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Waves of Devine Love

Vecchia letter in marathi I have received letters from all of you but have not been able to write because now in London Sahaja Yoga work has started with great drive.

Delhi Sahaja Yogis write very few letters but most of them are happy. Sahaja yogis of Bombay are alright, Sahaja Yogis of Rahuri are enjoying. Sahaja Yogis of Bombay have great responsibility and therefore had to face many attacks.

The first attack came when I was in U.S.A. At that time many Sahaja Yogis were affected and many fell away. Later on when an attack was on all London Sahaja Yogis collectively followed wrong path which was full of dangers and harms.

Many wicked people from that part are, still hiding themselves in some Sahaja Yogis in the form of 'badhas'. You have to vigorously use Sahaja Yoga methods against them.

These wickeds attack you from Agnya and Heart. From Agnya they send Anti-Sahaja Yoga ideas in your mind and from Heart they make complaints. If you identify them they will become ineffective. There is one remedy for it which can be applied only after the realization.

Because if your car does not start, your brakes and accelerators are of no use. But if you do not use the accelerator even after it starts, how will your car move?

You can attain any destination that you fix. All your autosuggestions will materialise. The remedy that is to be used is : your attention should be on Me and you should make the following conditioning of thoughts on your Agnya "How fortunate we are to have been realized ! We are Sahaja Yogis. God has chosen us. How can we work if we remain weak? Adi Shakti has given us the Power to redeem the whole mankind. We can do it and we will do it".

On heart you should criticise with these thoughts "How deep is God's love for us ! He has given us the realization. He is the ocean of mercy. Ignoring all our mistakes, He is working hard day and night for our welfare and, instead of praying for His forgiveness of our mistakes, we are making complaints against Him and blaming Him"!

The following thoughts will please your Hearts, "O God, please give us the power of Your love. May I be the drop in the ocean of Your love that is enveloping the whole universe, so that its loving pulsation is vibrated through my life and I remain engrossed in that bliss".

May your life be flooded by the waves of Divine love.

Always loving you, much more than myself.

Your Mother, NIRMALA



William Blake (1757-1827)

the poet, the painter, the visionary, the mystic, the engraver¹

*To see a World in a grain of sand
And a Heaven in a Wild Flower,
Hold Infinity in the Palm of your hand
And Eternity in an Hour."*

from *Auguries of Innocence* by William Blake

¹*"I do not behold the outward creation... it is a hindrance and not action."* Thus William Blake—painter, engraver, and poet—explained why his work was filled with religious visions rather than with subjects from everyday life. Few people in his time realized that Blake expressed these visions with a talent that approached genius. He lived in near poverty and died unrecognized. Today, however, Blake is acclaimed one of England's great figures of art and literature and one of the most inspired and original painters of his time.

²William Blake was born in London on 28 November 1757 and was christened on 11 December in St. James's Church. His father, James Blake, was a hosier; his mother, born Catherine Wright, had married James after the death of her first husband, Thomas Armitage, also a hosier. They kept a shop at 28 Broad Street and were in their mid-thirties when William arrived. Of his brothers and sisters, Robert (1762-87) was Blake's favorite. His eldest brother, James (1753-1827), and a sister, Catherine (1764-1841), also figured prominently in his later life.



The Last Judgement

practiced at home drawing plaster casts of antique sculpture bought by his father.

³Due to financial constraints his parents decided that he should be an engraver instead of an artist. The first engraver they approached William Wynne Ryland, but William took



Self Portrait

³William's childhood was happy and his parents were unusually understanding so much so that he never went to school. As a young child of nine, he once told his parents he had seen "a tree filled with angels" on one of his walks. Later on he wrote:

Thank God, I never was sent to school

To be Flog'd into following the Style of a Fool

What education he had was probably provided by his mother. He was highly intelligent and always had the most receptive mind. Later in life he acquired the knowledge of Hebrew, Greek and Italian. Most of all he showed an unmistakable talent for drawing and when he was ten years old he became a pupil at the drawing academy of the highly regarded Henry Pars in the Strand. He

Last Judgement

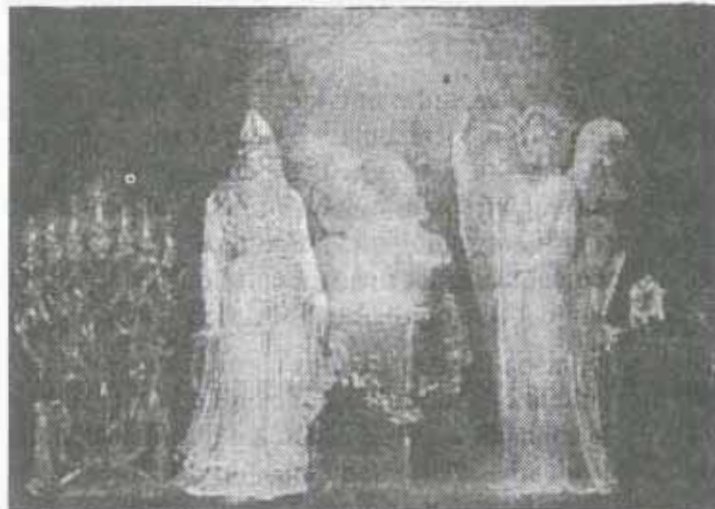
⁴When Imagination, Art & Science & all the intellectual gifts of the Holy Ghost, are looked upon as no use and only Contention remains to man, then the Last Judgement begins & its vision is seen by the Imaginative eyes of Everyone according to the situation he holds.
Blake

an instant disliking for him, saying that he looked as if he would live to be hanged. This turned out to be an accurate prophecy, for twelve years afterwards Ryland was executed for forgery. The engraver finally chose James Basire of Great Queen Street, from a family of distinguished craftsmen. The seven year apprenticeship began in the August of 1772.

He completed his apprenticeship when he was 22. Soon after completion he became a student of the Royal Academy, where he attended the antique and life classes. Apart from Academy studies Blake created many works in many media (*media here refers to art forms*) from about 1779, including possibly one work, of dubious attribution from Michelangelo's 'Last Judgement'. The subjects were drawn from biblical, allegorical and other sources.

Blake lived during a time of intense social change. The American Revolution, the French Revolution, and the Industrial Revolution all happened during his lifetime. These changes gave Blake a chance to see one of the most dramatic stages in the transformation of the Western world from a somewhat feudal, agricultural society to an industrial society where philosophers and political thinkers such as Locke, Franklin, and Paine championed the rights of the individual. Some of these changes had Blake's approval; others did not.

One example of Blake's disapproval of changes that happened in his time comes in his poem "London," from his work *Songs of Experience*. In "London," which has been described as summing up many implications of *Songs of Experience*, Blake describes the woes that the Industrial Revolution and the breaking of the common man's ties to the land have brought upon him.



The Angel Gabriel Appearing to Zacharias informing him about the arrival of St. John

For Blake the notion of Last Judgment as raising the good and punishing the wicked is false, for that implied the necessity of divine vengeance; it is rather a purgation (*cleansing*) of the wickedness of the fallen world, and of domination of wicked states of man, through the casting (*removing*) out Corporeal (rel. to flesh) Understandings.

