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Yuvadrishi

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“I think it's a very great blessing, because these days our young children, our young people, are getting astray. They are not so badly off as in other countries, but quite a big trend is going on to spoil them and to make them a, what you can call a very westernized, spoiled personality. But now I saw so many of these dancing together, forgetting their caste, creed, everything and enjoying each other's company....”

H.H. Shri Mataji Nirmala Devi, 21 Mar 99, Delhi

NSYS LENS

Shri Mataji & Sir CP



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yuvadrishiti@gmail.com

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ESSENCE OF THE PUJA

"...Now what we call the Chranamrut, meaning the Ambrosia of My Feet, is not meant for everyone. Neither are the blessings of the Puja meant for everyone. So try to avoid people who are not yet fully equipped. First thing they will start is doubting. Also there will be a problem with the protocol. They won't be able to accept it with that protocol. It is a very great privilege to be here and this privilege cannot be granted to every person..."

Significance of the Puja

Adi Shankaracharya has said Puja is very conducive to spiritual progress and evokes the blessings of Adi Shakti. When our Holy Mother is ever present how can we invoke Her to come and receive the Puja? What can we offer Her when the Universe is within Her being?

You are the Mind, You are the Ether, You are the Air,
You are Fire and Water and Earth.
You manifest Yourself as the Universe,
There exists nothing other than You.
To transform Yourself, who are consciousness
And bliss into the Universal body, you deem the
Young bride of the Auspicious One.

- Verse 35, Saundarya Lahari

As Sahaja Yogis we are privileged to be allowed to worship Shri Adi Shakti in person or through Her photograph. A Puja is received by Her grace, in person or through Her all pervading presence.

Sahaja Yogis have responsibility when they worship Shri Mataji for She is with us when we meditate and pray to Her. Hence the Puja must be performed with attention completely on the Lotus Feet of Shri Mataji. Distraction from the Puja, although not intended, may amount to showing disrespect. Mantras are recited in the praise of the Supreme Goddess and are a form of prayer asking Her acceptance of the offerings, which are made with our devotion. How grateful we all Sahaja Yogis of the world should be to our Mother for taking the finite form, for allowing us, who are unable to visualize Her infinite form, to worship Her.

"...Now, for Puja one has to understand that without Realization, Puja has no meaning. Because you are not "Ananya", means you have to become aware of your whole. Krishna's description of Bhakti is "Ananya". He says, "I will give you Ananya Bhakti", He wants Ananya Bhakti, means when there is not the other, means when you are realized. Otherwise He says, "Pushpam phalam toyam – a flower, a fruit and the water, whatever you give Me - I accept." But when it comes to giving, He says, "You have to come to Me with Ananya Bhakti, means when you have become one with Me." Then you should have the devotion, not before that. Before that, you are not connected..." (3)

"...The other method we employ is of Puja. I've found that works very well with human beings: Puja - because it



satisfies lots of demands of the past habits, that you feel that you are doing something about it. Then you start giving whatever you think God has given you, the blessings. And the Rishi and Muni have found out – they're very clever people – they have found out how to please the Deities, how to please the Mother. So they have told you, as they have told you even in this lifetime of mine, how to please Her. They say She is 'Stuti-priya' – that means She likes praises. It's not that. But when you praise someone from the heart that means you are accepting it. And that is the time the Chakras start creating a force by which you are thrown, you are triggered, into that realm of God...

... If you could receive whatever I am emitting, in balance, with your Puja, then only it helps better. That means, when you are doing Puja, also receive it. Be in thoughtless awareness when you are doing Puja, completely concentrated in receiving..." (1)

"...Puja really is the triggering thing, triggers you. It

triggers you into another realm, it's really miraculous. Once you have done the Puja then you can project out much more, in your silence only. Your silence itself becomes so powerful..." (3)

"...So first, your vibrations must improve, to receive. If the reception is not good, what's the use of any Puja of projection? So first of all, we sort of, prepare – prepare our instrument, or prepare our projecting instrument. That preparation done by praying to different Deities, as we call



that a Kundalini Puja. By praying to My Kundalini you improve your reflection. Because then the vibrations from Me start flowing into yours, and they awaken it..." (3)

"...So these Puja methods and prayer methods and the Mantra methods have been devised and found out by great thinkers of Sahaja Yoga, the great masters of Sahaja Yoga, and it is the effort – or you can say the effortless effort – of the Sahaja Yogis that makes my body vibrate. Extracts the essence from my body, I should say. They make... It makes the infinite release itself through this finite being and it works, it clicks - I have seen it - it works out very well..." (1)

"...Today I am to tell you a few more secrets about Sahaja Yoga - it is that for the Puja you should not get people of mediocre nature, because to bear a Puja is very difficult. People have not yet understood the value of My being, of My Feet, of My Hands. They cannot, they do not deserve to be here. So do not get anybody because he is your friend or a sister or a brother is wrong. You are spoiling the chances of the person, because it is too much for him. He cannot bear it. It is meant for very few people. So remember that it is not meant for many people.

If you could understand this is the secret of Sahaja Yoga and in this secret you have to get very few people to begin with. Everything is going to be exposed one day but not to everyone. If you can recognize this that you are privileged, then you will behave in a way that you have been given this privilege. Today there are many people in the whole world who are meditating. I am thinking of all

these people. You also have to think of all of them and know that they are part and parcel of my Being, as you all are and you are the alert ones..." (2)

"...So at this time in this Puja you are not only doing Puja for yourself, for London people but for the whole world. Not only for Sahaja Yogis who are all over, (of course for them also) but in this Puja you are expressing yourself as Sahaja Yogis who have recognized Me and are requesting to bless the rest of the people so that they also recognize Me as you have recognized. By this Puja I hope recognition will be much clearer. By My recognition only you will recognize yourself and the whole thing will work out in a very very beautiful manner..." (2)

Worshipping the Supreme Goddess

"...Now when we do the Puja, first of all you will praise Shri Ganesha. By that, in you, Shri Ganesha will be awakened and established. By worshipping Me as Shri Ganesha your innocence will be established and you will see, the vibration wise also, your vibrations will increase and you will feel very stable within yourself. Now when you will take Shri Ganesha's names you will know what qualities He has, what powers He gives you. When you praise those qualities, those powers of those qualities will start emitting through you. This is how the Divine works, as if you get charged with those qualities. Then you praise the Goddess, the Adi Shakti. Now the Adi Shakti has all the seven chakras within Her awakened, and She has to work with all these seven chakras...

...So when you offer Me say, flowers or anything like water or anything, then the elements are happy and the deities are happy in the chakras. And then they emit their vibrations of their quality and of their blessings on you. They give you their quality and their blessings. That is how the Divine acts and gradually after Puja you will feel it that the whole thing is working out..." (4)

"...By worshipping the Goddess as the Protector of the whole universe, praising Her different attributes, even Her Face, Her Hands - everything has a meaning. Praising Her powers. By saying that, by repeating that, you echo in your projection Her powers, and then your projection becomes that powerful. It's a very subtle happening that takes place. It's miraculous. These things look so simple like - just washing my Feet. Simple thing is washing my Feet. Now see, this Foot, I don't know if you see the whole universe I see there, and I really get stunned by them. When you wash My Feet, what do you do? Actually, My Feet have been working very hard. And then you put a little water to soothe them, to suggest that you can feel the effort put in by these Feet. And a kind of a very sweet, melodious love flows out of these Feet then..." (3)

Absorbing the Vibrations of the Puja

"...Now you must meditate also after the Puja because my vibrations you do not suck in without meditation. Always it happens so far I have had very few Pujas in which all my whole vibrations were sucked in. If you have sincerity

about it, it is really the sincerity part of it you will suck all my vibrations. Tell your mind not to ask questions and misbehave but to suck the vibrations clearly. This is for your own nourishment, for your own growth, for your own enjoyment..." (2)

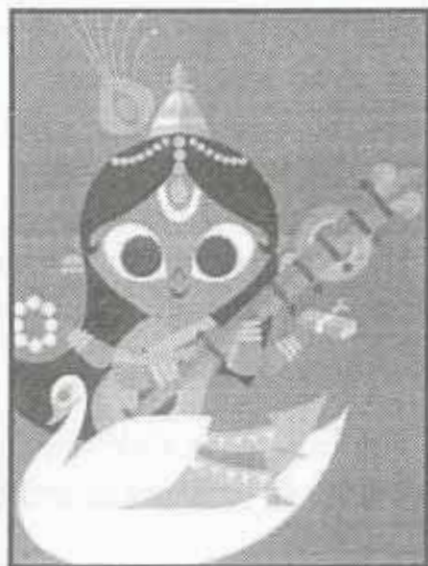
".. But you know that after Puja I get little tired because if you cannot receive it, that force, I want to sleep and get rid of that additional vibrations into 'Sushupti' by entering into the infinite state..." (1)

"...And this body has to bear lots of things to make you understand Sahaja Yoga and your own powers. For example, if you're rude to Me, if you're not respectful, Christ gets very angry because He has said that anything against Holy Ghost, He won't tolerate. So the white chakra, the Agnya starts, you see, starts throwing anger, and moving very fast. Now I have to bear it, I cannot tell you the way Christ wants Me to tell you because He's very direct, and I have to little bit be careful so that you don't get upset. Moreover while doing the Puja, supposing you are a doubting type, or you are opposing it, then you don't absorb the vibrations and I have problems, because the vibrations are flowing and you are not receiving it. So I don't know how to contain within myself, you don't suck in the vibrations, so I take time to take them out..." (4)

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1. 1976-0330: Meditation being in Thoughtless Awareness, Gudi Padwa, Delhi.
2. 1980-0505: The Sahasrara Day, Switzerland.
3. 1980-0719: The Meaning of Puja, Brighton, UK.
4. 1986-0524: Meaning and Importance of Puja, Puja Address in Madrid, Spain.

Note: Dear Reader, you are requested to read – Protocols of the Puja, published in Yuvadrishti September 07 Issue, for the



!!! REQUEST TO ALL THE READERS !!!

