

# *Yuva Drishti*

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# **YUVADRISHTI**

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## "Devay Namonamah"

The onus of bringing the Last Judgment has been given to Shri Kalki (the tenth incarnation of Shri Vishnu, to be born in Kaliyuga). Let us try and understand what Shri Mataji has described about Him.

*Om Twameva Sakshat "Shri Kalki" Sakshat Shri Adishakti Mataji Shri Nirmala Devyei Namonamah*

Shri Mataji has often talked about the Last Judgment. She has repeated many a times that in these modern times the resurrection of the people will happen through their Kundalini Awakening only. Before the Last Judgment there is a time given for resurrection. One may ask what is resurrection? Resurrection means rising to life after death, which was shown by Jesus Christ (when He rose to life on the third day after His crucifixion). Resurrection of Christ was a symbolical happening of self-realisation, because in our realization we rise from our three dimensional existence of Mind/Body/Emotions (which is dead matter, remains only with the human life) to the state of Spirit (which is eternally living and never dies).

People who have their Sahastrara open and are in the Kingdom of God, will be the only one to pass this Judgment; that is why Sahaja Yoga has been described as the Last Judgment by Shri Mataji. Shri Kalki (the tenth and last incarnation of Shri Vishnu) will be the one who will do this Judgment. Shri Mataji is the Holy Spirit, She is Shri Kalki, She is the comforter, the redeemer and the saviour. It has been prophesized that Shri Kalki will come on a white horse and only pious souls will be able to ride this white horse. The white horse of Shri Kalki is collective consciousness (*saamuhik chetna*).

"... The word Kalki, actually is an abbreviation of the word Nishkalank. Nishkalank means the same as my name is, which means Nirmala it is spotlessly clean, something that is spotlessly clean is - Nishkalanka, without any spots on. Now this incarnation has been described in many Puranas will be coming on this earth on a white horse, in a village of Sambhaalpur, they call it, Sambhaalpur. Is very interesting how people take everything so literally. The world Sambhaal means: bhaal is, this forehead, sambhaal means at that stage. That means Kalaki is

*situated on your bhaal. Bhaal is the forehead. And here He is going to be born. That is the real meaning of the word Sambhaalpur. In between, Jesus Christ, and His destroying incarnation, of Mahavishnu - called as Kalki, there is a time given to human beings to rectify themselves, for them to enter into the Kingdom of God, which in the Bible is called as Last Judgment. That you'll be judged, all of you... will be judged on this earth. The population of the world is the maximum, they say, because all those - practically all those who had aspirations to enter into the Kingdom of God are born in the modern times and are going to be born very soon. This is the most important time, because Sahaja Yoga is the Last Judgment."*

"... There are eleven Rudras in Him, means there are eleven destructive powers absolutely powerfully settled in Him... Which are, guarding, the beauty of Sahaj Yoga. Anybody who tries to play around with Sahaja Yoga is harmed very badly."

"... You have not come here to add to your sins, but to cleanse them this is the time of cleansing, that's why I am here as Nirmala, to cleanse it! Whatever is wrong is wrong, whether it is today, tomorrow or yesterday or thousands of year back, whatever is wrong for your dharma, for your sustenance is wrong! The new phrase, is that "What's wrong in this, what's wrong in that?" That question will be answered by Kalaki only! I'm just telling you that it is wrong, and it is extremely wrong, it is against your ascent, it is against your being, and then you will not



have any time to repent and to ask this question: "What's wrong?" You will be chopped off."

"... So many rakshasas have entered into your brains. You side with so many people who are wrong, who are doing wrong, who are doing all kinds of wrong things in the name of politics, in the name of religion, in the name of progress and education and all that. Once you are sided with them, then they are in your brain, they are within you. And when they are within you, how to destroy? The dushkruthaams (the evil doers), they are within you! You may be a good person, but you may be destroyed because of having them in your heads. So there is no hard and fast rule as to say who is a real negative and who is a real positive."

"... I'm here to work for you day and night, that you know I work very hard for you. I'll spare no efforts, to help you and do everything that is possible, to make you all right to pass this examination of Last Judgment. But you have to cooperate with Me and you have to go headlong about it and devote most of your time for Sahaja Yoga and for imbibing all that is great and noble."

"...Today is the day, of warning you, because you have asked Me to talk, about Kalaki. He is placed on our forehead. When the Kalaki is caught-up the chakra of Kalaki is caught-up the whole of Buddha, on top, goes out of order. In the Kundalini awakening, we find, that the Buddha is all out of order it doesn't rise; the whole head becomes a blockade. Such people do not allow the Kundalini to rise above, the... we can say the Hamsa chakra. At the most they might try to, raise up to Agnya, but the Kundalini falls down. Of course one of the reasons as I said that if you, put your forehead before wrong gurus, also, you suffer. But too much thinking also creates a problem on the right-hand-side here, and one of the... one of the aspects of Kalaki gets spoilt. And there is an imbalance is created, on this side. The whole forehead, if it is, full of lots of bumps, then one must know, that the Kalaki chakra is out of order. If the Kalaki chakra is out of order, the person is about to go into some sort of a very bad calamity; is a sign, of a

person, who is going to get. When the Kalaki chakra is caught-up, all your fingers, start burning. On the hands, and on the palm, sometimes even in the body, you get terrible burning. A person's Kalaki chakra catching means, he might be down, with a, horrible disease like cancer maybe, leprosy. Maybe any such diseases, or maybe that he is about to collapse into some sort of a calamity. So Kalaki chakra must be kept all right in balance. At least there are eleven sub-chakras of the Kalaki chakra. And out of them, at least try to keep some of them alive, so that the others can be rescued. But if all the chakras are ruined, then, it is very difficult to give you realization. What is the thing one should do, to keep your Kalaki all right? To keep your Kalaki all right you must have that awe for God. If you do not have awe for God, if you are not afraid of God, if you are not afraid, that if you do wrong He is there with His wrath. And that He is a wrathful God, and that He is full of, poison for us, if we try to do anything wrong, if there is no fear of that. Not that it is to be hidden from Me, or from anybody else but not you yourself know that you are doing wrong. If you are doing something wrong, and you know in your hearts of hearts that "I am doing something wrong," please, don't do it! Otherwise your Kalaki will go out."





## “Nirmal Vani”

*Some priceless jewels on selected topics, extracted from the treasure trove of our Mother's eternal words of wisdom, have been strung into exquisite necklace called "Nirmal Vani". This issue, lets focus on mother's advice on how to establish the eternal child within us.*

### BROTHER SISTER RELATIONSHIP

#### The Left Vishuddhi

In our Sahaja Yoga the significance of left wrist is that it is the left Vishuddhi. Left Vishuddhi, which is here. And this is the left Vishuddhi expressed here, you know that very well. Now, left Vishuddhi is the place where our relationship of brothers and sisters exist. When they are disturbed within us we start getting the problem of the left Vishuddhi. In these modern times the talk of pure relationship seems to be quite boring for many people, but it's very practical and logical. I would say it is the most scientific thing to do. For example, every brother has a special feeling for a sister, and her chastity is very dear to every brother, if he is a normal person, if he's abnormal then forget it. But normally a brother is very particular about the chastity of the sister, and he doesn't like anybody to - in any way - even pass a remark against the chastity of his sister... but the normal thing is to feel that way, purely, about the sister. And the sister about the brother. Brothers and sisters' relations are extremely pure and are also accepted in this country very well...

Left Vishuddhi comes out of guilt. But in the subconscious the greatest guilt in a human being is when he crosses the limits of sisterhood. This is the greatest guilt in his mind which he is not aware.

#### Shri Vishnumaya & Brother - Sister relationships

Vishnumaya's power is to protect your chastity. Now the sister's job is not to take sides, but to show that if you cross you limits of your brotherliness then there will be a lightening, because the sister in the family has to see that the brothers don't fight, they are all looked after well, that they are not challenged by others, that she gives them the maryadas how far to go. How far to go. So the limiting forces of Vishnumaya are such, that your ego is controlled, your

superego is controlled, your family is controlled, everybody is under control, under the guidance of this pure power of Vishnumaya which exists within all of us.

Now, in a group we are sitting here, like that, in any group a brother and a sister they are, they know that they exist as brothers and sisters, but they don't cling onto one person,

they don't talk to one person, they don't get friendly with that sister. But a brother and a sister are never friends. But normally you don't talk to your brother much nor the brother talks to you so much, you don't get friendly. But at the time of difficulties, at the time of maryadas, at the time of consulting about some thing that is dear to the family, the sister comes.

