

SAHAJAYOGA DISCOVERY COURSE





About Sahaja Yoga

You have received your Self Realization from Shri Mataji Nirmala Devi.

WHAT DOES SELF-REALIZATION MEAN?

The mothering, healing energy called Kundalini has become awakened in your subtle system. It has been raised to the level of the highest of the subtle centers in the body – the Sahasrara. You may have felt this as a cool breeze on top of your head or on your hands. You will certainly feel the results of this experience over the next few days or weeks – physically, emotionally, spiritually. This initial experience can be enhanced and strengthened through meditation and by taking a little time each day to cleanse your subtle system so that the Kundalini can flow more freely.

MEDITATION: WHAT TO DO?

Put the photograph of Shri Mataji on a table and put a lighted candle in front of it. The photograph emits a constant stream of positive, cool vibrations (energy).

Raise and “tie up” your Kundalini and put a protective “Bandhan” around yourself as shown on the following page. Then, open your hands and place them palm-upwards in your lap. Close your eyes. Try to keep your attention relaxed and focused on the top of the head (at Sahasrara). Meditate quietly for 20 minutes. During this period, allow your mind to be silent; you do not need to say any affirmations or concentrate on anything. You may find your thoughts wandering to past or projected future events. Try to witness them and let go, gradually letting the peace settle in. After meditating, raise your Kundalini again using your hands and put yourself in Bandhan.

This regular practice will help you to develop and maintain a state of inner peace which will last throughout the day as your attention becomes more and more identified with the Spirit within you. You can learn further meditation and clearing techniques for each chakra as you continue your practice of Sahaja Yoga.

“Self-Realization is the yoga, the union. The joining of the microcosm to the macrocosm. The linking of that energy with the all-prevailing energy... that is what Self-Realization is.”

Shri Mataji Nirmala Devi



BASIC TECHNIQUES OF SAHAJA YOGA



Bandhan

Hold the left hand out on your lap, palm upwards. Place your right hand over your left hip and slowly raise your right hand over your head and down the right side of your body. Then raise the right hand up the right side, over your head and down the left side. This is one bandhan. Repeat seven times.



Raising Kundalini

Place the left hand in front of your lower abdomen, palm facing the body. Raise the left hand up vertically, until it reaches a position above your head. While the left hand is ascending, the right hand rotates around it clockwise, until both hands are above the head. Use both hands to tie a knot. Repeat three times and the third time tie the knot three times, fixing your attention and the Kundalini above the seventh chakra.

BASIC TECHNIQUES OF SAHAJA YOGA



Balancing the Left Side

For tingling heat or heaviness on the left hand: hold the left hand out, palm upwards; place the right hand on the earth, or direct it towards the earth.



Balancing the Right Side

For tingling heat or heaviness on the right hand: hold the right hand out, palm upwards; bend the left arm up from the elbow and direct the palm towards the back.



Footsoaking

This is best done the last thing at night before going to bed.

Sit comfortably in a chair with your hands on your lap, palms upwards, fingers directed towards Shri Mataji's photograph.

Place your feet in a bowl of warm water containing a handful of salt. Meditate while soaking your feet for 10 to 15 minutes.

Rinse and dry your feet. Then flush the water down the toilet and wash your hands.

BASIC TECHNIQUES OF SAHAJA YOGA

THE USE OF ELEMENTS

Earth

Sitting on the ground, hold the left hand out palm up and the right hand down on the ground. Request the Mother Earth to please cleanse you.

Water

Footsoaking may be practiced in the ocean. Stand in the ocean, go into meditation, and request the sea to cleanse you.

Fire

1. Sit for meditation with the left hand palm facing upwards and extended towards the photo of Shri Mataji. Rotate the candle flame in a clockwise direction (in small circles) on the chakras. Use the fire element on the left side chakras.
2. Look through the candle flame at Shri Mataji's photo, first with the left eye, then with the right eye, and lastly with both eyes.

Air

1. Inhale slowly and hold your breath for a few seconds. Exhale and breathe normally. Inhale slowly again and hold your breath with attention on the center heart. Exhale and breathe normally.
2. Tilt your head back. Look at the sky and let your gaze travels onwards without focusing. Close your eyes and raise your attention to the sky - feel the majesty of it. Place your attention on your breath and feel the affinity with the sky.

BASIC SAHAJA YOGA TERMS

Kundalini

The mothering energy that is lying dormant at the base of the spine in the sacrum bone. This energy is awakened by Self-Realization to connect us to the Divine and begin its work of cleansing and balancing our energy centers.

Attention

The attention is a very important faculty within us. It is often damaged by over-emphasis on the intellectual side of our nature. So the attention itself must be cleansed, steadied and healed. This is a natural process performed by Kundalini.

Chakras

These are subtle energy centers that are located at the sites of the main nervous plexuses. A chakra is a wheel (this is the literal Sanskrit meaning) of energy. There are seven main chakras in our subtle system, which relate to the stages of evolution. Once awakened (i.e., after realization) they begin to emit vibrations, expressing the unique qualities of the divine within us. It is in this sense that we are created in the image of God. Physical, mental and emotional problems can also be traced to an imbalance in one or several chakras.

Catches

A catch occurs when the efficient functioning of the chakra is impaired. This blocks the passage of the Kundalini through that chakra to a higher level. Chakras can become distorted and bruised, and this is the root cause of problems in our lives. Once the Kundalini starts to naturally repair bruised chakras, the problems will disappear. It is very important, however, not to focus attention on catches. Keep your attention on the Kundalini and on the positive aspects of your ascent.

Spirit

This is the reflection of the divine which is present within us. The object of Sahaja Yoga is to fully become Spiritual Self, which is the true Self. By virtue of Kundalini awakening, the Spirit can be perceived and felt in our attention, and we can then live and act in harmony with the divine.

Vibrations

Once Kundalini is awakened, vibrations can be felt on the palms of the hand, in the body and on top of the head. Everything in creation emits vibrations, but the ability to feel them comes only with Kundalini awakening. Anyone or anything emitting cool (not cold) vibrations is balanced and "holy". Hot, tingling vibrations are emitting when there is an imbalance or lack of harmony with the Spirit.

THE BHAGAVAD GITA - INTRODUCTION

Being can be felt in the silence of the soul. When an inner surrender of the self-conscious will takes place, there is great peace of mind and body, and gradually the movements of the mind seem to stop. There is no thinking, but there is a deep feeling of Being, of a deeper reality than the reality of ordinary consciousness. Faith in Being then becomes absolute: how could one doubt the deepest experience of one's life? Amiel describes the glimpses of Being when he writes in his diary:

"2nd January, 1880. Here there is a sense of rest and quietness. Silence in the house and outside. A tranquil fire gives a feeling of comfort. The portrait of my mother seems to smile upon me. This peaceful morning makes me happy. Whatever pleasure we may get from our emotions I do not think it can equal those moments of silent peace which are glimpses of the joys of Paradise. Desire and fear, grief and anxiety are no more. We live a moment of life in the supreme region of our own being: pure consciousness. One feels an inner harmony free from the slightest agitation or tension. In those moments the state of the soul is solemn, perhaps akin to its condition be-

yond the grave. It is happiness as the Orientals understand it, the happiness of the hermit who is free from desire and struggle, and who simply adores in fullness of joy. We cannot find words to express this experience, because our languages can only describe particular and definite conditions of life: they have no words to express this silent contemplation, this heavenly quietness, this ocean of peace which both reflects the heavens above and is master of its own vast depth. Things return to their first principle, while memories become dreams of memories. The soul is then pure being and no longer feels its separation from the whole. It is conscious of the universal life, and at that moment is a center of communion with God. It has nothing and it lacks nothing. Perhaps only the Yogis and the Sufis have known in its depth this condition of simple happiness which combines the joys of being and non-being, which is neither reflection nor will, and which is beyond the moral and the intellectual life: a return to oneness, to the fullness of things, the vision of Plotinus and Proclus, the glad expectation of Nirvana."

