



Australian Sahaja Newsletter

Contributions:

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10th JAN 1998

The Little Black Boy

My mother bore me in the southern wild,
And I am black, but O! my soul is white;
White as an angel is the English child.
But I am black, as if bereav'd of light.

My mother taught me underneath a tree,
And sitting down before the heat of day
She took me on her lap and kissed me,
And pointing to the east began to say:

'Look on the rising sun: there God does live,
And gives his light and gives his heat away;
And flowers and trees and beasts and men receive
Comfort in morning, joy in the noon day.

'And we are put on earth a little space,
That we may learn to bear the beams of love;
And these black bodies and this sun-burnt face
Is but a cloud, and like a shady grove.

'For when our souls have learn'd the heat to bear,
The cloud will vanish; we shall hear his voice,
Saying: "Come out from the grove, my love & care,
And round my golden tent like lambs rejoice."

Thus did my mother say, and kissed me.
And thus I say to little English boy:
When I from black and he from white cloud free
And round the tent of God like lambs we joy,

I'll shade him from the heat, till he can bear
To lean in joy upon our father's knee;
And then I'll stand and stroke his silver hair,
And be like him, and he will then love me.

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Name of Jesus 'on shroud'

THE Shroud of Turin, revered by Christians as the burial cloth of Jesus, was genuine, an archaeologist said yesterday.

Maria Grazia Siliato said she had proved beyond doubt the shroud did wrap the body of Christ nearly 2000 years ago.

New research in Paris had also shown what appeared to be the words "Jesus Nazareth" written on the cloth, she said.

Ms Siliato, who has studied the shroud for 16 years, said carbon-dating tests which previously put its age at 500-600 years were wrong because they were carried out on a corner fragment that had been repaired five times since 1400.

The proof, she claimed, was that the samples used for the tests weighed 42 mg per sq cm but the whole shroud had an average weight of 20-23 mg per sq cm.

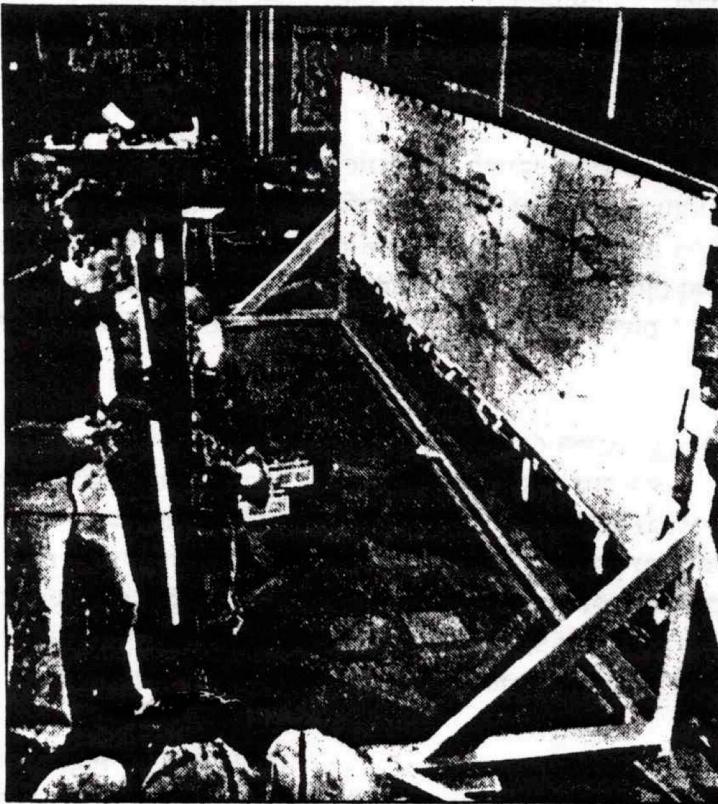
"Its authenticity is beyond all doubt," she said. "These are numbers. They can't be discussed on an emotional level. They prove large-scale restoration."

A fragment of the fragile linen shroud — which bears the apparently blood-stained image of a crucified man — was carbon-dated in 1988 by three laboratories in England, the United States and Switzerland.

They all concluded the image was made in the 13th or 14th centuries.

Crusaders are believed to have brought the 4.4 metre by 1.4 metre cloth to France from the Middle East in 1357.

The image on the



Baffled: scientists study the Shroud in 1978.

shroud is that of a bearded man with shoulder-length hair, lying flat with his hands crossed.

Sceptics down the centuries have dismissed it as a painting and the apparent blood marks as fake.

The image was once attributed to Italian master Leonardo da Vinci, but was later found to have been brought to Italy in 1453 when he was 11 months old.

Ms Siliato said it could not be a print because that would have given it a fluorescent light which it did not have.

