

YUVADRISHTI

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Divine Leelas Of Shri Krishna And Their Significance

Leela and Leeladhar

Sri Krishna's incarnation came to show that this whole Creation is fun, is Leela. That's why He's Leeladhar, He's called as Leeladhara. He was the one who showed that everything is fun, there's nothing to be serious, nothing to be dry, nothing to be ascetic but the whole life is a fun. He gave this idea because people had become so austere. And then also a kind of a funny Brahminism started, like they would not eat, they created a caste system which started developing. The caste was determined by birth, which was wrong, and they could not eat food. Then the Brahminism started growing up, quite strong, and these Brahmins started dominating others. So Shri Krishna came and He came as a son of a milkman (gwale ki ladke). But they were rich milkmen, very rich milkmen. Now that is the time, you see, the whole play was brought forth, and the play was quite cruel I should say, because one horrible devil, rakshasa, somehow or other used a lady who was mother of Kamsa, and she is the mother also of, you can say grandmother of Shri Krishna. So she had a son who was also a rakshasa, so it's all a play of the same. So He had an uncle who was a devil, who was a rakshasa and He was supposed to kill this uncle see the play, this is a drama all, just see the drama as it worked out. He was supposed to kill this uncle who was very powerful and who was a devil.

So in His childhood He used to play, He used to play with milkmaids and with other ladies. He was very young, He was about five years of age. And He did all kinds of pranks and He did all kinds of leelas, like He killed one snake, very big snake - a cobra very well known cobra. And also He killed many rakshasas and rakshasinis with His power - in a play. Just in a play, He used to do it...

1989-0814: Shri Krishna Avatara, Shri Krishna Puja,
Saffron Walden, England

Eating Butter and Telling Lies

So He was very fond of butter and He would go and



make His friends help Him, and made a pyramid out of them, would climb up and break the butter container and would eat all that butter like a little baby. So one day His mother said, "All right, why did you eat butter?"

He said, "I never ate."

She said, "Then what is this on your mouth?"

He said, "This is, all these boys have put it on my mouth."

You see, to Him, even telling such little, little lies also was a fun, with the mother to that extent. Like "don't tell lies! You must not!" No, there was no fun in this kind of thing. ...

So, you see, all His pranks and all His childish, sweet lies, were just to create a feeling of understanding, and it's regarded as something very sweet, according to the Indians, or we can say according to the eastern ideas, that children are naughty like that with the mother. They all enjoy the naughtiness of the children, little naughtiness here, naughtiness there. And the strictness of children to a great extent, also is there because, I think, people are not attached to their children. They don't love their children. They love their carpets, love everything else because

they can sell it, but they can't sell their children. And that kills the joy. So the children and the parents are separated by materialistic ideas that this material is more important than their own children.

1989-0814: Shri Krishna Avatara, Shri Krishna Puja,
Saffron Walden, England

Stealing Butter

So in His childhood He has shown lots of pranks and lot of things, and the way He used to steal also. Now stealing is supposed to be bad. Some, belongs to somebody else, if you steal, is bad. But He was stealing only the butter of His mother that He had made them. And He used to steal the butter of all the ladies who used to take down to Mathura, where Kamsa was ruling, and this butter was eaten by all the rakshasas there and they were becoming very powerful. So He thought best thing is to go and eat all the butter so that these ladies won't be able to go and sell it. Also if you see it significantly is this that we starve our children, we starve our families, just to have some money. Money orientation is there, that you can go and sell your butter to somebody. With this idea everything to be sold out, we have to sell out this, we have to sell out that. Nothing is going to be kept with ourselves. So the children are the only permanent liabilities, so the children are treated as if they are just burdens while all other things are good because you can sell it. So the whole value system, if it runs down to money, then children have no place in the family.

According to Sahaja Yoga, children are more important than all the wealth of the world and they are to be looked after that way. Of course they should be told what is dignity is, how to behave themselves. But their little, little pranks are to be understood and enjoyed because only as children they can do pranks, not as grown ups, so they should have that much freedom to play pranks and to play some tricks on you. Otherwise, they'll become very serious people and might become ascetic. Those parents who are very strict, their children are never normal; they either are extremely perverse, rebellious or they are quiet down and they cannot face life. So both are of the same style because one cannot face life another cannot be faced by life.

It's like this. Nobody can face such people.

So you have to treat your children with great love and understanding but they should know if they misbehave then this love will be finished. So children only care for love. They don't know money. They don't know anything. So the love that you establish in your child becomes very precious thing. So the system of Sahaja Yoga is based on divine love and it can only work when people are loving. If they love money, if they love power, if they love their reputation, they love this, love that, and not their own children or their families then they are absolutely losing a very big part of the society and God knows what's going to happen to these children if you do not have love for your children.

1989-0814: Shri Krishna Avatara, Shri Krishna Puja,
Saffron Walden, England

Hiding the Clothes of Gopis

When He was a little boy, less than five years of age, He used to climb upon the trees and the ladies used to take their bath in the river Yamuna. So used to hide their clothes just to raise their Kundalini and see how it works. At the age of five years what does a child understand?

1986-0823: Shri Krishna Puja, Schwarzsee, Switzerland

Breaking the Pitchers of Gopis

And then used to break the pitchers of these gopis, what was He doing? He was doing Kundalini awakening. Because the gopis were taking out the water from the river Jamuna, which was vibrated by Radha and used to break them on the back so that the water would fall on their Kundalini and they would get their Realization in this lifetime. That's what's His purification.

1986-0823: Shri Krishna Puja, Schwarzsee, Switzerland

Now if you see His life, you'll find He is absolutely very human the way He used to tease His mother, tease other ladies. All this is extremely human and childlike and extremely sweet. But behind that also there was a great significance. For example, Shri Radha as you know She was Mahalakshmi and as Mahalakshmi She used to put Her feet to take bath in the river Yamuna, and the ladies would take water from that same river, carry on their head the

pitchers. Now Shri Krishna wanted to raise their Kundalini, so He used to hit them from the back so that the water falls on their back and that vibrated water would raise their Kundalini. This was His childish trick, but it had a meaning.

1992-0816: Shri Krishna Puja, Cabella

Raas Leela

Another one, when we see Him in Raas, Ra means energy, Radha, Ra is energy, dha means the one who sustains it. So, it is Radhaji who had the energy. Sa means 'with', so when they played Raas, was nothing but to play with the energy. And that's how He wanted to have a collective awakening of people, of gopas and gopis, and He did it.

1992-0816: Shri Krishna Puja, Cabella

Today I don't want to describe the qualities of Shri Krishna because you know them. But how you people have gone away, in the West, from Shri Krishna's styles, His methods. Whatever He did was to destroy the evil, to destroy the negativity and to bring forth the joy, which is Raas, He started. "Raas" Ra is energy with that. The Raas is the energy, which you have and that's how you play the Raas, with that energy and enjoy. He brought it holy. Of course now "holy" can be anything, but very sensible holy he brought just to express your joy in a mirthful, playful ways, because that was lacking in Shri Rama's life. So He said just allow yourself to enjoy, but this was only for Sahaja Yogis. Not for others. Others, you know that they go to the pubs and what happens. We have a certificate here that we are very peaceful, very good people, this and that. This is what Shri Krishna said and has done, that we have to enjoy everything, but in a dharmic way. We should not be adharmi. The dharma should give you Joy. Otherwise, if you are dharmic, you know what happens, that you become absolutely austere person, joyless person and sometimes cynical because you think others are all dharmic and this and that. But Shri Krishna's ways were that you should be mirthful, you should be joyful and this joy will communicate with others. Without this joyous nature you cannot be communicator.

1994-0828: Shri Krishna Puja, Cabella

Sixteen Thousand Wives

Then came His life when He became the king. When He became the king He wanted, I should say in a way that, He wanted to establish people in dharma and He needed the help of the five elements. So He made them into five ladies whom He married; so He has five wives but they are five elements, part and parcel of His being. But He was Yogeshwara, absolutely detached in His yoga, but He had, for practical purposes we can say, five wives. And they were sixteen thousand women who became His wives. These sixteen thousand women are nothing but His sixteen thousand powers because you know His chakras they have got sixteen petals and these sixteen petals multiplied by the Virata's one thousand petals each so it comes to sixteen thousand powers. So these sixteen thousand powers were incarnated as women, were taken away by some horrible king and He went there, fought that king and brought these ladies.

Now, even now it is so that even an old man, has a young lady with Him, people will never think that there is good relationship. They'll always think there must be something wrong. So He had to marry them, because He had to keep these ladies, so He married them. But mother's position is different because mother can have thousand children. But poor man, even if he has one woman around him, everybody will say he's a bad person. So He had to marry all of them, so-called marriage, and these sixteen thousand powers stayed with Him by which He established our Vishuddhi Chakra.

1989-0814: Shri Krishna Avatara, Shri Krishna Puja,
Saffron Walden, England

The eyes of an Yogeshwara, who was Shri Krishna. He was a witness, He, He was on this Earth, He played, He played with Radha. He married five women, they were the five elements. Sixteen thousand women He married, they were His sixteen thousand powers, but He was Yogeshwara. He was Yogeshwara; He had no lust in His eyes, in His mind about them, at all. He was beyond them, He was Yogeshwara. That was the testing point of His, that He had no lust in His eyes about these women that He had. Such an Yogeshwara is there! Of course, I don't expect you to be Shri Krishna.

1986-0823: Shri Krishna Puja, Schwarzsee, Switzerland

Prayers to Shri Buddha

Aum twameva sākshāt Shri Gautama Buddha
sākshāt Shri Ādi Shakti Mātāji Shri Nirmalā Devyai
namo namah!!

O Divine Mother, You are verily Shri Buddha.
Salutations to You!

Buddham sharanam gachāmi

I surrender myself to my Self-realisation
and to all those who are realised souls (Buddhas)

Dhamam sharanam gachāmi

I surrender myself to dharma,
to the innate religion that is Vishwa Nirmala
Dharma

Sangham sharanam gachāmi

I surrender myself to collectivity and to the
collective community of realised souls

(Shri Mā sharanam gachāmi)

(I surrender myself to Shri Adi Shakti Nirmala Devi)

Aum Shri Mataji, salutations to Thee again and
again. Shri Mataji, may all aspects of the bodhi-
chitta, the enlightened consciousness, be awakened
at Thy command. May all bodhisattvas perform Thy
arti. May Thy grace prevail! Amen.

