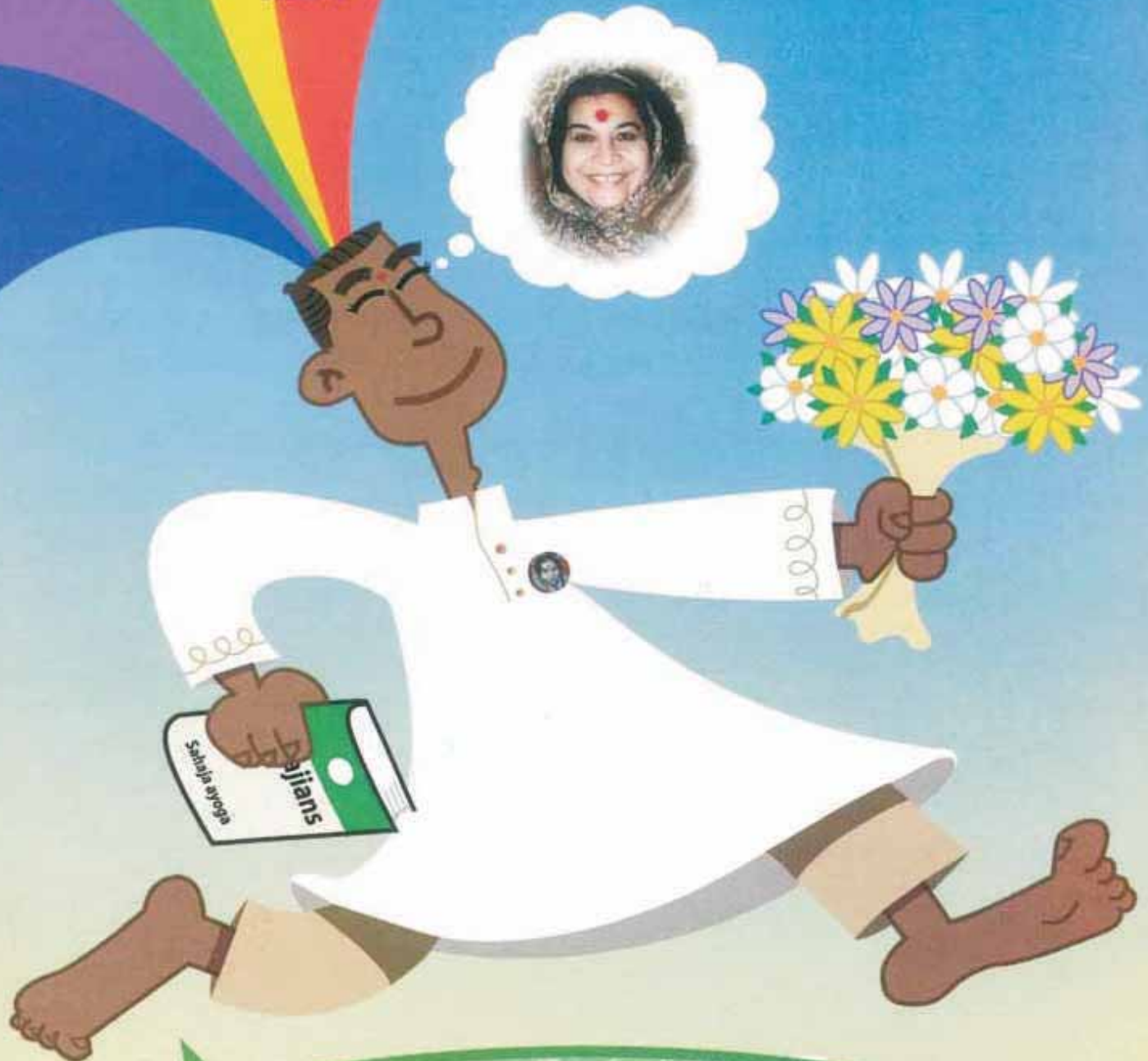


Yuvadrishi

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

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Cover Page : Tiero, Italy
Back Page : David Vignolli, Brazil



MAHATMA

GANDHI

(1869-1948)

"The objects of this massive tribute, died as he had always lived, private man, without wealth, without property, without official title or office. Mahatma Gandhi not commander of armies, nor a ruler of vast lands. He could not boast any scientific achievement or artistic gift yet men, governments, dignitaries from all over the

world have joined hands today to pay homage to this little brown man in the loin cloth who led his country to freedom. In the words of General George C. Marshall, the American Secretary of State, Mahatma Gandhi has become spokesman for the conscious of all mankind, he was a man who made humility and simple truth more powerful than empires, and Albert Einstein added, generations to come will scarce believe that such a one as this, ever in flesh and blood, walked upon this earth", is the commentary during the death procession of Mahatma Gandhi with which the award winning movie, "Gandhi" starts. It quite sums up his life's work and the reverence with which men and women around the world held him.

Ordinary beginnings of an extraordinary life:

There was nothing unusual about the boy Mohandas Karamchand Gandhi, except perhaps that he was very shy. He had no unusual talents, and went through school as somewhat less than average student: self conscious and serious, deeply devoted to his parents, and only vaguely aware of anything outside the quiet seaside town of his birth. It was the end of nineteenth century, when the British Empire, at the peak of its wealth and power extended around the world. India was in its second century of British domination.

"I was born at Porbandar, otherwise known as Sudamapuri, on the 2nd October, 1869. I passed my childhood at Porbandar. I recollect having been put to school. It was with some difficulty that I got through the multiplication tables. The fact that I recollect nothing more of those days than having learnt, in company of other boys, to call our teacher all kinds of names, would strongly suggest that my intellect must have been sluggish and my memory raw."

"I was afraid of anyone poking fun at me. Moreover, I was a coward. I used to be haunted by the fear of thieves, ghosts and serpents. I did not dare to stir out of doors at nights. Darkness was a terror to me. It was almost impossible for me to sleep in the dark, as I would imagine ghosts coming from one direction, thieves from another and serpents from a third. I could therefore not dare to sleep without a light in the room."



At the age of thirteen, while he was still in high school, Gandhi was married. It was, he wrote later, a "preposterously early" age. But Kasturbai was an attractive girl and Gandhi quickly learned the role of a passionate, jealous and an exacting husband.

It was, in many ways a very ordinary beginning. But it was a beginning of an extraordinary life.

Transformation:

Gandhi graduated from high school with a mediocre average and then went to college. He failed in every class. Every subject seemed impossible to follow. After five months of consistent failure he withdrew and came back home. It was now decided that Gandhi would go to London to study law.

His first few months in England were a nightmare. Everything around him was different. Never had he felt so alone. For weeks Gandhi was on the verge of turning back

and taking the next boat home. But something deeper within him was determined to stick it out.

He was then advised by an Indian acquaintance to learn the English way of life. Gandhi saw the point and thus started his first experiment in mimicking lifestyles. He engaged tutors in French and proper speaking, and bought expensive tailored suits and a silk top hat. He taught himself how to tie a necktie, and learned to admire himself before a mirror while he struggled to discipline his hair with an English brush. He even invested in violin lessons and tried to learn the foxtrot.

In about three months the experiment failed. Far from giving him greater security, it only made him more self-conscious. The gap between his inner self and outward selves was widening into a chasm. He began to experiment with simpler ways of life.

He found an apartment, which was centrally located so that he could walk to wherever he needed to go. Then he experimented with his diet and realized that the sense of taste lies not in the tongue but in the mind. Transformation had only begun, the Mahatma world knows today was still a fair distance away.

After completing law Gandhi sailed home. His brief stay in India was a complete professional failure for him. Then an opportunity came to go for a case to South Africa. He found himself in a land where color of his skin was enough to mark him off for daily contempt and even physical abuse.

Within the first few days in South Africa an incident happened, which left a life long impression on Gandhi. At Maritzburg, he was thrown out of the train for traveling first class. Only the 'whites' could travel first class. He spent the night in the waiting room, brooding and shivering in the cold. Should he return in India? But to flee would be cowardice. He decided to resist the evil. Many years later in India, when Gandhi was asked about his most creative moments, he narrated the night at Maritzburg

railway station. In South Africa he had to undergo many trials, suffer abuse and even physical attacks, but that long night in the Natal Mountains, he made the decision to never to yield to force and never to use force to win a cause.

After the lawsuit settled, Gandhi prepared to sail for India. Gandhi had been in South Africa for twelve months. Before his departure he was given a farewell party. During the festivities someone handed him the day's *Natal Mercury*, and in it he found a brief item regarding the Natal governments proposed bill to deprive Indians of their right to elect members of their legislature. Gandhi stressed on the necessity of resisting this move. His friends were ready but they were 'unlettered, lame' men, they said, and powerless without him. He consented to stay a month. He remained twenty years fighting the battle for Indian rights. He won.

Gandhi who worsted the South African government in prolonged combat had first conquered himself and transformed his living habits and inner essence. Gandhi was a self-remade man. It is not that he turned failure into success. Using the clay that was there he turned himself into another person. He was a remarkable case of second birth in one lifetime.

From one battlefield to another, India:

Gandhi returned to India in 1915, and then began his struggle against the British rule. His aim was not merely substitution of British rule with Indian rule. Not governments but methods and objectives interested him, not whether a William or a Chandra sat in the seat of power but whose deeds were more civilized. He believed that India's mission was to 'elevate the moral being'. Therefore, 'if the English become Indianized we can accommodate them'. His nationalism lacked the usual concomitants of nationalism; exclusiveness and hostility towards other countries. 'My patriotism', Gandhi declared, 'is subservient to my religion'. He was too religious to serve one land, one race, one cast, one family, one person, or even one religion. His religion was humanity.

