

Sahaja Newsletter

Homebush

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Muswellbrook Programme. (22 Sept 92)

As mentioned in last weeks Newsletter Sahaja Yoga was re-introduced to the people of Muswellbrook on Tuesday evening of this week. By all accounts the programme was a great success.

A car load of Yogis from Newcastle attended, some from the Central Coast, as well as that stalwart of country programs, Dianna.

In all 16 new people attended the Programme and received their realisation. As befits the fairer genders sensitivity to spirituality, 15 of the 16 new people were women. The sole man to attend being Wayne's dad. Our experience over the years in Newcastle, and surrounding areas is that many more women attend Sahaja Yoga programs than men.

The programme was held in the very pleasant surrounds of Country Womens Association building. As country people are very polite all the people were seated and ready at 7.05. The programme began with a short introduction, followed by the two video promotions of Sahaja Yoga produced by Helen. Following this Shri Mataji's address in Brisbane of this year was shown.

After realisation nearly all the new people could feel their self-realisation manifested for themselves. The established Yogis helped the other people to get to a point of feeling something. The vibrations were strong and we could see the glow of the Kundalini clearly in many of the new peoples faces.

Most of the people took Lisa and Waynes address and were keen to continue on every Tuesday Evening, so hopefully this will be the start of a new centre for Sahaja Yoga in Muswellbrook.

After the programme we returned to Lisa and Wayne's place to celebrate the evenings success in true Sahaja style, over a cup of tea and a piece of slice.

Jai Shri Mataji.



ABRAHAM LINCOLN'S LETTER TO HIS SON'S TEACHER

He will have to learn, I know,
that all men are not just,
all men are not true.
But teach him also that
for every scoundrel there is a hero;
that for every selfish politician,
there is a dedicated leader...
Teach him that for every enemy there is a friend.
It will take time, I know;
but teach him if you can,
that a dollar earned is of far more value than five found...
Teach him to learn to lose...
and also to enjoy winning.

Steer him away from envy, if you can,
teach him the secret of quiet laughter.

Let him learn early that
the bullies are the easiest to lick...
Teach him, if you can,
the wonder of books...
But also give him quiet time
to ponder the eternal mystery of birds in the sky,
bees in the sun,
and flowers on a green hillside.

In school teach him
it is far more honourable to fail
than to cheat...

Teach him to have faith in his own ideas,
even if everyone tells him he is wrong...
Teach him to be gentle with gentle people,
and tough with the tough.

Try to give my son
the strength not to follow the crowd
when everyone is getting on the bandwagon...
Teach him to listen to all men...
but teach him also to filter all he hears
on a screen of truth,
and take only the good that comes through.

Teach him, if you can,
how to laugh when he is sad...
Teach him there is no shame in tears.
Teach him to scoff at cynics
and to beware of too much sweetness..
Teach him to sell his brawn
and brain to the highest bidders,
but never to put a price tag
on his heart and soul.

Teach him to close his ears to a howling mob...
and to stand and fight
if he thinks he is right.

Treat him gently,
but do not cuddle him,
because only the test of fire makes fine steel.

Let him have the courage to be impatient...
let him have the patience to be brave.
Teach him always
to have sublime faith in himself,
because then he will always have
sublime faith in mankind.

This is a big order,
but see what you can do...
He is such a fine little fellow,
my son!

SPREADING SAHAJA YOGA

We definitely need to spread Sahaja Yoga. We should hold programmes away from our ashrams in places where there might be seekers, such as Penrith for example. My suggestion was that, to make things happen, we might put our proposals in the Newsletter, arrange a meeting after a Friday night programme and then get to work.

If we can then establish someone in that specified area and they can then continue holding programmes with support from the collective, then our jobs would be fulfilled.

Also, I feel we should promote our programmes at the ashrams more; i.e. ads, posters, word of mouth. Thank you.

Andrew Korner
Sydney.

GARAGE SALE RESULTS.

Last week's garage sale at Burwood netted a profit of \$180. Thanks to all who helped. Proceeds to the Video Dept.

