

Homebush

Sahaja Newsletter



Friday 14.5.92

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The teaching of the Savior, and the revelation of the mysteries and things hidden in silence, things that he taught to his disciple John.

2 One day, when John the brother of James (the sons of Zebedee) went up to the temple, it happened that a Pharisee named Arimanios came over to him and said to him, "Where is your teacher, whom you have been following?"

3 John said to him, "He has returned to the place from which he came."

4 The Pharisee said to him, "This Nazarene has deceived you badly, filled your ears with lies, closed your minds, and turned you away from the traditions of your parents."

5 When I, John, heard these remarks, I turned away
6 from the temple toward a place of solitude. I was very sad, and said within myself,

How was the Savior selected?

Why was he sent into the world by his Father?

Who is his Father, who sent him?

To what kind of eternal realm shall we go?

For what was he saying when he told us,

"This eternal realm to which you will go
is a copy of the imperishable
eternal realm,"

but did not teach us what kind of
realm that one is?

From "The Secret Book of John"

Chapter 1:1

9 At the moment I was thinking about this, behold,
the heavens opened, all creation under heaven lit up,
10 and the world shook. I was afraid, and behold, I saw
11 within the light a child standing by me. As I was looking, he became like an older person. Again his appearance changed, and was like that of a servant.
12 Not that there were several persons before me. Rather, there was one figure with several forms
13 within the light. These different forms came into view one after another, and three forms appeared.

14 He said to me, "John, John, why are you doubting? Why are you afraid? Are you not familiar with this figure?

15 "Then do not be fainthearted!

I am with you always.

I am the Father,

I am the Mother,

I am the Child,

I am the incorruptible and the undefiled one.

17 I have come to tell you about

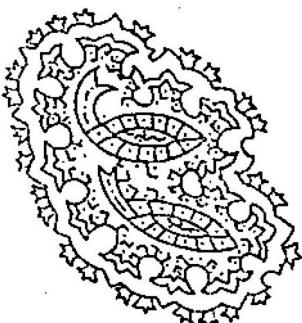
what is,

what was,

and what is to come,

that you may understand what is invisible and what is visible; and to teach you about perfect Humanity.

18 So now, lift up your head, that you may understand the things I shall tell you today, and that you may relate these things to your spiritual friends, who are from the unshakable race of perfect Humanity."





*** JAI SHRI MATAJI !!! ***

Dear everyone,

Last Tuesday by Shri Mataji's Grace there was a tremendous havan in the back garden of Shri Mataji's house in Cabella, with the thousand names of the Goddess being read around a great fire which burned for hours and hours. About 200 yogis were present, mostly from northern Italy but including some from Austria and Switzerland and the advance guard of the English who are preparing the weekend's puja.

Shri Mataji had said previously that the Paramchaitanya would be particularly strong on the 5th, and before the havan started She explained that it was a particularly auspicious day; as well as being the anniversary of the opening of the Sahasrara it was akshaya tritiya, the third day of the moon, "akshaya" meaning eternal things. She went on to say how She would not be giving a great discourse today, since She would keep this for the weekend when many sahaja yogis would be there. But we should try to be hollow, and to be in Nirvichara samadhi, not least for our memory to be at its best.

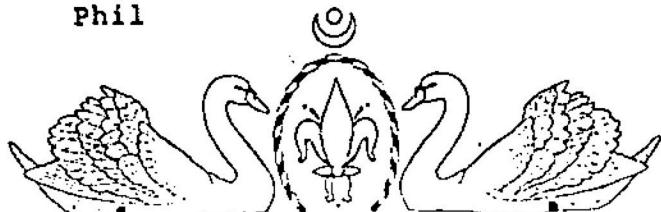
The great yagnya began around midday. One by one the different names were read out, the meaning read out in English, and we all said the mantra and then offered real or symbolical samaghri with the phrase "OM Swaha". The reading took place quite slowly, which gave time for all the meanings of the beautiful names to sink in and be absorbed by all of us. Some of the names were quite long, and when it came to repeating the mantras several of us were able to remark that our memory still needed improvement! Shri Mataji was working very hard on our vibrations all the time. About half past three She asked how many names had been read - we were at number 288 - and directed that after 300 names we should stop, take our lunch, and continue again afterwards. A delicious, spicy lunch was served, and we were able to relax and rest for a while.

