

THE AUSTRALIAN

STRATHFIELD

# Sahaja Newsletter



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OCTOBER 20th '95

## DIWALI GREETINGS



PuJA  
BURWOOD

28th October  
6.30 p.m.



## Diwali Puja

Burwood Saturday October 28<sup>th</sup>.

The set-up to be completed by 6PM  
Please arrive prior to 6.15 p.m and  
sit for meditation until puja starts at 6.30 p.m.

Saturday 4<sup>th</sup> November.

A special programme will be held at Burwood. This programme will be a special presentation for people going on India tour. There will be a talk by Shri Mataji on the reasons for going on India tour. There will also be a talk by the "old hands" about their India tour experiences. Every body welcome.

## Diwali Puja Roster



Set up: Central Coast, Newcastle, Petow Main

Cooking: Northmead, Ryde, Galston

Wash up: Wollongong, Gordon

Dismantle: Nicholson St, Beresford St.

Last night in Vancouver there was a near capacity crowd for Shri Mataji's public program at Robson Square.

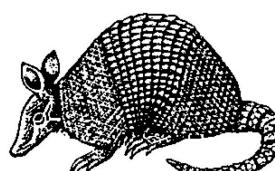
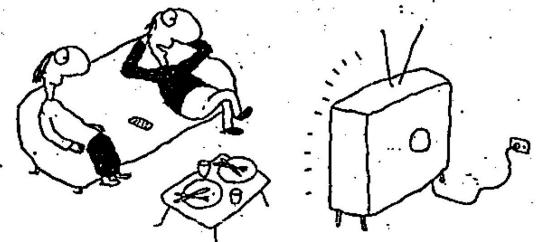
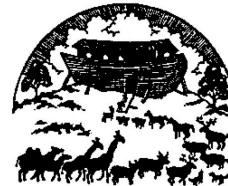
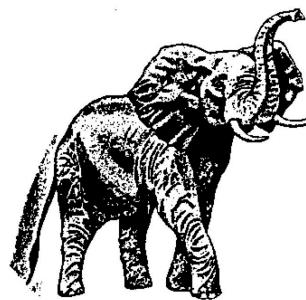
When She asked for those to leave who did not want Self-Realization only one person left.

Then, again, She gave the abbreviated New-York-Los Angeles-style of Self Realization.

She was very pleased with the audience, who, as always were polite, attentive and appreciative.

This was followed by a bhajan, "Mahamaya," lead by Sanjay Talwar while Shri Mataji was still present on the stage. It was very dynamic. By the end of the song it felt like a public program in Delhi, with such singing and vibrations.

Shri Mataji is still in Vancouver this morning and departs for Toronto at mid-day.



## FESTIVAL THIS SUNDAY

This Sunday 22nd October there will be a Sahaja Yoga stall at the Crows Nest Street Fair. The fair will run between 10am and 5.30pm. All helpers are welcome as the event drew large crowds last year. Our stall will be located at Ernest Plaza along Willoughby Road between Holterman and Burlington Streets in Crows Nest.

### Festivals Coming up in the South-West

**BANKSTOWN:** Saturday October 28<sup>th</sup>  
Bankstown Old Town Plaza,  
Restwell St., Bankstown  
9.30 a.m. - 5 p.m.

**HURSTVILLE:** Saturday November 11<sup>th</sup>  
Hurstville Boulevard,  
Forest Road, Hurstville  
9.30 a.m. - 4 p.m.

Any further information contact Patrick, Hugette or Diana.



## Sahaja Radio Programme The Premier... This Sunday 11 a.m.

FM 107.3 2FER

for one hour  
Please tune in

>>Dear Sahaja Yogis,  
>>Completing a previous message, I would like to mention some more info  
>I found out recently about the liver treatment: due to a certain  
>planetary configuration involving Mercury (the planet of Swadisthan),  
>these remaining days of October (up to October 31st) are very precious  
>for correcting our livers. We can put ice packs on the liver 2-3 times  
>a day and take the mantra of Shri Saraswati Brahmadeva.

