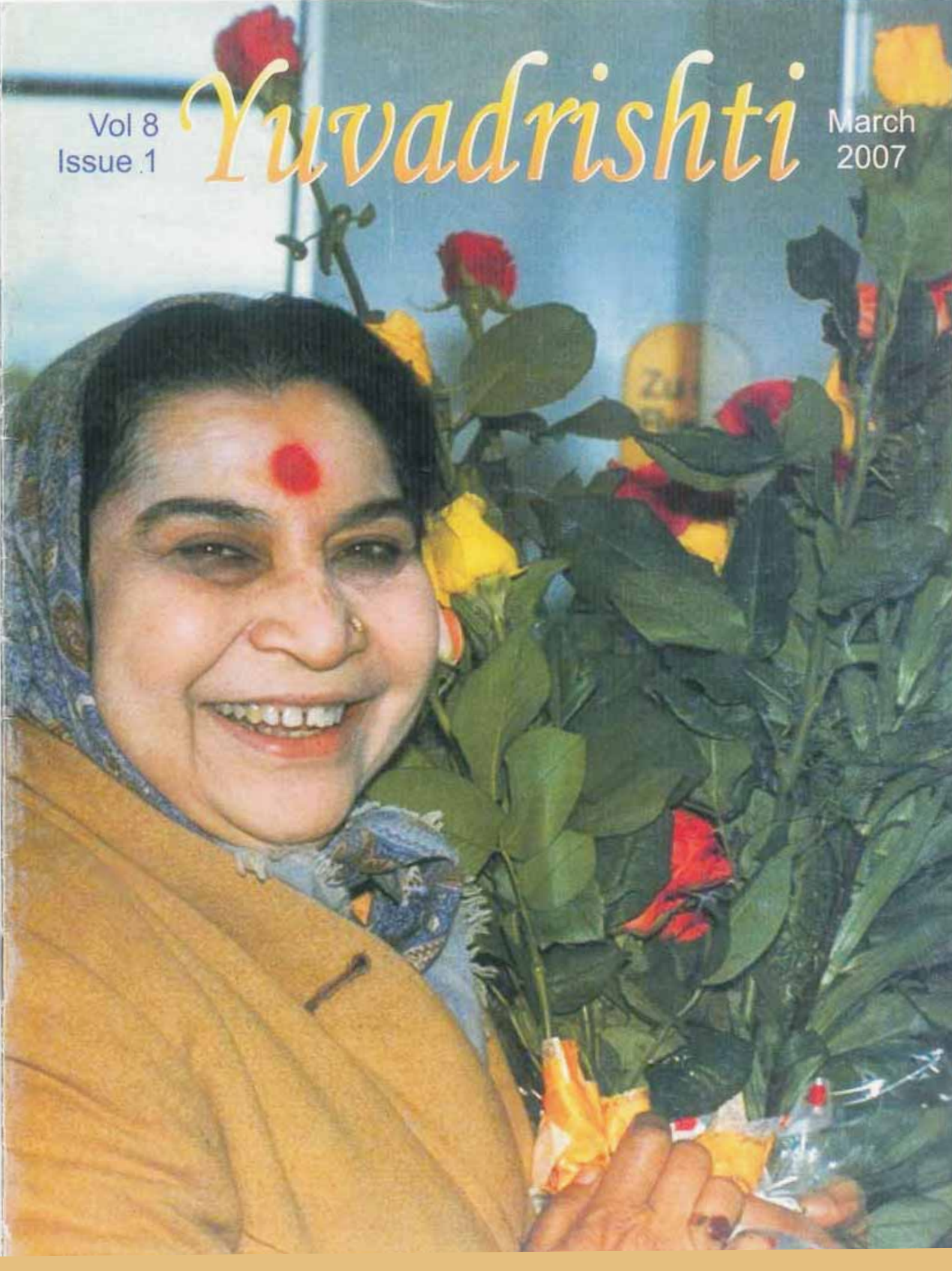


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INDEX

1. SAHAJA YOGA & MARRIAGE 1
2. MARKET REALIZATION 4
3. साकार पूजा स्थल पर हमारा आचरण कैसा हो? 6
4. THIS HAPPENED 9
5. मोह का बन्धन 11
6. LESSON FROM SHRI ANNAPURNA 13
7. MOTHER'S RECIPE 14
8. CROSSWORD: GREAT WOMEN OF INDIA 15
9. YUVASHAKTI REPORTER 16
10. हृदयाभिव्यक्ति 18
11. KIDSHAKTI PAGE 19
12. MOTHER EXPLAINS 20
13. सहज मन्दिर की मर्यादा (एक नाटक) 21

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SAHAJA YOGA & MARRIAGE

Marriage is one of the most beautiful and remarkable moments of our lives and for yogis it has a very special meaning, as it makes them a complete grahastha or householder. In this yuga we are the seekers re-born as householders and have received our self-realization to culminate our spiritual ascent. Therefore marriage becomes an important part of our spiritual ascent. As many of us stand on the threshold of this important spiritual event, let Mother's directions on this subject guide us further. For western yogis these directions were given to mainly boys and girls but in India, as parents also play a big role in marriages, these directions also hold true for them.

Sanctity of Marriage

Marriage is an auspicious occasion, is the most auspicious occasion in the life of human beings. It is auspicious, that's why its joy giving and the vibrations flow with that auspiciousness all over the world.

The married life is a sanctified life. Is a life, which is being blessed. This one is a very contradictory thing that, it comes to, that Christ was born without the marriage and Ganesha was also born without the marriage. They themselves are sanctity. They don't need any sanctity, from outside. They are innocence and for innocent people, they don't need any kind of a ritual or a kind of a ceremony. That's how they have been born - absolutely pure of innocence. But that doesn't mean that we should take Their example into ourselves. They were Divine personalities and they were to be born like that, while we have to be sanctified and leading a sanctified life.

You have to bring glory to the system of marriages because it is the system established by God Almighty, is not established by human beings, is a wrong idea. It is established by God Almighty to have an auspicious occasion where such an auspicious thing is taken, the sacredness of this is to be maintained and has to be done in such a way it is a very decent relationship. All the culture, all the beauty of gracious living flows through happy married life. Not vulgar, not showing, not cheap, but a dignified, enjoyable, cheerful, welcoming, giving companionship.

When Christ had said: 'Thou shalt not have adulterous eyes', He didn't say it because it was not practical. It is quite practical for Sahaja Yogis. And there is nothing to worry about marriages so much. What is so important? So many are married and what has happened to them. Even with Sahaja Yoga marriage, some of them have failed because of these bad habits. So you better get rid of these bad habits before marriage. Because after marriage also they go on like this, and searching for boys and girls. Because if these habits are not curbed before marriage, then they go on lingering on. So one should not try to do all these things before marriage. And I have seen such

marriages are never, never successful so far. And even if they are, it is a sort of make-believe thing. It doesn't give real joy, it's a joyless pursuit. Maybe, in one case, may be successful; that does not mean that you take help from such difficult things, but have normal marriage which are enjoyable, which have created permanent bondages between people.

Our relationships about these things has to be clean. We should not get involved into it (marriage), it's nothing important. It's just like having your food, you have to be with your wife. (Food) is the need of the body. But you don't eat on the roads, do you? You don't eat from the dirty plates, do you? You want to have a clean plate. You want to have a plate, which you have used yourself, your own plate that should be clean. If you could have a cleaner plate, you would like to have, if you can get a silver plate, you would like. If it is even a golden plate is even better. In the same way, we should also have a very pure understanding that, it is the need of the body, the body which can be very subtle. So let us not just go on shopping for it (marriage partner) everywhere, looking out, "oh this is that, this one that one," then discard this one.

It has to come to you specially. And all great things happen suddenly. Always. The more deliberations you will have, the worse it will be. So don't form ideas, don't plan about it. It will happen. It's not so important. That will give you a lot of purity. Your ego will be perfect.

Finding Life Partner Ourselves

• **Maintaining Purity & Maryadas of collective**

We have to talk about the maryadas that are to be observed by Sahaja Yogis. Though we have understood the importance of Mooladhara, which is very important, and that unless and until we establish our Mooladhara fully we are not going to have a speediest ascent. Despite all that, still there are lingering things you see around. Like, people start choosing their life-partners in Sahaja Yoga. That is not allowed, that is not allowed. You are not to spoil your ashrams, your centers, using them for a marriage-searching society. You must respect, this point you must respect. If you have to marry, then you can find

your life-partner outside Sahaja Yoga - to begin with. But if you want to marry in Sahaja Yoga, then you should not go on searching people in Sahaja Yoga. It is a very dangerous thing for Sahaja Yoga itself, and for you people. That is one thing one should never try to do with Sahaja Yogis. For all practical purposes you are brothers and sisters. And that's why I always encourage marriage between people who belong to another country or another center. It's a kind of an aggressiveness, that you arrange something, come to Me, say: 'Mother we want to marry'. Now what am I to say? 'All right, marry.' But it creates a problem for Me, for the rest of the people... You must understand My problems. If you ask Me for something: 'Mother, should I do it?' You really force Me into it; I have to say, 'Yes'. Because I can't be very strict with you, because I am your Mother. But you should be sensible what to ask Me, how far to go. This is the biggest maryada you have to learn.

Because of the background and the kind of the conditioning you have had, you people don't understand that it is important to maintain the purity of the centers, and of every place. So any such relationship in one city is a very wrong thing. It spoils everyone. To add up to the trouble, it's a habit of people, I have heard, that they try to tease that: 'you look better together', 'you are nice together'. They tease and enjoy. It's a kind of a very

place, or not from the same collectivity. Now the reason why, in India, supposing now there's a village, they don't marry in the same village. Or from long-time back it was not in the same university they would not marry, even today, the one who belongs to a particular university, is called as a *gotra*. Say My *gotra* is *Shandilia*, so I cannot marry in the *Shandilia gotra*. Now this was thousands of years back you see our forefathers must have studied in that particular university, the *Shandilia University*, but even till today I cannot marry somebody belonging to the same *Shandilia University*. I mean it's so far-fetched. But the reason was that, that in the colleges or university, a relationship should be there of complete celibacy and purity. That purity gets spoiled.

As we are now having a marriage programme, I would say that most of the marriages which were done like that, are very successful than the marriages that were selected and were done. It's very wrong to do such a thing as to arrange your marriage with a Sahaja Yogi by yourself. It will be dangerous. I don't want to say anything; but it won't turn out to be good, because it is anti-God activity, absolutely anti-God. You are supposed to develop your *brahmacharya*, you are supposed to develop your *Mooladhara*. Instead of that, if you start using a Sahaja Yogini or a Sahaja Yogi for the selection of your married life, it's going to be very, very troublesome, your

A Sahaja Marriage Experience

It works, I must say, more on vibrations. Somebody could be this way or somebody could be that way. Like a very remarkable thing happened this time that we have a very, very good Sahaja Yogi called as Chris Marlowe, in London, very good Sahaja Yogi and he told Me that he wants to marry an Indian girl but she should be very good in vibrations. I said: 'Any color, any shape, anything?' 'Yes that doesn't matter, as long as she's a bundle of vibrations, Mother, I don't want anything else.' I didn't understand what he was saying. But for his age there was only one girl available and she was from South, very dark. Though I would say she was quite good-looking in the sense that, to Me, I don't know, with the norms and...but very dark and little on the plump side. He wanted a plump wife also, that was one thing. He said: 'I don't want to have bones around my arm.' So that was all right. But still I would not call her anything beautiful for a western mind, could be ugly. And I told him all this, then see: 'This is the photograph of this girl and this is this. If you like her and really want to marry, really want to marry her, you can marry.' So when he saw her he just jumped. He said: 'That's the one Mother for me.' I was so surprised. I said: 'Why?' He said: 'It's the limit! The vibrations from her eyes also, there are vibrations flowing; such innocent eyes.' He just fell for her, and he's so, so happy you can't imagine.

perverted enjoyment of *Mooladhara*, to tease others: 'You are looking very nice with him, and you better marry him.' It's a kind of a romantic nonsense. Of course, for all this, yogis - they have to have a *brahmacharya*. But even if you can't have *brahmacharya* you must have *maryadas*. Not to tease each other and enjoy that kind of a nonsense, when the marriage is not settled. If marriage is settled it is all right. And this kills completely the joy of marriage, because there is no curiosity left. And many a times I find that absurd relations are established.