To dearest sons and daughters of the Holy Mother,

As you take this last issue of 2007 in your hand, there is a small tale which we would reveal to you. It's about your beloved Yuvadrishti. About a year and half back Divine leela played and due to lack of writers it seemed that 2005 would be the last year of the Sahaja Yoga youth magazine. The Nirmal Shakti Yuva Sangh, or Yuvashakti is one of the most important assets of Sahaja Yoga – and Yes! This magazine was about to be closed because of lack of articles. Then prayers to the Divine Mother worked and a tiny group of dedicated volunteers lovingly shouldered the responsibility of the magazine in Nirmal Bhakti & Shakti. So with grace of Shri Mataji we all are still reading the Yuvadrishti and would continue to do so over many yugas. But we wish to invite you - the yuvashakti of Sahaja Yoga – in making this magazine even more beautiful and relevant for our collective ascent.

Our beloved Mother has time and again stressed the importance of a spiritually rich and dynamic young Sahaja yogi and yoginis as they are the ones who will be the future light-bearers of this great divine work. We are unique, because we are young. The issues in our spiritual growth are different and we need to share the knowledge that we believe would be helpful in ascent of our Sahaja brothers & sisters. What could be an easier and informal platform than the Yuvadrishti Magazinell.

So, send us the articles on any Sahaja Yoga topic - from collected words of Shri Mataji on important topics for yuvas, lesser known Sahaja knowledge from all over the world, anecdotes from the lives of realized souls, entertaining stories with a Sahaja perspective, music & culture, poems, humor and do-it-yourself activity pages or any enlightened knowledge which you would like to see in this magazine. Don't hesitate as our strong editing team will work with you to bring your article in good shape if you don't have any experience. You are also requested to help us in increasing subscriptions of Yuvadrishti. You can organize Collective subscriptions for your center or just gift a subscription to your brother or sister.

So let's move in the next year and next phase of our ascent with a collective voice of the Sahaja youth – the Yuvadrishti. May the Source of Knowledge and All quests – The Adishakti of all the Universes grant all Her little Ganeshas eternal abode at Her holy feet. – Om – Amen.

Regards,
Yuavdrishti Team
yuvadrishti@gmail.com

उपवन आत्मसाक्षात्कार

आज के व्यस्त समय में व्यक्ति को ध्यान-योग बताने के लिए उसके आराम के पलों में से ही कुछ पल चुराने की आवश्यकता प्रतीत हुयी और इसी आवश्यकता का प्रतिफलन उपवनों में, जब व्यक्ति आराम से होता है, आत्मसाक्षात्कार पर चर्चा करने की विद्या के रूप में हुआ। यही वह समय होता है, जब व्यक्ति स्वयं के साथ होता है। श्रीमाँ की कृपा से हमें इस अवसर को परम ज्ञान के अवसर में परिवर्तित करने का क्षण प्राप्त हो जाता है। इसी सोच को लेकर पिछले कुछ वर्षों से दिल्ली में उपवन आत्मसाक्षात्कार जनसामान्य तक श्रीमाताजी के संदेश को प्रसारित करने का एक अत्यंत सुविधा जनक मार्ग बनकर सामने आया है। उपवन आत्मसाक्षात्कार का विचार सन २००२ के आस पास उत्तरी दिल्ली की युवाशक्ति के मन में आया और श्रीमाताजी की कृपा तो देखिए थोड़े ही समय में यह प्रकृिया सर्वव्यापी एवं सर्वसुलभ हो गयी। प्रारंभिक दौर में यह कार्य करने हेतु कभी दो तो कभी चार ही सहजयोगी जुट पाते थे, किंतु श्रीमाताजी की असीम अनुकंपा से यह कार्य आज हाथों हाथ लिया जाता है तथा आज इस कार्य हेतु दिल्ली की युवाशक्ति तथा अन्य सहजयोगी आस पास के लगभग २०० कि.मी. के क्षेत्र में बहुधा जाते रहते हैं।

उपवन आत्मसाक्षात्कार में श्रीमाताजी के आशीर्वाद से सहजयोगी किसी एक उपवन का चुनाव करके वहाँ पर श्रीमाताजी का संदेश प्रसारित करने का निश्चय करते हैं। फिर प्रातः काल अथवा संध्याकाल में जब लोगों की संख्या अधिकाधिक रहती है, तब वहाँ पर चयनित स्थान पर श्रीमाताजी का आसन लगाकर उसके सामने सभी सहजयोगी ध्यान हेतु बैठ जाते हैं। ५-१० मिनट ध्यान में बैठने के बाद उनमें से कुछ योगी सहजयोग का परिचय-पत्र (चंडचीसमज) ले कर, उपवन में घूमने वाले लोगों को वितरित करते हैं, अर्थात् सहजयोग के इस कायकम के बारे में सूचित करते हैं। सामान्य व्यक्ति उत्सुकता वश पूछने अवश्य आते हैं और इन्हीं सामान्य व्यक्तियों में साधक छिपे होते हैं, जो वास्तव में श्रीमाताजी अर्थात् परमात्मा को ही ढूँड रहे हैं। ऐसे साधकों की खोज वहाँ समाप्त हो है। सभी साधकों को बैठाकर आत्मसाक्षात्कार कराया जाता है। यदि संख्या कम हो तो व्यक्तिगत रूप से अथवा सामूहिक रूप से आत्मसाक्षात्कार कराया जाता है। आत्मसाक्षात्कार के बाद यदि किसी का कोई

प्रश्न हो तो यथासंभव उत्तर दिया जाता है। साथ ही साथ ध्यान केन्द्र का पता देकर वहाँ आने ले लिए आमंत्रित तथा प्रोत्साहित किया जाता है।

उत्तरी दिल्ली के दिल्ली विश्वविद्यालय के आस-पास का कोई भी पार्क इस कार्यक्रम से अछूता न रहा और श्री आदिशक्ति की कृपा से यह कार्य आगे ही बढ़ता रहा। दिल्ली के रोहिणी क्षेत्र में स्वर्ण जयंति उद्यान (जो कि जापानी पार्क के नाम से भी जाना जाता है) में तो स्थिति ऐसी है कि यदि किसी शनिवार अथवा रविवार को पूजा पड़ने अथवा किसी अन्य कारण से यह कार्यक्रम नहीं हो पाता तो वहाँ के साधक विहवल हो उठते हैं। सामूहिक चेतना का ऐसा अप्रतिम प्रभाव सहजयोग के अतिरिक्त दुर्लभ है। स्वर्ण जयंति उद्यान में उसके मनोरम वातावरण का आनंद उठाने के लिए प्रतिदिन हजारों की संख्या में लोग आते हैं, और इन हजारों में निश्चित तौर पर हमें बीस पचास साधक मिल ही जाते हैं।

आज केवल दिल्ली में ही नहीं अपितु कई स्थानों पर इस कार्यक्रम का आयोजन हो रहा है। हमारा सभी पाठकों से अनुरोध है कि वे भी इस प्रकार के कार्यक्रम को करके माँ के संदेश को जन-जन तक पहुँचाने का प्रयास करें ताकि श्रीमाताजी को दिए गए वचन पर हम खरे उतर सकें।

अनुभव:-

दिल्ली के गुजरावाला टाऊन के उद्यान में जब आत्मसाक्षात्कार की इस पद्धति का श्री गणेश किया गया तब सहज योगियों के अतिरिक्त मात्र दो नये साधक थे। श्रीमाताजी ने उन्हें परम चैतन्य की पावन धारा में इस प्रकार स्नान कराया कि उन्होंने जोर देकर इस कार्यक्रम हेतु उद्यान में पुनः आने का निमंत्रण दे डाला। यह उनके निमंत्रण का प्रेम था या कुछ और देखते ही देखते एक के बाद एक सोलह कार्यक्रम के विषय में केंदीय संयोजकों को पता चला और उन्होंने ने भी इस कार्यक्रम को खूब सराहा।

कई साधकों ने तो कहा है कि माँ ने हमें सहज योग की मुख्य धारा से जोड़ने के लिए ही, इस कार्यक्रम का आयोजन करवाया था।

EXPRESSIONS OF HEART

Why Don't You Find Her

Why don't you just find her,
Why should you act like a blind, for the sake you don't
want to find
Why should you wear the outer covering,
which will never bear you the Earning
Why should you seek in physical,
when you know it's not feasible
Why should you take a wrong turn,
when you know its going to burn
Why should you be so mental,
when you know it has to be central,
Why should you follow without feeling,
when you know its not healing
Why should you go to false teacher,
when you find it's just a preacher
Why should you not seek,
when you know that you are not weak
Why should you not find her,
when you know that life is because of her

Purity and Innocence plays a big role,
where angels take you to the goal
She works on your desire,
that's the only thing you've to aspire
Then, why shall you not desire?

- Manish Nageet

Today - The Day

Yet again the majestic morning urges the senses
as the Master of the Golden chariot
submitted to his regal discipline,
stands knocking just like every day since eternity.

A glance at my hands overwhelm the praying heart.
Innocent, loving, working hands...uniquely obedient.

Creation's beautiful gift to Her beloved mankind.
Toil- Sweat, Love- Spread, Receive- Give
live this day.

Fingers of flesh and blood
symbolizing the flicker of hope
encore the message of redemption.
Transcendence from worldly to the other
the eternal passage to (through) the qualities - Divine.
Yes, it is, once again Morning Time.

- Kavita Navlani

Mother Durga, Devi of life

We experience your thunderous might,
Which washes away in seconds all our difficulties and
strife,
Only your darshan gives eternity,
which is an aim of a seeker's life,
Receiving you in our hearts open the way to paradise
You teach us to follow a beautiful path,
which tells to love each and all

But those who fear you cannot believe
how extraordinary simplicity can be,
These being your creation
Some see you in eruptions, mountains, quakes or
storms

Some see you in thunderous form
It is to correct all the wrongs
And thank you mother for making us sahayogi
we have been pampered to see the formless
divine personified in a human form.

- Shridevi Angurala

The Spirit

Let my Spirit act...
Through my devotional tract.
The spirit which is detached,
The spirit which is Shiva,
The spirit which is light in darkness,
The spirit which is joy in unhappiness.

Neither mind nor brain,
It's the spirit which train..
The ever-lasting , the ever-loving,
It's all ever pervading...
Through me shines the spirit,
Through me shines it's glory,
It's the ocean of love in which one truly develops,
Let the spirit guides us from all the worldly fuss.

The SPIRIT, the Pure Desire,
The SPIRIT which we truly admire.
The SPIRIT, the AIM
For which we have come,
For which we have come...