Extracts from the Bhagavad Gita translated by Juan Mascaro. (Penguin Classics). 1962

THE BHAGAVAD GITA

Interwoven in his creation, the Spirit is beyond destruction. No one can bring to an end the Spirit which is everlasting.

For beyond time He dwells in these bodies, though these bodies have an end in their time; but He remains immeasurable, immortal. Therefore, great warrior, carry on thy fight.

If any man thinks he slays, and if another thinks he is slain, neither knows the ways of truth. The Eternal in man cannot kill; the Eternal in man cannot die.

He is never born, and He never dies. He is Eternity; He is for evermore. Never born and eternal, beyond times gone or to come, He does not die when the body dies.

Beyond the power of sword and fire, beyond the power of water and winds, the Spirit is everlasting, omnipresent, never-changing, never-moving, ever One.

Invisible is He to mortal eyes, beyond thought and beyond change. Know that He is, and cease from sorrow.

He whose mind is untroubled by sorrows, and for pleasures he has no longing, beyond passion, and fear and anger, he is the sage of unwavering mind. Who every-

where is free from all ties, who neither rejoices nor sorrows if fortune is good or is ill, his is a serene wisdom.

When in recollection he withdraws all his senses from the attractions of the pleasures of sense, even as a tortoise withdraws all its limbs, then his is a serene wisdom.

For the man who forsakes all desires and abandons all pride of possession and of self reaches the goal supreme.

This is the eternal in man. Reaching Him all delusion is gone. Even in the last hour of his life upon earth, man can reach the Nirvana of Brahman - man can find peace in the peace of his God.

When the mind of the Yogi is in harmony and finds rest in the Spirit within, all restless desires gone, then he is one in God.

Then the seeker knows the joy of Eternity; a vision seen by reason far beyond what senses can see. He abides therein and moves not from Truth.

Then, with reason armed with resolution, let the seeker quietly lead the mind into the Spirit, and let all his thoughts be silence.



Subtle System



The human subtle system is a vastly intricate one, made up of thousands of channels which carry energy throughout the body. The concentrations of the energy in the subtle system are called Chakras ("wheels" in Sanskrit), or energy centers.

The entire system is governed by three primary vertical channels of energy called "Nadis" in Sanskrit) and by seven main chakras. Our subtle system is fully activated only with the awakening of the Kundalini, which cleans and balances the entire system and enlightens the pure qualities of the chakras within us.



“Within us lies the peace, the beauty, the glory of our being. There is an ocean of all that. We cannot seek it outside. We have to go within.”

Shri Mataji Nirmala Devi

THE LEFT CHANNEL

The left channel (or Ida Nadi in Sanskrit) is also called the Moon Channel. It begins at the Mooladhara and runs up the left side, crossing the Agnya Chakra into the temple and supergo on the right side of the brain. It provides the conduit for the energy of our desire. From these wishes, our emotions are triggered. Emotions are actually desires that have not yet materialized. These desires and the attendant feelings about them travel through this left channel to the appropriate places in the body to bring about the actions of fulfillment. Our desires are essential for action. Without their impetus we would have nothing to act upon.

The greatest quality of the left side is to provide joy which is the steady condition of the Spirit. You may remember having this joy as a child, or you may have observed it in small two- or three-year-old children. They usually wake up in the morning happy. While they may experience physical and emotional pain once in a while throughout their day they do not cling to it with memory. Rather, they cry, recover and resume the steady state of joy. The desire for this joy is still alive inside us the same as it was when we were infants. It may be blocked or covered with "tarnish" from emotional or physical hurts experienced in living life. Before Sahaja Yoga, we did not have effective techniques for clearing away the hurts and blows that are normal for those of us living active lives. The practice of Sahaja Yoga helps us remove those old tensions and recover that joy as a steady state of being.

Problems of the left side tend to result in passivity or emotional extremism whereby we are thrown between elation and depression. With this type of imbalance, self-discipline becomes difficult and bad habits become hard to correct. In the worst case, we will become lethargic and self-obsessed. Because this channel feeds also into the skull area, pressure on the brain becomes excessive. This cycle is what causes mental breakdown, epilepsy and senility (decay of the brain).

THE RIGHT CHANNEL

The right channel (or Pingala Nadi in Sanskrit) is also called the Sun Channel. It begins at the Swadisthan Chakra and travels up the right side. It crosses over to the left temple (ego) at the Agnya Chakra. It provides the conduit for our active energy. This energy is comprised of our mental and physical activities. When the demand for energy on this side is too great, the left side is weakened; the desire to have joy of the Spirit evaporates. When the right side dominates, the personality becomes very dry and aggressive. Excess pressure shoots up into the left temple and into the ego, causing it to inflate into a balloon that blocks the central channel. The entire system is thrown off balance. Blinded by ego, sensitivity to our own emotions is diminished. Decisions and actions are taken that dominate or disrupt the lives of others with a firm belief that they are "necessary" and "logical." Taken to this extreme, right-sided behavior leads to heart disease.

The high-tech, high-powered, "fast-track" environments of the Western world's cities and suburbs are generating predominantly right-sided citizens. It is difficult to maintain equilibrium between emotions and action when the work, school and shopping environments are aggressive and stressful. It is difficult to maintain a peaceful home where the imbalances and negativities can be corrected and purified. Instead, most of us go back to work or school with the accumulated negativities of the past clinging to our systems.

Sahaja Yoga practices are effective at removing negativity and balancing the chakras and channels. Using simple meditation and techniques, such as footsoaking, lying on the ground, sweeping the "aura" and shoebeating once can begin each day with joy from the open chakras and energetic power from a balanced system. You can revitalize yourself and the relationships around you simply by working on yourself from the inside out.

