

Yuvadrishti

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"No doubt, we must care for our young people. And look after them and give them their due respect and they must know their due duties towards Sahaja Yoga. I found them to be excellent workers, very dedicated innocent hands that I have got. I am very proud of them."

- 1988-0104: Yuva Shakti, Ganapatipule



**If your job is
to spread Sahaja Yoga**

**you will never
be unemployed**



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Plot No. 8, Chandragupt Housing Society
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yuvadrishiti@gmail.com

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श्री ज्ञानेश्वर

महाराष्ट्र के महानतम् संत कवि श्री ज्ञानेश्वर का जन्म आलन्दी में सन 1275 में हुआ। उनके पिता विठ्ठलपन्त तथा माता रुक्मणी बाई थी। उनका परिवार आपेगाँव में रहता था। इस परिवार के सभी सदस्य पुण्य आत्मा थे तथा परमात्मा की भक्ति के लिए जाने जाते थे। त्र्यंबकपन्त, श्री ज्ञानेश्वर के पड़दादा, ने नाथपन्थी गोरखनाथ से तथा उनके दादा गोविन्दपन्त ने गाहिनीनाथ से आत्मसाक्षात्कार प्राप्त किया। श्री ज्ञानेश्वर के नाना सिद्धोपन्त कुल्कर्णी आलन्दी के निवासी थे। श्री ज्ञानेश्वरजी के पिता विठ्ठलपन्त को, जो कि बाल्यावस्था से ही धार्मिक प्रवृत्ति के थे, सन्यासियों की संगत अच्छी लगती थी तथा उन्हें तीर्थयात्राओं का बड़ा चाव था। भ्रमण के दौरान वे आलन्दी पहुँचे। वहाँ सिद्धोपन्त कुल्कर्णी ने जब इस होनहार युवक को देखा तो अत्यन्त प्रभावित होकर उन्होंने विठ्ठलपन्त को अपना दामाद बना लिया। विठ्ठलपन्त तथा रुक्मणी बाई ने अपना प्रारम्भिक वैवाहिक जीवन पवित्र स्थलों की यात्राओं में बिताया। विठ्ठलपन्त को सांसारिक जीवन में कोई सुख अनुभव नहीं हुआ। उनकी ब्रह्मज्ञान प्राप्त करने की तीव्र इच्छा हुई और भजन कीर्तन में शामिल होना उन्हें और अधिक भाने लगा। उन्हें सांसारिक सुखों तथा मामलों से निर्लिप्त रहने में महान् आनन्द मिलता था। परिणामस्वरूप जब विठ्ठलपन्त काशी की तीर्थ यात्रा पर गए तो श्रीपदस्वामी से ज्ञान प्राप्त करके वे सन्यासी बन गए। परन्तु कुछ समय बाद जब श्रीपादस्वामी को यह ज्ञात हुआ कि उन्होंने आत्मिक ज्ञान अपनी पत्नी रुक्मणी बाई की स्वीकृति के बिना प्राप्त किया है तब विठ्ठलपन्त को उन्होंने वापिस जाकर फिर से अपना गृहस्थजीवन यापन करने का आदेश दिया। यद्यपि एक बार सन्यासी बनने के बाद पुनः गृहस्थ जीवन में लौटना उस समय सिद्धान्तों के विरुद्ध था परन्तु उसकी परवाह ना करते हुए विठ्ठलपन्त ने अपने गुरु



के आदेश पर सामान्य गृहस्थ जीवन फिर से अपना लिया। तब उनके यहाँ चार बच्चों ने जन्म लिया - निवृत्ति, ज्ञानेश्वर, सोपान तथा मुक्ताबाई।

एक सन्यासी के बच्चे होने के कारण समाज के तथाकथित विद्वानों व ब्राह्मण पंडितों द्वारा इन बालकों को प्रभु भक्ति के अयोग्य ठहराया गया, जाति से बहिष्कृत किया गया तथा उन्हें घोर रूप से प्रताड़ित किया गया। परन्तु इन बालकों के हृदय जो परमात्मा की भक्ति से परिपूर्ण थे, घोर विरोध के बावजूद आत्मिक ज्ञान पाने के लिए अटल थे। उन्होंने अपनी प्रभु भक्ति को जारी रखा। धर्म शास्त्रों के अनुसार ज्ञानेश्वर तथा उनके भाईयों के जनेऊ संस्कार करने का प्रयास किया गया परन्तु इनका घोर विरोध करते हुए ब्राह्मण वर्ग ने उनके जनेऊ संस्कार को स्वीकार करने से इन्कार कर दिया क्योंकि वे एक ऐसे व्यक्ति की सन्तान थे जो सन्यास धारण करने के उपरान्त गृहस्थ बने थे जिसे घोर पाप माना जाता था।

विठ्ठलपन्त अपने बच्चों के साथ इस कठोर व्यवहार को सहन न कर पाए तथा इस तथाकथित पाप के प्रायश्चित हेतु उन्होंने

अपनी पत्नि रुक्मणी बाई के साथ इलाहबाद जाकर जलसमाधि ले ली। प्रायश्चित का ये उपाय उस समय के तथाकथित विद्वानों ने उन्हें बताया था। अब निवृत्ति नाथ जो अपने बहन-भाईयों में ज्येष्ठ थे, वे ही उनके माता, पिता तथा गुरु बन गए। वे पैठण में ब्राह्मण पंडितों के पास आवश्यक रस्म की स्वीकृति हेतु गए। आखिरकार ब्राह्मण ने इन बच्चों के पवित्र हृदयों के गहन आत्मिक अध्ययन तथा ज्ञान से प्रभावित होकर उन्हें शुद्धिकरण का प्रमाण पत्र दे ही दिया।

श्री ज्ञानेश्वर तब अपने अन्य भाईयों के साथ नेवासे नामक स्थान पर गए जहाँ उन्होंने अपने बड़े भाई गुरु निवृत्तिनाथ की आज्ञा तथा कृपा से ज्ञानेश्वरी नामक पावन ग्रन्थ की मराठी भाषा में रचना की, जो पावन भगवत् गीता पर टीका है। यह बात 1290 की है जब वे केवल सोलह वर्ष के थे। भगवत् गीता पर उनके इस टीका को सर्वोत्तम माना जाता है। उनकी आत्मज्ञान की गहनता, भाषा तथा शैली की सुन्दरताएँ जिससे उन्होंने ज्ञानेश्वरी नामक ग्रन्थ को सजाया है, वह हम ज्ञानेश्वरी पढ़ कर ही जान सकते हैं। इस ग्रन्थ को मराठी भाषा के दूसरे ग्रन्थों के सामने अतुलनीय माना जा चुका है। मात्र टीका न होकर ज्ञानेश्वरी परमचैतन्य के अनुभव की गहनता, महानता तथा ऊँचाई का एक ज्वलंत उदाहरण है जो उन्होंने ज्ञानेश्वरी के छठे अध्याय में व्यक्त किया है। उन्होंने कहा है की मनुष्य की कुण्डलिनी शक्ति सर्पिणी की भाँति साढ़े तीन कुण्डल लगा कर उसके मूलाधार में सुप्त अवस्था में होती है। प्राणी की शुद्ध इच्छा, सद्गुरु की कृपा तथा पूर्व जन्मों में सुकृत्यों के फलस्वरूप जागृत होती है और मूलाधार से उठकर सभी चक्रों को पोषण प्रदान करती हुई, उनको निरंजित तथा पावन करती हुई सहस्वार के पार हो जाती है। मानव के चक्रों में उसके द्वारा अज्ञान वश किए पापों या दुष्कर्मों के फलस्वरूप रुग्णता या विष इकट्ठा हो जाता है। जागृत होकर कुण्डलिनी उन सबको पी जाती है तथा अपने इस आत्मसाक्षात्कार पाने की इच्छा करनेवाले बालक पर कृपा करके विष के बदले में अमृत उगलती है। इसके बाद प्राणी जीवित अवस्था में ही मुक्ति का

अधिकार पा जाता है और अत्यन्त आनन्दित हो उठता है। (यह बात श्रीमाताजी ने भी दोहराई है।) इस ग्रन्थ के उपरान्त सन्त ज्ञानेश्वर ने एक और महान ग्रन्थ रचा जो सुप्रसिद्ध "अमृतानुभव" के नाम से जाना जाता है।