CLASSIFIEDS

FOR SALE OR RENT;

3 Bedroom Unit - 2 mins to Bondi Beach. Ground floor garden unit. (Unit Block undergoing improvements). 2/52 Lamrock Avenue, Bondi.

TEMP HOME WANTED.

Fabulous dog- desexed Cattle, Kelpie Corgi X, nicely house trained good watchdog.

HELP SOUGHT.

Cuttings of fast growing plants/flowers required. Can supply sturdy foam boxes. Advice on above will be welcome.

For any of the above Contact: JOY (02) 365 0762. or leave message on son's machine (02) 550 4623.

THE ORIGIN AND NECESSITY OF GOOD MANNERS

"There is a courtesy of the heart. It is akin to love. Out of it arises the purest courtesy in the outward behaviour."

- Goethe 1809

"The knowledge of courtesy and good manners is a very necessary study." - Hazlitt 1580

"The greater man, the greater courtesy."

- Tennyson 1871

"Manners must adorn knowledge and smooth its way through the world."

- Chesterfield 1753

"Manners are not idle, but the fruit of loyal nature and of noble mind."

- Tennyson 1859

ABOUT PUJA

IF YOU are about to attend your first puja in the presence of Sri Mataji here is some advice to help you enjoy and benefit from the experience. This is purely practical advice and does not cover the subtle aspects of puja.

You should, of course, be centred and of good vibrations. (If you do start feeling catches in your chakras during the puja you should not worry as they are being filled with vibrations and may have some problem turning). When you are centred then a lot of this advice will be common sense, but it is easy to forget or overlook something in the awesomeness of the event. It is a good idea to meditate whilst waiting for Sri Mataji to arrive; or if there is singing, join in, so as to keep the attention free from distractions.

One should bathe, or at the very least wash hands, face and feet. Men should be neatly shaven and the hair oiled and combed. Men should be properly dressed in either kurta/pajamas or respectable western clothes. Definitely not jeans and T-shirts. This is even more important for the women, who will have the opportunity to perform the puja.

Ladies should try to wear a sari that is properly wrapped, especially if they wish to perform the puja. There are lots of Sahaja Yoginis who will help you with this, just ask. Hair should be neat and long hair should be tied back. There is no need to wear a lot of cosmetics either. Married women should cover their heads with the *padar* (the decorated piece of the sari which goes over the left shoulder) when they approach Sri Mataji.

During the puja one should try to remain seated in one place. Make sure you are comfortable and have taken care of all your bodily needs before sitting as you will be in that place for at least three hours, and probably longer. During the puja there should be no raising of kundalini, doing *bandhas* or working on each other and the eyes should be kept open, unless instructed otherwise by Sri Mataji.

The puja commences after Sri Mataji's discourse, with the worship of Sri Ganesha. This is done by the washing of Sri Mataji's feet in conjunction with praise of Sri Ganesha. This part of the puja is performed by the children. Water is poured onto the feet. Neither the feet nor the water should be touched with the hands. Parents should not bring



babies onto the stage as only children who are aware of what they are doing should perform the puja.

The puja is begun by reciting the *Sri Ganesha mantra*, followed by the *Ganesha Atharvasheersha*. Songs in praise of Sri Ganesha can then be sung. Everyone should join in as these are mantras in praise of the divine.

The next stage of the puja is the *Amrut*. This is usually performed by the leaders of the countries, centres etc. being representatives of the collective. This is done by pouring the elements over the feet or the hands of Sri Mataji. First is offered a small amount of liquid *ghee*. Second is the honey, which is then followed by yoghurt and milk. Lastly is the sugar and the saffron and a final rinse with warm water. The *amrut* is then set aside for distribution after the puja.