- Rajan Rawat

I AM THE SHEPHERD

"John has revealed so many things about chakras and this, but of course, in a very mystic language. He calls chakras as the plug, in his Genesis and the deities as the angels. He has also described the Realization. It is so wonderful to read it, but only after Realization you'll understand, because it's a very, very deep writing and you cannot read much from it - mystical, sounding vague words."

- Public Program, 10 Aug, 1979, Caxton Hall, London

In the Holy book of Bible, many spiritual truths are hidden in form of symbolism and parables. A very beautiful symbolism of the relationship between seekers and their Supreme Master is presented in the Chapter 10 of St. John's Gospel (a Gospel is the four books in the New Testament (Matthew, Mark, Luke, and John) that tell the story of Christ's life and teachings).

The Gospel says:

10:1 "I tell you the solemn truth, the one who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber.

10:2 The one who enters by the door is the shepherd of the sheep.

10:3 The doorkeeper opens the door for him, and the sheep hear his voice. He calls his own sheep by name and leads them out.

10:4 When he has brought all his own sheep out, he goes ahead of them, and the sheep follow him because they recognize his voice.

10:5 They will never follow a stranger, but will run away from him, because they do not recognize the stranger's voice."

10:6 Jesus told them this parable, but they did not understand what he was saying to them.

10:7 So Jesus said to them again, "I tell you the solemn truth, I am the door for the sheep.

10:8 All who came before me were thieves and robbers, but the sheep did not listen to them.

10:9 I am the door. If anyone enters through me, he will be saved, and will come in and go out, and find pasture.

10:10 The thief comes only to steal and kill and destroy; I have come so that they may have life, and may have it abundantly.

10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

10:12 The hired hand, who is not a shepherd and does not own sheep, sees the wolf coming and abandons the

sheep and runs away. So the wolf attacks the sheep and scatters them.

10:13 Because he is a hired hand and is not concerned about the sheep, he runs away.

10:14 I am the good shepherd. I know my own and my own knows me -

10:15 Just as the father knows me and I know the father - and I lay down my life for the sheep.

10:16 I have other sheep that do not come from this sheepfold. I must bring them too, and they will listen to my voice, so that there will be one flock and one shepherd.

10:17 This is why the father loves me - because I lay down my life, so that I may take it back again.

10:18 No one takes it away from me, but I lay it down of my own free will. I have the authority to lay it down, and I have the authority to take it back again. This commandment I received from my father."



In this teaching of Shri Jesus, the sheep waiting for their shepherd in the yard, that has a doorkeeper, symbolise kundalini of innocent seekers waiting for their self-realization. A warning is given regarding the misdeeds and deceptions of all Kuguru & Aguru who try to misguide the innocent seeker. They are thieves and robbers. By using spiritual words crafted artfully and playing tricks they try to entice his mind and lead him to a false & dangerous spiritual journey through the regions of subconscious (Left Side) and supraconscious (Right

Side) and also attempt to damage the Kundalini of the seeker (the sheep). But there is a doorkeeper who is guarding the sheep. He, as we all know, is Shri Ganesha, who protects the Kundalini, His Mother, from all invasions till the True Master or Shepherd comes.

The Sadguru or the True Master & Shepherd is recognized by the doorkeeper (Shri Ganesha) who is guarding the sheep (Kundalini). Shri Ganesha opens the door for him and allows him to raise the Kundalini, the individual Mother of all seekers, to give self-realization to the seeker. The Kundalini also recognizes Sadguru (Shri Mataji), just as the sheep recognize their Shepherd, and as he directs them, the Kundalini's of all seekers rise at his command. The Kundalini will never rise before a stranger (unauthorized or false person), however exalted he or she might seem, but will only follow the Sadguru (who is a Divine personality) and rise.

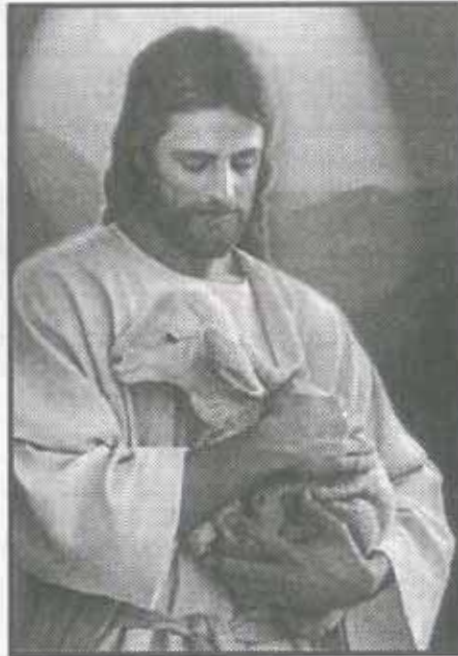
Shri Jesus also mentions that He is the power of the Agnya Chakra. He tells that He is the door through which the sheep can pass and reach the green pasture (the Kingdom of God, the Sahasrara). He further says that false people came before Him to misguide the seekers and rob them of their ability to have self-realization (by damaging their kundalini). But His role is to lead the way to attain immortality – the eternal life of Spirit by opening the door for Moksha at Sahasrara.

Shri Jesus also says this to the seekers that He is the true incarnation – the Good Shepherd – who will care for the seekers in all times of difficulty. The priests, pandits and other religious leaders who speak without authority of God and try to direct the seekers are like the hired hands, who work for money and take out the sheep to graze. As soon as the wolf will come they will run away to save their

own live and leave the sheep unprotected. So, if the seekers submit to these unauthorized religious gurus who are only after a seeker's money, they will have to face the attack of negative forces (wolf) all by them and these false gurus will not be able to protect them from any disease, mis-happening, miseries etc. On the contrary, Shri Jesus reveals that He is a Good Shepherd who is always ready to lay down His own life to save His people.

The true incarnation is deeply concerned with all seekers of God and tries to bring together all the saintly people. Shri Jesus mentions that there are many other lost sheep

(lost seekers) whom He has to take care of and bring all the flock (collective of seekers) under one Shepherd (God Almighty). This is the work which our Divine Mother has been doing, raising the Kundalini of the seekers around the world and through an inner cleansing making them part of a Pure, Nirmal, Sufi collective – The Universal Pure Religion – Vishwa Nirmala Dharma, which is not any organization but essence of all the religions.



This Gospel also reveals that Shri Jesus was aware of the work He has to do in order to open the Agnya chakra at the collective level. He says that His Father, God Almighty, loves Him because He can sacrifice for the highest, i.e., Shri Jesus can sacrifice His life and resurrect Himself. He can do this because He

has the power and this power no one can take it from Him as He has received it from His Father, God Almighty.

May we all always remember this divine event in the history of mankind and affirm to ourselves to continually watch our ego and super-ego and surrender them at the lotus feet of Shri Mataji so that the Divine Desire of one flock and one Shepherd become a reality.

KARTIK POORNIMA

The holy month of Kartik (November-December) is often compared to a manimala, a necklace of precious jewels, because it is studded with holy events. Kartik Poomima is cherished as Guru Nanak Jayanti While the Trayodashi (thirteen day) of kartik Krishna paksh (dark half) is the day that saint Dnyaneshwar, Whose verses are enshrined in the guru granth sahib, took Samadhi. His hometown, Alandi, in Maharashtra, commemorates its saintly son with Pujas.

Kartik Poomima's oldest aura is from the 'Tripura dahan' myth: it's the anniversary of when Shiva is believed to have destroyed the triple cities of a demon. They whirled in space and had to be destroyed together, so Shiva had to burn them in that split second when three were in alignment – way before Stars Wars! And that's why we're meant to light a diya on night: after all, it's Dev – Dipavali, the Dipavali of the gods.

YUVA SHAKTI SEMINAR

Noida, 10th November 2007 : The Yuva Shakti seminar began with three Mahamantras and bhajans in Sahajayoga Mahotsav on the 2nd day of 3-day Diwali Puja celebrations in Noida. Its session started off with Manoj Kumar bhaiya from Hyderabad, speaking to yuvas about the guidelines laid down by Shri Mataji for the Nirmal Shakti Yuva Sangh (NSYS) in 1987. He also said that youngsters in Sahaja Yoga are different from other societies because they meditate and introspect ourselves daily.

Then Anish Kohli bhaiya from Delhi talked in detail about spreading Sahaja Yoga in corporate sector (MNCs and IT firms). Since people spend most part of the day at the place of work and with our colleagues, therefore, it is an ideal place where they must spread Sahaja Yoga either by granting Self-Realization or organising Sahaja Yoga program. "Stress Management Through Sahaja Yoga" is the name given to the program for spreading of Sahaja Yoga in corporate sectors.

After that, Rajiv Khosla bhaiya from Delhi shared his knowledge on spreading Sahaja Yoga among Muslim community. While talking about Sahaja Yoga or giving realization to Muslims we must refer to God as 'Allah' because Allah is the God of Muslims. Further, Mohammad Sahib was their only guru and teacher and not. He emphasised that while talking to Muslims, Knowledge about their dharma is of utmost importance. Sahaja Yogis should to be polite and try to use Urdu words while conversing with them (so they can understand better). Yogis must refer Sahastrara as 'Seventh Heaven' or 'Saatva Asmaan'. Further, Mohammad Sahib has called the Kundalini as 'Asas' and Param Chaitanya as 'Ruh' in Holy Quran (Shri Mataji has also mentioned this in Her lectures.)

Next, Spreading Sahaja Yoga on Internet was covered by Vivek Sagar from Noida. He mentioned everyone especially the yuvas to exercise absolute discretion while spreading Sahaja Yoga on the Internet. For this, he requested everyone to register themselves to SITA India group (www.groups.yahoo.com/group/sitaindia). He advised that instead of forwarding the messages (like quotes of Shri Mataji and other news) directly to people, it must be sent to SITA India, which can check the message (for any unauthentic information) and then forward it to others. Special precaution was also advised for people using online community Orkut. It was emphasized that several false messages spread easily on such forums. Further, since it's a public forum, yogis must put information on their profiles/scrapbook/albums with utmost care and discretion. Any debates (among Sahaja Yogis and Non-Sahaja Yogis), putting up miracle photographs etc. must be avoided. All these steps are necessary to maintain dignified image of Sahaja Yoga in public. Yuvas were also asked to register themselves at SWAN – (www.sahajayoga.org/swan).