इसके बाद ज्ञानेश्वर जी पन्डरपुर के प्रसिद्ध सन्त नामदेव तथा अन्य कई सन्तों के साथ उत्तर भारत की तीर्थयात्रा पर गए। कहा जाता है कि इस दौरान उन्होंने अपने असंख्य अभंगों (भक्ति गीतों) की रचना की। उनके ये अभंग ब्रह्माण्डीय भाईचारे, आजीवन पूर्ण समर्पित प्रभु चरणों की भक्ति, गहन आत्मिक ज्ञान तथा गरीबों एवं त्रस्तों के प्रति हार्दिक प्रेम की ऐसी अभिव्यक्ति है जो मानव की आत्मा पर पड़े अज्ञान तथा पापों के प्रभावों की सारी परतों को तेजी से हटाने में समर्थ है। ये अभंग प्राणी के समस्त अज्ञान के अन्धकार को मिटाकर उसको नव प्रकाश दिलाने, प्रभु की अनन्य भक्ति, पूर्ण समर्पण, अबोधिता, पवित्रता, विवेक, सद्बुद्धि, निर्मल विद्या, निरीच्छ भाव, निर्लिप्तता, चित्त शैथिल्य, अखण्ड शान्ति, निर्विकल्पावस्था, मुमुक्षुता आदि की स्थिती में उतारने में सक्षम है। इनके पठन से ज्ञात होता है कि सन्त ज्ञानेश्वर अपने हृदय में कितनी श्रद्धा, समर्पण, भक्ति तथा मानव जाति के प्रति कितना प्रेम रखते हैं।

इस संसार को निरंतर प्रभु भक्ति के द्वारा परमानन्द प्राप्त करने के उपाय तथा योग की महानता बताकर ईश्वर को पूर्ण समर्पित होकर उसकी सत्ता को पहचानने तथा स्वीकार करने के लिए प्रेरित करके उनको यह आभास हुआ कि मानव को सन्मार्ग दर्शाने का उनके जीवन का उद्देश्य पूरा हो गया है। तब 1296 में कार्तिक मास की तेरहवीं तारीख को आलन्दी में अखण्ड समाधि ग्रहण की। श्री ज्ञानेश्वर जी जो मात्र 22 वर्ष तक ही जीवित रहे। उन्होंने अपने लिए कुछ नहीं किया अपितु सारी मानव जाति के लिए आजीवन समाधान एवं सहज जीवन में उतरने के रास्ते ही परमात्मा से माँगते रहे।

卐 卐 卐

NIRMAL VANI : LAJJA

या देवी सर्वभूतेषु

लज्जारूपेण संस्थिता॥

नमस्तस्यै नमस्तस्यै

नमो नमः ॥



Meaning of Lajja

Lajja, I don't know how to describe, it's not shyness. It is a kind of a shame about your body. Lajja rupena samasthita means you have to have shame of your body. That's specially for women. As a child you will see, women are very shy. See, little girls, they are very shy. That shyness gradually disappears, but in the beginning they are even shy of Me. They come before Me, they'll put down their head. They'll not even say, Namaste. Very sweet. And they don't like people wearing funny dresses... [Ref #1]

...Panchami is recognized because on this day we wear a dress, whatever we wear today is so that our body is properly covered. The sense of shame and chastity that our body has is because of Him (Shri Ganesha). Lajja Rupena Samasthita. So if you have any sense of chastity and shame, it is because of Him. That will benefit you immensely. [Ref #3]

Wave of Adharma

So, I've met one lady who traveled with Me. She was wearing a burkha... and by the time we landed in London, she took out the burkha and the dress was much above the knees. (Shri Mataji laughing) I said, "What kind of... woman is she? No Lajja, no shame, nothing, shamelessness!..."

In these modern times - exposure of body is regarded as a great achievement of women. They are trying to become aboriginals, you see. That time they (aboriginals) never had these ideas and they were not so confused, you see. So, even if their (aboriginal) women were scantily dressed, it didn't mean that it was some sort of a sex or some sort of an attraction for men.

Or men behaving in funny manners to show that they have a special attraction for women. I mean, why should you? It is absolutely absurd that men should be attracted to women and women should be attracted to men - and on the road, on the street, you go, you see, just that going on! This adharma is the worst I think, for it's a curse. Because after coming to Sahaja Yoga also people start doing this nonsense, you know. They should all go to lunatic asylum, I think, they are no good for Sahaja Yoga. But dharma gets established as soon as you have the light of the spirit. [Ref #5]

Respecting the body

...But the way nowadays we are going about with the show of our body, and sometimes I feel that all these designers will die or will get bankrupt, because people wear such little clothes these days. There is no space for any artist to show his work or to show his art how he can dress you up.

In Japan I asked them how - this is long time back... I said, "How is it you wear these dresses, these kimonos,

done so well, very expensive and it takes time to wear that?" So they said, "That's easy, if God has made a beautiful body then it is His art and we have to make our art decorate it. So what we do is to make our art to decorate it."

I really liked it, because in India same thing, if there is a lady she has to wear a sari, which is being made very artfully, very beautifully, just to decorate her body, just to respect the body. But this seems to have gone with the influence of west....

... You are not supposed to sell your body. That's not what Goddess has done to you. But you should dress up well, different, different occasions are there, for those occasions you have to wear the way it is.

The other day I gave a very nice sari which we call as paithani to one lady as a present. And we had a function for a book was inaugurated, and this lady came there. So I said, "Why didn't you wear a paithani?" She said, "What, there is no wedding on. How can I wear for this function paithani? There has to be a wedding." Very sweet "in the wedding I can wear." It is all, see occasions, places which are to be celebrated. Like in India, when women go to the temple or to worship the idols or anything then they will wear all that is necessary to face the Goddess, after all. Imagine people coming for this program here wearing, I don't know what they call it, but like jute clothes like hippies, what would happen to Me? I would disappear in thin air, I can tell you this much. So, one has to have respect for the body. That is what She has said first - that *lajja rupena samstithan*.

Now you might say that there are people who are taking their bath in the river and this and that, and give justification. But you are saints, you are realized souls, you don't have to see those people who are not yet realized and who are misbehaving. You must do what a saint should do. [Ref #1]

So, you should be shy, you should be humble and respect your body - it's very important. [Ref #5]

Innocence of a Child

As the children don't care for what you suggest to them - to be nasty, to be horrid - in the same way, if you are innocent, you will not accept. You may listen to anything. Let them (non-realized people) tell you anything they want to, doesn't matter. You'll never do that because you cannot, because you are innocent and the innocent will guard you, it will give you proper guidance - what is to be done, what is not to be done.

Now try to introspect and see for yourself, are you innocent or not? People think that somebody is trying to overpower you, is trying to harm you, is trying to put you down. Nobody can put down innocence. Innocence is a quality that survives all kinds of nonsense. And not only that, but age, your health, your mind, your thinking, and your emotions are extremely innocent and you enjoy yourself.

Nowadays there is a big wave of shamelessness sometimes. The people, I have seen, they have no 'lajja'. I



don't know, some men want to attract women and some women want to attract men. Children never do like that. They don't know what is this, to attract men, or to attract women, or attract anyone. They will try to please the dog, they'll try to please a horse, but they never, I have seen, going all out to attract someone. The reason is this - that their self-esteem is complete. They know about themselves fully. So, why should they do all this nonsense - of running after women, running after men and creating problems for themselves? Their self-esteem is complete.

Innocence is like that. It gives you a complete self-esteem. You don't bow to anyone, nor do you make anybody else to bow. This is the beauty of innocence, which works out so well within you. That's why I always say that worship Shri Ganesha...

...Worshipping Shri Ganesha improves your 'Mooladhara', improves your sense of shame, improves of... your own dignity, self-esteem. You dress up in a way that shows that you respect your body. You talk in such a way that that shows that you respect your tongue, your language; you cannot have a foul mouth if you are innocent person. You cannot have a mind that can abuse or can say horrible words... There is no need to use these dirty words to express yourself. With that your tongue is spoiled. So innocence is gone from your tongue. If you have lost innocence from your tongue, whatever you say will never come true... will never come true. But if you are innocent and your tongue is innocent, and respects... So the basic as you can see - respect your innocence in every manner. [Ref #2]

I remember My granddaughter once, she saw one magazine in which there was a lady in a swimming dress. She said, "What are you doing? Better wear your dress, otherwise my Grandma will come and hit you hard." To that lady that was in and then she opened and saw a man's dress with just a small, little knickers. I don't know why they do it. And she said, "This one seems to be an absolutely shameless fellow. He is going to have bad time now." And she closed it. And then she told the maid servant, "Burn this, burn this. I don't want to see." Such a little girl she knew that it was wrong. [Ref#1]

Primordial taboos/dharmas

Now what does She (Kundalini) do for us, for us human beings? She's the primordial Power. What she does is to build in us a primordial we can call "restrictions" or "primordial taboos" or "primordial dharmas."... We have in the same way primordial taboos built within us which are dharma. A human being has to be like that. If he tries to be something else, something goes wrong with his life. It's like say if you have a glass, you drop it on the ground, it will break that is the dharma. In the same way when human beings start deviating from the line of dharma, they get into trouble. But it's only human beings who can do that. They can only cross over these taboos, these primordial taboos, and can become horrible...