THE CENTRAL CHANNEL

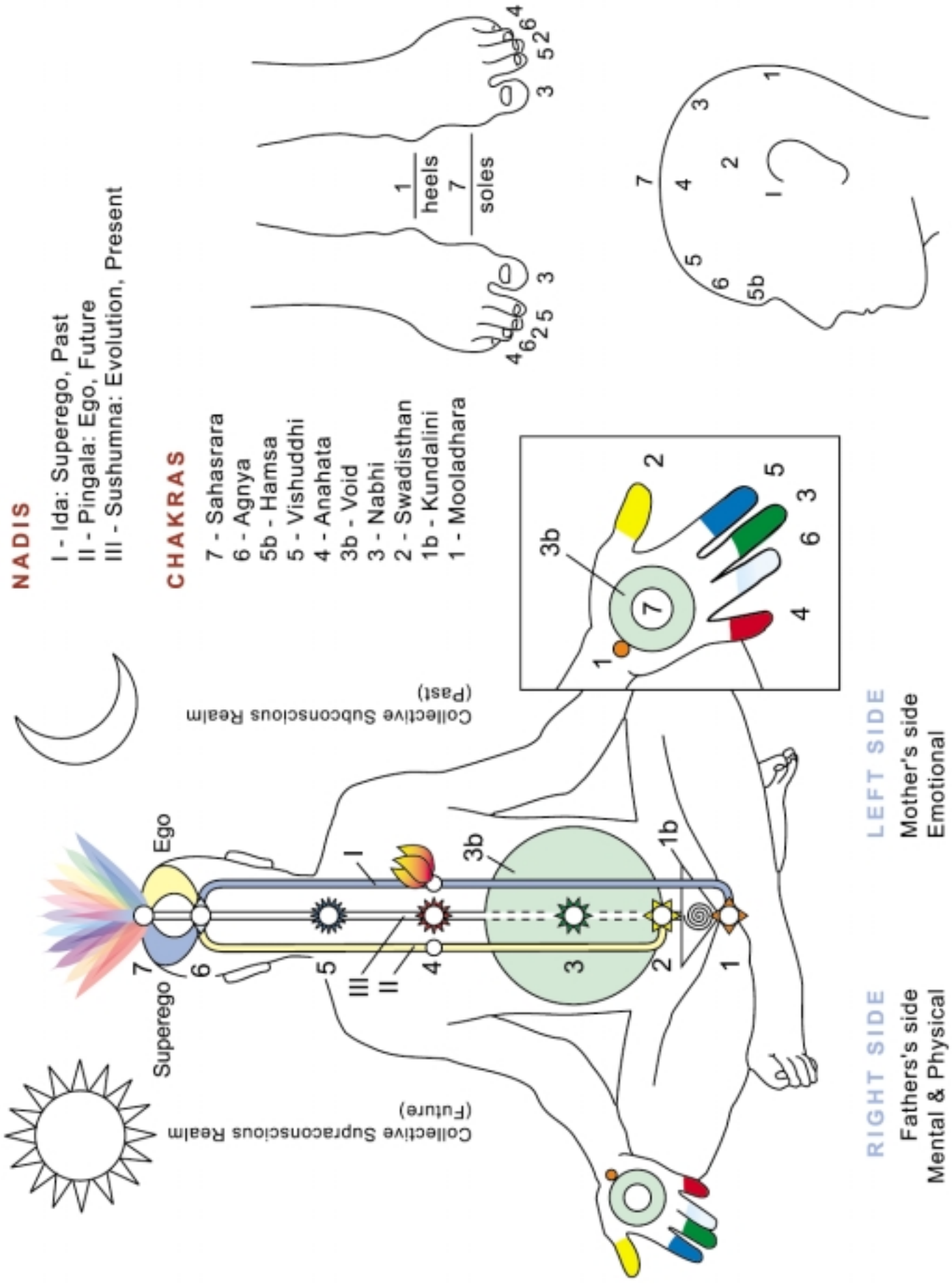
The central channel (or Sushumna Nadi in Sanskrit) is also called the Middle Path. It begins at the place where the Kundalini resides and passes straight up the spine to the highest chakra.

As the conduit for the parasympathetic nervous system, the central channel coordinates our involuntary system activities. We do not have conscious control over these activities. Our heart beats, our lungs breathe, our blood system manufactures plasma, our brain centralizes and coordinates communication, our mind performs “word processing”... all of these incredible functions – and more – operate more powerfully than forty billion computers. These operations are performed regardless of where our attention is focused. They seem to have no need for our conscious leadership and control. Yet, miraculously, our body’s involuntary activities function according to an organized operating plan with such complex interactions, syntheses, and communications that our deepest medical scientific research, which is now probing into the DNA, recognizes that still we have only reached the “tip of the iceberg.” We have discovered that the human system is so vast and so ingenious that even to get some type of rudimentary understanding of it, requires recognition of our ignorance of it. We may start learning something new. This is what Sahaja Yoga is about.

The activities that take place through the parasympathetic system are spontaneous happenings. They happen naturally, without our doing anything. The rising of the Kundalini and her work, as well as all the other spiritual activities, are spontaneous. Hence, the term Sahaja was selected to label this type of yoga because it means spontaneous. The implication of the parasympathetic nature of the middle path is that the rise of the Kundalini is totally beyond our own volition or control. That is why, actually, Shri Mataji has to act as a catalyst.

Once our Kundalini has been awakened and has travelled through this central channel, out the top of the head, we can begin to become aware of the vast internal galaxy of our subtle system. This initial “enlightenment” or realization is only the beginning of our greatest adventure.

SUBTLE SYSTEM CHART





Mooladhara Chakra



Deity:	Shri Ganesha
Gross (physical) Level:	Pelvic Plexus, Prostrate Gland
Manifestation (controls):	Sex, Excretion
Qualities:	Innocence, Wisdom, Chastity, Eternal Childhood
No. of Petals:	Four (4)
Associated Day:	Tuesday
Associated Color:	Coral Red
Associated Planet:	Mars
Associated Element:	Earth / Carbon
Associated Gem:	Coral
Place on hand:	Heel of Palm
Associated Symbol:	Clockwise Swastika

Causes of Catch / Obstruction

Left Side:	Sexual excessiveness, tantric and occult practices.
Right Side:	Excessive Puritanism (e.g. focusing on the evils of sex).

INTRODUCTION

In the beginning of evolution, the first amoeba cell organisms were formed. Thereafter they became more and more complex, developing into multi-cellular organisms, and ultimately to humankind.

The Mooladhara Chakra is made of the earth element and represents the beginning of life. When awakened and nourished, this association with the earth element manifests as a magnetic force within the person. For instance a person with a strong Mooladhara center has a good inner sense of direction (in more ways than one). This Chakra is at the root or foundation of the subtle system, and Mooladhara is situated below the abode of the Kundalini, at the very base of the subtle body. In Sanskrit, "moola" means root (which is the Kundalini) and "adhara" means the support - so Mooladhara translates into the supporter of the Kundalini.

QUALITY

The fundamental quality of the Chakra is innocence, which forms the basis of every righteous (dharmic) character. This innocence is the type of quality, which is evident in babies and small children. It represents action without motive or desire for gross personal gain. This innocence is accompanied by the innate wisdom of a child. A baby knows fundamental aspects of nature instinctively - it knows how to show discomfort by crying, or how to suck to obtain food. This root wisdom, if left undisturbed, would develop into a balanced set of priorities in the adult. Unfortunately the influence of human society sometimes tends to muddy this innocence and so obscure the wisdom that goes with it. By awakening the qualities of the Mooladhara through our meditations, we learn again to be more innocent beings. To be less motive-led in our actions and to make the correct decisions in our lives. Two good examples of the power of this child-like innocent wisdom are the tale of The Emperor's New Clothes and the saying "out of the mouth of babes".

TRADITION

The presiding deity (or role model) for the Mooladhara Chakra is Shri Ganesha, the child with the head of an elephant. He

is the embodiment of innocence and he guards this Mother Kundalini (Guari) and her instrument with great alertness and uncompromising zeal. It is he who informs Kundalini when it is time to awaken and it is his anger, which produces the heat in the sympathetic nervous system (subtle body) if any unauthorized person tries to do so. He is worshipped as the remover of obstacles - the obstacles, which may occur in the course of the awakening of the Kundalini and the development of one's realization.

The wisdom of Shri Ganesha is the wisdom of the heart - that is the ability to perceive the true meaning of what people may say or do (i.e. what is really in their heart). Children again naturally have this ability as they often tune in to the feelings and subtle signals rather than the face value of what is said. Shri Ganesha is also the eternal divine child, and he therefore likes to have fun and enjoy. He bubbles with enthusiasm, playfulness and love.