Following this is the decoration of Sri Mataji. This is currently performed by 14 married ladies (usually from the hosting country and who have not performed puja to Sri Mataji before). The puja sari is folded in half and is then held in front of Sri Mataji by seven of the ladies. The other seven ladies then decorate Sri Mataji's feet with *alta* or liquid *kum-kum*. (There are occasions when unmarried girls perform this part of the puja. Ideally they should be 'girls', which means at least no older than twenty five). The feet are painted with a *swastika* using the right ring (*agnya*) finger. Be sure to know the correct way to draw a *swastika*. Sri Mataji will decide exactly how the feet should be painted. There are usually one or two Indian girls there to help and it is advisable to watch them and listen to what they say also. It is very common for the toes and the soles of the feet to be painted as well as a band around the ankle. Perfume and sandal paste may also be applied to the feet.

The next part of the puja involves offering the various ornaments and placing them on Sri Mataji's feet. It is important that those performing puja should at least know which *chakras* correspond to which toes because Sri

Mataji will pass rings and ask them to be placed on a particular *chakra*/toe. Everything offered during the puja should be offered with the right hand.

There will also be anklets to put on as well. Most of the anklets from India screw up anti-clockwise. Sri Mataji will also pass the ladies glass bangles to put on Her wrists. They are a large size so they go on quite easily.

IMPORTANT. Do not put the bangles on your own wrists as this is inauspicious. You are there to worship Adi Shakti and not to collect presents from your Mother. On some occasions Sri Mataji has given presents of bangles after the Puja, but you will be told if they are a present. Always assume that everything you are given is to be offered to Sri Mataji. The sari blouse and petticoat are then offered along with a coconut, rice and fruits.

Now the seven ladies who are standing will change places with the other seven ladies. This is done one at a time so as not to lower the sari. The Indian girls will guide this. The remainder of the ornaments, necklaces etc. are presented. Again glass bangles are offered and fruits.

Once the decoration has been completed Sri Mataji should then be offered the things that will further enhance Her beauty, ie face powder, *netranjan*, *kum-kum* (*sindhoor*), hair oil, comb and mirror, perfume. A young boy will come on stage to place the *mangalasutra* on Sri Mataji. Once She is ready then the crown can be offered. This She will place on Herself

with the aid of a chosen helper. The feet are then decorated with flowers and flower petals.

Finally, when She is completely adorned the sari can be lifted over Her head and placed around Her shoulders.

All the ladies who performed the puja should now namaskar, take Sri Mataji's blessings and leave the stage for the *aarti*.

If you have never performed Puja to Sri Mataji, and you would like to, it is advisable to sit near the front. However once there are fourteen ladies on the stage any extra ladies should leave the stage as quickly and quietly as possible.

Performing puja to Sri Mataji for the first time is very awe-inspiring and one may feel very nervous or overcome by emotion, but try to be relaxed and centred, listen to what Sri Mataji tells you and also to the pujaris and the ladies Sri Mataji has appointed to help, in that way you will enjoy it and get the most from this unique experience.

FOOD FOR THOUGHT

While browsing through some very old cook books I was interested to discover how readily we have integrated recipes from other countries. The Recipes include: Australian Rock, American Fruit Cake, Bombe Alaska, Brazilian Chocolate, Belgian Bun, Chinese Pork Ribs, Continental Cheese Strudel, Fijian Sandwich, German Potato Salad, Greek Coconut Cake, Danish Pastry, Dutch Butter Biscuits, French Ragout, Hawaiian Pork, Hungarian Goulash, Indian Curry Soup, Jamaican Caramel tartlets, Irish Soda Bread, Italian Almond Bread, Mexican Pie, Scandinavian Almond Apples, Spanish Cream, Russian Fish Pie, Swiss Roll, Welsh Rarebit, Yorkshire Pudding, West Indian Cake, Turkish Delight. Which only goes to show we are not only Australian - we are part of all nationalities.



The Birth of the Global Nation

THE HUMAN DRAMA, WHETHER PLAYED OUT IN history books or headlines, is often not just a confusing spectacle but a spectacle about confusion. The big question these days is, Which political forces will prevail, those stitching nations together or those tearing them apart?

Here is one optimist's reason for believing unity will prevail over disunity, integration over disintegration. In fact, I'll bet that within the next hundred years (I'm giving the world time for setbacks and myself time to be out of the betting game, just in case I lose this one), nationhood as we know it will be obsolete; all states will recognize a single, global authority. A phrase briefly fashionable in the mid-20th century—"citizen of the world"—will have assumed real meaning by the end of the 21st.