She said its authenticity could be scientifically proved by looking at how another living substance — a leaf, for example — reacted with cellulose material like linen.

A heat-resistant living image of the leaf was preserved, she said.

"The reaction of cellulose on contact with animal or vegetable acids is known," Ms Siliato said.

Only brief contact was needed — "a few days or hours" — but the image then took 40-50 years to appear fully, she said.

Ms Siliato said specialised photographs would be taken when the shroud went on display next year for the first time since 1978, and computer technology would be used to shed more light on the inscription, which was not visible to the naked eye.

Ms Siliato said the words "Jesus Nazareth" were written on the cloth to identify it after the top half had been folded over the body.

LEARN ALL ABOUT INDIAN MUSIC!!

All are welcome to come and enjoy the " Hindustani" music experience. Vocal workshop and music appreciation. Saturday at 5pm at Burwood ashram. Commencing 17th Jan.

Contact Nicholas at Burwood.

Letter from India Tour

2 December 1997

The night is moist and still, there is a stillness inside. A mixture of jet-lag, joy and beautiful familiarity. A mozzy just buzzed by. A peaceful flight has led us to Nizzamuddin Scout Camp, the domed roofs, bricks, mud and water everywhere as it has been raining. We are all slowly taking to our bags. Good night.

JAI SHRI ADI KUNDALINI

Misty, silent looks, tussled hair as the cold greyness is dispelled by morning sun. "Where are the toilets?" "What time is it?" Anticipation, time to shift down a gear. Pale butter, very bright jam, dead bread and bright large bananas. A candle is flickering as someone quickly works on the left side as this change can toss and then settle the subtle system.

We have heard that Shri Mataji is residing in Noida. A puja in Delhi? A Shri Devi puja in Nagpur? When do we see Adi Shakti? A look over the itinerary for the tour as we have a delicious second helping at lunch. Only 180-200 on the tour, that's not many! The afternoon sun shines into the cubicle as the cold water refreshes and cleans. Three wheelers buzz and whine past, crows complain and fight. A mother holds a child close as she lovingly talks and explains. We feel the closeness of our first collective meditation at night before dinner. The mantras echoed and mingled with the high ceiling of the hall.

3:45am Meditation time stirs us. "Close-up greets the teeth and then into the echoing hall. These moments are when we feel the deeper purpose of being here.

The smiling "poms" arrive - familiar faces and they speak the same language! Kim and I are off today to check tickets and buy khadi. A trip to the Taj Mahal is planned for tomorrow, public program the next day.

Greeting from Delhi, all is going well.

JAI SHRI MATAJI

Phillip Frankcombe.

FASHION CLOTHING PARADE & SALE



FASHION REVOLUTION

All ladies are invited to a Fashion Parade and Sale of Clothing sent by Shri Mataji.

Dresses, skirts, blouses, jackets, 2 piece sets of all sizes, colours and styles for women and young girls. (Some men's shirts)

Beautiful fabrics, exquisite colours, prints and patterns, all carefully selected by Shri Mataji.

PLEASE COME TO SEE, ENJOY, AND/OR BUY THESE LOVELY ITEMS. (LAYBYS WELCOME!!!!)

ALSO linen, towels etc from Shri Mataji's rooms will be distributed for laundering.

**Friday 23rd January
7:30pm Burwood**

Extract from Shri Mataji's Farewell Talk to Sahaja Yogis at Burwood 8th April 1981

The first thing about ashram, one must know, that an ashram of a Sahaja Yoga is a place for, not only worship, not only for getting realisation, but transformation, but is a nucleus, is a nucleus which triggers the happenings. This is an instrument through which the whole atmosphere can be changed, and so this is a very, very holy place. Extremely holy, holier than holy, which is called as synagogue some people might say. The holiest, sanctum sanctorium. And this place is to be treated with that respect by the inhabitants as well as by the people who visit this place.

Because if something goes wrong with this, then it is going to be difficult for me also to communicate with you. It is like a Ganesha shakti, or the power of Shri Ganesha, is placed in *asthana*, means in a place, *thana*. So this is a very important thing one must realise about this place. So one has to be very respectful about this place. Those who live here have to sacrifice certain things that they would do in their house, but it has an advantage over other things.

Firstly, there should be no routine about Sahaja Yoga - that's very important. But that doesn't mean that there should be abandonment. You see, if you say "no routine" so they go to abandonment. One extreme to another extreme. It should be in the centre. And I should say "no abandonment" should be put first and last, and in between is, alright, "no routine". Because that comes faster.

Now, so one has to get up in the morning time. That's an important part of Sahaja Yoga. You all have to. And specially in the Western countries it's the greatest crime if you wake up someone. I mean, you can do anything and murder the fellow and he won't say anything. But if you wake him up in the morning time...I used to think because the sun comes in the western countries very late that may be the reason, but I find Australia is also just the same. That means it is the influence of the ego development perhaps, that people are so tired, that they can't sleep early. That's why they can't get up early.