No theory guided his thoughts or actions. He strove to keep his mind open. He reserved the right to differ with himself. His life was an unending experiment. He experimented even in his seventies. There was nothing set about him. He was not a conforming Hindu, nor a conforming nationalist nor a conforming pacifist. Gandhi was independent, unfettered, unpredictable, hence exciting and difficult. A conversation with him was a voyage of discovery: he dared to go anywhere without a chart. Under attack, he rarely defended himself. Humble and simple, he did not have to pretend dignity. Thus relieved of uncreative mental tasks, he was free to be creative. Nor did he say or do anything merely to gain popularity or win or mollify followers. He upset the applecart frequently. His inner need to perform a given act took precedence over its possible effects on his supporters.



Shaking the Empire with a pinch of salt:

Gandhi was the most bewildering opponent any nation or empire ever faced. Every move he made was spontaneous; every year that passed more youthful, more radical and more experimental. British administrators were baffled and exasperated by this little man. No one knew what he was going to do next for his actions were prompted not by stale calculations but by a deep intuition, which often came to him only in the eleventh hour.

Never was this more evident than in the salt *Satyagraha* of 1930 ('*Satyagraha*' was a term Gandhi gave to his non violent movement. '*satya*' is truth, which equals love, and '*agraha*' is firmness or force. It therefore, means, truth-force or love-force.) It brought Gandhi and the Indian struggle to the attention of the world. On the first of January 1930, at the stroke of midnight the Indian Congress party raised the flag of the new nation to usher in the struggle for complete independence. All of India looked to Gandhi to see what would happen next. A new *Satyagraha* campaign seemed imminent, but no one including Gandhi had any idea of what it would be or when it would be launched. After weeks of deliberations, the answer dawned upon Gandhi. It was breathtakingly simple. The government had imposed a law forbidding Indians to make their own salt, making them dependent on British monopoly for what is, in a tropical country a necessity of life. To Gandhi it was a perfect symbol of colonial exploitation. He proposed to march to a little coastal town of Dandi, some two hundred and forty miles away, where salt from sea lay free for taking on the sand. When he gave the signal everyone in India was to act as if the salt laws had never been enacted at all. It was an epic march. Gandhi, at sixty one, covered 12 miles a days on foot, stopping at every village on the way to preach the gospel of ahimsa and the duty of non violent non cooperation. Everywhere he passed people streamed out to meet him, lining the roads between towns and strewing his path with flowers. By the time he reached Dandi, twenty-four days later his non-violent army of sixty-eight had swelled to several thousand.

Through the night of their arrival Gandhi and his followers prayed for strength to resist the violence, which might easily sweep away so large a crowd. Then at the moment of dawn they went quickly down to the water and Gandhi with thousands of eyes watching every gesture, stooped down and picked up a pinch of salt from the sand. The response was immediate. All along India's coastline huge crowds of men, women and children swept down to the sea to gather salt in direct disobedience to the British laws. Civil disobedience erupted spontaneously through the country for weeks after Gandhi's signal. Thousands were arrested, many more beaten or killed without a hint of violent retaliation. Gandhi alone was maintaining order in that vast, unpredictable movement which was shaking the Indian subcontinent from the Himalayas to the sea.

Following the Dandi march, one night British officials arrived at Gandhi's work camp accompanied by thirty men with readied guns. In the midst of this confusion leader of this national earthquake was sleeping like a baby, absolutely certain that the lord would take care of him. "We have come to arrest Mr. M.K. Gandhi", declared a British official. "I am Mohandas Karamchand Gandhi, and I am at your service", a little figure called out. "Please get your things ready we will give you the time you need". "I am ready now", said Gandhi, indicating a small bundle on the floor. His needs were few. While the

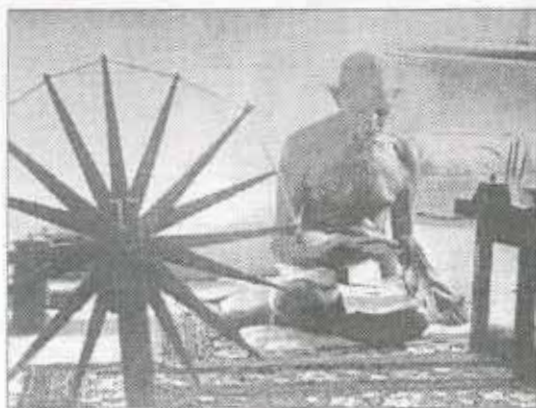
policemen watched he set about brushing his teeth in his usual unhurried way. Then after a small prayer he turned to the official in charge and walked briskly to the car outside chatting cheerfully to his escorts. He knew it might be years before he returned; yet there was no trace of apprehension or resentment in his manner. The officials were so impressed by simple dignity of this man that they seemed to be not his jailers but his prisoners.



Free inside the prison:

Gandhi was arrested so often that he seemed always to be either in prison, just released from prison, or about to be imprisoned again. Gandhi was so detached from his physical environment that going to jail did not disrupt his work at all, and he drove some of his hardest bargains from behind the jail walls. Often the walls were those of Yervada prison (Pune), where he felt so much at home that once when a British interrogator asked for his address, he answered, "Yervada". When a man does everything in the spirit of worship everywhere

he goes is sacred, and Gandhi used to mark his jail letters 'Yervada Mandir', which means "Yervada temple". In the prison he was able to read the Bible, the *Koran* and the *Bhagavad Gita*, and to conduct his usual voluminous correspondence everyday. There was plenty of physical work and plenty of enemies, on both sides of the bars, to win over as friends. He looked after them all, and even nursed when they were ill. Everyday he served in prison only added to his spiritual growth and made more converts to non-violence and independence. He was free whether inside or outside the prison.



Khadi, symbol of self-respect:

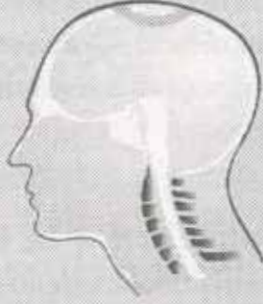
Under Colonial rule, India was required to export all its cotton at a nominal rate to England, where it was manufactured into cloth in the factories of Lancashire and sold back to the poor in India at many times the price they had been paid for growing it. Gandhi wanted all Indians, rich as well as poor; to learn the age-old craft of hand spinning so that the people of seven hundred thousand impoverished villages of India could regain self-employment, self-reliance, and self-respect. He asked all Indians to wear the rough white home spun cloth

called Khadi, and boycott foreign clothe. Khadi became the symbol of independence, linking the upper and middle classes of Indian society to the vast masses of the poor.

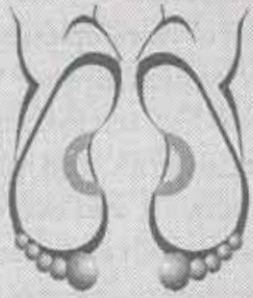
Once, Gandhi wore his Khadi loincloth and shawl even to tea at Buckingham palace. An English reporter asked him, "Mr. Gandhi don't you think you were a trifle underdressed for the occasion?" "His majesty", Gandhi answered, "had enough clothes for both of us".

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सिर में स्थान

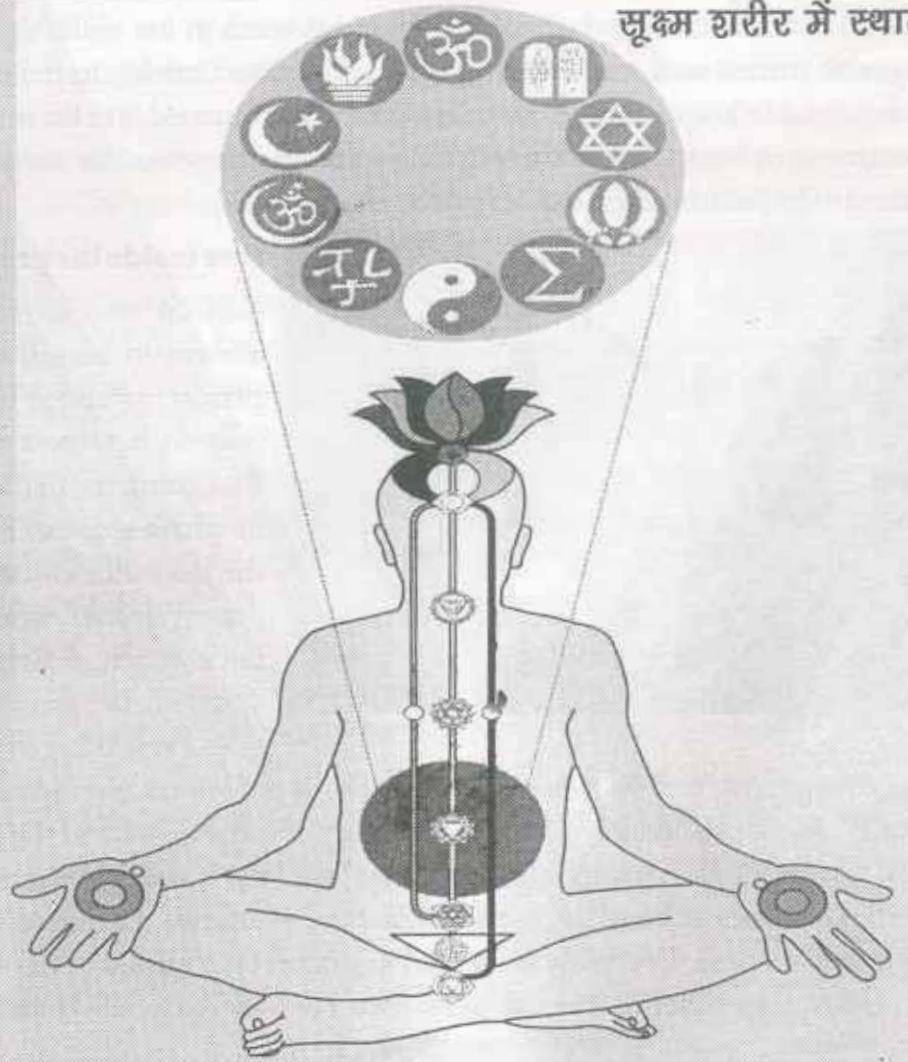


हाथों में स्थान



पैरों में स्थान

सूक्ष्म शरीर में स्थान



भवसागर

अनंतकाल से आदि गुरु

राजा जनक 10,200-18,000 BC	भारत
जब्राहम 2500 BC	मेसोपोटामिया
गोविन्द 1300 BC	मिथ
जरथुस्ट्र 1000 BC	पर्सिया
लाओत्से 640 BC	चीन
कनाफुसियस 551 BC	चीन
सुकरात 429 BC	ग्रीस
मोहम्मद 570 AD	मक्का
गुरु नानक 1469 AD	भारत
शिरडी साईनाथ 1858 AD	भारत

देवता :

श्री अदिगुरु दत्तात्रय

प्रादुर्भाव (कार्य) :

पाचन क्रिया (स्वाधिष्ठान, नाभी पर प्रभाव)

गुण :

धर्म, संतुलन, स्थिरता, व्यक्तित्व

संबंधित दिन :

गुरुवार

संबंधित रंग :

हरा

संबंधित पंचतत्व :

आग तथा पानी (जल)

हथेली पर जगह :

हथेली पर (बाहरी) अंगूठी दार क्षेत्र,
अंगुलियों का निम्नतम भाग.

