

In love, we are speechless; in awe, we say, words fail us. ■
 To be alone with them.
 When we are alone, or with those so close to us that we can al-
 "make conversation" when we are at a loss, we unmake it
 babble with strangers; with intimates we can be silent. We
 words are what we use for lies, false promises and gossip. We
 to positions we do not really hold, the imperatives of chatter;
 spaces that silence brings. "Words, words, words" commit us
 per over embarrassment, or emptiness, or fear of the larger
 how treacherous are words, and how often we use them to pa-
 where we trust others to understand the things we do not say;
 trust: it is the place where we trust ourselves to be alone;
 Silence, then, could be said to be the ultimate province of
 the memory of chant.

the tolling of temple bells, the roar of wind across the plains,
 because, it is still quickened by the fluttering of prayer flags,
 hums. It charges the air. In Tibet, where the silence has a trag-
 thing is as clear as on a morning after rain. Silence, ideally,
 as if all the windows of the world are thrown open and every-
 charm of noise is when it ceases. In silence, suddenly, it seems
 thing we know to the harmony of the spheres. But the greatest
 the world, silence is the music of the other world, the closest
 best appreciated in its absence: if noise is the signature tune of
 tras and cries of pleasure. Silence, like all the best things, is
 of a baseball game, for hymns and spoken prayers, for orches-
 lives. There is a place for roaring, for the shouting exultation
 There is, of course, a place for noise, as there is for daily

era, clamorous music is the deity's chief instrument."
 young Nigerian novelist, puts it, "When chaos is the god of an
 ments that increasingly agitates our minds. As Ben Okri, the
 ral equivalent of the clash of images, the nonstop blast of frag-
 without the clangor of the world. While noise becomes the au-
 never—in the bathtub, on a mountaintop, even at our desks—be
 Walkman preserves a public silence but ensures that we need
 talks to us, and for us, somewhere above the din of the TV, the
 voices, doors, and elevators speak. The answering machine
 Japan, which may be a model of our future, cars and buses have
 It often seems that the world is getting noisier these days: in
 "fall silent," and fall into the highest place of all.

words, we suspend our chattering selves and let ourselves
 highest devotional act. We hold our breath, we hold our
 when feelings rush in. A "vow of silence" is for holy men the
 mind stops and something else takes over (words run out
 highest honor we can pay someone; it is the point at which the
 space, just as we slip off shoes. A "moment of silence" is the
 pay to holiness; we slip off words when we enter a sacred
 So it is that we might almost say silence is the tribute we
 a spiritual silence to preserve.

If everyone has a spiritual story to tell of his life, everyone has
 state, beyond the doctrines and divisions created by the mind.
 God, however he may express it. Silence is an ecumenical
 worship silence, for it is the place where everyone finds his
 anagram of *license*. And it is only right that Quakers all but
 silence may be the angels'. It is no surprise that *silence* is an
 ship are places of silence: if idleness is the devil's playground,
 a caretaker of silences. It is no coincidence that places of wor-
 wrote Thomas Merton, who was, as a Trappist, a connoisseur,
 world. "A man who loves God, necessarily loves silence,"
 lence we can listen to something behind the clamor of the

might better say, we can hear someone else think.
 place far deeper than mere thought allows. In silence, we
 hear ourselves not think, and so sink below our selves into a
 selves think; but what is truer to say is that in silence we can
 zon itself expands. In silence, we often say, we can hear our-
 place where space is cleared and time is stayed and the hori-
 lence is something more than just a pause; it is that enchanted
 an absence but a presence; not emptiness but repletion. Si-
 We have to earn silence, then, to work for it: to make it not
 back from it.

showed that silence is only as worthy as what we can bring
 with his final utterance—the luminous tale of Billy Budd—and
 more than 30 years. Then, just before his death, he came forth
 tired into a public silence from which he did not emerge for
 astated by the silence that greeted his heart-felt novel, he re-
 meant darkness and hopelessness and self-annihilation. Dev-
 only Voice of our God." For Melville, though, silence finally
 of the Divine Pontiff's hands upon the world. Silence is the
 consecration of the universe. Silence is the invisible laying on
 devout cry of affirmation, he went on, "Silence is the general
 eloquent of souls. Working himself up to an ever more thun-
 Silence," wrote Herman Melville, one of the loftiest and most
 things and emotions of things are preceded and attended by
 panned for, dug out from other substances. "All profound
 foot's gold is much more common and that gold has to be
 go prospecting in those hills, we might usefully recall that
 But silence is not so easily won. And before we race off to
 golden, where company is brass.

any: that silence is sunshining, where company is clouds; that
 such a place, in such a state, we start to recite the standard lit-
 our usual lives, or all the things that make us fret. In
 ed up that we can hardly imagine the circumstances of
 on retreat, to a high place and feeling ourselves so lift-
 EVERY ONE OF US KNOWS THE SENSATION OF GOING UP.