The brother is protected by sister. And the sister's chastity is looked after by the brother. A brother who doesn't feel hurt if his sister chastity is in danger or she plays about with her chastity, he is not a brother. He is not a brother anymore. He's responsible to see that his sister keeps her chastity. Only her chastity can protect him it's a mutual working. This feeling, if it does not develop that, "She is my sister and that I have to look after her chastity, for that I have to behave myself well, so that she doesn't find faults with me." It's such a cleansing process this relationship has, as much as the electricity has the cleansing process for you.

So how the brother's love can compel even Adi Shakti to do things that She would not normally do. In the same way, when Draupadi was challenged, Shri Krishna was not in Hastinapur where it happened. He was thousand, at least



Shri Veda for the Eternal Sister



more than thousand miles away from that place. He said that, "Shankha chakra gada padma, garuda lai sidhare." He came on His condor with all His weapons shankha, chakra, gada, padma. All these He brought to save the chastity of His Sister.

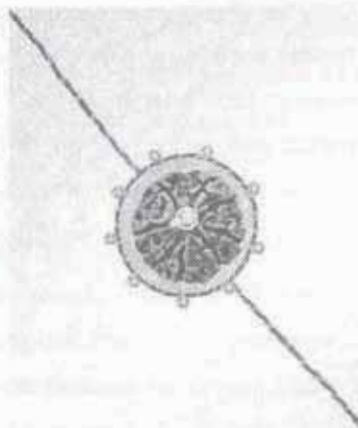
Now this sisterly relationship existed in other incarnations also. Like Mohammed Sahib had a sisterly relationship with actually what we have to say that His Sister as such was Ali's wife, but She was born to him as a daughter. So They can be born as a Daughter or as the Sister. She was born as Nanaka's Sister Nanaki. In the same way, Sahaja Yogis and Sahaja Yoginis are brothers and sisters. You have to understand that you are brothers and sisters, and the relationship between us has to be purer and purer and purer. There should be no choice going on between brothers and sisters - but if somebody has a feeling for someone from the very beginning, not like a sister, then a relationship can be established or somebody sees someone for the first time, not as a Sahaja Yogini but is shown as a bride or something, then it's a different point. But if the person has been a Sahaja Yogi and a Sahaja Yogini, let this feeling grow within you of complete purity. It will clear out many of our problems and you will be amazed, our attention will settle down really beautifully within us.

For a Sahaja Yogi it is very important to look after our chastity. As I told you yesterday, it is not necessary to find a girl for yourself, or a boy for yourself. It is also against the rules of chastity. I am not saying that you should allow your parents to decide, but let the Sahaja Yoga decide, because you are Sahaja Yogis. You are born after the image of Ganesha who ultimately becomes Christ.

#### **The Strength of Rakhi**

When Alexander the Great was arrested by one king called Puru. Alexander

had married an Indian lady and the great Alexander was in jail. That was the day of Vishnumaya. So she sent this lady was very clever, his wife she sent a rakhi in a small, little thali covered nicely to the King Puru. And, as the rituals are, that day this was presented to him. So he had to accept. If it is sent, you have to accept. A sister sends it with deliberations but you have to accept. And he accepted it, and it was tied. Then Puru said, "Who is my sister?" They said, "Your sister is the wife of Alexander." Said, "Oh God, that means I have arrested my own brother-in-law!" Immediately becomes a brother-in-law, immediately. No marriage took place, nothing. He's a brother-in-law. He rushed to the jail, fell flat before the great emperor. Alexander couldn't understand, "What's happening to Puru? Why did he do all this?" Puru said, "Sir, I am sorry", in his own language, "I'm sorry I didn't know you were my brother-in-law. I'm sorry whatever I've done. Will you forgive me?" and all that. And he brought him, asked him to sit on his throne. Alexander couldn't understand, "What's this going on?" "Please." Made him sit there, garlanded him, did his aarti, gave him ornaments, gave him big garlands of diamonds and rubies and things, and touched his feet, washed his feet and then, with great honor, sent him home. He couldn't understand. "Has he gone mad or he's possessed by someone?" He must have thought, "Some Greek has possessed this fellow", the way he was surrendering. When he went home his wife was smiling. He said, "Why are you smiling?" She said, "I knew the trick will work with Indian mind." "What was the trick?" She showed him one string. "This was the trick." He couldn't understand, started looking at it. "What is this?" She said, "This is the rakhi. This is the thing I sent him. This has the symbol of a sister, that's how you're released." Alexander sat back. He said, "Oh God, these people can release their enemies on a string? I can't capture these people. They are too good. They are too subtle. These subtleties we cannot understand."





## 84 Names of Shri Vishnu Maya

**Shri Kali** : You are verily Shri Kali

**Shri Mahakali Nirmita** : You were created by Shri Mahakali

**Shri Vishuddhi Padma** : You dwell in the Vishuddhi Padma, the Lotus of Vishuddhi

**Shri Kulishangi** : You are Shri Kulishangi, Thunderbolt-bodied

**Shri Tatillata Samaruchih** : You are dazzling like lightning

**Shri Vishisht Shastra** : You are verily the one, who has special weapons

**Shri Americeshwari Shastra** : You yourself are a weapon of Shri Americeshwari

**Shri Rakshas Vijayani** : You are verily the conqueror of rakshasas and devils

**Mahishasura Ghatini** : You conquered Mahishasura, salutations to You

**Nishumbha Shumba Sanhantri** : You are the destroyer of Shumbha and Nishumbha

**Shri Chir Kaumaari** : You are the eternal virgin

**Shri Vindhya Priya Putri** : You are the beloved daughter of the Vindya mountains

**Shri Devi Mahatmayam Stuta** : You are the Devi praised in the Devi Mahatmyam

**Shri Shankaracharya Prashasta** : You are the one to whom Shri Adi Shankaracharya gave praise

**Shri Nand Gop Yashoda Stuta** : You were born into the house of the cowherd Nanda, You are the daughter of Shri Yeshoda

**Shri Krishna Samjata** : You are born on the same day as Shri Krishna

**Shri Krishna Bhagini Maya shakti** : You are the sister of Shri Krishna who came in the form of the Maya Shakti (the power of illusion)

**Shri Satya Avtaar Udghoshini** : She announced that an incarnation of truth has come among us

**Shri Swayam Tyakta** : You are verily the one, who sacrificed herself in order to announce the birth of Shri Krishna

**Shri Krishna Janamodghoshak Vidyullata** : You, who became lightning to announce the birth of Shri Krishna

**Shri Vaikrtika Rahasya** : You, who are the Maya that is impossible to surpass

**Shri Shiv Brahma Vishnu Gyan Parangata** : You are verily the Maya that is even beyond the knowledge of Shri Shiva, Shri Brahma and Shri Vishnu