When we started again the sun was coming down at quite a low angle, brilliantly illuminating the faces of the assembled rishis and sages. Somehow after lunch everything seemed easier and we were able to sit comfortably and almost effortlessly repeat the names and make our offering to the sacred fire. The vibrations were tremendous, you had the impression of taking part in a timeless ceremony, begun ages before and continuing again for ages after the present moment. Little by little the light changed; the singing of the birds grew as they came home to their nests, to be joined by the chirping of the crickets, and the brilliant blue of the sky faded slowly. By the time the havan finished, just before 11 o'clock in the evening, the heat of the day had given way to quite a chilly evening, and the sky was completely black and decorated with stars.

After the thousand names had been read, a number of baddhas were offered to the fire for consumption, and at the end everyone was able to write whatever negativity he wished on a piece of paper and to offer it into the fire. And then came the parting, for a few days until we all met again at our Divine Mother's Lotus Feet for the Sahasrara Day Puja.

Much love

Phil





CROYDON ASHRAM LAKSHMI PUJA

Croydon ashram will have their opening Lakshmi puja this coming Saturday 16th of May , 7:00pm. 2 Monash Parade, Croydon 745 2393. All welcome.

KILLARA ASHRAM - NEWS

Killara ashram is urgently looking for people to move in as the owner has accepted to renew the lease. They have 1 large double bedroom and a single one so if you are interested please quickly phone Joe Salomon tel. 498 7732.

GOULBURN PROGRAMMES

The Goulburn programmes start this Saturday 16th of May and will go on for the next four Saturdays. The address is:

McDermott Centre
163 Auburn St. (Hume Hwy)
Next to Post office



The programmes will start at 2pm on the Saturday.

MELBOURNE NEWS



With Shri Mataji's blessings a new ashram has opened up with the residents being Philip & Savita Noon, Avi & Tracy Nichawde, Geoff & Helen Platford (Alfred & Cheryl Ribero in two months). Lets give it a bandhan that this ashram becomes a great source of joy, happiness, love and collectivity. All welcome to come and stay. Enjoy Mother's love at 17 Ferndell Crescent, Templestowe, tel. 848 8453.



News from Taiwan - 8 May 1992

A short notice on our follow ups:
Since April we are having our meetings at the place of a new couple. We are having 2 groups, one saturday afternoon and one saturday evening. After 2 months now about 20 of the new Yogis are still sticking on. We pray to keep most of them. The separation in smaller groups has the advantage that we can deal with them more individually. Of the first generation 9 Yogis have survived, one of them has moved to the south. Werner has returned to Austria in April and might move to Hong Kong in september. It looks like the matters here will be soon firm in chinese hands.

Much Love !

Harihara

JAI SHRI MATAJI !!!

Bishop dad's a 'cad'

THE woman who says she had a child by Irish Bishop Eamon Casey 17 years ago said yesterday he was a "cad" for refusing to admit he was the father.

"It was just one of those things. I was a young girl and I fell madly in love," red-headed Annie Murphy, 41, said after news of the affair forced Casey to resign as Roman Catholic bishop of Galway.

Murphy, who now lives in Ridgefield, 96km from New York, said she bore her son in a home for unwed mothers and kept his paternity a secret until the boy himself decided to go public.

She said her son Peter, now 17, sought money for college tuition from his father. But the bishop

denied his son the money and tried to keep the story hushed up.

"He offered Peter \$150,000 to keep it out of the press," she said. Peter declined. "He wanted not only college money, but recognition from his father."

Casey, 65, resigned on Thursday as Bishop of Galway "for personal reasons". He is believed to have flown to New York immediately after.

Murphy, who lives in a one-

bedroom flat with her companion of 11 years, Arthur Pennell.

said she met Casey when she visited Ireland. Casey was then Bishop of Kerry.

"It was tremendous. There was tremendous electricity and feeling. I was not shocked that he was a bishop because we felt the same things for each other," she said.

Between April and August, Mrs Murphy said, she was his mistress in a rampant love affair held in the Bishop's Inch home, and on visits to Dublin when she was working there.

The affair went on and Mrs.

Pennell went to Ireland to try to

"open up the lines of communication" with the bishop to see if he wanted to get to know his son. But the bishop had denied being the father.

"He wanted the child taken straight from the room and for me to sign adoption papers. He said that was the only way under Christ to absolve the shame."

She said she was sent to a home for unwed mothers where poor medical care left her barren after Peter's birth.

"I kept that quiet all these years," she said. But recently she sought damages and received \$100,000 from the bishop through a lawyer. The bishop had been paying her \$270 a month towards maintenance.

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Annie Murphy and her teenage son Peter . . .
bishop claimed to be his father

MAY 10 1991
NEWSPAPERS
The Sunday Times

\$4m Vatican bank payout

A CZECH bishop allegedly paid nearly \$4 million to obtain documents purportedly showing Vatican links to a huge banking scandal, according to court documents obtained yesterday.