Normally, normally and there's no hard and fast rule as I said- that's it's better to marry a person, not from the same

Mooladhara will not settle down. I mean that's a very bad slope for your development.

So all this kind of thing you should not do. You have got experiences of people who married outside and brought wonderful people to Sahaja Yoga. If you can do it, you should do it. If you have to marry Sahaja Yogis, you should not marry them at the cost of destroying the purity and the idealism it has. For your own sake, for your own pleasures you should not spoil the name of Sahaja Yoga. That is one thing I have seen, so I would say that today, as it is the day of purity between relationships, let us know that you have to treat each other as brothers and sisters. No such play

should be followed. Don't allow your mind to drift into this. Because if you allow, then there's no end to it. As it is, you know how hard it is to bring you back to normal.

• **Marrying outside the Sahaja Yoga Collective**

And also if you - any Sahaja Yogi wants to have relationship outside Sahaja Yoga, one has to be very careful, because we don't know what sort of a Mooladhara they have, what kind of problems they have; you might jump into something very serious, and then you'll come back with a very serious problem telling Me, Mother - we had such problems.

Supposing you want to marry somebody in the same area, is all right, you can marry, but it should not be a common rule, because then the purity cannot be maintained. You'll be looking out for a girl in the same area where you belong. And there, what happens, some eyes will lose their innocence. Mooladhara might be caught up. So, it should be that you should marry outside. So at least the purity of this place is kept, you are all brothers and sisters. But if

there's somebody who really thinks that it's important to marry and they want to marry, so I mean there's no hard and fast rule so it's all right. But normally it should not be. It should not be a normal thing because then you start seeking out girls and all the time looking at girls, with this idea: 'whom should I marry? Whom should I choose?'

Leaving Choice of Life Partner upon Shri Mataji

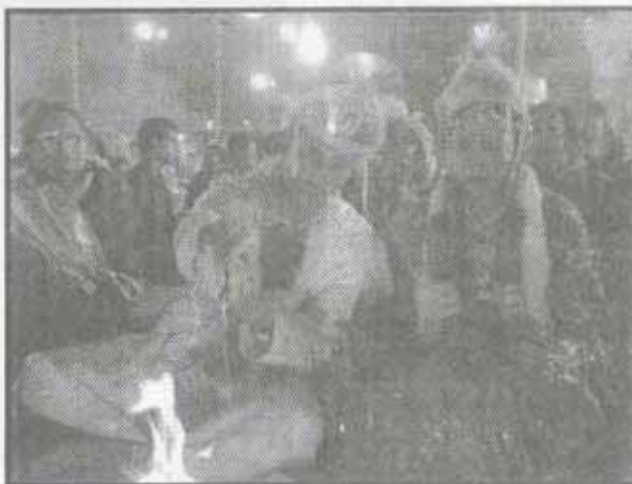
Marriage gives you now a lever (or support) to be dharmic, to be moral. This teaches you how to respect the chastity of others and your own chastity. We have to teach ourselves.

Don't do any searching or any thing. A time will come, when you will find, I will myself tell you "alright, marry this person." It's still on among Sahaja Yogis, I have known people who just take out people and try courting. That's not needed in Sahaja Yoga, no courting needed.

Now in Sahaja Yoga, as you have seen, all of you have Now in Sahaja Yoga, as you have seen, all of you have problems either of the left or the right. Now, when these marriages will take place, mostly spontaneously, it will happen by the natures plan itself that you will marry a person who is a complementary personality to you. Because, supposing you are a left-sided person, and if

you have a person who has a left side that is very strong, it will compensate. That's how you make a good marriage.

If you want to marry in Sahaja yoga, then please see that you respect the sanctity of married life. I know, sometimes women can be bad, men can be bad, there can be problems, but a person who is wise will try to endure all that, because he or she wants to respect the sanctity of marriage. If you know it's a sanctified marriage, is a marriage which is being done under all the ceremonies of Sahaja Yoga, it cannot be a bad marriage. But if you are bad, nobody can help. If you have funny ideas about marriages, you should try to correct it.



You have to know that whatever you have to think, whatever you have to analyze, whatever you have to decide, should be done before marriage, not after marriage. But before marriage they never think. 'Mother has said it. All right we like her.' After marriage: 'Oh this so...this is so...' It's a funny thing. Once you have taken it's not a joke, it's not a show, it's not something so cheap as that. You have married somebody, you have

no business to ruin somebody's life like that. They start thinking after marriage is a wrong thing.

Before marriage you should decide. That is one of the curses of the western society which should not be brought to Sahaja Yoga. We have no right to hurt anyone, No. You decide yourself beforehand, you tell Me, last minute if you tell Me 'I don't want to marry,' it's perfectly all right, but after that when you have married somebody you have no business to hurt someone. It's sort of a very sinister thing, it might come out, that you are trying to hurt someone, that's not the way. So before marriage you should decide and after marriage you should accept it and make it a beautiful marriage.

Now we have priests, but I would say, in Sahaja Yoga they (marriages) are all blessed by Me. So, one should understand that this is a very big thing that you have got.

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MARKET REALISATION

वहाँ सहजयोग कार्य करेगा? इसके विषय में जितना विचार आप करेंगे उतना अच्छा है। एक बार जब इस दिशा में आप बढ़ेंगे तो आश्चर्यचकित होंगे कि आपसे पहले सहजोग बढ़ेगा। वांछित लोगों से आपको मेल हो जायेगा। आवश्यक सहायता मिल जायेगी, सहायक लोग मिल जायेंगे। स्वयं विस्तृत करने पर सभी प्रकार की सहायता आपके प्राप्त होने लगेगी। मैं जानती हूँ कि आप मुझे बहुत प्रेम करते हैं, पर क्या आप नहीं सोचते कि दूसरे लोगों को भी इस प्रेम में हिस्सा है?

महाकली पूजा, बैंगलूर 9-12-91

युवा वर्ग एक नये समाज को प्रस्तुत करता है। उनकी सोच और कार्य से समाज को एक नई दिशा और शक्ति मिलती है। सहज योग ने आज के 'युवा' को एक 'विशेष युवा' के रूप में बदल दिया है। ऐसा युवा वर्ग जो सही और गलत के विषय में जानता है और जो परमात्मा के सभी आशीर्वादों से युक्त है, जो अहंकार व प्रतिअहंकार की सीमा से भी उपर है और एक विशेष समाज की रचना कर रहा है। ऐसा युवा वर्ग अंधेरे में बैठे पूरे समाज को सूर्य के समान प्रकाश भी दे सकता है और जीवन को सही उद्देश्य भी।

जैसा श्रीमाताजी कहती हैं "पाने के बाद देना होगा"। अतः हमारा यह कर्तव्य है कि हम स्वयं को माध्यम स्वरूप जान कर सहज को फैलायें। 'Market Realisation' एक ऐसी दिशा है जिसके द्वारा हम सहजयोग फैलाने का कार्य कर सकते हैं। इसमें हम अपने रिशतेदार या सम्बन्धीयों तक सीमित नहीं रहते, बल्कि यह कभी विस्तृत क्षेत्र के लोगों तक पहुँच सकते हैं। इसके लिए सबके पहले हम एक क्षेत्र को चुनते हैं जहाँ इस कार्य को करना है और निश्चित समय पर वहाँ एकत्रित होते हैं। सभी कार्य हमारे समर्पण से होता है। सामान बहुत अधिक नहीं होता केवल सेन्टर लिस्ट, एक माईक, श्रीमाताजी का पोस्टर (with subtle system) और छोटा टेन्ट (kiosk)। सबसे पहले टेन्ट व फोटो लगा कर चित्त से सामूहिक बन्धन लेते हैं और बस कार्य स्वयं ही शुरू हो जाता है; कई बार तो इतना समय भी नहीं लगता। श्रीमाताजी की कृपा से स्वयं ही लोग एकत्रित हो कर 'सहजयोग' के बारे में पूछने लगते हैं।

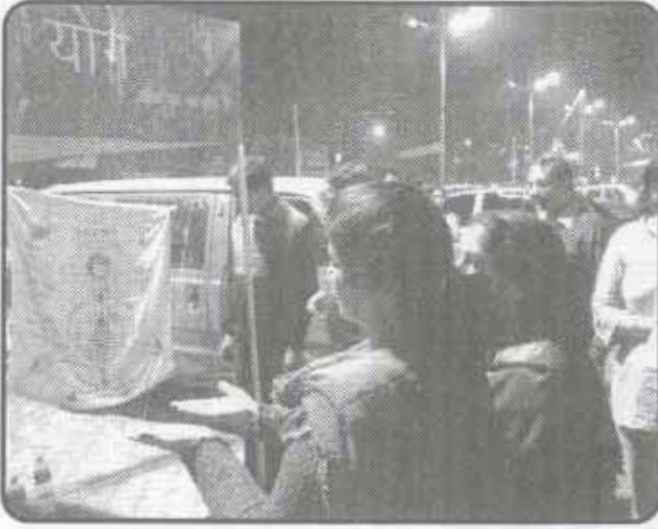
यह कार्य सम्पूर्णतः सहज और अनायास होता है। मिसाल के तौर पर - इसमें बहुत सरलता से हम यह कहते हैं कि "हम सहजयोग के विषय में बता रहे हैं, यह पुरी तरह से निःशुल्क

है। इसमें आपको आप ही की शक्ति, जो परमात्मा ने सभी को दी है उसके बारे में बता रहे हैं, इस शक्ति की जागृती को हम महसूस कर सकते हैं..." या फिर जैसा माँ कहलवाएँ। फिर दोनों हाथ आगे करवा कर श्रीमाताजी के कुमकुम को देखने के लिए कहते हैं या फिर कहते हैं कि माँ से उनका प्रेम माँगीये...! 'अपना आत्मसाक्षात्कार माँगीये...' वैसे उस समय व्यक्ति की स्थिति के अनुसार जैसा श्रीमाताजी को हमसे कार्य करवाना होता है, माँ स्वयं करवा लेती हैं, न तो हमें कोई खास प्रयत्न करना होते हैं और न ही किसी प्रकार की समस्या आती है।



यदि कोई समस्या आ भी जाए, तो केवल बन्धन देने से कार्य स्वयं ठीक हो जाता है। साथ ही लोगों को सहजयोग के फायदे और अध्यात्मिक उन्नति के विषय में भी सरल ढंग से बताया जाता है और फिर अनुभूति हो जाने पर सेन्टर लिस्ट दे दी जाती है, कभी कभी कुछ लोग अधिक प्रश्न करते हैं या इन्हें अनुभूती नहीं होती उस स्थिति में भी श्रीमाताजी स्वयं सब ठीक कर देती हैं; उन से प्रार्थना करने मात्र से सभी कुछ हो जाता है। इसमें हम पहले से यह कभी नहीं सोचते कि कार्य किस प्रकार के

धर्म या जाती के लोगो पर करना है क्योंकि सभी कुछ पहले से ही माँ ने सुनिश्चित किया होता है।



एक बार का अनुभव है - एक क्षेत्र में इस प्रकार कार्य हो रहा था और हम सभी सोच रहे थे कि यह क्षेत्र तो मुस्लिम क्षेत्र है... कैसे हम सहजयोग के बारे में बताएँ ? और यह किस प्रकार कार्य करेगा ? थोड़ी देर में कुछ औरतें बुरके में वहाँ आईं और स्वयं ही हमसे सहजयोग के विषय में पूछने लगीं। हमने बताया कि, "ये श्रीमाताजी हैं और हम सहजयोग के बारे में बता रहे हैं, जिसमें आपकी स्वयं की शक्तियों के बारे में जानकारी दी जा रही है। क्या वह अनुभव करना चाहेंगी ?"

