Shri Ganga symbolizes the 'shudha ichha' aspect at the subtle level on which various pilgrimage centres are located at the gross level on ground.

Enlightenment on Himalayas by Shri Mataji not only provides strength to the contemporary scientific thought on the evolution of the Himalaya, but also gives a deeper meaning to the spiritual realm for the seekers. In Sahaja parlance, Himalaya corresponds to the Sahasrara Chakra.

Shri Mataji once revealed *"The Himalayas are the Sahasrara that Mother Earth has created for you. This Sahasrara is to be worshipped. This Sahasrara is very great. I don't know if you can see vibrations emitting from it. I am completely engulfed by their vibrations that I cannot see anything else. There are only vibrations and vibrations, nothing else. Those who are residing here are swimming in vibrations and seem like fish swimming in the ocean of vibrations. You cannot distinguish one from the other. I cannot describe in words the splendour of the beautiful vibrations that are spread here. This is indeed the blessing of the Himalayas.*

Foremost we recognize the ocean as our Guru. The ocean is our Father. When the ocean leaves behind all the dirt of the World that is dumped into it and rises in the sky as clouds, then it becomes completely pure and beautiful. Floating in this state it reaches the feet of the Himalayas and spreads as 'Him.' The word 'dhaula' means 'completely pure', nirmal. Dhar means 'range.' (The mountain range is called Dhauladhar.) Like these pure ranges in the Himalayas, they are also to be found in our brain, where they support an opening of the Sahasrara. After this I cannot describe any further but I can say this, that the auspicious opportunity has come today of this connection; try to avail it and go to its depth. Think that before it, we are a dot of sand, an innocent child. There is

nothing so special in us that we can stand before its majesty. What are we? It is so awesome!

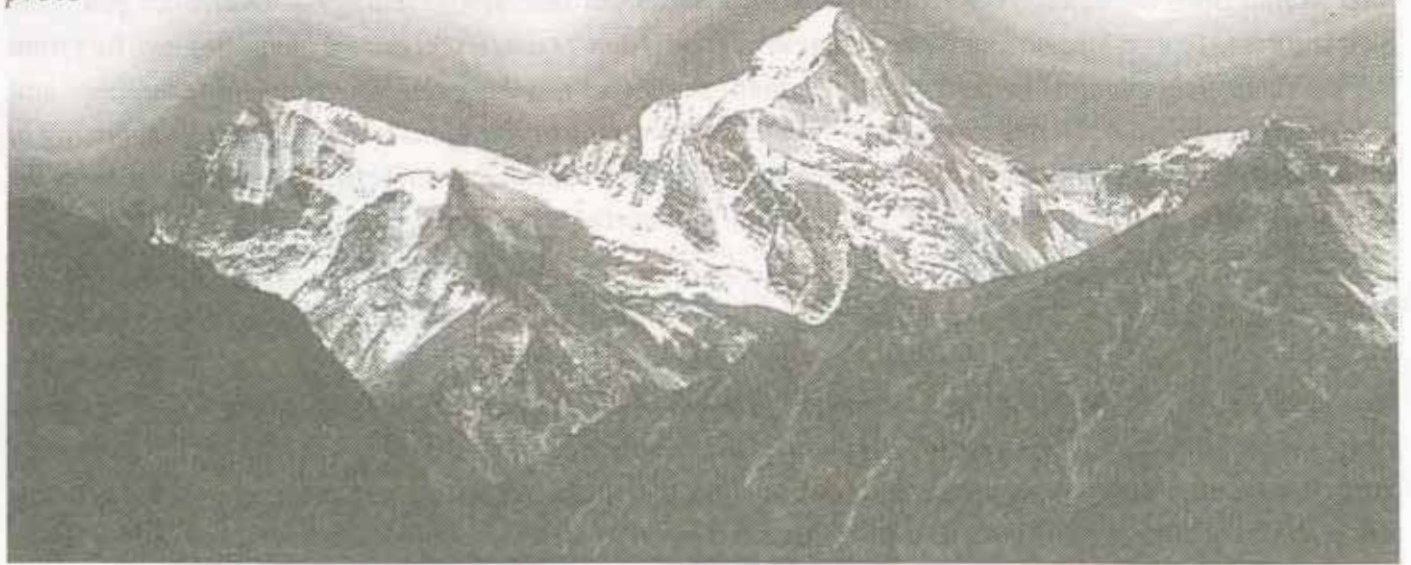
The Himalayas are the Sahasrara of the whole Universe. They have given the whole Universe so much comfort and joy after which there is nothing more to be attained. With the help of this Sahasrara, I have opened your Sahasraras. With the help of this Sahasrara, I have realized that till the peace of the Himalayas settles in you, till its greatness penetrates your behaviour, it is useless to open your Sahasrara. Otherwise your Sahasrara will burn like a furnace. When I see a furnace burning inside some people I wonder O God! Why did I open his Sahasrara? There is so much smoke and negativity coming out that it is better that his Sahasrara closes. Like the opening of Pandora's Box, one does not know what all is coming out. It is shocking to see snakes, scorpions and all the possible negativity being thrown out of it.

Today we worship the Himalayas and the seven Goddesses whose blessings are here, and pray to them to bless us with Devi Shakti. We have received the blessings of the Devi Shakti from a Mother. That is why, in the form of Mother, let us come to the feet (Sharanagat) of the Himalayas.

..... We have gotten our
prote

ction from Himalaya's Peak. From it we received the streams of Ganges, Yamuna and Saraswati. All these streams flow within us, nirmal, despite all the negativity we throw in them. Despite the way we disrespect them. Yet, Himalaya unhesitatingly flows His purity in them. But all such things will soon end, they cannot go on forever. (Devi Puja ,Talnoo, Dharmshala ,March 26th, 1985)

Man has veritably witnessed the rise of the Himalaya when evolving from ape stage to the present form. Evolution of both Himalaya and man has been coincidental in terms of time and is very significant from the point of view of spirituality. There is an intimate connection between the Mother Earth and the origin of Himalayas as Shri Mataji reveals "Thousands and thousands, millions of years back, the Mother Earth started producing Her Ganesha. It was first a huge ocean where Himalaya stands. Himalaya gradually started coming out of that ocean, in flat way, like a Shiva-Lingam, which is the expression as the manifestation of the animals; they have the brains which are flat. But when the Himalayas started coming out of the sea, the Mother Earth was pushed on the sides. And the Mother Earth started



giving folds to her saree, you can say. Now, when that moment started, the saree gave waves of vibrations in such a way that at certain points it rose up to a point becoming like Shri Ganesha. And it was, to begin with, of flat, again the same type.