May Amogha-siddhi, the all-accomplishing
wisdom of becoming be awakened at Thy
command. May Ratna-sama-bhava, who maintains
balance in all things be awakened at Thy command.

May Akshobhya, the wisdom of the all-reflecting
mirror be awakened at Thy command. May
Amit'ābha, who upholds the eternal light of
discrimination be awakened at Thy command.

May Vairochana, the universal harmony of the
cosmos be awakened at Thy command. And may
Avalokit'eshvara, displaying the thousand arms of
acting compassion be awakened at Thy command.
Aum. Amen.

Shri Mataji, salutations to Thee again and again.

Thou art the primordial splendour of God, the Adi
Shakti and Mother of the devatas. Thou art the roots
of all action, the success in any action and the sole
and only doer in the countless universes of Thy
creation. Thou art Shri Mahamaya, the Mother of the
Adi Ahankara, the primordial ego of God, the Prince

of Kapilavastu who became, by Thy grace, the
Buddha.

Salutations to Thee again and again. Shri Mataji,
Thou art, in solitary glory, the creator, the maker, the
absolute doer. Thou art the slayer of the hosts of
Mara and the only real Mahat'ahankar. Thou only
can save us from our karma and remove the threat of
the impending doom, called upon ourselves by our
own misdeeds. Please, Shri Mataji, undo the evil
that men have done.

Thou art the great avatar of the great Maitreya,
expressing the three Mother goddesses
Mahalakshmi, Mahasaraswati, Mahakali: Mā-treya;
divine love in human form, the master of the white
horse.

And now the plagues of this modern world will be
listed.

Prayer:



First and foremost, the ghost of materialism has empowered the rakshasas of the industrial production system with tremendous might to swallow the bodies and minds of the millions.

Shri Adi Shakti, please undo the evil that men have done.

As a result, the three elements of earth, water and air are polluted. We are releasing chemicals which deplete the ozone sphere and destroy marine life. We are cutting down the forests that used to protect the land, and acid rains are destroying the rest.

Shri Adi Shakti, please undo the evil that men have done.

We have manufactured hydrogen bombs and left behind atomic plants and radioactive waste which represent a threat for hundreds of years to come.

Shri Adi Shakti, please undo the evil that men have done.

Modern weaponry has transformed war into a faceless butchery of unprecedented proportion. Arms dealers are building economic empires by selling death.

Shri Adi Shakti, please undo the evil that men have done.

As a consequence of this, and related genocides, there are millions of bhoots haunting the planet.

Shri Adi Shakti, please undo the evil that men have done.

Electronic machinery and mechanisation may transform the human brain into a collection of robotic processes.

Shri Adi Shakti, please undo the evil that men have done.

Biotechnology and genetic manipulation may release harmful substances or lead to the creation of monstrous creatures.

Shri Adi Shakti, please undo the evil that men have done.

The destruction of innocence dooms our children, our families, and heralds the dissolution of society.

Shri Adi Shakti, please undo the evil that men have done.

Violence and the perversion of sex in the media pollute the consciousness of the masses.

Shri Adi Shakti, please undo the evil that men have

done.

The diseases of modern life such as cancer, AIDS and insanity are the direct result of our self-made hellish environment.

Shri Adi Shakti, please undo the evil that men have done.

Drugs and alcohol throw people into a regression of their consciousness.

Shri Adi Shakti, please undo the evil that men have done.

Because people can no longer feel their heart, social services are breaking down. The hospital system tries to make money on its guinea pigs, and lawyers have graduated to professional crooks.

Shri Adi Shakti, please undo the evil that men have done.

The banking system does not so much encourage productive and useful activities to protect the unethical accumulation of wealth.

Shri Adi Shakti, please undo the evil that men have done.

Corrupt government and politicians cannot handle the problems of the Kali-yuga but, on the contrary, can only massively add to them.

Shri Adi Shakti, please undo the evil that men have done.

Political dictatorship and religious fanaticism have given an official seal to mindless violence.

Shri Adi Shakti, please undo the evil that men have done.

And finally, Shri Mataji, in this country (America) which should be the land of integration, the brain of the people has been atomised into little bits and fragments. Hence those brains are unable to get the vision of the whole, the vision of Your plan.

Shri Adi Shakti, please undo the evil that men have done.

These and other evils are the fruit of our karmas, May they be blown away by the wind of the Holy Spirit.

Sākshāt Shri Ādi Shakti Mātāji

Shri Nirmalā Devyai namo namah

Reference:

Sahaja Yoga Mantra Book (International Edition)

YuvaShakti Reporter

Yuvashakti Speak Questions and Answers

Our Yuvashakti reporter this time sighted Bangalore yuvashakti and asked them following questions

- What do you understand by 'Collectivity in Sahaja Yoga'?
- What do you understand by 'Sahaja Work'?

Let's read what our brothers and sisters had to speak about these Sahaja aspects...

What do you understand by 'Collectivity in Sahaja Yoga'?

Sahaja collective is an aspect through which the divine nourishes and guides us.

- Dileep D

Shri Mataji created the concept of collectivity out of her love for us. It's like, Supreme source of love, created more love, in the form of collectivity out of her love for us. So when we love each other, it means, we are loving the love; created by love and out of her love for us.

- Vishal Kumar

Collectivity in Sahaja Yoga is a group of Sahaja Yogis who are connected to each other by the power of love that is the "Lotus Feet of our Mother".

- Ankit Kumar

Collectivity is a collection of different people who meditate together at Shri Mataji's Lotus Feet, for their spiritual ascent, for the transformation of mankind to higher level and ultimately towards their union with the supreme power "The Lord Sada Shiva".

- Ashish Kumar

Collectivity does not mean sticking together. Enjoying divine and pure love of Shri Mataji with each other while being with spirit. Physical presence is not a necessity. Getting collective with our chitta, heart and spirit. The joy is paramount which has no limits because when we are collective its not just the physical being who is with other beings. It is Sahajis with Sahajis. When a sahaji is with other sahaji it really means something very great, very auspicious. We are really very fortunate that we are in Sahaja getting together, getting opportunity to meditate at Divine Lotus Feet of Shri Mataji, whom all lords

worship.

- Megha Agarwal

Collectivity in Sahaj Yoga means loving each other in the same way as Mother loves all of us. It is being and working together by giving up our Ego and Superego and by realising that we are the children of same Mother.

- Neha Singh

Collectivity in Sahaja Yoga means being together for improving our spiritual ascent and we are not dragged by negative forces by which we don't go in to imbalance state. Once the collectivity gets strengthened, it becomes easy for us to spread Mother's message easily as there are many hands coming forward to spread Sahaja.

- Sunila Gadi

There are two level of collectivity. One is be physically present in the regular meditation centers and public programs. Second meaning about the collectivity is to be one with the all pervading power (Virat) that is flowing around us. It is very important for every Sahaja Yogi to be aware about both of the types and attend both type of collective. First one helps us in cleaning our energy centers and keeping our attention clean while working on the divine task. If utilized correctly this helps in increasing love with everyone and improve upon brother and sister hood. If a person doesn't attend at least one collective center (as told by our Holy Mother) chances are that he/she is in left and Mahakali may throw that person out of Sahaja. The other one is also important as until and unless you are aware about the all pervading power around you and you are one with it, you can't ascend in your meditation, it helps you to develop surrender and being in witness. It makes you understand that we are playing a role in Leela and it is mere a play of the divine. It helps you to understand divine love, knowledge, how divine works or divine planning.

- Hitesh Bhardiya

Collectivity is the love that is between the Sahaja Yogis, which has no boundaries. It is this love that draws all of us towards each other. It removes all discrimination, groupism, complexities,

misunderstanding etc. within us. Collectivity is our Guru. It is our face to others, so once it is established and beautiful more are drawn towards it.

- Nikhil Singh

Knowing, Realizing, ever Remembering & Acting on the Truth that Shri Mataji is the essence of the whole Cosmos and we, Sahaja Yogis are blood cells in Her being. Even every thought has to be for the nourishing of this collective being. Keeping this intact is a direct and indirect responsibility of every SY.

- Abhinay Raj

What do you understand by 'Sahaja Work'?

Sahaja work is an opportunity to be divine instrument.

- Dileep D

Sahaja Work is antonym of Work and synonym of Joy.

- Vishal Kumar

Sahaja work is being an instrument of Shri Mataji and spreading the message of love that is "Sahaja Yoga" throughout the world.

- Ankit Kumar

Any activity performed by any person towards the spreading of Sahaja Yoga is Sahaja work. It blesses the person with horizontal spiritual ascent.

- Ashish Kumar

Sahaja work - it is not an ordinary or daily routine we do in day to day life. From lighting diyas on altar to selling books, every work is divine being a part of Sahaja work is an honour. It must be done with full joy and regards. It must not be mechanical otherwise it would not hold any meaning. For eg- buying flowers for Shri Mataji like we offer flowers which have really nice fragrant actually these flowers are good for Mooladhara and if we offer beautiful flowers they are good for Swadishthan. Whatever we do we must do with our hearts in that. Pleasing Our Mother Is Our Ultimate Goal Of This Life. Sometimes we think we are doing work but in Sahaja whatever we do is for our ascent.

- Megha Agarwal

Work for the divine is the Sahaja work. Working with the collective for the growth of Sahaja Yoga and of the collective by spreading Sahaja Yoga. Work in

which we feel connected to the divine and work as hands of Mother.

- Neha Singh

Sahaja work means any kind of work that we do it for Mother and spreading the message of Her love, it also includes all the cultural activities we do it to please Shri Mataji.

- Sunila Gadi

If we feel that Sahaja work is separate from our daily activities like having food or going to office, I think we are playing in the hands of Maya. Sahaja work should be a second nature to every Sahaja Yogi. Whatever we do in the name of Sahaja work divine gives thousand fold to it which we really can't imagine (Practically seen and observed). We should understand that by doing Sahaja work we are not doing any favour on anyone else but it's a favour on our self. More Sahaja work we do we are nearer to god and our attention becomes more powerful and enlightened. In a nutshell Sahaja work should be the nature of every Sahaja Yogi and it should be done with the surrender bhaav.