# Seeds of Conflict

Critics say a U.S. company's patent on a pesticide from an Indian tree is "genetic colonialism"

By MICHAEL D. LEMONICK



TO HEAR ITS CRITICS TALK, W.R. Grace & Co., based in Boca Raton, Florida, is nothing less than a den of international pirates. Its crime: patenting a pesticide made from seeds of the Indian neem tree. "Genetic colonialism," thunders the self-proclaimed scientific watchdog Jeremy

Rifkin, president of the Foundation on Economic Trends, who is leading a coalition of 200 scientific, academic and farm organizations from 37 countries that filed a petition last week to have the patent revoked. Not only is Grace's pesticide based on an ancient and widely known extraction process, the coalition claims, but it will force Indian farmers to pay top rupee for a substance that used to be nearly free. Says Rifkin: "This is the opening wedge in the global debate on whether native knowledge can be usurped and a company can claim an invention of something that developed over the years."

Well, yes and no. The truth is that Grace's U.S. patent has no effect in India, whose laws prohibit the patenting of agricultural products; Indian farmers are free to use neem seeds as they always have. Beyond that, Grace's patent may be upheld. The company found a way to treat traditional neem-seed extract to increase shelf life from weeks to years—just the sort of innovation patent laws cover. Even an environmentalist like Walt Reid of the World Resources Institute, based in Washington, admits, "I won't be surprised if the challenge doesn't win."

But as is the case with most of Rifkin's campaigns, there is a real issue hidden underneath the overheated rhetoric: Who should profit from a country's indigenous genetic resources? A parallel question was solved for material resources years ago. Countries with oil or minerals simply kicked out foreign exploiters or forced them into fair profit-sharing agreements.

The issue of biological resources is far more complicated, largely because it doesn't involve huge exports. Just a few seeds—or, in the age of biotechnology, a few cells—can give a foreign company the raw materials to mass-produce a profitable medicine or fertilizer or pesticide. The question has become more urgent over the past couple of decades because the richest sources of such natural products are tropical rain forests, which are generally found in impoverished Third World countries.



"BLESSED TREE": W.R. Grace says its neem-seed extract makes a better pesticide than the traditional formula

Goaded partly by moral arguments and partly by a desire to stay on good terms with the governments of these countries, several companies have signed agreements to share any profits they make from local biological resources. Merck, for example, worked out a deal with Costa Rica that lets its investigators screen that nation's flora and fauna for potential new drugs, and

Shaman Pharmaceuticals has similar agreements with a dozen countries.

Such contracts are still the exception, though, which is why the issue of biological resources was on the agenda at the United Nations' 1992 Earth Summit. Statements from the biodiversity convention that resulted declared that countries have a sovereign right to their resources and that benefits deriving from them should be shared fairly. The Bush Administration refused to sign the treaty; President Clinton did sign it, but the U.S. Senate has yet to ratify.

Even if the treaty eventually goes into effect, the neem-seed case will remain a murky one. The neem tree is indeed part of India's historic pharmacopoeia; it is known in Sanskrit as *sarva roga nivarini*, "the curer of all ailments." Its branches, leaves and seeds are used to treat, among other things, leprosy, diabetes, ulcers, skin disorders and constipation. The seeds' pesticidal powers, exploited by farmers for centuries, have been studied by scientists for at least 50 years.

Labeling Grace's actions a rip-off, though, requires something of a stretch. The company didn't steal away with the seeds and market them; it built a plant in Tumkur, near Bangalore, to process them, providing jobs for 60 Indians and contributing to the local economy. Some critics charge that demand from Grace's plant is the cause of a recent jump in neem-seed prices that has driven some small farmers out of business, but that is difficult to prove. And while India will eventually have to change its patent laws as a member of the World Trade Organization under the General Agreement on Tariffs and Trade, that still wouldn't keep farmers from using neem seeds in traditional ways.