पूछने पर उन्होंने उत्सुकता दिखाई और हमने उनके दोनों हाथ आगे करवाए। सभी औरतों ने ठंडी हवा को अपने हाथों व सिर पर महसूस किया। उन्हें से एक औरत करीब दो मिनट तक आंखें बन्द करके खड़ी रही और जब हमने उनसे पूछा कि आपको क्या महसूस हुआ तो उसने माँ की तरफ देख कर कहा कि यह तो स्वयं 'प्रतिमा वी' हैं ...!

एक और बहुत सुन्दर अनुभव श्रीमाताजी ने हमें दिया। 'कलक मन्दिर' में एक बार यह कार्य हो रहा था और एक हिजड़ा आया और उसने श्रीमाताजी के विषय में पूछा। अनुभूती के बाद जब उससे पूछा कि "आपको क्या महसूस हुआ ?", तो उसने बताया कि "उसे गुलाब की सुगन्ध महसूस हुई!" अतः हमें पहले से यह नहीं सोचना चाहिए कि कार्य किस प्रकार के लोगों पर करना है क्योंकि सहजयोग सभी के लिये खुला है और इसमें सभी का स्वागत है।

इस प्रकार अनगिनत अनुभव श्रीमाताजी हमें देती हैं। हमें पूरी समझ होनी चाहिए कि सहज के कार्यों में हम केवल यंत्र मात्र हैं। इस कार्य को करते समय हमें कभी कष्ट या परेशानी महसूस नहीं होती अपितु चैतन्य के प्रवाह का हमें और अधिक अनुभव होता है। साथ ही ध्यान की गहराई और श्रीमाताजी का सानिध्य भी मिलता है।

- दिल्ली युवाशक्ति

सहजयोग प्रचार करने वाले लोगों को अहं में फँसते भी आपने देखा होगा। व्यक्ति को अधिक सावधान रहना है। ज्यों-ज्यों आप परिपक्व होते हैं आपको सावधान होना है। पेड़ को देखिए, यदि केवल पत्ता होगा तो कोई कीड़ा नहीं आयेगा, पर यदि फूल होगा तो कीड़ा इसे खा जायेगा। जब आप फूल बन रहें हैं तो कीड़ों से सावधान रहें और अब आप में तो कीड़ों को नष्ट करने की शक्ति है। यह अवस्था हम सबको प्राप्त करनी है, एक ओर तो कीड़ों को नष्ट करना है तथा दूसरी ओर लोगों को सन्तुष्ट करना है।

महाकली पूजा, बैंगलूर 9-12-91

यदि आप Market Realisation का विडियो देखना चाहते हैं तो हमें yuvadrishti@gmail.com पर ई-मेल करें।

साकार पूजा स्थल पर हमारा आचरण कैसा हो ?

साकार पूजा का विचार या कल्पना मात्र ही हमें आनन्द से भर देता है। साकार पूजा में हमारा उद्देश्य श्रीमाताजी के श्री चरणों से निकलने वाली अमृतमय चैतन्य लहरियों का पान करना, उनके आशीर्वाद से अपना जीवन सफल बनाना तथा परमानन्द प्राप्त करना है। वहाँ शरीर, मन, बुद्धि, भूत, भविष्य इत्यादि का ख्याल तक नहीं आता। हमारा परम उद्देश्य तथा इच्छा आत्मा स्वरूप बनने की ही तो है। बहुत से लोग पहली बार वहाँ जाते हैं और जो पहले जा चुके हैं उन्होंने बहुत सारा आनन्द उठाया हुआ है।

हर वर्ष हजारों सहजयोगी श्रीमाताजी की साकार पूजा के लिए निर्मल नगरी, कबैला, कॉनाजोहारी जाते हैं। इनके अलावा साकार पूजाएँ, गणपतिपुले, निर्मल धाम (दिल्ली), ब्रह्मपुरी इत्यादि स्थानों पर होती रहीं हैं। ये भविष्य के पवित्र तीर्थ स्थल होने वाले हैं। इन तीर्थ स्थलों का उद्देश्य हमें निरानन्द की स्थिति में पहुँचने में सहायता करना है। इनके इस उद्देश्य की पूर्ति के लिए और इन तीर्थ स्थलों का सम्पूर्ण आनन्द उठाने के लिए हमें कुछ बातों का ख्याल रखना चाहिए, ये बातें हमारे लिए उत्तम तथा उपयोगी साबित हो सकती हैं। खास तौर पर उनके लिए जो पहली बार वहाँ जाने वाले हैं, क्योंकि जब कोई पहली बार वहाँ जाता है तो कई ज़रूरी बातें छूट जाती हैं, कुछ चूक हो जाती है, कोताही हो जाती है तथा उस उद्देश्य तथा आनन्द, जिसके



लिये वहाँ जाया जा रहा है, अधूरा रह जाता है। फलतः हम पूर्ण आनन्द नहीं ले पाते। ऐसा सभी के साथ हो यह ज़रूरी नहीं।

हम भीतर से कितने परिपक्व, साफ तथा अनुशासित हैं, यह हमने लगातार देखना है। यदि सचमुच हम भीतर से परिवर्तित हो गये हैं तो निःसन्देह बाहर से भी हम वैसे ही प्रतीत होंगे। आईये सभी साकार पूजा स्थलों की मिट्टी, हवा, पहाड़ियों, पेड़-पौधों, विभिन्न प्रदेशों तथा विदेशों से आने वाले सहजयोगियों को प्रणाम करें। हमारे हृदय और भी अधिक खुल जायेंगे यदि हम निम्न बातों का ध्यान रखें :-

❖ जो ट्रेन हमें पूजा स्थल तक ले जायेगी उसको हम अपनी सम्पत्ति मानें तथा उसमें कूड़ा-करकट ना छोड़ें। जो भी व्यक्ति हमें ऐसा मिले जिसे जगह ना मिल पाई हो उसको स्थान देने की कोशिश करें।

सहजयोगी अपने आराम की ज्यादा परवाह नहीं करते।

❖ जब हम मंज़िल तक पहुँच जाएँ, प्यार तथा संतोष के साथ बगैर किसी जल्दबाज़ी के अपने सामान के साथ पन्डाल (टैन्ट्स) में पहुँचें तथा जहाँ स्थान मिले, बिना किसी को तकलीफ़ पहुँचाये उसे ग्रहण करें।

❖ पन्डाल (टैन्ट्स) में अपने आसपास किसी भी प्रकार की गन्दगी या कूड़ा ना फेंकें। याद रखना होगा कि यह पवित्रतम स्थल है। अपने घर से भी ज्यादा साफ रखने की कोशिश करें। यदि किसी दूसरे ने कुछ कूड़ा

आँदिल डाल भी दिया है तो हमें उसको बिना अधिक रोक-टोक के स्वयं सफाई करने में बेहिचक पहल करनी चाहिए। जिन रास्तों से हम गुजरें और जहाँ भी कुछ बोटलें, कागज़ आदि पड़े मिलें तो उसे उठालें और निहित स्थान पर फेंक दें। इससे निःसंदेह हमारा हृदय साफ होगा क्योंकि वहाँ श्री जगत जननी माँ के साथ साथ 35 करोड़ देवी-देवता भी आते हैं, उन्होंने हमें ही सफाई इत्यादि कार्यों के लिये लगाया है। किसी सफाई-कर्मचारी का वहाँ पर इन्तजार ना करें, खुद लग जाएँ, इसमें ज्यादा समय नहीं लगता, साथ ही दूसरे भी ऐसा ही करने लगेंगे। श्रीमाताजी ने इतना सुन्दर स्थान हमारे लिए चुना है, वह गन्दा होते हम कैसे देख सकते हैं ?

❖ वहाँ बने हुए पाखानों (शौचालय) को हम उचित तरीके से प्रयोग करें, इसके बारे में वहाँ हर बार निवेदन किया जाता है।

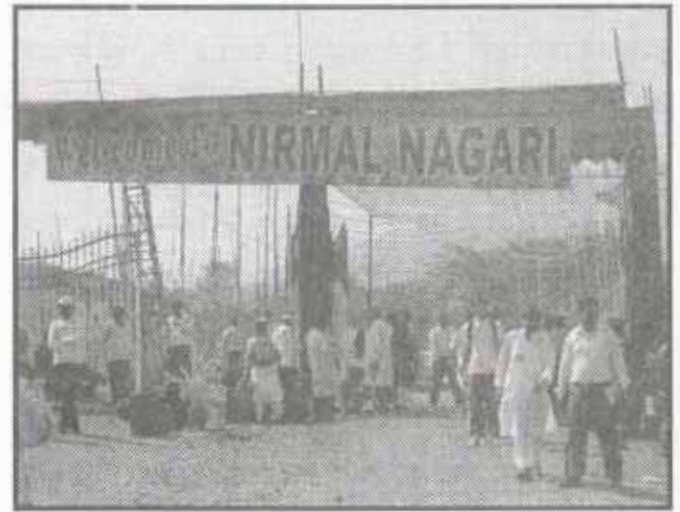
❖ प्रसाद या भोजन हेतु भी कोई जल्दबाज़ी ना करें, लाइन में ही रहें। पीने के पानी को बर्बाद नहीं करें। यदि कभी उसकी कोई कमी पड़ जाए तो संतोष रखें, चित्त को संभालें, सब व्यवस्था ठीक हो जायेगी, अपने आप। श्री गणेश हमारे सब्र की परीक्षा लेते हैं कि हम कितनी सहजता में समाधान ढूँढते हैं। अपने आप से हमें कहना है, "मैं हर हाल में खुश हूँ।" वैसे ऐसा कुछ ज्यादा तो कभी भी नहीं हुआ कि सहन ही ना हो।

❖ हमे वहाँ से खाने-पीने की सामग्री, कपड़े, चूड़ियाँ या अन्य सजावटी सामान नहीं खरीदना चाहिए। हम जिस चीज़ के बिना रह सकते हैं, रहने की आदत बना लें। वहाँ से जो हम लाएँगे वह है:- श्री गणेश-गौरी का विशेष आशीर्वाद, जो हमें सदा याद रहेगा तथा अपने साथ-साथ दूसरों के उत्थान में भी काम आएगा। इसके अलावा यादगार के लिए कोई दूसरी वस्तु हम भला क्या ला सकते हैं? हाँ, वहाँ से अपने लिए खरीदें:- श्री माँ

द्वारा बताई गई चीज़ें जैसे- 'कोकम' (जो जिगर (Liver) के लिए बहुत उपयोगी है), 'आँवला सुपारी' (यह केवल आँवले से बनती है सुपारी से नहीं)।

❖ वहाँ पर आसपास ही कुछ भले लोगों की ज़मीनें, घर इत्यादि होते हैं, उनकी सम्पत्ति को किसी तरह का नुकसान हम अन्जाने में भी नहीं पहुँचायें। प्यार तथा इज्जत से सारे काम बनते हैं।

❖ अन्य स्थानों से आये सहजियों से बातें करें, उनसे अपने अनुभव बाँटें, उनकी बातें ज्यादा सुनें, सुनायें कम। किसी की बात का कोई बुरा ना मानें, मस्त रहें। यह ऐसा सुअवसर है कि सहज मर्यादायें हमारे अन्दर घर कर लेंगी।



❖ सवेरे जल्दी उठ कर हमें मुख्य पन्डाल में सामूहिक ध्यान हेतु जाना होता है, जो थोड़ी सी दूरी पर होगा जो हमें पूरा दिन आनन्द देता रहेगा। दिन के समय आराम करना चाहिये ज्यादा थकना नहीं चाहिए, रात को श्री माँ के कार्यक्रम होते हैं, ताजा हो कर वहाँ पहुँचें और कार्यक्रम का आनन्द लें।

❖ हमें प्रयास करना होगा कि अपने साथ गए साथियों के साथ ही ना चिपके रह जाएँ, खुला छोड़ दें अपने को और उनको भी आनन्द लेने दें। किसी प्रकार