- Hitesh Bhardiya

Once the candle is lit, it gives light to others. That is its nature. Thus once we become Sahajis our nature becomes to spread our Mothers blessings of Love every where in different forms in different ways. On one level it can be seen as work, but finally it just happens.

- Nikhil Singh

Sahaja work is -

1. Every Act of cleansing in deep understanding of the collective (and not for limited individual gains).
2. Absorbing the Knowledge of Sahaja Yoga perceived through direct experience of the divine, prayers & striving to please the Goddess by high noble living.
3. Every thought/word/action to share this invaluable light with dignity, humility & love to all mankind by the ways and means ever explored anew with undisturbed knowledge that "She is doer; She is the enjoyer".

- Abhinay Raj

RENDEZVOUS

Discussions with a Sahaja Yogi of Bangalore

Ques1: When & how you got Realization and when was seeking manifested?

Sahaj Yogi: In April 1986, I got the opportunity to attend saakar Public Programs (of three days) when our Divine Mother visited Kolkatta. I do not remember if I was then an ardent seeker, in the true sense of the term. In those days, I was not a practitioner of 'conventional' religious rituals like periodically visiting temples, doing puja at home etc. My brother and I had started practicing some other yoga more because they had visited our colleges. But, Holy Mother recognizes the seeking in us. Mother's talk at the program had a tremendous impact on me and struck the right chords. I realized that there were a lot of questions about religion at the back of my mind, and Mother's beautiful and simple talk had provided the answers. That is when I started practicing Sahaja Yoga and, therefore, gave up other yoga I was practicing. However, I felt the cool breeze very strongly only a couple of months later when I was reading Nirmala Yoga at home. This was a distinct second milestone as I was now looking at Sahaja Yoga from a different state and with more conviction.

Ques2: What difficulties were you faced-

a) In meditation

b) In life

And how were these overcome?

Sahaj Yogi: Fortunately, I did not expect Sahaja Yoga to dramatically solve all my worldly concerns. In the early days, the state of thoughtless awareness was rare and I did not fully appreciate the magnitude of the blessings, which Mother had showered on me. I continued to be involved in my worldly pursuits and Sahaja Yoga was more like a hobby.

Some of the factors that helped me with my spiritual growth are:

- The warmth and family-like collective of Kolkatta.
- A desire to know more about Sahaja Yoga through Mother's lectures and reading issues of Nirmala Yoga.
- A profound experience at a program in

Ganapathi Pule (in 1988/89). I experienced an intense state of thoughtless awareness and joy while listening to Guruji (Dhakde) singing 'Brahma Shodhile' in Mother's presence.

Ques3: What unique thing you found about Sahaja Yoga?

Sahaj Yogi:

- A loving, compassionate and generous guru who asks nothing of me but only desires my spiritual ascent.
- A profound knowledge that is transparent and available to all regardless of caste, religion, status, wealth, language or nationality. Unlike other sects, knowledge and blessings is not secretly given to those who are physically close to the Guru, or wealthier or be a celebrity.
- Absence of a controlling human organization, but is controlled by the subtle, loving and omniscient Shri Parama Chaitanya.
- I have time and again found answers to my questions in Mother's talks or 'spontaneously' as though I am now connected to the unseen source of all knowledge

Ques4: How to balance the Sahaja life and Personal life?

Sahaj Yogi: I have realized that understanding and appreciating the magnitude of Mother's love and blessings is most important. When this happens, the boundaries between Sahaja and personal life dissolve and we see the 'divine' in every aspect of our lives.

Ques5: Any significant learning or experience that gives strength when things are not in favour?

Sahaj Yogi: Awareness that Mother has an intense connection with each one of us helps us at every step. We should also remember that we are always connected to Mother's niraakar form of the all-pervading power, which does everything. To keep this connection strong, make it a habit to remember all the divine blessings you have enjoyed.

Ques6: How yuvashakti can improve their meditation / attention?

Sahaj Yogi: This is still an age where peer acceptance

is important. If we spend more time with our non-Sahaja friends, our attention can waver. When we have matured (in Sahaja Yoga) it becomes easier to be detached from the views of our acquaintances who are not in Sahaja Yoga. To protect ourselves from this, we can:

- Seek, and enjoy the company of other Sahaja Yogis, even if you are going to see a movie! Try to involve other yuvashakti and do Sahaja work in teams.
- Talk about Sahaja Yoga to your friends. Let them be influenced by you!
- Try to learn more about Sahaja Yoga and acquire pure, divine knowledge.
- Become more aware of your subtle system and regularly cleanse your chakras before meditation.

- Make it a habit to see the virtue in others rather than their faults.

Ques7: What advice/suggestion would you like to give to yuvashakti?

Sahaj Yogi:

- Be aware of your subtle system and meditate regularly
- Desire to become an instrument of Mother's love, compassion and concern for all human beings and creation.
- Have respect for all Sahaja Yogis we are connected through our Mother
- Enjoy working for Sahaja Yoga and make newcomers feel 'at home' in the collective.

Discussions with a Sahaj Yogi (Bangalore)

The Wise Elephant

By Sia Reddy

Do you know what wisdom is? No? Then listen to how an elephant showed his wisdom and his love towards other animals.

Once upon a time there lived a very wise elephant. One fine day, a little mouse came to the elephant and complained, "Oh Elephant, I am so unhappy! I want to be big and tall like you!"

The elephant replied, "Really? If I were small like you, I would be so very happy! When a cat is chasing you, you can hide in a tiny hole. Me, I do not even fit into a bear's cave! If you want to eat the tiny nuts and seeds, you find them easily. Me, I can barely see my own feet! Yet I am happy. So be happy with how you are, my dear friend!"

"You are so right, Elephant!" said the mouse. "I am really glad to be tiny! Thank you dear wise Elephant!" And the mouse continued on his way.

One fine day, a parrot came to the elephant and complained, "Oh Elephant, I am so unhappy! I want to be grey like you so no one can see me in the dark!"

The elephant replied, "Really? If I were colourful like you, I would be so very happy! Merely by looking at your beauty, other animals feel cheerful and happy! My grey colour has rarely even been noticed! When you fly in the sky, your family can find you easily seeing your colourful wings! Me, I am just grey! Yet I

am happy. So be happy with how you are, my dear friend!"

"You are so right, Elephant!" said the parrot. "I am really glad to be colourful! Thank you dear wise Elephant!" And the parrot continued on his way.

One fine day, a deer came to the elephant and complained, "Oh Elephant, I am so unhappy! I want to have a big trunk like you to shoo away the flies and drink water!"

The elephant replied, "Really? If I had a nose like you, I would be so very happy! When you are thirsty, you can drink from the tiniest water source. Me, I need a big pond to drink. And how would you look with a big trunk like this! You would not be able to flee from the tiger with a heavy trunk like this! Me, I am slow and heavy. Yet I am happy. So be happy with how you are, my dear friend!"

"You are so right, Elephant!" said the deer. "I am really glad to have a small nose! Thank you dear wise Elephant!" And the deer continued her ways.

Soon all animals knew how wise the elephant was. And whenever they had any questions, they knew where to go!

Moral - Like these animals, we also have a unique beauty which is given to all of us by God. We must recognise our beauty and should not try to be something else.

Spiritual Heritage of Karnataka

(Poets, Seers and Spiritual Movements In Karnataka)

In India poetry has been a central force that shaped our life and our attitude towards life. Our history bears witness to the fact of how poetry has been instrumental in awakening people to the higher values in life from time immemorial. Such poetic traditions in India have been spread wide across from north to south and east to west. Just like how a daughter shares resemblances to her mother, Karnataka, shares this great heritage of poetic traditions and seers of India and this resemblance is beautifully brought out in the lines of Karnataka's state anthem, which says:

Jai bharata jananiya tanujaate jai he karnataka mate
Jai sundara nadi vanagaLa nade jai he rasa rushigala
beede. Bhoodeviya mukutada nava maNiye
gandhada chandada honnina ganiye Raghava
madhusudhanaravatarisida bharata jananiya
tanujaate

Victory to you Mother Karnataka, the daughter of Mother India! Hail the land of beautiful rivers and forests, hail the abode of saints! You are a new jewel in the crown of Goddess Earth, mine of beautiful gold and sandal. Victory to you Mother Karnataka the daughter of Mother India where Rama and Krishna had their incarnations.

Shankara ramanuja vidyaranya basaveshvarariha
divyaranya Ranna shadakshar ponna pampa
lakumipati janna Kabbigarudisida mangala dhama
kavi kogilegala punyarama Nanaka ramananda
kabirara bharata jananiya tanujate

You are a sacred forest where Shankara, Ramanuja, Vidyaranya and Basaveswara dwelt. You are the holy abode where Ranna, Shadakshari, Ponna, Pampa, Lakshmisha and Janna were born. You are the blessed resting place of many a poet-nightingales. Victory to Mother Karnataka, the daughter of Mother India who gave birth to Nanak, Ramanand and Kabir.

The anthem is apt to remember while we pay our homage to the seers and saintly poets of this land

remembering the great souls who enriched the spiritual tradition of kannada, the language of Karnataka and its heritage.

Shri Madhvacharya

There were many saintly voices heard in Karnataka, among them is Shri Madhvacharya. Karnataka is blessed to have had Shri Madhvacharya born in its fold, in a small hamlet called Pajaka, near Udupi, a south canara region of Karnataka. Madhvacharya, the proponent of dwaita philosophy, travelled across India and has authored many commentaries. The most celebrated commentaries are on bramha sutras, all ten upanishadas, he also wrote Bhagavata Tatparya which highlights the essence of the puranas and also composed forty hymns of Rig Veda. Although Madhvacharya authored these masterpieces he never wrote them with his own hands, his disciples transcribed his dictations on palm leaves and he used 'Ananda Thirtha' as his pen name for all his works. All his works are in Sanskrit. Shri Madhvacharya's dvaita philosophy inspired many generations and it eventually heralded the bhakthi movement in Karnataka led by the haridasa poets and seers.

Another unforgettable work of Shri Madhvacharya is that the main idol (vighraha) in Udupi's Shri Krishna temple is installed by Shri Madhvacharya. The idol of Shri Krishna was found by him in the western ocean near Udupi sea coast.