पकड़ के कारण (बाधाये) : धर्मान्धता, झक, कालीविद्या, अध्यात्मवाद, कुगुरु, अज्ञानता

परिचय : मानव के उत्थान के शुरु से आज तक भ्रम तथा अज्ञानता के विरुद्ध हमेशा लड़ाई चलती रही है। इस अज्ञानता कि स्थिती से मानव की प्रथम उपर उठना होगा तभी वह वास्तविक आत्मा के सत्यता कि सुंदरता का अनुभव ले पायेगा। मानव शरीर में भ्रमता से वास्तविकता तक पहुचने के संघर्ष क्षेत्र को भवसागर (भ्रमसागर) कहते है।

गुण : भवसागर हमारे गुरुत्व के स्थान की दर्शता है। जब कुंडलिनी उठकर इस क्षेत्र को प्रकाशित करती है तो हम अपने स्वयं के गुरु हो जाते है। गुरु शब्द का अर्थ है घनत्व या गंभीरता और इसी के कारण ही अशांति अस्तित्व की दशा में भी हम अपने को संतुलन में रख पाते है। जब कुंडलिनी उठकर भवसागर को भर लेती है तब हमारा चित्त भ्रम तथा उलझन से बाहर निकलकर उच्चतम सत्यता की चेतना की ओर जाता है। इस तरह हम बाहरी शक्तियों से बिना प्रभावित हुए, अपनी उत्क्रांती का खुद संचालन करते है। वास्तव में हमारा आत्मनिरिक्षण ही ध्यान के समय हमारे प्रश्नों के उत्तर प्रदान करता है। अधिकांश बाहरी समस्याओं का समाधान हमे मिलता है परंतु स्वयं के गुरु होने के कारण हम सत्य-असत्य तथा सही-गलत में भेद कर पाते है।



इस क्षेत्र का दूसरा पहलू है शिष्यत्व। जिस प्रकार हम गुरु की गहानता से किसी को सलाह देते है, उसी प्रकार हमे सत्य को खुले दिमाग तथा विनम्रता से पहचानना आवश्यक है। अदिकाल से ही सभी बडे गुरु ईश्वर के विभ्रम शिष्य रहे है। इस तरह से वे अपने अहंकार को दैव्य को समर्पित किये और पूर्ण अधिकार से शिक्षा देने में सक्षम हुये, यहाँ तक की विद्यमान स्थापित सत्ता को भी ललकार सके।

यह कोई योगयोग नहीं है की धर्म का तत्त्व इस चक्र का मूलभूत स्वभाव है क्योंकि भवसागर नाभी चक्र से सीधी तरह से जुडा हुआ है। सभी बडे गुरु और पैगंबर जिन्होंने संसार में जन्म लेकर मानवता का मार्गदर्शन किया उन सभी ने धर्म (न्याय-परायण आचरण) को अपने शिक्षा का मूलभूत सिद्धांत बनाया था। स्वयं के दुष्प्रयोग और परनिंदा से बचकर ही सही मायने में हम एक अच्छे इन्सान बन सकते है। दूसरे शब्दों में प्रकृती के नियमों के अनुसार रहकर ही हम अच्छी तरह से जीवन व्यतीत कर सकते है।

परंपरा : सभी महान गुरु जो मानव के लिए आदर्श बनकर आये और उने उच्चतम सत्य का ज्ञान दिया वे सभी भवसागर से संबंधित थे। आदि देवता आदिगुरु दत्तात्रय है और महान गुरु (पैगंबर) जैसे एब्राहम, मोइसेस, लाओत्से, राजा जनक, गुरुनानक, मोहम्मद साहब, शिर्डी के साईनाथ, जरादुन्ना, कनफूसियस तथा सोक्रटीस ये सभी आदिगुरु दत्तात्रय के ही अवतरण है। इन लोगों ने हमे न्याय-परायण मार्ग पर चलना सिखाया जिस से हमारे समाज से अशासन खत्म किया जा सके।

इसी भवसागर में शिष्यत्व भी विराजमान है और यह तत्त्व पृथ्वी पर लव-कुश, मार्कंडेय, आदिशंकराचार्य, डेव्हिड, जॉन द बॅपटिस्ट, गौतम बुद्धा, महावीर, कबीर, मायकेलएन्जेलो, खलिल गिब्रान, विलियम शेक्सपियर, विलियम ब्लेक, तथा अन्य रूप में आये है। महान गुरुओं ने दुनिया में सभी जगहो पर

जन्म लिये है। कई बार तो उनके अवतारित होने का मूल उद्देश्य यह था कि वे अपने पिछले जन्म के अनुयायियों को गलत मार्ग से निकालकर सही मार्ग पर लायें। उदा. उस समय के कुरता पूर्ण व्यक्तियों को धर्म सिखाने मोहम्मद साहब ने जन्म लिया, परंतु उन्हें ही सताया गया। इसके फल स्वरूप घृणावश उन्होंने कसम खाई कि "यह आखरी बार है जब कोई पैगंबर (देवदूत) धरती पर आया है"। परंतु जब उन्होंने देखा कि उनकी सारी शिक्षा मिट्टी में मिला दी गई है तो वे दयावश हिंदू-मुस्लिम एकता की शिक्षा देने गुरुनानक के रूप में इस धरती पर अवतारित हुए। आजकल इन दोनों के अनुयायी ही एक दुसरे के घृणास्पद हो गये हैं। इसी तरह आदिशिष्य शंकराचार्य ही कबीर के रूप में आये जिन्होंने कर्मकांड, मूर्तिपुजा, धर्मांधता में फसे अनुयायियों का पुनः मार्गदर्शन किया।

शंकराचार्य ही कबीर के रूप में आये जिन्होंने कर्मकांड, मूर्तिपुजा, धर्मांधता में फसे अनुयायियों का पुनः मार्गदर्शन किया।

स्थूल भौतिक पहलू : भवसागर कुंडलिनी तथा पॅरासिम्पथेटिक प्रणाली के वेगस नाडी के बीच का अन्तराल है। सृष्टी के शुरू से आज तक की मानव चेतना के उच्चतम उत्क्रांती के समय तथा जगह को यह दर्शाता है। हमारी अप्रकाशित (अज्ञान की) अवस्था में यह वह खाली जगह है जो हमारी तथा विराट चेतना को अलग करता है। स्वाधिष्ठान चक्र नाभी चक्र के चारों तरफ घूमने के कारण भवसागर का निर्माण हुआ है और इसमें सूर्य तथा चंद्रमा से संबंधित दो संस्था होती है।

भवसागर की स्थिती : अपने पाचन प्रणाली में गडबडी होने के कारण हम समझ सकते हैं कि हमने अपने गुरुतत्व को विक्षुब्ध किया है। पेट से उत्पन्न मचलाहट या अन्य रूप से यह प्रकटित होता है। उदा. अगर हम किसी अधार्मिक क्रिया को देखते हैं या अपने स्थूल या सूक्ष्म प्रणाली का दुरुपयोग करते हैं तो इस क्षेत्र में इसका असर महसूस कर पाते हैं। हमारे पेट में नाडी-मंडल का तनाव या किसी परीक्षा के समय का तनाव 'गुरुसिद्धांत' पर आघात है। उसी तरह अपने भवसागर की स्थिती जानकर हम सत्य और असत्य शिक्षा का निर्णय कर सकते हैं। अपने भवसागर के संकेत तथा चैतन्य लहरी की चेतना का मेल किसी पद्धती की भौतिकता या आध्यत्मिकता को पहचानने का एक मजबूत सूचक बन सकता है। जब हम हमारे सुक्ष्म यंत्रणा के लय में जुड़ना सीख जाते हैं तब हम स्वाभाविक ही अयोग्य चीजों से बचना तथा योग्य चीजों के सम्मुख होना जान जाते हैं। हमारे अंदर का गुरुतत्व हमारे मांगल्य के लिए एक शक्तिशाली ताकत है लेकिन हमे इसके संकेतो को पहचानना सीखना होगा।

भवसागर का शुद्धिकरण :

1. नमक के गुणगुने पानी से पैर जल क्रिया करना।
2. भवसागर के क्षेत्र में मोमबत्ती का इस्तमाल करना।

प्रार्थना :

बाँया : श्रीमताजी मैं स्वयं का गुरु हूँ।

दाहिना : श्री माताजी आप ही मेरे गुरु हैं।

श्रीमाताजी द्वारा दी गयी सलाहे :

1. बाया हाथ फोटो की तरफ करे और दाया भवसागर पर रखे।
2. बाधाओं पर जूता मारे।
3. हलका नमकीन पानी ग्रहण करे।
4. स्वयं अनुशासन में रहे (जैसे कि जल्दी उठकर ध्यान करे)।

Vedavati

The Extraordinary Previous Birth of Shri Sita
from the Devi Mahatmyam

Rathadhwaaja was a king, whose forefathers had respected Goddess lakshmi. With the passage of time, it was clear that the attention on Alakshmi (principles against lakshmi Tattwa) was on the rise. In their traditions the attention on the true lakshmi Tattwa degenerated over the generations. Unfortunately, there came a time when the light of the blessing was gone from this kingdom. As the external events in a kingdom follow its subtle collective state, Rathadhwaaja faced defeat in battles and lost all the kingdom and possessions. But his sons Kushadhwaaja and Dharmadhwaaja realized the subtle reason's behind the calamity and meditated on Shri lakshmi, inviting her to grace their family

again. Shri lakshmi, pleased with their realization and humility, blessed them with Her own birth in the household.