**Shri Murti Rahasya** : You are of mysterious form

**Shri Darim Pushpa Rakta Danta** : You are the one whose teeth are red as pomegranates

**Shri Shat Netra** : You are verily with a hundred eyes

**Shri Narayani** : You are verily Shri Narayani

**Shri Peeda Nivarini** : You are the Goddess who is the Gracious Remover of affliction

**Shri Pavitrya Dayini** : You give Chastity, the Foundation of all Dharmas

**Shri Ganesha Pavitrya Pushpa** : Your flowers of chastity express the power of Shri Ganesha

**Shri Pavitrya Rakhsaka** : You are the one who insisted that chastity be protected by battle with the Kauravas

**Shri Draupadi** : You incarnated as Shri Draupadi

**Shri Bandhu Rakshit Pavitraya** : You are the one whose chastity is protected by Her brother

**Shri Bandhu Atma Prabodhita** : You are the one who cares for the spirituality of Her brother

**Shri Mahabharat Karini** : You are the one, who was responsible for Mahabharata

**Shri Panch Mahabhoot Sammilita** : You join the five elements, the five Pandavas.

**Shri Sarvabhoot Pravishta** : You can enter into all the elements





**Shri Hrud-Buddhi Melka** : You are the one who integrates heart and brain.

**Shri Shighra Karini** : You are quick-acting

**Shri Sarva Badha Jwalana** : You are the one who burns away negativity

**Shri Vidyujjanit Mangala** : You are the powerful one whose electricity brings auspiciousness



**Shri Nisarga Prakop Damana** : You control lightning, earthquakes, typhoons and burning forests

**Shri Adbhut Chitra Pradayini** : You verily give miracle photographs

**Shri Chaya Chitra Prakashka** : You enlighten the film medium

**Shri Sunrit Vani Dayini** : Verily You give pure speech.

**Shri Mantra Samarthya Dayini** : You empower all mantras

**Shri Nirahankara** : You are without ego

**Shri Namrata Pradayini** : You bestow true humility

**Shri Vishwas Nirmankari** : You create confidence

**Shri Satya Rakshika** : You are the keeper of reality

**Shri Sarva Badha Udghatika** : You are the one who exposes negativity

**Shri Aleek Dambh Nashini** : You destroy false

sophistication

**Shri Nishkalanka** : You are the one who is blameless

**Shri Pitamaha Gaurav Rakshika** : You protect the respect for grandparents

**Shri Matrutatwa Gaurav Rakshika** : You guard the respect for the Mother principle.

**Shri Bhagini Samarthya Rupa** : You are the power of the sister in the family

**Shri Sarvansh Atmika** : You make us part and parcel of the whole

**Shri Atma-Sanshaya Nashini** : You are the remover of self-doubt

**Shri Asatya Mantra Nashini** : You are the destroyer of false mantras

**Shri Chakra Maryada Sthapini** : You help to keep the maryadas of the charkas

**Shri Asatya Spatikaran Nashini** : You are verily the one who destroys false explanations.

**Shri Hridaya Moola** : Your roots are in the heart.

**Shri Dhairya Dayini** : You are the giver of patience.

**Shri Stri Shakti Rupa** : You are the power in a woman that cannot be dominated by money or materialism.

**Shri Asatya Katha Nashini** : You are the destroyer of myths.

**Shri Kritak Adarsh Nivarin** : You remove all artificial norms

**Shri Avyakta Prakatan Karini** : You reveal what is underneath

**Shri Ananda Aadhara** : You are the support of joy

**Shri Sukshma Samvid Dayini** : You give comprehension of the subtle.

**Shri Aatma Sakshatkar Path Nirmal Karini** : You are the one who clears the path for Self-realization

**Shri Uphaas Asahishnu** : You do not tolerate sarcasm



**Shri Poorna Samartha** : You are the one who is fully capable

**Shri Sahaja Yoga Parisamarpana Rupa** : You give the quality of being whole-hearted about Sahaja Yoga

**Shri Virata Prapini** : You bring us to the Virata

**Shri Vitthal Vishnumaya Virata** : You are Shri Vithala Vishnumaya Virata

**ShriVaam Vishuddhi Sthit Mahashati** : You reside in the Left Vishuddhi as the Maha Shakti

**Shri Bhagini Kanya Rupa Fatima** : You incarnated as Shri Fatima, the pure sister and daughter.

**Shri Hamsa Chakra Sthit Saraswati** : You are Shri Saraswati who becomes Shri Vishnumaya Shakti at the Hamsa Chakra.

**Shri Viprachitta Rakshas Ghatini** : You are verily the destroyer of the Danavas and the Asuras of Viprachitta

**Shri Shakambhari Devi** : You are known as Shri Sakambhari

**Shri Maha Bhramari** : You are verily the Great Brahmani, Her fiery beauty slays even the worst foes

**Shri Ida Nadi Stha Agni Shakti** : You are the fire power of the Ida Nadi

**Shri Satya Bhasini Akasha Shodhika** : You are the one who speaks the truth and purifies the ether

**Shri Stri Shakti** : You are the power of a woman

**Shri Pratidin Pujya** : You are the Goddess, who is to be worshiped everyday.

**Nitl**

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# “The Great Indian Saga”

## Maharana Pratap: The Warrior Yogi of Mewar

महाराणा प्रताप का किस्सा है, मेवाड़ के, वो जब लड़ाई में गए तो उनके सैनिकों ने सोचा कि ये तो हारने वाले है, तो उनसे कहा कि 'आप वापिस जाइए, क्योंकि हम चाहते हैं कि आप बच जाएं, मेवाड़ के लिए।' उन्होंने कहा, 'नहीं, तुम लोग सब वापिस जाओ। मैं तो ऐसे ही डटा रहूँगा, क्योंकि गण मेरे साथ खड़े हुए हैं।' सहजयोगी ये ना वह। 'जिसने जाना है जाए, मैं तो ऐसे ही डटा रहूँगा।'

श्री हनुमान पूजा, पुणे, ३१ मार्च ६६

The history of India is replete with majestic & fearless kings who gave up their kingdoms and lives for the sake of their word and honor of women and their subjects. Among these the Ranas of Mewar (in Rajasthan) are regarded as the first among equals, who laid down their sarvasvava for the sake of independence and protection of honor against invaders' tyranny. Not only the kings but the wives and mothers of this clan are held in highest esteem for their sense of honor and supreme sacrifice. The illustrious sons of this kingdom were Rana Ratansen (Rani Padmini's husband), Rana Sanga, Rana Udaisingh (saved by Panna dhai as an infant) and the tallest of them all Maharana Pratap. The Ranas had their capital at Chittorgarh.

It was October, 1567 and the fort of Chittor had been besieged by Akbar. Taking advantage of the death of the king Rana Sanga and the weak position of his son Udai Singh, he attacked the fort.

With the fall of Chittor, the other Rajputs who avoided the alliance with Akbar submitted to him. However Udai Singh maintained his independence though he lost his capital. Maharana Pratap was born to him in the 1539 A.D. He was a person of extraordinary courage and strength of Character. Born in the noble family of Bappa Raval, he was inspired by his late grandfather Rana Sanga (Sangram Singh) who is famous for receiving as many as eighty wounds on his body, in a battle, and yet continuing fighting. Only 28 years, when he was forced to flee by his nobles alongwith his father, he determined to struggle against slavery all through his life and keep aloft the flag of nationalism.

After Udai Singh's death on March 3, 1572, Crown prince Pratap was to ascend the throne. But under the influence of his favorite wife, Udai Singh had willed that Jagmal, Pratap's half brother be the next king. In deference to his father's wishes, Pratap decided to let Jagmal become the next king. However, knowing this to be disastrous for Mewar, the late Maharana's nobles forced Jagmal to leave the throne to

Pratap and he took over the charge. The people found a true leader in Rana Pratap.

The atmosphere of his time was of surrender to invaders and losing honor. Even Pratap's own brothers, Jagmal, Shakti Singh and Sagar Singh, were serving Akbar. But Maharana Pratap had resolved to free Chittorgarh, his homeland and so he sent all friendly overtures from Akbar back.

With the failure of efforts to negotiate a treaty, Akbar blockaded Mewar from the rest of the world. He appointed

Sagar Singh, a younger brother of Pratap, to rule the conquered territory, so as to alienate Pratap.

However, Sagar, regretting his own treachery, soon returned from Chittor, and committed suicide with a dagger in the Mughal Court. Shakti Singh also fled the Mughal court temporarily and warned his brother of Akbar's actions. Meanwhile, in preparation for the

inevitable war with the Mughals, Maharana Pratap altered his administration. He commanded his subjects to leave for the Aravali mountains and leave behind nothing for the approaching enemy - the war would be fought in a mountain terrain which the Mewar army was used to but not the Mughals. It is a testament to the young king's respect amongst his subjects that they obeyed him and left for the mountains.

It was the beginning of a life of struggle and hardship to fulfill the dream of reconquering Chittor and for this sake Maharana Pratap himself undertook several penances, not because his finances forced him to do so, but because he wished to remind himself, and all his subjects, why they were undertaking this pain - to win back their freedom, their right to exist as they wished. He foreswore that he would eat from leaf-plates, would sleep on the floor and would not shave. In his self-inflicted state of poverty, the Maharana lived in mud-huts made from mud and bamboo. The army of Mewar now raided Mughal trade caravans going from Delhi





to Surat. A section of his army guarded the all important Haldighati Pass, the only way to get into Udaipur from the North.

Totally frustrated now at his inability to overpower Mewar, Akbar dispatched his mighty army under the leadership of Raja Man Singh to deal with Maharana Pratap. On June 21, 1576 the two armies met at Haldighati, near the town of Gogunda in present-day Rajasthan. Before the Battle of Haldighati started, Raja Man Singh (who was leading Mughul armies) was out hunting with a few hundred retainers. Pratap's Bhil spies reported this to him at his camp a few kilometers away. Some of Pratap's nobles suggested that they seize the opportunity to attack and kill Man Singh and thus demoralize the Mughal armies. Pratap refused, which showed his sense of righteousness even at the prospect of facing defeat.



The Mughal forces greatly outnumbered Pratap's men. The battle of Haldighati lasted only four hours. In this short period, Pratap's men essayed many brave exploits on the field. Maharana Pratap personally attacked Man Singh: his horse Chetak placed its front feet on the trunk of Man Singh's elephant and Pratap threw his lance; Man Singh ducked, and the elephant driver was killed.