In short, the coalition's petition will probably go nowhere. But, says intellectual-property attorney Michael Collin, it does "go to the higher question of what should we be doing on a societal level to share benefits. Is there a way to create some kind of compensation, not as blackmail or to stop products from being developed, but to promote development of biological resources in a sustainable way?"

The answer, Collin and many others believe, is to create an international organization to provide guidance on these issues—probably under the auspices of the biodiversity treaty. If the petition does nothing but encourage some such solution, that may excuse a lot of hot air. —Reported by Hannah Bloch/Washington and Dick Thompson/New Delhi

## Medical Aspects of Sahaja Yoga - A Lecture Prof. U.C. Rai and Dr. S.C. Nigam

Professor Rai and Dr Nigam were invited to Australia in order to attend a medical conference organised by the Sahaja Yogis of Perth. The aim of this conference was to present medical research conducted into the therapeutic effects of Sahaja Yoga. Our guests were also invited to Sydney to present their lectures to the local Sahaja Yogis. The Lecture was held on Monday, October 16th at 8:00pm, the venue was the National Centre in Sydney. The lecture was well attended by Sahaja Yogis, the audience consisted mainly of those who are relatively new to Sahaja Yoga. At the outset it appeared as if this was going to be a special evening.

The evening began with a performance of bhajans during which the attention of the assembled Yogis settled. Uncle Michael then began proceedings by welcoming our guests on behalf of all the Sahaja Yogis of Australia, and thanking them for travelling to our country to help impart this Divine Sahaja knowledge.

The first lecture was presented by Professor Rai. From the outset it was apparent that during his thirty year career as a Physiologist he has attained great expertise in his chosen field, a fact recognised by his colleagues. His careful and studied approach to the validation of the therapeutic effects of Sahaja Yoga has marked a milestone in the use of science as an instrument of the Divine. So much of the medical research that is conducted today is both self-absorbed and leads to little improvement in the conditions under which we live.

The work conducted by Professor Rai has brought meaning to the years of effort spent throughout the world in the development of science. Now science is being used to help prove the efficacy of the Divine power. Shri Mataji has said that truth is what you experience on your central nervous system. Truth as accepted by our society has largely been the domain of determinism which is governed by experimentation and reproducible facts. The progress of Sahaja Yoga in our society can be advanced if its effects are validated through the use of science. Professor Rai's work has made an important beginning in this task.

During his lecture Professor Rai discussed various parameters which are used to make inferences concerning the state of ones health. These measures included Pulse Rate, Respiratory Rate, Blood Pressure, Brain Activity as measured by EEG, Galvanic Skin Resistance and the presence of various biochemical substances which reflect the activity of the sympathetic and parasympathetic nervous systems.

His approach was to use subjects who are suffering from stress and hypertension. Their treatment under Western medicine is through the application of debilitating drugs which are aimed at minimising the effects of the symptoms of stress, such as elevated blood pressure. This treatment does not attempt to cure the patient but seeks to provide temporary relief. Despite billions of dollars spent on medical research, heart disease which is the biggest killer of people in the western world cannot be cured. Professor Rai's approach was to demonstrate that these diseases can be cured using Sahaja Yoga removing the need for a lifelong dependence upon drugs.

In his studies measurements were taken of subjects after 2, 4, 8 and 12 weeks of practising Sahaja Yoga. In every parameter measured those practising Sahaja Yoga showed a statistically significant improvement compared to those patients not practising Sahaja Yoga. A very important point was raised by Professor Rai in relation to the significance of these results compared to other forms of Yoga. In Sahaja Yoga the experimenter can verify that the subject has achieved Yoga, that the state of meditation has been achieved and hence the physical effects of Yoga can be measured. For all other Yogas there is no way for anyone to ascertain if Yoga has been achieved. The postures, asanas, or breathing techniques of themselves are no proof. The scientific claims of other Yogas have been proven fallacious and above all in flagrant contrast to the facts. From a scientific viewpoint Sahaja Yoga's ability to verify that the state of Yoga has been achieved is an extremely significant event.