Haridasa Movement

Haridasa movement is a divine orchestra of spiritual poetry and music written in golden words in the history of Karnataka. This movement saw many great saintly poets who called themselves as Haridasa, i.e. servant of Shri Hari.

The Haridasas, Vaishnava saints of Karnataka, are traditionally classified into the Vyasakuta and Dasakuta. The Vyasakuta were the saints who were known for their scholarship and exposition of the Madhva's philosophy. This order included the likes of Sripadaraya, Vyasarayya, Vadiraja, Vijayeendra teertha and Raghavendra Teertha. The Dasakuta on the other hand were the wandering saint disciples of the Vyasakuta sanyasins. They were proficient singers and composers and extensively made use of classical music and the Kannada language as a medium to propagate the teachings and philosophy of the dvaita. This order included the likes of Purandaradasa, Kanakadasa, Prasanna Venkatadasa, Vijayadasa, Gopaladasa, Mahipatiraya, Jagannathadasa and a host of others. While Sripadaraya is sometimes credited as having started this musical movement, Vyasarayya, who went by titles such as Abhinava Bharatacharya, Kalpana Chaturanana, Sangitasampradaya pravartaka etc., counted the likes of Purandaradasa, Vadiraja and Kanakadasa among his disciples. Among these, Purandaradasa became renowned as Karnataka Sangita Pitamaha. Shri Purandara Dasa is known to sahaj collectivity through the famous dasapada:

Bhagyaada lakshmi Barramma
O mother of prosperity Shri lakshmi please come;

Nammama nee Saubhagyada lakshmi barrmma
My mother who brings auspicious blessings please come

This composition of Shri Purandara, has been blessed to have been sung before Shri Mataji on many occasions. Although mythology credits Shri Purandara Dasa of composing as many as 475,000 songs, we have about 1000 soul stirring songs in praise of God which are mostly in kannada and some in Sanskrit. All his compositions have his signature with the pen name 'Purandara Vittala', after his favourite diety Vitthala, an incarnation of Shri Vishnu of Pandarapur.

His songs carry a message of purity of heart, devotion to God and compassion to all beings. Shri Purandara Dasa, who was initially a miserly rich merchant, turned to God after a miraculous happening in his life. Shri Purandara Dasa was called as Navakoti Narayana (i.e nine crore narayana because of the huge wealth he possessed) and had a very pious wife, who gave away her nose ring to a poor brahmin who had come asking for alms for his son's Upanayana (thread ceremony). But the brahmin was none other than Shri Vishnu himself, who had disguised as a brahmin. Then the brahmin went to the Navakoti Narayana asking him to give him money for buying the nose ring. The miserly merchant, navakoti narayana immediately recognized his wife's ring and ruhed to find the nose ring with his wife Here his wife aware of what was to come started praying to shri Vishnu and to her wonder a similar nose ring was returned to her by Vishnu himself. This incident changed the very track of navakoti narayana and he became the famous poet, who is even hailed by some as the father of carnatic music.

Purandara Dasa's contribution to Carnatic music has been outstanding and exceptional. To this day, the method of teaching of Carnatic music was systematized by him. He set the path of Carnatic music by introducing folk ragas to Carnatic music and setting them to the tunes of this day, so that even a common man could sing. He was a music maestro, a musicologist, and the founder of music pedagogy and for the way he revolutionized Carnatic music he is called as the Sangeetha Pitamaha of Carnatic music (grandfather of Carnatic music). His influence can also be felt in Hindustani music, as the foremost Hindustani musician Tansen's teacher, Swami Haridasa was Purandara Dasa's disciple. So, Purandara Dasa's composition is as popular in Hindustani music as in Carnatic.

Another great soul who comes in the Vyasakuta tradition of Haridasa poetry is Shri Raghavendra

Swamy. Shri Mataji has spoken about Shri Raghavendra Swamy as a great saint in one of the public programs in Chennai. Shri Mataji has also said that he was an incarnation of bhakta Shri Prahalada.

Veerashaiva and Vachana Movement

One unique movement that gripped the length and breadth of Karnataka in 12th century was the movement of Veerashaivas. As the name suggests, they were Shaivites, the worshippers of Shri Shiva in the form of lingu. Their spiritual experiences are recorded in the form of Vachanas. Vachanas literally mean the spoken word and vachans are a special type of compositions which are neither prose nor poetry but a pithy expression. The Vachans express the deep spiritual experiences of the Vachankars (saints who wrote vachanas) who sought god realization through their vocation. A. K Ramanujan has translated a few of the hundred's of Vachana's, to cite an example:

The rich will make temples for Siva.
What shall I, a poor man, do?

My legs are pillars, the body the shrine,
The head a cupola of gold.
Listen, O lord of the meeting rivers,
Things standing shall fall, but the moving ever shall stay.

As you can see, Vachanas poems told in most simple language rendering the great truth and spiritual experiences of the Veerashaiva saints.

There are thousands and thousands of Vachanas written by hundreds of Vachana poets, and among them the most prominent ones are Basavanna, Allama Prabhu, Akka Mahadevi, Aayadakki Lakkamma, Ambigara chaudayya, Jedara Dasimmayya only to mention a few. To this day Vachanas are very popular in Karnataka and they are best sung in Hindustani classical. Akka Mahadevi the saint poetess during the this movement is considered as the world's first poetess.

Another name that deserves a mention is a great soul of Karnataka called Shishunala Sharif. He is called as karnataka's kabir, who though was born in Islamic community, believed in Hinduism became a disciple of a Guru Govinda Bhatta and composed many spiritual poems. In many of his poems he refers to Kundalini and inner spirituality.

Kannada Spiritual poetry of 20th century

Karnataka's spiritual poetic tradition has flown like a perennial river and can be seen even in the modern poetic traditions. One of the modern literary works called "Mankutthimmana kagga" (i.e. Ramblings of a Fool) a collection of 945 most profound poems in kannada, by the doyen of kannada literature D.V Gindappa. He has written other works as well, but Mankuthhimmana Kagga is an absolute masterpiece, that explores deeper questions of life, contemplates on the meaning of ultimate truth (reality) and advises us to lead a balanced life in this complex, ever changing world. Thus Kagga advises us to follow the middle path extending one hand towards the ultimate truth and the other hand to the phenomenal world. The message of many of the songs from Kagga is samatwa.

One of the popular poems from this work "Hullagu bettadadi" translated below conveys the spirit of Kagga.

Be a (gentle) blade of grass at the foot of the mountain; and jasmine flower at home
Be (strong) like a rock when the fate pours (torrential) rain of difficulties on you
Be sweet like sugar and jaggery to the poor and weak

Be one with all, Mankutimma.

Kannada has great poets like kuvempu, Bender, Nissar Ahmed, Lakshmi Narayana Bhatta, B.M. Shrikantaiyya, Pu. Ti. Narasimhachar have written many poems giving the messages of universal brotherhood and spirituality.

Sahaja Yoga in Karnataka

A Sahaja Yogi of Madras heard about the divine powers of Shri Mataji Nirmala Devi from his friend who too was a yogi. This Sahaja Yogi decided to go on a trip to visit Bombay later in 1983 to meet Divine Mother along with his wife and took Self-Realisation.

The following year in 1984, Shri Mataji decided to tread onto the south in Madras. This Sahaja Yogi's daughter, sat before Shri Mataji, when it was realized that her eyes were affected by herpes. The Divine Mother worked on her to heal this ailment the same day. The ophthalmologists who were already treating her for several weeks, stated that she was on the verge of losing her vision and were dumbfounded to see her improved condition in such a short time, attributing it to only divine healing. The faith and love was getting deeper and during the subsequent visits to Madras, Shri Mataji, as She always does, told This Sahaja Yogi that this divine love be spread to Bangalore.

So it worked out that She stepped onto the soil in Bangalore in Feb' 1989. In 1990, when the second daughter of Mr Murthy, and his son-in-law, based in Bangalore visited Madras, they were asked to seek the blessings of Shri Mataji and followed by inviting Her to Bangalore. Shri Mataji then asked to have a small Shri Ganesh Puja in the house of this Sahaja Yogi's son-in-law.

Unaware of the consequences, Mahishasura Mardini stotram was recited and the Ganesha Puja got converted to a Mahishasura Mardini Puja, charged with strong vibrations. During the Aarti, our first ever in Bangalore, all the Yogis could actually clearly see Shri Ganesh in Her Bindi. All were dumbfounded.

Thereafter Shri Mataji visited Bangalore in 1992, 1994, and '96. Shri Mataji's visits in the nineties and the relentless drive of the Sahaja Yogis during that period have paid off handsomely. After a humble

start in the nineties, Sahaja Yoga has taken deep roots in Bangalore. Currently, four hundred plus seekers have been regularly attending the puja. However, on introspection and comparing with Delhi, Maharashtra and UP, one can say that much needs to be done.

For starters, there is little presence outside Bangalore. Many areas in Bangalore too need attention. Small towns have their problems and it is extremely difficult for people there to shake off their past conditionings, superstitions etc. for fear of being declared a social outcast. While one can always get lost in the city and form ones own circle of well wishers and friends, it is not so in the small towns. Just not visiting the neighborhood temple or not paying the obeisance to the local Swamiji can lead to serious problems. Hence success in small towns has been very limited and we have to bank on one or two families who have seemingly somewhat settled down in Sahaja Yoga. Besides distances, bad roads, traffic jams and infrastructural problems have severely hampered our progress. Mangalore, Karkal, Udupi, Kundapur though different districts are barely two hours apart and there are a total to 100 Sahaja Yogis. They have been advised to perform pujas together. Belgaum wisely ties up with Kolhapur, Shrirampur and nearby townships for the puja. Dharwad has been advised to join Belgaum. Hassan a new entrant has steadied at 30 seekers and Kadur is still struggling with 15 to 20 seekers.

It is only when we work collectively and exhibit our love for every Sahaja Yogi that there will be a tremendous spurt in our growth. Mother is blessing the collective and Bangalore Sahaja Yogis are going out and spreading Sahaja Yoga outside Bangalore. Now centers are established in Mysore, Tumkur, Kolar, Kadur, Hassan, Belgaum, Udupi, Karkala, apart from establishing ten centres inside Bangalore.