का समूहवाद (Groupism)- जैसे पूने वाले, दिल्ली वाले ना बनाएँ, सबके हो जाएँ।

❖ अपने चक्रों की सफाई जैसे आपको पहले से ही विधियों का पता है, उनके हिसाब से करें, दूसरों की भी मदद लें। परन्तु किसी को अपनी तरह करने पर कतई मजबूर ना करें, उलझें नहीं। मजे की चीज तो यह है कि असल में तो सफाई स्वतः ही होती रहती है वहाँ पर, बस चित्त को माँ से जोड़ें रखें। श्रद्धा, समर्पण, शुद्ध इच्छा के भाव को अपने भीतर बढ़ाने हेतु श्री गणेश तथा श्रीमाताजी से प्रार्थना करें। फिर हमें अपने लिए विनती करना याद न रह कर सभी के लिये माँगना याद रहेगा तथा दिल खुल जायेगा। सचमुच ऐसा ही होता है।

❖ हमारा चित्त वहाँ की कमियाँ निकालने में नहीं होना चाहिए अपितु हमें समझना चाहिए कि श्रीमाताजी की साकार पूजा में आने का सौभाग्य मिला है, यह सबसे ज़्यादा महत्वपूर्ण है। कुछ लोग टीका-टिप्पणी करते हैं तो करने दें, हम ऐसा ना करें। हो सके तो अपने विवके से उन्हें ऐसा ना करने के लिये थोड़े नम्र शब्दों में कह दें। ज्यादा ना समझाएँ।

पूजा के दौरान हमें निम्नलिखित बातों का खास तौर से ध्यान रखना चाहिए :

❖ हमें मुख्य पण्डाल में पूजा अथवा किसी भी कार्यक्रम के लिए बताए गए समय से पहले पहुँचना चाहिए। अगर किसी कारणवश देरी हो जाए तो जहाँ भी स्थान मिले वहीं बैठ जाना चाहिए और अपना स्थान बार-बार नहीं बदलना चाहिए।

❖ श्रीमाताजी के आगमन पर बार-बार ऊँचे स्वर में जयकारा नहीं लगाना चाहिए।

❖ जब भी श्रीमाताजी साक्षात रूप में विराजित हों तो हमें बन्धन नहीं लेना चाहिए और ना ही चक्रों अथवा नाड़ियों की सफाई करनी चाहिए।

❖ जब तक श्रीमाताजी साक्षात विराजित हो तब तक हमें उठकर नहीं जाना चाहिए। अगर किसी कारणवश उठना पड़े तो श्रीमाताजी से क्षमा माँगकर बिना दूसरों को तंग किए हुए निकलने का प्रयास करना चाहिए।

❖ पूजा के दौरान मंच के नजदीक आकर श्रीमाताजी का फोटो नहीं लेना चाहिए क्योंकि कैमरे की चमक (Flash) से श्रीमाताजी के आँखों में तकलीफ होती है।

❖ जब भी कोई कलाकार अपनी कला का प्रदर्शन कर रहा हो तो हमें बीच में उठकर नहीं जाना चाहिए। इससे उस कलाकार की कला का अपमान होता है।

❖ किसी भी कार्यक्रम के दौरान आपस में बातें नहीं करनी चाहिए। श्रीमाताजी के जाने पश्चात कुछ देर ध्यान में बैठना चाहिए।

वहाँ से वापिस आकर अपने भीतर समेट कर लाए आनन्द की ही बातें बताएँ ना कि ऐसा था, वैसा था या ऐसा नहीं था इत्यादि।

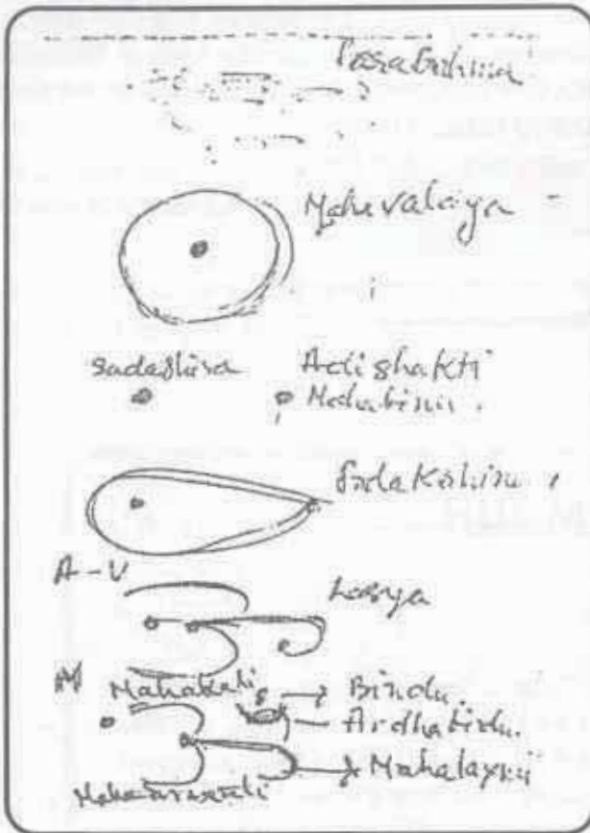
आओ हम सब प्रार्थना करें कि ऐसे स्थान पर जाकर हम जिन्दगी भर याद रखने वाले अनुभव समेट लाएँ तथा दुआ करें कि सभी सहजयोगी वहाँ पहुँचने का अवसर पायें।

जय श्री माता जी।

THIS HAPPENED

Shri Shiva wanted to witness Himself

This was in Frankfurt in 1988. Shri Mataji was there for the first visit. We had an embarrassingly small ashram, and Shri Mataji went into a small room in the evening after the public programme, when She returned to the ashram. 'Bring me a piece of paper and a pen,' Shri Mataji said. 'I want to show you something.' Then She started drawing. She started off with a dot.

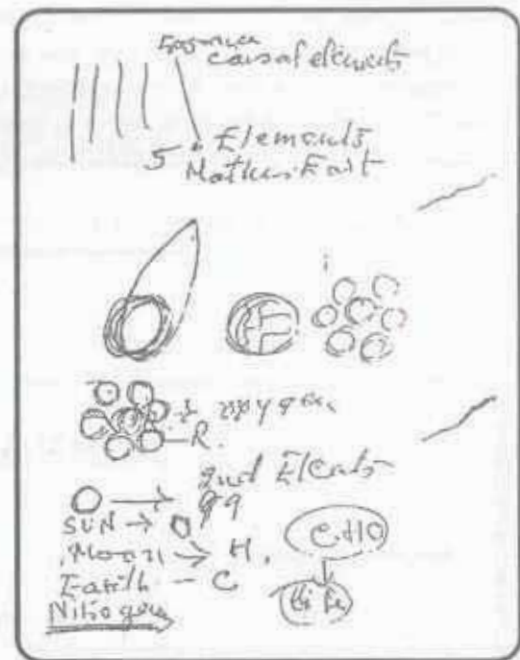


'See, this is Shri Shiva,' She began. 'When there is one, it is just a dot. There is nothing else existing. But then Shri Shiva wanted to witness Himself, in the sense that there needed to be another. So there can be a mirror and he separated Himself from His Shakti. But because the love between Shri Shiva and Shri Shakti is so deep, the Shakti kept coming back when She was pushed out.' So Shri Mataji then drew a circle around the dot, and went a few more times round and made the circle like an ellipse. And the ellipse is there because the Shakti wants to come back to Shri Shiva, and He pushes Her out again.

'Go create!' He said. So that is why all the circular movements in the universe are not perfect circles but

ellipses and that is one of the manifestations of the love between Shri Shiva and Shri Shakti.

Once She had accepted what She had to do, She separated Herself into three: Shri Mahakali, Shri Mahasaraswati, Shri Mahalakshmi. They started on the subtle level, started manifesting on the subtle level, started manifesting. There was not yet any material creation. The causal bodies for anything that exists are these three powers, and then Shri Adishakti created Shri Ganesha, the fourth one.



First Shri Mataji explained the Om. The one line is Shri Mahakali, the bottom one is Shri Mahasaraswati, and the other is Shri Mahalakshmi. Then there is the *bindu* (dot) of Shri Shiva. Then She said that the creation went into the material creation also, you see that on the left side is hydrogen, and on the right side is oxygen and in the central channel is nitrogen, and in the mooladhara is carbon. And with these four atoms you can create amino acids, and these amino acids are the basic building blocks of life. Shri Mataji wrote this down on the paper.

Herbert Reininger

You have all the powers

For a Sahaj Yogi, It is important to witness himself. That is the introspection. Do not indulge too much in the past, but see what you have got in such a short time. You have come into the kingdom of God. You have all the powers.

For example, I was traveling with a Sahaj Yogi Wolfgang and we had to catch a plane. When we reached the airport, the ground hostess started shouting at Me for delaying the flight. They need not have waited for Me. But they waited and shouted also. All the passengers were on the plane but still it did not take off. We found that there was a snag and the snag was being looked in to, since half an hour. Because she shouted at Me, Wolfgang was in tears. He was feeling so sad that the Mother has been insulted like this. The power of his love was so great that the 50 people or so on the balcony watching us felt tremendous Cool Breeze. A big blow came to them and when they opened their eyes, they saw the whole sky was

filled with clouds. There was not a single cloud and in one second the whole sky filled up. Then they ask us to get out, as they could not take off. When we came back, it started raining. They got after that lady and said, "Who are you to shout"? Then they announced that all the flights are cancelled.

See the power of his love for his Mother that the whole sky couldn't bear it. They said we have never seen such a miracle that IN A SECOND, the sky got overcast heavily! You must know your powers. Witness yourself. It is introspection. But with Left Vishuddhi, you will always say, "how can I have any powers, after all I have done this or that". I am no good. It is because that Vishuddhi is all the time telling that you are good for nothing. It is making a HOLE in your brain, which takes away all the sense. AND YOU ACCEPT IT.

*Shri Krishna Puja
19.7.1992, Cabella, Italy*

SAHAJA HUMOUR



Misunderstanding

This happened after a public programme in Helsinki, Finland. One sahayogini started to talk with a newcomer after a programme. This lady was very interested in Sahaja Yoga, and they had a nice long talk together. Since the time was too short, they exchanged email addresses and decided to keep in contact on the net. Soon an email came from the newcomer and she was asking the yogini to tell more about the sahay treatments and how to cleanse oneself of negativities. The yogini answered, that there are two quite effective techniques, paper burning and shoebeating. She explained shortly how to do paper burning, but since the other one was more complicated, she promised to show how to do it in practice the next time they meet in the programme. After some time a reply came from the newcomer: "Thank you for explaining me the technique of paper burning. But I have never heard before that eating one's shoes could also help." The yogini was completely lost - what did this lady mean? Then she looked at the email she had sent earlier and found out that she had accidentally written 'shoebeating' without the letter 'b'.