But then, still more folds started coming up, much later, when human brain started developing its ego. So the whole of that land was pushed up and another land joined it in such a manner that it formed an apex. The super-ego was pushed in and was brought to the climax. That synchronizes with the human brain, because the whole universe is represented in our body as well. Now, the central axis of the Mother Earth acted as the spinal cord. By this happening in the Himalayas, again there was a big push on to all the mountains which were to be created as Shri Ganesha and they got into their final forms. And the apex was created.

So, the Mother Earth as Gauri created all these Ganeshas. At the other end of these ranges, must be the highest mountain because it is pushed the most. Mount Blanc should be higher than this. You see, when they pushed on the right hand side more the ego went expressing in Mount Blanc, you see for example. And on the other side, it was created another Ganesha at other end near Darjeeling. So Shri Ganesha was expressed even in Darjeeling, and you get the same kind of redness on that. I have seen another Shri Ganesha created in Delphi where they say is the Nabhi of the Mother Earth.

Also when Shri Shiva Lingam is created, along with Himalayas there is a Shri Ganesha created, as in Amarnath, where a drop of water falls on a particular area and creates the lingam. Plus that, another drop falls on another side and creates Shri Ganesha exactly like the face. Now the ocean is the father, and the Mother Earth is your Mother. But when the Mother Earth becomes a Mountain, She is called as the Father. The reason is: She at that height can catch the Father on Top of Her head, as snow or as rain.

That is how a mother becomes the father, and so She can perform the complete function of a father and a Mother. In that state only, Gauri the Daughter of the Mountains conceived Shri Ganesha without the help of the Father, immaculate. The purity of snow is hundred percent, and that covers the Mother Earth, gives the formation of innocence. All the filth and dirt goes into the ocean is clarified by the sun, which is also Shri Ganesha, and is brought on the top of the hills and mountains to cover it". (From souvenir released on the eve of Shri Ganesh Puja, Lucknow, 1999)

To praise the divinity of himalayas is beyond words. Abode of Gods, the Himalaya has been frequented by sages and saints, philosophers and philanthropists, ascetics and mystics, travelers and tourists, pilgrims and pastors since the immemorial past. And now, for the realized souls - the Sahaja Yogis, the Himalaya is held in high esteem for its significant correspondence with the Sahasrara of the world.

Shiva, who embodies the destroyer aspect of the trinity of God (Generation, Organization, Destruction) is said to reside at Mt Kailash. According to tradition Shiva wears bones of the dead as decoration and smears himself in ash - signifying the burning of the lower desires. The higher significance of the destroyer aspect is that he cuts the bonds of the ego, liberating the Atma within from the darkness of ignorance. Coincident with this theme of death is the presence of two large hollows on Mt Kailash so that from one particular angle, the ice covered dome of Kailash appears as a skull with two large eyeholes peering out from beneath the skull-like dome.

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The Sefer ha-Zohar

The mystical tradition in Judaism is known as *Kabbala* and its major text is the *Sefer ha-Zohar*, parts of which began to circulate in manuscript in the northern part of the Iberian peninsula of western Europe (now known as Spain) in the late 1280s. The *Zohar* presents itself as an ancient rabbinic midrash (or priestly commentary) on the

Pentateuch (a collection of ancient Jewish texts), authored by Rabbi Simeon bar Yohai (known as Rashbi), a rabbi¹ of the second century CE, who, along with his circle of mystics, is the main protagonist of the *Zohar*. Written in Aramaic, the language of these early Jewish mystics, the *Zohar* has many characteristic words and phrases that betray its medieval European origin (having in fact been written by Rabbi Moses de Leon). Thus the *Zohar* is most likely the collective product of a Kabbalistic fraternity in Gerona in Castile, in northern Spain, drawing on previous, secret, teachings of the earlier Rabbi Isaac the Blind (c.1160-c.1236) and his circle in Provence (now southern France). Many of the concepts presented in the *Zohar* are also to be found in earlier texts. The term *Sefirot*, for instance, originated in the *Sefer Yetzira*, where it is referred to as ten ideal numbers that functioned, along with the twenty-two letters of the Hebrew alphabet, as the 'building blocks' of the universe. The concept of the ten Sefirot appeared in other earlier texts, notably Rabbi Azriel of Gerona's *Explanation of the Ten Sefirot*.

There is an apparent similarity that the diagrammatic representation of the ten *Sefirot* has with the diagrammatic representation of the *chakras* in the yogic tradition of India. It has become fashionable in certain parts of new age spirituality to make such a comparison, and, as a Google search reveals, there are a number of web pages that purport to directly compare *Sefirot* to *chakras*. Leaving aside the obvious, namely that there are ten *Sefirot* and, usually, only seven *chakras*. There are obvious dangers in such a superficial comparison of two profound mystical traditions, and the direct comparison of *Sefirot* to *chakras* is not attempted here. These two mystical traditions do however have some similarities worthy of note.

One fruitful comparison is that of the *Shechina* with the *Kundalini*, both of whom are referred to as feminine, and both of whom grant or deny access to the aspirant to higher spiritual knowledge.

The Gate

In the *Zohar* 1:103b, it is written:

Come and see. There is opening within opening, rung upon rung,
through which the glory of the blessed Holy One becomes known.
Opening of the tent [Genesis 18:1] is the opening of Righteousness,
as it is said: *Open for me gates of righteousness.* [Psalm 118:19]

¹Rabbi: Chief Religious official of a Synagogue who performs ritualistic, educational and other functions.

This is the first opening to enter;
 Through this opening all other supernal
 openings come into view.
 Whoever attains this attains all other
 openings,
 for all abide in Her [the *Shechina*]

In this text, the phrase 'the gates of righteousness'
 is understood to refer to the *Shechina*.