All countries are basically social arrangements, accommodations to changing circumstances. No matter how permanent and even sacred they may seem at any one time, in fact they are all artificial and temporary. Through the ages, there has been an overall trend toward larger units claiming sovereignty and, paradoxically, a gradual diminution of how much true sovereignty any one country actually has.

The forerunner of the nation was a prehistoric band clustered around a fire beside a river in a valley. Its members had a language, a set of supernatural beliefs and a repertoire of legends about their ancestors. Eventually they forged primitive weapons and set off over the mountain, mumbling phrases that could be loosely translated as having something to do with "vital national interests" and "manifest destiny." When they reached the next valley, they massacred and enslaved some weaker band of people they found clustered around some smaller fire and thus became the world's first imperialists.

Empires were a powerful force for obliterating natural and demographic barriers and forging connections among far-flung parts of the world. The British left their system of civil service in India, Kenya and Guyana, while the Spaniards, Portuguese and French spread Roman Catholicism to almost every continent.

Empire eventually yielded to the nation-state, made up primarily of a single tribe. China, France, Germany and Japan are surviving examples. Yet each of them too is the consequence of a centuries-long process of accretion. It took the shedding of much blood in many valleys for Normandy, Brittany and Gascony to become part of France.



Today fewer than 10% of the 186 countries on earth are ethnically homogeneous. The rest are multinational states. Most of them have pushed their boundaries outward, often until they reached the sea. That's how California became part of the U.S. and the Kamchatka Peninsula part of Russia.

The main goal driving the process of political expansion and consolidation was conquest. The big absorbed the small, the strong the weak. National might made international right. Such a world was in a more or less constant state of war.

From time to time the best minds wondered whether this wasn't a hell of a way to run a planet; perhaps national sovereignty wasn't such a great idea after all. Dante in the 14th century, Erasmus in the 16th and Grotius in the 17th all envisioned international law as a means of overcoming the natural tendency of states to settle their differences by force.

In the 18th century the Enlightenment—represented by Rousseau in France, Hume in Scotland, Kant in Germany, Paine and Jefferson in the U.S.—gave rise to the idea that all human beings are born equal and should, as citizens, enjoy certain basic liberties and rights, including that of choosing their leaders. Once there was a universal ideology to govern the conduct of nations toward their own people, it was more reasonable to imagine a compact governing nations' behavior toward one another. In 1795 Kant advocated a "peaceful league of democracies."

But it has taken the events in our own wondrous and terrible century to clinch the case for world government. With the advent of electricity, radio and air travel, the planet has become smaller than ever, its commercial life faster, its nations more interdependent and its conflicts bloodier. The price of settling international disputes by force was rapidly becoming too high for the victors, not to mention the vanquished. That conclusion should have been clear enough at the battle of the Somme in 1916; by the destruction of Hiroshima in 1945, it was unavoidable.

Once again great minds thought alike: Einstein, Gandhi, Toynbee and Caninus all favored giving primacy to interests higher than those of the nation. So, finally, did many statesmen. Each world war inspired the creation of an international organization, the League of Nations in the 1920s and the United Nations in the '40s.

The plot thickened with the heavy-breathing arrival on the scene of a new species of ideology—expansionist totalitarianism—as perpetrated by the Nazis and the Soviets. It threatened the very idea of democracy and divided the world. The advocacy of any kind of world government became highly suspect. By 1950 "one-worlder" was a term of derision for those suspected of being woolly-headed naïfs, if not crypto-communists.

At the same time, however, Stalin's conquest of

Eastern Europe spurred the Western democracies to form NATO, history's most ambitious, enduring and successful exercise in collective security. The U.S. and the Soviet Union also scared each other into negotiating nuclear-arms-control treaties that set in place two vital principles: adversary states have a mutual interest in eliminating the danger of strategic surprise, and each legitimately has a say in the composition of the other's arsenal of last resort. The result was further dilution of national sovereignty and a useful precedent for the management of relations between nuclear-armed rivals in the future.