The documents were part of Rome Judge Mario Almerighi's order last month to indict Bishop Pavel Hnilica after a four-year investigation connected to the collapse of Banco Ambrosiano.

Murphy said the bishop continued to cherish her until the following May when it became obvious that she was pregnant.

Then he disowned her.

"He was maniacal," she said.

legedly gave Carboni came from. Hnilica is a Rome-based prelate who worked with Eastern European refugees.

The briefcase disappeared immediately after Calvi's death but mysteriously reappeared a few years later.

In an interview, Hnilica's lawyer, Roberto De Felice, disputed Almerighi's conclusion, contending that his client paid Carboni much less "in a kind of loan", and that more than half the sum was returned to the bishop.

De Felice said the bishop acted naively but in good faith, believing that he was trying to defend the Vatican's reputation.

Hnilica, an Italian citizen, could receive from two to seven years jail if convicted in the case which is expected to go to trial later this year.

The Vatican has denied any wrongdoing in connection with the Banco Ambrosiano scandal but paid \$332 million to creditors in what it called a "goodwill gesture".

How to Believe in Miracles

Some of them, like reported apparitions of the Virgin, should be approached warily. But even more amazing miracles can be found and embraced every day.

By LANCE MORROW

People thought the sun was spinning in the sky. Some of them stared directly into the blazing light. They hoped to see the Virgin Mary there. A local housewife named Theresa Lopez had had visions of Mary and promised an apparition. Six thousand of the hopeful stared up at heaven near Lookout Mountain. T shirts (MOTHER CABRINI SHRINE and FEAST OF THE IMMACULATE CONCEPTION) sold for \$20 each. The bottles of HOLY WATER, MEANS OF SPIRITUAL HEALTH were free.

Theresa Lopez said she saw the Virgin "wearing a gold gown . . . surrounded by pink, sparkling lights." Everyone else saw blue sky and stabbing sunlight. When the day was over, a woman named Kathy left the Mother Cabrini Shrine near Denver, Colorado, disillusioned. She had brought her two-year-old son, who is mentally and physically disabled, because she thought the Virgin would help him.

Now yellow and green dots danced before her eyes. A doctor told her that when she stared at the sun, she burned both her retinas and damaged the central line of her vision. "I go up there to pray with one disabled member of my family and come home with two," she said bitterly. "I'm done praying. In a way, I'm angry with God."

Denver's Archbishop J. Francis Stafford advised Catholics to stop going to the shrine in the hope of visions. He warned about unreliable "private revelations" and appointed a committee to examine the Lopez case.

The realm of the miraculous sometimes lies just across the border from the fanatical or the tacky. Miracles may turn into roadside tourist traps, Fellini scenes. A revelation may go commercial and look like a snake farm beside the highway in North Florida. The transcendent moment falls from grace and spoils on the ground like rotten fruit. So the territory of the miraculous must be approached carefully, by stages, passing from the gaudiest, shabbiest outer display toward what may, occasionally, turn out to be a deeper truth.

Even the most accomplished soul may be ambivalent about miracles. The Buddha disapproved of them. Once, by the bank of a river, he met an ascetic who claimed that after practicing austerity for 25 years, he was at last able to cross the river by walking on the water. The Buddha said he was sorry that the man had wasted so much time



Theresa Lopez prays at the shrine where she had her vision

and effort: the ferryboat would take him across for one penny.

Still, the Buddha understood the theoretical possibilities. In his native city of Kapilavastu, the Buddha rose in the air, emitted flames and streams of water from his body, and walked in the sky. In order to convince his relatives of his spiritual powers, he cut his body into pieces, let his head and limbs fall to the ground, and then joined them all together again before the astonished audience.

A miracle is a wonder, a beam of supernatural power injected into history. Up there descends Down Here for an instant. The world connects to a mystery—a happening that cannot be explained in the terms of ordinary life.

Is the miracle an external event occurring in the real, objective world? Or is it a sort of hallucination, an event of the imagination? During the '60s, that hallucinatory decade, the writer Carlos Castaneda sought illumination with his teacher Don Juan through the use of peyote, Jimson-

weed and mushroom dust. Drug miracles: Castaneda found himself having conversations with a bilingual coyote and looking at a 30-m-tall gnat with spiky, tufted hair and drooling jaws.