...Now these primordial taboos are in you built in, they are there. These are existing maybe in a potential state; maybe you have curbed them down, maybe you have turned them out, but they are there, all the time they are there. And that's what we say that you are leaving the maryadas, or else we say that you are insulting Shri Ganesh...

But I must say for the aboriginal people, or people who...were made aware of their primordial taboos somehow, as the animals know what is bad for them; and that knowledge was there with aboriginals. In India we have aboriginals... we call them Gond, Korku, Bhil. We had a lady who was a maid with us, Genabai was her name. She was an excellent cook, but she had her maryadas. All the time, like if My father came she would immediately cover her head and go in the other room, to respect him. Nobody told her to do that.



...But when they met with this so-called advanced people so many of them started living like them. They said, "You have no freedom, you are just bound by something, by some..." But actually they were bound by the sacredness, by the divine understanding. And then they started changing. She was all right, her husband was all right, but her son started drinking this is the beginning of the end then gambling, and all other sorts of things he started. And her grandson started going to prostitutes. And the idea was only that "We are free now. What's wrong?" ...

...They gave them skirts and blouses, I don't know what all they did. But Genabai did not. She said, "What is this? Why should I wear a dress like this where the whole body is exposed? No, I'll wear a sari; I can never do it. Why should I wear this kind of a useless dress?" [Ref #4]

So, Sahaj Dharma is that you have shame, you have sense of shame. What you talk to others, what you say to others, how you behave towards them... This sweetness comes from Radhaji. Now, of course they have misused Her and made Her into a sort of a Romeo - Juliet business. It was not that. She was a very pure woman and She was Mahalakshmi.

So, to be a Mahalakshmi, after coming to Sahaja Yoga, you should know that you should dress up in a way that's perfectly all right. Once I remember, I was in a big party and one gentleman came and he sat down, "Aaaaaah!" I said, "What happened?" "What a relief, Mother, Mrs. Srivastava, to see you. See these women, I'm fed up. But you came, I felt such a relief." I said, "What is so relieving?" "You are so serene."

So, women are serene in Sahaj Dharma. They are not stupid, frivolous, laughing at anything. That's not the way for a woman. Anything happens, they must laugh. I mean, there is something laughable, all right, but some things are not even laughable, they'll laugh. That's not the way. That can be ridiculous also, can ridicule others. But, laugh of appreciation, laugh of enjoyment, is so pure and creates such beautiful atmosphere. I think the whole ecological problem is in our brains. It is not outside. It is inside us, which is reflected outside. [Ref #5]

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1. 1997-1005: Navaratri Puja, Cabella
2. 2000-0916: Shri Ganesha Puja, Cabella
3. 2008-0210 Shri Ganesha Birthday
4. 1997-0907: Shri Ganesha Puja, The Innate Dharma, Cabella
5. 1997-0823: Shri Krishna Puja: Primordial Taboos and Sahaja Dharma, Cabella

For example our Vishuddhi Chakra, you have sixteen thousand powers, and all these sixteen powers are awakened in you today as you are. Sixteen thousand powers are awakened in you as you are today, but when you speak you don't understand that when you are speaking, you are a Sahaja Yogi. With all these powers you are speaking. When you eat, you don't understand that this tongue belongs to a Sahaja Yogi; you should not hanker after anything. Like if somebody likes tea, he'll go on taking fifteen cups. That's no good. If he's fond of one sort of a food, he won't take another food. Thinking too much about food all the time, asking for food and organizing food all the time, that spoils Vishuddhi very badly. Then talking ill about anyone, complaining about anyone to Me will spoil your Vishuddhi. If there's some sense, if I ask, then it's all right; but all the time talking ill about each other will spoil your Vishuddhi. 1980-0127: *Powers Bestowed upon Sahaja Yogis, Formal talk, Bordi, India*

SHOULD I WEAR JEANS/TROUSERS? (Self Introspection of a Yuva Yogini)



My introspection started

I always wondered why I shouldn't wear jeans/trousers in centers, Pujas and outside sahaja collectives? I could never get an answer. I wore trousers and jeans before coming to Sahaja yoga, and to my first collective center I was wearing jeans, and when after center I was interacting with fellow yogis I was thinking that what they must be thinking about me that I do not have sense of decency and respect to our culture that I am wearing jeans. But why this thought came to my mind, may be because I realized even before coming to Sahaja yoga trousers are not part of our culture.

And thanks to Shri Mataji, that one day in 2003 all of my three jeans were washed and were drying outside in the courtyard and somebody picked them all! Now there are too many coincidences that all 3 trousers to get washed on same day and all three get picked up in daylight, when no cloth before and after was stolen, must be some work of a Gana So I intuitively realized that we should not wear jeans or trousers but for next five years why was it not I answered.

Sahaja Fashion

The things would have been easier, if Shri Mataji would have said that do not wear jeans at all. But I never came across such a lecture. But then I read lots of advices by Shri Mataji in September'07 issue of Nirmal Vani. In which Mother told that to respect ourselves and to give us dignity we should wear clothes of our own culture, we should wear clothes with vibrations, we should not wear short tops, indecent tops, tight jeans etc. To this list I would like to add low-rise jeans.

You are saints do you realize? Do you realize your self-esteem? You are saints now. What clothes you wear, you are not vagabonds. You are not tramps. You are not on the street. So you have to wear dignified dress. I have told everyone of you that wear something dignified, not undignified. It has to be majestic, because you are a saint now. So the dress you wear need not be absurd or something funny but should give you dignity. Not any false but a real dignity. You see the vibrations of a dress. Wear your country's dress. You need not wear somebody else's dress or something but the interest in the dress should be that it should give you dignity and a sense of respectability. It is to preserve your respect that you have to wear a dress. That is the utility of a dress. [Ref# 1]

Now if I look back and see why I used to prefer jeans and trousers over salwar-kurtas with duppattas, which are our culture dresses. Few reasons which I could think of are as follows:

1. Duppattas are difficult in handling.
2. Salwar-kurtas need very frequent washing.
3. Salwar-kurtas needs ironing every time they are worn.
4. Jeans/trousers are very easy to wear and handle.
5. Jeans don't need frequent ironing and washing.

So I stopped wearing salwar-kurtas and started wearing jeans, less work, easy to handle, lots of effort saving (or we may call it lethargy). And last but not least, all friends wear and if I don't wear I would be called conservative, I would be laughed at.

Shri Mataji has said, "In Sahaja Yoga there's a Sahaja fashion" [Ref# 2]

But then I ask myself, "If fashion and fear of being called 'behanji' is the reason of taking on to western dresses then should not we Sahaja yoginis be setting fashion trends now for the satya yuga and not follow the remaining trends of Kaliyuga. Why don't we start Sahaja fashion of salwar kurtas, with dupattas, oiled and combed hair rather than all these jeans, short tops and open hair without oil?"

Subtle effects of Wearing Jeans/trousers

After answering that Why I should not wear jeans/trousers from external aspects which are of very superficial nature I asked, "Are the above mentioned reasons are only reasons? There has to be something more to it. But what it is?" I myself was amazed at the soundness of the explanation!

Jeans out rightly are not refused by Shri Mataji because western country culture is like that, but short tops are refused, but girls do wear short and tight tops, if not in Sahaja collective but outside it, but what are we loosing by wearing such indecent clothes, we can't bow to our Mother, we can't bend down in front of our brothers, but in front of unchaste friends we do! We attract negative attention of these unchaste 'friends' and spoil our chakras and catch on our Mooladhara and Left Vishuddhi!

We can't stand and talk to our brothers without spoiling their attention by wearing such clothes. We are already loosing our chastity outside collective and now we are becoming responsible for adulteration in the eyes of our brothers rather than helping them in establishing their Shri Ganesha principle. We are spoiling their attention and eyes and their Shri Ganesha gets angry, and ours was already angry because we are wearing inauspicious clothes, which are short, tight, unwashed.

The responsibility of a Sahaja Yogini sister towards her Sahaja yogi brother, as described by Shri Mataji, is-

"Now this Vishnumaya is a female Power, as you know that. She didn't care for anything mundane. Can you think of Vishnumaya going after all these nonsensical things? And to protect Her brothers, and to give all the strength to those brothers, what did She do? What did She do? She came in Her purest form, as a Sister. You all have here so many Sahaja Yogis as your brothers. You must be having other people also as your brothers. This purity has to be brought into women. Unless and until this purity comes into them, they have no powers, they are powerless. So we come down to the main thing that is : where the women are pure and chaste, there resides the powers of all the deities. So it's such a responsibility for us to be very chaste, and to be very pure, and to be sisters to our brothers so that their brothers are also protected from the temptations of the world; so that they, too, have their attention onto something higher and greater." [Ref# 3]

Trousers with Long tops are safe! I concluded...