With Love,
Bangalore Yuvashakti

This Happened

Experiences of Sahaja Yogis of Karnataka

Great Mother and Experience of my first meeting

I was only four months into Sahaja Yoga. I was not seriously into it. I had come in Sahaja Yoga with reluctance. Mother had come down to Bangalore for a public program that was scheduled at National College, Basavanagudi grounds on 31st Jan 1996. That was the first time I saw Her in person. The next day all Sahaja Yogis of Bangalore were invited for a private program with Mother at RV College Auditorium in Jayanagar. I went to the venue quite early and sat in the auditorium.

I was walking with difficulty and pain because of the onset of arthritis. I was sitting somewhere in the left side, in the first row of the auditorium. A senior Sahaja Yogi shouted at me for some reason and he made me move from that place. I then sat at the first chair of the first row of the other side of the auditorium. After some time the same man was standing in front of me. On mike he was saying, "Where you sit is not important, actually you must go back and sit at the last. I am feeling bhoots here..." Though he was addressing every one, I thought he is referring it to me. I felt very hurt and told my friend sitting in the next chair, "I want to leave this hall or go and sit in last row, best even to leave Sahaja Yoga, but I can't get up and walk alone and I have to sit now." While saying so a few drops of tears rolled down from eyes. She consoled me but I was hurt because of the incident.

Mother came around 8:00 P.M. As soon as She came, every one stood up except me as I could not stand immediately due to my painful knees. She turned towards the steps to go on stage, but then stopped, and very loudly and clearly said, "Ah, you have put my chair on stage, put it down here..." She stretched Her right hand and showed the place where the chair has to be brought down and be placed. That was just beside me!

Immediately the chair was moved, She came and sat

there. Everybody was seated in their places. She was so close, next to me. I could see Her very clearly. She was stunning. She had worn a bright ink blue silk sari with red border and a blue blouse. She had maroon colored sandals which looked so beautiful on Her feet. Her nails were painted with bright red nail polish. She kept Her lovely hand bag down on floor beside Her. I never expected a Guru to be like this, so colorful and in style. She was 73 and did not look so. What struck me most were Her feet in that slippers and polish. They are the loveliest feet I have ever seen. They were so attractive, neat, fair and unbelievably young..

The same gentle man who had made me move from one place to other and had spoken on mike earlier was on stage. He began, "Welcome Shri Mataji....". Shri Mataji stopped him in between and asked him to give the mike to Her. Holding the mike She welcomed all the Sahaja Yogis. She said She was happy to see the growth of Sahaja Yoga in Bangalore, and immediately started saying, "I find some people talk very harshly with people who are new to Sahaja Yoga. Senior Sahaja Yogis should be very kind and sweet when you talk to them. You should not use words such as 'I sense bhooth here.' Be nice to new comers..." That moment these words stuck me like a thunder bolt. I was shocked, spell bound. Like me many Sahaja Yogis too must have been surprised, because they had watched the whole drama of the evening. They started staring at me. I was wonder struck and confused. How can She sense the scenes and repeat the exact words which took place in this hall around 6:00 P.M., while She was far away in a guest house? No one would have reported all this to Her because everyone was here. Moreover I was such an ordinary and new person in whom no one would be interested in reporting to Her. I became emotional and this sequence led me to think that this lady may have the powers of knowing things from far beyond.

Mother sat in the chair for nearly an hour, I kept on

looking at Her. After an hour or so She asked the chair to be taken on stage and sat on stage till 11:00 P.M.

A Sahaja Yogi

Returned without food

A memorable incident was in the year 1996 when 400 Sahaja Yogis from all over the world visited Bangalore. Mother asked them to go to Mysore and walk in the Palace grounds to spread their vibrations. The food that was carried to Mysore could not reach them in time and all Sahaja Yogis returned to Bangalore without food. Next day Mother had a Puja, where She commented, 'How can you have food in the place where Mahishasura was killed? That is why you returned without any food'

- Unkown Yogi

The dumb can speak

A Sahaja Yogi went to Mysore for collectivity few years back and when he went there were hardly 6 to 7 people. One Sahaja Yogi came and asked that her 2 years old child, is not able to speak and whether Sahaja Yoga could help. Child was found to have a big front projection on the head and it was a clear case of overgrown ego and superego descending into the left and right Vishuddhi giving a heavy load on both the eardrums not allowing the child to hear. With a prayer to Mother, the child's mother was advised to clear the overgrown ego and superego with vibrations. After about two to three months, in collectivity the mother informed that the child had started hearing on one ear and when his name is called he would turn his head to only one side. The child started hearing in both the ears after few months after this. In one of the later collective meditations, the child started saying 'Allah Hu Akbar' sixteen times to the surprise of the collective and everybody wondered how the child was able to speak! Child's mother told that he was first able to hear and then speak.

We have to feel the joy of the mother of the child, when her child started speaking for the first time, when all the treatment given by Deaf and Dumb School in Mysore had failed. Now, the boy is having

a 2 year old sister and they regularly come for collective pujas in Bangalore.

Change in the attitude

Even after coming to Sahaja Yoga it may take some time to realize that we are into some thing invaluable. Mother has her own ways to teach us about her shakti and establish us. A yogi of Bangalore was attending center casually. Along with Sahaja Yoga he continued his earlier rituals of worshipping family deities. He was not able to overcome his conditionings easily. He was not so seriously in Sahaja Yoga for nearly two years. Once he had to go out of Bangalore to Kodai Canal for office work. He was halting in a lodge. In the morning before leaving to office work he did regular *surya namaskaras*, worshipped the photos of deities placed on the table, burnet incense sticks. Then, later on, took out a small photo of Shri Mataji which he had carried in his shirt pocket. Even before he could keep it on table, he clearly saw a dazzling sun shaped light on Shri Mataji's entire face of photo for a few seconds. He could not believe his eyes and hand. With surprise and joy he placed the photo on table for worship. He realized that Mother's photo is not just an ordinary photo. He came to an understanding that this was the most mystifying experience through which Mother is suggesting that he has Sun and all other Gods in his hold, right in his hands! This experience changed his entire outlook towards Sahaja Yoga and from then on he has totally left all his old rituals.

Miraculous cures!

A Sahaja Yogi from Bangalore had Migraine headache for more than 10 years. He was getting the headache frequently and he would suffer for 2/3 days without any intake of food and only after he gets a triggering in the brain he would vomit and come back to normalcy. He was given only one glass of vibrated water on one such occasion, and the triggering came in 20 minutes and he got a complete permanent cure for his migraine headache. He never got his headache again.

A Sahaja Yogi's Mother, was suffering from asthma

and had developed swollen legs with weeping eczema by the use of continuous medication for more than 15 years. She was given a photograph of Mother and was asked to foot soak for 24 days. She did it only for 11 days and got a complete cure for her problem of asthma and also for her swollen legs. She was able to walk easily and had come to Mother's pubic programme in the year 1996.

A Sahaja Yogi from Bangalore had fibrosis in her womb and was suffering. She used Mother's Lotus feet for worshipping the same with pure butter and in 2 week's time the entire fibrosis vanished.

Another person, who had not bowed to anybody in his life, took Self-Realisation. For the sake of his daughter, who was hospitalized for blood cancer. He was given a photograph of Mother which he used in the hospital. Instead of dying, she got a complete cure in 3 months time, and their entire family has taken to Sahaja Yoga and have become deep Sahaja Yogis.

A Sahaja Yogi came to Ganapathipule and had a heart attack just on the day of arrival. Mother in Her compassion, asked the collective to meditate on the heart chakra the next day, and he got cured of his heart problem, and he is leading a healthy life today with the blessings of our divine Mother.

Mother's Love for Flowers

Every one knows the love of our Mother for natural flowers and plants. She has a keen eye for beautiful flowers. She appreciates the love of any yogi even when she is offered a single rose or a daisy. She recognizes our love through flowers. In Her divine attention flowers can be fragrant and fresh as long as She desires.

Bangalore's Manohar, along with a few other yogis, had one such experience in 1992 when they had gone to Ganapatipule. They were about to leave on the concluding day and were last to leave. Shri Mataji called them to Her room and asked them to take roses that were arranged six days earlier. It was incredible to see the flowers so fresh, as though they were plucked just that day. The divine vibrations in

the room and the strong affinity to flowers made them remain so fresh. Shri Mataji herself in undertone and subtle expression said "see how these flowers are!"

In another incident, one of the yogis in Bangalore who was good at flower arrangements and tissue culture was fortunate to have Mother's attention. She enquired about who had done the flower arrangements at Her guest house where She was staying during Her 1995 visit. After knowing about the yogi She expressed Her desire to see his tissue culture laboratory.

She visited the yogi's lab. The lab was a part of the house of Krishnanda and Rekha. In joy and bhakti they spread silk saris on the pathway from the gate to the lab. Mother observed this, and immediately removed the chappals and then walked on the silk sari. She showed a keen interest on the bottles stacked with cultured tissues of different plants and flowers. She wanted to know about it in detail. She had all smiles and joy. While talking, She asked as to what is the name they have kept for their little daughter. When She came to know that they have yet to name the child, the divine Mother spontaneously named the child with a beautiful name Alakananda. These yogis have kept the chair, on which Mother sat, in the Lab in their altar from then on, even the saris on which Mother walked and sat are worshiped by them in dedication even to this day. In the following year of Christmas Puja at Ganapatipule, She remembered this Sahaja Yogi's love for flowers and was so gracious and kind to send three lovely silver vases to the Bangalore camp where he stayed. This shows the simplicity, generosity and magnanimity of our Mother who can be so down to earth in expressing Her love towards her children.