GROSS PHYSICAL ASPECT

The Mooladhara Chakra governs the excretory and reproductive organs, and as such has a direct bearing on the sexual aspects of the human being. There have been attempts in the past to awaken the Kundalini through sexual practice (witness also the tantric sexual ritual in practices such as witchcraft and voodoo around the world). This is obviously very dangerous and can cause the greatest harm to the Chakra itself. If one remembers that the Mooladhara center provides a gateway through which the Kundalini must pass, then it is easy to understand how anything, which is not innocent, can harm it. Sex has its place in human life as the most sublime physical expression of love within the marriage. Through this channel birth and the creation continue their course. However, it is another thing to allow sex to dominate our lives and bring us out of balance. After realization one learns to develop respect and proper esteem for one's own chastity and the chastity of others. This sense of right conduct is essential for the development of our own gravity and power. It is the foundation stone of each of us as human beings, the power of incorruptible innocence.

CLEARING THE MOOLADHARA

A weakened Mooladhara may show up in a number of ways: poor sense of direction, poor memory, poor sense of balance (gravity), certain 'incurable' diseases or mental problems.

Using the Elements:

Sit on earth as much as possible.

Place the left hand toward the photograph, with a lit candle in front of it, right hand on the earth.

To help in clearing the left Mooladhara place the left hand on the Chakra (just above the groin area) and the right hand on the ground.

Soaking your feet in a bowl of warm salted water (footsoaking) is also helpful to this Chakra.

Affirmations:

Mother please make me innocent.

Mother please clear my Mooladhara Chakra.

General Advice from Shri Mataji:

Try to keep your attention on natural things such as the earth, sky or grass rather than on gross or material things, which may be fighting to get your attention.

Avoid too much red meat as this can overexcite the Chakra.

Relate to members of the opposite sex as brothers and sisters, not sex objects.

Meditate on the quality of innocence to develop this power.

THE PROPHET - "FREEDOM"

And an orator said, Speak to us of Freedom.

And he answered:

At the city gate and by your fireside I have seen you prostrate yourself and worship your own freedom,

Even as slaves humble themselves before a tyrant and praise him though he slays them.

Ay, in the grove of the temple and in the shadow of the citadel I have seen ten freest among you wear their freedom as a yoke and a handcuff.

And my heart bled within me; for you can only be free when even the desire of seeking freedom becomes a harness to you, and when you cease to speak of freedom as a goal and a fulfillment.

You shall be free indeed when your days are not without a care nor your nights without a want and a grief,

But rather when these things girdle your life and yet you rise above them naked and unbound.

And how shall you rise beyond your days and nights unless you break the chains which you at the dawn of your understanding have fastened around your noon hour?

In truth that which you call freedom is the strongest of these chains, though its links glitter in the sun and dazzle your eyes.

And what is it by fragments of your own self you would discard that you may become free?

If it is an unjust law you would abolish, that law was written with your own hand upon your own forehead.

You cannot erase it by burning your law books or by washing the foreheads of your judges, though you pour the sea upon them.

And if it is a despot you would dethrone, see first that his throne erected within you is destroyed.

For how can a tyrant rule the free and the proud, but for a tyranny in their own freedom and a shame in their own pride?

And if it is a care you would cast off, that care has been chosen by you rather than imposed upon you.

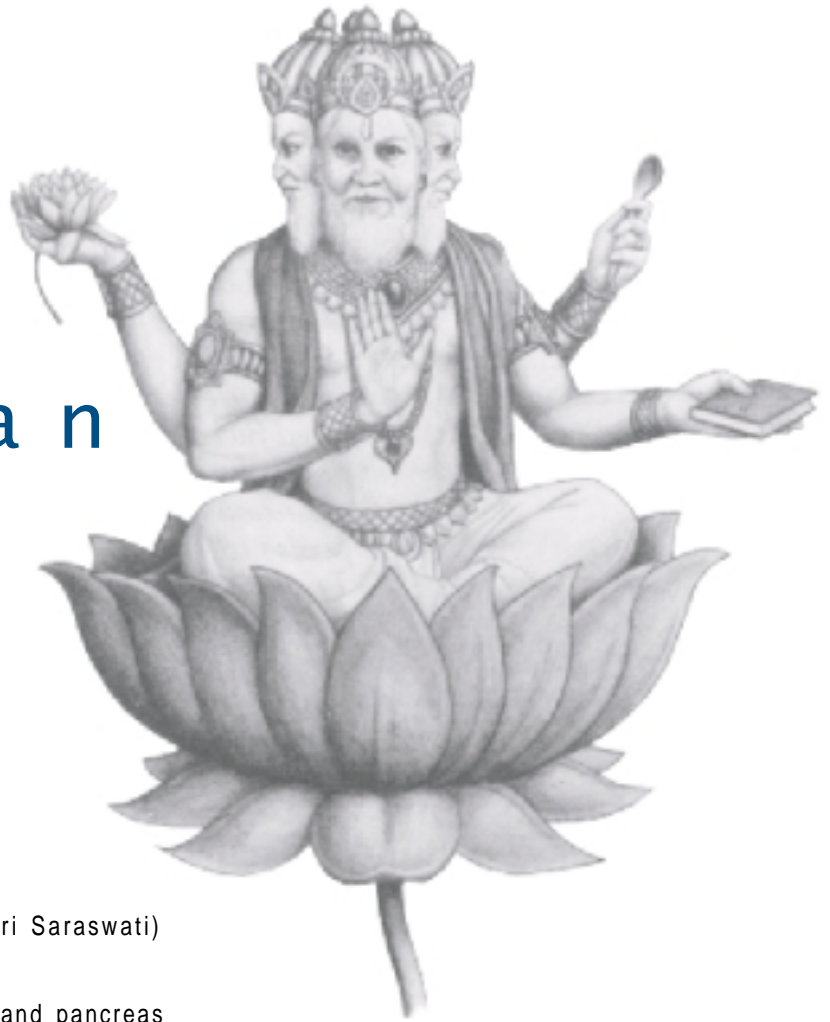
And if it is a fear you would dispel, the seat of that fear is in your heart and not in the hand of the feared.

Verily all things move within your being in constant half embrace, the desired and the dreaded, the repugnant and the cherished, the pursued and that which you would escape.

These things move within you as lights and shadows in pairs that cling.

And when the shadow fades and is no more, the light that lingers becomes a shadow to another light.

And thus your freedom when it loses its fetters becomes itself the fetter of a greater freedom.



Swadisthan Chakra

Deity:	Shri Brahmadeva (Shri Saraswati)
Gross (physical) Level:	Aortic Plexus
Manifestation (controls):	Liver, kidney, spleen and pancreas
Qualities:	Creativity, Inspiration, Aesthetics and Art, Intellectual Perception (Pure Knowledge or Truth)
No. of Petals:	Six (6)
Associated Day:	Wednesday
Associated Color:	Coral Yellow
Associated Planet:	Mercury
Associated Element:	Fire
Associated Gem:	Amethyst
Place on hand:	Thumb
Associated Symbol:	Star of David

Causes of Catch / Obstruction

Left Side:	Spiritualism and black magic, false gurus and knowledge, alcohol and drugs, extreme servility and slavishness.
Right Side:	Too much thinking and planning, political extremism & fanaticism, bad eating habits, ego oriented life and domination of others.

INTRODUCTION

The Swadisthan Chakra is suspended like a satellite on a chord from the Nabhi Chakra, and moves around the Void area giving sustenance to the ten petals of the Void (which represent Ten Commandments). When the Kundalini rises, it passes into the Nabhi Chakra first and then along the chord to enlighten the Swadisthan and then returns to the Nabhi Chakra to continue the journey to the crown of the head.