So if I say that "sleep early" so many people will say this, "Mother has said", so they'll start with sleeping early. That never works out. Get up early. That should be the rule. First of all get up early then automatically you will sleep early. But if you say that "Alright, let us sleep early because we have to get up early tomorrow morning" you will never. So the best thing is to know our habits, and better start getting up early.

In London now the people, you know, the Londoners are the laziest in the whole world now. I mean lotus-eaters, real lotus-eaters they are.....(laughter).....Because, you see, that's how they are going on strikes. You see, nice to have a strike and sleep off, you see. Doesn't matter, they've got their dole all right. Dole, you see, dole. You know the word dole means laziness. So they are paid for doling. So they are not worried. They don't want to have a family responsibility, because you may have to get up to go to work. No family, no children. Just live as you like, in a pigsty.....(laughter).....And then suddenly in the morning get up about nine o'clock, push yourself into a jeans.....(laughter).....need not brush your teeth at all. You can go to the office and use the office bathrooms for that. Because my husband told me that "All

these people who come to my office are busy for at least half an hour in the bathrooms." I said "Why?" "Because" they said that "they come and brush their teeth and all that in the bathrooms here, and they don't use anything at home." That's why they don't have many bathrooms also, I believe. Sixty bedrooms and a bath.....(laughter)....So.....(Shri Mataji joins in the laughter)....And then, you see, all these English, poor things, you see, under Mataji's instructions.....I never forced. I said "Try to get up in the morning time." It was too much. So they started at about eight o'clock morning time, you see. Then came to seven, then to six. But some of them took the key. They got up very early, say about four o'clock. They would go in the bathroom, have a nice bath and get alerted, started meditating. And so everybody started doing gradually like that.

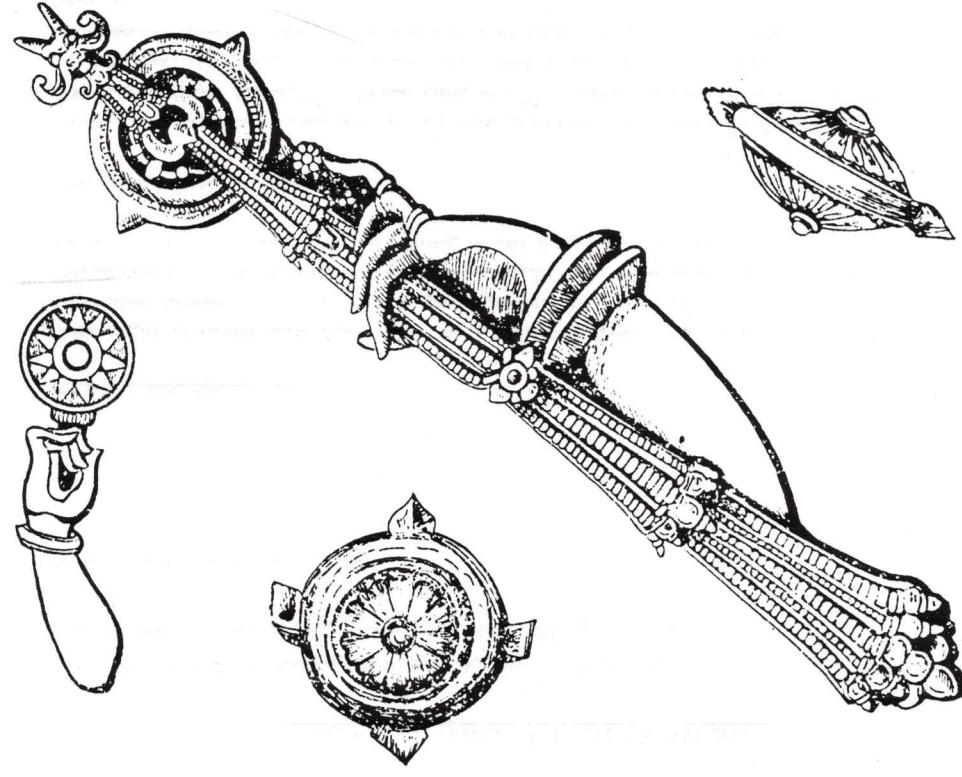
So you start your day very early. First thing you do is to have a nice bath in the morning time. Very good idea, so that you are absolutely alert. Otherwise the meditation is nothing but again the lotus-eaters, you see, meditating.....and snoring, actually! Snoring in the meditation! So the best is to have a bath early in the morning. Do not expose yourself outside. Go to the meditation room and sit down. Now, a time must be fixed for that, will be a good idea. Should we keep it four-thirty?....(Shri Mataji laughs at length).....Half of you would leave the ashram!.....(laughter)....I know that! I know that! You see, but for your information your Mother always gets up at four. Every day at four She's up. Then again I sleep off' because everybody's sleeping, now what to do? I feel like a criminal, you see, getting up. To go and disturb all the people. But we must know that if we have to do really Sahaja Yoga with understanding, how important it is. We have to learn to make our body understand it also. And if you start like this, early in the morning, have a bath and then have some tea, you really feel alert. This is only for the people who live in the ashram. And they should try to do it, in the morning time. Any time that you feel, say six, o'clock, six-thirty or seven, whatever time you think, we all should assemble. Morning time. Puja in the night is not so effective as in the morning time. But there should be no puja or anything. In the morning you get up, have your bath, sit down, take some tea. Don't talk, don't talk, don't talk in the morning. Sit down. Meditate. Because that time, maybe whatever may be your timing is here, makes no difference to me. I am with you. But that's the best time, because at that time....the sun comes afterwards. Before that the divine rays come in. That's how the birds get up. That's how the flowers get up. They are all awakened by that, and if you are sensitive, you will also feel that by getting up in the morning you will look at least ten years younger. Really, it's such a good thing to get up in the morning, and then automatically you sleep early. This is for getting up. For sleeping I need not tell, because that you will manage yourself.