So I concluded that jeans and trousers are okay to wear even in Sahaja collectives but with long and loose tops till knees, but it is all the more important to wear them with long tops outside Sahaja collective as well. But, aren't we forgetting dupattas to cover and protect our center hearts? I have to confess here that I myself feel very clumsy in handling dupattas... Shri Mataji please give me tips in this regard

Now after my above conclusion the next question is, "Can I imagine Shri Sita, Shri Radha, Mother Mary wearing these dresses? If we can then we should go ahead with those dresses, but if can't then why wear such inauspicious dresses. Shri Mataji has transformed us with all the qualities of the deities, then why not dress auspiciously which pleases and respects these deities inside us? Yes, it is very right, there are so many other

things which these deities have in them which I do not have, but let me start with such a gross aspect of dressing and then move towards subtler aspects.

Epilogue

"So in India it is not possible to introduce all these (jeans) dresses; in the school maybe but later on they all give up because they like Saris." [Ref# 4]

When Shri Mataji said the above sentence She was putting so much of the confidence in us, the Indian yuvashakti who is out of the school, and are we supporting Her in the confidence She has put in this sentence?

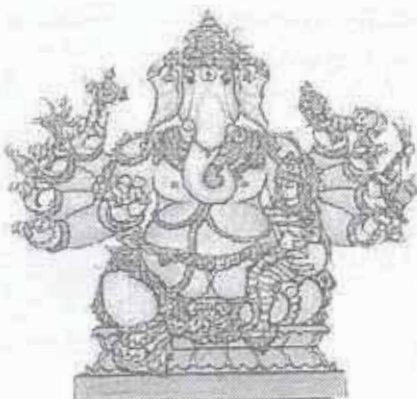
Last but not the least, if it requires so many of justifications and explanations for wearing jeans, then isn't it safer not to wear jeans, because it will cause no harm if we don't wear jeans, even if they are un-harmful. But if we wear and it is causing us some harm in subtle way, it would be damaging to our chakras without our knowing.

Yours truly,

Sahaja Yuva Yogini

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2. 1990-0304: Informal Talk to Sahaja Yogis, Melbourne, Australia
3. 1980-0808: Opening Address, evening before Vishnumaya Puja, New York, USA
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Poem presented to Shri Mataji
on Mother's Day
(11th May'08) in Cabella

Supreme Source of Eternal Grace
Highest Queen of the Highest Light
Realm of Bliss beyond time and space
In your eyes You rule day and night
Myriads of suns shines from Your face
All the Creation's a play for Your delight
The whole Universe is Your immense shrine
All the demons with Your sight You destroy
Joyful Incarnation of the Bliss Divine
Immeasurable Peace and absolute Joy
No word can tell Your Beauty that shines
Ineffable Empress the Cosmos is Your toy
Reaching Your Feet is the purest desire
Mother You art the Holiest Dove
All the evil is slayed by your fire
Love is your Essence You are the Essence of Love
All the Beauty that exists Your Beauty inspires
Divine shower of Grace you bestow from above
Eternal Source of what is gracious and sweet
Verily You art sakshat Shri Adi Shakti
I humbly surrender to Your Lotus Feet

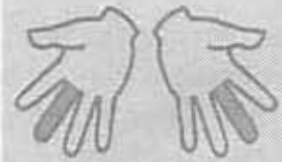
JUMBLE WORDS (NABHI CHAKRA)

1. _____ (K L U A I H M G H R S) principle governs left Nabhi and reflects our relationship with our wife, qualities of family and of household.
2. _____ (L E N E P S) is the organ of peace within us and it gets spoiled when while eating we read something or watch TV.
3. Giving too much attention to matter is called _____ (S A I E I A T L M M R) and is problem of left Nabhi and is absolutely against dharma.
4. _____ (N O I O E S S S P) of material things should be given up. Matter has been given to us to enjoy and to share with others. The greatest _____ of ours is our Mother.
5. If we have Lakshmi Principle within us then only we can have _____ (C I O A A N T T I S S F) in us with everything that is material.
6. _____ (Y O E E I N R S G T), giving and sharing solves the problem of materialism and greed. It gives us satisfaction and the joy of Shiva i.e. shivaananda. Problem of materialism are solved because circulation starts when two doors are open.
7. Shri Laxmi is the deity of _____ (S E M K A H) or well-being and Shri Krishna had said that when we get connected to the God after self-realization then only He can give us our well-being.
8. _____ (H L A I J M A R S K) is deity of right nabhi and She represents the power of king, dignity of king like behaviour in us.
9. As a Sahaja yogi, we should know that we are specially chosen people, and we should not involve ourselves in cheap and frivolous things like non-realised people rather live a life with _____ (N T I I Y G D). So that others see royalty and majesty of our behavior.
10. We should have special personality which has innocence of a child coupled with maturity and _____ (V R A Y I T G) of a guru. These powers come from void.

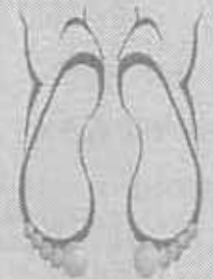
Position in Head



In Hands



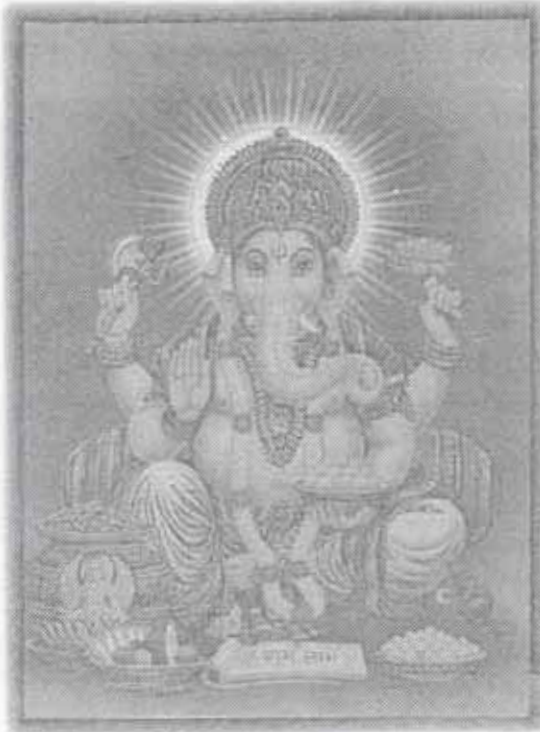
In Feet



Gross Expression in
Vertebral Coloumn



Solar Plexus



Shri Ganesha's Qualitative Manifestations

The human being is said to be the replica of the Virata's body i.e. the body of the God almighty. Perhaps it is in the divine plan that the human being should manifest divine nature embodied within him and should ultimately be one with his creator. Hence there is a mechanism within him to attain the purpose of his creation. He is also therefore endowed with the ego, conditioning, intellect and attention. Each of these institutions has distinct functions.

Shri Ganesha is worshipped first in the Pujas to all deities. Saints and artists have praised him at the beginning of their works. According to Shri Ganesha Atharvasheersha, Shri Ganesha manifested before the creation. As Shri Mataji has advised, since innocence had to be established before

creation of the universe, Shri Ganesha was created first.

Likewise in the human beings he is the firm foundation for spiritual evolution at the Mooladhara chakra. The qualities of innocence, wisdom, purity and dedication come from him. His presence purifies the mind, the ego and the intellect. It works as a catalyst to clear the chakras. As Shri Mataji has advised, he resides on all the chakras and in the heart he is spirit.

Shri Ganesha's first manifestation in human consciousness comes in the form of his creativity. A child, soon after holding a pen makes some figures in its spontaneity. It is the expression of his innate creativity. Similarly, people who lived in the monolithic period through their untutored mind carved different figures on stones, which are still available at Carnac in France. They emit vibrations. Such expressions of creativity have their own beauty. When an artist or a writer is connected with divine, his works emit vibrations. Creativity of polluted minds examples are galore are devoid of vibrations and beauty. A child's innocence impels him to close its eyes to the display of vulgarity, violence and other anti-Ganesha scenes. A realized person may ignore them or laugh at their stupidity but will feel concerned about their impact on the immature minds.

A child grows and at the same time interacts with others. His senses are getting developed, new needs and attractions come into play and temptations around beckon his attention. Environments in the family and surroundings in addition to inborn virtues give shape to his personality. At this time his strong grounding of Shri Ganesha's qualities enables him to stick to virtues, accept what conforms to them and reject what is contrary. His wisdom and inner purity guide him to keep away from the misbehaving children and also to make friends with likeminded ones.