Truth is Eternal. Error, or Creation, will be Burned up, and then, & not till Then, Truth or Eternity will appear. It is burnt up the moment Men cease to behold it. I assert for myself that I do not behold the outward creation and that to me is hindrance and not action; it is as the dirt upon my feet, No part of Me.'

Blake

LONDON

I wander through each chartered street,
Near where the chartered Thames does flow,
A mark in every face I meet,
Marks of weakness, marks of woe.

In every cry of every man,
In every infan't's cry of fear,
In every voice, in every ban,
The mind-forged manacles I hear:

How the chimney-sweeper's cry
Every blackning church appals,
And the hapless soldier's sigh
Runs in blood down palace-walls.

But most, through midnight streets I hear
How the youthful harlot's curse
Blasts the new-born infant's tear,
And blights with plagues the marriage hearse.

'Newton'

"Blake was always against rationalistic-materialistic philosophy and proclaimed the superiority of the imagination over other "organs of perception," since it is the means of perceiving "the Infinite," or God. In the creation on the right, the great philosopher and mathematician Sir Isaac Newton (1642-1727) appears engrossed by his diagram, and fails to see the fantastical, apparently underwater world that surrounds him. Blake faulted Newton for systematizing the universe and thus forever separating reason from imagination, mind from spirit. As Blake wrote elsewhere: "God is not a Mathematical Diagram." Newton, enslaved by reason, appears to be enthralled his senses.



I rest not from my great task!

To open the Eternal Worlds, to open the immortal eyes

Of Man inwards into the World of Thought, into Eternity

Ever expanding in the Bosom of God, the Human Imagination.

from *Jerusalem, Chapter I, Plate 5* by William Blake

On Aug. 18, 1782, Blake married a poor, illiterate girl, Catherine Boucher, who was to make a perfect companion for him. Their marriage was by all accounts happy one. He taught her to read and write and to help him in his work.

Blake's major contribution was the etching of 21 copper plates drawing themes from The Old Testament (The Bible). His other works include *The Body of Christ, Borne to the Tomb* circa 1799-1800 *Christ Blessing the Little Children* 1799 *The Crucifixion: 'Behold Thy Mother'* circa 1805 *A Rolling Stone is ever Bare of Moss'* 1821/circa 1830, *Plutus* 1824-7, *The Fall of Satan* 1825, reprinted 1874, *The Vision of Christ* 1825, reprinted 1874, *The Crucifixion* circa 1825-7.



He also published *All Religion are one*, *There is no Natural Religion*, *Vala*, or *The Four Zoas*, *Songs of Innocence*, *The Book of Thel*, *The Marriage of Heaven and Hell*, *Visions of the Daughters of Albion*, *America a Prophecy*, and *For Children: The Gates of Paradise*. He died on 12 August 1827. His death seemed to have been beautiful. He died "in a most glorious manner," Richmond wrote Palmer soon afterwards: "He said He was going to that Country he had all His life wished to see & expressed Himself Happy hoping for Salvation through Jesus Christ Just before he died His Countenance became fair His eyes brighten'd and He burst out in Singing of the things he Saw in Heaven"

¹www.ibiblio.org ²www.blakearchive.org ³ Lister Raymond 'The Paintings of William Blake'. Cambridge University Press, 1986; pp. 1-8. ⁴www.geocities.com ⁵www.geocities.com ⁶ Bindman David 'Blake as an artist'. Phaidon Press Limited, 1977; pp. 166-167. "Engraving is an eighteenth century art form of incising a design onto a hard, flat surface (eg. Copper) by cutting grooves into it.

Eight Leelas

1980-11 (collective consciousness, through Kundalini awakening)

"So, as soon as you become super human being, through Kundalini awakening, you become aware of yourself within, and you become aware of others within. This is the collective consciousness; this is what Sahaja Yoga is. Sahaja Yoga is the system of Nature. The way this

creation took place is also Sahaja. 'Sah' means 'with' and 'ja' means 'born'; Sahaja means 'born with'. Everything is built in within you, like a seed. If you see a seed, it has a primule within it to sprout. Seed has the complete power of the tree it is going to be. The whole thing is in the seed. In the same way, in the human seed, the whole picture of what he is going to be, is built in, the whole mechanism is placed within."

1985-05-27 (Ten Commandments, relating to the ten valencies within us)

"Now the religion we talk of is outside religion, is myth, is mythical. But inside religion is like a valency. As we have a valency for carbon, four valencies, in the same way human beings have ten valencies, and that's how we have got the Ten Commandments, relating to the ten valencies within us, and that's how it works that you maintain the balance. Because if you go too much to this side, then you go to the left side, then you fall a prey to subconscious, to collective subconscious. If you go too much to this right side, you fall into the supraconscious, and to the collective supraconscious. That's why the balance has to be built in. To ascend one has to maintain

the balance, like an aeroplane, and that's why the religion which is nothing but consciousness regulated by the superconsciousness. Because these people came, according to us, they were incarnations of the Primordial Master."

1981-01 (Nirmala Vidya, the Divine technique by which SHE Forgive us)?!!!!!!

"Nirmala Vidya It is the special power by which we do All Divine work, even forgiving. When you say, 'Mother forgive us', the technique by which I forgive you is Nirmala Vidya. The technique by which all the Mantras are manifesting themselves and are effective is also Nirmala Vidya. Nirmala means 'pure', Vidya means knowledge, or the knowledge of this technique. It creates loops and creates also different energy formations by which it acts, and draws all that is not





of a man. But that does not in any way mean that you compete with men in their foolish

enterprises by which they have practically brought the world to such a ruinous state."

1981-01 (always try to find out sweet words)

"Sweetness will cure your left Vishuddhi. Always speak very sweetly, try to find out all the sweet words, the sweet methods of addressing is the best way to

wanted, impure and fills it up with its power. It is a Divine technique, because your instrument does not do that, you don't have that instrument."

1984-01-19 (The whole mode, the style, has to change)

"No use competing with men in their stupidity, the amount of stupidity has been created for us quite sufficiently. The whole world is today expressing the nonsense that they have the competition, the aggression, the oppression. So the other side, of the woman, which was called as the dominated one, the dark side, the oppressed, all that has to express itself in a different way. The whole mode, the style, has to change. See now in Christianity, one should understand

why Christianity, even Judaism, any religion, even Hinduism and all that but it's more in Christianity surprisingly they just had no place for Mother Mary. And Muslims crowned it by completely canceling Fatima. And, on top of that, you will see that among Christians, I think ordination or what you call that, is not given to the ladies, to woman, whilst Christ was not born

cure your guilt, because, if you say anything harsh to anyone, you may say as a matter of habit, or maybe because you just feel happy by saying that, but as soon as you say it, you say, 'Oh God, what did I say?' That is the biggest guilt. One has always to try to find out sweet words. Now the birds are chirping. In

the same way you have to learn all the sounds of everything by which you make people happy by your sweetness. It is very important. Otherwise, if your left Vishuddhi grows too much you will develop a way of talking by which your lips will get distorted towards the left side."

1985-07-28 (the devotion actually means facing yourself)

"When you do something wrong many people are there who will say that, 'It is my left Swadisthana'. Some will say, 'I was possessed, there was a Bhoot.' Somebody will blame something else. Whatever you are blaming, actually, who is asking you the explanation? It is

only you asking yourself. You are not facing

yourself. So the devotion actually means facing yourself first of all and see for yourself what you are doing."