Cooking With Love

Marwari Aloo Bhaji (Potato Vegetable)

Ingredients:

- 250 gr. Potatoes, peeled and sliced (medium size)
- 2 tablespoon ghee
- 1 teaspoon asafoetida (hing)
- 1 ½ teaspoon coriander powder
- ½ teaspoon turmeric powder (haldi)
- 1 ½ teaspoon cumin powder (jeera)
- ½ teaspoon red chilli powder
- Salt to taste

A

Preparation:

- Mix the spices (A) together in a small bowl
- Heat ghee in frying pan, add the mixture of spices (A)
- Fry the mixture for 15 seconds without letting it burn
- Add sliced potatoes and keep frying on a low heat, for 15 to 20 minutes, until they are cooked
- Add salt

Source:

- Cooking with Love by HH Shri Mataji Nirmala Devi

Let's Introspect

1. Do I sit for meditate morning and evening regularly?
2. Do I become completely *nirvichar* in my meditation?
3. Do I do appropriate treatments regularly for my cleansing?
4. Do I feel cool breeze on my palms?
5. Do I listen or watch Shri Mataji's audios and videos?
6. Do I behave in the manner Shri Mataji has advised time to time in Her speeches?
7. What do I do about the things that are not in my behaviour?
8. Do I read Sahaja related literature?
9. Do I remain in balance in difficult conditions?
10. Do I use vibrations to make important decisions?
11. When I am doing my work, how much time do I remain thoughtless?
12. Through out the day how much time my attention remains in a Sahastrara?
13. How much time do I feel my vibration in a day?
14. Do I regularly participate in Self-Realisation programs?
15. Do I follow up with the new people? Do I help to establish them in Sahaja Yoga?
16. Do I get angry or depressed?
17. Do I forgive all the people around me (Sahaja Yogis and Non-Sahaja Yogis)?
18. Do I pay attention to beauty of nature, do we enjoy it?
19. Am I proud to be a Sahaja Yogi?
20. Do I neglect my duties (of family, school/college, job etc) for Sahaja Yoga work?

विश्व निर्मल प्रेम आश्रम में सामूहिक राखी

3 अगस्त को सुबह के ध्यान के बाद से लगातार चित्त में एक विचार आ रहा था कि युवाशक्ति सामूहिक होकर ग्रैटर नोएडा विश्व निर्मल प्रेम आश्रम (NGO) जायें और वहाँ छोटी छोटी बहनों के साथ राखी का त्योहार मनायें। यह विचार युवाशक्ति के सामने रखा गया तो सभी लोग बहुत खुश हुए और हमने 17-8-2008 को (राखी के अगले दिन) NGO जाने का निश्चय किया। 17-8-2008 को सुबह 9:00 बजे निर्मल दरबार मन्डोली सेंटर से श्री गणेश मंत्र के साथ अपनी बहनों से मिलने के लिए हम निकल पड़े। बस में हम 31 युवाशक्ति 3 बच्चे और 1 आन्टी भजन करते हुए 11:00 बजे NGO पहुँचें गये। वहाँ जैसे ही हम बस से उतर कर गेट पर पहुँचे तो वहाँ के चैतन्य को हमने अपने पूरे शरीर में बहते हुआ महसूस किया। हमारी छोटी छोटी बहनों ने हमारा स्वागत किया।

अन्दर का वातावरण पूर्णतः चैतन्य से भरा हुआ था। हम सभी शांति पूर्वक पानी पीकर सीधे Meditation Hall में पहुँचे, जहाँ NGO के संगीत के अध्यापक के साथ बच्चों के द्वारा हमारा चक्रों पर ध्यान हुआ। हर चक्र पर प्रार्थना की गई, साथ ही साथ भजन भी किये गये। आरती के बाद बहुत ही सुन्दर वातावरण में छोटी-छोटी बहनें आरती की थाली जिसमें राखी, कुमकुम, मिठाई, चावल, दीपक धा सजाकर लाई और भाईयों की आरती उतार कर उनको राखी बाँधी और एक दूसरे को मिठाई खिलाई। हम सभी लोग अपने साथ उपहार, चाकलेट, टाफी, मिठाई, आदि लेकर गये थे जो वहाँ Giesela Aunty को दे दिया ताकि वे सभी बच्चों में बाँटें दिये जायें। फिर हम सभी लोगों ने मिलकर वहाँ की हर एक वस्तु को देखा और चैतन्य का आनन्द लिया। हम सभी लोग अपने साथ दोपहर के भोजन की व्यवस्था करके ले गये थे, जो कि ~~उस~~ के आंगन में सब भाई बहनों ने मिलकर भोजन का आनन्द लिया और फिर से Meditation Hall में जाकर ध्यान करके हम सभी से विदा लेकर अपने घर के लिए वापिस चल पड़े। यह श्री माताजी का प्रेम की शक्ति ही है, श्री माताजी को हमारा अनेकानेक धन्यवाद।

- दीपक शर्मा, दिल्ली

Shri Mataji's Vision for Cabella Schools

Schedule for the School

- Morning wake-up and preparation
- Morning meditation
- Tea, milk and breakfast
- Departure to school
- Singing of the prayer to Shri Vidya Devi Sakshat Shri Adi Shakti Mataji Nirmala Devi
- Two lessons of 40 minutes each
- Small break
- Two more lessons of 40 minutes each
- Lunch
- Two lessons of 40 minutes each with Art and Recreation
- Back to home
- Snack and go to playground
- Dinner
- Meditation

Values and Other Information

We should teach them value system; we should teach them simplicity, innocence, goodwill. We should teach them to have friendship in all the nations.

They should know how to speak sweetly. The children should learn honesty, they should know how to be collective, and also they should know how to make jokes. They should have friendship amongst them.

They should know about Sahaja Yoga knowledge, about Shri Mataji, which comes automatically with Sahaja Yoga. We should teach children about their own nation, about India, about world, they should learn to love their nation and world peace.

They should know songs like Vandana, Prayer to Shri Vidya Devata. They should be patriotic, they should protect their Mother.

They should play sports like kabaddi, hututu....(Indian sport played on the ground or in the sand in collective). Then they can have KhoKho....hide and seek

There should be final exams every year, and



Shri Mataji Inaugurates the Cabella Sahaja Primary School in Centrassi

according to the merits, they should be awarded with prizes for first, second and third. Nobody should fail in exams, everybody should be well prepared. She wants to prepare children in the school and college so that they can go to university and become doctors, lawyers, compounders (nurses), architects, engineers.....

In the syllabus we should add also Marathi and Hindi, where Kalpana Didi and Sadhana Didi will help in that. From 5th standard we can teach them Indian classical music and Indian classical dance, embroidery.

Sadhana Didi will be the principal of the school. Five people to look after the accounting and general administration. A small committee to look after the work of the school.

At least two dorm aunties per wing, one for boys and one for girls. We have to start collecting CV's so that we can look into teachers appointment and teachers should know English and Italian, possible more lady teachers for primary school. We have to see for teachers stay, for their food, organize their transportation. Fees will be taken for nine months, small changes according to the classes, for second, third. Ask Duilio about permission and expansion of

Continued on pg 20

विश्व निर्मल प्रेम आश्रम के बच्चों के साथ एक मुलाकात

हमारे युवादृष्टि संवाददाता के विश्व निर्मल प्रेम आश्रम के बच्चों के साथ हुए वार्तालाप के कुछ उद्धरण

प्रश्न: आपका क्या नाम है?

निशा: मेरा नाम निशा है।

प्रश्न: आप कितने साल के हैं?

निशा: १४ साल।

प्रश्न: कौन सी कक्षा में हो?

निशा: पाँचवीं में।

प्रश्न: यहाँ आने से पहले आप क्या करते थे? आपके माता पिता उस समय कहाँ थे?

निशा: मेरी माता तो बचपन में ही चली गयी थी। मेरे पापा ने मुझे पाला और इतना बड़ा किया। अपने मकान में थे हम जब पापा की तबीयत बिगड़ने लगी और बाद में मेरे पापा की मृत्यु हो गयी। मृत्यु होने के बाद मैं अपने ताऊ के घर जाने लगी। वो मुझे अपने साथ रखने लगे। मैं दो महीने ताऊजी के घर रहती थी और दो महीने बुआ के घर रहती थी। फिर एक दिन मेरी बुआ ने बोला कि, "मेरी भाभी की तबीयत खराब है तो नीतू (घर का नाम) को बुला लेती हूँ।" तब उन्होंने मुझे बुलाया और भाभी का मैं काम करती थी।

प्रश्न: स्कूल जाते थे उस समय?

निशा: जब पापा थे तब मैं स्कूल जाती थी। उसके बाद नहीं। स्कूल खुलने के दो-तीन दिन पहले ही मेरे पापा चले गए थे।

प्रश्न: आप विश्व निर्मल प्रेम आश्रम में कैसे आए?

निशा: मेरे बुआ के यहाँ एक सहजयोगिनी आन्टी आती थी। उन्होंने पूछा, "ये लड़की कौन है?" बुआ ने बोला, "मेरे भाई की लड़की है। इसके पापा नहीं हैं, इसका कोई नहीं है, अब हम ही हैं।" फिर उन्होंने पूछा "ये पढ़ती भी है?" बुआ ने बोला, "पहले पढ़ती थी अब बिलकुल नहीं पढ़ती।" फिर आन्टी बोले, "इसको होस्टल में डाल दो सबसे अच्छा रहेगा। इसकी ज़िन्दगी बन जाएगी।" मुझ से सहजयोगिनी आन्टी ने पूछा, "होस्टल में जाओगी?" मेरे मुँह से कोई जवाब ही नहीं निकला। मेरी बुआ मुझे विश्व निर्मल आश्रम ले आईं। उन्होंने पूछा, "कुछ बनना चाहती हो?" मैंने हाँ बोला। उन्होंने बोला, "यहाँ पर तुम्हें अच्छा लगेगा।" मैंने कहा, "पहले आश्रम देखूँगी फिर यहाँ रहूँगी।" यहाँ दो-तीन सहजयोगी आन्टी थीं और मेरी बुआ थी। मुझे बहुत अच्छा लगा। मैंने बताया कि मेरे पापा की मृत्यु हो गयी। ये सब बताने के बाद उन्होंने मुझसे पूछा, "पहले किसी स्कूल में पढ़ती थी?" उन्होंने पूछा, "तुम यहाँ रहना चाहती हो?" मैंने हाँ कहा। बाद में मैंने सारा आश्रम देखा। मुझे यहाँ अच्छा लगा। यहाँ पर बच्चे अच्छे लगे। मैंने कहा, "एक हफ्ते के बाद आऊँगी।" मैं कपड़े नहीं लाई थी। एक हफ्ते बाद यहाँ पर आई। बच्चों के साथ अच्छा लगा।

प्रश्न: यहाँ पर क्या अच्छा लगता है आपको?

निशा: यहाँ पर सब कुछ अच्छा लगता है।

प्रश्न: खाना?

निशा: खाना अच्छा लगता है।

प्रश्न: रहना?