However, the numerical superiority of the Mughal army finally prevailed. A wounded Pratap was carried to safety by his steed Chetak into the hilly wilderness of the Aravallis.

His one attempt at open confrontation having thus failed, Pratap resumed the tactics of guerilla warfare. Using the hills as his base, Pratap harassed the large, therefore awkward Mughal forces in their encampments. Akbar despatched three more expeditions to ferret Pratap out of his mountainous hideouts, but they all failed. The Bhil tribals

of the Aravalli hills provided Pratap with their support during times of war and their expertise in living off the forests during times of peace.

#### Prithviraj Rathore's letter

Finally, the exiles were facing the prospect of actual starvation. Once even Pratap's children's meal - bread made from grass - was stolen by a dog. This cut into Maharana Pratap's heart deeply and He began to think about submitting to the Mughals. His wife, on seeing his faith waver, put a sword on the neck of her child and told Pratap "If this child is the cause of your weakness and makes you despondent then better to kill him than losing freedom and honor to the Mughals". But Pratap also could not see his subjects suffer for so long and thought of writing to Akbar indicating his readiness to negotiate a treaty. Akbar was overjoyed when he got a letter from Pratap. When Pratap's first cousin Prithviraj Rathore, who was one of Akbar's courtiers and great poet, heard of this offer, he was astonished and grieved by Maharana Pratap's decision, and told Akbar that the note was the forgery of some foe to defame the Mewar king. "I know him well," he explained, "and he would never submit to your terms. Then he wrote a couplet to his cousin Pratap exhorting him to uphold the honor of Mewar and his freedom even under difficult conditions.

#### Pratap replied to him

"By my God Eklinga, Pratap would call the emperor Turk alone (a word to convey his disrespect) and the sun would rise in the east. You may continue your proud bearing as long as Pratap's sword dangles on the Mughal head. Pratap would be guilty of Sanga's blood, if he was to tolerate Akbar. You would have the better of it, no doubt Prithviraj, in this wordy quarrel."

Thus the years passed and when his finances started failing, a Mewar businessman and a great patriot Bhamashah offered him all his wealth enough to maintain an army of 25,000 for 12 years. He was thus able to reorganise his army and it proved such a nuisance that the Mughal occupying force in Mewar never knew peace. Later, Pratap relocated to Chavand in the mountainous southeastern area of Mewar and the exiles survived in those ravines for many years by subsisting on wild berries and by hunting and fishing. Eventually within his own life time Maharana Pratap was able to regain as many as 77 out of 80 of his forts lost to the enemy.



Maharana Pratap is a great hero in the eyes of many Indians, and is much respected and loved by his people. During a dark chapter of Rajput history, Pratap alone stood firmly for his honor and dignity; he never compromised his honor for safety.

In an incident, the womenfolk of Abdur Rahim Khankhana, a mughal officer, fell into the hands of Pratap's son Amar Singh. At this point of time, Khankhana was actually on the march against Pratap, and was camping at Sherpur in order to make preparations for an assault against Pratap. Nonwithstanding all this, Pratap commanded his son Amar Singh (eldest of 17 sons and 5 daughters) to arrange for the safe conveyance of the mughal ladies to their camp. Khankhana was so affected by this incident that he refused to campaign against such a chivalrous monarch.

Maharana Pratap died of injuries sustained in a hunting accident. He died at Chavand, on January 29, 1597, aged fifty-six. It is said that as he lay dying, Pratap made his son and successor, Amar Singh, swear to maintain eternal conflict against the mughals. Thus imminent death did not overpower Pratap even in his declining years; he remained intrepid to the end.. He died fighting for his nation, for his people, and most importantly as a proud and free



## VAITARNA DAY

As the sun raises at dawn  
we, the collective sit on the lawn.  
Vibrations shower flooding the sky  
raising the kundalini so high.  
Our darling Mother brought us here,  
The gates of Heaven so teasingly near.

As the classes begin for the day  
little can take our attention away  
rhythm and music flows through the veins  
taking away all physical pains.  
Our dearest Mother gives us Her strength  
So we can praise and worship at length.

As we sit and enjoy a meal  
for a few seconds we remember its real  
Friendship and laughter fills the air,  
never forgetting there's so much to share.  
Our greatest Mother gave us this joy,  
part and parcel of Her ploy.

As the moonlight fills the night sky  
We, the collective sit up on high.  
Mischievous and games, the children  
awake with innocent pleasure,  
what noise we make.  
Our divine Mother watches us play  
Witnessing the tale of a Vaitarna day.



# Find the Words . . .



J	D	G	H	F	H	S	M	N	V	T	S	F	L
S	P	E	L	V	I	C	A	F	Y	U	I	J	M
R	T	F	K	K	L	P	O	I	M	D	V	J	S
E	T	D	A	I	S	Y	A	U	D	L	I	H	U
A	G	H	D	U	R	Q	A	I	E	W	S	S	M
L	L	D	I	V	I	N	E	L	S	T	A	R	A
I	V	N	P	T	U	A	D	J	N	L	N	J	T
S	M	A	F	U	M	N	E	N	M	H	G	J	I
A	Z	S	I	S	P	S	Y	Q	K	V	I	O	K
T	I	N	A	G	F	T	I	P	Q	D	U	T	E
I	I	A	N	I	R	M	A	L	N	A	G	R	I
O	J	D	D	A	E	T	N	A	R	G	O	L	E
N	F	G	O	L	A	C	A	A	D	F	Y	J	W
J	T	R	N	T	L	V	S	G	I	M	B	B	A
S	E	O	E	N	E	C	T	A	R	M	L	J	D
S	M	J	T	E	L	D	I	G	N	S	Y	S	A
T	H	M	W	V	E	T	I	C	F	G	T	F	H
P	N	A	V	D	C	O	N	E	W	U	A	D	K
V	I	B	R	A	T	I	O	N	S	Y	R	E	U
A	B	N	H	O	L	Y	G	H	O	S	T	S	S



Find the 15 words jumbled inside this box

Hint :

1) 9 letter word: it can be cool or hot ; we can feel it in hands .

2) 6 letter word: Day before Christmas; Shri Mataji had written a book named \_\_\_\_\_ .

3) 5 letter word: flower with many ray-like petals; Shri Mataji's childhood name .

4) 11 letter word: we become aware of ourself when we get our \_\_\_\_\_ .

5) 4 letter word :Name of Dharmashala school .

6) 6 letter word : Sweet fluid from plants.

7) 7 letter word without any companion ;one of the names from Shree Mataji's 108 names .

8) 6 letter word framework of bones below the waist .

9) 6 letter word the place where Shree Mataji opened her sahastrar .

10) 9 letter word the english meaning of ADISHAKTI .

11) 11 letter word the place where the diwali puja was held .

12) 6 letter word - mother of purest wisdom ; one of the names from shree mataji's 108 names.

13) 6 letter word synonym-like god .

14) 4 letter word short form of group of yuvashakti .

15) 7 letter word bestowing perfect happiness on her devotees ; one of the names from shree mataji's 108 names



For Answers, read "Shri Mahalakshmi goes shopping"...





## Kundalini: The Primordial Truth

The traditions of India and its neighboring countries offer more spiritual knowledge than any other region of the world. According to old scriptures Shri Adi Shakti is the primordial and highest power. She is the one who created the first manifestation, the bridge between the formless non-manifested god and the whole formed creation. Her reflection *kundalini* builds a connection with the Divine, connecting the individual to a collective, higher awareness.

If a human being is perfectly pure in his inner, subtle system (which practically means that he has become a saint) he receives his total liberation, "moksha", at the moment of the *kundalini* awakening. This perfect liberation took place for Buddha after he had renounced all his attachments and temptations. If *kundalini* awakening takes place in "non-perfect" human beings, she starts cleansing different energy centers, the "charkas". The last and complete liberation is the union of the soul, the *atma* (Shri Shiva) with the *kundalini* (Shakti) in order to make the *atma* aware or conscious in us. That means, the truth, the all-pervading awareness and the pure joy become reality in us. The Sahasrara chakra above the fontanel bone at the top of the skull opens up and replaces the biggest part of our ego and our conditionings. This process has often been described poetically in old scriptures. Tukaram says "today my service has borne fruit"

In Bhagwatgita the subject of *kundalini* has been very briefly referred to. The Upanishads have only treated parts of it. Markendeya was the first one to break with the taboo (thousands of years ago), and talked openly about it. What these classical scriptures have in common is that they are difficult to understand and that the effects of *kundalini* have not been described in detail. This changed in the 13th century AD, around 1275 in the central part of India by Gyanadeva (also called Gyaneshwar or Dyaneshwar) who took birth in Maharashtra. Although he left this world at a very young age, he is one of India's greatest saints. As the Bhagavad-Gita had been written in Sanskrit the masses did not have direct access to this most popular religious

scripture of the Hindus. Thus Gyanadeva was convinced by his brother to write a commentary on the Bhagavad-Gita in Marathi popularly known as Gyaneshwari.