मोह का बन्धन

मोह प्रेम की मृत्यु है।... आप को आगे बढ़ना होगा। आप एक बिन्दु से नहीं चिपके रह सकते। यह आपकी जिम्मेदारी नहीं है। यह परम चैतन्य का उत्तरदायित्व है और उसे परम चैतन्य पर छोड़ दीजिए। और आप देखेंगे आपके बच्चे सुधर जाएंगे, आपके रिश्ते सुधर जाएंगे, सब सुधर जाएगा, क्योंकि यह आपकी जिम्मेदारी नहीं है। आपकी सीमाएँ इन सभी रिश्तों को प्रभावित करेंगी और मुझे तो वास्तव में यह कहना चाहिए कि यह सीमित रिश्ता, दूसरे रिश्तों का दम भी घोट सकता है।

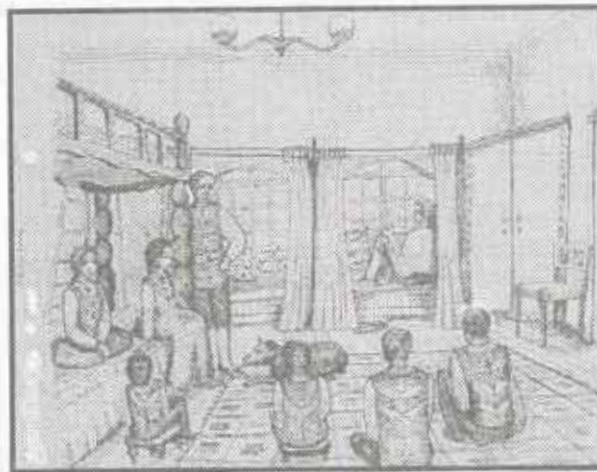
क्रिसमस पूजा, गणपतिपुले (27-12-94)

लेकिन सुमेर, जो हम सहज योगियों की तरह, योग में दीक्षित था, रिश्तों का मोह नहीं छोड़ पाया, तो देखिए कि उसका क्या हथ हुआ।

गुरु फ़मानन्द के दो शिष्य थे, सहजानन्द और योगानन्द। वे योग सीखने के लिए आश्रम में रहते थे। योगानन्द को एक दिन समाचार मिला कि उसके पिता गम्भीर रूप से बीमार हैं। वह एक भला युवक था, उसका असली नाम सुमेर था और उसमें जिज्ञासु के सभी अच्छे गुण थे। वह गुरु को वचन देकर गया कि वह एक महिने में लौट आएगा, लेकिन दस वर्ष बीत गए वह नहीं आया।

एक बार गुरु फ़मानन्द सहजानन्द के साथ तीर्थ यात्रा से आश्रम लौटते समय उसके गाँव वदनपुर से गुज़र रहे थे, उन्हें उस के बारे में जानने की जिज्ञासा हुई। सहजानन्द ने एक राहगीर को रोक कर पूछा, 'इस गाँव का एक निवासि सुमेर नाम का एक युवक आश्रम में रहता था, क्या उसके बारे में आपको कोई जानकारी है?'

'आप सुमेर सेठ के बारे में तो नहीं पूछ रहे, जो गुरु फ़मानन्द का शिष्य था? मृत्यु के पूर्व उसके पिता ने उसका विवाह कर, महाजनी का अपना व्यापार उसके सुपुर्द कर दिया। वह अपने गुरु के आशिर्वाद से बहुत समृद्ध हो गया है, वह रही उसकी कोठी गाँव का सबसे विशाल भवन।', ग्रामीण एक शानदार हवेली की ओर इशारा करते हुए बोला।



गुरु और शिष्य उस भवन के उद्यान में प्रवेश कर गये, सुमेर ने अपने घर की छत से उन्हें देख लिया, वह दौड़ कर नीचे आया और गुरु के चरणों में गिर पड़ा और बोला, 'सन्ध्या हो चुकी है, कृपया मेरा आतिथ्य स्वीकारें, यदि कुछ दिन मेरे घर में बिताना चाहे तो बड़ी कृपा होगी। अन्यथा कल चले जाइएगा।' गुरु ने वहाँ रात्रि में विश्राम करना स्वीकार कर लिया।

सुमेर ने उन्हें स्वदिष्ट भोजन कराया, जब वह गुरु के साथ अकेला था तो वह रो पड़ा, 'गुरुजी मैं एक कठिन बन्धन में जकड़ गया हूँ, लेकिन

जैसे ही मेरे दोनों बच्चे बड़े हो जायेंगे, मैं उन्हें सब कुछ सौंप कर शेष जीवन आपकी सेवा में बिताऊँगा।' गुरु ने कहा, 'यदि मैं नहीं भी रहूँ तो मैं अपने उत्तराधिकारी को, जो तुम्हारा गुरु भाई ही होगा, बता जाऊँगा कि वह तुम्हारा ध्यान रखे। क्योंकि तुम योग में दीक्षित हो चुके हो, इसलिये तुम्हारे लिये आध्यात्म का मार्ग एकदम छोड़ देना अच्छा न होगा।' दूसरे दिन सुमेर को उदास छोड़ कर गुरु जी आश्रम लौट गए।

दस वर्ष और गुज़र गए। एक बार फिर गुरुजी वदनपुर से गुज़रते समय अपने शिष्य के घर पहुँचे। एक बार फिर सुमेर अपने गुरु के चरणों में गिर कर रोने लगा, और कहने लगा, 'मेरा पोता मुझे छोड़ता ही नहीं है। जैसे ही वह स्कूल जाने लगेगा, मैं गृहस्थ जीवन का त्याग कर दूँगा।' 'बहुत अच्छा', गुरु ने कहा।

अगले वर्ष गुरु ने देह त्याग दिया। लेकिन अपने उत्तराधिकारी सहजानन्द को हिदायत दी, 'सुमेर का ध्यान रखना, और उसे सदा के लिये गया समझ कर भूल न जाना। उसमें सम्भावनायें हैं। लेकिन वह मोह माया के दल दल में फँस गया है। उसे बचाया जाना चाहिये।'

अनेक वर्ष बीत गए, एक दिन नए गुरु को सुमेर के बारे में जानने कि उत्कंठा हुई। उन्हें याद आया कि गुरु ने उन्हें कहा था कि उसे गया समझकर त्याग न देना। वह

तुरन्त वदनपुर गए और यह जानकर उन्हें बहुत दुख हुआ कि सुमेर का देहान्त हो चुका है। लेकिन फिर भी उसके बच्चों ने उनका बड़े सम्मान के साथ स्वागत किया और उनसे अपने घर में एक रात विश्राम करने का अनुरोध किया।

घर में घुसने के बाद से ही उसके घर का एक कुत्ता गुरु सहजानन्द के पाँव चाटने लगा और निरंतर पूँछ हिलाने लगा। रात में उसे जबरदस्ती गुरु जी के कमरे से बाहर निकाला गया। सहजानन्द जी को कौतूहल

हुआ और उन्होंने ध्यान में बैठकर कुत्ते की आत्मा से सम्पर्क स्थापित किया और यह जानकर चकित रह गये कि सुमेर की आत्मा ने कुत्ते के रूप में जन्म लिया है और वह घर की रखवाली कर रहा है, जिससे उसके बेटे-पोते सुरक्षित रहें। गुरु ने उसे कहा कि वह पशु जीवन से मुक्ति के लिये निरंतर प्रार्थना करता रहे। दूसरे दिन सुबह, गुरु आश्रम लौट गए।

पाँच वर्ष बाद गुरु सहजानन्द सुमेर के घर पुनः गए। कुत्ते की मृत्यु हो चुकी थी। लेकिन सुमेर की आत्मा का क्या हुआ? मोह-माया के गहरे अज्ञान में डूब जाने के बाद उसकी आत्मा को क्या मुक्ति मिल पाई होगी? रात्रि में ध्यान में उन्होंने देखा कि उसकी आत्मा ने नाग के रूप में जन्म लिया है और वह लकड़ी के एक विशाल बक्से, जिसमें परिवार का सारा खजाना रखा हुआ है, के नीचे छिप कर उसकी रखवाली कर रहा है।

गुरु सहजानन्द ने इस बार कठोर कदम उठाने का निश्चय किया। सुबह होते ही उन्होंने परिवार को सूचित किया कि उनके घर के अन्दर एक विशाल पेटी के नीचे एक नाग छिपा हुआ है। परिवार ने भयभीत होकर एक सपेरे को बुलाया और अग्रबत्ती जलाई। धुँए से नाग जब अचेत हो गया तब सपेरे ने उसे बाहर निकाल लिया।

नौकर उसे मारने जा रहा था, लेकिन गुरु ने उसे मारने से मना कर दिया और एक पात्र में रख कर वे उसे आश्रम ले गए। वहाँ उन्होंने मरते हुए नाग के चारों ओर एक अनुष्ठान किया, जिससे सुमेर की आत्मा शांतिपूर्वक नाग रूप से मुक्ति पा कर मानव रूप में पुनः जन्म ले सके।

'जब हम साथ-साथ पढ़ते थे, तब सुमेर कितना ज्ञानवान था। कितना घोर पतन! आह! मोह-माया का बन्धन कितना हठीला हो सकता है!' गुरु सहजानन्द जी ने आह भरते हुए मन ही मन कहा।

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LESSON FROM SHRI ANNAPURNA

Prayer to Annapurna

ॐ त्वमेव साक्षात् श्री अन्नपूर्णा साक्षात्
श्री आदिशक्ति माताजी श्री निर्मला देवी: नमो नमः

Every culture says a traditional prayer over food. In Sahaja Yoga, we say the Mantra to Shri Annapurna. This is done for two reasons: to thank the Divine for the food, and to vibrate the food. It is important that you can feel the vibrations coming from the food when you say the Mantra. A good reason to make sure that there is vibrations coming from the food is shown here. Some yogis were visiting Hong Kong. They had shellfish for a meal and naturally said the Mantra to Shri Annapurna. They couldn't feel the vibrations, so they kept giving bandhans over the meal. After several tries and still no vibrations, they decided that the food was okay and ate it. Unfortunately, they got food poisoning. This shows that it is very important to vibrate your food before you eat it. And to listen to what the vibrations are telling you.

Madhu Montalva, (2001), Birthday Puja Special Issue, Akashwani, Vol.II Issue II, Page 9.

Question : Shri Mataji, why should we eat non-veg food?

Shri Mataji : If you do not eat proteins you cannot fight bhoots. A person who has bhoots in him must eat lot of proteins, not carbohydrates but proteins, so that it can fight those left-sided enemies. But here it is they have to be vegetarians. Now imagine they have left-sided enemies within them and they want to be vegetarians, finished. How will they fight it?

We are Sahaja Yogis, and we understand the balance. Of course I always say that westerners for example, maybe Australians also, should take more to carbohydrates because they eat lot of meat, so they can take to carbohydrates but that doesn't mean vegetarianism by any chance. I mean, to compensate. And in India I always say they must take to more meats, it will do them good. But then by no means I say that you just eat meat and nothing else. But a balance has to be found out and once you strike it then you'll be surprised that you'll feel so relaxed, so much better, so much enlightened and the vibrations will flow much better than normal.

1991-0328: Shri Mahavira Puja, Gidgegannup, Perth, Australia

Now to touch a point which is very important today for you people to understand about non-vegetarianism and vegetarianism. Because this subject I wanted to handle, because if they are vegetarians they can't bear to see that Mother says it doesn't matter if you are a non-vegetarian, because it doesn't go against your awareness.

If you eat meat you become Rajo Gunis not Tamo Gunis. Tamo Gunis are the people who eat carbohydrates, we have seen it in Sahaja Yoga. We have two types of

diseases, one is lethargic organs and one is active organs. So those who are lethargic having too much Carbohydrates and those who are overactive are having too much proteins in them.

If you eat too much meat you get Raj Gunis and Raj Gunis become as I have told you right sided people, become very aggressive and they become Ahamkaris and they can harm. But the people who just eat grass can become lethargic, absolutely lethargic. They will have lethargic heart if not active one, they will also get heart attacks. They will have lethargic intestines by which they will get tremendous all the time passing out of the stools, they'll never be able to digest any food, they'll be very weak people. So those people who have a lethargic heart or a lethargic liver or lethargic intestines should take to proteins. I'm not saying meats, but proteins. But a vegetarian doesn't take so much proteins. It's easier to take meat, there's no harm. But those who are active people should take more to vegetarianism, it's sensible. Guru Nanaka ate all the meats, was he a bad man?

What about Buddha Himself. He ate meat because he died of eating raw meat Himself. Only thing you should not eat the meat of animals which are bigger than you, and not of a cow which is an Indian cow. Specially Indian cow. Also bigger cows are not good because they give you a problem on the teeth.

All these absurd ideas we have in this country. So when I say you are not to be a vegetarian or non-vegetarian, you have to see what you need and eat that. But all the time your attention is in food itself is wrong.

1983- Nabhi Chakra, Public Program, Delhi

MOTHER'S RECIPE

CHICKEN DO PYAZA

(Rich Chicken Curry With Almonds And Other Spices)

(For 6 People)

Ingredients:

> A.