Shri lakshmi was born as a daughter to Malavati and Kushadhwaaja. Being a divine personality she was full of grace and accompanied by auspicious signs during Her birth. The Vedas were on Her lips at a tender age, and hence She was named as Vedavati. Being a high souled personality, She was clear about Her purpose on the earth and travelled to the holy land of Pushkara to meditate on the Highest Cause. On the other hand, through Her advent, the position of the family was

restored in the world as the ruling family. During her penances and meditations a point came where She was blessed with an announcement from the heavens: "You have achieved the state where you will marry Shri Vishnu Himself, but not before being born again." Vedavati continued her meditation, knowing Her self and Her high destiny.

It was probably the need to wait for the perfect time before the divine pair of lakshmi-Narayana came on the earth, because in the time of Her next birth She became Shri Sita who married Vishnu-incarnate Shri Rama. However, the divine play had not been over in this birth for her, as She met the demon Ravana during Her life as Vedavati.

The Ravana episode unveils reasons behind the divine play of Ramayana, where Shri Sita became the cause of Ravana's death and destruction. Ravana was an extremely accomplished, arrogant and torturous ruler. In his power and glory he had no recognition or respect for Shri Narayana or other divine personalities for that matter. All deities were displeased with him and all creatures were oppressed by him. He collected taxes. Those who could not pay, like hermits in forests, had to pay with their flesh and blood. His rule was a reign of terror, which needed an end.

However, during the life of Vedavati, Ravana was traveling by air and made a stopover at Vedavati's hermitage. She, bringing forth Her true gracious nature, hosted Ravana as a guest and made his visit

comfortable. Seeing the absolute divine form of Vedavati, he enquired about Her life. She told him about Her nature, Her penance and Her destiny, including Her future life with Shri Vishnu. Ravana, being covered in ego, laughed and derided Vedavati's destiny. He proposed marriage to her and to make his point called the high-souled Narayana an inferior being to him. In a last attempt he tried to force Vedavati into his control by pulling Her hair, which brought Her rage forward. She declared: "You have attempted to cast your shadow over me and hence I will give up this tainted body to the hermitage fire, but I will be your cause of destruction and death, Ravana!"

Years passed and while Raja Janaka ploughed the fields during the oppressive times of Ravana-rule, he hit upon an earthen object. From the furrows of the earth came Shri Sita, with Riddhi-Siddhi on the sides. Riddhi-Siddhi disappeared instantaneously and the true nature of Shri Sita was revealed to Raja Janaka. Later, in the swayamwara ceremony, Shri Rama married Shri



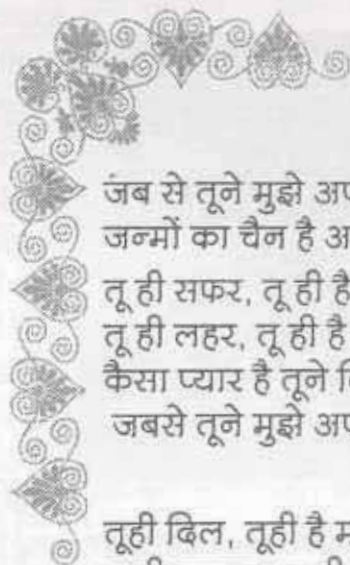
Sita. But truly intriguing is the episode with Agni-devata during Rama's exile.

During the exile, when Shri Rama, Sita and Laxmana

were in the forests, Shri Agni-devata came forth and informed Shri Rama of the divine destiny of Ravana's destruction. Since the true nature of Shri Sita was that of the Adishakti, Ravana cannot bear to face her. Hence, Agni devata brought forth a "Chhaya Sita" i.e. Shri Sita's shadow for the fulfillment of the divine purpose. Shri Sita took

refuge in the fire until the task of destroying Ravana was over. Ravana took the Chhaya Sita and Shri Rama defeated him and ended his time on earth.

Shri Sita, the worldmother, returned to her original form during the "agni-pariksha". The agni actually took away the Chhaya Sita and returned the original pure Janaki. This wonderful set of events that gives a fresh perspective on this is found between the covers of the Devi Mahatmyam.



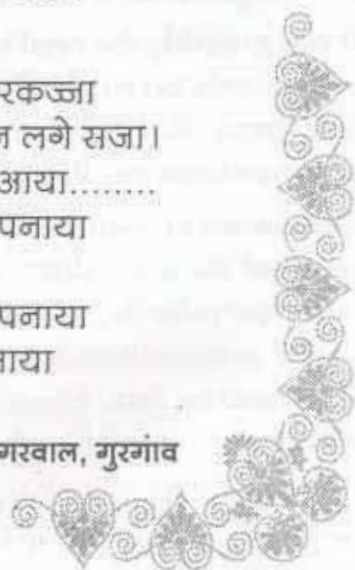
जब से तूने मुझे अपनाया
जन्मों का चैन है आया
तू ही सफर, तू ही है मंजिल
तू ही लहर, तू ही है साहिल
कैसा प्यार है तूने दिखाया.....
जबसे तूने मुझे अपनाया

तू ही दिल, तू ही है मन।
तू ही नमाज। तू ही नमन।
कैसा सुन्दर समय है आया.....
जबसे तूने मुझे अपनाया

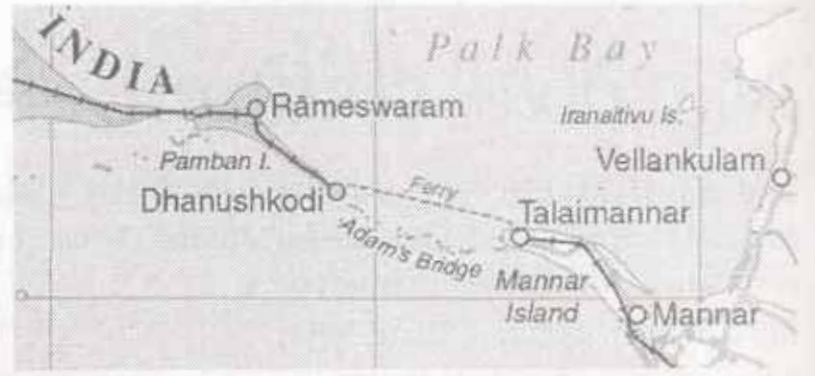
तू ही रज्जा तू ही मरकज्जा
तेरी छाव मे दुखः न लगे सजा।
कैसी मौज मे मैं हूँ आया.....
जबसे तूने मुझे अपनाया

जब से तूने मुझे अपनाया
जन्मों का चैन है आया

मालविका अग्रवाल, गुरुगांव



अँडम्स ब्रिज



नासाद्वारा अंतराल से ली गई तर-वीरों से यह प्रतीत हुआ है कि भारत और श्रीलंका के बीच पाल्क स्ट्रेट (Palk Strait) में एक अद्भुत पौराणिक सेतु है। इस सेतु को अभी अँडम्स ब्रिज (Adams Bridge) के नाम से जाना जाता है जो समुद्र की उथली सतह वाले बहुत से भागों से बना है और जिसकी लंबाई ३० कि.मी. है।

सेतु कि अद्वितीय वक्रता और बनावट यह बतलाती है की यह मानव निर्मित हो सकता है। दंतकथाये तथा पूरातत्व विभाग के अनुसार श्रीलंका में मानव जाती के प्रथम संकेत प्राचीन युग में लगभग १७५०००० वर्ष पूर्व प्राप्त हुये है।

यह सूचना एक महत्त्वपूर्ण पहलू उजागर करती है रामायण नामक दंतकथा का, जो कि घटित हुई थी त्रेता युग में (१७५०००० वर्ष पूर्व)।

इस महाकाव्य में पुल के बारे में उल्लेख है कि रामेश्वरम और श्रीलंका के किनारों के बीच श्रीराम चंद्रजी ने इस सेतु का निर्माण करवाया था।

यह सूचना पुरातत्व विभाग के दृष्टी से इतनी महत्त्वपूर्ण नहीं होगी जो मनुष्य उत्पत्ती के केंद्र बिंदु कि तलाश में रुचि रखते है, पर यह जरूर अध्यात्मिकता के द्वार खोलेगी जो यह बया करते हैं की पुराना इतिहास भारतीय पौराणिक कथाओं से ही जुडा हुआ है।



My dear children....

Beautiful words that enlightens our heart... This is the English translation of a letter written in Marathi by H.H. Shri Mataji to the early Indian Sahaja Yogis during mid 1970s. This was published in early dated *Nirmala Yoga* in Issue no- 14.

My dear Modi and other Sahaja Yogis,

Many blessings. Received your letter. I am very glad to know that your Ida Nadi has become clean and I hope, Ida Nadis of all have become clean at least to some extent. Here I had told all, that I would work, while under anesthesia, to clean the Ida channels of all. I worked for 3 days cleaning it by vomiting nearly 50 times every day and it is nice that the cleaning has become possible.