1985-11 (do we have those qualities by which we sustain those basics?)

"Everybody is not a light, you are the light givers, and it is going to work out through your will. So how powerful our will should be? How dedicated we should be about our will? That one has to know. You have to fathom out that will within you. Once you start doing this Sahaja Yoga, then you recognise how important is Sahaja Yoga, that it gives a real meaning to the whole



creation, in the eyes of God and Divine Power. That has to work out, that's the Purpose of Life, and, surprisingly, it is left to your will, not My will. I've no will. I've no action. So it is your will which is going to work it out. So you have to dedicated, and you have to weigh yourself: how much I'm willed. The seminars help you to see how much you really will that Sahaja Yoga should be successful. This is the second thing, to make it successful, what should we do? We

must understand the basics of Sahaja Yoga and try to see within ourselves, do we understand the basics, and do we have those qualities by which we sustain those basics?"

1983-07-16 (how His Light comes into the heart of Man as Spirit)

"Now another parrot of the parabola starts when you are attaining back God Almighty. That process now gradually starts becoming higher

and higher, subtler and subtler, finer and finer. In the refinement, ultimately the light works for the evolutionary process. Gradually the grosser parts start becoming enlightened. You find the lower animal is not so much enlightened as the higher animal. Gradually even the Joy starts becoming subtler and subtler. We can call

it beautiful. Human joys are much more beautiful than that of animals. So the joy also starts changing their manifestation in the sense you start more and more and wider range of Joy comes into your hands. To a dog beauty and decency has no meaning, so at a stage when

you reach, when you are a human being to that extent you develop your Sat, which is awareness, your Joy and creative action, now you see how the creativity of God passes into the hands of man when he turns out, how the Joy of God passes into the hands of man, and how

His Light comes into the heart of Man as Spirit."

Sir C. P Srivastava's Speech

Sydney Town Hall 6th February, 2006

Honoured and distinguished guests, ladies and gentlemen,

Mr. Chris Kyriacou, the national Co-ordinator of Sahaja Yoga in Australia,

All members of the National Council for the advancement of Sahaja Yoga.

Ladies and gentlemen,

There are moments when it becomes difficult to express yourself, and this is one such moment.

I would like first of all to say how very, very grateful I am to all of you who are here to-day. I know how preoccupied you are. That you should find time to be with us to celebrate an occasion, which is twenty-five years of Sahaja Yoga, shows your keen interest in spirituality, in ethics and a good life. So I bow down to you again, and thank you very, very much for the great honour you have done Shri Mataji Nirmala Devi and myself, by being here to-day.

Very, very kind things have been said about me. They're very kind. Please do not believe all that has been said. But what has been said about my wife is entirely true, and I'll come back to that a little later.

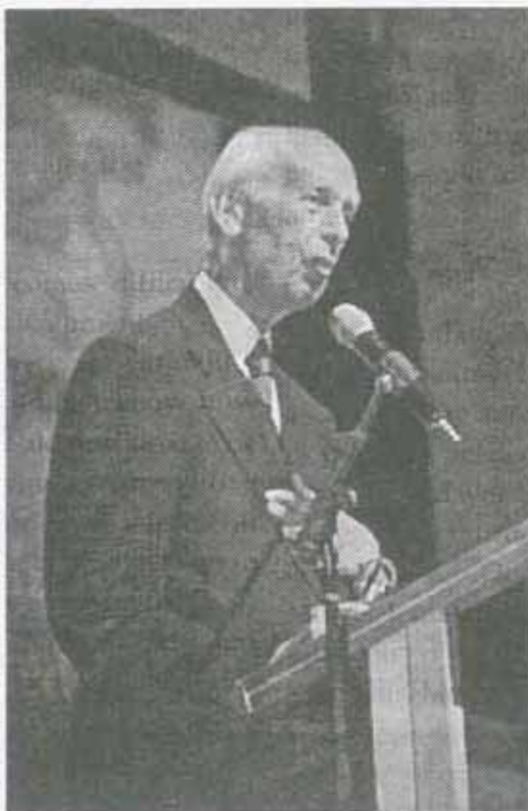
First of all, I would like to tell you how wonderful the Sahaja Yogis of Australia are. You know, only a few weeks ago they invited us and she accepted the invitation, and within a period of about six weeks they all got together to transform a residence here into an ashram, and you have to see to believe what they have done. They have converted it into a little heaven on earth for their beloved Goddess and Mother. They're so devoted, so true, so pure, that I

bow down to them and each one of them, and convey my feelings of most abiding gratitude for the wonderful work they have done, for their marvellous hospitality, for their extreme kindness. They are my beloved people, and I call them angels. They are truly angels.

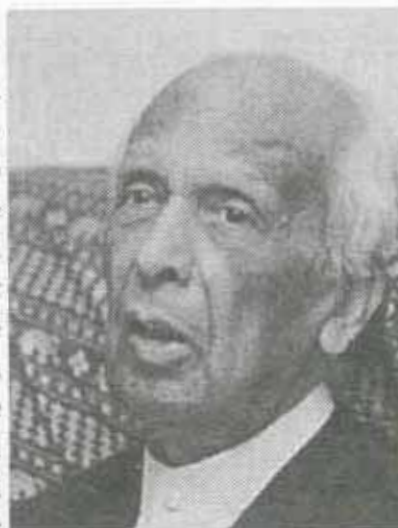
Well, ladies and gentlemen, I would like also to express my profound gratitude to Honourable Mr. Gough Whitlam, former Prime Minister of Australia. I had the honour of being received by him. I regard him as one of the most visionary leaders of our time, desperately needed by the world to-day. I thank him for very kind words about our visit here. And I extend the same gratitude to Honourable Kim Beazley, Leader of the Opposition in Australia; Honourable Morris Iemma, Premier of NSW; Honourable Alan Carpenter, Premier of Western Australia; Honourable Kate Ellis, Member for Adelaide, South Australia; Ms.

Jule du Varrens, Director of the Institute of Communication Ethics; Mr. Peter Debnam, NSW Leader of the Opposition; and Lord Mayor, Clover Moore, City of Sydney. To all of them, our profound and deepest gratitude for the very kind words in which they have welcomed us here.

Ladies and gentlemen, I now come to what I wanted to mention to you. This is too important a gathering for me to miss the occasion, and I want to say what lies in my heart. But first I must tell you, this lady who is sitting here, my wife, for thirty-five years she has been running around the world, trying to convey a message, a message of love, of togetherness. Believe me,



she has travelled by plane, by helicopter, by car, by bus, by bullock cart and on foot. She has gone to villages, to cities, and she has gone to many, many places in all the five continents, and she has done so out of a tremendous conviction within her that this world needs a new message. If the world has to live, has to survive, then something new has to be communicated to humankind. And with that belief in her, single-handed for many years, she went around; gradually Sahaja Yogis came along;



what they saw, the worth of what she was saying, and to-day she has followers in eighty, ninety countries. Wherever I go there are Sahaja Yogis, Sahaja Yoginis, beloved children of hers, and what a wonderful thing she has done, what a wonder she has created. What is it? How do I see it, as her husband? Well then, I must say, for her to have been doing all this meant she has been away from me for a long, long time, but I knew that she was doing something wonderful work for the world, and so it was.