Then in the morning time you should just meditate. In meditation try to stop your thought. Watch my photograph. Try to stop your thought. Please try to stop your thought. That's all. Meditation, first there should be no thoughts, there should be thoughtlessness, there should be no thought. Otherwise you cannot start your meditation. First stop your thoughts. Watch my photograph with open eyes. And see that you stop your thought. Once you have stopped your thought, then you go into meditation.

The simple thing to stop your thought is Lord's Prayer. Because that's the agnya state. So in the morning you remember Lord's Prayer, or Ganesha's any mantra, if you know. Ganesha's mantra you say in the morning time. It's just the same. Or you even

say "I forgive". So you can start with Ganesha's mantra, say Lord's Prayer and then say "I forgive". It works out. Then you are in thoughtless awareness. Now you meditate. Before that there's no meditation. Then the thoughts are coming "I have to take the tea. What shall I do? Now what I have to do? Who is this? and Who is that?" - all this will be there. So first you become thoughtlessly aware. Then the growth starts. The growth of spirituality starts after thoughtless awareness, not before that. One should know that. On rational plane you cannot grow in Sahaja Yoga.

So first thing is to establish your thoughtless awareness. Now when you have established your thoughtless awareness, still you might feel little chakras here and there. Forget about it. Just forget about it. Now, start your surrendering, you see. Like your right chakra is catching, you should say "Mother, I surrender this to you." See the effect. Instead of doing any, all these things, you can just say that. But that surrendering should not be rationalised. If you have still rationality lingering "Why should I say this?" it'll never work out. If there is pure love, and purity in your heart, that's the best thing that to do is to surrender. Give all the worries to your Mother Everything to your Mother. But surrendering is one point is very difficult in ego-oriented societies. Even talking that I feel a little worried. But you just, if there's any thought coming into you, or any chakra coming into it, surrender. And you will see that the chakras are cleared out. In the morning time you do not go on putting this way, that way. Nothing. Don't move your hands too much in the morning. No need. You will find most of your chakras will clear out in that meditation. Only try to put your love in your heart. Just try.



Tel Aviv 19-11-97

Dear Brothers and Sisters,

>From January 13 till 15 1998 a large fair for alternative medicine will take place in Tel Aviv. The organizers of this fair applied to us to join the fair and we feel this is a great opportunity to reach a public at large and with it to spread Sahaja Yoga.

Unfortunately a stand for three days will cost us 1,700 US\$ which is impossible to afford for our small group. Besides this, there is the opportunity to give lectures of 40 minutes, on three following evenings. Especially Sahaja Yoga doctors of medicine are mostly invited and kindly requested to lecture themselves or to send us their paper which could be read in Hebrew translation in their name.

We are still a very small collectivity of paying Sahaja Yogis and therefore we are asking for your help.

There are actually three ways of helping:

- 1) Donate money on postal way to the Israeli address;
Yasmin Guy, Rashi Street 25/13, 63265 Tel Aviv, Israel
- 2) To join us during this time in Israel. As Israel is one of the most difficult places in the world to spread Sahaja Yoga, we need and will always need your support.
- 3) To support us by your bandhans.

Contacts in Israel: Oleg & Natalia Kotliarsky: Tel. 00972 3 506 12 14
Yasmin Guy-Roustayan, Tel/fax: 00972 3 528 46 91

Jai Shri Mataji
Shalom from the Collectivity of Israel