This physical being has to be used for the mission for whom it has been taken and therefore I am not bothered by the illness and other troubles. On the contrary all such and different experiments with this incarnation will have to be performed.

Why are you so anxious about it? What else is the use of this body? I never have any pains. All I want is that, in the laboratory of this body, some work or the other must go on. Time is short while the work to be done is very big.

You cannot do the cleaning of Ida channel only on the strength of your realization. I knew that it had to be cleaned from within.

In ancient days all seekers had to do this action (Kriya) constantly right from their childhood at the residences of their gurus at isolated places. The seekers had to do it individually in many lives. Because, now you have attained the state of collectivity I have done it in collective consciousness.

Although you say I have done it, the distinction of you and I should not be there in collective consciousness. Mantras "Twam Bhawani, Twam Durga, Twam Ambika etc." are good for Ida Channel, but when you are established in Sahaja Yoga, you will have to say 'Aham Bhavani'. However this Mantra can be said only when your purity becomes one with that of 'Aham Bhavani' and I tell you now itself that this will happen.

After cleaning the Ida Channel I am awakening Pingala Nadi. Sahaja Yogis had become rather lethargic due to the conditioning of Ida Channel. Laziness and a tendency of avoiding the work were dominating in them. Their attention was being frittered away on avoiding the work. But I have now started the work of awakening Pingala Channel. All of you should raise your right hand from right side over your head and leave it on the left side but while doing it, you must apply your will power so that your desires will materialize.

With the awakening of collectivity, you will have many people to share your work, which you are doing alone. The sphere of Sahasrara envelops your heart. When conditioning of heart is reduced, as if

Continued on page 21

A Scientist's Curiosity! Why Seven loops?

Following is an article, which reproduces an extract from a scientific paper written by Dr. R.C. Mishra, Toronto who has been working in the area of mental and neurological disorders for the last several years. In this beautiful journey of discovery, Dr Mishra could comprehend the mysteries only after getting self-realization and meeting Shri Mataji in 1988.

"Catecholamine, Indoleamine and other amine cell surface receptors"

Cell surfaces of the all-living cells contain a specific set of proteins called receptors. Among a variety of receptors, the receptors for compounds such as nor-adrenalin, adrenalin are found virtually in every cell of the human body. The receptors for dopamine, serotonin are found in brain cells and other tissues as well. These receptors are not only present on normal cells but they are also found in a variety of cancer cells, e.g., human neuro-blastoma (cancer which affects children from age-1 to 11 years) has adrenergic receptors.

The various receptors have been classified into several subcategories on the basis their interaction with various specific drugs. The adrenergic receptors have been divided into two subclasses, e.g., alpha-adrenergic & beta-adrenergic receptor. Both alpha and beta-receptors are distributed throughout the human body and involved in several physiological functions. Common disorders in which such receptors are involved include: high blood pressure, heart disease, depression, liver problems, stress, kidney dysfunction, etc. In fact beta-blocker and alpha-blocker drugs are frequently used as anti-hypertensive drugs. Similarly receptors for other compounds produced in human body from the dietary amino acids (Tyrosine and Tryptophan) are also present. For example, dopamine receptors are found in the brain and also in kidney and heart. The dysfunction of such receptors in the brain

leads to diseases like schizophrenia, Parkinson's (movement disorders), etc. The receptors for other chemicals such as serotonin are also found in brain and other organs, and believed to be involved in depression.

Common feature of these Receptors

All of these receptors are found in the cell membrane and made up of several hundreds of amino acids. However, when the arrangements of these amino-acids were examined by several groups of scientists working in the United States, Canada, U.K and other countries, it became apparent that they have one feature in common and i.e., 'Seven Domains' or 'Seven Spanning Loops'. The receptors protein is folded in such a way that it forms seven loops. Of course, each of the spanning domains has specific function. Several of these receptors are linked to a protein called G-protein, which acts as a communicator between the receptor and the inside of the cell. The G-proteins are also present in almost every living cell.

Besides, these receptors there are several other receptors, which share the similar structural properties, i.e., seven spanning loops and association with G-proteins.

Why SEVEN Spanning Loops?

Dr Mishra recalls, "I have been working in the area

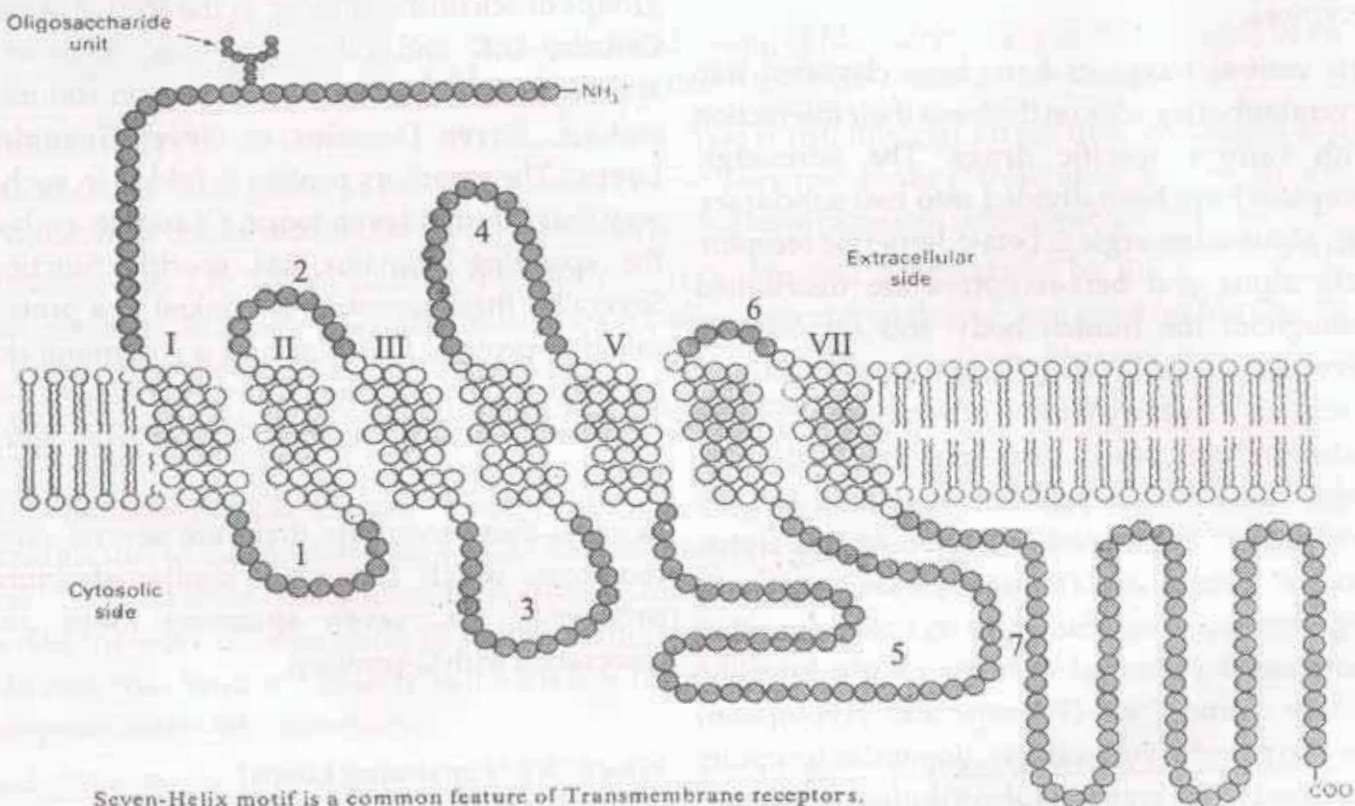
of mental and neurological disorders for the last several years and my research work has been funded by the several agencies, e.g., National Institute of Mental Health (NIMH), USA, Medical Research Council of Canada, Parkinson's Foundation of Canada, Ontario Mental Health Foundation of Canada and National Cancer Institute of Canada. My main work has been directed towards development of better antipsychotic and anti-Parkinson's drugs. And, thus a detailed biochemical knowledge of the drug interacting membrane receptor is essential.

Having all the research work done in many areas of drug-receptor interaction, it was never clear to me or any other scientist in this world, why these important receptors are folded in such a way that they always form seven loops in the membrane".

The Significance of this Mysterious Arrangement was questioned by several Medical Students:

When there was no answer available, one student said, "this has to do with God and religion". I left this question at that stage and decided to talk to someone who was really knowledgeable in this field.

In December 1988, I met Her Holiness Shri Mataji Nirmala Devi. It was a unique and joyful experience which can be only felt by a human but hard to describe. After talking and experiencing the self-realization with the grace and blessing of Shri Mataji, the mysterious arrangement of the drug-receptors in the cell membrane began to make sense. The introduction of Kundalini: and description of seven centres (7 chakras of the human body) in Sahaja Yoga not only explained the seven spanning domains of receptor proteins but many other aspects of pharmacological and physiological principles, e.g., the communication between parasympathetic and sympathetic nervous system. It was only after self-realization



that I was able to feel the communication between the two systems and understood the mechanism by which these two systems operate in a coordinated fashion. This mysterious joyful experience is only enjoyed by Sahaja Yogis with the grace of Shri Mataji.

The joyful experience also accompanies many other things in life such as: (a) reduced level of stress; (b) spiritual advancement; (c) feelings of well-being; (d) intellectual development; (e) well-balanced state of life.