The Eloquent Sounds of Silence

Phil Ward rang Rajesh Shah and was informed that Shri Mataji will be holding
 the Mahashivaratri Puja on 19th February, starting 6:00p.m. in Bombay. All
 are welcome.

Anyone in Melbourne who missed the weekend of the 30th and 31st January at
 Richard and Eileen's at Rosebud missed a treat. For the 40 adults plus
 children the weather was perfect. A little cooler on the Saturday evening for
 the Havan and became very hot the following day. Sunday morning was spent at
 the beach foot-soaking, swimming, making sand castles and just soaking up the
 view of the ocean, cliffs, rock pools and surf - wonderful !!!

Returning to the house around noon to partake of lunch and prepare for the
 Puja in the afternoon. An early evening meal followed the Puja and later a
 few people went to a nearby ocean beach to cool off, footsoak, sit, chat and
 reflect while watching the sun go down. This drew an end to a joyous couple of
 days which were spiritually, emotionally and physically nurturing and fulfilling.

Our hosts together with the Mornington people did a splendid job of the catering
 and preparation and we thank them for a very special weekend.

Jai Shri Mataji.
 Sandra.

Concealed in the heart of all beings is the Atman, the
 Spirit, the Self; smaller than the smallest atom, greater
 than the vast spaces. The man who surrenders his human
 will, leaves sorrows behind, and beholds the glory of the
 Atman by the grace of the Creator.

Resting, he wanders afar; sleeping, he goes everywhere.
 Who else but my Self can know that God of joy and of
 sorrows?

When the wise realize the omnipresent Spirit, who rests
 invisible in the visible and permanent in the impermanent,
 then they go beyond sorrow.

Not through much learning is the Atman reached, not
 through the intellect and sacred teaching. It is reached by
 the chosen of him - because they choose him. To his chosen
 the Atman reveals his glory.

Not even through deep knowledge can the Atman be
 reached, unless evil ways are abandoned, and there is rest
 in the senses, concentration in the mind and peace in one's
 heart.

Who knows in truth where he is? The majesty of his
 power carries away priests and warriors, and death itself is
 carried away.

KATHA UPANISHAD

Sahaja Newsletter

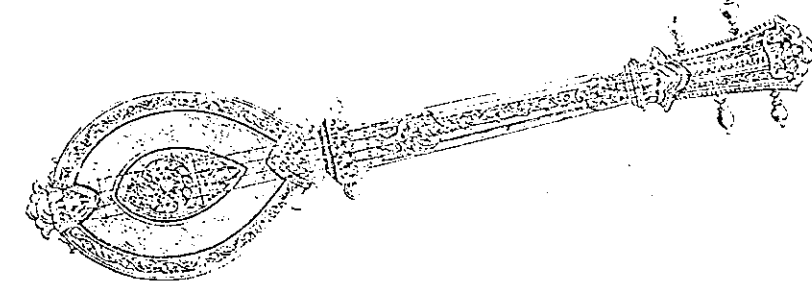
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FEBRUARY 12th '93



SONG AND DANCE:

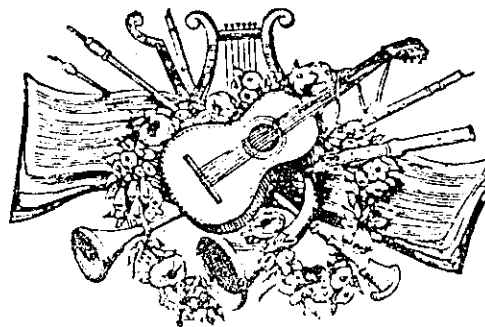
This Sunday, 14/2/93, at Burwood Ashram, there will be:

9:00 A.M. - Choir practise
 11:00 A.M. - Collective opportunity to learn new SHIVA' BHAJANS (in preparation
 for Shivratri Puja weekend).

This will be followed by STICK-DANCE practice, followed by practice for the
 RAGA VOCAL GROUP.