Now her message as I see it is simple, straight, and she says: all men and women and children of the world are the creation of one Almighty. Some people say: "My God is almighty", others say: "My God is almighty". By definition, you can't have more than one Almighty. If you have two of them, neither of them will be almighty! So it's as simple as that, and sometimes people don't really see that. But she says: "First thing is, remember that there is only one Almighty, and that is the Almighty power of Divine love." And then she says: "All persons who are here on this earth have been created by that Almighty." Whether they are white or brown, or blue or yellow; whether they live in Africa or Australia or India or wherever, they're all her children, are children of that Almighty power.

But if that is so, why not live together happily, peacefully? Why feel divided? Why feel one against the other? Now it's one thing to believe, and she

believes in that. She herself was born in a Christian family, I was born in a Hindu family, but we both believe in one Almighty power, one human family, and that's how we are together. Now this is the message she has conveyed, and she has conveyed this to many audiences, saying: You are the creation of that Almighty, you are in His or Her image, and there is in you a congealed power which she can perhaps help to awaken. And when that is awakened, called Kundalini, then you are in communion with your

Creator. And you'll have a beautiful life then, given to ethics, morality, everything that is good. That is what it is, that's what your destiny is. But if you want to be in communion, you can be in communion.

Now, ladies and gentlemen, the point I want to make to you is my own point. My point is, I have worked for India as a civil servant, and I have also had the privilege of working for the United Nations, as Secretary General of the International Maritime Organisation; and believe me, ladies and gentlemen, I tried to implement her ideas in my working at the United Nations level. You know the United Nations means many, many countries; countries of different growth of development, with different capability and so on and so forth, and they all come together to work together: it's not an easy task. I was in the maritime world, and when I was elected Secretary General, I was the first from a developing country. All my predecessors had been Europeans, and people were surprised that someone from the developing world should come. The maritime scene at that time was dominated by the Western world, and the Organisation was known as a "rich man's club". And here was me: how could I be Secretary General of a rich man's club, poor me? What a task it was!

I said: "Well, I have been elected so I must serve, and I must apply her message." Her message was: everyone is the same, everyone is equal. So I made it a point to make every member state of the Organisation an equal

member. They were not at that time equal. The rich countries who had shipping, they were dominating, for they had maritime expertise, many of the developing countries had not joined, and the problem was, how to make it a proper world organisation. So with that message in my heart I set about, went round, mentioned first to developed countries that it was in their interest to get the developing world in. They accepted that. It's to their great credit that they came along, helping the developing countries to build up their own maritime expertise, to join the Organisation. Very soon they all came, and to-day it is one of the finest agencies, because it has the support of every member state of the world, every country. Now that is a premise on which I want to present an appeal to you, and the appeal is this:

The world, if you read newspapers, if you see, if you hear news, is in trouble. People are propagating hatred for each other. There's violence in the world. What for? Why? Who will gain from that? If we are children of the same Almighty power, why can't we live together? Why must we talk about differences? Why can't we talk like she does of our togetherness? And it's not an impossible dream. It is something which is achievable. But the world needs this message, her message, the message of love. And why I'm involved in to speak to you here, because I sincerely believe from my heart that in Australia there's something unique. It's not just to praise or flatter you, no. I would not say that if I didn't believe it. But I believe it because I find in Australia the best of Occident, of the Western values. I'm a great admirer of Western values. I'm a proud Indian, I am proud of my heritage, but I am also a great admirer of the British people. They were rulers in India, well that's different, but whenever you go to live in U.K. you find they're full of values, of ethics, of rule of law, of decency. Now I find all of those values



which I admire, here in Australia among Australians, but there's something more, something more that you may not know, you may not see even, but I see, as a visitor; and that is a certain measure of Oriental dignity, humility, kindness, courtesy, and that combined creates a wonderful nation. Now here you have people coming from different countries, different origins. They're all living together happily as Australians. This is her ideal, and that ideal I see in the political life of Australia. So I said: "Well, if I get a chance to speak about her message, why not here?"

So my appeal to you is this: she has done her job. She has for thirty-five years been running around. She has done her job, created Sahaja Yoga in eighty, ninety countries, and she has created beautiful things. Well, I'll relate to you just one incident.

Some time ago we were in London, and one evening about twenty-five of her disciples were sitting round talking to her, and I was sitting by her side, looking round and seeing, and I began to wonder. In that gathering, (and believe me, ladies and gentlemen, it's God's truth), there were people who came from different countries, different walks of life, different colours of skin and different religions. Now one of them was a Catholic, one was a Protestant, one was a Jew, one was a Muslim, one was a Sikh, several were Hindus, but do you think they ever even remembered who they were before they came to Sahaja Yoga? No. They were all sitting there as Sahaja Yogis, citizens of

the world, the beloved children of Shri Mataji. She had forgotten it, no difference. All together, from the heart.

Now, that kind of thing has happened, and I wanted to appeal to you, to beg of you to help this world. I assure you, the world is in trouble. Do you not see every evening what's happening? People wanting to kill, terrorism, this, that and the rest. That has to be conquered, not by force. Force won't work. You have to use force in certain

situations, I'm not saying you cannot ever use it, but the only way for the people of the world to come together, is to come together on the basis of her philosophy, which is again based on ancient Indian philosophy: one Almighty, one human family, all to get together regardless of their colour of skin, regardless of their language, they all come together. Now if this is a message which you accept, then it must be propagated. But if this message is not given, if people don't come to that conclusion, they continue to believe that they are different, A versus B, B versus C, there's no end to trouble, and we have such means of destruction in this world that the world is threatened, the world is threatened to-day, the existence of the world. Let us not make light of that. It's a very, very difficult situation. But there's a saving for that. The saving is: let us all come together. And if you in Australia can accept first of all the sincerity of what I am saying, and then make it a mission of yours also, as she has made a mission of hers, then this visit will have been successful.

This is all that I wanted to mention to you. I know you have been here a long time. I don't want to take up too much of your time, but if the good things have been said about me, I want to thank them very much. But all I can say is, they are nothing more than a reflection of what she has given to me. My heart has been converted by her. And before I close I'll tell you one story of how I got converted. I'm a civil servant, I don't ever believe in things unless I'm totally convinced. So when she said, thirty-five years ago: "I'm going to launch a movement, I'm going to change people," I said: "Change people?" and I laughed. I said: "Do you really believe you can change people?" That's how I began, a sceptic. But something happened and that changed me, and the story is very nice.

When I was elected to this office in London, Secretary General, I went and took up a residence, and she was with me. I took a residence just outside London, so I used to commute by train, and one evening when I came back from office I pushed the bell, the door opened, I went in, and I went to the drawing-room as we call it, or living-room of my house, and saw a young man, a young white gentleman sitting there reading a newspaper. And when I entered, he looked

at me as if I was an intruder. I said: "I didn't know that anyone was to come here." And what baffled me even more was that he was wearing my kurta and pyjama! I said: "Something gone wrong with my head." So I went to my wife. I said: "Do I see what I see? I see a young man sitting there. What's this?"