The SEVEN Spanning Loops of the Adrenergic and other Related Cell Membrane Receptors and their Relationship and Importance in Sahaja Yoga

As mentioned earlier, the adrenergic receptors and other related receptors are found in virtually all-living cells, and are coupled to G-proteins. The seven spanning loops of the receptors share similarities with seven chakras of the body. Perhaps, one can say that the receptor itself is a mini chakra encompassing the seven major chakras of the human body. The alteration or distortion of one of the spanning loop leads to an abnormal function of the cell and results to development of a mental, neurological or psychosomatic disorder. Similarly blockage of a chakra leads to dysfunction of our tissue. For example, when the heart chakra catches, the high blood pressure and other cardio vascular diseases develop. The seven loop adrenergic receptor in the heart cells is also altered in many ways. There are many examples that can be cited for each chakra and the specific receptor with seven loops present in the area of chakra. Thus it can be said that cell receptor itself represents seven major chakras, and when one meditates using the divine technique taught by Shri Mataji, one not only clears up the major chakra of the entire body but also clears and relaxes the seven mini chakras

situated in the individual cell.

Mental, Neurological and Psychosomatic disorders, and the process of Mesmerism

Having the knowledge of Sahaja Yoga which describes the human chakras in detail, and the understanding of Biochemical and physiological aspects of membrane protein receptors which are folded in seven loops, one can make some reasonable and sensible relationship between the two and the various diseases that catches humans. It is reasonable to suggest that mini chakras of the receptors are released in the atmosphere once a person dies and the various deities also remove their blessings. And depending on the humanistic nature of the person (highly Left sided V/s highly Right sided, highly Materialistic, real cruel etc.) the unsatisfied mini chakras of the receptor look for inhabitation. The people who practice the control of spirit (Pretsiddhi or Samsaan Vidya) can capture such entities and use them to mesmerize other people. Such entities can be placed or transplanted through eyes or Agnya Chakra. The propagation of such unsatisfied cell mini chakras then can affect the normal receptors of the cell and depending upon the type of the receptor affected (Dopamine receptor will lead to Schizophrenia, adrenergic receptor will lead to heart problems etc.) the disorder will develop.

The process of Mesmerism can be easily carried out by such technique and sometimes people who have the knowledge of Srividya can also perform such practices for their own selfish reasons.

The psychosomatic which include a group of disorders (E.g. Anxiety, Ulcers, Hypertension etc.) can develop in patients suffering from mental disorders, or directly when the chakra in the particular area is blocked. This sort of understanding was not possible before practicing Sahaja Yoga.

Prophetic Visions of the Divine Feminine in modern Europe

The notion of Sophia as Wisdom is an ancient one. Sophia was reintroduced into European Christianity in the early seventeenth century by the German Christian mystic, Jakob Boehme (1575-1624). By the end of the eighteenth century, spiritual seekers in the German Romantic tradition, including the young George Friedrich Philipp von Hardenburg (1772-1801) who wrote under the pen-name 'Novalis', and his contemporary, Friedrich Holderlin (1770-1843), were able to draw on Boehme's theological writings, and also on Gottfried Arnold (1667-1704)'s more personal experiences, to incorporate Sophia and the feminine Divine into their literary writings. Thus, Novalis in his novel, *Heinrich von Ofterdingen* (1800), wrote:

Sophia said: "The great mystery has been revealed to all, and yet remains eternally unfathomable. The new world is born from suffering and the ashes are dissolved in tears to become the drink of eternal life. The heavenly Mother dwells in everyone, in order that each child be born eternally. Do you feel the sweet birth in the beating of your hearts?" ...

Finally Sophia said: "The Mother is among us. Her presence will bless us forever. Follow us into our dwelling; in the temple there we shall dwell eternally and guard the mystery of the world."

Johann Wolfgang von Goethe (1749-1832) ends his *Faust* (1832) with the enigmatic:

All that is changeable
Is but reflected;
The unattainable
Here is effected;
Human discernment
Here is passed by;
The Eternal-Feminine
Draws us on high.

Misunderstood in their time: Blake and Barmby

So much has been written on the prophetic books of William Blake (1757-1827) that one wonders what else can be said. I offer here some comments on 'Jerusalem' as a manifestation of the Divine Feminine. The idealistic usage of 'Jerusalem' as an ideal, perfect holy city is well-known and frequently encountered in both Jewish and



Christian writers; in addition there is the 'New Jerusalem' of the Book of Revelations in the New Testament of the Christian Bible (Rev 3:12; 21:2), and Blake was certainly familiar with the concept as his parents were members of Emmanuel Swedenborg's New Jerusalem Church in the London of the 1780s. So we find Blake using the imagery of Jerusalem the city in his prophetic books, especially *Milton* and *Jerusalem*, with much of the imagery and detail coming from his residence in Lambeth (south London) during the 1790s. Blake additionally suggests 'Jerusalem' as a female counterpart to the male 'Albion'. In *The Four Zoas* Blake refers to "Jerusalem which now descendeth out of heaven, a City, yet a Woman" and in *Jerusalem* provides in plate 46 a powerful portrayal of the female Jerusalem with her daughters. In the prophetic text of *Jerusalem*, the Universal Father speaks through Albion to Jerusalem:

Awake! Awake Jerusalem! O lovely Emanation of Albion
 Awake and over spread all Nations as in Ancient Time
 For lo! The Night of Death is past and the Eternal Day
 Appears upon our Hills: Awake Jerusalem, and come away.

The English social reformer, Goodwyn Barmby (1820-1881) in his younger years was involved in several short-lived attempts at communal living, particularly after his marriage to Catherine. They founded and ran the Communist Church in London (1841-1849), but met with derision from their contemporaries. Goodwyn Barmby wrote a poem, *The Woman-power* (1842), containing a prophetic vision of the Divine Feminine:

Woman-Saviour now we muster
 To await thy advent sure,
 In the cluster of thy lustre,
 Come and leave the earth no more?
 Then before thy gentle look,
 Swords shall quail and warriors fail,
 And the spear, a shepherd's crook,
 Shall adorn the daisied dale.
 Woman-power! Incarnate love!
 Human Goddess come and be,
 If the Bridegroom's tears can move,
 Bride unto Humanity.
 Thou alone of all can save us
 Let us be what thou would have us!



The Barmbys realised that this was in the future. Thus Goodwyn Barmby wrote to a friend in the early 1840s: 'But the Free Woman who shall give the womanly tone to the entire globe is not yet manifested.' Catherine Barmby in her pioneering feminist pamphlet, *The demand for the emancipation of women* (1843), insisted that 'We have the priest, we therefore demand the priestess, the Woman teacher of the world, the woman apostle of God's law!'

Prophetic visions in literature in the mid-century: Hawthorne and Andersen

Several times in his notebooks and novels, the American writer, Nathaniel Hawthorne (1804-1864) expressed his hope that a new religion inaugurated by a pure female apostle would come into being that would replace what he felt were the unsatisfactory remnants of Christianity. Hawthorne concludes his novel, *The Scarlet Letter* (1850): "The angel and apostle of the coming revelation must be a woman, indeed, but lofty, pure, and beautiful; and wise, moreover, not through dusky grief, but the ethereal medium of joy."

The Danish writer, Hans Christian Andersen (1805-1875), best known for his children's short stories, attempted to diversify into what he called "philosophical stories" several of which had visionary and prophetic qualities. *The New Century's Goddess* (1861) begins:

The muse of the twentieth century we shall never know, but our children may and our grand-children certainly will. Yet we cannot help wondering what she will look like or what songs she will sing: which strings in man's soul she will touch, and to what heights she will raise her age.

Andersen is coy as to where this Goddess will appear, tantalizing the reader with:

One lovely morning she will arrive. She will come riding on the back of the modern dragon, a locomotive, through tunnels and over bridges...

and in answer to the rhetorical "and when will she appear", Andersen has a prophetic comment to make:

Soon the Great Wall of China will crumble. The railroads of Europe will reach the closed archives of Asian culture. The two streams of culture will meet and the rapids of the double river will have deeper tones than have ever been heard before.

In this short story we find a prophetic vision of the future coming of the feminine aspect of the Divine, and of the intertwining of European and Asian cultures in the globalization of the late twentieth and early twenty-first centuries.

Spiritualism, feminism and theosophy

In the latter part of the nineteenth century, we find a number of individuals who can be described, at different points of their lives, as 'spiritualist' (or 'spiritist' in France), as 'feminist', and as 'theosophist', and, sometimes, as all three. It needs emphasizing here that labels are fluid: not all spiritualists became members of theosophical societies in France some became Gnostic Christians and not all female spiritualists regarded themselves as feminists. One common demoninator for many was the understanding, based on their own or others' visions, that there would be a future manifestation of the Divine Feminine, or World Mother, to save the earth and its human inhabitants from the results of their actions.

In 1881, the wealthy spiritualist and later theosophist, Marie Sinclair, Countess of Caithness (1830-1895), hosted a seance in her palace in Nice, in southern France, in which it was revealed to her that there would be a revolution in religion which would result in a "New Age of Our Lady of the Holy Spirit"³⁸ In her book, *The Mystery of the Ages* (1887), she comments:

It was generally considered, at the turn of the next century, that the next

Divine incarnation was about to come to earth and would be female, the advent of Divine Wisdom, or Theo-Sophia, and that the present age would

be the age of making known all that which has been kept secret from the beginning.

A long-time associate of Lady Caithness was Jules Doine1 (1842-1903) who, in 1890, established the Eglise Gnostique Universelle Catholique with himself as patriarch under the mystic name of Tau Valentine II. For this church Doine1 wrote a *Gnostic Catechism* (1895) which includes the respondo:

I am a Valentinian Gnostic. I have the Pleroma for my Father, Christos for my Savior, Simon and Valentinus as doctors, Helen and Sophia for moral support, and I wait for the advent of our Lady Pneuma Hagion, the eternal Feminine.

Doine1 was succeeded as patriarch by Leonce Fabre des Essarts (1848-1917), known as Tau Synesius, who in a lecture in Paris in 1908 stated:

There is among our tenets one to which I shall call particular attention: the tenet of feminine salvation. The work of the Father has been accomplished, that of the Son, as well. There remains that of the Spirit, which alone is capable of bringing about the final salvation of humanity on earth and thereby, of laying the way for the reconstitution of the Spirit. Now the Spirit, the Paraclete, corresponds to what the divine partakes of a feminine nature, and our teachings state explicitly that this is the only facet of the godhead that is truly accessible to our mind.