निशा: रहना अच्छा लगता है।

प्रश्न: पहले और अब में क्या परिवर्तन महसूस करते हो?

निशा: अब मुझे अच्छा लगता है। पहले तो इधर-ऊधर जाती थी। दो महीने उसके घर... दो महीने उसके, तो अच्छा नहीं लगता था। सब ऐसे बोलते थे... (चुप)

प्रश्न: तो अब अपने अन्दर विश्वास आ गया कि अब आदिशक्ति माँ के बच्चे हैं हम?

निशा: हाँ, मेरी जो बुआ हैं वो पहले से सहजयोगी थीं। मेरे जो ताऊजी हैं (छोटे वाले ताऊजी और बड़े वाले ताऊजी हैं), सब सहजयोगी हैं।

प्रश्न: तो आगे चल कर क्या करना चाहते हो आप?

निशा: मैं आगे चल कर... जो श्रीमाताजी करवाना चाहेंगे वो ही करूँगी।

प्रश्न: कोई खास अनुभव जो आपके साथ हुआ हो यहाँ, आप बताना चाहते हो?

निशा: हुआ है। एक बार रात को मैं जब सो रही थी तो मुझे सोते-सोते सपने में श्रीमाताजी दिखाई दिए। हम यहाँ पर उमकपजंगपद में बैठे थे। नानी भी बैठे थे और दो तीन बच्चे बैठे थे। श्रीमाताजी यहाँ हजम से अन्दर आए। हम सब वहीं पर बैठे थे। श्रीमाताजी सफेद साड़ी में आए थे। मैंने पूछा, "श्रीमाताजी आप यहाँ पर आओगे?" श्रीमाताजी बोले, "हाँ मैं आऊँगी।" श्रीमाताजी बस थोड़ी देर बैठी हुई थीं। मैंने पूछा, "श्रीमाताजी आप दोबारा आओगे यहाँ पर?" श्रीमाताजी बोले "हाँ मैं आऊँगी।" तो बस इतना ही दिखाई दिया और फिर मेरी आँख खुल गई। श्रीमाताजी एक बार यहाँ पर आए थे। यहाँ पर सब सजा रहे थे आश्रम को।

प्रश्न: कोई और अनुभव?

निशा: पहले मुझे पढ़ना नहीं आता था। तो फिर मैं बोलती थी, "श्रीमाताजी आप कृपया मुझे पढ़ना सिखा दीजिए। मैं आगे जाके कुछ बन जाऊँगी और अपने पापा मम्मी का नाम रौशन कर सकूँगी इतना करवा दीजिए श्री माताजी।" मैं ऐसे बोलती थी, बन्धन देती थी, shoe-beating करती थी, श्री माताजी से प्रार्थना करती थी। मैंने ऐसे बोला और मुझे पढ़ना आ गया।

प्रश्न: और क्या क्या आता है आपको?

निशा: मुझे खाना बनाना आता है।

प्रश्न: आपका नाम?

मोना: मेरा नाम मोना है।

प्रश्न: आपकी उम्र कितनी है?

मोना: 13 साल।

प्रश्न: तो आप सहज में आने से पहले क्या करते थे?

मोना: हम घर पे रहते थे। हमारी मम्मी को दिखता नहीं है। हम उनके साथ रहते थे। हमारी मामी ने हमें यहाँ पर छोड़ा।

प्रश्न: आपकी बहन का क्या नाम है?

मोना: मनीशा।

प्रश्न: आपको यहाँ कैसे लेकर आए?

मोना: हम घर पर रहते थे। मेरे मम्मी को पहले दिखता था। उनके सिर में tumour हो गया था। उसके वजह से उनकी आँखें चली गयी थी। हमारे मामा ने दिल्ली में जो सबसे बड़ा अस्पताल है उसमें इलाज करवाया था, तो भी कुछ नहीं हुआ, नहीं आई आँखें वापिस। फिर हमारी मामी ने बोला कि एक आश्रम है और हमारी नानी ने हमें यहाँ पर छोड़ दिया।

प्रश्न: आप स्कूल जाते थे उस समय जब मम्मी के साथ थे?

मोना: नहीं। जब नाना थे तब हम जाते थे फिर नाना की मृत्यु हो गई और हमारा स्कूल छूट गया।

प्रश्न: यहाँ आने के बाद आत्म-साक्षात्कार कैसे मिला आपको?

मोना: हम सब सुबह ध्यान करते थे। देख-देख के हमें भी आ गया।

प्रश्न: जो ये आत्म-साक्षात्कार मिला, उसके बाद कोई बदलाव लगता है आपको पहले और अभी में?

मोना: डर नहीं लगता। बड़ा अच्छा लगता है।

प्रश्न: यहाँ आने के बाद आपको कोई परेशानी हुई? जैसे आप अपनी मम्मी से दूर हो कर आ रहे थे यहाँ पर, कुछ बुरा लगता था?

मोना: नहीं

प्रश्न: स्कूल जाते हो?

मोना: हाँ।

प्रश्न: कौन सी कक्षा में हो आप?

मोना: छठी।

प्रश्न: कभी किसी प्रतियोगिता में भाग लिया?

मोना: हाँ, एक बार कंदम में लिया था, मक्कदक आयी थी।

प्रश्न: बहुत अच्छे! पढ़ाई में कैसे हो?

मोना: अच्छी हूँ।

प्रश्न: कितने प्रतिशत अंक आते हैं?

मोना: याद नहीं है।

प्रश्न: NGO में क्या क्या अच्छा लगता है?

मोना: NGO में सब लोग बहुत अच्छे लगते हैं।

प्रश्न: सबसे अच्छा कौन लगता है?

मोना: पहले एक दीदी थे, राजेश्वरी दीदी, फिर उनकी शादी हो गई तो फिर उनके बाद टीना दीदी आ गए। वो बहुत अच्छे लगते हैं।

प्रश्न: आगे क्या करना चाहते हो?

मोना: पता नहीं

प्रश्न: कोई खास अनुभव जो आपके साथ हुआ हो यहाँ, आप बताना चाहते हो?

मोना: श्रीमाताजी की यहाँ पर नवरात्रि पूजा हुई थी गुड़गाँव में। वहाँ पर श्री माताजी आए थे। सब हफ्ते दे रहे थे श्रीमाताजी को। मैंने भी कहा, "श्रीमाताजी मुझे भी आपके पास आना है हफ्ते देने।" तो उस समय मैं भी गयी थी।

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the building. Set aside space for Sadhana Didi at Palazzo Doria.

Organize kitchen for the children and teachers. The kitchen should be well furnished and equipped with washing machines, cookers, etc...

They should have big laundry with washing machines and iron machines. For the school we have to organize a school bus, we should have two school buses. She was happy to hear that the School Bus is arriving of the 12th and She wanted to see that.

She was happy to know that all the Sahajayogis of the world will and are going to help with the School project in Cabella and Centrassi.

Om twameva sakshat Shri Vidya Devata Sakshat Shri Adishakti Mataji Shri Nirmala Devyei Namaha.

Source: http://www.sahajworldfoundation.org/en/index.php?option=com_content&task=view&id=157&Itemid=61

श्री माताजी द्वारा सहज योगियों को ध्यान धारणा

शुदी कैम्प, इंग्लैंड (१८-०६-८८)

यह सत्य ही है कि हम एक बहुत विचित्र समय से गुजर रहे हैं। यह अति महत्वपूर्ण है और हमें इसमें संघर्ष करना ही है। यह किसी भी लड़े गए युद्ध से कहीं ज्यादा है। यह अभी तक मानवों द्वारा किए गए किसी भी संघर्ष से बहुत बड़ा है। एक भयावह विश्व बना दिया गया है और हमें ठीक करना है। यह एक विशाल कार्य है क्योंकि इसमें आपको पूरे अपनेपन तथा ईमानदारी से कार्य करना है और मुझे विश्वास है कि इस विश्व के इतिहास में एक दिन आएगा जब सहजयोगियों का नाम स्वर्णाक्षरों में लिखा जाएगा। मुझे विश्वास है कि यह हो पाएगा। मुझे विश्वास है कि यह होगा ही और आप सबको यह पाना ही है, सामूहिकता में, एक मन तथा एक हृदय होकर। मैं क्या बलिदान दूँ? मुझे क्या करना चाहिए? मैं कैसे सहायता करूँ? मेरा सहयोग क्या है? मेरी इच्छा है कि मैं अपने जीवनकाल में यह समय देख सकूँ (जब सभी सहजयोगी ऊपर बताए डंग से सोचें) अतः आज वह दिन है जब हम सबको अर्न्तवालोकन करना है।

कृपया आप सब अपनी आँखें बंद कर लें। जैसे हम जन-कार्यक्रम में करते हैं वैसे ही आज हम ध्यान करेंगे।

अपना बायाँ हाथ मेरी ओर करके शरीर के बाएँ भाग में आप सब कार्य करेंगे। सर्वप्रथम अपने हृदय पर दायाँ हाथ रखना है। हृदय में शिव का निवास है। आत्मा का स्थान है। अतः अपनी आत्मा का धन्यवाद करना है कि इसने आपके चित्त को प्रकाशमय किया है। क्योंकि आप संत हैं। अतः

जो प्रकाश आपके हृदय में हुआ है उससे आपको पूरे विश्व को ज्योतिर्मय करना है। अतः कृपया अपने हृदय में प्रार्थना कीजिए कि:

“श्री माताजी, परमात्मा के प्रति मेरे प्रेम का प्रकाश पूरे विश्व में फैले।” अपने प्रति पूर्ण सच्चाई तथा समझदारी रखते हुए कि आप परमात्मा से जुड़े हुए हैं और पूर्ण आत्मविश्वास से आप जो इच्छा करेंगे वह पूरी होगी।

अब अपना दायाँ हाथ अपने पेट के ऊपरी हिस्से पर बाईं ओर रखें। यह आपके धर्म का केंद्र है। यहाँ आपको कहना है कि:

“श्री माताजी, विश्व निर्मला धर्म पूरे विश्व में फैले। हमारे धार्मिक जीवन तथा धर्म परायणता लोगों को प्रकाश दिखाए। अपनी धर्म परायणता लोगों को देखने दें ताकि वे विश्व निर्मला धर्म स्वीकार करें, जिसके द्वारा उन्हें ज्ञान, हितैषिता, उच्च जीवन तथा उत्थान की इच्छा प्राप्त होती है।”