In the adulthood without strong Shri Ganesha self-interest may be allowed to override ethical or moral propriety when faced with an opportunity of a material advantage. It takes Gandhiji's righteousness to send some other boy to England for education financed by a rich man when Gandhiji's own son was keen to go.

Continued on pg 15

उघड सहस्रार माते



प्रेमाची शिंदोरी अज्ञाचक्रावरी
उघड सहस्रार माते उघड सहस्रार

हमारे आज्ञा चक्र पर प्रेमरूपी पुंजी है।
अब सहस्रार खोलिए माता सहस्रार
खोलिए।

निर्मिलेसी विश्व जेव्हां जिवामध्ये आलो, जन्म-मृत्युच्या या फेऱ्यामध्ये सापडलो
तुझा खेळ झाला माते परी न विसावा, उघड सहस्रार माते उघड सहस्रार ॥

जब आपने इस विश्व की निर्मिति कि और मेरे जीव की उत्पत्ती हुई तो मैं इस जन्म मृत्यु के फेरे में फसा हुआ हूँ।
हे माते, आपका खेल हुआ पर मुझे जरा भी शांती नहीं है।
हे माते सहस्रार खोलिए।

रानोमाळी भटकत होते जीव जीवनात, काम, क्रोध, मोहमाया याच बंधनात
पापपुण्याचा हा मेळ न दिसावा, उघड सहस्रार माते उघड सहस्रार ॥

इस जीव रूपी जीवन में कहाँ कहाँ भटक रहा हूँ। काम, क्रोध, मोह माया इन्हीं बंधनों में जकड़ा हुआ हूँ।
पाप पुण्य के इस भोग में कहीं मेल बैठता हुआ नजर नहीं आ रहा है।
सहस्रार खोले अब माता।

वेदपाठ करिती कोणी गीता पठण केले, तेच तेच ग्रंथी ज्ञान जना उपदेशिले
आयुष्य ते गेले वाया कृष्ण न दिसावा, उघड सहस्रार माते उघड सहस्रार ॥

कोई वेद पठन करते है तो कोई गीता का पठन करते हैं, वही वही ज्ञान ग्रंथों में लोगों को बताते है। इसी में सारी
आयु व्यर्थ हुई है तो भी कृष्ण का भी दर्शन नहीं हुआ। सहस्रार खोलिए अब माता

कोणी योगीराज कोणी सिद्ध शिवनाथ, संत साधु म्हणती कोणी सिद्धि दावितात
अनुभव शुन्य सारे त्रासलो ह्या जीवा, उघड सहस्रार माते उघड सहस्रार ॥

कोई योगीराज आए कोई सिद्ध शिवनाथ आए कोई संत साधू कहते हैं हम सिद्धी दिखाते हैं पर ये सब कुछ अनुभव शून्य है। अब मैं इस जीवन से बिलकुल त्रस्त हो चूका हूँ। सहस्रार खोलिए माता।

तुझ्या चरणासी माते जेव्हां आम्ही आलो, कृष्णरूप पाहून जेव्हां मनी दंग झालो
ध्यानामध्ये मूलाधारी शक्तिरूप देवा, उघड सहस्रार माते उघड सहस्रार ॥

जब हम आप के चरणों में आ गए तो कृष्णस्वरूप देखकर मन में दंग हो गये। ध्यान में जाकर मूलाधार पे शक्ती रूपी भगवान के दर्शन हुए। सहस्रार खोलिए माता।

तुझ्या कृपे निद्रित शक्ती उर्ध्वमुखे येई, सात चक्रे तिच्या स्पर्शजागृत ती होई
अज्ञास्थानी येता माते का ग विसावा, उघड सहस्रार माते उघड सहस्रार ॥

आपकी कृपा से हमारी सोयी हुई शक्ती हुई शक्ती उपर उठती है। (आपकी कृपा से हमारी निद्रित शक्ती उच्चगती की आस होती है।)

उसके स्पर्श से हमारे सातों चक्र जागृत हो गये। परंतु आज्ञा के स्थान पर आकर आप रुक क्यों गए सहस्रार खोलिए माते

तेज जेव्हा त्या शक्तिचे इडा पिंगलात, थंड थंड चैतन्याच्या लहरी वाहतात
सहस्रार श्रेढ नामे अनंतत्व ठेवा, उघड सहस्रार माते उघड सहस्रार ॥

जब उस शक्ति का तेज इडा पिंगला में आता है तब हम में ठण्डी ठण्डी चैतन्य लहरें बहती है। सहस्रार भेदन मतलब अनंत तत्त्व की पुंजी जोड़ना। सहस्रार खोलिए माता।

卐 卐 卐

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

श्रीमाताजी की आरती

"जब हम परमात्मा को प्रकाश दिखाते हैं, तब हम यह करते हैं, कि हम अपने अन्दर के प्रकाश की आराधना करते हैं। तब प्रकाश तत्व हमारे अन्दर प्रकाशित होता है। प्रकाश तत्व यहाँ आज्ञा पर है। जब आप आरती करते हैं या परमात्मा के आगे प्रकाश जलाते हैं, जब आप परमात्मा के आगे प्रकाश दिखाते हैं, तब आपके अन्दर का प्रकाश तत्व प्रकाशित हो जाता है।"

संस्कृत में "आ" का अर्थ होता है "के प्रति" और "रती" का "परमात्मा के लिए सर्वोच्च प्रेम"। हम सभी जानते हैं कि पूजा के अर्पण में अन्तिम स्थिति आरती की होती है। यह देवी के प्रेम तथा उनकी कृपा को जागृत करने के लिए तथा भक्तों को अनुकम्पित करने के लिए भक्तों द्वारा देवी की प्रशस्ति तथा प्रार्थना में हृदय से गाया हुआ गीत है। हम सभी इस तथ्य से अवगत हैं कि आरती के पश्चात परम चैतन्य का प्रवाह अति तीव्र होता है।

सबको दुआ देना: हम सहजयोगियों के साथ साथ अन्य सभी व्यक्तियों को आशीर्वादित करने के लिए प्रार्थना करते हैं क्योंकि मात्र श्री माताजी की कृपा से ही मानवता में प्रेम आ सकता है। माँ के तेज से ही कई बार यह सृष्टि आपदाओं से बची है।

दिल में सदा रहना: यह प्रार्थना कि श्री माताजी सदैव हमारे हृदय में निवास करें। उनकी उपस्थिति मात्र दुर्भावनाओं को दूर करती है और हमारे हृदय में प्रेम, करुणा, क्षमाशीलता आदि दैवी गुणों को जागृत करती है। ये गुण हमारी क्रिया एवं प्रतिक्रिया में परिलक्षित होते हैं। आत्मा हमारे हृदय में रहती है और श्रीमाताजी मानव रूप में परम आत्मा हैं। अतः हृदय में उनकी उपस्थिति हमें अहंकार के बंधनों आदतों तथा पूर्वकर्मों से मुक्त कर देती है।

जग में संकट कारण: पूर्व काल में भी श्रीमाताजी कई बार न केवल मनुष्यों के लिए अपितु देवताओं की रक्षा के लिए भी अवतरित हुईं। अतः देवता और मनुष्य दोनों ही चिरकाल से उनका स्तुति गान करते हैं। श्री माताजी के चरण कमल से निकलने वाला अमृतमय परमचैतन्य गंगा और यमुना नदियों की भाँति संसार के पापों को दूर कर देता है।

जो भी शरण में आया: श्री कृष्ण ने गीता में कहा है कि जो



व्यक्ति योग में रहते हैं अर्थात् उनके साथ एकरूप होते हैं उनके कुशलक्षेम (हानि-लाभ) का वहन "मैं" करूँगा। इसी प्रकार से श्रीमाताजी के प्रति समर्पण आत्मसाक्षात्कार की वर्षा करता है, साथ ही उनके चित्र, प्रेम, सुरक्षा, मार्गदर्शन तथा कृपाओं की भी वर्षा करते हैं। हमारी यह प्रार्थना की "माँ हमारे हृदय में आने के पश्चात इसे छोड़कर न जाना" हमारे इस वचन का द्योतक है कि हम सदैव अपने हृदय को स्वच्छ रखेंगे।

मानव में अवतर के: अपने पूर्व अवतरणों में माँ ने राक्षसों का संहार किया तथा सृष्टि की रक्षा की। अब श्री माताजी गुरुओं के वेष में छिपे राक्षसों को नष्ट करने के साथ जन सामान्य को जागृत करने तथा आध्यात्मिक उत्थान देने आयी हैं। यद्यपि मानव कलियुग के भ्रामक जीवन में पूर्णतः लिप्त है, फिर भी साधकों ने उन्हें पहचाना और उनके चरण कमलों में शरण ली।