In the course of evolution, man translated his need for shelter into the building of homes. As his sense of aesthetics developed he continued to improve on these forms of shelter (until eventually architecture came about). This creativity evolved into abstract form, where he could imagine, project and create an image, which had no previous material counterpart. From this burgeoning aestheticism came the creative arts.

QUALITY

The fundamental quality of the Swadisthan Chakra is that of creativity. It is here that the energy for our creativity is generated. After our realization we discover that the true key to creativity is in achieving the state of thoughtless awareness (nirvichara samadhi) through our meditations.

From this we discover that all the beauty of the creation is reflected within us like a still and silent lake. Once we locate this pool and beauty we can become the channel for it. We become the creative instrument of the collective unconscious, without ego to distort the purity of the art. We become, as Wordsworth says "a heart that watches and receives."

The process of creativity in whatever form draws on the qualities of the Swadisthan Chakra. If this process is accomplished in a balanced state (i.e. using the energies of the central or Sushumna channel in the subtle system) then the result is spiritually enhanced, we can say that it had "heart". After realization this is emphasized, and the resulting creation can become an inspired work. We can see this by looking at the classic works from artists of the past such as Mozart and Michelangelo who were born as evolved realized souls. Works of this quality are immortal, and provide joy and beauty that define the whole epoch.

However in the modern process, we can see that even where the artistic endeavor starts out "with heart", there is a tendency for the artist to produce later works which are flat, lifeless or even exploitative. The primary cause of this tendency is the ego of the artist. As the artist becomes more successful, he or she works harder to maintain or grow this success. This requires more exhaustive use of the right channel (the Pingala Nadhi or Channel of Action). A by-product of this channel becoming exhausted is that the ego of the artist becomes inflated. Note that in subtle terms the ego is actually situated at the end of the action channel (in the balloon-like shape on the left hand side of the head). As the artist starts to believe that he is the creator of all his works (thus eliminating divine inspiration) the process is accelerated and the ego expands to such an extent that the spiritual content of these works is removed completely.

The Spirit which resides in our heart is the real reservoir of creativity, and artists and people who think excessively or are obsessed with fame or success will usually suffer a weak Swadisthan Chakra and tend to be off balance personalities. Their ambition to be superior to others or to be acclaimed by them for their talents comes from their ego, which is connected to the right side of the Swadisthan Chakra through the right channel. Their spontaneity is lost in this ambitious and competitive effort to create, and this explains why most modern creation in any aspect lacks Vitality, lacks Spirit, lack Heart.

TRADITION

The presiding deity (or role model) for the Swadisthan Chakra is Shri Brahmadeva. He represents the ultimate Creator, and has as his power Shri Saraswati, who is the Goddess of music and arts.

GROSS PHYSICAL ASPECT

The most important function of this center is that it breaks down fat particles in the abdomen to replace the grey and white cells in the brain, and so generates the energy which fuels our thinking. Excessive thinking and planning overworks

this process and exhausts this center. The Swadisthan also looks after the liver (along with the Nabhi Center). If the Chakra is having to cope with excessive thinking, then the other organs it is supposed to look after are neglected. The liver is particularly susceptible to this neglect. Problems here are indicated by tingling in the thumb and middle finger of the right hand, or by prickling sensations in the hands.

The liver has a particular importance in that it is the seat of our Attention (chitta). Attention should not be confused with thought, which comes from ego (our I-ness) and superego (our past conditionings and upbringing). Attention is pure concentration minus thought/mental activity. For example when we look at the flower we put our attention on it (i.e. observe it). However we will also think about it ("that's pretty I wonder what it is called" etc.) Attention has no associated thoughts – it is pure concentration/observation/witnessing. A balanced liver sustains and nourishes our Attention and filters it by scanning out any impurities and external clutter. From this purified Attention comes the peace and stillness that we obtain in our meditation. The liver is susceptible to overheating (via alcohol or other stimulants) which has a detrimental effect on our Attention, which ultimately weakens our meditations and so on.

CONDITION OF THE SWADISTHAN

A weakened Swadisthan may show up in a number of ways: diabetes, heart disease and associated problems, difficulty meditating, irritability. Interest in spiritualism and occult practices will also have a detrimental effect on this center. If we delve into these realms we lead the Attention into the collective subconscious areas, and we leave ourselves open to increased lethargy, and maybe even hallucinations and increased overall negativity.

CLEARING THE SWADISTHAN

Clearing the Right Swadisthan Chakra:

Using the Elements:

Soak your feet in a bowl of COLD (or even iced) salted water at meditation.

Place ice-pack on right Swadisthan Chakra position (above junction of torso and right leg).

Affirmations:

Mother please take away my thoughts.

General Advice:

Place the right hand on the Chakra and left towards the photo.

Raise the left channel and bring down the right channel 108 times.

Use the liver diet.

Clearing the Left Swadisthan Chakra:

Using the Elements:

Soak your feet in a bowl of HOT salted water at meditation.

Affirmations:

Mother, please give me the Pure Knowledge (Nirmala Vidya).

General Advice:

Place the left hand on the Chakra and right towards the photo.

Raise the left channel and bring down the right channel 108 times.

Use the candle treatment on left Swadisthan Chakra area.

THE UPANISHADS - INTRODUCTION

One of the messages of the Upanishads is that the Spirit can only be known through union with him, and not through mere learning. And can any amount of learning make us feel love, or see beauty or hear the “unheard melodies”? Some have only seen the variety of thought in the Upanishads, not their underlying unity. To them the words in the sacred texts might be applied: “Who sees variety and not the unity wanders on from death to death”.

The spirit of the Upanishads is the Spirit of the Universe. Brahman, God himself, is their underlying spirit. The Christian must feel that Brahman is God, and the Hindus must feel that God is Brahman. Unless a feeling of reverence independent of the barriers of names can be felt for the ineffable, the saying of the Upanishads is true: “Words are weariness”, the same idea expressed by the prophet that “Of making many books there is no end”.

“The Holy Spirit” may be the nearest translation of Brahman in Christian language. Whilst God the Father and God the Son are in the foreground of the mind of many Christians, the Holy Spirit seems to receive less adoration. And in India the Brahman of the Upanishads is not