She said: "Yes, yes, yes! There's nothing wrong with that. You know I had gone to London, Piccadilly Circus, and there I saw a young man lying uncared for, sick, so I stepped out of the car and went to him. I said: 'What's the matter?' He said: 'We're living in London without any care.' So I said: 'Would you like to be taken care of?' So he said: 'Yes.' I said: 'OK, get up, and come and sit in my car and come home.'"

She brought him home, and when he came home he had to be cleaned and washed. He didn't have any clothes except mine. OK, so he was there, sitting in that fashion, and I loved her for that even more. I praised her. I said: "Wonderful that you did it!" And then, you see, we began to give Sahaj treatment to him. He was a young man, and after every week he began to change. He became flowered out. He had become addicted to drugs: drugs went away, drinks went away, and he flowered out into a beautiful, handsome young man, a new person. I said: "If this can happen to one, why not everyone?" So that converted me, and I became a Sahaja Yogi. That's how it was.

Well, ladies and gentlemen, I won't take any more of your time. I want to conclude by once again thanking you, expressing my profound and abiding gratitude to you for the time that you have, your precious time that you have given to us; but believe me, it fills my heart with a feeling of abiding gratitude, and if you will kindly consider my message well, it's not my message, it's her message, I'm merely a carrier of that message then maybe the efforts of those who are promoting Sahaja Yoga, they can be further enhanced, and from Australia maybe another message goes to the wider world: we're all children of the same Almighty God, one God. Let's live together, let's love each other, let's be brothers and sisters. Why have quarrel, why fight? Why not live together? That is the only way the world can live and survive and live happily.

Thank you all, ladies and gentlemen.

Narnia

The Journey of Ascent

My Dear Lucy,

I wrote this story for you, but when I began it I had not yet realized that girls grow quicker than books. As a result you are already too old for fairy tales, and by the time it is printed and bound you will be older still. But some day you will be old enough to start reading fairy tales again. You can then take it down from some upper shelf, dust it, and tell me what you think of it. I shall probably be too deaf to hear, and too old to understand a word you say, but I shall still be...

Your Affectionate Godfather,

C.S. Lewis

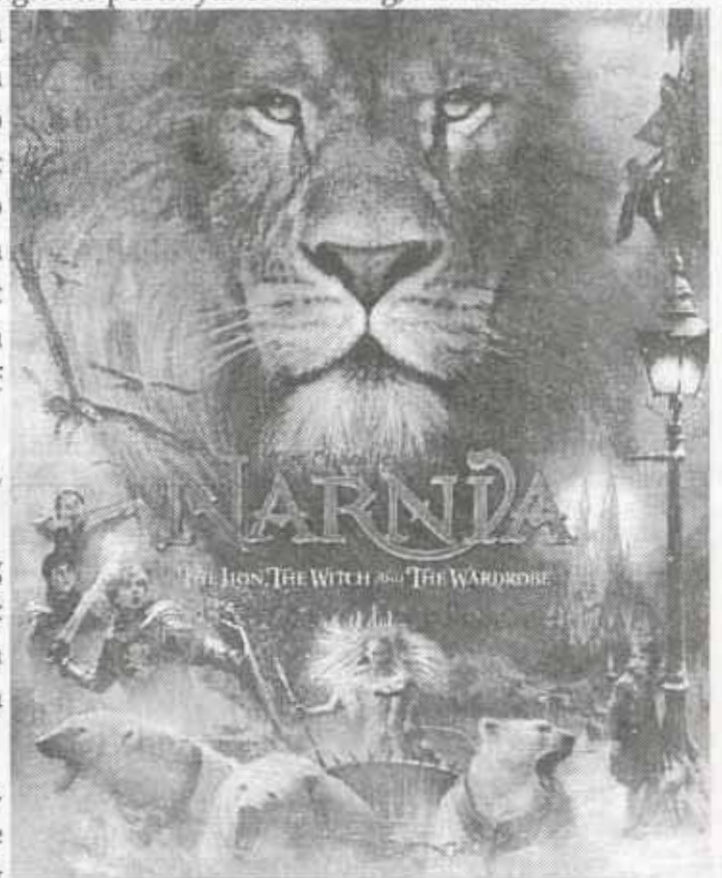
Mr. Lewis tells us that his Narnia books began with a picture...a faun with an umbrella, parcels, a lamppost, a snow-covered kingdom....Narnia....a land of fantasy and adventure, where magic and a Great Lion triumph. Narnia is the land where everyone wishes to be, the land from start to finish in The Chronicles of Narnia. Pure beauty and amazing imagery allows the audience to become an explorer of Narnia and take part in the fascinating adventures bound to happen. It is like a spiritual journey for all of us, which will certainly fill up everyone's heart with love, compassion and yearning amusement.

The story carries a deeper, eternal message through the portrayal of the King, Aslan his Incarnation Life, Atoning Death, Resurrection, Ascent, High Dignity, and Wisdom. The one which will remain timeless and will be heard by generations to come and will be perceived as an important insight in evolution by many of us helping to construct our lives. The signs Aslan, the Lion describes point to the ultimate truth: the context of Shri Jesus. Aslan is a symbolic representation as well, and much more than just the king of Narnia he is symbolic of the King of kings.

Here we start with one of the stories, The Lion, the Witch & the Wardrobe -

Because it is World War II and bombs are falling on Britain, the four Pevensie children are sent out from London to stay in the country with Professor Kirke, a bachelor who lives in a mysterious home (with a household staff). ?

Lucy & Wardrobe?The children are named Lucy, Edmund, Susan and Peter. While they are playing in the unused rooms of this house, Lucy





Chronological order

1. The Magician's Nephew
2. The Lion, the Witch and the Wardrobe
3. The Horse and His Boy
4. Prince Caspian
5. The Voyage of the Dawn Treader
6. The Silver Chair
7. The Last Battle

hides in an old wardrobe, which magically opens into the snow-covered land of Narnia. There she meets a faun, Mr. Tumnus, who is carrying parcels and an umbrella.

Mr. Tumnus invites her home to tea in his cave, and tells her nostalgic stories of the days before the White Witch cast her spell on Narnia. When Lucy says she must return home, the faun begins to cry. With great shame, he admits that he is in the employ of the White Witch and is expected to kidnap Lucy. Mr. Tumnus can't go through with the abduction. Lucy is the first human he has met and, surprisingly, he likes her. So he backs out on his promise to the White Witch, and Lucy returns safely through the wardrobe. She tells her brothers and sister about her adventure, but they find it hard to believe.

Lucy, the first one to enter in the Land is pure in her thoughts, very innocent, pious, honest and very Sahaj in her actions. Because of her qualities like Mooladhara Chakra, doors to Narnia open to her.

Edmond & Wardrobe

Next, Edmund goes to Narnia and meets the White Witch, who attempts to bribe him with a sweet called Turkish Delight. She tells him that she is Queen of Narnia, and childless, but would like to adopt Edmund and make him her heir. She says he can return home to persuade his sisters and brother to come with him to Narnia, where they will become part of the royal family as well.

Before Edmund returns, he meets Lucy in Narnia. Lucy tells him the White Witch is evil, but Edmund refuses to believe her and says the word of fauns can't be trusted. They go back through the wardrobe together. But afterward Edmund pretends that Narnia does not exist that the whole story is a hoax. Lucy is furious.