In this extract, Fabre des Essarts is following the Cathar and Gnostic usage of 'Paraclete' to describe the Spirit. For him, salvation lies with the Divine Feminine.

The English spiritualist, feminist and theosophist, Anna Kingsford (1846-1888) was one of the first women in Britain to qualify as a medical doctor, and was a pioneering campaigner for vegetarianism and animal rights. Throughout her life, Anna Kingsford had visions and dreams: these 'illuminations' as she called them, were recorded in the posthumously published *Clothed with the Sun* (1889). Included was a prophetic vision of the Divine Feminine, received in Paris on February 7, 1880:

A Prophecy of the Kingdom of the Soul, mystically called the Day of the Woman

And now I show you a mystery and a new thing, which is part of the mystery of the fourth day of creation. The word which shall come to save the



world, shall be uttered by a woman.

A woman shall conceive, and shall bring forth the tidings of salvation. For the reign of Adam is at its last hour; and God shall crown all things by the creation of Eve. Hitherto the man hath been alone, and hath had dominion over the earth. But when the woman shall be created, God shall give unto her the kingdom; and she shall be first in rule and highest in dignity. ...

So that man the manifestor shall resign his office; and woman the interpreter shall give light to the world. Hers is the fourth office: she revealeth that which the Lord hath manifested. Hers is the light of the heavens, and the brightest of the planets of the holy seven. She is the fourth dimension; the eyes which enlighten; the power which draweth inward to God. And her kingdom cometh; the day of the exaltation of woman. ...

For the woman is the crown of man, and the final manifestation of humanity. She is the nearest to the throne of God, when she shall be revealed. But the creation of woman is not yet complete: but it shall be complete in the time which is at hand.

All things are mine, O Mother of God: all things are mine, O Thou who risest from the sea; and Thou shalt have dominion over all the worlds.

It should be noted that this vision precedes, by a year, the vision received by Lady Caithness and discussed above.

This is a condensed version of a paper written by John Noyce for the M.A. in Religion and Theology at Monash University, Melbourne, Australia. The full version is available on request.

To be continued in next issue.....

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the glass of a lamp becomes clean, rays of ever-resplendent Spirit awaken Sahasrara sheath and the light of bliss spreads, which is felt in Sahasrara. This light enlightens all sides of colourful heart and decorates it with the qualities, which can be described as pleasing, blissful etc. Gradually this state will grow and become stable within you.

Most of the Sahaja Yogis should try this method, but there should not be merely the mechanical movement of hands. Whatever you do, it should be done with the faith that you have in worshipping, zeal of a warrior and sensitivity of an artist. There should be complete purity in the recitation of Mantras to awaken the deities and your heart must be involved in it. Only then the awakening will take place.

You should understand a simple principle. How can a big fire be lit with a small matchstick? Will a wick hold the flame if water is mixed in the oil? How can those Sahaja Yogis have enlightenment who are using Sahaja Yoga to solve only their own petty problems? And why should God give them the enlightenment? Lighthouses do not show light to themselves even for a moment. Therefore, they are considered so important and are looked after.

Please circulate this letter among all Sahaja Yogis.

Your Mother - NIRMALA

THE

META CULTURAL

REVOLUTION

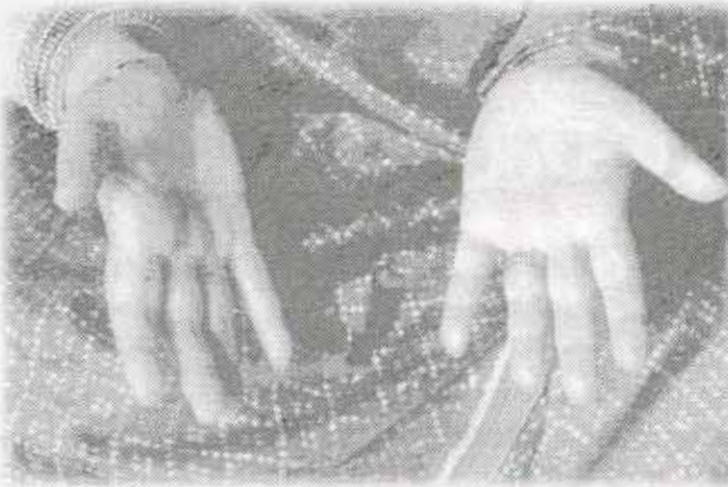


A few weeks ago we came home late at night from a colorful collage of collective 'happenings', filled with Vibrations of the most divine nature. The Austrian Sahaja Yogis were preparing to share a myriad of sweet treats with their international brothers and sisters at the upcoming Sahasrara Day event in Cabella, and at the Vienna city ashram-complex there was something going on in every apartment that we poked our heads into: Qawwali practice; painting of small size Hanuman statues; baking of gingerbread cookie, decoration; drama rehearsals; designing of new Sahaja Yoga Website; hand-embroidery for Shri Mataji . . . It was like being in another world, on a perpetual, collective 'natural high'.

We flopped back with dinner after midnight in front of our TV and unexpectedly beamed into a very different world. We found ourselves back in the American 1960s, where, in the darkest depths of the 'Kali' Yuga (Age of Darkness), young people were enthusiastically stumbling along and crying out for change. It was so surrealistic, and at the same time, emotionally compelling. Portrayed was a young lady, a seeker, from an average middle-class home who tried to break free from the bonds of dullness and insecurity through her heart-felt vehicle of singing. After many kinds of rejection, including a thwarted attempt to lead a normal life as a housewife, she escaped onto the uncharted waters of the rock-and-roll and drug scene. Her whole-hearted enthusiasm could not save her from the extreme Ida and Pingala confusion that she had thrown herself into, and she soon lost her life in those dark waves. I had always thought of Janis Joplin as just one of many hippies who had drifted in and out of that short-lived, haphazard revolution, not knowing that she was in fact a pioneer rebel who inspired a generation to dare to see life differently.

Then, by complete chance, we stumbled onto a similar documentary (dubbed into German) about another counter-culture icon who also rose from obscurity in small-town America to capture the searching imaginations of his peers in an equally honest and raunchy musical style. The documentary was an intriguing study of influence on the minds and hearts of the generation that sought for Truth. Most of the material documented the years immediately preceding the truly revolutionary opening of the collective Sahasrara Chakra. It was moving to witness the intensity of desire for change-at-any-cost that the young people expressed, and the way it was exploding out in the land that we now recognize as the collective Vishuddhi Chakra. That anti-culture revolution became largely one of slavery to addiction, which is nothing but obsessive desire for certain pleasing electronic and chemical reactions in the brain, be it drug and alcohol stimulation or the triggering of nerve signals by the touch of skin the highly overrated, fanatically demanded passion of sex. The

unprecedented, wholesale bulldozing of human 'mariadas' (subtle, inbuilt boundaries) during the Kali Yuga has led to the mass mutation of consciousness that readily accepts evolutionally unsustainable feelings and beliefs as natural direction.



to me, as it would help me to realize the almost unbelievable importance of our (Sahaja Yogis') present position in history. But a recent experience in mediation gave me a whole new appreciation of the inspirational value of the future. In a

The real Revolution turns out to be not a one-man-show that takes everyone into extremes, but a collective awakening sprouted in the fertile fields of joy and innocent love by the Divine Incarnation (so amazing that She really came at last in our darkest hour, in fulfillment of the prophecies and in answer to our countless prayers!) It is a revolution of multiple-harmony as opposed to lone-melody.

Shortly after my arrival in Vienna many years ago (a saint who once visited this magical city, expressed that he felt his heart beating to the rhythm of poetry while strolling through her charming streets), I had a sort of feeling, a vision that revealed the source of pure (constructive, divinely inspired) culture accessible within every human being. Suddenly, the heart opened so wide that it was possible to feel that beautiful Realm which sometimes shines briefly into our world as creative genius the fountain of Inspiration that poured through great souls like Shakespeare, Mozart, Michelangelo and Lincoln.

Events and feelings laid out along the illusion of the line of time can also help inspire joy to manifest pure culture in the present. The past always seemed to bring the most encouragement

moment of uplifting sweetness and hope, I clearly 'saw' countless future generations of innocent, Self-realized human beings, like children, enthusiastically scanning their race's past to share in the momentous times when the Mother walked and smiled among us. Of course, they will be looking for the experiences lived in the direct physical Darshan (blessed Presence) of the Incarnation, but they will also want to enjoy everything that the first devotees did what they manifested in their lives and the societies in which they (we) lived. As an artist often plagued by self-doubt, it was the single most inspiring idea that had ever passed through me. It shone in my heart like a divine guarantee, that whatever we create now will be preserved and deeply appreciated by countless loving souls. Could an artist ever hope for a greater reward? (But another, even greater reward overwhelmed me recently, sitting in a stadium full of realized souls, when Shri Mataji appeared on the stage for Shivaratri Puja. It was as if every stumbling effort of ascent in the past, and all the pains of uncertainty about the future, were all redeemed and glorified in that moment of seeing God arrive in our midst. "So it has all come true after all!")

There are many unexpected aspects of this

heaven-sent seedling-culture of the Golden Age that the simple desire and attention of a fellow being could heal you, that lemons and coconuts would play such a prominent role? When I was growing up in suburban Canada, I learned that drunken rowdiness, loud, rude jokes and hard-hitting background rhythms were the heights of social norms to enjoy and strive for. How was I to know that people could soon naturally enjoy each other in peaceful relationships and environments full of flowing, nectar-like, mutual joy? I always thought that politicians and greedy lobbyists wrote and broke all the rules and that there was nothing the rest of us could do but look on in disgust, when in fact the compassionate Divine Force was very much in charge, and some day writing something like 'All obstacles against all poor people and communities becoming healthy and self-sufficient' on a



piece of paper and burning it once a day with a heart-felt prayer could help end global poverty. Could the hippy and/or the corporate executive in us ever have expected the universal, pure religion to sprout into earthly existence within our lifetimes? And who could have foresaw the birth of a new kind of pain: that felt by a Sahaja Yogi when he or she passes on the ultimate blessing of Self-realization to a fellow seeker of Truth, and then is forced to watch that precious soul turn their back on their own Mother and walk confidently away, back into darkness.