For a yogi, the *Kundalini* also resides at the first
 opening, as described in a song in the Marathi
 language, attributed to Namdev, and dating most
 probably from the late thirteenth century CE,
 coincidentally the date of the *Zohar*:

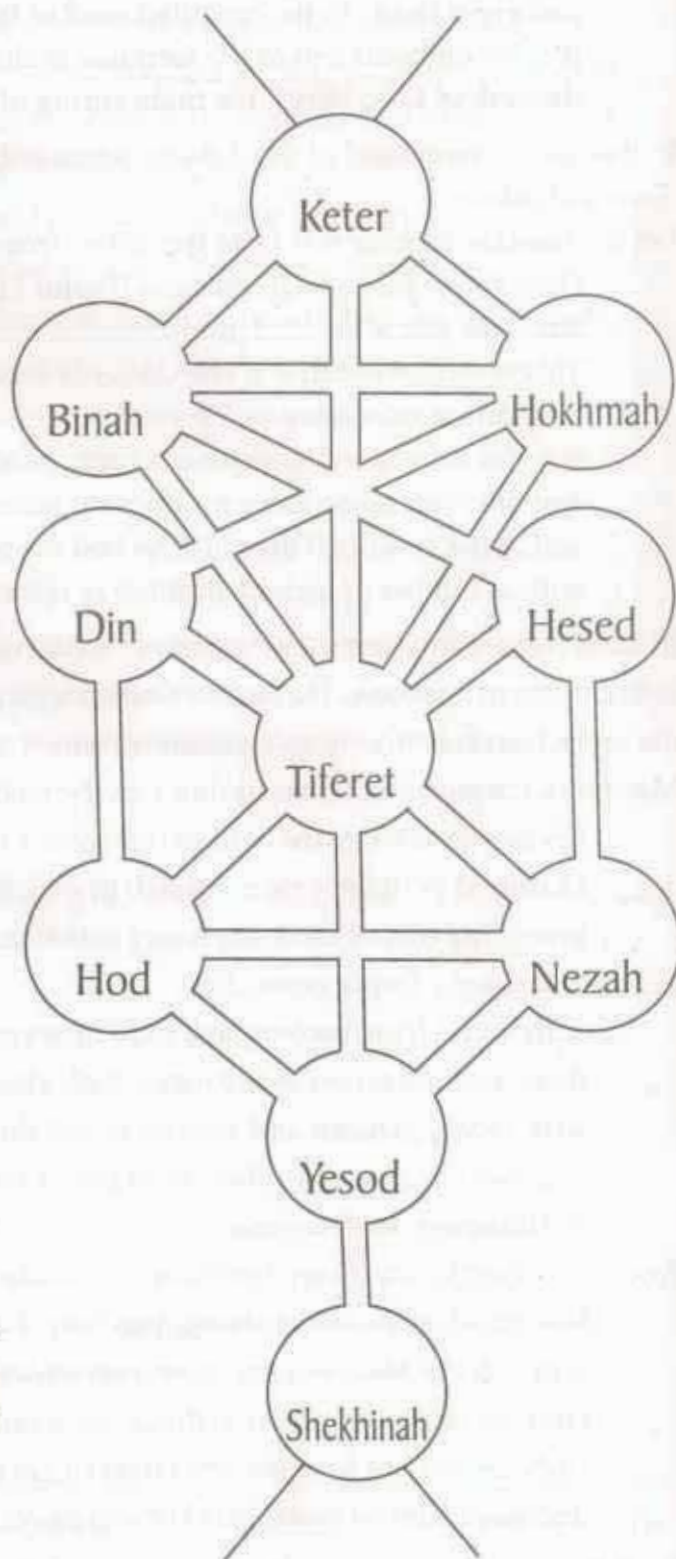
in the beginning
 is the ant
 mouth of the triple river
 is the mouth of the ant
 in darkness
 is the ant
 in flames a wick of water
 lights a lamp of soot

in the wake of the ant
 all of the sky follows
 the world of our making's her dropping
 I pursue that ant
 I, Vishnudas nama
 unlock the ant with my guru

Here the 'ant' is yogic code for the *Kundalini*, and
 the 'mouth of the triple river' refers to the
 entrance to the three *nadis*, or channels, which
 connect the chakras.

The thirteenth century Marathi saint Jnaneshwara
 has provided the clearest exposition of *Kundalini*
 awakening in the sixth chapter of his commentary
 on the *Bhagavadgita*, popularly known as the
Jnaneshwari. In the midst of a technical, but
 nevertheless awesome, description of the ascent
 of the *Kundalini*, he comments that

This *Kundalini* is the mother of the world,



who illumines the self
and gives shade to the sprouted seed of the universe.
It is the embodiment of the formless Brahman,
the cask of Lord Shiva, the main spring of the sacred syllable Om.

In this we are reminded of the Zoharic relationship of the *Shechina* to the male aspect of the Divine.
Gates and palaces

Let us consider another text from the *Zohar*, from 1:7b:

Open for me gates of righteousness [Psalm 118:19],
this is the gate of the Lord [ibid].

This is certain because if one does not enter through this gate,
one cannot gain entry to the worlds.

It is like an exalted King who is high, hidden and concealed,
and who has made gates for himself, one upon the other
and at the end of all the gates he had made one particular gate
with a number of locks, a number of doors, and a number of palaces.

In some respects this reminds the present writer of the Spanish Christian mystic, Teresa of Avila (1515-1582), who, in her book, *The Interior Castle*, depicts the soul entering a castle and proceeding through the seven heavenly mansions containing numerous rooms so as to encounter God at its centre. In *First Mansions*, chapter one, Teresa outlines for the reader (originally her fellow nuns) her first thoughts:

I began to think of the soul as if it were a castle made of a single
Diamond or of very clear crystal, in which there are many rooms,
just as in Heaven there are many mansions.

In her conclusion, Teresa notes that

Although I have spoken here only of seven Mansions, yet in each
there are comprised many more, both above and below and around,
with lovely gardens and fountains and things so delectable that you
will want to lose yourselves in praise of the great God Who created it
in His image and likeness.