- 6-7 skinned chicken legs
- 500 gr. Natural yoghurt
- 1 bunch of fresh coriander, finely chopped
- 1 bunch of fresh mint, finely chopped
- 3 big onions cut in small cubes
- 6-7 cloves of garlic, finely chopped
- 4-5 cm of ginger, finely chopped
- 2 tbs. Mustard oil or ghee
- 2 teaspoon of shajeera (caraway seeds)
- 4-5 bay leaves
- 125 mg of saffron
- 1 teaspoon of kewda water
- 100 gr. Of whole almonds soaked in warm water for 3 to 4 hours in order to prepare a paste by adding if necessary little water.
- 2 red chillies (optional): remove seeds and soak them in hot water for ½ hour

Masala (spices) :

> B.

- 3 teaspoon coriander powder
- 3 teaspoon fennel seeds, powdered

> C.

- 3 pieces of cloves
- 2 brown masala cardamoms
- 5 cinnamon sticks
- 1 teaspoon of black pepper

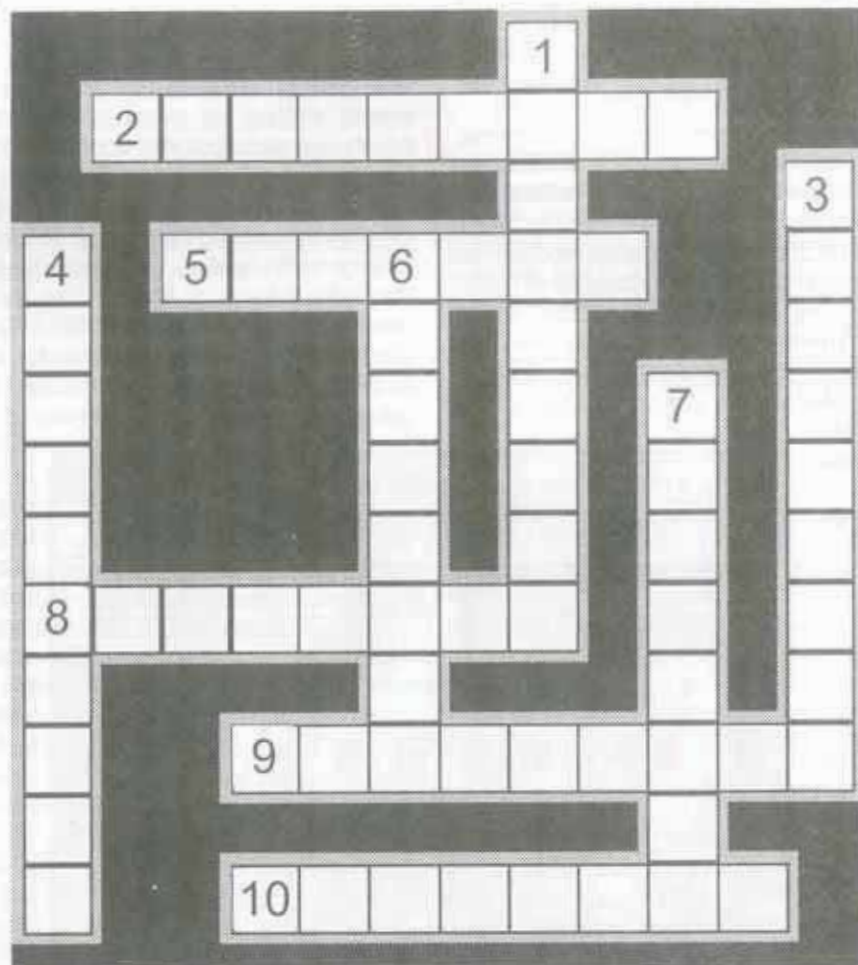
Preparation :

- Grind the spices (C) coarsely in a mixer, put them in a bowl

- Marinate the chicken 2-3 hours in yoghurt
- Take a big pan to cook, add some mustard oil. Arrange marinated chicken in it and spread preparation (A) on top of it.
- Spread one more teaspoon of mustard oil on the top (in winter use mustard oil, in summer ghee can be used.)
- Keep this pan on low fire, to cook, and tightly cover. If bottom is sticking, stir constantly and fry without spoiling the chicken.
- After some time add the soaked red chillies and continue to fry.
- In another frying pan heat rest of mustard oil, add cumin, let it splutter
- Add bay leaves and let it splutter again
- Then quickly add *masala* (B) and (C) and fry for 40 seconds. Do not burn it, or it will have a bitter taste
- Add this mixture in the chicken you are frying
- Add *kewda* water, almond paste, salt and saffron
- Fry until chicken is soft and cooked
- Once ready, garnish with fresh coriander, and serve with *naan*.



CROSSWORD: GREAT WOMEN OF INDIA



Across

2. She was India's most powerful women in early 1600's. Using her intelligence and wisdom she managed the affairs of the empire due to incapability of her husband.
5. Queen of Chittor, She performed Jauhar with 3000 other women to protect her chastity from the Sultan Ala-ud-din.
8. Sister of Shri Gyaneshwara and gave guidance to Shri Namadeva & Shri Changdeva
9. Shivaji's daughter-in-law, She was only seventeen years of age, when she fought Aurangzeb and defeated him.
10. Mother of Shri Mataji

Down

1. She was the strongest Deccan regent in late 1500's. She successfully defended the Ahmednagar & Golconda fort from foreign invasion of Akbar's forces.
3. She was the caretaker of infant prince, in service of Rana Sanga who sacrificed her own infant son to save the prince from traitors.
4. She was an ordinary housewife, who was pushed by circumstance to head a kingdom. She fought the British courageously, who later said that we won but the glory goes to the Queen.
6. Disciple of Guru Ravidas, born in a royal Rajput family and married to the son of Rana Sanga, She gave up all material world for the love of Shri Krishna
7. Shri Mataji's Grandmother; A lady of great character who forsaked the royal life of a queen and lived in a one room tenement with her 6 children and earned her living selling bible.

Answers on Page - 20

YUVASHAKTI REPORTER

Jawaharlal Nehru University Experiences

राहें मिलती गई, सहजी जुड़ते गये और चैतन्य बढ़ता गया...

It all started almost one and half years back in 2005 when some of us had the wonderful opportunity to attend few sessions of "Stress Management with Sahaja Yoga meditation" Workshops that were being conducted across various educational and corporate organizations at Delhi. From there sprouted the idea of organizing similar programs at JNU where one of the Yuvashakti from Delhi is studying. At that time it was divine motivation that we remembered the particular lecture (*Satya Ki Khoj*) of our Holy Mother where she has addressed a small gathering at Delhi University and mentioned about the inability of people from JNU to understand the importance of Sahaja Yoga.

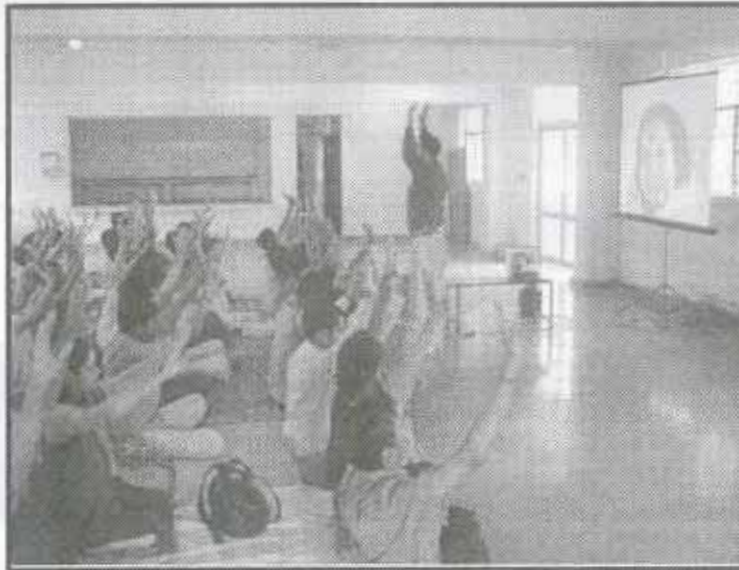
JNU is a central university, spread over acres of green belt right in the heart of Delhi. The university has over 15 hostels with more than 3000 occupants from across India and abroad. We had no idea that the first program at the Satluj hostel (interestingly all the hostels have been named after the famous rivers from India) was merely a trailer of Divine-Will that was to unfold before us. Initially it started on a very small scale, where simple black and white posters (of A-4 size) were put up to inform students about the workshop.

However, looking at the flood of posters (for different purposes) that were put up on the walls of JNU, it was decided that we should take inspiration from the divine qualities of Swadisthana and come up with beautiful, colorful, eye-catching posters. Beginning with using newspapers as background we slowly graduated to better posters made from fluorescent sheets of multiple colors.

In the first two sessions, though the response was found to be positive, the turn out was small. Slowly as more of Yuvashakti joined this Sahaj program at JNU, the strength of participants went up proportionately. With this we learnt our first lesson as well: Sahaja yoga is about collective work and 'more the merrier' is a key to success in this Divine task of which we are merely the instruments.

How we went along

We realized that campaigning was much more than merely putting up posters. It required an entire team, which was soon put into action by the Divine. Now as at a time only one hostel was chosen for the workshop (on a Saturday/Sunday). A team of volunteers was galvanized not only for pasting the posters (on a Thursday/Friday) but visiting each hostel. This exercise allowed the yuvas to meditate for some time at the venue their attention helping to make the program the following day successful. On the morning of the program day, the same team would reach the hostel almost one and half hours well before the scheduled time and would do door to door campaigning in the particular hostel, inviting each of the residents to come and experience the unique process of Kundalini awakening. In the meantime, some other volunteers would stand at the entry gates as well as the mess gates sending out personal invitations to each of the students. This gave us our second lesson: we should reach the venue before the scheduled time. Also, doing dhooni before the program at the venue helped to clear the place. Small hurdles are solved by



giving *bandhans*.

Presentation

The presentation is structured in a manner that it makes more sense to the specific needs and interests of the student community. Instead of going in such details which could raise doubts amongst the participants' minds, the presentation is given a spiritual cum scientific orientation. The prayers are made to the Mother Kundalini and the universal power of God Almighty.

Stress is laid on the unavoidable necessity and need of meditation for the modern man in this highly competitive and ever stressful atmosphere generated by modern city living. Shri Mataji is introduced as a medical doctor and a world renowned spiritual scientist and Sahaja Yoga as her gift to the humanity. After the sessions, leaflets are distributed and also personal attention given to those interested. At the end of the session, every participant is advised to attend the nearest weekly mediation centre.

Organizing these programs at JNU is both full of fun and a great learning experience for all of us.

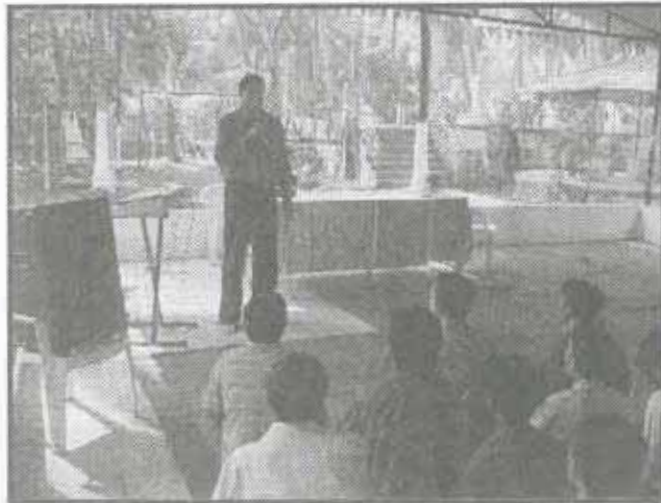
Yuva Shakti Picnic

26th Jan 2007, Navaghar (Maharashtra) : A wonderful day for a blissful and enjoyable yuvashakti picnic. It was a much awaited event as a picnic for yuvashakti was organized after many years.

More than 100 yuvashakti brothers and sisters had gathered at a place near the sea in Navaghar to enjoy the day. The whole place was booked for yuvashakti and the volunteers were escorting everyone from Virar station to the venue.