The cold war also saw the European Community pioneer the kind of regional cohesion that may pave the way for globalism. Meanwhile, the free world formed multilateral financial institutions that depend on member states' willingness to give up a degree of sovereignty. The International Monetary Fund can virtually dictate fiscal policies, even including how much tax a government should levy on its citizens. The General Agreement on Tariffs and Trade regulates how much duty a nation can charge on imports. These organizations can be seen as the protoministries of trade, finance and development for a united world.

The internal affairs of a nation used to be off limits to the world community. Now the principle of "humanitarian intervention" is gaining acceptance. A turning point came in April 1991, shortly after Saddam Hussein's withdrawal from Kuwait, when the U.N. Security Council authorized allied troops to assist starving Kurds in northern Iraq.

Globalization has also contributed to the spread of terrorism, drug trafficking, AIDS and environmental degradation. But because those threats are more than any one nation can cope with on its own, they constitute an incentive for international cooperation.

However limited its accomplishments, last month's Earth Summit in Rio signified the participants' acceptance of what Maurice Strong, the main impresario of the event, called "the transcending sovereignty of nature": since the by-products of industrial civilization cross borders, so must the authority to deal with them.

Collective action on a global scale will be easier to achieve in a world already knit together by cables and airwaves. The fax machine had much to do with the downfall of tyrants in Eastern Europe. Two years ago, I was assigned an interpreter in Estonia who spoke with a slight Southern accent because she had learned her English watching *Dallas*, courtesy of TV signals beamed over the border from neighboring Finland. *The Cosby Show*, aired on South African television, has no doubt helped erode apartheid.

This ideological and cultural blending strikes some observers as too much of a good thing. Writing in the *Atlantic*, Rutgers political scientist Benjamin Barber la-

ments what he calls "McWorld." He also identifies the countertrend, the re-emergence of nationalism in its ugliest, most divisive and violent form.

Yet Azerbaijan, Moldova and Czechoslovakia were part of the world's last, now deceased empire. Their breakup may turn out to be the old business of history, not the wave of the future. National self-assertiveness in the West can be mighty ugly, especially in its more extreme Irish and Basque versions. But when Scots, Québécois, Catalans and Bretons talk separatism, they are, in the main, actually renegotiating their ties to London, Ottawa, Madrid and Paris.

They are the disputatious representatives of a larger, basically positive phenomenon: a devolution of power not only upward toward supranational bodies and outward toward commonwealths and common markets but also downward toward freer, more autonomous units of administration that permit distinct societies to preserve their cultural identities and govern themselves as much as possible. That American buzz word empowerment—and the European one, subsidiarity—is being defined locally, regionally and globally all at the same time.

Humanity has discovered, through much trial and horrendous error, that differences need not divide. Switzerland is made up of four nationalities crammed into an area considerably smaller than what used to be Yugoslavia. The air in the Alps is no more conducive to comity than the air in the Balkans. Switzerland has thrived, while Yugoslavia has failed because of what Kant realized 200 years ago: to be in peaceful league with one another, people—and peoples—must have the benefits of democracy.

The best mechanism for democracy, whether at the level of the multinational state or that of the planet as a whole, is not an all-powerful Leviathan or centralized superstate, but a federation, a union of separate states that allocate certain powers to a central government while retaining many others for themselves.

Federalism has already proved the most successful of all political experiments, and organizations like the World Federalist Association have for decades advocated it as the basis for global government. Federalism is largely an American invention. For all its troubles, including its own serious bout of secessionism 130 years ago and the persistence of various forms of tribalism today, the U.S. is still the best example of a multinational federal state. If that model does indeed work globally, it would be the logical extension of the Founding Fathers' wisdom, therefore a special source of pride for a world government's American constituents.

As for humanity as a whole, if federally united, we won't really be so very far from those much earlier ancestors, the ones huddled around that primeval fire beside the river; it's just that by then the whole world will be our valley.