Also in her conclusion, Teresa cautions the reader against over-confidence:

It is true that, however strong you may think yourselves, you cannot
Enter all the Mansions by your own efforts: the Lord of the Castle
Himself must admit you to them. So, if you meet with any resistance,
I advise you not to make any effort to get in, for if you do you will
displease Him so much that He will never admit you.

As in the Zoharic text quoted earlier, here we have an 'exalted King' (Lord of the Castle) who decides who will or will not enter his domain.

A probable reason for this similarity between Teresa's *Interior Castle* and the earlier *Zohar* lies in the

Jewish ancestry of Teresa. Whilst Teresa attempted to keep her past secret, she had been brought up in a Jewish *converso* family whose ancestors had in earlier times felt it prudent to convert to Christianity. Additionally we need to note that both Teresa and her confidant, Juan de la Cruz, were living in Avila, the Spanish town where Moses de Leon had compiled the *Zohar* less than three hundred years earlier. Teresa's seven mansions can also be compared to the seven stages of meditation in Abraham Abulafia's ecstatic Kabbalah, and to the seven palaces of the earlier *Merkabah* tradition.

The origin of the Zoharic use of gates and palaces is most probably to be found in the texts of the earlier Jewish mystical tradition, the *Merkabah*. As a modern historian has noted, "the world of *Merkabah* mysticism is one of the most dazzling of the mystical worlds. It is a realm of fantastic heavenly beings, of bizarre magical names, and of occult interactions between spirit and matter. In it, closed gates to celestial palaces are opened by long, incomprehensible incantations, and the dangers which rise up against man as he enters the realm of the supernatural are met with seals of truth." The period of *Merkabah* mysticism extends from as early as the first century BCE and continues until the tenth century CE, and whilst its texts have only survived in fragments and are still being studied by historians, its influence is surely in the *Zohar*. In the *Pirkei Heikhalot*, which has only survived in a fragment which includes chapters 15 to 29, the mystic is given detailed instructions for passing through the gates of seven successive palaces, each of which are guarded by wrathful angels who can refuse entry if the mystic does not give the correct 'password'.

Six reflected in the seventh

The concept of seven as a sacred number is common throughout many religions and mythologies, and is also present in the *Zohar* and in earlier Jewish mystical texts such as those of the *Merkabah* tradition in which the mystic enters seven successive palaces as noted above. The notion of six being reflected in the seventh is encountered less so. In the texts of the *Kabbala*, such as the *Zohar*, the six male aspects (or sons), namely *Hesed* (greatness), *Gevurah* or *Din* (judgement), *Tiferet* (beauty), *Hod* (majesty), *Nesah* (endurance), and *Yesod* (foundation), are reflected in the seventh, the female *Shechina* (or daughter).

Whilst the male/female aspect of the relationship of the six to the seventh would seem to be unique to the *Kabbala*, there are other mystical traditions where six powers are found integrated in the seventh. In *Kundalini yoga*, the qualities of the six main *chakras*, namely *Mooladhara* (innocence, wisdom), *Swadisthana* (creativity), *Nabhi* (sustenance, satisfaction), *Anahat* (love, joy), *Vishuddhi* (collective consciousness, communication), *Agnya* (forgiveness), are integrated in the seventh, the *Sahasrara*.

Classical *Kundalini yoga* texts also described the ascent of the *Kundalini* through the six *chakras* to the seventh, the *Sahasrara*, known as the thousand-petalled lotus. Thus, in the ninth stanza of the *Saundarya-Lahari* (The Ocean of beauty) the great Indian yogi-saint, Sankara, addresses the *Devi*, the Goddess:

Thou art diverting Thyself, in secrecy with Thy Lord, in the thousand-petalled lotus, having pierced through the Earth situated in the *Muladhara*,

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मेरे प्यारे बच्चों

श्रीमाताजी द्वारा सहजयोगियों को लिखे गये पत्रों के कुछ अंश जो मराठी भाषा से हिन्दी में अनुवादित किये गये हैं।