Edmond falls to magical temptations and becomes blind. He is completely unaware that he is deceived by the wicked, evil Witch and this meeting has turned his faith blind. He has no idea where he is led by evil magic. He becomes the victim of greed and self-indulgence, trapped in the void and maya-jal.

Back to Narnia

One day, the four children are exploring the house when they bump into Mrs. Macready, who is showing some visitors around. They have been told to stay out of the way when



visitors are being shown around the house, and make a run for the wardrobe. Mrs. Macready is showing the visitors around the wardrobe room and the four children manage to hide in the wardrobe just in time to avoid being caught. They then notice light in the back of the wardrobe and walk towards it to find themselves in a snowy wood. Peter realizes that they are in Narnia. Edmund then tells them that they should be heading towards the lamp-post and Peter, realizing that Edmund obviously knew of this place beforehand, is furious with him for trying to make out that Lucy was telling lies.

Lucy takes them towards Mr. Tumnus's cave. But what has happened with Mr. Tumnus? He has disappeared. The door to his cave has been wrenched off its hinges, crockery has been smashed, and snow is drifting inside. The children find a notice from the Captain of the Secret Police that Mr. Tumnus has been arrested on a charge of high treason. He has been comforting Her Majesty's enemies, the charge reads, and fraternizing with humans.

Mr. & Mrs. Beaver

Suddenly a robin appears and leads the children through the forest to a talking beaver. They decide to trust him because Mr. Beaver turns out to know the whole story, and Tumnus has given him Lucy's handkerchief. Mr. Beaver takes them to his home, where he and Mrs. Beaver offer warm hospitality. They describe the danger of double-crossing the White Witch. The Beavers talk about "Aslan is on the move". They explain about Aslan who is the central and most important character the Narnian stories, the Lion, who is on the move, means he is coming to save the land and his kingdom. A prophecy is revealed: The White Witch of Narnia will be overthrown when four "sons of Adam and daughters of Eve" are enthroned at the castle of Cair Paravel.

But after hearing the story, Edmund is still not convinced. He eats his dinner and slips away in search of the White Witch and quietly leaves the cave.

Yet there's a hint of better times ahead. The snow is beginning to melt and Father Christmas arrives on his sledge, bringing gifts to the children and the Beavers and signaling that the power of the White Witch is fading and Aslan has come to restore Narnia.

The faun, the beavers that are portrayed as very gentle, compassionate, generous characters in the story are like devotees to the god. They are very loyal and faithful followers of the king, Aslan and absolutely doubtless about the wisdom & prophecies of the King. Also, they are very noble, hospitable and welcoming towards guest, bestowing all comfort and security showing qualities of nabhi & heart chakra.

The Stone Table

As for Edmund, when he finds the witch, he also discovers her real wickedness. She makes him her prisoner. The other children and the Beavers, encouraged by



C.S. Lewis

Father Christmas, set out for the Stone Table, where they hope to meet Aslan and somehow rescue their brother Edmund. In the meantime, the Witch has also gone to the Stone Table with Edmund and her other followers. There she plans to seize the other children and prevent them from taking their thrones.

Welcome, Peter, Son of Adam," says Aslan, the lion at last in a deep, rich and reassuring voice (amazing carrier of vishuddhi). "Welcome, Susan and Lucy, Daughters of Eve."

At the Stone Table, the White Witch prepares to kill Edmund, thinking that with his death the prophecy can be derailed. Does the White Witch have a right to do so? Yes. The Emperor-beyond-the-sea has decreed that the White Witch can seize traitors and slay them.

But Aslan intervenes. He who is innocent of wrong-doing will give his life for Edmund, who has betrayed everything for greed. Aslan is put to death instead of Edmund, while the children look on. He is killed with the stone knife on the Stone Table.

Deeper Magic from the Dawn of Time

But then, the Stone Table cracks and Aslan rises from the dead. He has overcome the White Witch's power. Aslan is fulfilling a deeper magic from the dawn of time.

What is this "Deeper Magic? a greater law of the Table: "When a willing victim who had committed no treachery was killed in a traitor's stead, the table would crack and Death itself would start working backward." By suffering a horrible, agonizing death on the Stone Table, that Aslan sets Narnia and Edmund free. With Aslan's sacrifice, the curse is broken and he is resurrected. This is very similar to what Shri Jesus did for humankind by taking their sins, forgiving them, and setting them free. This episode shows the most important qualities of Agnya Chakra.

Now Aslan has the power to free and resurrect others who have fallen under the White Witch's spell. She has turned many of her captives, including Mr. Tumnus, into stone. In a great battle led by Aslan, the White Witch is defeated and dies. A great celebration occurs, and the four Pevensies become kings and queens of Narnia.

The Hunting of the white stag

The Pevensies have ruled for many happy years in Narnia and they all but forgot their previous lives before coming to the realm. One day, rumors spread that a white stag is on the loose in Narnia. If it is captured, then it will give a wish to anyone who catches it. The kings and queens are out on horseback one day when they spot it in the Wild Woods of the West. They eventually lose track of the stag and dismount their horses. The monarchs then pass the lamp-post which they had seen on entering Narnia many years before. They continue walking until

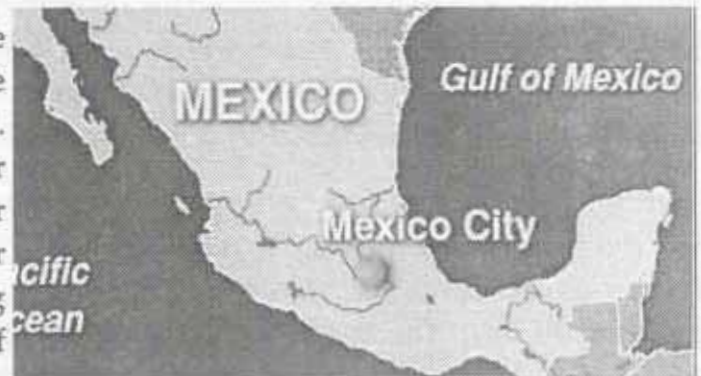
The four children then tell the professor all about their adventures in Narnia. He tells them that they will not be able to get into Narnia through the wardrobe again, and this was proved correct. But it was only the beginning of the adventures in Narnia.

In another tale, Aslan offers life-changing wisdom as the band of young adventurers sets off on a great quest.

Continued on pg. 17

Sahaja Destination: Mexico City, Mexico

Whenever humans have yearned for divine intervention, the Goddess has taken form from the formless to satisfy the yearning of Her children. She came on earth time and again to relieve Her devotees of the fears and challenges and Her incarnation has blessed the land where She set Her foot. Mexico City, the capital of Mexico has long been blessed by a relatively recent appearance of the Divine Feminine circa 1531



When a few yogis from USA were visiting Mexico City, hosted by their Yogini sisters and brothers there, they learnt this amazing tale of the Virgin of Guadalupe who appeared to St. Juan Diego Cuauhtlataotzin. Juan is believed to be a native of the land of South and Central America, belonging to the Aztec tribe of Native Americans. One version of the story states that Juan was traveling to pray at a church for his father's health who was bed-ridden and sick. As he was traveling to Tolpetlac, near Mexico City, where the church was situated, the Virgin Mary appeared in Her complete splendor. She talked to Him in sweet words:



Know for certain, dearest of my sons, that I am the perfect and perpetual Virgin Mary, Mother of the True God, through whom everything lives, the Lord of all things, who is Master of Heaven and Earth. I ardently desire a teocalli (temple) to be built for me where I will show and offer all my love, my compassion, my help and my protection to the people. I am your merciful Mother, the Mother of all who live united in this land, and of all mankind, of all those who love me, of those who cry to me, of those who have confidence in me. Here I will hear their weeping and their sorrows, and will remedy and alleviated their sufferings, necessities and misfortunes. Therefore, in order to realise my intentions, go to the house of the Bishop of Mexico City and tell him that I sent you and that it is my desire to have a teocalli (temple) built here. Tell him all that you have seen and heard. Be assured that I shall be very grateful and will reward you for doing diligently what I have asked of you. Now that you have heard my words, my son, go and do everything as best you can."