Last Dr. Nigam talked about protocols. He mentioned that all the protocols and discipline spontaneously come in our behaviour when we recognize Shri Mataji as Shri Adishakti.

There is a myth also in Sahaja Yoga: that senior, he is a very senior Sahaja yogi. I mean, I don't understand. What is this? How can there be seniority in Sahaja yoga? Cannot be seniority. No question. Somebody is say, enters into the sea. Some are there for ages standing near the edge of the sea holding on to the earth because they are afraid to swim and some people who have come only yesterday might be jumping and going ahead and doing, enjoying the sea. So how is it he is the senior, he is the. We do not have this seniority business in Sahaja yoga. There's no seniority. And there's also another myth. Maybe this is an excuse. I don't know what to say but it is a very common thing to say that he is a senior Sahaja yogi or he is a, after all he is a senior Sahaja yogi. Can't understand. Like saying a donkey, "This donkey is senior. Another donkey is not."

Then another thing that you suffer from very much, very common is this that "Mother said so." Anybody will say, "Oh, Mother said to me. She called me and She said it." "What did She say?" "Oh you are a very great Sahaja yogi. You are this. You are that. You are that." Now there are two possibilities. One, I might have said it just to befool him. I am Mahamaya. Or maybe I must have said all this just to see "that" pampers his ego so that he gets to Sahaja Yoga and does something substantial than to eat my head. So, "Mother said so." Such a great Sahaja yogi, I am such and such, very bombastic words, very bombastic language he would use. And then people, "Ah, what a Sahaja yogi!" So the judgment of a Sahaja yogi doesn't come from what he claims but what he achieves. I have seen some Sahaja yogis are extremely arrogant also. Extremely arrogant, think no end of themselves. All that is there. So many Sahaja yogis I have seen of that kind, that they are very, very arrogant and that they try to make a big show out of what great people they are. Humpty Dumpties, as they call them.

- 1993-10-24 : Navratri Puja, Re-Introspect yourself, Cabella

Can You Find The Word

The following quiz is on Swayambhus around the globe. You can see the picture of these divine monuments in the book Nirmal Fragrance, but complete the game first. Try and find the location of the following Swayambhus on the word block below.

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

1. Shri Ganesha's statue at the place where the Nabhi of the whole universe and the Temple of Athena, The Adishakti is situated.
2. This name means 'Chaitnaya' and is also called Ayers' Rock. It is Shri Ganesha's swayambhu in Australia.
3. Swayambhu of Shri Gauri and very near to Ayers' Rock. The local aboriginals call it the Kata Tjuta. A mythical rainbow serpent, Wanambi is said to live on its summit.
4. World-famous Monument in England. It was created by Mother Earth for emitting vibrations and consists of large rocks set in a circular formation. Later on, realized saints decorated them with smaller stones on top as crown.
5. These are two mountain peaks guard the Vancouver city of Canada. The Native Indians call them The Two Sisters who gave birth to two offsprings, Peace and Brotherhood uniting two powerful tribes and hold them in high spiritual regard.
6. Mountain that is the Shri Ganesha's Swayambhu in Switzerland. There is a beautiful photograph with Mother standing in front of Shri Ganesha Swayambhu. Mother gave it the name – Ganaraj.
7. One of the most sacred places of Muslims who

circumambulate at this place around a Black Stone, a swayambhu of Shiva to achieve Shiva's blessing.

8. This is a swayambhu in USA where many Saakar Pujas were held. The name of the swayambhu means "the Clean Pot" in Native language of Indians i.e. The place where we get cleaned. Shri Mataji found this place through vibrations coming out of a newspaper. When the Red Indians were driven out by whites, they came here to hide themselves in this spiritual place so that they should not be crushed and destroyed forever.

9. This is swayambhu of Shri Adishakti in Bulgaria. This is only monumental stone relief in Europe from 8th

century. It is an unusual place where a plateau rises in the middle of a plain which, when viewed from the west, resembles a petrified waterfall. At a height of 23 meters the figure of a horseman has been hewn into the sheer rock, piercing a lion with his spear.

10. This swyambhu in France is a famous mountain and is an expression of ego. It is also the name of a luxury writing pen brand.

Answers on Page 14

THE BULLY

Josh was 15 when he came to his new school. His class was well known for bullying and difficult pupils. Already on the second day, two boys cornered him in the court yard and held their hands on his throat.

"Hey, new boy, so tell us, what is the most valuable item you have at home!"

"It is a little pendant I got from Shri Mataji last year" Josh replied.

"Pendant. That can hardly be worth any money. What else would you treasure?"

The big photograph of my holy Mother in the meditation room of course" Josh replied. "Photograph? I think I have to ask differently, fellal! What is the most amazing present you ever got?"

"My Self Realisation of course!" Josh answered truthfully.

"Are you taking us seriously here? I mean you must be afraid of us?"

"Not really." Josh replied calmly.

The boys felt they were not getting anywhere with this strange little boy and sat down to ask him more questions:

"So, what is your biggest fear then?"

"Not to live my life to my fullest potential that was given to me by Shri Mataji. Not to make the best out of my self realisation! To miss an opportunity to give someone what I have experienced"

"Oh dear" the boys answered. "What a load of rubbish! I don't understand a word he is saying! One last question. What are you going to do about it, about us if we kick you now!" the boy with the missing front tooth laughed.

Josh stood up and replied "Me? Nothing! But I cannot

guarantee that nothing will happen to you after all. My holy Mother's powers are bigger than any power you have ever seen in your life. So be aware."

He turned around and walked away, leaving the boys in silent confusion.

He turned around after a couple of steps and said "Oh, but if you want to get your Self Realisation after all, just come to me. I am happy to give it to you!!"

A couple of days after this incident, one of the boys took Josh aside after class and said "This stuff that you were telling us about. That sounded amazing, dude! I have not heard a kid reply in that manner before either. You were so...so totally cool. I mean, you are not big, we could have beaten you black and blue. But you somehow scared us all a bit there with this talk. So this Self Realisation thing. What is that about?"

Josh led the boy in an empty classroom, sat him down and raised his Kundalini.

"Cool. Cool stuff you are doing" the boy said after. "I really feel chilled."

They left the class room and ended up chatting for hours. The boy told Josh everything about his family, all those complications he had with his parents. Josh just listened and told him that all his worries could be sorted if he just meditated a couple of minutes a day. Needless to say that he was never bothered again by the crowd. He even made friends with the boy he gave realisation to...who turned out to be the gang leader.

क्षाप या आशीर्वाद

बहुत समय पहले की बात है, एक योगी था जो एक जंगल में रहता था। प्रत्येक दो वर्षों में वह अकेला किसी पवित्र स्थान पर जाते समय प्रतिष्ठान नामक शहर से गुज़रता था।

ऐसी ही एक यात्रा के दौरान, गर्मी की एक दोपहर में वह एक बड़ी हवेली के सामने खड़ा होकर भोजन के लिए आवाज दे रहा था। तभी, हवेली का मालिक (जो किसी महत्त्वपूर्ण अतिथी की प्रतीक्षा कर रहा था) बरामदे में आया। योगी (जो एक साधारण साधु लग रहा था) को अपने अतिथी के रास्ते में खड़ा हुआ योगी बिलकुल भी अच्छा नहीं लगा। मालिक ने बहुत बेचैन होकर अपना हाथ जोर से हिलाते हुए कहा, "भाग जाओ ! जल्दी!" योगी ने दूर जाते हुए कहा, "तुम अभी लाखों के स्वामी हो, ईश्वर तुम्हें करोड़ों का स्वामी बनाए।"

उसके इन शब्दों ने अमीर आदमी को बहुत प्रसन्न किया और उसने अपने मुनीम को एक चाँदी का सिक्का देकर योगी के पीछे भेजा। लेकिन मुनीम को योगी कहीं भी नहीं दिखा।

एक माली जो हवेली के पास ही रहता था, उसने सोचा "अमीर आदमी तो योगी के प्रति बहुत ही अशिष्ट और असभ्य था, फिर भी योगी ने उसे और समृद्ध होने का आशीर्वाद दिया। यह योगी कुछ अनूठा है। इसके पीछे चल कर देखना चाहिए।"

योगी थोड़ी दूर जाकर एक निर्धन आदमी की झोंपड़ी के सामने जाकर खड़ा हो गया, उसने पूछा, "क्या तुम मुझे कुछ खाने को दे सकते हो?" गरीब आदमी ने बाहर आकर योगी को प्रणाम किया और कहा, "अन्दर आइए बाबा। लेकिन मेरी झोंपड़ी टूटी-फूटी है और इसके फटे

हुए छप्पर के नीचे आपको बैठना पड़ेगा।"

योगी ने उसकी झोंपड़ी में घुसते हुए कहा, "अगली आँधी तुम्हारे छप्पर को उड़ा ले जाए।"

गरीब आदमी बोला, "धन्यवाद बाबा! लेकिन मेरे पास आपको देने के लिए केवल एक गिलास पानी और मेरे मिट्टी के बर्तन में रखे हुए थोड़े से चावल ही हैं।"

योगी बोला, "तुम्हारा कुआँ बिलकुल सूख जाए और कल तक तुम्हारा बर्तन टूट जाए।" फिर उसने चावल खाया और पानी पिया। थोड़ी देर बाद वह उठा और गरीब आदमी के सिर पर अपना हाथ रखकर उसे बिना शब्दों के आशीर्वाद दिया और चला गया।

माली, जिसने योगी का अब तक पीछा किया था, उसमें अब और पीछे जाने की क्षमता नहीं रह गई थी। उसे योगी से डर लगने लगा था कि यह किस तरह का पवित्र आदमी है! जो लालची और स्वार्थी अमीर आदमी को तो आशीर्वाद देता है और एक करुणापूर्ण गरीब आदमी को छप्पर के बिना रहने का क्षाप देता है?

उसने गरीब आदमी से कहा, "तुम्हें पता है? उस योगी ने एक अमीर आदमी को, जिसने उसे एक टुकड़ा रोटी भी देने के लिए मना कर दिया था, आशीर्वाद दिया कि वह और अमीर हो जाए।" गरीब आदमी ने कहा, "क्या उन्होंने ऐसा किया? बेचारा!" माली ने और अधिक उत्सुकता से पूछा, "तुमने किसे बेचारा कहा?" गरीब आदमी ने कहा, "अमीर आदमी को! और किसे?"