संत जनों की धरती: भारतवर्ष आध्यात्म का प्राचीन स्थान है। कहा जाता है कि श्री जीसस क्राइस्ट ने भी यहाँ पर लगभग तेरह वर्षों तक निवास किया था। शेष जगत के लिए प्रेम, शान्ति

और आध्यात्मिक जागृति का यही स्रोत है। यद्यपि नकारात्मक तत्त्वों के कारण कई शताब्दियों के विदेशी शासन में लोगों को अत्यंत कष्ट से गुजरना पड़ा। श्री माताजी ने स्वतंत्रता संग्राम में भाग लिया। भारतवर्ष के स्वतंत्र होते ही लगभग सभी देश जो कि औपनिवेशिक शासन के अंतर्गत थे, स्वतंत्र हो गए।

जब दिल में आये तब: हम श्री माताजी को वचन देते हैं कि वे हमारे हृदयों में आत्मा के मधुर संगीत को सुन सकेंगी। जितना पवित्र हृदय उतना ही मधुर संगीत होगा। अतः हम सभी को अपने हृदयों को ईर्ष्या व अन्य बुरी भावनाओं से मुक्त रखना है ताकि हमारी आत्माएं श्री माताजी के लिए अति आनन्दमय

संगीत का गान कर सकें। अंत में हम स्वयं को समर्पित करके श्री माताजी से विनती करते हैं कि हमें अपना माध्यम बनाकर जो यथायोग्य सेवा हम से करवा लें।

श्रीमाताजी ने बताया है कि आरती के उपरान्त देवी अत्यन्त प्रसन्न होती हैं। अतः यह समय वरदान माँगने के लिए बहुत उपयुक्त होता है। स्वयं के लिए तो हम प्रायः प्रार्थना करते हैं किन्तु पूजा की आरती के उपरान्त हमें बड़ी चीज़ माँगनी चाहिए। हमें सम्पूर्ण विश्व के लिए वरदान माँगना चाहिए।

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During the formative stages of a child, his inborn self-confidence and the support and guidance of his parents help nourish his centre heart. His faith and dedication to his parents, which he draws from their love, forgiveness and encouragement, make strong sources of inspiration and inner strength. It stimulates and activates those qualities within him with strong centre heart and open left heart.

In the course of time one may face adverse situations when the mind may be overcome by fear imagining possible consequences. In a difficult situation thoughtless awareness is a strong fort that can shield a person from stress and fear. Then his innate wisdom can guide him to take right action.

Born realized children of Sahaja Yogis who have Shri Ganesha's blessings are seen to be sticking to their inborn virtues even in the environments found in the western countries as well as in the identical conditions in India. They may maintain the strong presence of Shri Ganesha even during the later years but may feel isolated being different from others. It is however necessary that they are observed and taken proper care of, to avoid bloating of their egos or developing inferiority complexes and also to allow their discretion and discrimination to grow. If one gives into temptations the person through his innocence and wisdom would understand his mistakes and correct his ideas and outlooks. Then he naturally respects the purity of relationships.

Shri Ganesha's qualities are immensely beneficial for physical, mental, psychic and spiritual balance and health through the process of elimination and prevention for the cleansing of the body and the mind. Due to their close relationship one helps or affects the other, besides expelling the toxic substances from the body, the mind also has to be cleansed of the thoughts, feelings, desires and ideas unfriendly to health and spirituality, from the mind. It is also to be kept clean by restraining and steadying the attention and the eyes and clearing the Agnya.

The need for the blessings of Shri Ganesha the Chitteshwara, the lord of attention and also Vigatajwara the one who is devoid of heat or fever is much greater in adulthood than before. His bhakti, dedication and surrender to Shri Mataji have to be ingrained within for our all round benevolence and spiritual depth.

Answers for Jumble Words

1. GruhLakshmi 2. Spleen 3. Materialism 4. Possession 5. Satisfaction 6. Generosity 7. Kshema 8. RajLakshmi 9. Dignity 10. Gravity

अनुभव

अन्तर्राष्ट्रीय सहज पब्लिक स्कूल (धर्मशाला) के बच्चों का वाघा सीमा पर भारत माता को नमन

26 नवम्बर 2006 : विश्वभर से आए सहज योगी बच्चों का भारत-पाकिस्तान की वाघा सीमा पर आगमन एक अत्यन्त सुखद अनुभूति का अनुभव रहा। अन्तर्राष्ट्रीय सहज पब्लिक स्कूल, धर्मशाला के छोटे बच्चों ने एक साथ कतार में खड़े होकर वन्दे मातरम् गाया और उसके बाद राष्ट्रीय गान प्रस्तुत किया। वाघा सीमा पर उपस्थित सभी जनसमूह एवं सीमा सुरक्षा बल के जवान धर्मशाला के बच्चों का राष्ट्रीय गान व राष्ट्रीय गीत उनके मधुर कण्ठ से सुनकर स्तब्धता के साथ गौरवमय क्षणों को देखकर गौरवान्वित महसूस कर रहे थे। यह अनुपम दृश्य अपने आप में विशेष एवं अनूठा था। यह पहले कभी देखने को नहीं मिला जब विश्वभर से आए सहजयोगी बच्चे एक साथ भारत माता के रूप में आदिशक्ति माँ का ही नमन कर रहे थे। बड़े बच्चों ने वाघा सीमा पर हमारी सीमाओं की शान्ति के लिए बन्धन दिए। ठीक उसी समय काली अँधेरी पाकिस्तान की ओर से आयी और वाघा सीमा पर पूरी तरह छा गयी। जोरों से वर्षा होने लगी। यह दृश्य देख कर ऐसा प्रतीत हो रहा था

कि जो नकारात्मकता थी वह सीमा पर बन्धन देने के बाद समाप्त हो गयी है। स्कूल के सभी बच्चे एवं उनके साथ आए उनके अध्यापक ने वाघा सीमा पर ध्वज समारोह के अनुपम दृश्य का आनन्द लिया। बच्चों का अमृतसर में यह निःशब्द संदेश कि सम्पूर्ण विश्व एक है एवं सम्पूर्ण सृष्टि का रचयिता भी एक ही है, हमें अपने अन्तस में मनन के लिए विवश कर देता है।

मैलिग्नेन्सी का चमत्कारिक निवारण

मेरा बेटा तीन वर्ष का है और मैं सिख धर्म से सम्बन्ध रखती हूँ। मुझे सहज में आए दो वर्ष हुए हैं परन्तु पारिवारिक बन्धनों के कारण मैं माँ का ध्यान बिना फोटो के स्मरण से ही करती थी। मेरा बेटा, गुरतेज (3.5 साल), अक्सर बीमार रहता था, हीमोग्लोबिन बहुत कम था और उसका वजन भी नहीं बढ़ता था। हर डॉक्टर को दिखाया, महंगी से महंगी दवाईयाँ दीं, मगर वह अच्छा नहीं हुआ। फिर हम एक सहजयोगी होमियोपैथी डा० नरेन्द्र गुप्ता जी के पास गए। डाक्टर साहब ने कुछ टेस्ट करवाये और जब रिपोर्ट आई तो घर में हम सबे स्तब्ध रह गये कि गुरतेज को मैलिग्नेन्सी थी। इलाज के सिलसिले में हम डा० के पास हर सप्ताह जाने लगे। डा० साहब ने सहज योग के माध्यम से इस रोग के ठीक होने के वैज्ञानिक और आध्यात्मिक पक्ष बताए। मेरे पति ने कम्प्यूटर पर मैलिग्नेन्सी और सहज योग पर पूरी खोज की। फिर, मेरे देवर (जो ऑस्ट्रेलिया में रहते हैं) ने भी इस रोग के बारे में पूरी जानकारी कम्प्यूटर द्वारा एकत्रित करी और श्रीमाताजी की कृपा से परिणाम यह निकला कि इस रोग के इलाज में आध्यात्मिक वातावरण सहायक होता है। डा० साहब ने विश्वास दिलाया कि होमियोपैथिक दवाई और सहजयोग द्वारा इस बीमारी को ठीक किया जा सकता है। उन्होंने यह भी समझाया कि सिख धर्म भी सहज योग का ही एक हिस्सा है।

मेरी प्रार्थना और डा० साहब का प्रयास रंग लाया और मेरे पति ने आत्मसाक्षात्कार लिया। हम दोनों प्रतिदिन माँ का ध्यान करने लगे और गुरतेज को भी चैतन्य देने लगे। कुछ ही सप्ताहों में मेरे घर में माँ का मंदिर स्थापित हो गया और मेरे सभी बंधन खुल गए। गुरतेज के स्वास्थ्य में भी सुधार आने लगा। एक महीने में ही उसका वजन बढ़ना शुरू हो गया तथा उसके व्यवहार में भी परिवर्तन आने लगा। डा० साहब की दवाई और हमारा ध्यान निरंतर चलता रहा। एक दिन मेरे पति ने मन ही मन श्री माताजी से हमारे बच्चे की बीमारी ठीक कर देने के लिये प्रार्थना की। उसी सप्ताह डा० साहब ने भी सभी परीक्षा दोबारा करवाने के लिये कहा और चमत्कार हो गया... हमारे बच्चे की सभी रिपोर्ट बिल्कुल सामान्य (normal) थीं केवल दो ही महीने में इतनी भयानक बीमारी का ठीक हो जाना एक चमत्कार ही है। हम समझ गए कि श्री माताजी की कृपा हम पर हो गयी। अब हम दोनों पति-पत्नी, हमारी तरह के और माता-पिता को, जिनके बच्चे कैंसर की लाईलाज बीमारी के शिकार हैं, सहजयोग के बारे में बताते हैं और श्री माताजी से प्रार्थना करते हैं कि माँ आप इन सब पर भी कृपा करें और सबकी कुण्डलिनी जागृत करें।

- रमनजीत



Detachment and Responsibility

This story from Mahabharata brings to light that our spiritual achievement is useless if we neglect our duties or Dharma.