Professor Rai's work has also demonstrated the efficacy of Sahaja Yoga in the treatment of other diseases such as epilepsy and bronchial Asthma. He has also provided evidence that cooling the temperature of the liver reduces the frequency of Asthma attacks thus verifying the connection between the liver and the Right Heart. Only Shri Mataji has proposed a linkage between liver function and the well being of the lungs. At the conclusion of his lecture the floor was opened to questions at which point the audience displayed a great interest and depth of knowledge in the area of medical knowledge.

The next speaker was Dr Nigam who spoke of his personal experiences of Sahaja Yoga as a world-wide phenomenon. He related the tale of his life and how at a young age and at the height of his powers as a physician, and enjoying the fruits of his life he was struck down by a debilitating stroke, the results of which left him paralysed and dysfunctional.

Despite the best medical care that money could purchase after 16 months of treatment he was still virtually paralysed as a result of the stroke. He said that conventional medicine suggests that if a recovery is to occur following a stroke it will do so within the first six months. He had given up hope and his future prospects were not bright. However the wheel of fortune turned and Shri Adi Shakti reached out and drew Dr Nigam into Her fold. As chance perhaps may play a role in ones life Dr Nigam found himself at a program and was receiving his realisation, and despite his wishes to the contrary, he could not deny the presence of the cool breeze. That night he had his first full night of sleep in over a year and half. The next day was the first day of the rest of his new life. From that day onwards his physical condition improved, and as we could see he can now conduct himself like any other human being.

He said that since his involvement in Sahaja Yoga he has seen virtually every disease cured using vibrations. There are no limits to the range of activity of the Divine power. It can cure debilitation previously incurable disease as well correct imbalances in the psyche. In Sahaja Yoga he said every Yogi has the power to become a Divine doctor, all one has to do is to assume ones powers. He also said that performing the practices of Sahaja Yoga was not enough to bring the Divine power into activity, one has to humbly ask Shri Mataji to please activate the Divine Power. Desiring a cure is not sufficient, if one cannot surrender to Shri Mataji then a cure is not possible.

Following the conclusion of his lecture the floor was again opened to questions during which time he engaged the audience in a lively and spirited discussion. A great depth was shown in the nature of the audience as displayed by many a profound question.

Many people in the audience commented that it was one of the most enjoyable evenings they had spent at Burwood, both because of the significance of the information conveyed to us and the beginning of a process whereby the efficacy of Sahaja Yoga will be proved to all the world. It was also important because no one could have left the National Centre that night without learning something, and without gaining knowledge.

## Poem by Tagore foreseeing India Tour

here's a poem by Tagore, in which he saw the get together of Yogis in India Tour.

*Hey more chitta punya teerthey jaagorey dbirey - / Ei Bharater mabaamaanaber saagar-teerey. / Hethaa-y daanraaye doo-baahoo baaraaye nami nara-debataarey, / Oodaar chbandey paramaanandey bandan kari taarey. / Dhyana-gambbeer ei je bhoodhar, Nadee-japamaalaa-dbrita praantar, / Hethaa-y nitya baro pabitra dharitrirey - / Ei Bharater mabaamaanaber saagar-teerey.*

"On the shores of Bharat, where men of all races have come together, awake, O my Mind! Standing here with outstretched arms, I send my salutation to the God of Humanity, and in great joy sing His praises. Trees lost in the depths of meditation, fields adorned with rosary-like rivers, I see the holy land everyday on the shores of Bharat, where men of all races have come together,

*Kebo naabi jaaney kaar aabwaaney kato maanoosher dhaaraa / Doorbaa shrotey elo kothaa hotey samoodrey holo haaraa. / Hethaa-y Arya, bethaa Anaarya, bethaa-y Draabir Chin - / Shak-Hoon-dal Paatbaan Mogul ek dehey holo leen. Paschim aa ji khooliaachhey dwaar, Setha hotey sabey aaney oopabaar, / Dibey aar nibey, milaabey milibey, jaabey naa phirey - / Ei Bharater mahaamaanaber saagar-teerey.*

"At whose invitation no one knows, came floating streams of men, and merged into the sea of the Aryans, the non-Aryans, the Dravidians, the Huns, the Pathans and the Mughals-- they have all merged here into one single body. Today the West has opened its portals from where flow gifts. Giving and receiving, all will be welcome on the shores of Bharat where men of all races have come together.