माली ने उसे घूर कर देखा। उसे योगी के पागल होने की कोई शंका नहीं थी और अब उसे गरीब आदमी भी

पागल लगने लगा। उसे समझ नहीं आया कि वह क्या कहे?

गरीब आदमी उसके मन की बात समझ गया और उसे अपने पास बैठने के लिए कहा और बोला, "तुम्हें लग रहा है कि योगी ने कुछ गलत कहा है। नहीं ऐसा नहीं है। मुझे बहुत समय से लग रहा था कि मेरा इन तुच्छ मोह की वस्तुओं से दूर जानेका समय आ गया है लेकिन अज्ञान ने मुझे अभी भी उनसे बाँध रखा था। योगी की बातों ने यह बताया कि जल्दी ही मेरे पास कुछ नहीं बचेगा और केवल ईश्वर ही मेरा आश्रय रह जाएँगे।"

"लेकिन अमीर आदमी को और अमीर बनने का आशीर्वाद देने का क्या अर्थ? और इस पर तुम उस अमीर आदमी पर दया क्यों कर रहे हो?" माली ने पूछा।

गरीब आदमी ने उत्तर दिया, "ईश्वर अलग-अलग लोगों की अलग-अलग इच्छाएँ पूरी करते हैं। अमीर आदमी की इच्छा और अधिक अमीर बनने की थी। उसकी यह इच्छा पूरी होगी। लेकिन अधिक दौलत अपने साथ अधिक परेशानियाँ और दुख लाएगी और इससे दौलत से उसका मोहभंग हो जाएगा। मैंने उस पर दया इसलिए करी क्योंकि वह कठिन रास्ते से प्रकाश की ओर जाएगा।"

माली ने उसे प्रणाम किया और घर लौट गया।

जो जाने वो सिकन्दर

श्री आदिशक्ति माताजी श्री निर्मला
देवी जी कैसे प्रसन्न होती हैं?

भय काय तथा

यह भजन श्रीमाताजी के एक पूर्वज ने लिखा है, जो कि एक आत्मसाक्षात्कारी व्यक्ति थे। यह भजन श्रीमाताजी अपने बचपन में गाया करते थे जब उन्हें किसी बात से निराशा होती थी।

भय काय तथा प्रभू ज्याचा रे ॥१॥

- जिनके साथ भगवान हैं उनको डर किस बात का।

सर्व विसरली प्रभूमय झाली, पूर्ण जयाची वाचा रे ॥१॥

- सब कुछ भूलकर जिनकी वाणी प्रभू के गुणगान में लीन हो गई ह उनको डर किस बात का।

जगल विचरे उपकारास्तव, परीनज जो जगताचा रे ॥२॥

- जो लोग सारे विश्व में जनकल्याण के लिए भ्रमण करते हैं लेकिन फिर भी सारे विश्व से अलिप्त रहते हैं उनको डर किस बात का।

इति निर्धन परसु ज्याजा, सर्व धनाचा साचा रे ॥३॥

- जिनके पास पैसा नहीं है, जो निर्धन हैं लेकिन सारी धनदौलत जिनके अंदर हो यानी जो सर्वगुणसंपन्न हैं उनको डर किस बात का।

आधी व्याधी मरणा वरती, पाय अशा पुरुषाचा रे ॥४॥

- सारे दुख, दर्द व्याधी नष्ट हो जाते हैं जहाँ पर साक्षात भगवान का वास होता है उनको डर किस बात का

Answers of quiz on page 12:

- | | | |
|----------------|-----------------|---------------|
| 1. Delphi | 2. Uluru | 3. Olga |
| 4. Stonehenge | 5. Lions (Peak) | 6. Matterhorn |
| 7. Mecca | 8. Canajoharie | 9. Madara |
| 10. Mont Blanc | | |

स्वरशाला

हारमोनियम पर आरती बजाना सीखिए

ताल - भजनी (8 मात्रा)

धिन ना धिन - धिन ना तिन ना तिन - तिन ना - (भजनी ठेका)

1 2 3 4 5 6 7 8 1 2 3 4 5 6 7 8

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रे ग रे ग म म म ग रेग रे स स रे ग रे ग म म म ग रेग रे स स

दिल में सदा S र ह ना S माँ S सब को दु आ S दे S ना ---
स रे रे रे ग रे स नि ध स रे रे रे रे रे ग रे स नि स ---

अंतरा (सभी अंतरों के लिए धुन एक समान है) -

ज ग में S सं S कट का S रण कि त ने लि ऐ -- अ व तार
रे स स नि रे स स नि रे स स स प ध प म प म ग म ग रे स रे स

माँ- कि त ने लि ऐ -- अ व तार ---
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रे ग रे ग म स म ग रेग- रे स स रे ग रे ग म स म ग रेग- रे स स

तू - गं - गा - य मु ना - माँ - सब को दु आ - दे - ना - - -
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MOTHER'S RECIPE

Mutter Keema (Minced Meat Curry With Peas)
(For 4 People)

Ingredients:

- 500 gr. Minced meat of lamb or pork
- 2 table spoon ghee or oil
- 3-4 bay leaves
- 3 big onions chopped
- 100 gr. Peas in tin, washed and drained
- 4 fresh tomatoes cut in cubes

- 6 sticks cinnamon
- 2 masala cardamoms
- 4-5 pieces of cloves
- 1 teaspoon black pepper

- 2.5 cm ginger, finely cut
- 3 cloves garlic, finely cut
- 1 teaspoon coriander powder
- 1 teaspoon cumin powder (Jeera)
- ½ teaspoon red chilli powder.

- Fresh coriander leaves

} A

} B

Preparation:

- Heat the ghee or oil in a pan.
- When hot add bay leaves and let it splutter
- Add all preparation (A) in it. Fry 20-30 seconds or until you smell the spices
- Add onions and fry them golden brown and until oil separates.
- Add all preparation (B) and fry 30 seconds.
- Add minced meat, fry until all water from the meat has evaporated.
- While the meat is frying, boil ½ liter water in another pan
- When meat is fried, add the boiling water
- Add salt, tomatoes, and peas, and simmer for 10 more minutes on low heat
- When ready garnish with coriander leaves
- This dish can be made without adding water in the meat

Mutter Keema is served with rice or nan or any other Indian bread.

THE USE OF WEALTH BY A SAHAJA YOGI

When a Sahaja Yogi becomes prosperous, he should know that he has been blessed by God. The wealth he has is not his, but belongs to God. He is only its trustee. The responsibility is then given to him to use it wisely, with discretion and discrimination, to increase the auspiciousness of the world. It is not there for self-indulgence of ego-pampering. A well-to-do Sahaja Yogi must be exceptionally disciplined and self-restrained. He should keep his attention always constantly on the Ascent and the Sushumna. He should not be distracted by matter and self-indulgence on the Left, or power and ego aggrandizement on the Right, but always remain in the center and use his money wisely for the advancement of Sahaja Yoga and the Glory of God. The only person in the world with absolute command and discretion over Her wealth is our Divine Mother, Shri Nirmaala Mataji Namaha.

There is no room however, for meanness; if any object has beauty enhanced by vibrations and enhances the meaning of your life by its vibrations and your dignity as a human being, a realized soul and child of god, then it should be bought regardless of cost and vice-versa – one that is merely fashionable or comfortable, avoided. Wealth is not for comfort but for honor and dignity, self-respect and Glory of God and to protect the victims of injustices.

Matter in one's bank account enhances nothing, not even oneself; but in the service of God – the whole universe. We are fortunate that by Shri Mataji's presence on this earth, we can with ease and confidence spend our wealth for the Glory of God, the work of God. We are not blinded as others who give their wealth to priests and other useless causes.

If one considers it, this is a very great and enormous blessing and privilege to turn matter into vibrations! It is only Shri Mataji's presence that makes it possible – it is indeed very great! One should be aware of it and give thanks constantly to God for this special privilege and blessing.

Amen, again and again!

JAI SHRI MATAJI NAMO NAMAH

- Dr Rustom

SHRI ADISHAKTI SWAYAMBHU

A swayambhu is the manifestation of a divine principle created by mother earth and literally means- Swayam (on its own) and bhu (from earth). All over the world mother earth has thrown out these stone images and stones which have been found and worshipped for centuries. According to Shri Mataji, when these stones were discovered and worshipped by saints, the vibrations of the images increased manifold, which in turn have vibrated the whole area. Countries across the globe have witnessed such miracles of the mother earth. Nepal has a swayambhu of Shri Bhairava, Delphi at Greece has Shri Ganesha's swayambhu, Australia's sacred rock, the Uluru, is a manifestation of Shri Ganesha itself. India also has several swayambhus of Shri Shiva, Shri Hanuman, Shri Ganesha and Shakti

In Maharashtra, the three and a half coils of the Kundalini are manifested through the swayambhus. While, the first three coils are manifested in swayambhus of Shri Mahakali, Shri Mahalakshmi, Shri Mahasaraswati, the swayambhu of Shri Adi Shakti is the half coil of Kundalini and their temples/swayambhus are present in Tulsapur (Tuljapur), Kholapur, Mahor (Mahur) and Vani (near Nashik) respectively.

Shri Mahakali's temple at Tuljapur is located on a hill known as Yamunachala, on the slopes of the Sahayadri range in Maharashtra near Sholapur. While Shri Maha Saraswati's abode is at Mahor in which is situated at a distance of 40 km north-west of Kinwat town in Nanded district of the Marathwada division of Maharashtra.

The history of Shri Adi Shakti's swayambhu can be traced through the story of the great sage Markandeya. In Vienna in 1988, in a gathering of Sahaja Yogis Shri Mataji told the story of Markandeya, She said, "You know the story of Markandeya or not? I (will) tell you the story of Markandeya. You see, his father had no children and the father and mother were unhappy. So they prayed to Shiva and they said that we want to have a son. Shiva said, 'I'll give you the son, but I will have to take him back after eight years. So he will only exist till he is about eight years of age'. So he gave that boon to him plus this kind of a curse. The parents were very upset that "our child will die after eight years of age, very upset. But they found the child very bright, brilliant and also shining and very religious.