- सभी सहजयोगी भाई बहन हैं। आपस में पूर्ण तरह से प्रेम रखना चाहिए। किसी से ज्यादा, किसी से कम प्रेम करना यह गुटबाजी है। मुझे गुटबाजी बिल्कुल पसंद नहीं है। मैं इस चीज से तंग आ चुकी हूँ। सहजयोग के लिए यह बहुत ही घातक है। हम सब एक हैं और एक ही विराट के अनेक अंगप्रत्यंग हैं तो फिर किसी एक अंग पर निर्भर कैसे रह सकते हैं।
- श्री मार्कण्डेय ऋषी ने ही आदिगुरु शंकराचार्यजी का अवतरण लिया था।
- सहजयोग तत्क्षण घटित होता है, लेकिन उसे श्रद्धा और समर्पण से ही बरकरार रखा जा सकता है, यह सत्य जिसने जाना वही सच्चा सहजयोगी है।
- सहजयोग के कारण जो अगम्य था वह गम्य हुआ है, जो सुक्ष्म था वह दृश्य हुआ है। पर सहजयोगी विशेषकर हिन्दुस्तान के, बहुत कम गहरे उतरे हैं।
- लंदन में सहजयोग का कार्य बहुत जोरो से शुरू है और धीरे-धीरे जमीन में सहजयोग की जड़ें फैल रही हैं। पर जड़ों को ही कटीनाई होती है। अगर जमीन की मिट्टी बहुत ही नरम एवं गीली होगी तो जड़ें धरती में आसानी से प्रवेश करेंगी, मगर ऐसी जड़ें कमजोर होती हैं और उनकी जमीन पर पकड़ मजबूत नहीं होती, तथा वह ऊँचे और महान वृक्ष को आधार देने योग्य नहीं रहती। इसलिए सहजयोग की नींव कठिन तथा पथरीली जमीन पर ही बिठाई जाती है। पहले यह काम थोड़ा कठिन और असाध्य लगता है। फिर भी यह जान लेना चाहिये की धरती के साथ झगड़ना पड़ता है। यह झगड़ना भी अपने हित में ही होता है। इसी झगड़े से जड़ें सभी परिस्थिती जान कर, अत्यंत गहरी उतरती हैं और धरती में सहज योग के वृक्ष की गहन नींव बिठा रही होती है। यह सहजयोगियों का अंतर्योग पाने के लिए महामाया का प्रसाद ही समझना चाहिए। परिस्थिती के साथ झगड़ा करना हमारा कर्तव्य है, मगर परिस्थिती बहुत उत्तम तथा चारों दिशाओं से नरम होना उपयोगी नहीं है, यह सत्य भी सभी सहजयोगियों को जानना जरूरी है।
- सहजयोग में हर चीज प्रार्थना में माँगी जाए तो जरूर प्राप्त होती है।
- सहजयोग में शरणागति में ही अर्पण शक्ति का प्रभाव है, इसी से आपकी प्रगति होती है।
- सत्य को खोजने वाले बहुत ही कम होते हैं, फिर भी सत्य सभी को बताना चाहिए। जिन्हे इसका बोध होगा वह जरूर इसे ग्रहण करेंगे, और नहीं हुआ तो भी सत्य की शक्ति व्यर्थ नहीं जाएगी। यह चैतन्य स्वरूपा है, यह लहरीयों के माध्यम से सभी लोगों को अवश्य ही स्पर्श करेगी। अगर इसका परिणाम मृत वस्तु पर होता है तो यह तो मानव जाति है जो अधिक जागृत है। धीरे-धीरे सहजयोग मानव को भवसागर से पार करा रहा है।
- अब तक पुजन के अतिरिक्त कोई व्यवस्था मिली नहीं है और इसके बिना मनुष्य के जड़ बंध छुटते नहीं। महाराजजी का कहना है कि 'आप साक्षात् देवी स्वरूपा है और देवी स्तुतिप्रिया कहलाती है'। इसीलिए स्तुति बिना कुछ मंगल नहीं होता। और जब तक हमारा आगमन नहीं हो, चक्रकार्यान्वित नहीं होते, ब्रह्मा, विष्णु, महेश आदि देवगण प्रसन्न नहीं होते। जब तक आप हमें मान्य नहीं करते, तब तक श्री गणेश, शिवस्त, हनुमान या भैरव कोई भी जागृत नहीं होते। हमें सभी का ध्यान रखना पड़ता है अन्यथा वह अपनी दृष्टि हटा लेते हैं और उसी में श्रीकृष्ण का राजकारण शुरू रहता है। इसलिए हम सिर्फ नाममात्र ही 'महामाया' हैं लेकिन सारी किमया आप की और इन बादशाहों की है।

- उस प्रभु परमेश्वर का अनेकाअनेक धन्यवाद । वह खुद भी इस प्रेमलीला को देखने में ऐसे रममाण हो गये हैं की वह खुद का तांडव ही भूल गये हैं । इसी प्रकार वह रममाण रहे जिससे सहजयोग की कार्यसिद्धी होने के बाद उन्हें मानव का चमत्कार दिखाई पड़ेगा । यानि की उनकी एक नवीनतम अवतार की प्रतिमा- एक सामूहिक जागत व्यक्ति (Our collective being incarnation) उनके दर्पण में दिखाई देगी । यही कलकी की प्रतिमा है । आप सभी एक ही व्यक्ति के (मेरे) अंग प्रत्यंग बन जाओगे । और अलग रह कर भी एक ही हृदय से स्पंदित, एक ही बुद्धी से प्रकाशित और एक ही मन से स्फुरित रहेंगे । तब आप और हम ऐसा भेदभाव खत्म हो जायगा । हम सब एकाकार होंगे ।
- जो आप सभी सहजयोगीयों ने हमारा देवी वर्णन किया है वह उत्तम है लेकिन कलियुग मे अलौकिकता किस काम की, इसके विपरित यह सब हमें छुपाना है और यह सब नाटक सिर्फ महामाया स्वरुप होने के कारण ही संभव है । इस अवतरण मे हमें मानव बने रहने मे ही मानवजाति की भलाई है । जो भी कुछ अलौकिक है वह सामान्य मानवजाति को आप के ही माध्यम से प्राप्त हो पायेगा । जिस प्रकार भगवान शिव ने गंगा को अपनी जटा मे धारण किया हुआ था उसी प्रकार मेरे प्रेम को आप सभी सहजयोगीयों ने हृदय मे धारण करना होगा और वही से यह प्रेम प्रवाहित होगा । तब जाके यह प्रेम की वर्षा सभी साधारण मानवजाति सह पायेगी और तभी यह दैवी प्रेम मानवी बनेगा और मनुष्य जाति के व्यक्तित्व मे समायेगा ।

Continued from page 13

To further enhance the symbolic mysticism of the mountain as a sacred place, two lakes are situated at the base of the mountain. The higher lake, Manasarovar, is round like the sun, and a lower lake, Rakastal is the shape of the crescent moon. The two lakes represent the solar and the lunar forces respectively. The inner consciousness of man (the solar force) is often compared to the Manasarovar lake. When the thoughts of the mind are stilled, the reflection of the higher Bouddhic mind and Atmic awareness is seen. Manas mean Mind in Sanskrit. The crescent lake, Rakastal partakes of the lunar or dark forces and this is reflected in the name which comes from Rakshasas or demons; beings who are totally under the sway of the lower desires and impulses (i.e. lunar forces).

A visit to the vibrant Himalaya and reverent feeling for the holy river Shri Ganga is an unexpressed yearning for the Sahaja Yogis, who can only pray at Her Holy Lotus Feet worship the Himalayas and the seven Goddesses whose blessings are there, and pray to them to bless us with Devi Shakti to salvage the entire creations on Earth.

Continued from page 17

the Water in the *Manipura* [Nabhi], the Fire abiding in the *Svadhithana*, the Air in the Heart [Anahat], the Ether above [Vishuddhi], and Manas between the eyebrows [Agnya] and thus broken through the entire Kula path.

It would be possible to compare the final lotus (*Sahasrara*) with the *Keter* (or crown *Sefirot*) but, as commented above, direct comparison of the *chakras* and the *Sefirot* seems to the present writer to be unnecessary, and demeaning to both mystical traditions.