Sure enough, when he recounted his vision to the authorities, no one would believe him and asked for a sign. Worried sick about his father, he returned home to find him hale and hearty, full of life, better than ever before. So Juan prayed once more, seeking a proof of Her appearance. He was asked to pluck off roses as proof. Juan was collecting a special variety of Spanish roses grown only in Castile, Spain

and imported during the summer. He wrapped up the roses in the apron-like garment he was wearing.

He went to the authorities and opened his apron surprising them. It was impossible to find these roses during the winter season. Another miracle took place as the events were unfolding. The roses left behind an imprint on the apron carrying them. This imprint has proven its divinity over time. It is shown in the accompanying picture of the Virgin Mary.

Scientists have been baffled by the paint. They cannot duplicate the ink used to color the painting. If they can come close to making the painting again with the same materials, the duplicates degrade and destroy under natural circumstances. But Juan's apron has resisted centuries of dust and rough handling till date. The apron has even survived a bomb-blast. While all other things nearby got destroyed, the apron was not damaged. No one has been able to understand the mysterious magic behind the image of the Goddess.

These were times when the Mexican history recounts wars and disturbance, with Spain's colonization efforts as a major backdrop of events. The appearance of the Mother clearly indicates the suffering of the people and their seeking a higher intervention to protect their lands which were being attacked politically and otherwise. It would be interesting to see what were the detailed reasons, for which we may have to make Mexico City our next destination.

Text taken from
www.wikipedia.org
<http://www.sancta.org/nican.html>

Continued from pg.15

"Here on the mountain I have spoken to you clearly: I will not often do so down in Narnia. Here on the mountain, the air is clear and your mind is clear; as you drop down into Narnia, the air will thicken. Take great care that it does not confuse your mind. And the signs which you have learned here will not look at all as you expect them to look, when you meet them there. That is why it is so important to know them by heart and pay no attention to appearances. Remember the signs and believe the signs. Nothing else matters."

The heroic lion's words unleash the timeless truth in our own world as well. This, of course, is precisely the intent of the books' author, C.S. Lewis.

The Chronicles of Narnia are filled with dreams and a longing desire to involve yourself in the adventures. C. S. Lewis had an unique talent for writing. His books will be passed down for generations to come, leaving all those who read the Narnia books with a smile on their faces and high hopes that they to may one day arrive in Narnia and live a life full of beauty, adventure, love and respect and ultimate ascent!

The links you can visit:

www.narnia.com

The Magic Triangle

In order to reach the innermost depth of our being, to taste the ocean of its joy, we have to dive deep. Attachment and involvement in our daily life keeps us floating on the surface. We are tossed about by events, challenges and problems that confront us every day. How does homo spiritualis handle this relationship with daily surroundings that can be so fraught with adversity?

We can find a response in the synergy between Antar yoga and Karma yoga brought about by the Sahaja Yoga as taught by Shri Mataji. It manifests a capacity to face the outside dimension of life, equipped with spiritual powers that are awakened by the practice of meditation. This creates 'win-win' opportunities. This mechanism is shown with a drawing.

The triangle represents the field of our existence, the battlefield (Kurukshetra) of our daily life. This is the field where we desire and act, where we perform and want to win at the game of life.

Pole A of the Triangle represents a twice born, having gone through the experience of Kundalini awakening, yet still facing the regular challenges of the normal life of a householder. He still is in the process of discovering or testing his spiritual powers and finding out how to apply them in the surroundings.

Pole B of the Triangle represents the option, opened to homo spiritualis by Self-realization, to activate Antar yoga through meditation. When the subject has mastered the art of meditation, the Kundalini takes the consciousness into the state of thoughtless awareness (Nirvichara sammadhi). B is thoughtless awareness; it is the inner dimension. This movement, however, is a process that may take some time, depending on the condition of the liver. A bad liver generates mental agitation.

Pole C represents the solid dimension of everyday surroundings, with its rich variety of challenges. It contains the shifting shapes of our outside dimension. Our lives, the world over, are not that different. Regular people face difficulties or ordeals that are largely similar, whatever the country or culture. We face difficulties in our relationships: family, friendships, and clan. We may be under stress in positioning ourselves within society: within profession, group assimilation and peer recognition. Many of us are facing financial constraints. Moreover, later in life, we increasingly face difficulties in the area of health. Indeed, the person for whom all these areas of life are free of problems would be very lucky indeed. But most of us, even after realization, still confront such challenges. How do we fare and how does spirituality help in daily life? Where is the magic?

The trend A towards C represents the fact that now I face a specific difficulty. Something is going wrong; I cannot ignore it and I must find a solution to the problem. This compulsion absorbs my attention, no matter where the problem lies, be it with relationships, money, job or health.

The trend C towards A expresses the effect that the outside world has on me. In fact, as far as my state of being is concerned, I become reactive and the problem is having an impact on my consciousness. Let us assume the problem is serious and I cannot solve it at once. I cannot, for example, pay back my