One day he asked his father, "Why do you always so worry, I mean, after all I am your son?!" So they said that it is said so, eight years or sixteen years, something like that. Now I will be losing you very soon. Who can surpass Shiva? He said it, so I cannot think we can really ask anyone to neutralize the curse upon us. If you are not born to us we would not have been so attached to you. Now you are born to us, we are so much attached to you".

He was a very wise person, he said, "No, I know someone, I know Adi Shakti. And he went to this place where you got to see this Saptashringi." There he prayed

Shakti, who is the God, he prayed to Her. She appeared there and her face is just like Me. It is Saptashringi because She has seven charkas on Her head. Shringa means on the head, like what you call the Shikara, (peak)-Seven Peaks. She was born with seven peaks. She came there, appeared from the Mother Earth, She just came out and he prayed to Her. He prayed to Her and then the whole place became so vibrated that Shiva could not touch him".

It is on the Saptashringi hill (in Vani district), that Shri Adi Shakti has left Her imprints and it was Markandeya who realised the existence of this divine principle. He shot an arrow into the mountain to reveal the location of the Shri Adi Shakti's Swayambhu. The Swayambhu looks like a sculpture, a carved sculpture of the Goddess with Her many arms. It looks like it might have been carved by man, but it was not. It was created by the Mother Earth and emits the vibrations of the Adi Shakti.

Markandeya sat on a hill opposite the Saptashringi hill to meditate and wrote the Devi Mahatmayam describing Shri Mataji in all Her glory. He was the first one to talk about the Kundalini and self realisation. He was also the first one to describe Her in detail, before him there was no idea of how Adi Shakti will look when She comes. Until Markandeya's She had come only once in Gokul and that too as a cow with all the deities sitting inside Her during the times of Shri Krishna. Shri Mataji has said, "....She never came on this earth and he is the one who gave the form, in what form She has to come, with thousand hands, the face like Mine and seven charkas". The dedication with which Markandeya prayed to Shri Mataji, She had to take him up, She had to bestow upon him the gift of being chiranjeev. In earlier times, people had to go through a gap between two hills in a bullock cart: the bullock cart was carried over to the other side easily by Adi Shakti Herself. It is here at Saptashringi that Adi Shakti is complete...because all the three Shakti's -Shri Mahakali, Shri Mahalakshmi, and Shri Maha Saraswati are present in Maharashtra.

The seven peaks of Saptashringi represent the seven chakras on the limbic area. Shri Mataji has said, "is the Sahastrara of Maharashtra and of the universe in a way, though the Himalayas are regarded as real abode of Shri Sadashiva, which is on top. But the Sahastrara part, which is the limbic area should be here, because we have three and a half coils settled here and as Saptashringi has come out of Mother Earth, this the place where we can say resides the Sahastrara. Then on the top is the Himalayas and the Himalayas are beyond the Sahastrara. This is the ADI SHAKTI Herself".

.... Shri Mataji

References:

1. 05-05-1980, Dollis Hills Ashram.
2. 09-06-1988, Vienna Ashram.
3. 18-01-1983, Ganesha Puja, Nashik.

THIS HAPPENED

Power over the Elements - Fire

Once in Shri Mataji's house in Brompton Square, She was walking around and directing people who were helping out there. She would tell us where decorations were to go and what colour this door or that window frame was to be painted.

It was a mess to begin with. One always has to make a mess to create a house. One day Shri Mataji was wearing a highly inflammable synthetic nylon sari and walking around amid the rubble and dust. Some other people had been working in the room too and someone had left a blowtorch burning. It was pointing into the middle of the room and Shri Mataji walked in. Shri Mataji walked towards the blowtorch and did not appear to notice it. As She passed very close to it, the flame leapt right out of nozzle and went completely around Shri Mataji two or three times, at the height of Her knees, forming a blue ring of fire a few centimetres away from the sari, then back into the torch.

While all this was happening I was horrified and took a dive across the room to move the torch. I landed in an undignified heap on my stomach at Shri Mataji's feet, having grabbed the blowtorch in order to point it away from Her. When we realized what had happened, we looked up in amazement to find Shri Mataji smiling down at us.

'I am the fire, how could it hurt me?' said Shri Mataji.

She calmly went on Her way to supervise putting in some pipes in the next room.

- Linda Williams

Only felt a prickle

Shri Mataji's compassionate attention is everywhere, and not just on those individuals with whom She appears to be speaking or dealing at a particular moment.

In summer 1985, Shri Mataji went by train from Paris to Den Haag, Holland. The Sahaja Yogis welcomed Her at the station and escorted Her to a car, which was waiting outside.

While Shri Mataji and three other persons were seated in Her Mercedes, my friend Engelbert stood next to me near the right front wheel of the car. It started to move backwards, turning to the left at the same time. My attention was fully on Shri Mataji and suddenly I saw Her face go tense for two seconds, afterwards She relaxed and smiled again. During this time, Engelbert, still standing next to me, started to laugh too at this point.

After the car with Shri Mataji had gone, he told me that just now the Mercedes had driven over his right foot. Although his foot should have been completely crushed, he had only felt a prickle.

- Werner Steindl

Divine Protection

A number of Sahaja Yogis have had the experience of being saved from imminent disaster through their connection with the unconscious.

I was driving through Vienna and absent-mindedly went through a red light into a tunnel. This tunnel was such that when the light went red, traffic from the other direction would come through for some minutes, filling the whole tunnel. The when the light went green from my end, all the traffic would be going the other way, and oncoming traffic would wait. Firstly, it was a busy road and there always was traffic coming through, and secondly, once I had entered the tunnel I could not turn round or back out. Also, the oncoming traffic would not be expecting a car to be coming towards it. So it was a very dangerous situation.

I prayed to Shri Mataji for help, 'Please stop the traffic in the other direction.' There was a car at the other end of the tunnel, the first to cross the green light. At the further entrance to the tunnel it suddenly broke down, thereby blocking all the other traffic entering the tunnel and stopping any vehicle from driving into me.

I stopped my car to give him a hand, as I was by now out of danger and out of the tunnel. His car, for some reason, started straight away. He thanked me and we both drove off.

- Dr. Hamid Mylany

I had consulted a Higher Authority

Some years ago in my work I had to develop a new type of radio antenna. I was at first unable to make much headway in improving on older designs. One morning as I sat in meditation, I asked in my heart the question to Shri Mataji:

'Mother, are You the telecommunications expert of the universe?' I started to feel cool vibrations. Then an idea came to me of electromagnetic waves spreading through the universe like the vibrations which we experience in Sahaja Yoga and being helped in their radiation through the use of certain auspicious shapes and forms. In Sahaja Yoga we find that certain shapes, for instance the bandhan or horseshoe, attract and channel vibrations, hence they are said to be auspicious, and pleasing to the divine.

Later that day, I began to design my new antenna taking these forms as a base. The antenna we built to this design worked extremely well and the company went on to win orders worth many millions of pounds. When they asked me for information about the theoretical basis of the new design, I just told them that I had consulted a Higher Authority.

- Hari Jairam

Going to the game park

Once Shri Mataji took Her grandchildren, and also my two, to a game park near London. We had a picnic lunch and it was a wonderful day. As we were driving around the park and looking at the animals, we were going past some giraffes, which were not too close, and as we drove past they turned their backs to us. Mother explained that the animals felt the vibrations as a cool wind, and in the way of animals, turned their backs to shield themselves from the cold. Mother explained that animals are one with the universal consciousness, whereas unrealised humans are split off from it.

Mother also said that when She first married, they went to Her husband's family palace. The family owned some elephants, and in India that was not unusual at the time. But what was very unusual was that when they saw Mother, they all knelt down in obeisance to Her, in recognition. The other thing I remember about the visit to the game park was that we were passing by some monkeys on a rock, and they were all preening each other. They sat looking at us, and I laughed because they looked quite funny.

'You were all like that, (i.e. were monkeys) not so long ago,' Mother said. That put me in my place!

- Auriol Purdie

The first mobile phone

In 1986 there was the first New Year Puja at Alibagh. A miracle took place in the house. Shri Mataji reached there around 7.00pm from Ganapatipule, and many other Western yogis too. When Mother stepped out of the car She was so surprised.

'This place is so beautiful. I always wanted to come here,' She said. Mother went into the bedroom and said to the other yogis, 'I must tell Sir CP about this place and he must come and visit it.' She asked one of the yogis if somebody could get Her a phone as She wanted to call Mumbai. Since it was not a developed village there were no phones. Then She asked Mr Koli for a coconut. He asked Shri Mataji if She wanted to eat one and She said She did not, but She wanted a fresh one from the tree. A village boy climbed up and got Mother, one in ten minutes and gave it to Her. She went into Her room and closed the door.

Many country leaders were sitting in the hall outside, and after an hour one of the leaders came and said that Shri Mataji was using the coconut as a phone and they had heard She was speaking to Sir CP for nearly an hour. Later the yogis found out that this was the year that mobile phones first came out.

- Lena Koli

The lady who was protecting Devibehn's house

Devibehn is an Indian lady who lives in Rylands, in Cape Town, South Africa, in a beautiful house and she runs a

catering business from her home. One of Devibehn's customers knocked at her front door and went into the house.

'Who is that lady in the red sari who I saw outside?' She said to Devibehn, 'She had such a lovely smile and I felt so warm and comforted, it was as if it was my own mother smiling at me.' Then the visitor saw the photo of Shri Mataji which Devibehn had in the house.

'That is the lady I saw outside!' she said.

'Are you sure?' asked Devibehn. Devibehn went to have a look, but there was no one there. Then she told her visitor how special Shri Mataji is, but that She had never been to South Africa. Devibehn said the visitor was so lucky to have seen her outside the house, but the lady agreed, but said to Devibehn that she was so very fortunate to have this wonderful lady as her DeviMa. She also said she had seen Shri Mataji walking round the house as if She was looking after it.

- Devibehn Kalam

They feel the vibrations

When Brompton Square was more or less finished, one night some of us slept there with Shri Mataji. I had slept a night in Her flat at Ashley Gardens, and on both occasions noticed the same thing. Outside both houses were gardens - the private gardens so often found behind London houses and also the shared gardens, in the case of Brompton Square a garden in the middle of the long narrow square.