The noblest miracles, arising not from drugs but from creativity, are events of the imagination. Yet skeptics dismiss miracles as being "merely" imaginary. Cicero argued doggedly, "Nothing happens without a cause, and nothing happens unless it can happen. When that which can happen does in fact happen, it cannot be considered a miracle. Hence, there are no miracles."

Elie Wiesel quotes a Hasidic rabbi's prayer, "I have but one request; may I never use my reason against truth." Wiesel's grandfather believed "An objective Hasid is not a Hasid." The value of miracles hinges upon these distinctions. The subjective and objective flow into one another until the distinction between the two is meaningless, just as the distinction between God and human vanishes. Reason has its mechanical uses in an ordinary world but is counterproductive in the high-

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er realms that miracles inhabit. So says the believer's mystic line,

The miraculous moves with a dreamy, dangerous ease across the boundaries of spiritual illumination, insanity and fiction. Miracles are like wonders of the storyteller's invention, full of surprise. They belong somehow to all oral tradition. They form pictures in the mind: living hieroglyphs, dramas of sanctity. This is work connected to the power of the supernatu-

ral. The traditional religious miracle—an apparition of the Virgin, say—occupies a problematic place in a technological world. Such a vision may not be the strongest card that divinity could play in the late 20th century, when the globe is overstimulated by its extravagant secular wonders.

Is it a miracle when the heart of a man newly dead is lifted from his chest and installed in another man who is dying—whereupon the heart comes throbbing to

technological wonders, traditional religious miracles do not have to top themselves from one year to the next. Secular miracles become obsolete: the first silent movies were miraculous. Then the talkies were miraculous. Then television. When miracles can be superseded by new miracles, they have descended from the realm of the absolute. Miracles become mortal.

Can miracles be programmed onto microchips and still belong to the category of the miraculous? Can the wonder of the other world, the hypothetical perfection, be dreamed up, designed and turned into products? A perfect digital reproduction of the Ninth Symphony owes its miraculousness not to the manufacturer of the sound system but to the divinity in Beethoven's music.

The supernatural has taken a thousand routes into the ordinary world. Sometimes the deed is the miracle. A candidate to become a Manchu shaman might put on a miraculous performance by cutting nine holes in the ice in winter—then diving into the first hole, emerging from the second hole, diving into the third and so on. Survival yields a shaman.

It is human nature to be awed by the electrical displays of God the Father. The deeper miracles are less garish. In any case, it is odd to look for healings, apparitions and other performance miracles when every bird's feather and fish's scale proclaims divinity. The miracle is creation itself.

Miracles take the form of lives. Abraham Lincoln was a miracle. Divinity poured almost spontaneously out of Mozart. Surely when it is time for the Catholic Church to canonize Mother Teresa, it will seem redundant for a panel of theologians in Rome to ask for proof of miracles she performed. She herself is the miracle.

A miracle makes an opening in the wall that separates this world and another. Divinity, another dimension, may flow through the aperture. A darker force could pass through the aperture as well. Or the whole thing may be only a magic trick.

The gaudier miracles are entertaining. A few of them may be authentic by Vatican standards. But a miracle without purpose is mostly a trick. Far from tourist trap and snake farm, there is the Ur-miracle from which all miracles derive. It is useful, simple, transforming and persuasive. It cannot be faked. It is love.

—Reported by D. Blake Hallinan/San Francisco



The Pope at Fatima on the 10th anniversary of his shooting, thanking Mary for sparing his life

ral, implicated with the business of creation.

Christ performed at least 35 miracles—walking on water, healing the sick, multiplying the loaves and fishes, turning water into wine, raising the dead. Why? Did he perform them to establish his identity, to persuade the people of his power? To solidify their faith? To show dramatically that God took such an interest in his creation? The Incarnation, as C.S. Lewis wrote, was the greatest of Christian miracles, the profound transaction in which the Word became flesh. God, the principle of eternity, becomes one with the human, earthly and mortal. The birth sanctified all human birth.

What is the use of traditional miracles now? Perhaps, as Elie Wiesel once suggested, people need reassurance that miracles are still possible, even for them: the dreariest fate may be reversed. The miracle is antidote to the despair that arises from sheer inevitability. The disintegration of Soviet communism, said to have been foretold at Fatima, has had a surreal quality of the miraculous reversal about it.

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life in the chest of the second man, and he walks away and lives on for years? The event is repeated every day on medical assembly lines around the world. What is surgical plumbing today would have been a biblical masterpiece of wonder. Even commonplace achievements of technology, like telephones, fax machines, television, communications satellites and computers, suffice the earth with a sort of preternatural glow. The people of the industrialized world have become consumers of secularized miracles—and the people of the Third World yearn for such products with a kind of religious ardor. Show a developing Polaroid picture to a man in a remote forest of Africa or South America. The developing image (his own, perhaps) seems to him more astonishing and supernatural than the Shroud of Turin.