CHOIR PRACTICE:

Final choir practice on Wednesday, 17/2/93. Venue will be advised after
 Sunday practise.



JAY SHRI MATTAJI, my dear brothers and sisters,

I would like to share with you a talk from Dr. Ashesh Pradhan which was given on this India tour during a medical/business-seminar in Ganapatipule.

I felt on this India tour that the blessings, that Shri Mother has given us during last-last years Guni-Puja (61), to prove Saha Yoga also in scientific fields, are coming to fruition now.

This seminar was for me very special, it brought to all the knowledge of medicine, business consulting and economy, in Saha terms to the very basic points, to the roots of their specific subjects.

I enjoyed it a lot and I am sure all of you will enjoy too.

Please forgive all the special names, which I maybe have written

wrong. It is a transcript of an audio tape.

I hope that I can post also the other speeches in the fields of business consulting and economy, which too have been tremendous

interesting (it will take some time).

Love to all of you from Austria,

Manfred

Here is the talk of our brother Dr. Ashesh Pradhan :

"After so many wonderful experiences that have been encountered by so many great people in S.Y., especially two are very experienced and work at very high levels in their respective fields, and therefore practically speaking in terms of disease cure I don't think there is anything new that is left to be said. So I would like to take this opportunity to present before all of you a brief not history but general a difference in the perception of the way people outside of S.Y. as to the dichotomy the difference that exists between medicine and religion.

If you go back in time, if we look at the Ayurvedic text's from India we find that there was a time when Ayurveda was not known to human kind, and when the disease started affecting humanity, all the great sages during those times, Vashistha, Valmiki, Vashista, Shri Brihat, all of them, Maitreya, and all the great souls, great immortals, the gathered at one place and they felt that something had to be done to alleviate human suffering to help people get out of this. So what is to be done?

There was amongst them a great sage known as Bharatdva, who said: I'll approach Lord Indra and through him I'll try to get this knowledge which will help mortals to increase their longevity."

So all the sages concurred and he got their blessings and he proceeded to heavens. And there in heaven Lord Indra, who Indra had got this knowledge Ayurveda from the 'Ashwini Twins', which were the divine physicians and who Indra had received from Shri Brahmadeva himself. So that was how Lord Indra taught everything and the science of life, Ayurveda to Bharatdva, who came again down to earth and expounded the great principles of curing of diseases.

of supported evidence that is coming up. areas of molecular biology and genetics we find that there is a lot being of course cancer. So that is how one finds in the emerging this immunological system leads to a host of diseases, worst of them with the immunological system breaks down and the breaking down of can have a very dangerous effect on the nervous system, because of Molecular biology has shown that these emotions themselves

and I have mentioned it. Another thing that I wanted to say was that the idea of looking at diseases, even in Saha Yoga, the curing of diseases, that there is an individual and he is afflicted with disease and we look at the point of view, he is right-sided or left-sided, this Chakra is catching, that Chakra is catching, raise his Kundalini, etc., etc., etc....

So if we look at the entirety of even what medicine stood for, there is one interesting aspect of how it could be looked at. And in this case I am reminded of a sentence in a very famous book by Richard Buck, and I am sure all of you have read it, it is known as Jonathan Livingston Seagull, and in that there is this gull who wants to attain the highest state of evolution, he wants to attain perfect flight and perfect control and he is not able to do that, because he finds beyond a limit he cannot progress and he keeps on coming down. So his master tells him, "Look Jonathan, there is one thing you've got to remember; the basic problem with you is that you are limited, you keep thinking of yourself as a mass of blood and flesh from wingspan to wingspan when you spread your wings. You have to stop that. From wingspan to you have to think of yourself as a divine idea, as a conception of divinity. The moment you do that you step out of your limitations. And once you step out of limitations, you will achieve perfect flight. You will reach this ultimate state" --

---and that is what Jonathan does and that is what all of us can aspire to do. That we stop thinking of ourselves just mind and a body and a disease here and a disease there and a Chakra catching here and a Chakra catching there! When we stop thinking in this terms and just think of ourselves as SHRI MATTAJI's beautiful creation, then we can come out of this limitation which we have supposed on ourselves and that we can achieve that state that she wants us to.

Before I end my talk, I would just like to share a little dream

with you.

In my final year of graduation we are supposed to attend the labourward where children are born.....and I saw for the first time the process of child birth and my heart really went into a salutation to motherhood that I feel it is before. This is the thing every mother has to go through to give birth to a living organism. And I was so overwhelmed by that thing, I don't want to describe, I am sure, all of you know it and I just walked out and luckily there was a garden and I just went and sat down in that garden and a thought struck me:

Doctor: "Sister, just relax, I am just going to go out and tell the father, congratulate him that he has just become the father of a born realized soul."