Often if one wakes early in London in the summer, before the traffic noise drowns out everything else, one can hear the birds singing. However, in all my years in London - over ten in all - I only heard the birds singing all through the night on the two occasions I was staying in a house where Shri Mataji was sleeping. I asked Her about it and She said that they feel the vibrations. Shri Mataji has often told us to meditate in the early morning just before the sun gets up, because the vibrations are good then, and of course this is just the moment the birds start to sing.

- Anonymous English Sahaja Yogi

!!! PLEASE NOTE !!!

If anyone has any miracle stories like these to contribute, you can you email them at - hsmrecollections@yahoo.com

KEYS OF WISDOM – A fantasy of reality (Book Review)

"The Keys of Wisdom", a fantasy adventure story, is written by an English Sahaja Yogini named Linda Williams who worked for more than twenty years on this story.

It is all about seven children who find an old prophecy and who go on a difficult journey to fulfill the prophecy. They go on this journey because they are being ruled by these horrible sorcerers who misguide everyone in their city. On this journey they learn a lot about themselves and their inner "tree of life". They meet a lot of people who help and guide them, but also nasty people who betray and trouble them.

It's a battle of good over evil, positivity over negativity.

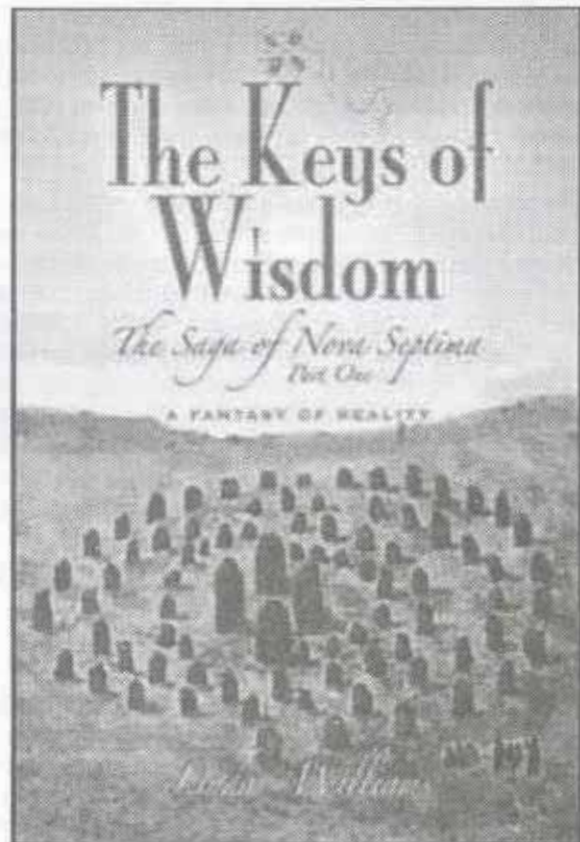
Asha is one of the main characters who is telling the story of their adventure. She has a younger brother named Derwin whom she loves dearly and always takes proper care of. They have a very strong brother and sister relationship, making her Vishuddhi chakra very strong. In one part Derwin gets badly hurt and Asha is really worried and would do anything to cure him. She has a very strong desire to seek for freedom and for truth. She can see inside people's chakras, which is not a very good thing because her Agnya chakra gets blocked up. She gets a bit of an ego because she thinks she is great as none of the other seven children can do this.

Tandi, another of the seven children, works on a farm. She has a very pure heart, as she is always joyful, smiling and joking. She is very polite and humble and a very creative person. To the other six children she is just like a mother, as she cooks for them and gives care when they get hurt. At one point of the story Tandī separates from the group, as she gets tempted from all the gems and other nice things on the Emperor's Island. This is mainly because she had never seen such beauties in her life and just wanted to enjoy. Otherwise she is mostly in balance.

Raynor is another main character who is very intelligent and brainy. Once, he and Ahren had to kill a horse to keep it from suffering. He was scared to do it and thought he was not very brave, as the younger Ahren was able to do it. At this point he felt troubled. He also thought that he was not taking proper care of everyone and his left Vishuddhi was catching. He later on gets a stronger heart and takes proper decisions. He also forgives easily and shows good leadership.

When I read this book, I saw seven children going on a journey to save their country from the clutches of the sorcerers who blind the people and do not let them see reality. The seven children free their country and help the people see reality. These children go on an outer journey, as well as an inner journey to discover who they are and

the workings of the different energy centers.



This book is filled with many spiritual themes. One of the many is that they are seeking Truth and can't go onto their destination unless they maintain collectivity among themselves. The sorcerers are very evil, mean, dominating and extremely power-hungry. They will do anything to get power and get rid of anyone or anything that comes in the way of that power. I feel that Shri Mataji would really love this wonderful book as it has very many good spiritual meanings in it. Mother wanted all the children from ISPS to read this book and She had said that many people would come to Sahaja Yoga because of this book. I have learnt so much from this book and while I was reading this book I felt tremendous vibrations. This is the best book I have ever read.

- Divya Renard, 12 years old, Indian/Rumanian
Class VII student of Dharamshala School

The Author Herself about the Book:

Many years ago I had the idea to write a fantasy novel that would tell people about Sahaja Yoga, without overtly calling it that. It has finally happened. Where some of the ideas came from:

I grew up on The Lord of the Rings and the Narnia books, and they were my initial inspiration. At the beginning of the book, you learn that the seven main characters, aged between nine and eighteen, live in a pretty awful country called Teletsia. Well, the rulers are pretty awful.

On one occasion, many years ago, I asked Shri Mataji what ancient Atlantis was like. (Atlantis was a legendary country in the Atlantic Ocean which, according to Socrates, went under the sea twelve thousand years ago) 'Atlantis was like Nazi Germany but worse,' Shri Mataji replied, so that is what Teletsia is - outwardly orderly but nasty things going on if you look a bit closer. The sort of place you'd want to get out of, fast.

A few pages later you read that some of the young people find an ancient prophecy. We all love prophecies, and many years ago, when Shri Mataji owned Brompton Square, and Chelsham Road was our ashram in London, Shri Mataji explained some of William Blake's prophetic works as being about Sahaja Yoga in England, and that some lines referred to those very houses. So that was where that idea came from. (Those stories are coming in

the UK book of Eternally Inspiring Recollections)

In the book, the young people go to visit an ancient stone temple, somewhat like Stonehenge. I asked Shri Mataji what I should call a place like this which represented the Kundalini and the Mooladhara. 'Call it the Temple of Support,' She said, so that is on the front cover of the book.

There is one story in the book about a Prince Zarko, who does not want to share his room with a lot of other boys, with disastrous consequences. That is based on an incident which occurred when Shri Mataji was at Mahatma Gandhi's ashram. She went there when She was a little girl, and graciously related it to me.

An innocent child's fantasy? A fantasy of reality? That is the subtitle, and it hopefully will bring a glimpse of reality to the non Sahaja reader, and some chuckles of recognition to the Sahaja Yogis, who will see through the satire.

Donation Request For NGO

Jai Shri Mataji Dear Sahaja Yogis,

We all know that Shri Mataji founded Vishwa Nirmal Prem Ashram, Greater Noida (an NGO for destitute women and children) in 2000. For upbringing & care taking of the children/women and running & maintenance of the Ashram the NGO regularly needs funds. Following is the information for people who may wish to donate:

1. The Cheque/DD must be made in favour of **HH Shri Mataji Nirmala Devi Foundation**.

2. If the donation is **greater than or equal to Rs.5000** then please mention your PAN number. If donation amount is less than Rs.5000 then please mention your postal address.

3. Donation can also be given in form of kinds like cotton dress, shoes, undergarments (all NEW and NOT old and used ones).

4. Kindly Speed Post (ONLY) your Cheque/DD at:
Mrs. Gisela Matzer,
c/o Vishwa Nirmal Prem Ashram,
Plot No.9, Institutional Area,
Near Park Knowledge I,
Greater Noida, UP - 201308.
Ph: (0120)2322023, (0120)2230681.

Contacts:

- (i) Mrs. Gisela - 09810774865.
email - gisela_oma_7@yahoo.com
- (ii) Mr. Jaswant Singh - 09891924990

5. Donation options for a child (per month):

- (i) Rs. 3000 - Includes food, school, dress, maintenance
- (ii) Rs. 1700 - School and Food (only)
- (iii) Rs. 500 - Schooling (only)

We request readers to announce this in their collectives, so as to spread the awareness among people.

For further details: www.nirmalprem.org

संतो ने कहा है

सन्त दादू दयाल

सन्त दादू दयाल भी सन्त कबीर की तरह कवि थे। जिन्होंने अपने काव्य के माध्यम से जनसाधारण को परम का मार्ग दिखाने की कोशिश की। इनका जन्म सम्वत् 1601 में गुजरात के अहमदाबाद में



हुआ। संत कबीर की तरह इनके जन्म को लेकर भी कई भ्रान्तियाँ हैं। इनमें जहाँ कुछ लोग इन्हे ब्राह्मण समुदाय का मानते हैं तो कुछ लोग धुनिया (मुसलमान) मानते हैं। इन्होंने वृद्धानन्द नामक गुरु से दीक्षा ली थी। कहते हैं कि एक बार बादशाह अकबर ने इन्हे फतेहपुर सीकरी, अपने महल में बुलवाया था और वे इनके उपदेशों व कविताओं से बहुत प्रभावित हुए थे। दादू जी ने जगह-जगह जाकर लोगों में जागृती लाने को प्रसास किया। इसी कारण उनके काव्यों में अलग-अलग भाषाओं का (राजस्थानी, गुजराती सिंधी, पंजाबी, मराठी और उर्दू-फारसी आदि) के शब्दों का मिश्रण मिलता है। इनकी कई काव्य रचनाओं में सहज योग का स्पष्ट वर्णन मिलता है। इन्होंने सहज को केन्द्र बनाकर काव्य के माध्यम से सरल, मिश्रित व आम बोजचाल की भाषा में काव्य रचनायें की ताकि आम जनसाधारण भी उनकी बात को समझ सके। इनकी रचनाओं का संग्रह इनके दो शिष्यों ने किया था। यह संग्रह 'हरडे वाणी' के नाम से किया गया है। इनकी अन्य रचनायें हैं - 'काया बेलि', 'पद' और 'साखी'। इनकी समस्त रचनाओं का संकलन 'दादू की बानी' के नाम से हुआ है।