Kaushika was his parents' only son.

"Mother," he said one day, "I want to go off into the jungle and devote myself to spiritual studies. His mother said with concern, "But son, your father and I are very old. Your father is so sick he can hardly move. If you go away, what will happen to us? Who will attend to our needs?"

Kaushika did not listen. He was determined to study the Vedas. His mother cried in vain as she watched her son turn his back on her and leave for the jungle.

Eventually Kaushika acquired great mystical powers.

One afternoon, as he was meditating under a tree, a crane flew up, and perched herself on a branch above Kaushika. Some bird droppings fell on Kaushika's head. Kaushika furiously threw a fiery gaze at the crane.

The crane immediately fell dead.

The sage felt sorry for what he had done. "How could I have allowed my anger to take over me that way?" He mourned.

Later in the day, he went to a village to beg for alms. The lady of the house asked him to wait and went to get some food. Right then her husband arrived. She immediately set aside the pot of food she was taking to the sage and went to attend her husband.

After washing his feet, giving him food, and attending to his needs, she came back out to give the alms to the sage. The sage was very insulted. "You put your husband before a pious sage? Do you know the power of a Brahmin?"

She calmly replied, "Yes, a true Brahmin is he who has mastered his anger. Please do not threaten me, I

am not a crane that will die by your fiery gaze."

The sage was amazed. "How does she know about the crane?" he wondered.

The lady continued, "Oh holy one! You are a learned Brahmin but you have not understood the truth about virtue. If you want to be enlightened, go to Dharmavyadha who lives in Mathura. Any one will tell you where he lives."

The sage thanked the lady and hurried to Mathura. "He must be a great and learned sage indeed," Kaushika thought to himself.

But when he finally reached Dharmavyadaha's place, he found it to be a butcher shop!

A very ordinary looking man came out and said, "Welcome holy one. I am Dharmavyadaha, the man you seek."

"How can a butcher be spiritually enlightened?" Kaushika asked in amazement.

Dharmavyadaha smiled and said with compassion, "I know the story of the crane and of the woman who sent you here. Come, let us go to my house."

The sage could not contain himself and blurted out, "But butchering animals is such a sinful profession! Are you not ashamed?"

"I am not," the butcher calmly said. "I am engaged in a family trade. I work hard and honestly at it. There is no reason for me to be ashamed of my work!"

"Holy one," continued the butcher. "If I do injury to other creatures, so do you as you did to the crane."

"As we walk on the soil, we are trampling on numerous creatures. Nor is the air devoid of creatures."

"You see that farmer tilling the land? He is killing so many animals that thrive under the soil."

They reached the butcher's house. The butcher's

wife was doing her house hold chores and his two boys were playing.

The butcher introduced the sage to his wife and boys.

Then the butcher entered the house and touched his parents' feet.

"Here is a learned Brahmin who has come from a far-off place." the butcher told his old father.

"Welcome, holy one," the father said.

Before leaving the room, the butcher remarked, "My parents are my Gods. My wife and my children attend to them with devotion and love. We consider caring for them to be our greatest duty."

"In doing one's duty cheerfully, lies true virtue. This is what the dutiful wife sent you to learn."

"Oh learned one!" the butcher continued, "You have run away from your responsibilities and deserted your aged father and mother. Spiritual achievement is useless if one has neglected one's Dharma, or duties."

The sage remembered his mother crying, "Who will look after us when you are gone my son?"

The sage apologized, "You have shown me the path of true virtue, the true meaning of Dharma, Oh pious one. I am deeply indebted to you."

Kaushika immediately returned to his parents and served them lovingly till the end of their days.



Love

Love seeketh not itself to please,
Nor for itself hath any care;
But for another gives its ease,
And builds a Heaven in Hell's despair.
- William Blake 1757-1827 'The Clod and the Pebble' (1794)

Abhay Mudra of the Devi



All of us have seen Shri Mataji's photograph.

The photograph of Shri Mataji shows Her Adishakti form and Her posture is know as - Abhay Mudra.

The Left Hand, directed downwards, shows the blessing nature of our Divine Mother. That, She takes care of Her bhaktas and nourishes them.

The Right Hand, which is lifted, is called the Abhaya Hasta which means She is saying to us, "Do not be afraid, I am taking care of you." She protects us, also looks after our kshema.



Awaken Your Creativity

Ego

Tree

Man

Evil

Mother

Egg

Make a story using these words...

How to do this, example is given below

Boy

Love

Creative

Car

Villain

Fight

Once there was a boy Amar who was very creative, everybody loved him but Vinay was jealous of Amar because nobody used to talk to him due to his villainous nature. He fights with every body, hurts them, irritates them. It was their drawing exam & Vinay forgot his color box at home so he stole Amar's color box. Amar saw Vinay while doing that but he didn't say anything and gave his exam using his pen and pencil as he was creative enough. After exam got over Vinay was going home and a car came, hit him and threw him aside. Amar was passing thereby. He stopped his car and took him to his father's hospital. When Vinay got up and asked him, "Why did you do so even after knowing that I stole your color box and ruined your exam"? Amar answered that, "My mother says that Love and Compassion is the key to life and by holding grudges one can never forgive anybody". Vinay cried and hugged Amar.

Send your creative story to yuvadrishti@gmail.com. Best stories will be published.

YuvaShakti Reporter

Hope for the Youth of World

Celeste Jones, 25, an Italian Yuva Yogini and a Musical therapist, is set to attend the 2008 World Youth Congress in Quebec, Canada. Kurrajong Heights' Celeste Jones is one of a select group of youths meeting in Canada later this year, to search for ways to combat the many crises facing our modern world.

In August she will join 600 young leaders from throughout the globe, to participate in the fourth World Youth Congress, "ReGeneration 2008", in Quebec. The World Youth Congress is a project funded by Peace Child International, which aims to bring together young people from the age of 18 to 30 who have a passion for sustainable development. A total of 15,000 youths applied to attend this year's congress. Delegates will join forces with young Canadians to undertake hands-on community action projects across Quebec. They will help shape international policy by documenting and showing

governments what young people are doing to achieve the United Nation's



Millennium Development Goals, which include halving poverty, halting the spread of HIV/AIDS, promoting gender equality and reducing infant mortality.

Ms Jones, 25, will attend the congress along with a group of yogis, as an advocate of Sahaja Yoga. "A group of us applied as delegates so we put in our application as the Sahaja Organisation," she said. The group travels internationally teaching Sahaja Yoga Meditation techniques and "Self Realisation". As part of attending the World Youth Congress, Ms Jones and the Sahaja group were asked to submit a development project illustrating the ways her organisation is taking action.

Complete story at

<http://www.sahajayoga.com.au/news/2008/04/18/celeste-gives-hope-to-youth/>

Yuvashakti Seminar Barasat, Kolkata

May 1st, Thursday: On a pleasant summer morning all yuvashakti gathered for yet another memorable collective experience. The day started by sharing each other's Sahaja experiences & their state of morning meditation till everyone arrived. Then everyone started to organize leaflets (to be distributed for a realization program). After a small collective meditation and taking Mother's permission for the Divine cause, yuvas made small groups and got spread in the local areas for door to door campaigning and invitations. Hours just went by in a blink of an eye as Sahaja became a known thing for many households in Barasat.

Now it was the time for some indoor collective activities. After a small drinks session everyone got into the mood of singing bhajans. After some bhajans, everyone's kundalini started dancing and one could see yogis getting up from their seats and started swinging in full joy.