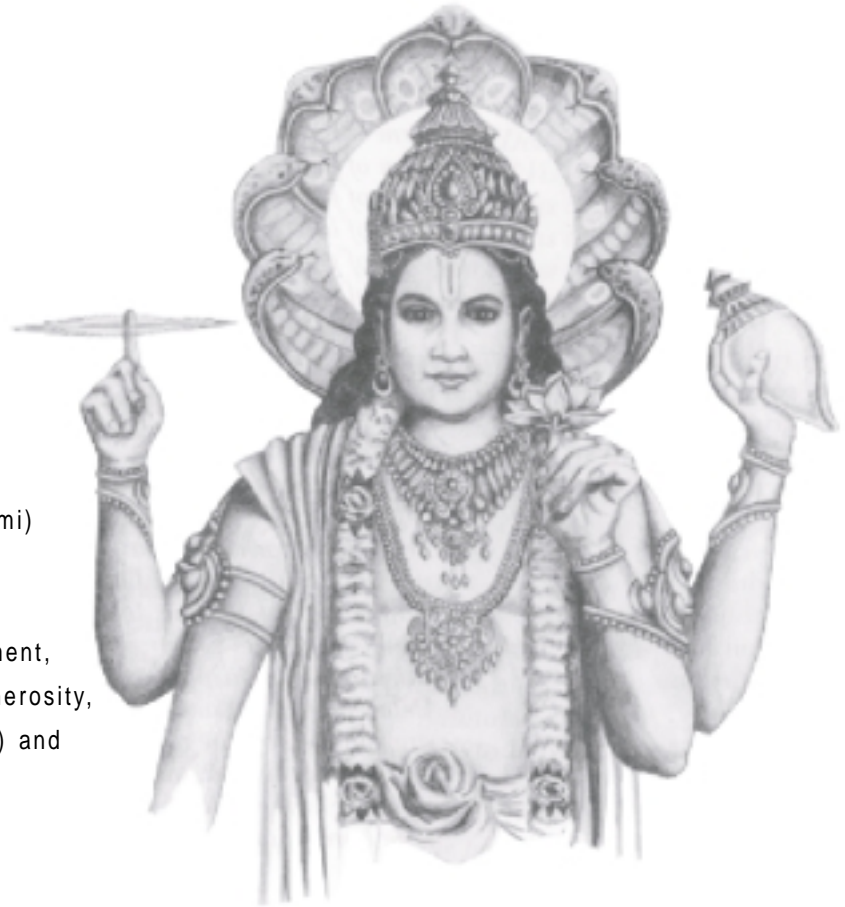
as popular as Siva, Vishnu or Krishna. Even Brahma, the manifestation of Brahman as creator, and not to be confused with him, is not living in the daily devotions of the Hindu, as are the other two gods of the trinity, Siva and Vishnu. The Upanishads doctrine is not a religion of the many; but rather the Spirit behind all religions is their central theme repeated in such a wonderful variety of ways. Brahman in the Universe, God in his transcendence and immanence is also the Spirit of man, the Self in every one and in all, Atman. Thus the momentous statement is made in the Upanishads that God must not be sought as something far away, separate from us, but rather as the very inmost of us, as the higher Self in us above the limitations of our little self. In rising to the best in us we rise to the Self in us, in Brahman, to God himself. Thus when the sage of the Upanishads is pressed for a definition of God, he remained silent meaning that God is silence. When asked again to express God in words, he says “Neti, neti”, “Not this, not this”; but when pressed for a positive explanation he utters the sublimely simple words: “Tat Tvam Asi”, “Thou art That”.



N a b h i C h a k r a

Center Nabhi

Deity:	Shri Vishnu (Shri Laxmi)
Gross (physical) Level:	Solar Plexus
Manifestation (controls):	Stomach & intestines
Qualities:	Satisfaction, Contentment, Peacefulness and Generosity, Dharma (right conduct) and Evolution
No. of Petals:	Ten (10)
Associated Day:	Thursday
Associated Color:	Green
Associated Planet:	Jupiter
Associated Element:	Water
Associated Gem:	Emerald
Place on hand:	Middle fingers
Associated Symbol:	Ying/Yang



Causes of Catch / Obstruction

Asceticism, fasting, alcohol & drugs, over-criticism, fanaticism, untidiness in self and home, and foodism.

Left Nabhi

Deity:	Shri Gruhalaxmi
Manifestation (controls):	Spleen and Pancreas
Qualities:	Welcoming and caring host, the place of the ideal wife
Place on hand:	Left middle finger

Causes of Catch:

Family and household problems, dominating husband or wife, too much rushing around, worrying.

Right Nabhi:

Deity:	Shri Shesha (Shri Rajalaxmi)
Manifestation (controls):	Liver
Qualities:	Sense of Dignity, Attention
Place on hand:	Right middle finger

Causes of Catch:

Food that is bad for liver, fastidiousness

INTRODUCTION

The evolutionary growth of humankind mirrors the ascending Chakras of our subtle system, and our corresponding Spiritual growth path. The Nabhi Chakra represents the evolutionary point when man's shelter became "home", when the family unit became a source of satisfaction in itself rather than just a channel of reproduction. This domestic satisfaction translates into the satisfaction that we feel with life in general after our Spiritual awakening through Self-Realization.

QUALITY

Satisfaction is actually a key word for the Nabhi Chakra. Some "hot livered" people are naturally irritable. For them life without worry is an impossibility, they will express their discontent at the slightest excuse. When our Spirit manifests, we can put things into their true perspective, and worry becomes an unusual occurrence. In the peace of thoughtlessness, we can only be content. We realise that the Spirit is not concerned with passing trends and fashions, a button missing here or there. The affirmation for the Nabhi Chakra is "In my Spirit I am satisfied".

The Nabhi is the center of welfare, both physical and financial. As man developed his creative powers further, he also learned to harness nature's resources to his advantage - and thus grew prosperous. Prosperity is a necessary step in evolution, and money is a valid medium of exchange in order to obtain the essential needs and desires of man. If we do not have the means of satisfying the basic needs then they will continue to preoccupy our attention, diverting us from the true direction. We have been blessed with intelligence and a versatile body through which we can work to raise the means to fulfill these needs. When these needs are satisfied, then these mundane matters no longer occupy us and block our growth.

However, sometimes we get lost. The desire for basic needs transforms into a cycle of insatiable desire for things in general - the start of a materialist existence. There is nothing wrong in being wealthy. The problem lies in becoming obsessed with money. The desire for money for the sake of money is greed. It crosses the boundary of need and becomes an obsession, a disease that retards growth. Miserliness and

hoarding prevent the proper flow of money to places of need, and represent the selfish, primitive mind which does not know the truth about the basics of life. In nature everything flows, because nature is one. Money should be no exception - the energy has to flow to every part of the creation.

By sharing we learn. Being generous is so elevating, whereas hoarding leads to stagnation, it creates a blocked mind, a negative mind. Such as person is malignant and dangerous for society. It is selfishness and greed that leads to environmental crises and to the pollution of the modern lifestyle. Our spiritual growth relies on our contentment, and our contentment depends on our open heartedness and generosity. If we share, we receive the first benefits of that act, and our Nabhi Chakra also benefits in kind.

Dharma

Another aspect to the Nabhi Chakra is that of Dharma or right conduct in our lives. In order for us to maintain a state of satisfaction within, we have to exist in a state of satisfaction without; and this means appreciating the benefits of living an upright life. It cannot be an artificial process, it comes naturally through our Attention after our Realisation. Just as gold cannot tarnish, so Dharma cannot be altered. There is no relative state of Dharmic conduct. An act is either fundamentally right or not. Dharma is the code of evolution, through which man has evolved from amoeba to the present stage. This code protects and nourishes our spiritual growth. The most powerful evocation of the laws of Dharma were the Ten Commandments which were provided as evolutionary guidelines. Those who have always followed these basic principles of right conduct experience a powerful and lasting process of self-realisation. Those who did not understand the need for such conduct before realisation, become naturally aware of it afterwards. In fact after our realisation we can even experience our reaction to Dharmic conduct by the physical signals of the stomach region. Some people have been amazed to find how sensitive their stomachs become to any activity which is Adharmic (outside Dharma) and how it revolts against such acts. It is a fact, though, that the more one enjoys the beauty of becoming the Spirit, the less time one has for anything which is not Dharmic. The evolutionary laws of survival and

growth start to manifest naturally within us.

It must be remembered that these guidelines are there as examples for us to follow. We are not forced to do anything. In Sahaja Yoga you are your own judge and jury. The vibrations state the case for you, and then it is up to you to give the verdict and pass the sentence. This is a direct benefit of receiving your realisation, as you stop identifying with your weaknesses and become the witness to your true self. In a way you provide your own Last Judgement!