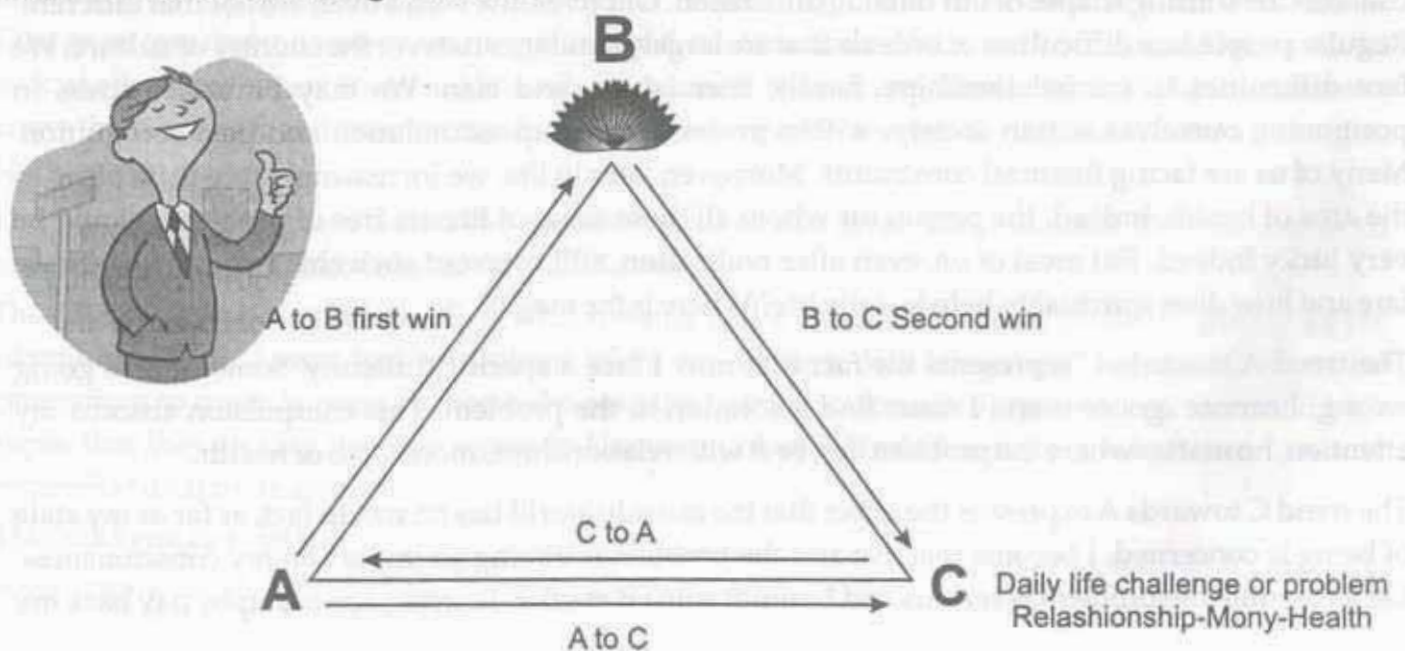
debts, or perhaps my boss is unfair to me, or my job is at risk. The succession of action and reaction in my ego and superego is troubling my equilibrium as I try to sort out the problem. I am upset, and the disturbing circumstances in my outside world rob me of a condition of satisfaction in my inner world. I am in a losing position, for on top of the outside problem, I now face an inner one: my peace of mind is disturbed and my consciousness is unhappy. The movements A towards C and C towards A are the stuff of everyday struggle for homo sapiens.

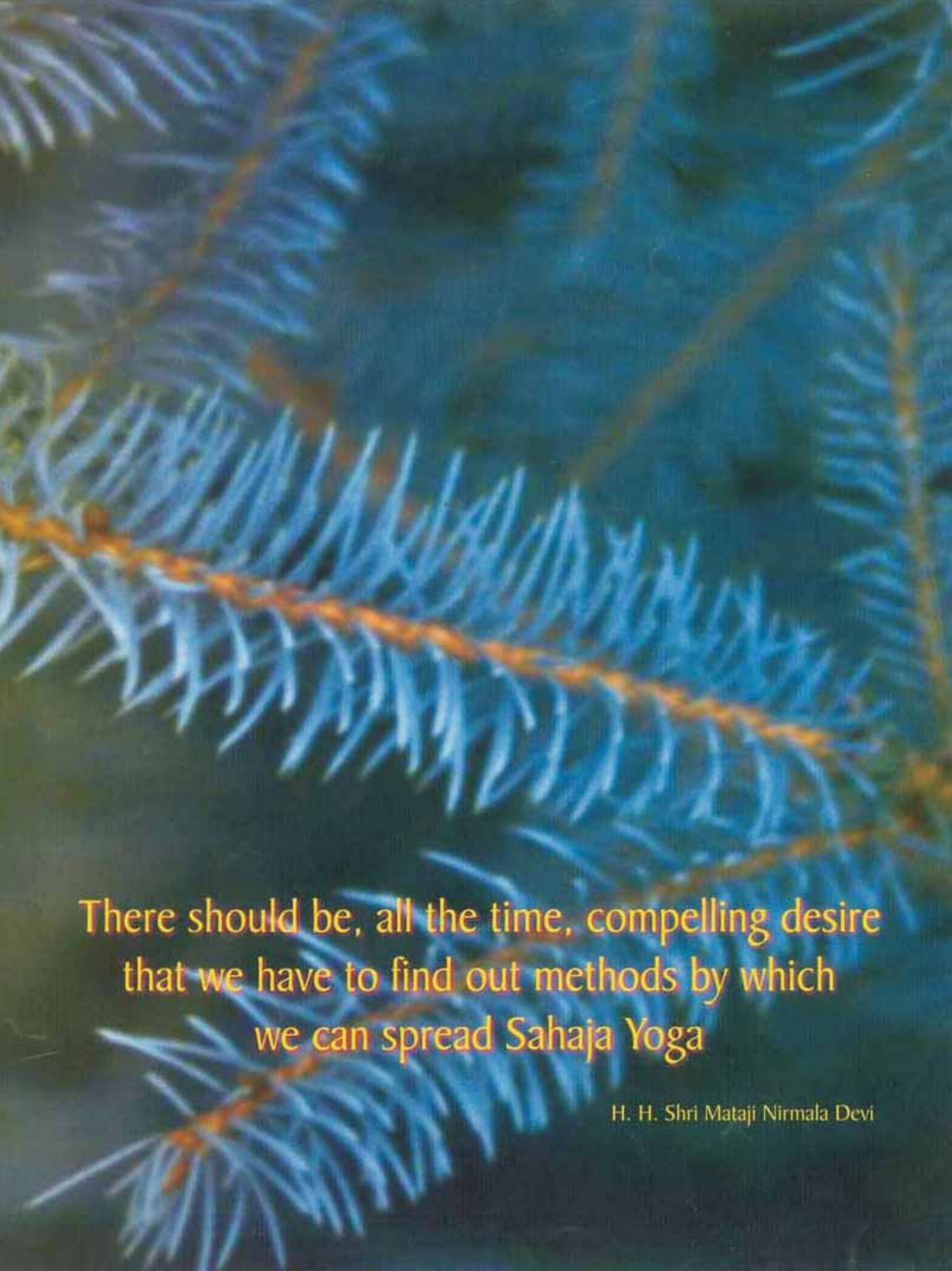
The trend A towards B expresses the new consciousness response of homo spiritualis when faced with exactly the same range of challenges. This is where the magic starts. The subject diverts his attention from the problem, and wherever he is, he goes into meditation. Through entering thoughtless awareness, the subject regains his inner composure and peace of mind. This is the first win. Although the outside problem still exists, the problem no longer exerts a disturbing impact on his consciousness. Thoughtless awareness pushes the disturbance out of his mind, and the subject is cool and unstressed.

The trend B towards C is a little hard to explain, for this is where the full magic unfolds. As my consciousness reaches B, I get connected to the inner powers of the spirit. These powers are acting on my outside environment, instead of the outside environment acting on me. Information on my problem is passed to the primordial computer of the Virata.

The connection through the Sahasrara is wiring me into the greater power of the Paramchaitanya, the force of God that controls all the causalities of history. This, in turn, acts on the outside according to its own logic. It often happens that suddenly, the problem is solved, without my doing anything about it. One finds a new source of income to pay one's debts, or a difficult boss is suddenly transferred elsewhere. B towards C is not automatic, nor does it conform always to expectations. Sometimes it works, sometimes it does not and in any case, it works only after the consciousness has reached B. One cannot achieve the second win without the first one.

Source: *The Third Advent*, Gregoire de Kalbermatten





There should be, all the time, compelling desire
that we have to find out methods by which
we can spread Sahaja Yoga

H. H. Shri Mataji Nirmala Devi