After registration everyone interacted with each other while having breakfast and then marched towards the beach for collective foot-soaking. We played various games after the foot-soak. All brothers were playing football and cricket and sisters were playing kho-kho. Then boys started playing kho-kho and sisters were playing dodge ball (passing the ball). Out of all the games played, kho-kho was enjoyed the most, as everyone younger or elder played it together, forming a big circle. Though we were playing for more than an hour, none of us felt tired as the joy of collectivity was much more.

We came back from the seashore, settled ourselves under the shed and sang bhajans for Shri Mataji. The flow of vibrations was so nice that we did not want to stop singing. But we had to break for lunch else it would have been very late. The arrangement made for lunch was good. There were separate counters for vegetarian & non-vegetarian. Post lunch a wonderful session with



Sudarshan bhaiya, who had just come in. Yuvashaktis were asked to share their ideas or concerns. It was conveyed that they can call or mail any committee member directly for any suggestions or queries in relation to Sahaja Yoga. The unity and togetherness among the

yuvashakti was quite appreciated and the base of togetherness among us, which is our love for each other, which should be there for among all Sahaja Yogis, was emphasized.

He also shared Mother's New Year message to spread Sahaja Yoga:

I Convey my love and blessings to all my children throughout the world. I wish you complete success in your dedicated efforts for the advancement of the elevating, enlightening and uniting spiritual message of sahaja yoga. With pure and equal love for all, you will succeed fully in your noble mission.

Shri Mataji Nirmala Devi
19/ 01/ 2007

During the workshop following points were suggested:

1. A directory with contact information and other details should be maintained, so that any relevant information can be passed on to all.
2. Yuvashaktis should have an email address and should make maximum use of technology to spread Sahaja Yoga.

He assured that such picnics/get-together(s) will be organized for yuvashaktis at regular intervals and encouraged more yuvashaktis to attend it. With this all the Sahaja Yogis bid adieu to Sudarshan bhaiya...And the bhajans continued in praise of Shri Mataji.

Later, it was decided to play few games, like "Lemon and Spoon" and "Musical Chair". Many Sahaja Yogis were also enjoying see-saw and swinging. It was great fun playing these games and everyone was enjoying every moment of it. It reminded them all of their childhood days. In the evening, again everyone went to sea shore for foot-soaking. Everyone was completely cleansed by all the activities carried out in collectivity. But before leaving, Vande Mataram was sung to offer respect to Shri Mataji and Mother India.

A photograph of "Anand Tandav" (The dance of joy performed by God's when AdiShakti decides to incarnate on the Earth in human form and with her complete powers) was given to all as a souvenir...

All the volunteers were whole heartedly thanked who made this picnic possible by taking care of all requirements and organized various events throughout the picnic.

It was a memorable day for all the Sahaja Yogis!

May Shri Mataji bless us with more opportunities to enjoy such collectivities!

हृदयाभिव्यक्ति

कर्तव्य की बारी

आज एक बीज से कर्तव्य का अंकुर फूटा है,
शक्ति को स्वयं तक सीमित करने का भ्रम टूटा है,
धाम लिया है सब सहजियों ने एक दूजे का हाथ,
चल पड़े है प्रेम बाँटने माँ आदिशक्ति के साथ।
इस संसार की ज़िम्मेदारी है अब कंधों पर हमारे,
निर्मल माँ के हाथ हैं हम सहजों सारे,
रौशनी मिली है, रौशन करेंगे हम इस दुनिया को,
आगे बढ़े हम, पनप न पायें ये अधियारो।
खुद की उलझनें छोड़कर, जो माँ सुलझाती हैं,
चैतन्य बाँटें हम सब लोगों को,
शक्ति दुगनी हो जाती है।

ठान लिया है हमने कि होगा अब हर व्यक्ति पार,
चैतन्य और प्रेम की खुशबू से महकेगा यह संसार।

हक से माँगी मुस्कान जब हमने,
माँ से मिलीं खुशियाँ सारी,
आगे बढ़ायें सहज को हम क्योंकि अब है
“कर्तव्य की बारी”।

पूर्वी

नन्हे-मुन्ने सहजी

नन्हे-मुन्ने सहजी हैं, माँ के सिपाही हैं
बोलो हमारे संग श्रीमाताजी,
श्रीमाताजी, श्रीमाताजी, श्रीमाताजी, श्रीमाताजी...
सहजी आओ, सहजी आओ धममममम...
नन्हे-मुन्ने सहजी हैं...
श्रीमाताजी के नन्हे गणेश बनेंगे,
लड्डू खाएंगे, राक्षसों से लड़ेंगे,
माँ के चरणों में हम रीश झुकाएंगे,
आगे ही आगे बढ़ाएंगे सहज,
सहजी आओ, सहजी आओ धममममम...
नन्हे-मुन्ने सहजी हैं...

बड़े होके युवाशक्ति ज्वाइन करेंगे,
सारे जग की कुण्डलिनी हम जागृत करेंगे,
भजन गाएंगे, प्रचार करेंगे,
आगे ही आगे बढ़ाएंगे सहज,
सहजी आओ, सहजी आओ धममममम...
नन्हे-मुन्ने सहजी हैं...

सामूहिकता में हम कार्य करेंगे,
सारी निगेटिविटीज को हम मार भगाएंगे,
प्रेम के संदेश को, जग में फैलाएंगे
आगे ही आगे बढ़ाएंगे सहज,
सहजी आओ, सहजी आओ धममममम...
नन्हें-मुन्ने सहजी हैं...

माँ हमारे मन में रहो

माँ हमारे मन में रहो, हृदय की धड़कन में रहो,
प्रार्थना है तुमसे माँ तुम सदा जीवन में रहो।
चंचल मन स्थिर होकर ध्यान में उतर जायें,
श्वेत धवल प्रेरणा बन तुम अन्तर मन में जगो।
माँ हमारे मन में रहो, हृदय की धड़कन में रहो...

काम, क्रोध, राग, द्वेष, दंभ, लोभ, भाव, क्लेश,
आत्मा की ज्वाला में तन-मन करों।
माँ हमारे मन में रहो, हृदय की धड़कन में रहो...

जन्मों के पाप धुलें सदियों की प्यास बुझे,
यूँ फुहार शीतल माँ बन के चैतन्य बहो।
माँ हमारे मन में रहो, हृदय की धड़कन में रहो...

भेद-भाव मिट जाएं, मोह-बंध खुल जायें,
प्रेम की बयार बनके तुम मेरे उपवन में बहो।
माँ हमारे मन में रहो, हृदय की धड़कन में रहो...

भूमिजा अग्रवाल

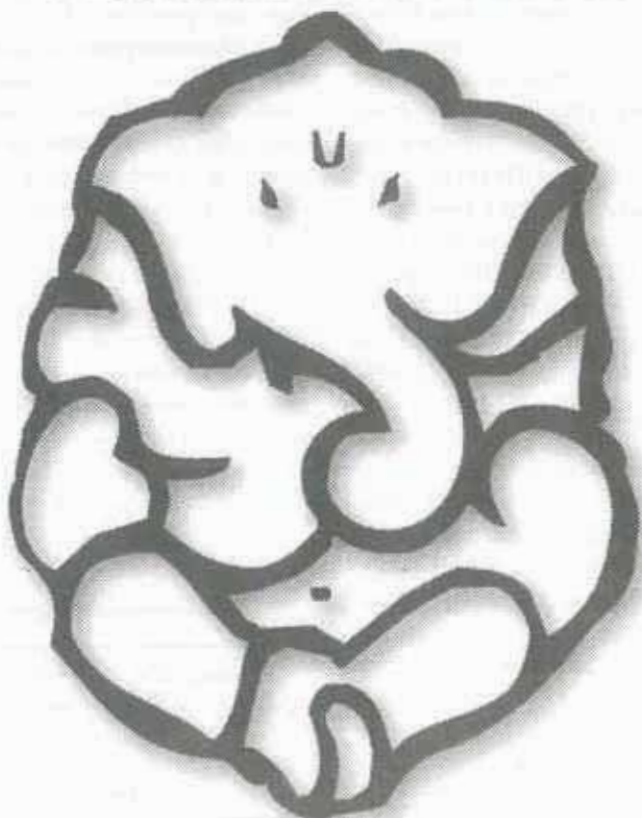
Kid Shakti Page

Mooladhara Chakra

Locate the *Mooladhara Chakra* on the body chart. Count the Number of petals in the *Mooladhara Chakra*. Ask your parents the color the *Mooladhara Chakra* and color it.



Shri Ganesha, whose qualities are Innocence, Wisdom and Surrender to Lotus feet of Mother, is the deity residing on the Mooladhara Chakra. Shri Kartikeya, whose quality is Valor, resides on Right Mooladhara. Color the following picture of Shri Ganesha



MOTHER EXPLAINS

Dear Brothers and Sisters if you having some questions like these which can help all of us to improve our meditation state please mail us at yuvadrishti@gmail.com. We will try to find out the answers to those question from Lectures of Shri Mataji.

Question: What is pure desire? How we can attain that?

Shri Mataji:

We should have only one intense desire within us, ourselves, have I become the spirit? So try to separate your pure desire. It does not by any means suggest that you give up your mother, you give up your family, and you give up your sister. Nothing, but you witness them and see as you would see anybody else and see yourself whether they are really desirous or not. If they are well and good, they should not be disqualified, because they are your relations. It works both ways, they can not be qualified because they are your relation; they cannot be disqualified because they are your relations. In Sahaja yoga you make your desire a pure desire. You have to get out of so many things but for people who are attached to their family and are bound by their family, they have to see to it that they do not for Sahaja yoga on any of your relations. At least don't force them on me. Now this desire within us, which is Mahakali power, which is manifesting comes within us in so many ways. As I told you first of all it comes to us after realization because you all are Sahaja yogis, to do some thing about our relations. Then the second desire that comes to us, that let us try to cure people who are our relations. This is the second desire. You should feel yourself and see that this happened to many of you. So right from leprosy to any small things like cold or sneezing, whatever they have they think they should bring to Mother. And all the worries of the family should be brought to Me simple thing like pregnancy or sneezing, very simple things which are so natural are brought in to your attention. So when you have them in your attention, I say, 'go ahead with it if possible.' BUT IF YOU DON'T HAVE ANY OF THEM IN YOUR ATTENTION THEN THEY ARE IN MY ATTENTION. You leave them in My attention, I will manage that. But then it is a vicious circle, it is a very subtle projection of the mind that thinks, all right. "Mother, we don't have this thing in our attention, you better look after it". But this is not the way. We should have only one intense desire within us, ourself have I become the spirit? Have I achieved my ultimate? Have I risen above the worldly desire? PURIFY. Once you start purifying, whatever falls out, I look after that. This is just an assurance but not a guarantee. If it deserves My attention, I will definitely look after it. You have to value your attention, as I value My attention I think you have to value much more of your attention than Me because I can Mange very well things within Myself because every thing is My attention.

(Advice given on the occasion of Shri Mahakali Puja, Lonawala, India 19th Dec. 1982)

Question: What kind of relationship we should have with ourself and others?

Shri Mataji:

The relationship with yourself should be tyrannical. You should lash it up. You should absolutely make it clear to yourself that 'I have to perfect myself, if I have to give this, my being, to God, it has to be perfect.' Secondly if you should have relationship with others, it has to be ideal relationship. Sahaja yogi with Sahaja yogi means something great. The greatest relationship is that. With your sister, with your brother, it should be ideal. And in collectivity we have to be pragmatic. In collectivity we can change our course, we will take the way we like, the way it moves, we will manage it. But otherwise? You see, for example, take a plane when it is in the air, it can go where it likes but the screws are ideally fixed. They cannot just start, like a pilot seat does not got to the back, and the back does not come to the front. Alright. And the screws or any thing that is made are perfect. But aeroplane is fixed. It can go southwards, northwards, any way it wants to go. Only the thing that are in it are correlated with each other is such proportion that they cannot budge from their ideal positions. If you understand this very simple thing about relationships and attitudes you will never have a problem. Your relationship with Sahaja yogis has to be absolutely ideal relationship. Otherwise some screw is loose. Try to make it ideal. Say there is one person, you find one person to egoistical or something, try to see what's wrong with you first of all. "Am I alright? If I am, then I'd better correct myself. But if I am not, if I am a good person, that way I am not dominating, then I should try to bring down his ego, by making sweet things come to him." Try to be kind to him so that his ego comes down. Manage somehow or other establish ideal relationship. It is absolutely simple. Now see the relationship the flame and me has to be proper, so that it does not burn me, isn't it? It is absolutely in lifetime also, we have to do the same thing. That relationship with each other has to be perfect because you are the unit.