TRADITION

The presiding deity (or role model) of the center is Shri Vishnu, the Preserver. He it is who sustains our Dharma and leads us in our evolution. The power of the Nabhi Chakra is the place of Gruhalaxmi - the wife, the Goddess of the household. The wife must be respected and also must be the embodiment of respectability. Shri Laxmi is also the source of the peace which we get from our Spiritual awakening and through meditations.

GROSS PHYSICAL ASPECT

This center governs the workings of the stomach area. If the functioning of the stomach becomes disturbed, then the process of digestion and assimilation of food is affected. The stomach is therefore very important. Our attitude towards food, and how we eat, affects the digestive juices and the glands. If we are in a hurry, or angry or worried whilst eating then the food will not be properly digested because the stomach muscles are tense and cannot work properly on the digestive process. We should enjoy balanced meals so that the food progresses easily to the stomach, there to be dealt with properly by the digestive juices. For proper nourishment, eating peacefully is a must - it is a meditation.

The Nabhi Chakra is also responsible for the liver, and importance of this organ for our meditation and Attention cannot be stressed too much. It is very important to take particular care of the liver (which is prone to overheating through improper diet or stimulants) and to ensure that we do not exhaust it too much through over thinking and planning.

CONDITION OF THE NABHI

The Nabhi can be weakened in a number of ways. We can catch on the left side of this center if we suffer problems in the household or if we worry too much about money. After realisation we learn to have faith in the power of Providence, that the Divine is taking care of us. We gain the strength to face our responsibilities and start to enjoy the duties we must take on. We realise that the family, as the most important unit in society has to be supported and must flourish in an atmosphere of love, respect and unity.

Too much thinking about food, whether in gluttony or fasting, also affects this center. It keeps the stomach excited and hinders the energy flow. Do not worry too much about food as long as it is wholesome and nourishing. The opposite extreme also applies. Indiscriminate fasting disturbs the Chakra. We cannot reach our Spirit through fasting. The stomach needs a regular routine and diet - ask any doctor. Fasting can be undertaken with proper guidance for health purposes, but it has no Spiritual significance. On the contrary fasting serves to make the Attention divert to food. When the body needs food it sends the signal. We should not practice self-denial or aggression with any Chakra and its laws. Drinking alcohol and eating the wrong type of food are also not helpful to the Nabhi Chakra.

After realisation we find that our attitude to food changes. We stop craving particular dishes and start enjoying good food which gives the best vibrations. We develop a subtle and detached attitude, and can gain the same amount of satisfaction from the simple meal as from the finest cuisine.

CLEARING THE NABHI

Clearing the Center Chakra:



Using the Elements:

The use of a candle around the stomach area is very effective.

Soak your feet in a bowl of warm salted water at meditation (recommended for all the lower chakras).

Deep and relaxed slow breathing in and out for a while.

● **Affirmations:**

Mother, in my Spirit I am satisfied.

● **General Advice:**

Give vibrations to the front and back of the Nabhi.

Drink vibrated water.

Massage the knees and elbows.

Clearing the Left Nabhi Chakra:

● **Using the Elements:**

The candle treatment around the stomach area.

Soak your feet in a bowl of warm salted water at meditation.

● **Affirmations:**

Mother, please make me a generous person.

● **General Advice:**

Give vibrations to the left Nabhi.

Develop the habit of being satisfied with every aspect of life.

Try not to complain too much.

Increase intake of salt (especially of generally left sided problems).

Develop the quality of auspiciousness and generosity, avoid miserliness.

Clearing the Right Nabhi Chakra:

● **Using the Elements:**

Footsoak in cold water.

● **General Advice:**

Avoid fatty foods and excessive amounts of dairy products

Eat foods that are cooling to the liver such as: cane sugar, ginger, white rice, yoghurt, chick peas and fresh fruit and vegetables (see liver diet).

Try to contain the emotion of anger when inappropriately expressed.

Place an ice pack on the liver area (also useful during meditation if there are problems in going thoughtless).

DIWALI FESTIVAL - FESTIVAL OF LIGHT

November 1981

So one has to understand that Lakshmi represents the power by which we evolve. Is the power by which we are redeemed, redeeming power by which we improve from baser self to higher self. To begin with you see, is the Lakshmi form. First is the Lakshmi.

... So She has arisen out of the sea, so She is Miriam, you can call her. She is Marie, that's why Christ's Mother's name was Mary because She came out of the sea... when She comes out of the sea, becomes a Raja Lakshmi is the one where collectively, collectively you enjoy your well being... and Gruha Lakshmi is the one which is for the individual, individual well being.

... Wife is Gruha Lakshmi, she is the one, she is a goddess of the household. Now she has to be the goddess also, I mean she just doesn't become goddess just by becoming.

... Peace is only achieved though the Gruha Lakshmi, through your proper adjustment of your spleen I should say. Because spleen is the giver of the blood cells, alright it creates nutrition for the whole body. If there is no peace in that area within us the whole system can go out, because that's the nourishing center within us. And that center which nourishes also gives peace. You must have heard this "Ya Devi, sarva bhuteshu shanti rupena samstitha", the goddess that is the shanti which is present in every human being as peace. So this peace is only possible if the housewives realize their importance, bear it upon themselves, are forgiving and are redeeming family life. They have to redeem the family life, and where this gets spoilt the whole system goes out.

... Right side is the Raja Lakshmi... I would say once this Raja Lakshmi business comes up then you will understand the respect, because once you respect yourself you start respecting others also. And that you are all saints, you have to respect each other in the same way.

... And today now the light, light is there. Light is a very

important thing. From the very beginning, you see, when man discovered the fire, the fire was used in the Gruha Lakshmi state where the fire cooked the food, and you see the warmth of the Mother was shown through that heat she used in the house to warm up her children, to give them food and all that. Then it became, say, a very collective thing, it is expressed as light, you see. If you have to celebrate say your Republic day or your Independence Day we put the lights on, or we have fireworks. You see to express ourselves that way is in the Raja Lakshmi.

Now Mahalakshmi has eight aspects.

First: Adya Lakshmi. Adya Lakshmi means Mahalakshmi.

Second: Vidya Lakshmi. Vidya is the art of Sahaja Yoga, which you know. That is Vidya, the rest is all avidya. How to raise Kundalini, how to awaken all the Deities, how to cleanse others, all the knowledge, all the sides about that is called as Vidya, the Lakshmi one. Lakshmi is the grace, awareness that is gracious.

Sobhagya. Sobhagya means good fortune. The Lakshmi that gives you fortune in everything, life She gives you good fortune in money, in your living, in your food, in any way. Any good fortune is given through God, it's only God who gives good fortune.

Amruta Lakshmi. Amruta means the thing that does not die. In this world Lakshmi exists as your wealth. Now the wealth that does not die, which is that thing? Is the Spirit. So the grace of the Spirit is the Amruta Lakshmi... the rest of the things will die out, and whatever is done through the Spirit, to please the Spirit, is the Amruta Lakshmi. For example, loving others... loving means giving without expectation, just giving and enjoying. The greatest is to give vibrations. Vibrations cannot die.

Gruha Lakshmi (and Raja Lakshmi). You know that.