Shankaracharya (8th century AD) says in the Saundarya Lahari in the 10th verse:  
"Thyself assuming the form of a serpent of three-and-a-half coil, sleeping thou in the hollow of the kulakunda".

The description refers to the triangular bone, in which *kundalini* resides. In Devi bhagawatam chapter 5 mother of the worlds (Shri Adi Shakti) is again described as the "kundalini in the mooladhar". The three-and-a-half coils of *kundalini* relate to the three "moods" (basic principles) of the creation and the half coil to the primordial power. These moods are Mahakali, Mahasaraswati and Mahalaxmi: desire (and destruction of evil), action (and creation), and finally the power of the central channel (evolution).



Our first chakra Mooladhara, it lies at the root of our body and guards the sleeping *kundalini* in the sacrum (mooladhar). Any weakness of this chakra, which is the throne of innocence and wisdom, causes permanent difficulties, as it is the support of the *kundalini*. There is a considerable difference between the mooladhara-chakra and the mooladhar which lies above it (sacrum), the triangular bone at the end of the spine. At the awakening of the *kundalini*, her pulsations can often be seen with the naked eye at the sacrum. Lying at the base of the spine, *Kundalini* rises through the middle channel (Sushumna), which corresponds with the *canalis centralis* in the grey matter of the backbone. The medical term is "os sacrum", "holy bone", taken over directly from the Greeks and Romans. Egyptians attributed this "os sacrum" to the god Osiris. It is eager to give the second birth, to permeate the whole body and to renew its organs, each cell is being touched and purified by *kundalini*. This process has been described in detail right up to the roots of the hair by Gyanadeva. The Gyaneshwari continues with the procedure after the purification of the subtle centers, the *kundalini* stays in the centre-channel (Sushumna) of three

subtle channels and pours out "of her mouth water, that becomes nectar". This nectar in its turn brings forth a "vital wind, .... That gives a cooling sensation in and on the body". The perception of the cool breeze is the best on the palms of the hands and at the top of our head (Sahasrara chakra). In the 13<sup>th</sup> sub-chapter of Gyaneshwari it is mentioned that the palms of the hands should be kept upwards, in order to feel the Kundalini-energy. This coolness is also described in the Koran - sura 36, 65: "one day we will seal their mouths, but their hands will speak." The hands "speak" in such a way that each finger, root of the hand and Palm correspond with a chakra and the various sensations of the part of the hand inform about the condition of the charkas.

In the gospel of John, 4, Jesus describes the process of awakening to a Samaritan woman next to a well "if you knew the gift of god, and who it is that asks you for a drink, you would have asked him, and he would have given you water of life. The woman said to him, sir, you have nothing to draw with, and the well is deep: where can you get that water of life? ... Jesus answered, everyone who drinks this water will be thirsty again: but whoever drinks the water that I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up into eternal life."

As described in the poetry of Shankaracharya, the ascending kundalini passes through the Nabhi, Swadisthana, Anahata-, Vishudhi-, and Agnya chakra. As soon as the Agnya chakra at the forehead gets pierced through thoughtlessness, is achieved. Only at that very moment one can talk about an experience which allows a deeper understanding of the "Gyaneshwari" for instance. Nirvihar Samadhi is spontaneous, like every movement of the kundalini. Samadhi cannot be achieved through human willpower that is why the concept, that through efforts of concentration real spiritual progress could be achieved, is wrong. After the Sushumna, which is the central channel, the subtle channels on the left and the right are enlightened. The left (ida-nadi) represents the emotions, conditionings and the past, the right (pingala-nadi) activity, planning and the future.

The whole process physically relates with the parasympathetic system and therefore cannot be controlled consciously. Awakening of Kundalini gives a kind of profound peace and joy.

## Kabir Says...

### Abode of the Beloved

Oh Companion That Abode Is Unmatched,  
Where My Complete Beloved Is.

In that Place There Is No Happiness or Unhappiness,  
No Truth or Untruth  
Neither Sin Nor Virtue.  
There Is No Day or Night, No Moon or Sun,  
There Is Radiance Without Light.

There Is No Knowledge or Meditation  
No Repetition of Mantra or Austerities,  
Neither Speech Coming From Vedas or Books.  
Doing, Not-Doing, Holding, Leaving  
All These Are All Lost Too In This Place.

No Home, No Homeless, Neither Outside or Inside,  
Micro and Macrocosm Are Non-Existent.  
Five Elemental Constituents and the Trinity Are Both  
Not There Witnessing Un-struck Shabad Sound is Also  
Not There.

No Root or Flower, Neither Branch or Seed,  
Without a Tree Fruits are Adorning,  
Primordial Om Sound, Breath-Synchronized Soham,  
This and That - All Are Absent, The Breath Too  
Unknown

Where the Beloved Is There is Utterly Nothing  
Says Kabir I Have Come To Realize.  
Whoever Sees My Indicative Sign  
Will Accomplish the Goal of Liberation.

### The Garden Of Flowers

Do not go to the garden of flowers  
Do not go to the garden of flowers!  
Do not go to the garden of flowers!  
O Friend ! go not there;  
In your body is the garden of flowers.  
Take your seat on the thousand petals of the lotus,  
and there gaze on the Infinite Beauty.



# Shri Mahalakshmi Goes Shopping

## Shri Mataji and Sir CP go shopping in London



On Saturday, the 14th of October, 2006 the Divine blessed us with what is now a rare opportunity. Shri Mataji and Sir CP decided to go shopping, to buy shoes and

other accessories. Shri Mataji led us on a magical journey through the shoe shops of the West End of London. In each one Shri Mataji pointed to many different types of shoes and handbags, touching many to assess the quality of the leather and craftsmanship. Yogis brought different examples of merchandise from all corners of each shop for Her to see and touch. She looked at each item carefully, felt the leather, enquired about the price and discussed with Sir CP the relative merits of each. Sir CP was keen to buy his beloved Wife a gift, but for quite some time She was unable to find anything that suited Her. Throughout the shopping trip, as you can see in the photos, Shri Mataji made endless jokes and humorous comments about the various styles of merchandise and their prices.

And so the shopping party progressed through large numbers of stock, only to decide that another shop should be tried and so on until we arrived at the inevitable- Harrods department store. It seemed clear to many of us that She was doing more than just shopping since by vibrating the many items that She touched there would be many recipients of Her blessings, most of them unsuspecting shoppers who might purchase an item that had been touched by the Divine incarnate. Little would they know that destiny had chosen them to be a recipient of Mother's love, hidden as paramchaitanya in their new box of shoes or handbag.



Even more importantly, as in much of Her public activity, Shri Mataji even now seemed destined to seek out the crowds of people, where the maximum possible number can receive the massive outpouring of Her Chaitanya, in the form of Motherly Love, that she emitted during the whole shopping trip. At one store, several sales assistants became enamoured by her Divine presence and asked who She was. They were told to hold out their hands toward Her and ask this question to Her directly, in their hearts. Shri Mataji looked at them, their faces glowing and their hearts melting under the influence of Her charisma and simply said with a wave of Her hand "they have it" The Divine responded immediately and they felt the cool breeze on their hands and above their head. Like this, throughout the shopping trip, people seemed drawn to Her without understanding why, and yet their faces showed that within them some heartstring had begun to resonate and their mind had become inexplicably silent. Such was their destiny that the Divine had to find a way for them to come face to face with the Cosmic Mother, and so they were drawn to the shops and streets that She chose to move on during this joyful day.



Finally, Shri Mataji found some shoes and a handbag that She liked. Sir CP succeeded in convincing Her that the price was agreeable and so he bought a gift for his wife.

Jai Shri Mataji

!See My face

In the dining room of Brompton Square She used to have all these different tea sets and teapots and cups and saucers and things around the picture rail. And some of them, remember, we bought in Hong Kong when She was there and She just bought them from the local Chinese emporium for not very much money at all, but when they were up in the Adi Shakti's dining room they looked absolutely stunning. We did a lot of shopping in this Chinese emporium in Hong Kong and She would see lots of statues of Quan Yin there

and say, "See My face. See My face there" and all these Quan Yin statues in this china shop. This was '81.