Sister: "Doctor, where are you going. The patient needs to be aspirated. The child is not crying. Nothing, just smiling. What's wrong, Secretions must be everywhere. Aspirate it, suck, suck, suck...."

And horrors of horrors, the doctor takes out his gloves, he removes his coat and he is smiling.

Doctor: "Relax sister, just relax."

Sister: "Doctor, please inject, adrenalin, everything...."

He goes and congratulates the mother, and mother is also relaxed. But the sister is not. So she calls the neonatologist and takes the tube and all.

Doctor: "Oh, how wonderful."

Sister: "The neonatologist is waiting. You have to aspirate it, aspirate it. Child is not crying. What's the thing, what's this, just laughing."

Doctor: "So, I notice."

Sister: "Doctor, the child is not crying!"

So then the sister who was helping him.

Doctor: "Very well, very well."

Here we are in the labourward again and the child is born. And the child is not crying, he is pure, he is immaculate and the doctor starts smiling.

So let me paint the scenario.

That how different it must be when great souls are born. For example, when a child takes birth in modern times, the first thing it is supposed to do is cry. If it does not cry, he is considered abnormal. So what do they start slapping him, they start pinching him and the first thing he has to do is cry, a lusty crying it is considered a sign of a good body system.... so here I was just sitting in the garden and thinking what would be like to have been present at the time when Shri Christ was born, at the time when Shri Krishna was born, and of course at the time when Shri Mataji was born. When they are born, there is not a sound, there is just laughing and when they came out in this world, they are Nishkalanaka, Nirjala, pure. There is no fluid, they don't have to be cleaned, they are purely itself. And what would happen to a modern doctor if they were present at such a time. They don't know who the child is, and the child is not crying. And therefore, when there will be so many great souls, just realized souls but very great souls taking birth every now and then and this is the real prayer, that we have many doctors who take to Saha Yoga who will have the ability to recognize the birth of such great souls.

Fortunately now, we find we are living in an age, where this mind and body link is quickly being discovered and is quickly being bridged. We find, that there is an emerging evidence, especially in the 60 th's and 70 th's. That there are certain chemicals, that are manufactured in the brain which influences our thinking. This emerging branch of medicine is called scio-neuro-immunology, which through Saha Yoga terms one finds very interesting, because here now we have the biochemical and the molecular basis of the mind and body link. And this is where on this grounds one can talk about Saha Yoga to a scientific audience. Therefore, when Shri Mataji says, you have to be joyful, you have to be peaceful, you have to be

As the time progressed we noticed that technology took over and the aspect of looking at just at the disease and not the individual started taking over with the result, that the disease causing organisms or the pathophysiology of disease became much more important than the person himself and therefore the dichotomy began. Medicine was started as a pure science where the soul or the mind had nothing to do with it.

If we go back again to ancient Greece, the founder of the original modern medicine was, as all of us know, Hippokrates. In Greece, in the ancient time, legend has it, that there lived a God of healing, whose name was Esculapides and legend has it again, that he used to go about carrying a staff in his hand and around which were coiled two serpents. And it was believed, that this God Esculapides would cure people and with the help of this serpent power, whatever it was, at that time. And therefore there have been temples that were dedicated to his name where the sick would come and get themselves healed. So again we find that religion and medicine were deeply intertwined. They were not really separated and the practice of medicine was basically carried out by priests, who were basically well informed with the discourses of religion.

The point, which I am trying to make is, my dear brothers and sisters, that medicine and religion and philosophy were never really divorced from each other.

Now the question was: If there is disease, is it curable or incurable diseases. And what is the methodology or philosophy that is being followed in this? And then they said, there was a point, it is a person who has a disease which is incurable, he gets treated and nothing works out and ultimately he loses his life. But also the person who is treated, so ultimately either you treat someone or don't treat someone, the end product is going to be the same. And then the said: "No! This is where you are wrong. It is not that a person should never be treated, because ultimately what you have to realize is, that the body is just the vehicle. And ultimately the duty of the physician is just to help the person, proceed to live, in order to overcome certain limitations, whereby the Atma can unite with the Paramatma."

The point, which I am trying to make is, my dear brothers and sisters, that medicine and religion and philosophy were never really divorced from each other.