(For complete article write to us at yuvadrishti@yahoo.com)

The author:

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Paintings of

Rembrandt

Harmenszoon van Rijn

(1606 1669 A.D.)



Rembrandt was born in Leiden (Holland) on July 15, 1606. His full name was Rembrandt Harmenszoon van Rijn. He was son of a miller. His mother, a member of the Dutch Reformed Church, raised him to be a devout Calvinist Protestant. Despite the fact that he came from a family of

relatively modest means, his parents took great care of his education. Rembrandt began his studies at the Latin School, and at the age of 14 was enrolled at the University of Leiden. The program did not interest him, and he soon left to study art - first with a local master, and then, in Amsterdam, with Pieter Lastman known for his historical paintings.

His marriage in 1634 to Saskia van Uylenburgh, the cousin of a successful art dealer, enhanced his career, bringing him in contact with wealthy patrons, who eagerly commissioned portraits.

His paintings are characterized by luxuriant brushwork, rich colour, and a mastery of chiaroscuro (modeling of figures by depicting light and shade by contrasting them boldly. This was an important tool used by the renaissance artists). Rembrandt's mythological and religious works were much in demand, and he painted numerous dramatic masterpieces, an example being *The Blinding of Samson*

Arising out of a core belief that all things descend from God and are not to be scorned, he had a admiration for life in its totality. All humans were worthy of his esteem, even beggars and outcasts. Unlike the detached observer, Rembrandt identified with the dispossessed and demonstrated a sincere sympathy for the afflicted.



Christ Healing the Sick(1642)

This basic tenet of Rembrandt's belief system is seen in his '*Christ Healing the Sick*'. In the foreground and the right are great multitudes following Jesus, wanting to be healed. To the left are the Pharisees (strictly observant Jews) watching disapprovingly, between them are the little children seeking His embrace and blessings. As the focal point of the composition, Jesus literally radiates acceptance and compassion as He invites the little children to come to him while healing those who so desperately believe in his transforming touch.

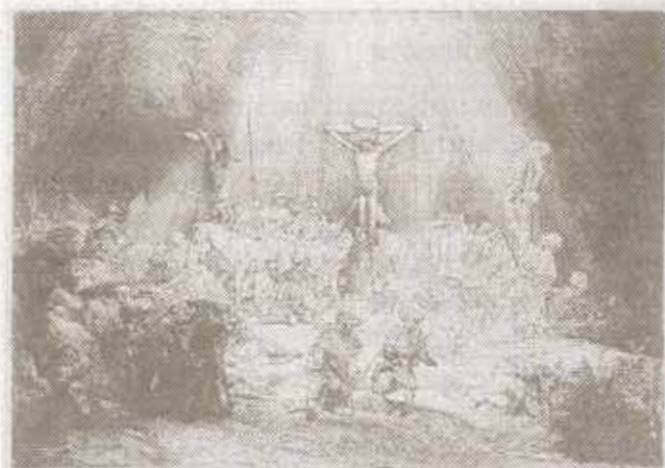
In so personifying Jesus, Rembrandt refused to present a stern and overpowering God. Instead, his was the loving and forgiving Jesus. For him, Christ was love incarnate, ministering to all classes and empathizing deeply with their ill-health, himself having known suffering and pain.

For Rembrandt, his models came from the Jewish community of Amsterdam, many of whom were refugees from Portugal and Spain. Thus, his apostles and saints were ordinary people, worn and impoverished, whose distinction was not of the physical but of the spiritual.



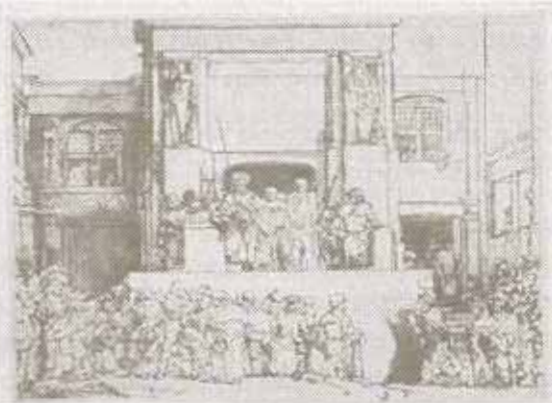
The old woman reading in such a thoughtful manner is St Anna the Prophetess. According to the biblical story she was a woman of extreme old age who served God day and night in the Temple. She was present when Joseph and Mary brought their son Jesus to the Temple. St Anna immediately recognised Jesus as the long-awaited Messiah.

Rembrandt shows Anna deeply absorbed in studying the Bible. The light comes from behind her, touching on her Oriental-looking head-dress stitched with gold thread, and her red velvet cloak and shining directly on the Bible with her hand pointing to the Hebrew letters. Rembrandt painted this old woman's hand with great care, with its thin wrinkled skin and clearly visible veins. Anna's face, however, is hidden in shadow



The Three Crosses(1653)

Rembrandt's greatest and most dramatic print is the Three Crosses, a work which has all the power of a painting. It shows the deepest point of Christ's suffering: the moment of his death on the cross at Golgotha. Massive beams of light slice through the darkness. When they come to Calvary where they crucified him, the malefactors stand on the right hand and one on the left. Jesus then said, "Father, forgive them, for they know not what they do." The people stood beholding the light that descended on the entire country. The light focuses on Christ, the two murderers who were crucified beside him and the crowd round about.



Ecce Homo(1655)

Christ is presented to the people, half-naked, his hands in chains, surrounded by soldiers, high on the balcony of the Roman governor Pilate's palace. Pontius Pilate, bearing a turban and sceptre, points to him uttering the words 'Ecce homo' ('Ecce homo' is Latin for 'Behold, the man'). The story of Pontius Pilate is told in various books of the Bible. The 'Ecce homo' episode is from John 19:5). - Behold the Man! Standing slightly behind Christ and Pilate is Barabbas, an infamous murderer. The throng stands before the balcony. Pilate lets the people decide which of the two prisoners may go free. The crowd, influenced by the high priests, choose to set Barabbas free; Jesus will be crucified.

Rambrant often painted people. Many people wanted their portraits painted by Rambrant probably because the painting of people he did looked almost real. Another one of his talents was his ability to paint light, dark and people's shadow so well. He also painted himself. That is why during his life Rembrandt painted over 100 self portraits. He did around 600 paintings, 300 etchings and 1,400 drawings.