अब अपना दायाँ हाथ अपने पेट के निचले हिस्से पर बाईं ओर रखें। इसे थोड़ा सा दबाएँ। यह आपकी शुद्ध विद्या का केंद्र है। सहज योगी होने के नाते आप यह कहें कि परमात्मा की कार्य प्रणाली का पूर्ण ज्ञान हमें हमारी श्री माताजी ने प्रदान किया है। हमारी सूझबूझ तथा सहनशक्ति के अनुसार श्री माताजी ने हमें सारे मंत्र तथा शुद्ध विद्या दी है। हम सबको पूर्ण ज्ञान होना चाहिए।



मैंने देखा है कि यदि पति अगुआ है तो पत्नी को सहज योग का एक शब्द भी नहीं आता। यदि पत्नी को सहज योग का ज्ञान है तो पति इसके बारे में कुछ नहीं जानता। प्रार्थना कीजिए कि:

“श्री माताजी, मुझे इस ज्ञान में निपुण कीजिए, ताकि मैं लोगों को आत्म-साक्षात्कार दे सकूँ तथा उन्हें देवी कुंडलिनी व चक्रों के विषय में समझा सकूँ। श्री माताजी कृपा कीजिए कि मेरा चित्त सांसारिक वस्तुओं की अपेक्षा सहज योग में अधिक हो।”

अब दायाँ हाथ पेट के ऊपरी हिस्से पर बाईं ओर रखें। आँखें बंद रखें। पेट को हाथ से थोड़ा दबाएँ। यहाँ पर कहें कि:

“श्री माताजी ने मुझे आत्मा प्रदान की है, वह आत्मा ही मेरी गुरु है।” पूर्ण हृदय से कहें, “श्री माताजी, मैं स्वयं का गुरु हूँ। मैं किसी भी वस्तु का असंयमित त्याग न करूँ। मेरे चरित्र में गरिमा और आचरण में उदारता हो। अन्य सहज योगियों के लिए मुझमें करुणा तथा प्रेम हो। श्री माताजी मुझमें बनावटीपन न हो। बल्कि परमात्मा के प्रेम तथा उसके कार्यों का गहन ज्ञान मुझे हो ताकि जब लोग मेरे पास आएँ तो मैं उन्हें प्रेम तथा नम्रता पूर्वक सहज योग के विषय में बता सकूँ और यह महान ज्ञान उन्हें दे सकूँ।”

अब अपना दायाँ हाथ अपने हृदय पर रखें। यहाँ पूर्ण हृदय से कहें:

“श्री माताजी, आनंद तथा क्षमा के सागर का आपने हमें जो अनुभव प्रदान किया है, अपनी ही तरह अथाह क्षमाशीलता आपने हमें दी है। श्री माताजी, उसके लिए आपको कोटी-कोटी प्रणाम। कृपा करके मेरे हृदय को इतना विशाल कीजिए कि पूरा ब्रह्मांड इसमें समा जाए। मेरा प्रेम आपके नाम का गुंजन करे। मेरा हर श्वास में आपके प्रेम की सुंदर अभिव्यक्ति हो।”

अब अपना दायाँ हाथ बाईं विशुद्धि की ओर ले जाकर गर्दन और कंधे के बीच में कोने में रखें। पूर्ण विश्वास के साथ कहें:

"मैं दोष भाव की असत्यता में लिप्त नहीं होऊँगा। क्योंकि मुझे मालूम है कि यह झूठ है। अपने दोषों को मैं छिपाऊँगा नहीं, बल्कि उनका सामना करके उनसे मुक्त होऊँगा। मैं दूसरों में दोष नहीं खोजूँगा। अपने सहज योग के ज्ञान द्वारा उन्हें दोष-मुक्त करूँगा।" हम इतने सारे तरीके जानते हैं कि उनसे हम गुप्त रूप से दूसरों के दोषों को दूर कर सकते हैं।

"श्री माताजी, मेरी सामूहिकता को इतना महान बनाइए कि पूर्ण सहज योग जाति मेरा परिवार, मेरे बच्चे, मेरा घर तथा मेरा सर्वस्व बन जाए। क्योंकि हम सब की एक ही माँ हैं। अतः मुझमें पूरी तरह तथा अंतर्जात रूप से यह जागृत हो जाए कि मैं विराट का ही अंग-प्रत्यंग हूँ। मेरे विचारों में पूरे विश्व की समस्याओं को जानने की तथा अपनी शुद्ध इच्छा तथा शक्ति से उनका समाधान करने का प्रयोजन हो। विश्व की समस्याओं को मैं अपने हृदय में महसूस करूँ और सहज रूप से उनको जड़ से, जहाँ से वे शुरू हुई हैं, खत्म करने की कोशिश करूँ। मुझे इन समस्याओं के मूल तक पहुँचाइए ताकि मैं अपनी सहज सुलभ शक्तियों द्वारा इन्हें दूर करने का प्रयास करूँ।"

अब अपने दायाँ हाथ से अपने माथे को आड़ा पकड़िए, यहाँ पर आपको पहले कहना होगा कि:

"श्री माताजी, मैं उन सभी लोगों को क्षमा करता हूँ जो सहज योग में नहीं आए हैं, जो अभी परिधि रेखा पर हैं, जो आते हैं और जाते हैं, जो कभी सहज-सागर के अंदर कूदते हैं और कभी इससे बाहर। परंतु सर्वप्रथम मैं सारे सहज योगियों को क्षमा करता हूँ, क्योंकि वे सब मुझसे कहीं ज़्यादा अच्छे हैं। मैं ही उनके दोष खोजने की चेष्टा करता हूँ पर वास्तव में मैं उन सबसे तुच्छ हूँ। मुझे स्वयं को सुधारना है।"

यह नम्रता हममें आनी चाहिए, अतः यहाँ आपको कहना होगा कि:

"श्री माताजी, मेरे हृदय में बनावटीपने को हटा कर सच्ची नम्रता व क्षमा भाव उत्पन्न करें ताकि मैं वास्तविकता, परमात्मा तथा सहज योग के प्रति नतमस्तक हो जाऊँ।"

अब अपना दायाँ हाथ सिर के पीछे के भाग पर रखें। सिर को अपने हाथ पर पीछे की ओर झुका लें। यहाँ पर आप कहें कि:

"श्री माताजी, अभी तक आपके प्रति हमने जो भी अपराध किए हैं, हमारे मस्तिष्क में जो भी बुराई आती है, जो भी तुच्छता आपके प्रति दिखाई है, किसी भी प्रकार से आपको दुख पहुँचाया है या आपको चुनौती दी है तो कृपा करके हमें क्षमा कर दीजिए।"

आपको क्षमा माँगनी पड़ेगी। अपने विवेक से आपको जानना चाहिए कि मैं क्या हूँ। मुझे बार-बार यह बताने की आवश्यकता नहीं होगी

चाहिए। अब सहस्रार पर आपको मेरा धन्यवाद करना होगा। अपना दायाँ हाथ सहस्रार पर रख कर सात बार घड़ी की सुई की दिशा में इस प्रकार घुमाएँ कि सिर की चमड़ी भी हलकी-हलकी घूमे। सात बार मेरा धन्यवाद करें। कहें कि:

१. श्री माताजी, आत्म साक्षात्कार प्रदान करने के लिए हम आपके आभारी हैं। आपको कोटी-कोटी प्रणाम।
२. श्री माताजी, हमारी महानता हमें समझाने के लिए हम आपके आभारी हैं। आपको कोटी-कोटी प्रणाम।
३. श्री माताजी, परमात्मा के सभी आशीर्वाद हम तक लाने के लिए हम आपके आभारी हैं। आपको कोटी-कोटी प्रणाम।
४. श्री माताजी, तुच्छता से उठाकर उच्च स्थिति पर लाने के लिए हम आपके आभारी हैं। आपको कोटी-कोटी प्रणाम।
५. श्री माताजी, जो आश्रय आपने हमें प्रदान किया तथा आत्मोन्नति के लिए जो सहायता आपने कृपा करके हमें दी उसके लिए हम हृदय से आपके आभारी हैं। आपको कोटी-कोटी प्रणाम।
६. श्री माताजी, हम हृदय से आभारी हैं कि आप पृथ्वी पर अवतरित हुए, मानव जन्म लिया और हम सबके उत्थान के लिए घोर परिश्रम कर रहे हैं। आपको कोटी-कोटी प्रणाम।
७. श्री माताजी, हमारा रोम-रोम आपका ऋणी है। आपको कोटी-कोटी प्रणाम।

इसे ज़ोर से दबाएँ। इसे ज़ोर से घुमाएँ। अब अपना हाथ नीचे ले आएँ। सिर बहुत गर्म है। अब हम अपने आप को एक सुंदर सा बंधन देंगे। माँ के बंधन के लिए हम अपनी बाईं नाड़ी को दाईं तरफ़ डालेंगे। पहला, अच्छे से। जानिए आप क्या हैं। आपके प्रभामंडल (ऋद्धि) क्या हैं। अब दूसरा, तीसरा, चौथा, पाँचवाँ, छठा और अंत में अब सातवाँ।

अब आप अपनी कुंडलिनी को धीरे-धीरे ऊपर उठाएँ- बहुत धीरे-धीरे। अपने सिर को थोड़ा पीछे करें और उसको वहाँ एक गौठ बाँध दें। पुनः कुंडलिनी को दूसरी बार ऊपर उठाएँ धीरे-धीरे यह जानते हुए कि आप कौन हैं, आप एक संत हैं। इसको आराम से करें, जल्दबाज़ी न करें। अपने सिर को थोड़ा पीछे करें और उसको वहाँ दो गौठें बाँध दें। अब तीसरी बार। सिर के ऊपर उसको तीन बार बाँधें। अब अपनी चैतन्य-लहरियों को महसूस करें। अपनी चैतन्य-लहरियों को सिर के ऊपर सब महसूस करें। बहुत सुंदर। मुझे आप लोगों से चैतन्य-लहरियाँ आ रही हैं।

परमात्मा का अनंत आशीर्वाद।



Cabella Sahaja Primary School in Centrassi