The ultimate Cultural Revolution has been anticipated by seekers and seers for millennia, and was dubbed 'Krita Yuga', the Age of Work. After the long, hard haul that has brought us struggling up to this turning point, one may feel inclined to ask the Boss for a permanent holiday as soon as the job seems done, leaving the rest to all the others who will arrive as the future generations. But don't get too set on that dream of eternal retirement in Heaven. Shri Mataji once mentioned to one of Her children who toyed with this idea, that She intends to incarnate again when paradise is established on Earth. Looks like the Story just keeps getting better!

Viva la Revolution!

Jai (Victory to) Shri Mataji!

- Edward

Continued from page..5

Gandhi's magic:

Gandhi's patronizing Khadi resulted in unemployment at Lancashire. It was full of workers seething with resentment and indignation against Gandhi for having helped bring this about. In spite of safety concerns Gandhi went to Lancashire and addressed the workers, "you tell me that three million people are out of employment for several months. In my country, three hundred million people are unemployed at least six months in every year. You say there are days when you get only bread and butter for dinner. But these people go for days without any food at all". At the end of Gandhi's talk they all cheered him, the man who had brought about their unemployment.

Gandhi's spiritual message for the world given at Kingsley Hall, London:

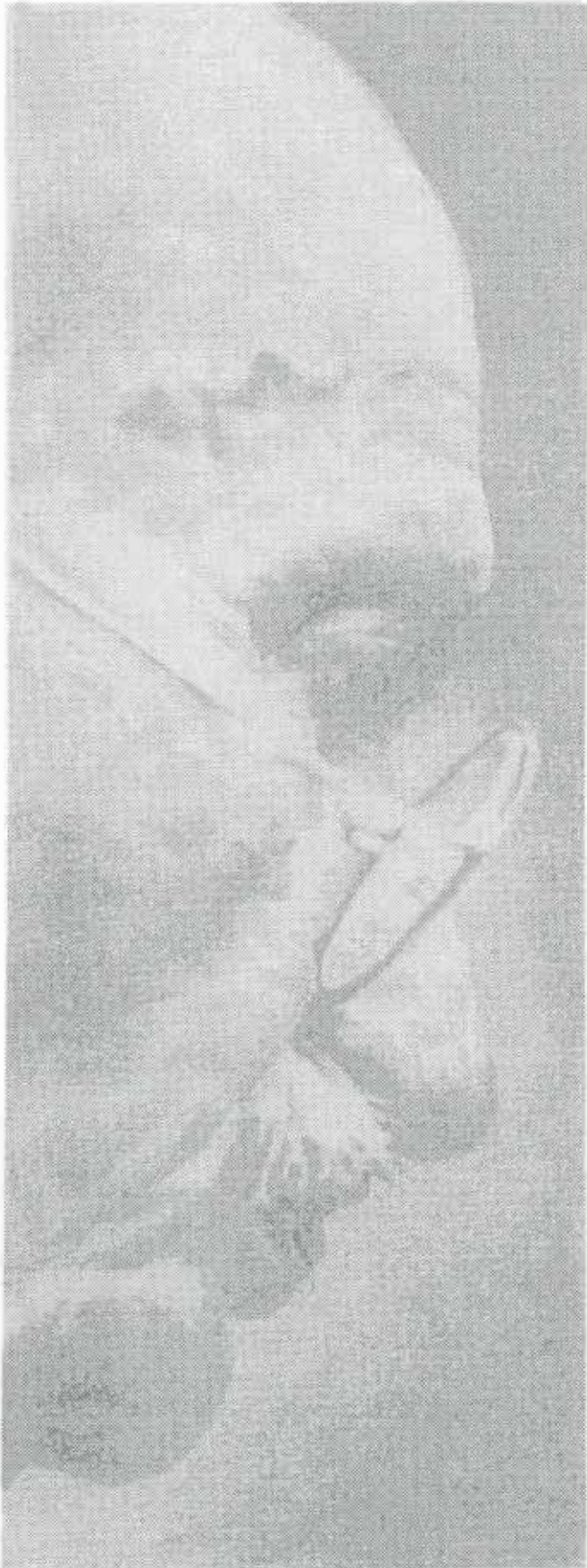
"There is an indefinable mysterious power that pervades everything. I feel it, though I do not see it. It is this unseen power which makes it self felt, and yet defies all proof because it is so unlike all that I perceive through my senses. It transcends the senses. But it is possible to reason out the existence of God to a limited extent.

Even in ordinary affairs, we know that people do not know who rules or why and how he rules. And yet they know that there is a power that certainly rules. In my tour last year in Mysore, I met many poor villagers and I found upon enquiry that they did not know who ruled Mysore. They simply said, "Some God ruled it". If the knowledge of these poor people was so limited about their ruler, I, who an infinite lesser in respect to God than they to their ruler, need not be surprised, If I do not realize the presence of God, the King of Kings. Nevertheless, I do feel as the poor villagers felt about Mysore, that there is orderliness in the universe. There is an unalterable law governing everything and every being that exists or lives.

It is not a blind law. For no blind law can govern the conduct of living beings. And thanks to the marvelous researches of Sir JC Bose, it can now be proved that even matter is life. That law, then, which governs all life, is God! Law and the lawgiver are one. I need not deny the law or the lawgiver because I know so little about it or him. Just as my denial or ignorance of the existence of an earthly power will avail me nothing, even so my denial of God and His law will not liberate me from its operation. Whereas humble and new acceptance of Divine authority makes life's journey easier even as the acceptance of earthly rule makes life under it easier. I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change, a living power that is changeless, that holds all together, that creates, dissolves and recreates. That informing power of spirit is God and since nothing else that I see merely through the senses, can or will persist, He alone is!

And is this power benevolent or malevolent? I see it as purely benevolent, for I can see that in the midst of death, life persists. In the midst of untruth, truth persists. In the midst of darkness, light persists. Hence I gather that God is life, truth, light. He is love. He is the supreme good.

But, He is no God who merely satisfies the intellect, if He ever does. God, to be God must rule the heart and transform it. He must express Himself in every smallest act of His votary. This can only be done through a definite realization, more real than the five senses can ever prove use. Sense perceptions can be and often are false and deceptive. However real they may appear to us. Where there is realization outside the senses, it is infallible. It is proved not by extreme extraneous evidence, but in the



transformed conduct and character of those who have felt the real presence of God within. Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries in time. To reject this evidence is to deny oneself.

This realization is preceded by an immovable faith. He who would in his own person, test the fact of God's presence can do so by a living faith. And since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world and therefore in the supremacy of the moral law: The law of truth and love.

Exercise of faith will be the safest where there is a clear determination, summarily to reject all that is contradictory to truth and love. I confess that I have no argument to convince through reason. Faith transcends reason. All that I can advise is not to attempt the impossible."

Sense of collectivity:

"I believe that if one man gains spiritually the whole world gains with him and, if one man fails, the whole world falls to that extent. I do not help opponents without at the same time helping myself and my co-workers".

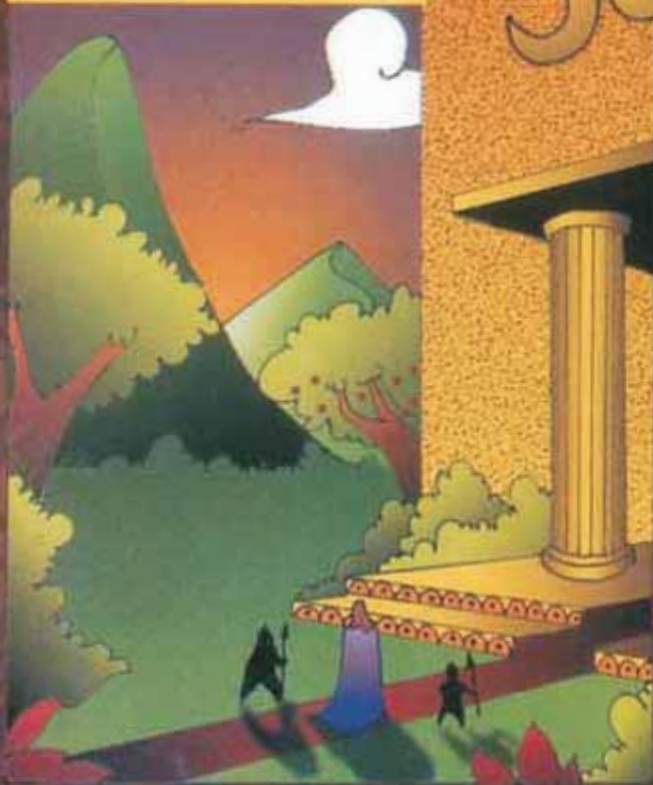
References and recommended reading:

1. The story of my experiments with truth M.K. Gandhi.
2. The Life of Mahatma Gandhi- Louis Fischer.
3. Gandhi, The Man Eknath Eswaran.
4. "Gandhi" movie directed by Sir Richard Attenborough.

Sketch by : Gajendra Warghade, Pune

|| Thank you Mother ||

THE YEARS PASSED AND
JESUS WENT TO INDIA,
WHERE HE MET THE
EMPEROR SHALIVAHAN.



I AM ISSA,
HE WHO IS WITH THE
PRIMORDIAL POWER
OF GOD!



PLEASE, TELL
ME, WHO ARE
YOU ?



Jesus
THE TRUE STORY