*Ranadhaaraa baabi joy-gaan gaabi oonmaad kalarabey / Bhedi maroo-path giriparbat jaaraa eseccbilo sabey, / Taaraa more maajbey sabaat biraajey, kebo nahey nabey door, / Aamaar shonitey roechhey dwanitey taari bichitra soor. / Hey Rudrabeena, baajo baajo baajo, Ghrinaa kori doorey aachey jaara aajo, / Bandba naashibey, taaraa-o aasibey, daanraabey ghirey - / Ei Bharater mahaamaanaber saagar-teerey.*

"In mad exultation, singing songs of victory, have they arrived crossing deserts and mountains; they all dwell within me and in my blood echo their exotic melodies. O Rudravina, play on your music; even those, whom in disdain we kept apart, will gather round you on the shores of Bharat, where men of all races have come together."

*Hethaa ekdin biraam-bibeen mahaa onkaar-dwani / Hriday tantrey eker mantrey ootbeebito ratiuni. / Tapasya-batey eker arataey-bahoorey uabooti diyya Bibbed bhoollilo, jaagaaye toolio ekti biraat hiyyaa. / Sei sadhanaar se aardhanaar Jaggasbaalaar kholaa aaji dwaar, / Hethaa-y sabaarey babey milibaarey aanata-shirey - / Ei Bharater mahaamaanaber saagar-teerey.*

"Here one day in the hearts of men the solemn sound of OM reverberated unceasingly. In the fire of tapas'ya all differences were forgotten, and the many forged into one. At that sacrificial altar, we all have to meet with bowed heads and unite on the shores of Bharat, where men of all races have come together.

*Sei bomaanaley baro aaji jwaley dookher rakta-shikhaa. / Habey taa sabitey, marmey dabitey - aachbey se bhaagye likbaa. / E dookh-baban karo more mone, shono rey eker daak. / Jato laaj bhay karo joy, apamaan doorey jaak. / Doobsaha byatha ho ye abasaan Janma labbibey ki bisbaal praan. / Poba-y rajani, jaagichbey janani bipool neerey - / Ei Bharater mahaamaanaber saagar-teerey.*

"In that sacrificial fire, the blood-red flame of suffering is aglow. O my Mind, bear this suffering and hear the call of the One. Conquer all shame, fear, and let vanish all humiliations. What enriched life will emerge at the end of the days of unbearable suffering! The night ends, and the great Mother is awake on the shores of Bharat, where men of all races have come together.

*Eso hey Arya, eso Anaarya, Hindu, Mussalmaan, / Eso eso aaj toomi Ingraaj, eso eso Christian. / Eso Braabman, shoochi kori mone dbaro baat sabaakaar. / Eso hey patit, karo apaneeto sab apamaan-bhaar. / Maar abhishekey eso eso twaraa Mangal-ghat ba-y ni jey bbaraa / Sabaar parashey pabitra karaa teertha-neerey - / Aaji Bharater mahaamaanaber saagar-teerey.*

"Come, O Aryan and non-Aryan, Hindu and Moslem, come, O English, Christian, come, O Brahmin, purify your mind and link the hands of all. Come, O downtrodden, and let vanish the yoke of your humiliation. Tarry not, come you all to anoint the Mother, the auspicious vessel is yet to be filled with the water sanctified by the touch of all on the shores of Bharat, where men of all races have come together."