(Nirmala Yog Vol 5. 28 Jul 85. P16)

Answers (Crossword on Page 17)

Across: 2) Noorjahan, 5) Padmini, 8) Muktabai,
9) Ahilyabai, 10) Cornelia

Down: 1) Chandbibi, 3) Pannadhai, 4) Lakshmbai,
6) Meerabai, 7) Sakhubai

सहज मन्दिर की मर्यादा (एक नाटक)

दृश्य 1

पति (टीवी देखते हुए): अरे आज इतनी जल्दी खाना क्यों बना रही हो? (पति भारत-पाकिस्तान का क्रिकेट मैच बहुत ही उत्तेजित होते हुए देख रहा है और श्रीमाताजी से भारत को जिताने के लिए प्रार्थना कर रहा है।)

पत्नी: मैं रात के खाने की अभी से तैयारी कर रही हूँ, सेंटर जाना है ना आज, नहीं तो आरती के बाद भागने की जल्दी रहती है। सेंटर खत्म होने के बाद ध्यान नहीं कर पाते हैं। आप भी तैयार हो जाइए, अपने कपड़े प्रेस कर लीजिए। (पति उठ कर जाता है और फिर छक्के की आवाज सुन कर वापिस आ जाता है और वहीं, बैठ जाता है।)

पत्नी: अरे क्या हुआ, आप तैयार होने नहीं गए अभी तक?

पति: बस ये आखिरी ओवर है। (मैच समाप्त हो जाता है।)

पत्नी: अब तो मैच खत्म हो गया, तैयार हो जाइए।

पति: मैं तैयार होने जा रहा हूँ तब तक तुम एक कप चाय बना दो, चाय पीकर चलेंगे।

पत्नी: अरे उसका समय कहाँ है, पहले बोल देते तो अब तक तैयार भी हो जाती। 5.45 तो यहीं बज गए हैं, आपको तो पता है हमें सेंटर समय पर पहुँचना चाहिए। श्रीमाताजी सभी गणों के साथ निराकार रूप में वहाँ आती हैं, हमें उनसे पहले पहुँचना चाहिए।

पति: अच्छा बाबा जाता हूँ तैयार होने। मेरा लाकेट कहाँ है? प्रेस कहाँ रखा है? कपड़े अभी तक प्रेस क्यों नहीं हुए?

पत्नी: मैं तो कब से कह रही हूँ, तैयार हो लीजिए, आपको मैच देखने से फुरसत हो तब तो कोई काम हो? आप अपने टीवी से ना हट पाने की शू-बीटिंग करना। (जल्दी-जल्दी प्रेस करते हैं और तैयार होकर बाहर निकल जाते हैं, बाहर आने के बाद)

पत्नी: आपने बन्धन ले लिया?

पति: नहीं जल्दी-जल्दी में भूल गया।

पत्नी: आप तो जानते ही हैं कि घर से बाहर निकलने से पहले हमें बन्धन लेना चाहिए। (अन्दर जाकर फटाफट बन्धन लेता है)

पत्नी: जल्दी में बन्धन क्यों ले रहे हैं, शान्ति से कुण्डलिनी माँ पर चित्त डालते हुए उन्हें ऊपर उठाना चाहिए और हर चक्र पर चित्त डालते हुए बन्धन लेना चाहिए।

दृश्य 2

(सेंटर के बीच में पहुँचते हैं, भजन चल रहे हैं, पत्नी पीछे बैठ जाती है, पति आगे जा कर मिठाई का डब्बा पोलीथिन समेत श्रीमाताजी के सामने रखता है, वहीं बैठ जाता है और बन्धन लेता है। पीछे मुड़ कर दो-तीन लोगों को जय श्रीमाताजी कहता है।)

(एक सहज योगी का मोबाईल बजता है, पहले नम्बर देखता है, फिर वहीं बात शुरू कर देता है। किसी के कहने पर उठ कर बाहर चला जाता है।)

(भजन समाप्त हो जाते हैं और सबको आगे खिसकने के लिए भी कहा गया)

(सेन्टर में पीछे की तरफ बच्चे खेल रहे हैं और बीच बीच में उनके शोर की आवाज भी आ रही है। उनके आने जाने के कारण एक सहज योगिनी बार बार अपने पर्स को सम्भाल रही हैं।)

(सेंटर खत्म होते ही पीछे 4-5 सहज योगिनी समूह बना कर बैठ जाती हैं और बातें करने लगती हैं।)

सहज योगिनी 1 : जय श्रीमाताजी, और आज खाने में क्या बनाया है?

सहज योगिनी 2 : अरे अभी कहाँ, अभी तो जाकर बनाना है। 8:30 तो यही हो गए हैं, घर जल्दी जाना है।

सहज योगिनी 2 : (उठते हुए): अरे तुम्हारे tops तो बहुत सुन्दर हैं। कहाँ से लिए? अगली बार design लेती हूँ।

गाँव की सहजयोगिनी: जय श्रीमाताजी, आजकल मेरा ध्यान अच्छे से नहीं लग पा रहा है, आपमें से कोई मुझे vibrations दे दीजिए।

सहज योगिनी 2 : अरे मैं तो जा रही हूँ, मुझे तो खाना भी बनाना है। (जाती है)

सहज योगिनी 1 : मुझे तो देना ही नहीं आता है।

सहज योगिनी 3: मेरी स्थिति ही ठीक नहीं चल रही है, नाभी चक्र पकड़ा हुआ है।

पत्नी : आप जल-क्रिया तो करती ही होंगी?

सहज योगिनी 3: हफ्ते में 1-2 बार कर ही लेती हूँ।

(सभी सहजयोगिनी बहनें चली जाती हैं, पत्नी गाँव वाली को vibrations देती है।)

(सेंटर खत्म होने के बाद 4-5 सहजयोगी समूह बना कर बैठते हैं और बातें करने लगते हैं।)

सहज योगी 1 : आज ध्यान कैसा हुआ?

सहज योगी 2 : क्या बताऊँ, मेरे ब्रगल वाले का आज्ञा चक्र पकड़ा हुआ था, मेरा तो अभी तक सिर दर्द कर रहा है।

सहज योगी 3 : अपना चित्त वहाँ ले जाओ, श्रीमाताजी सब ठीक कर देगी।

सहज योगी 4 : नहीं हमारे चित्त में अभी इतनी स्थिरता नहीं है। हमें अपना हाथ उस चक्र पर ले जा कर घुमाना चाहिए, हमारे हाथों के द्वारा ही परम चैतन्य कार्य करता है।

(सेंटर में बहुत शोर हो रहा है, प्रसाद की लाईन में भी सबको जल्दी है। 1-2 लोग ही ध्यान कर रहे हैं बाकि सबको या तो जाने की जल्दी है या बातें कर रहे हैं।)

तभी एकाएक लाईट चली जाती है, अँधेरा छा जाता है और एक आवाज गूँजती है।

“ये क्या हो रहा है, क्या ये सहज मन्दिर है? आप को क्या लगता है आप को कोई देख नहीं रहा है? श्रीमाताजी के साथ हम सभी गण सहज मन्दिर में ध्यान के समय हमेशा उपस्थित रहते हैं और प्रत्येक व्यक्ति पर नजर रखते हैं। लेकिन हमने जो आज देखा उससे हम प्रसन्न नहीं हैं और श्रीमाताजी को भी तकलीफ हुई है। निश्चय ही, श्रीमाताजी ने ये स्वप्न में भी नहीं सोचा था कि उनके बच्चों का, उनके सहज योगियों का व्यवहार इतना उथला होगा। वे तो हमेशा ही चाहती हैं कि हम गहराई में उतरें, अपने आप को देखें, अपने दोषों को देखें, न कि दूसरों के। वे चाहती हैं कि हम दूसरों के लिए एक आदर्श बनें, जैसे हमारी माँ हैं। आप ही अपनी आत्मा से पूछिए, जो कुछ भी अभी यहाँ पर हुआ उससे श्रीमाताजी कितनी खुश हुई होगी? हमें अपने हृदय में स्थित सहज

मन्दिर की मर्यादा का पालन करने से पहले, इस मन्दिर की मर्यादा का पालन करना पड़ेगा, नहीं तो हमारा उत्थान ठका रहेगा। अगर आप मानते हैं कि आप से कोई गलती हुई है और उसे सुधारना चाहते हैं, तो आगे आकर श्रीमाताजी से क्षमा माँगते हुए अपनी गलती स्वीकार करें।”

(यह सुनकर सभी सहज योगियों को अपनी गलती का आभास होता है और वे अपने हृदय में यह प्रण लेते हुए कि आगे से वे ऐसा नहीं करेंगे, एक एक कर के आगे आते हैं और अपनी गलती स्वीकार करते हैं।)

सहज योगी 1 : हमें मन्दिर हमेशा समय से आना चाहिए।

सहज योगी 2 : हमें मन्दिर हमेशा समय से आना चाहिए। हमें मन्दिर में कार्यक्रम शुरु होने से पहले या बाद में फालतू बातें करने की बजाए vibrations exchange करनी चाहिए।

सहज योगी 3 : हमें मन्दिर में अपना मोबाईल फोन बन्द करना चाहिए और अपना सम्पूर्ण ध्यान श्रीमाताजी पर केन्द्रित करना चाहिए।

सहज योगी 4 : हमें मन्दिर देर से आने पर चित्त से बन्धन लेना चाहिए।

सहज योगी 5 : हमें अपने बच्चों को भी ध्यान में बैठना सिखाना चाहिए।

सहज योगी 6 : हमें दूसरों के दोषों व चक्रों को देखने की बजाए, अपने अन्दर के दोषों को देखकर उन पर कार्य करना चाहिए।

सभी सहज योगी एक साथ : हमें मन्दिर में सहज protocol और मर्यादा का पालन करना चाहिए।

सभी सहज योगी साथ में जयकारा लगाते हैं

“बोलो आदिशक्ति माताजी श्री निर्मला देवी की जय!!!”
(पर्दा गिरता है)

SIGNIFICANCE OF HOLI

During Shri Rama's incarnation, Shri Vishnu established the principles of an ideal son, ideal brother, ideal husband and an ideal king. But after Him, people became very conditioned and there was a lack of pure joy in their lives. Hence Shri Vishnu incarnated as Shri Krishna. He started 'Rang Panchami', often called 'Holi', a festival of colors that even now brings a smile to everyone's faces.

On this day, various colors made from flowers and mixed with water were used in 'Vrindavan' where Shri Krishna played Holi and danced with Shri Radha and the gopikas. Thus Holi brought the pure joy of collectivity to the people and they realized the importance of enjoyment in their lives. Holi is celebrated with great joy. People visit the houses of their friends and relatives to put color on them. The most joyful part is dragging friends who don't like Holi and putting them in the tanks full of colors! On this day people forget their differences and become friends again by squirting the colors on each other. Everyone is completely drenched in colored water. Needless to say that they cannot be identified. Actually, Holi is a misnomer for Rang Panchami. Infact Holi is celebrated the night before Rang Panchami. They are not the same. Holi signifies the time that Holika, the sister of demon king Hiranyakashyapu, tried to kill her nephew, Prahlad, a great Devotee of Shri Vishnu. But by Divine intervention it was Prahlad who witnessed the burning up of his demon aunt. Thus Holi marks the destruction of evil. And the next day, Rang Panchami signifies the enjoyment of collectivity and pure joy.

Niraj Nanotkar, (2001), Birthday Puja,
Special Issue, Akashwani, Vol. I, Issue III, Page 6.



Yuva Drishti

Youth Viewpoint