All yuvas started interacting and discussing about the "LEELA" (108 instructions from Shri Mataji). Everyone was saying his/her own instruction that came in through the chit. This laid the foundation for meditation. Collectivity started with attention on each chakra (left, right and center) till Sahasrara and above. Bringing downwards our attention through the Ida & Pingla and raising through the Sushmna. Then, taking the attention to each and every chakra on our limbs, on our both legs, finger tips, the palm and feeling every bit of our chakras. Then taking the enlightened collective attention above the Sahasrara, to the entire creation to all living and non living beings. The meditation lasted for more than an hour. It was a different experience for everybody. After this, yuvas watched "The Vision" in thoughtless state and deeply enjoyed watching it.

In the evening yuvas left with a goodbye and eager wait for another such a day long session. A tremendous collective experience with vibrations all over!

The Book Project

The Book Project is international Sahaja Yoga projects which involves listening to Shri Mataji's English lectures and type them in a MS Word document i.e. transcribing Shri Mataji's talks.

We have now transcribed over 955 talks. but the project is now slowing markedly as many people who were involved have dropped out for all kinds of reasons. This is a great pity, for in the four years that this project has been running, we have always been losing people and having to recruit new people, but the appeals for help we have made recently, have gone largely unanswered.

Also, the database of transcribed talks serves a number of important uses, including:

- Providing subtitles for DVDs
- Translation of Shri Mataji's talks into other languages including Chinese, Russian, French, Italian, Hungarian, German, Portuguese, Spanish, and Greek.

A yogi transcribes each talk, usually from an MP3 audio file; it is then checked by a second yogi. An experienced transcriber, known as a Managing Editor then verifies the accuracy of the work. Despite this three step process, we still found sufficient errors to warrant a fourth person checking the talk yet another time. In the early days, yogis used whatever talks they had in their personal libraries, but obviously, we soon exhausted this source, and now, Phil Ward supplies us with MP3 files, but in some cases, the sound is so poor, the files have to be digitally improved so that they can be properly heard. The person doing this work has recently retired from the project and we have not been able to find someone able to do this work. But, while we have transcribed 955 talks, only 343 have been verified which means that the accuracy of the

612 talks that have not been verified, is a long way short of what it should be. This is a real problem with no short term solution, for verifiers need to be experienced in transcribing before they move on to this important work. The impact of this problem in terms of the subtitled of DVDs and the translation of talks into other languages can be readily appreciated.

To maintain any sort of progress in this important work, we urgently need more support from the world collective, and maybe the WF can help. We need people at all levels, transcribers, verifiers, managing editors and one or two people able and willing to clean up the MP3 files before sending them off for transcription. English as a first language has proved not to be a prerequisite of someone working on the Book Project. Indeed, surprisingly many people have joined and found that their written and spoken English improved dramatically as a result of working on the project.

Needless to say, the benefits of a deepening knowledge of Sahaja Yoga are apparent to everyone working on the project.

If you would like to help please contact: Maureen Goodman (mgoodman@worldcom.ch) or Shankar Ramani (shankarramani9@gmail.com) or visit the project page at

http://www.sahajayoga.org/current_projects.asp?proj_id=2

Jai Shri Mataji,

The Book Project Team



Volunteers Needed for International SY Book Project

Following is an email sent by Mr Alan Wherry, member of WCASY, requesting Indian yuvas to actively volunteer for this divine project.

We, in the West, are well aware of the energy of the India yuvas. Their enthusiasm is most admirable.

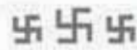
In the Book Project we are struggling constantly to find new people. Maybe some of these yuvas would like to help us in the transcription of Shri Mataji's talks? For in doing so, they will themselves deepen in their knowledge of Mother's work, and make lifelong Sahaja friends in other countries.

I have seen email lists of 400 Indian yuvas. If we could find 40 of sufficient quality, with high speed access to the Internet, it would be a huge help to our team working on the IPP, the Internet Publishing Project.

Is there any way we may find such energetic people?

Much love

Alan



Send news of Yuvashakti events and activities from your collective at yuvadrishti@gmail.com

आदिगुरु श्री राजा जनक

राजा जनक का एक नाम विदेहराज भी था। विदेह अर्थात् देह से परे। एक बार नारद जी राजा जनक के पास गए और पूछा, "आप एक राजा हैं, राजा की तरह जीवन व्यतीत करते हैं, लेकिन फिर भी आपको विदेह राज क्यों कहा जाता है?"

राजा जनक ने कहा, "प्रश्न का उत्तर मैं आपको शाम को दूंगा, लेकिन आपको मेरा एक काम करना होगा। यह दूध से भरा हुआ बर्तन लेकर आप सम्पूर्ण दिन मेरे साथ व्यतीत करें, लेकिन ध्यान रहे कि इसमें से एक भी बूँद धरती पर न छलके। तभी मैं आपके प्रश्न का उत्तर दूँगा कि मुझे विदेहराज क्यों कहते हैं?"

नारद जी ने वह बर्तन लिया और राजा जनक के पीछे-पीछे रहे। उनको अत्याधिक सावधानी पूर्ण यह कार्य करना पड़ा क्योंकि उस बर्तन के किनारे भी नहीं थे और हल्की सी गलत हरकत से दूध छलक सकता था। शाम तक वे बिल्कुल थक गए और जब राजा जनक और नारद जी वापिस लौटे तो नारद जी बोले "हे राजन! कृपया मुझे अब मेरे प्रश्न का उत्तर दीजिए, मैं सुबह से यह बर्तन लेकर आपके पीछे पीछे चलते हुए थक गया हूँ।"

राजा जनक ने पूछा "पहले आप मुझे ये बताइए कि आपने क्या क्या देखा?"

नारद जी बोले, "इस दूध के बर्तन के अलावा कुछ भी नहीं, ताकि दूध न छलके।"

राजा जनक ने कहा, "एक बहुत बड़ी यात्रा मेरे सम्मान में निकाली गई थी और फिर उसके बाद दरबार में नृत्य का एक कार्यक्रम हुआ था? क्या आपने कुछ भी नहीं देखा था?"

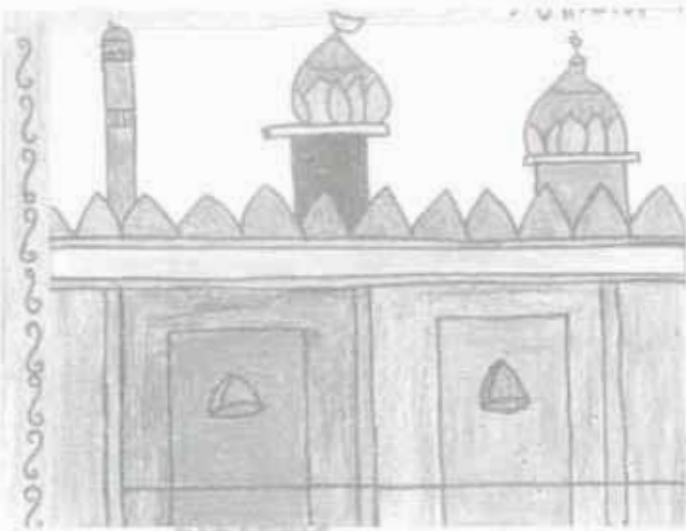
नारद जी ने उत्तर दिया, "नहीं राजन! मैंने कुछ भी नहीं देखा।"

राजा जनक बोले, "नारद जी, इसी प्रकार मैं भी कुछ नहीं देखता, सदैव, मैं अपने चित्त को देखता रहता हूँ कि वह कहाँ जा रहा है और यह सुरक्षित करता रहता हूँ कि वह दूध की तरह बिल्कुल भी न छलके।"

संकेत:- इसी प्रकार हमें भी सदैव अपने चित्त की रक्षा करनी चाहिए। इसे चित्त निरोध कहते हैं। चित्त कहाँ भागा जा रहा है? अब आप अपने चित्त की रक्षा कैसे करेंगे? चित्त एकाग्र करके। एकाग्र करने की कोशिश करें। अपने चित्त को इधर उधर जाने न दें। धीर-धीरे आप एकाग्र चित्त हो जाएँगे। आप मेरी फोटो को देखते रहें। यह सबसे अच्छा है। एकाग्र हो कर उसी अपने हृदय में लेकर आए, उसे अपने हृदय में स्थापित होने दें।



NSYS LENS





*I went to Shree Matangi
with a restless feverish heart
often I couldn't find a drop of happiness
She showered upon me ocean of love as vast.*

*I went to Shree Matangi
with the eyes filled with tears
She turned them to smiles
and I overcame all fears*

*I went to Shree Matangi
seeing the dreams few
She gave me the strength
to make them come true*

*I went to Shree Matangi
during the dark lonely night
She blessed me the wisdom
by inner knowledge light*

*I went to Shree Matangi
to thank her a lot
During my entire Sahaja life
for her warm blessings, I got.*

*I went to Shree Matangi
with a promise I made
to lift up the pillar of Sahaja
religion with the love bond.*