...And walking down the street with Her in Hong Kong was incredible because Hong Kong is so crowded, so it is so that you can't walk abreast. And I was walking behind Her and watching all the people's faces as they were looking at Her and seeing the amazed look on their faces and virtually seeing their kundalinis come up as they focused on Her face of this amazing Indian woman walking like an elephant through this crowd of Chinese, down on the crowded streets of Hong Kong...

...And that was the time She said, "Oh, I need some money, some Hong Kong money." And I lent it to Her. She said, "Now you must remember to tell Me to pay you back when we get to London because," She said, "I can't owe people money in this lifetime, otherwise I'll have to come back and pay you back in another lifetime." And I said, "That's all right with me then, Mother." And She laughed.

And then She said, "But do you know " and She laughed then, but She said, "But do you realize how difficult it is for Me to incarnate?"

Kay McHugh

#### A good thing for Her to buy

Mother was at a weekend seminar in Dorset. We had a lovely weekend and various things happened, but there was one which was connected with shopping. Apparently Mother had gone to the local town. There was a clock in an antique shop, which Mother stopped and seemed interested in. She went in and bought it and the shop owner said it had been in the window for a very long time. When She had bought it, She explained to the people with Her that She could work on every person who had looked at the clock as they passed up the street and that was why it was a good thing for Her to buy.

Linda Williams

I asked Mother if She could know everything. She replied, "I can know all thoughts and things, past, present and future, simultaneously. But I can't be bothered." Then, with great naivety, I asked Mother how much was Her ability to cure someone and how much it was their faith in Her. Mother very sweetly and patiently replied, "One hundred percent your faith."

Linda Williams



"So the power of Kundalini is to purify, she purifies us like fire. She doesn't purify us like water, surprisingly; she doesn't purify us like water. Now, water, what does the water do? Water never burns off anything, but it dissolves certain things. It can take in something within itself, see. It can contain some of the dirt within itself. Supposing you put a color in the water - it assumes the color. But Kundalini does not assume the color. She burns out. Do you follow my point? So, if you have anything wrong within you, she'll burn it off, but she'll not absorb - she's pure. She cannot absorb those things into her that will pollute her. She cannot be polluted."

H.H. Shri Mataji Nirmala Devi, Australia 1981

9) NARGOL, 10) HOLYGHOST, 11) NIRMALNAGRI, 12) SUMATI, 13) DIVINE, 14) NSYS, 15) SUKHADA  
1) VIBRATIONS, 2) ADVENT, 3) DAISY, 4) REALISATION, 5) ISPS, 6) NECTAR, 7) VISANGI, 8) PELVIC,

Answers to crossword:



# Anecdotes Of Jesus Christ

## The Great Picnic (When Jesus fed the Five Thousand)

A boy's lunch-basket is a very small thing compared with a great miracle. But in this story we shall see how a great miracle grew out of a boy's lunch-basket. It all came about in this manner -

The disciples whom Jesus sent to preach in the towns and cities of Galilee had returned joyfully, telling their Master about their success in healing the sick and in casting out the evil spirits just as they had seen him do. And now the fame of Jesus was increasing every day, and many more people from distant parts of the country were flocking to hear him. So urgent were the people who came to hear Jesus and to have their loved ones healed, that they pressed constantly upon him, and allowed no time for him to rest or even eat. Then Jesus called his twelve disciples aside from the multitude and said, "Come with me to a quiet place, for we must rest a while."

Taking a ship they sailed away from the multitude to the other side of the Sea, and went into a desert place near a mountain. But they did not find much time to rest even in this lonely spot, for soon they saw a great throng of people coming toward them. The multitude had followed from the other side of the Sea. Perhaps the disciples were disappointed because the people had found them again, but Jesus looked pityingly upon the great throng, and said of them, "They are like sheep that had no shepherd. They wander about here and there hunting for their own pastures-grounds." In this great throng were five thousand men, who had come from different parts of Galilee. Some of them had brought their wives and children along, and other women had come, too. When they had started they did not know they would have to go so very far to find Jesus, and many of them had brought nothing to eat. One boy, however, had not forgotten his lunch-basket, and in his basket he carried five little loaves of barley bread and two small fishes. When the multitude came near, Jesus received them kindly and sat

down to teach them again. He healed the sick ones whom they had brought to him, and taught them many things about the kingdom of heaven.

After a while the day wore on and evening came. Still the people lingered near, seeming to forget they could find no food or shelter in the desert place. The disciples grew impatient with them and came to ask Jesus to send them away. "They have brought no food," said the disciples, "and we can not supply food for them in this wilderness; therefore send them away that they may buy food in the towns and villages as they journey home." But Jesus answered, "We must feed them before sending them away." Then, turning to



Philip he asked, "Where shall we find bread, that all these people may eat?"

Philip looked at the great multitude and shook his head. "If we should buy two hundred pennyworth of bread," he answered, "there would not be enough for each one to have a small piece." While Jesus and the disciples were discussing what to do, the boy who had not forgotten to carry his lunch came near and heard their conversation. Then he showed his basket of food to one of the disciples, and he offered to give the food to Jesus. The disciples, who was Andrew, came and told Jesus what the boy had said, "How many loaves

are there in the basket?" asked Jesus. Andrew said, "Only five and two small fishes. But what will that be among so many people?" Jesus replied, "Bring them to me."

Then he told his disciples to bid the people sit down in groups, in some fifty and in others a hundred, and wait for their evening meal. While they waited, he took the little loaves and the fishes and blessed them and broke them into small pieces. He filled a basket for each of the twelve disciples and sent them to pass the food among the hungry people. Then the disciples returned and again he filled their empty baskets.

When all the people had eaten, he sent the disciples to gather up the scraps that had been left over, and they found

twelve baskets full of scraps. And every one in the great multitude had eaten enough to satisfy his hunger. The boy who had brought the lunch-basket to Jesus had all that he could eat, and he shared his little lunch with every one in the great throng because he had let Jesus bless his offering.

This unusual miracle caused much excitement among the people. They wanted Jesus to become their king instead of letting the Roman government rule them any longer. They believed that he could set them free from the rule of the Romans, whom they hated. They thought it would be wonderful to have a king rule them who could feed them by working miracles. But Jesus would not allow the people to take him for their king. Although he was a King, yet he had not come to earth to rule an earthly kingdom.

He commanded his disciples to enter their ship at once and return to the other side of the Sea. And when they left him, then he dismissed the multitude and went alone upon the mountain near by to pray.



## When Jesus Walked On Water...

Before the *Great Picnic* had disbanded, Jesus told the disciples to sail across the Sea of Galilee, while he said goodbye to the last of the five thousand. "How will you catch us up?" they asked, but Jesus had already turned away.

When he was finally alone, Jesus walked to a hilltop and prayed. And when he finished praying, he walked down again down the grassy slope, now deserted the grass flattened by five thousand feet, across the rocky beach, on to where the water broke against the shore in white surf. And then on further still.

Meanwhile, a keen wind had sprung up, and disciples, though a good half-mile from shore, were making a little headway. The swell was heavy, the waves menacing. At first, they thought that they were seeing spray scuffed up off the crest of the waves. But then they saw it had a shape of a man, and were panic-stricken. "A ghost! A ghost! If only

Jesus was here! He never told us how to cope with ghosts!" they wanted to look, they did not dare to. The spectral man trod boldly from wave to wave. "Don't fret!" he called. "It's only me." The boat hove to, while the disciples rushed up and down, grabbing each other by sleeve and gasping. "Walking on the water! Do you see? He is isn't he? He's walking on water!" Suddenly it struck some of them that this might not be Jesus at all, but a demon in disguise (the Devil is always out to prick people).

"If it is you Lord, tell me to come over the water," said Peter. He was excited, eyes bright, cheeks flushed. "Tell me to come." Jesus beckoned him. Bundling his robes up in one hand, Peter scrambled over the rail, eager to see what it felt like to walk on water! The sea took his weight. He set each foot on the black waves and felt them, like a springy garden of bed of newly turned earth, under his sandals. "But it's water" he thought. "Rough water, too. And men can't

walk on....." As his faith failed, he began to sink. Jesus was reaching out encouraging hands, but Peter began to sink, because what he was doing was impossible. In that moment, he thought he was about to drown. "Lord, save me!"

"Oh, how little faith you have!" Jesus reproached Peter. "Why did you start to **doubt** me?"

Together, they climbed into the boat. The wind dropped. The sea fell flat, flat as spilled oil. Then Peter began to regret his lack of faith. What might he have done with more faith? But no, he had doubted, He had taken fright. Worst of all, he had failed Jesus, and rather than do that, he would have walked across half the oceans of the world.