दादू दयाल जी के अनुसार -

अन्तिम तत्व मोक्ष है, जो परमात्मा से साक्षात्कार होने पर प्राप्त होता है। सामान्य जन मुख्यतः चर्म चक्षुओं से देखता है जबकि ज्ञानी आत्मदृष्टि से देखता है। ऐसा ज्ञानी अपने ज्ञान के दार्शनिक विवेचन, व्याख्यान या वाद-विवाद में नहीं पडता। ज्ञान से अहंकार की संभावना होती है परन्तु भक्ति इससे रहित है। भक्त कर्ता नहीं होता, भक्त वही काम करता है जो भगवान उससे करवाते हैं।

दादू दयाल जी द्वारा की गयी काव्य रचनाओं के कुछ चुने हुए पद नीचे दिये हैं। जिनमें दादू जी ने सहज योग या उससे सम्बन्धित विवरणों का विवेचन अपनी मिश्रित भाषा में उस समय के समाज व जन साधारण की स्थिति के अनुरूप किया है उन्हें परम को प्राप्त करने के लिए प्रेरित किया है।

भाई रे ऐसा पन्थ हमारा, दोइ पष रहित पन्थ गहि पूरा, अवरन एक अधारा।

वाद-विवाद काहूसौं नाहीं, माहीं जगत थैं न्यारा।
सम दृष्टि सुभाई सहज में, आप ही आप विचारा ॥

मैं ते मेरी यहु मत नाहीं, निबेरी निकारा।
पूरण सवै देषि आया पर, निरालंब निराधारा ॥

काह के संगि मोह न ममिता, संगी सिरजनहारा।
मनही मन साँ समझी सयाना, आनन्द एक अपारा ॥

काम कल्पना कदै न कीजै, परम ब्रह्म प्यारा।
इहि पथि पहुँचि पार गहि दादू, सो तंत सहजि संभारा ॥

यह पद दादू जी द्वारा रचित 'राग गौडी' से लिया गया है। इन पंक्तियों में दादू दयाल जी ने सहज संगत की बात की है। वे कहते हैं - भाई हमारा पन्थ ऐसा है जिसमें कोई दोष नहीं,

जिसका एक ही आधार है । जिसमें किसी से हमारा कोई वाद-विवाद नहीं है, इस प्रकार का मेरा अलग संसार है। हमने सहज के ही सन्तुलित दृष्टि पाई है अर्थात् सन्तुलन प्राप्त किया है । जिसमें हम अपने ही आप को देखते हैं । मेरे-तेरे की भावना नहीं रहती, सब अहन्कार छूट जाता है। दादू जी कहते हैं कि यह निराकार वही है जो सब जगह व्याप्त है किन्तु दिखाई नहीं देता, वह निराधार है। इसमें किसी को किसी से मोह, ममता नहीं है क्योंकि सबका एक वही परमात्मा है । जो लोग मन ही मन अपने को बुद्धिमान समझते हैं उनके लिए यह अपार आनन्द देने वाला है ।

निराधार है। इसमें किसी को किसी से मोह, ममता नहीं है क्योंकि सबका एक वही परमात्मा है । जो लोग मन ही मन अपने को बुद्धिमान समझते हैं उनके लिए यह अपार आनन्द देने वाला है ।

दादू जी कहते हैं काम और कल्पना अर्थात् विचार कभी मत करो, केवल पराब्रह्म को प्राप्त करो जो सबसे प्यारा है। इसी पंथ पर पहुँच कर सब पार हो सकते हैं, जो सभी लोगों को संभालने वाला है ।

दादू दयाल जी गुरु के विषय में—

दादू सतगुरु सौँ सहजैँ मिल्या, लीया कवि लगाइ ।
दया भई दयाल की, तब दीपक दीपा जलाई ॥

यह पद दादू जी के 'गुरुदेव जी कौँ अंग' (प्रथम साषी) से है। इसमें सन्त दादू दयाल जी के सतगुरु के बारे में बताया है। इन पंक्तियों के अनुसार अर्थ यह है कि यह सच्चा गुरु (जो परमात्मा से मिला दे) आसानी से मिल जाए तो उसे गले से लगा लेना चाहिए अर्थात् अपने से दूर नहीं होने देना चाहिए। वही हमारा सच्चे अर्थों में मार्ग-दर्शन कर सकता है। यदि गुरु की दया हो जाए तो हमारे जीवन का अन्धकार मिट जाएगा, हमें ज्ञान की प्राप्ति हो जाएगी। अतः हम सतगुरु की दया के बिना भव से पार नहीं हो सकते।

सतगुरु पसु माणस करें, माणस थैँ सिद्ध सोइ ।
दादू सिद्धतैँ देवता, देव निरन्जण होइ ॥

सतगुरु द्वारा पशु को भी मानव बनाने की बात कही गई है। मनुष्य सतगुरु के बताये मार्ग पर चल कर सिद्ध पुरुष या देवत्व प्राप्त कर सकता है। यहि नहीं, यहाँ तक कि वह मनुष्य स्वयं निरंजन (निर्गुण) देवत्व को प्राप्त हो सकता है। यदि वह सतगुरु के द्वारा दर्शय मार्ग का आचरण करे तो परमात्मा को प्राप्त कर सकता है ।

दादू स्वांगि साधु बहु अंतरा, जता धरनी अकास ।
साधु राता राम सौँ, स्वांग जगत की आस ॥

दादू स्वांगि सब संसार है, साधु बिरला कोई ।
जैसे चन्दन बावनां, बनि बनि कही न होई ॥

दादू जी की ये पंक्तियाँ उनकी रचना 'भेश को अंग' का हिस्सा है। इन पंक्तियों में दादू जी ने कुगुरुओं, पाखंडी, ढोंगी बाबाओं के बारे में बताते हैं की ये साधु लोग तरह-तरह का स्वांग (नाटक) करते हैं। इनके कई रूप हैं जिस तरह आकाश अनेक रूपों को धारण करता है — जैसे कभी धुप, कभी छाया। उसी प्रकार ये साधु बाबा हैं जो विभिन्न रूपों को धारण करते हैं। वैसे तो दिन रात राम नाम का जाप करते हैं, अपने आप को वैरागी सिद्ध करते हैं और वहीं दूसरी तरफ इस संसार से बड़ी बड़ी आशाएँ करते हैं। दादुजी बताते हैं कि यह सारा संसार ही स्वांगी (बहुरूपिया) है। कोई ही यहाँ सही मायने में साधु मिलता है। जिस प्रकार चन्दन हर स्थान पर न तो बोया जाता है और न ही वनों में दूर-दूर तक मिलता है, यह तो किसी-किसी स्थान पर ही प्राप्त होता है। उसी प्रकार साधु जन संसार में बड़ी कठिनाई से मिलते हैं।

Kid Shakti Page

MATCH THE COLUMNS

| | SYMBOLS | | NAMES OF INCARNATIONS |
|----|---|---|-----------------------|
| 1 |  | A | Raja Janaka |
| 2 |  | B | Lao Tse |
| 3 |  | C | Guru Nanaka |
| 4 |  | D | Mohammed |
| 5 |  | E | Shirdi Sai Baba |
| 6 |  | F | Moses |
| 7 |  | G | Socrates |
| 8 |  | H | Confucious |
| 9 |  | I | Abraham |
| 10 |  | J | Zarathustra |

THIS IS LEADERSHIP



If you go to another country, you know immediately who is the leader and who are the followers. [In Australia] you come, you look around, you don't know who is the leader because the leader here is a wonderful person. He does not lead. He invites every other person to lead and that is how a collective should work.

So there is a very, very good example of how Her idea of collective leadership should be implemented... the wonderful way you are implementing Her view of Sahaja Yoga...

This is leadership.
This is what She wants.

She wants everyone to participate in the same way/
That is the meaning of collective leadership and, I tell you really, this is a glorious example, a beautiful example...

You are all the same.
Nobody is the leader here.
Everyone is together.

It is the real meaning of collective leadership and this is what She wanted. She wants this kind leadership and I assure you I've seen this only here so far, but this is Her dream and I'll carry this message.

This is how Sahaja Yoga relates – collectively.

*Sir CP Shrivastava,
On the occasion of the 59th wedding anniversary,
Australia, April 7th 2006.*

Her Holiness Shri Mataji Nirmala Devi gave all her blessings to the Sahaja Yoga youth organization in 1987. She christened it

Nirmal Shakti Yuva Sangha

The purpose of Yuva Shakti is the development of the personality in order to make it much more complete, so that such developed individuals will prove to be great assets to Sahaja Yoga and serve as shining ideals for others to emulate and derive inspiration

Members of the Yuva Shakti should know

- ⊘ The complete story of the Divine life of Shri Mataji.
- ⊘ Everything about the genesis and growth of Sahaja Yoga.
- ⊘ Everything that has been told by Shri Mataji about the subtle system.
- ⊘ Everything about meditation as a way of keeping oneself in balance and purity.
- ⊘ Everything about the prophecies heralding the advent of Shri Mataji and Sahaja Yoga.
- ⊘ Knowledge of the great swayambhus and manifestations of India.
- ⊘ Knowledge of the Adi Gurus and Saints.

They should also know

- ⊘ The heritage and great cultural traditions of India.
- ⊘ Indian classical music and the ability to play at least one instrument.
- ⊘ Classical dance and drama.
- ⊘ The great historical personalities of India.
- ⊘ The social, political and economic climate and current affairs.
- ⊘ The ability to speak and understand Hindi and English and the ability to communicate through writing and public speaking.

THE YUVA SHAKTI IS AN ABSOLUTELY INTEGRAL PART OF SAHAJA YOGA

The Yuva Shakti is One.

Its members should not claim affiliation or special attachment to any centre, city, state of country.

Wherever they may go in the world, they should always volunteer their services to the collective.

Yuva Shakti members have to be polite and respectful to senior Sahaja Yogis. Their hallmark should be "madhurya" means sweetness.

Boys and girls of the Yuva Shakti should not neglect their studies in the name of Sahaja Yoga work.

Self-respect and self-esteem of Yuva Shakti members has to be maintained.

Nothing precludes the use of common sense.

The Yuva shakti is an integral part of this Divine Tree of Sahaja Yoga. It is our sacred duty to ensure that we pass on this great legacy to the future generations.
Jai Shri Mataji