Whose work are such miracles? Are they wonders divine or human? Traditional miracles—for example, cures at Lourdes—have a certain quaintness about them, a period quality. Unlike secular

miracles, they are not repeated every day on medical assembly lines around the world. What is surgical plumbing today would have been a biblical masterpiece of wonder. Even commonplace achievements of technology, like telephones, fax machines, television, communications satellites and computers, suffice the earth with a sort of preternatural glow. The people of the industrialized world have become consumers of secularized miracles—and the people of the Third World yearn for such products with a kind of religious ardor. Show a developing Polaroid picture to a man in a remote forest of Africa or South America. The developing image (his own, perhaps) seems to him more astonishing and supernatural than the Shroud of Turin.

Whose work are such miracles? Are they wonders divine or human? Traditional



REMINDER

A small reminder for contributors to the Newsletter that copy should be typed or neatly written and submitted no later than the Wednesday before Friday night programme.

currently in use at Universities.

For passive read left side
assertive read centre
aggressive read right side.

DIFFERENCE BETWEEN PASSIVE, AGGRESSIVE AND ASSERTIVE BEHAVIOUR



PASSIVE	ASSERTIVE	AGGRESSIVE
sulking	verbalising feelings	rude
saying sorry	confronting tactfully	blaming
backing out	controlling oneself	wanting to hurt
accepting	making choices	name calling
contrite	giving others opportunity to state their case	sarcasm
doing nothing	listening	nastiness
smoothing over	not procrastinating	threatening
denying	having a say	hitting/beating
saying "don't care"	timing	violence
being nice	standing up for oneself	tunnel vision
saying "yes" thinking "no"	trusting own judgement	overbearing

Underlying Feelings

unsure of oneself	self confidence	accumulated passivity
lack of self confidence	liking oneself	dominant/superior
fear of rejection	valuing	power
fear of consequences	valuing others	covering up for others
other's rights=more important	self worth	emotion
inertia	courage	my rights are important
fear of unknown	risking vulnerability	inadequacy
fear of hurting others	acknowledging rights of self and others	protecting oneself
resentful	flexibility	resentful

The basic message of aggressive behaviour is:

"This is what I think - you're stupid for believing differently."

"This is what I want - what you want isn't important."

"This is what I feel - your feelings don't count."

The basic message of nonassertive behaviour is:

"I don't count - you can take advantage of me."

"My feelings don't matter - only yours do."

"My thoughts aren't important - yours are the only ones worth listening to."

"I'm nothing - you're superior."



The basic message of assertive behaviour is:

"This is what I think."

"This is what I feel."

"This is how I see the situation."

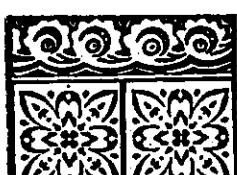
(This message expresses "who the person is" without dominating, humiliating or degrading the other person.)

MUSIC TAPES

We have received information from John Tedesco regarding some music tapes. The average cost is \$15.- payment would have to be in advance and they would arrive within 6 weeks. For further details please contact the tapes department at Burwood. Tel. 747 4835:

The list is:

SAHAJA DHARA
MIRROR OF SAHAJ
UJULAY
MEDITATION
BANDAGI
PHUMAAR
SAHAJ SADHANA > SANJAY TALWAR



EXTRACTED FROM A BIBLE DICTIONARY

HOLY SPIRIT : The Holy Spirit is God, equated with the Father and Son. God men. The Hebrew and Greek words translated 'Spirit' are *nach* and *pneuma* respectively, both meaning literally "wind, breath." Other symbols are the dove, fire for purification and living water. Jesus taught the nature and work of the Holy Spirit. To dwell as Comforter, Counselor, Advocate (Greek *parakletos*) to teach all things; to recall what Jesus had said... (The Hebrew word for Holy Spirit is in the feminine gender.)

As the heavenly Father is God, and His Son Jesus Christ is God, so the Holy Spirit is God. The Holy Spirit as well as the Son was active in creation. Teaching concerning the Holy Spirit has been both neglected and distorted.

THE COMMENT BETWEEN CHAPTERS IS FROM 'Beyond the Gospels' by William Dunckerly.
THE BODY OF THE EXTRACT IS FROM THE ZONDERVAN PICTORIAL BIBLE DICTIONARY