Around Jesus, the other disciples fell top their knees. "No doubt about it," they said. "No question. You are the Son of God"



## Lord Jesus was born on Diwali

On one occasion, many years ago in London, Shri Mataji spoke to us about star signs. She mentioned that Lord Jesus, the great incarnation of Lord Ganesha, was born under the sign of Scorpio, which is the sign of death and resurrection. He was actually born at Diwali, which falls at the time of year which is Scorpio in the astrological calendar.

The chakra of Lord Jesus is the Agnya, of course, and this is the chakra associated with the light element. So it is only right that Diwali is the festival of lights. Also, for the Christians Lord Jesus came as a light to lighten the darkness, so again there is that connection to light.

The reason why Christmas is celebrated as the birth of Christ is because for nearly seventeen hundred years this has been traditional in most of the churches. The ancient and politically powerful Romans adopted Christianity in the third century AD, and changed the date of Christmas to the 25th of December, because of various pagan Roman festivals which fell on and around that date. So now, of course, Christmas is on that date. But as Shri Mataji explained - He was actually born at Diwali!

At the 1980 Diwali Puja in London, Shri Mataji explained that there is a close relationship between the Swastika and the Cross, and the one is a symbol of the other. There is also a similarity in the way Lord Jesus came on earth, and the creation of Lord Ganesha - both were born without a father, totally from the Mother. As we know, Shri Ganesha was created from the turmeric (*haldi*) paste that had anointed the body of Shri Parvati, and Lord Jesus was born of the Virgin Mary.

At that same Diwali Puja, in 1980, Shri Mataji asked a Sahaja Yogini to read out the ten names of Shri Laxshmi that are now in the mantra book, and She commented briefly on each one. So the meanings there are directly from Shri Mataji. Here they are, and may we all humbly ask Shri Mataji for all these blessing for all our family of Sahaja Yogis, wherever we are.



### The 10 Names of Shri Lakshmi :

1. Shri Adi Shakti - The Primal Cause.
2. Shri Vidya Lakshmi - The Goddess who bestows Knowledge.
3. Shri Saubhagya Lakshmi - The Goddess who bestows Good Fortune.
4. Shri Amruta Lakshmi - The Goddess who bestows the Nectar of Immortality.
5. Shri Gruha Lakshmi - The Goddess who bestows the Divine Qualities of a wife.
6. Shri Raja Lakshmi - The Goddess who bestows Queenly Graciousness.
7. Shri Satya Lakshmi - The Goddess who bestows the Awareness of Truth.
8. Shri Bhogya Lakshmi - The Goddess who bestows Sustenance and Enjoyment.
9. Shri Yoga Lakshmi - The Goddess who bestows Union with the Divine.
10. Shri Maha Lakshmi - The Goddess who is the Power of Evolution.

## “संगीत”

(एक परिचायात्मक अध्ययन)

प्ररम्भ से ही संगीत मनुष्य की भावनाओं को प्रकट करने का सर्वश्रेष्ठ माध्यम रहा है। यह मानव का चिरसंगी है। किसी भी अथवा सभी प्रकार के बन्धनों से मुक्त, संगीत भावों (expressions) की एक स्वच्छन्द अभिव्यंजना, अभिव्यक्ति (manifesation) है। यह कला हर जाति, हर धर्म से स्वतंत्र है। इसी में एकमात्र ऐसी शक्ति है जो मनुष्य के कठोर हृदय को भी पिघला सकती है। यह भाषा विहीन, सार्वभौमिक व सार्वकालिक कला है। किसी भी युग में मानव संगीत की मोहक शक्ति से अछूता नहीं रह पाया है। किसी भी रूप में क्यों न हो संगीत प्रकृति के कण-कण में व्याप्त है। चाहे पक्षियों की चहचहाहट हो या झरनों का कलरव, संगीत सर्व व्याप्त है।

आदिकाल से ही संगीत, स्वयं ईश्वरीय भाषा होने के कारण 'मोक्ष प्राप्ति का सुगम (सरल) मार्ग रहा है। प्राचीन समय से ऋषि-मुनि प्राकृतिक वातावरण में अनहद नाद का अनुभव ध्यान-धारणा द्वारा करके मोक्ष को प्राप्त करते थे, परमात्मा से एकाकारिता प्राप्त करते थे। अतः संगीत मनोरंजन के साथ-साथ मोक्ष प्राप्ति का भी सुगम व सर्वश्रेष्ठ मार्ग है।

साधारणतः गायन, वादन व नृत्य इन तीनों के सम्मिश्रण को संगीत कहते हैं। संगीत का तात्पर्य मात्र गायन से ही नहीं लिया जाता वरन् संगीत के अन्तर्गत नृत्य व वादन भी आते हैं। इन तीनों कलाओं के समायोजन से ही संगीत सम्पूर्ण बनता है।

संगीत की परिभाषा देते हुये पं० शारंगदेव ने अपने ग्रंथ 'संगीत रत्नाकर' में कहा है -

“गीतं वाद्यं नृत्यं च त्रयं संगीत मुच्यते”- अर्थात् गायन, वादन व नृत्य इन तीनों के मिले-जुले रूप को संगीत कहते हैं। कुछ अन्य विद्वानों ने संगीत को निम्न प्रकार से परिभाषित किया है-

1. Music is the food of soul.
2. Music is the universal language.
3. Music is the medicine for the broken heart.

संगीत का अद्भव एवं विकास - आदि-अनादि काल से अपना आस्तित्व धारण किये, यह कला देवी-देवताओं, गन्धर्वों आदि से प्रभावित होती हुई पृथ्वी पर अवतरित हुई। ऐसा माना जाता है कि यह कला सर्वप्रथम शिवजी ने देवी सरस्वती को सिखाई तत्पश्चात् सरस्वती जी ने इसे नारद जी को दिया, नारद जी ने स्वर्ग के गन्धर्वों, किन्नरों, अप्सराओं आदि को संगीत का ज्ञान दिया तथा अन्त में यह पृथ्वी पर प्रकट हुई।

पृथ्वी पर आने के पश्चात् वैदिक काल में रचित चारों वेदों में से सामवेद पूर्णतः संगीतमय था। सामवेद में वर्णित सभी मंत्रों का उच्चारण अथवा पाठ संगीतमय होता था। उस काल का संगीत “सामगान” कहलाता था।

इसके पश्चात् संगीत मन्दिरों में, देवालयों में देवी-देवताओं की स्तुति गान, भक्ति संगीत आदि हेतु प्रयुक्त हुआ पर शनैः शनैः संगीत ईश्वर की उपासना, मोक्ष प्राप्ति के लक्ष्य से उठकर मनोरंजन के साधन के रूप में विकसित होता चला गया।

अतः आधुनिक परिपेक्ष्य में संगीत अपने व्यापक रूप में स्थापित हो चुका है।





संगीत के प्रकार - संगीत के दो प्रकार माने गये हैं-

1. मार्गी संगीत।
2. देशी संगीत।

मार्गी संगीत अर्थात् मार्ग दिखाने वाला अथवा मोक्ष प्राप्त कराने वाला तथा देशी संगीत वह कहलाता है जो जन-मन रंजन हेतु देश, काल, परिस्थिति व वातावरण के अनुसार परिवर्तनशील होता है। देशी संगीत के दो प्रकार होते हैं-

1. शास्त्रीय संगीत। (Classical Music)
2. सुगम अथवा भाव संगीत। (Light Music)

शास्त्रीय संगीत अर्थात् जो नियमों (शास्त्रानुसार) में बंधा होता है, जिसे बदला नहीं जा सकता तथा सुगम संगीत जैसे - गीत, गजल, भजन, लोक संगीत, चित्रपट (फिल्मी) संगीत आदि।

परन्तु आज का संगीत अपनी मौलिकता खोकर वीभत्स रूप धारण करता जा रहा है। आधुनिक समय में संगीत, पश्चिमी सभ्यता (Western Culture) से बहुत प्रभावित है तथा इसी कारण यह अपनी मौलिकता (originality), अपने आस्तित्व को नष्ट कर रहा है।

संगीत जो कि मोक्ष प्राप्त कराने वाला था आज मात्र मनोरंजन का साधन बनकर रह गया है। आज के वातावरण के अनुसार मार्गी संगीत कहीं लुप्त होता जा रहा है।

संगीत का आध्यात्मिक स्वरूप - जिस प्रकार समस्त जगत व्यवहार नादाधीन है उसी प्रकार संगीत भी नाद पर ही आधारित है। सृष्टि में सर्वप्रथम जो नाद गुंजरित हुआ वह "ॐ" है। सम्पूर्ण जगत, चर, अचर, व्यंगम सभी ॐ पर ही आधारित है। प्राचीनकाल में ऋषि-मुनियों ने ॐ की साधना, उपासना करके मोक्ष को प्राप्त किया।