Some of the other famous paintings most of which are at display at Rijks meuseum, Amsterdam are *The Night Watch(1642)*, *Descent from the Cross(1634)*, *Philosopher in Meditation (1632)*, *The Music Party (1626)*, *The Syndics of the Drapers' Guild (1662)*, *Supper at Emmaus (1630)*.

Shri Mataji Mentions Rembrandt in a Talk:

"..That (Ego) is the reason we cannot have masters any more in art. We can't have Rembrandt, we can't. Poor Rembrandt himself must have suffered a lot, you know Gauguin suffered a lot, all these artists suffered a lot, even Michaelangelo suffered a lot. Not only monetarily, but otherwise, criticise, criticise, criticise, so I think people have given up. I met an artist who had done lots of artwork and I said why don't you show me? He said 'No I don't want to show you. It's created for myself'. I said I would like to see. I saw, it was beautiful, very beautiful; I said why don't you show. He said no use, people will just criticise. I do it for my own pleasure; they'll just spoil the whole joy of my creation."

Sahasrara Puja "Jump into the Ocean of Love"
1989 - Sorrento, Italy



Encounter With Love

[A report published in a magazine called *Ziercus*, May 1983. The writer, who met Shri Mataji before she visited the U.S.A., received his self-realization during the interview.]

The aim was to talk to Shri Mataji Nirjala Devi about her forthcoming North American tour. What happened was something that is only now, a week later, starting to make sense. I telephoned the

number Shri Mataji's followers in New York had given me, and found myself, an hour later, knocking on the carved door of a five storied terraced house in London's classy Knightsbridge district. The door was opened by a young Indian who ushered me into a reception room as ornate and rich as a jewel box. Furniture covered with rose silk, tables inlaid with ivory, carved and gilded wooden screens, pale pink crystal chandeliers. I heard Shri Mataji before I saw her. "How are you? How is America?"

Then the lady appeared. Short, plump, with long dark hair falling free and a smile that chips away all defences. Tea was ordered and I was asked to sit down. Before I could get the first question into gear Shri Mataji asked, "Do you know what the chakras are?" I mumbled something about subtle energy centres along the spine.

"That's right," she said, and tapped the base of her neck with her index finger. "This one is called the Vishuddhi. In the universe the Vishuddhi is North America. Australia is the lowest chakra, the Mooladhara. India is the Kundalini, which can link all the chakras together." She traced a line from the base of the spine to the top of her head, "But America is the Vishuddhi, isn't it? Such an important chakra." Shri Mataji then touched the red spot on her forehead. "This chakra," she said, "is the Agnya. It is presided over by Lord Jesus Christ, isn't it? The Agnya is forgiveness. It shows that the spirit cannot be destroyed, just as Christ could not be destroyed, but rose again, didn't he?" Shri Mataji quietly contemplated the risen Christ for a moment, then jabbed her fingers towards the base of her neck again. "The Vishuddhi, its presiding deity, you could say, is Lord Krishna. The Vishuddhi stands for diplomacy, sweetness, self-esteem, communication and collectivity - like your Abraham Lincoln. He stood for collectivity. Abraham Lincoln was a saint - Did you know that? - a realized soul. You have had many great men. Roosevelt now - he said, 'Poverty anywhere is a threat to prosperity everywhere'. So clear. America is so great. It is protected by Lord Krishna's discus."

Shri Mataji held up the index finger of her right hand and twirled it and I swear I could see a bright glittering disc whirling round. "As long as that discus is there," she said, "America can never be invaded."

"Could that protection ever be withdrawn?" I asked. Shri Mataji shrugged expressively, and raised her eyebrows high. "Perhaps," she said. "If the land of diplomacy stopped being diplomatic, the land of communications communicated bad things, the land of sweetness turned bitter, then yes. Perhaps Lord Krishna might withdraw the protection." Suddenly she laughed. "On my tour I shall tell everybody how to stop that from happening." I asked Shri Mataji if she was visiting North America just to sound such a warning. "There are seekers of money, seekers after power, seekers of physical gratification," she replied, "and then there are people who have done all those things and are now seeking the truth, seeking

their spirit, seeking God. There are many, many seekers of truth in America. Great, great seekers. Oh so great. I want to meet them. Show them how they can get what they have been looking for, probably since ages, lifetimes even, their self-realization."

"*What is that exactly?*" I hadn't yet asked one question from my carefully prepared list. Tea arrived.

Shri Mataji Nirmala Devi, the spellbinding visionary, turned into Mrs. C.P. Srivastava, the attentive hostess. Did I have the right amount of sugar and milk? Would I have a biscuit? (Which turned out to be a cookie.) "*Self-realization,*" said Shri Mataji, "*is the yoga, the union. The joining of the microcosm to the macrocosm, you could say. The raising of the energy in each of us called Kundalini. There is no English word for it. You should invent one. There is a good job for you. Invent a good English word for Kundalini. The linking of that energy with the all-pervading energy of God, that is what self-realization is."*

"*What exactly does it do?*" I felt a fool at the naivety of the question. "*It brings about a change in awareness. You feel it as a cool breeze, cool vibrations, you could say, on the top of the head and on the hands. It is an actual happening! Not self-certification. Not saying 'I am born again!' or 'I am this or that!' You actually become! If you desire self-realization and you get it, then you become collectively conscious, truly sweet and truly diplomatic. A true blue American, you could say."* And the joyous laughter flowed into every corner of the room. I asked Shri Mataji if she was the only one who could grant this self-realization. "*Oh no,*" came the reply, "*once you have it you can pass it on to others."* "But it all seems to start from you," I said. "Why you?" Shri Mataji's face became serious. "*As far as I know,*" she said, "*I am the only one who can do it en-masse. Once, in India, 6000 villagers got it at the same time. But if there is someone else who can do it, then I am only too happy to retire. I am sixty years old.*" (At times she looks half that.) "*I am happily married. I have a beautiful house as you can see. It would be good to settle down and stop all this travelling around all the time. But until I find someone else who can do it, then it is up to me, isn't it? To meet the seekers and let them know how to gain this gift that is their own, their right, this Union with God."*