उपसंहार (conclusion) - अतः हम देख सकते हैं कि संगीत सर्वश्रेष्ठ होते हुये, स्वयं ईश्वरीय भाषा होते हुये भी आधुनिक समय में अपने मूल को नष्ट कर रही है। आज संगीत अपने उद्देश्य से कहीं भटक गया है।

परन्तु सहजयोग में श्रीमाताजी की असीम अनुकम्पा से, कुण्डलिनी जागरण के पश्चात एक सच्चा साधक संगीत को पुनः उसी रूप में पाने लगता है। सहजयोग में ध्यान धारणा के पश्चात संगीत को हम अपने सूक्ष्म नाड़ी तंत्र पर अनभव करने लगते हैं तथा परमात्मा से एकाकारित होते हैं। अतः इस प्रकार संगीत अपने आस्तित्व को धारण किये हुये अपने परम लक्ष्य को प्राप्त कराने में एक सशक्त माध्यम के रूप में प्रकट होता है।

## Yuvashakti Update

### National Nirmal Shakti Yuva Sangh Seminar, Sadhupul (Distt Chail, Himachal Pradesh)

With the blessings of our beloved Param Puja Shri Mataji, a seminar for Nirmal Shakti Yuva Sangh (fondly known as Yuva Shakti) was held at Indra Holiday Home, Sadhu Pul,



Kandaghat Chail Road, Distt Solan, a beautiful location in Himachal Pradesh. A place very near to Shimla, it is situated at around 350 km away from Delhi. It's a place full of mountains and beautiful landscapes with a serenading stream. In the high ranges of interior Himachal Pradesh, lush, vibrant green is the predominant colour and the mountains are resplendent green all year around. More than 550 enthusiastic young Sahaja Yogis and yoginis from Haryana, Delhi, Punjab, Uttaranchal, Himachal Pradesh, Uttar Pradesh, Rajasthan and other states gathered to enjoy this collectivity, to understand and fulfil Mother's Vision toward's establishing this Sangha.

As one arrived at the foothills of the Sahasrara of the Universe, the Himalayas, one felt the bubbling of expectations with a soft cool breeze all over, welcoming the fresh looking (from singing bhajans throughout the journey) yuvashaktis arriving at the first rays of dawn.

#### 30th September, Saturday:

Seminar started on 30th September with morning meditation. The toot and tootles of birds and rustling leaves provided soothing sound effects in the background making this session very beautiful. Everyone experienced great joy of our Mother in their hearts, at such a pure and natural place. It was a nice experience for all yuvashakti(s) to be together during such auspicious days of Navratri. The breakfast was prepared and managed under the supervision of Chandigarh collectivity, and everyone got time to know and meet our brother and sisters from different corners of country. The late morning session focused on meditation and everyone heard Shri Mataji's tape and

prayed to Mother to take them into meditation. The peace that everyone felt inside and the feeling of being under the protection of our AdiShakti Mother cannot be described in words. The next session, was about imbibing more knowledge about our beloved Mother. YuvaShakti of Yamuna Nagar prepared a great presentation on Shri Mataji covering all aspects right from her birth, parentage, childhood, Shri Mataji's association with Mahatma Gandhi, Her active contributions to freedom of India, marriage, discovery of Sahaja Yoga, etc. to make aware the yuvashaktis about the divine life of our Mother.

The Evening session was very special, wrapped with some surprises; to prepare and participate in cultural activities and task collectively. The session started with meditation and then all the yuvashakti(s) were divided into 25 teams. Each team was given a Sahaja project related to understanding and promotion of Sahaja Yoga (bhajan medley, on-the-spot bhajan and Qawwali /posters and banners/ skits and quiz / dance drama / Sahaja News Channel / backdrop canvas painting of the stage for pujas/ public programmes). Thus our Yuvashakti(s) got a chance to explore their creativity. The teams were divided so beautifully that all participants were involved in one or the other collective activity. All presentations were to be prepared spontaneously and collectively within 1 hour! Every team started their projects with great enthusiasm and ideas, after an hour, it was great joy to see the creativity of the collectivity. The performances kicked off with the qawwali "*chhaap tilak*" which was so blissful, followed by canvas painting (signifying the essence of Shri Adishakti), story of Lord Rama in a sweet bhajan, a play in which showed Shri Adishakti giving transformation in the era of Kaliyuga, and many more. Bhajans at the feet of Divine made yuvashakti speechless and made everyone dance on tune of vibrations enjoying the blessings of Mother. Everyone enjoyed this session very much till late night.

#### 1st October, Sunday:

On the second day after morning meditation all Yuvashakti joined for Tug of War. It was good to see our young Yuva Shakti brothers flexing their muscles while the Yuva Shakti sisters (Shakti) cheered them on. Soon the roles were reversed and everyone bonded beautifully in Mother's divine joy that was spread all around...



Next day again started with morning meditation followed by sports session Tug-of-War and kho-kho. It was fun to watch young boys and girls playing and enjoying at their fullest. The sports meet got even more pleasant when some of the elder sahajis put their best foot forward. After a tiring session, everyone did collective shoe beating and then Yuvashakti boys and girls enjoyed footsoaking in a lovely small river flowing close to the seminar site. It was so soothing that none of the sahaja yogis could resist spending a little time over there. Everyone enjoyed presence of Mother everywhere amongst the exquisite beauty of nature. After breakfast, the morning session was that of meditation on each Chakra. Everyone felt the peak point of vibrations meditating on each Chakra and reciting the *Beej Mantras*.

One unique aspect of this seminar was that it was collectively organized by yuvashakti from all over India. Therefore, each session was organized by collectivity of a



different city like Chandigarh, Yamuna Nagar, Dehradun, Jaipur, Gurgaon, Delhi, etc. In the afternoon session, we had a discussion on

various treatments advised by Shri Mataji like candle treatment, string knotting, paper burning and Matka Treatment. It was advised that these treatments are an aid to our *dhyaan*



and should be performed with discretion. Thereafter short documentary on Param Pujya Shri Mataji was played, giving the importance and values of sahaja protocol. After that all enjoyed watching a documentary on International Sahaja Public School, Dharamshala "Nine Months Together", which made us feel like going back to school and this time, only Sahaja School in Dharamshala!

The evening session started with performance of young

ISPS students, who performed a beautiful dance-drama "The Ascent of Innocence." All children looked like little angels. Further, young girl students performed a very nice Indian classical dance. Everyone felt the efforts and dedication of all these young students that they put in learning dance, drama and music in form of strong vibrations. The performance received a standing ovation from the audience. Everyone was deeply touched by unwavering attention in inculcating what Shri Mataji has suggested many times to all yuvashakti boys and girls - to know about music, classical dance and drama. The sterling performance was followed by a very lovely humorous play scripted on transformation of Narada - how he realizes his ego and gets to know the importance of surrender. Peals of laughter could be heard from all every now and then as the play progressed. Another beautiful drama was also performed by these enthusiastic young yogis from Dehradun, who concluded their play with a video presentation on 21 Golden Rules for Sahaj yogis.

The lovable evening was extended with Ravana Dahan Symbolizing the destruction of Ravana through the divine play of Shri Rama & Shri Sita, which was celebrated after the dinner. An effigy of Ravana was burnt and all enjoyed the accompanying crackers as they announced the advent of a yuvashakti bubbling with energy to take on the work of spreading the light and conquering darkness. A bonfire was also lit up nearby and everyone sang bhajans and danced around the fire. Soon afterwards, Dharmshala students came with their musical instruments and all yogis/yoginis started singing bhajans in praise of our beloved Mother. When everyone started dancing on beautiful musical notes and bhajans, all felt tremendous flow of cool vibrations all around. All brothers and sisters enjoyed this till 3 am.

#### 2nd October, Monday:

On the third and the last day, after breakfast, all participants exchanged vibrations. The right way to exchange vibrations was also explained. Participants were also told about how to spread Sahaja Yoga in offices, schools and how to perform market realization programs.

In the concluding session of seminar all expressed their sincere thanks to our Divine Mother for such a nice collectivity, for all joy and Divine blessings. In the spirit of moving on to spread the joy and love, the lovely Sahaja yuvashakti collectivity that had gathered in the lap of Himalayas also dispersed - With cherished memories of such timeless moments, and a promise to all our brothers and sisters in our hearts to spread the message of our Mother to make every soul a realized.

Jai Shri Mataji



# आदिशक्ति जन्मस्थल