"*Could I receive this gift?*" I asked. Shri Mataji's eyes danced, "*Put your hand above your head,*" she said. I did as I was told. There was a faint, oh so faint coolness on my hand. I looked round to see if there could be a draught coming from anywhere, but there was no air conditioning and the windows were closed. "*You feel it?*" I nodded, tentatively. "*That is the beginning. Perhaps while you were drinking your tea you said to yourself, 'I'd like that experience,' and,*" Shri Mataji snapped her fingers, "*you got it. It can only happen if you desire it. Give me your hand."*

She took my hand and started tracing a cross over the palm. "*You think too much,*" she said. "*Your mind is busy, busy, busy, thinking away.*" From that moment on it wasn't. It was hardly thinking at all. "*Too much thinking can give people diabetes. It is not sugar that causes diabetes, it's thinking. We can cure diabetes. After realization. And this new thing AIDS, after realization we can cure that too. With realization you become your own guru. You can diagnose your own problems and those of others, and you can cure them. Anybody with their realization and the desire to develop their spirit, can cure and be cured.*" At this point a wave of most pleasant well-being swept over me. It wasn't a trance or a hypnotic state (I've experienced those) - it was a feeling of deep peace.

I regretted my next question. It caused the smile to fade from Shri Mataji's face. "*How much are you going to charge Americans for this experience?*" "*It is part of evolution,*" she replied. "*It is a gift of love from God, who is the ocean of love, the ocean of compassion. How can you pay for that? God does not understand money. How can you pay for your evolution? Did you pay to stand up on two legs? Anyway, why would I want money? I come from a wealthy family. My husband is Secretary General of the United Nations International Maritime Organization here in London. I do not need money. I do not accept money.*" Shri Mataji let go of my hand and smiled. "*Better now?*" she asked. I nodded. "*That is because your brain is not so active. You are more balanced, more centered, more relaxed. Have some more tea?*" I put my hand above my head again. The coolness was still there. Perhaps even stronger. "*There are so many great seekers in North America,*" she said. "*I want to meet them.*" Now, almost a week later, when I sit down quietly, that sense of peace and relaxed happiness returns. I am hoping it won't go away!



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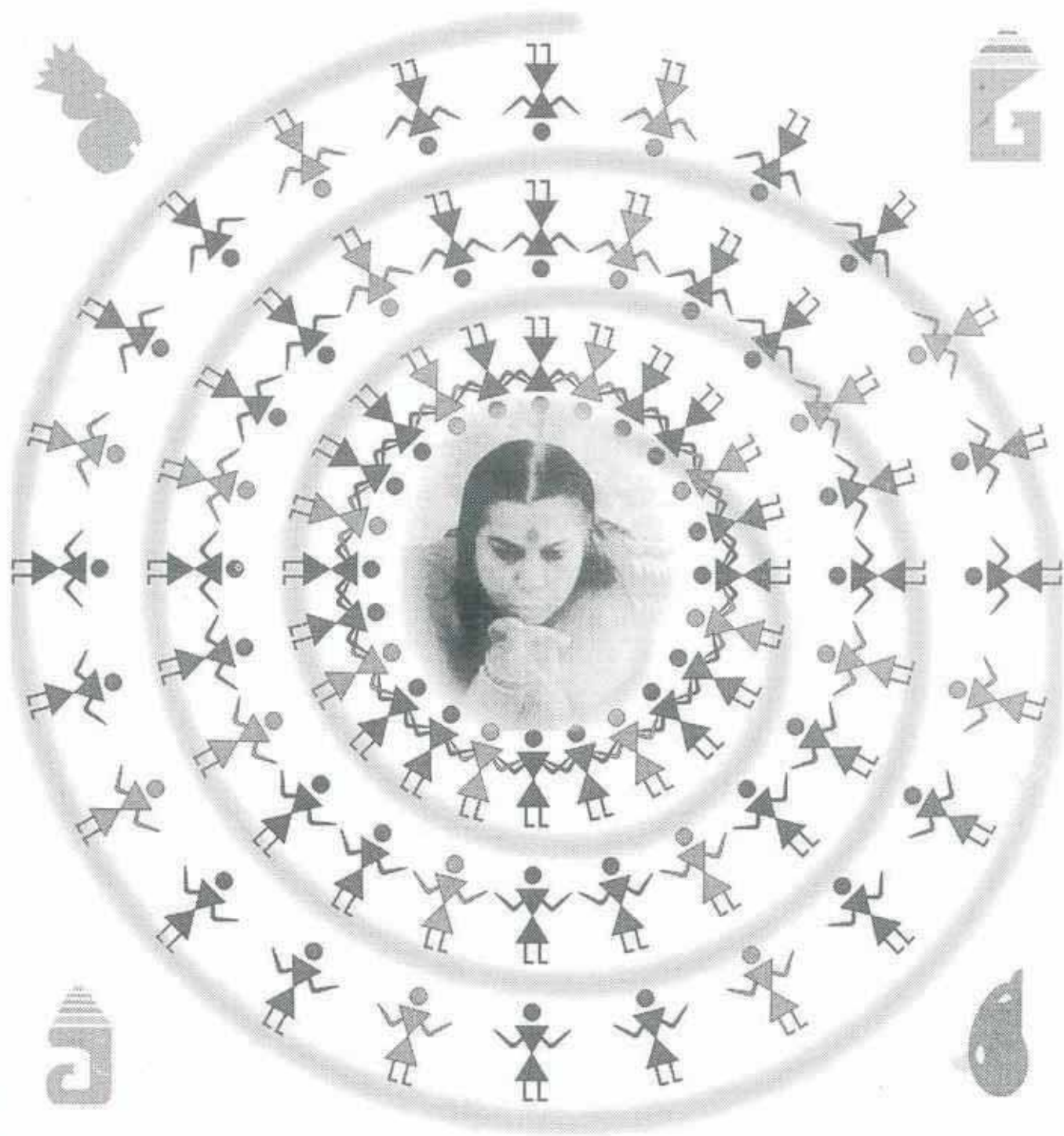
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