Satya Lakshmi. I told you "awareness". She is the one who has given you awareness. Awareness is Lakshmi's

character. Satya, which means the truth. As you rise in your awareness you know the truth... What is the truth? What are you aware of? You are aware that you are the instrument of God and that he is working through you. You are aware of that because is flowing in your central nervous system. This is the truth of which you have to be aware. What is the other truth? Is, "who are you ?" That you are the Spirit, and the third truth is "who am I?", and so speaking "who is God, what is your destiny?" If they become your awareness then you have got Satya Lakshmi.

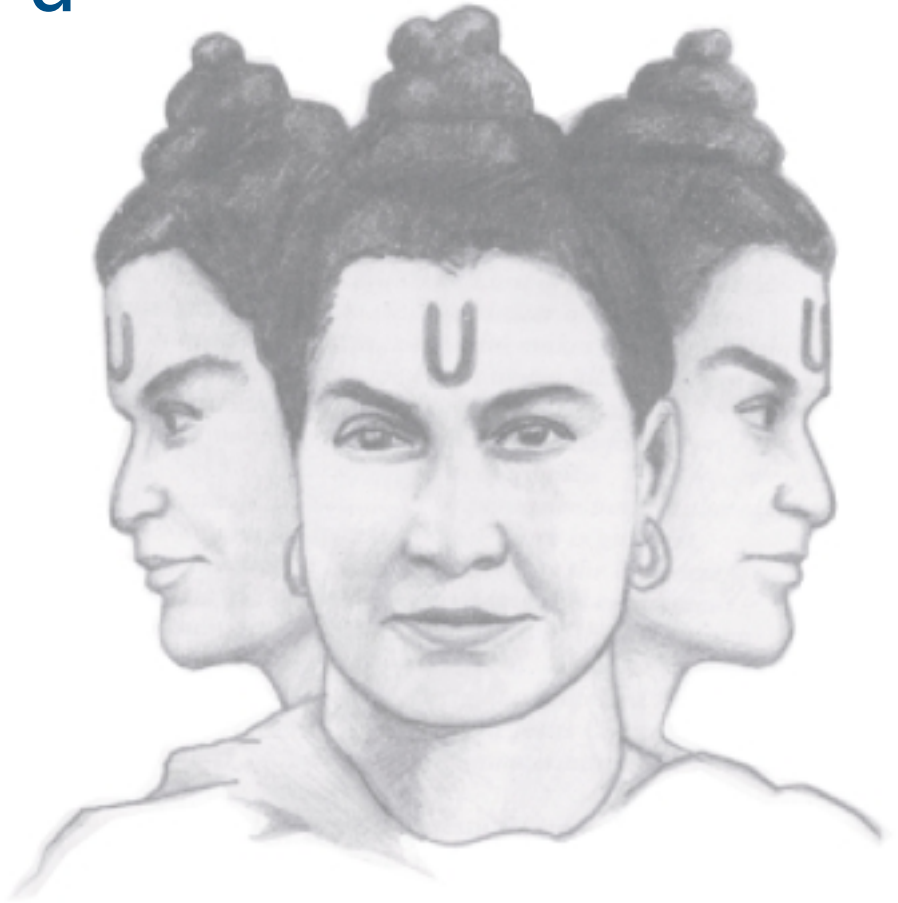
Bhogya Lakshmi. Bhog means the one by which you enjoy... I mean, is like the whole ocean of joy is around you and you are like a bird who cannot drink it. Only through the grace of Bhogya Lakshmi you can enjoy.

Yoga Lakshmi. The Lakshmi's power which gives you Yoga. Lakshmi supports your power of Yoga by giving you awareness... so Yoga Lakshmi is the power by which you go to Yoga... and then once you have achieved your Yoga you get the grace. Lakshmi is the grace. So you get the grace of a saint.

Extract from a talk by Shri Mataji Nirmala Devi in Laxenburg, Austria on the 5th May 1985.



The Void



Deity:	Shri Adi Guru
Manifestation (controls):	Digestion
Qualities:	Dharma, Balance, Stability, Personality
Associated Day:	Thursday
Associated Color:	Green
Associated Element:	Fire, water
Place on hand:	Base of fingers and outer ring of palm

Causes of Catch / Obstruction

Fanaticism, fantasy, spiritualism, black magic & ESP, false gurus and false knowledge.

INTRODUCTION

During the period of man's evolution to date, there has been a constant battle against ignorance and illusion. This state of ignorance is something that has to be overcome before man can actually experience the beauty of the reality of the Spirit. The area which represents this struggle to cross over from illusion to reality is known as the Void, or the Bhavasagara (Ocean of Illusion).

QUALITY

The Void is the center of our own mastery. As the Kundalini energy enlightens this area we become our own Guru. The word Guru means weight or gravity, and this grounded state is one of the primary ways that we remain in balance in the midst of our turbulent existence. When the Kundalini rises and fills the Void, our Attention is led out of the confusion and illusion, and into the awareness of the higher Reality. In this way we can take control of our own evolution without relying on external forces, eventually our own introspection will provide the answers and keys during our meditation. In a lot of cases the key will be to recognise a solution to our problem presented to us externally, but as we become our own master we are able to discern the right from wrong, the Truth from fiction.

The other side of this coin is, of course, the principle of the disciple. It is as important for us to recognise Truth in a humble and open minded way as it is to give advice with a gravity of a Master. The greatest Masters throughout the ages have been the most humble disciples of God. In this way they surrender their ego to the Divine and are able to teach with absolute authority, even when directly challenging the established wisdom of the time.

Since the Void is directly connected with the Nabhi Chakra, it is no coincidence that the principle of Dharma is a fundamental aspect of this area. All of the great Masters and Prophets who have taken their birth on the earth to guide us, have made Dharma (or righteous conduct) a key tenet of their teachings. We can only become better beings by not abusing ourselves or debasing others; in other words, by living properly and in accordance with the laws of nature.

TRADITION

All of the great Prophets who have come to act as role models for the human race and to give knowledge of the higher Reality are associated with the Void. The primordial Deity is Shri Adi Guru, and the great Prophets such as Abraham, Moses, Lao-Tse, Janaka, Guru Nanak, Mohammed Sahib, Sai Nath of Shirdi, Zaratustra, Confusius and Socrates are simply embodiments of this Primordial Master. It is they who have taught us the ways of righteous living that maintain codes of conduct by which anarchy is avoided.

The disciple principle also resides within us in this area, and this principle has been represented on the earth as Luv and Kush (the children of Shri Rama and Shri Sita), as Markendaya, as Adi Shankaracharya, David, John the Baptist, Buddham, Mahavira, Kabir, Michaelangelo, Kalil Gibran, William Shakespeare, William Blake and others.

The role models or "beacons to the path" have taken birth all over the world. In a lot of cases they have had to reincarnate specifically to undo the wrong done by their earlier followers who have begun to stray from the teachings. For example Mohammed Sahib came onto the earth to teach Dharma to a barbaric peoples of the time, who in turn tortured his life. As a result, out of disgust, he vowed that "this is the last time a Prophet will come." But when he saw how his compassion was thrown to the dogs he incarnated as Guru Nanak to teach Hindu-Muslim unity. Nowadays of course his own followers are haters of Muslims and vice versa. In a similar way Shri Adi Shankaracharya returned as Kabir to try and lead his followers away from ritualism and idol worship which they started practicing so indiscriminately.

GROSS PHYSICAL ASPECT

The Void is the gap between the Kundalini and the vagus nerve of the parasympathetic system. It represents all space and time from the beginning of creation to the peak of our evolution in human awareness. It is the vacuum which separates our awareness from the Absolute while we are still in the unen-

lightened state. The Void is actually created by the outermost circular movement of the Swadisthana around the Nabhi Charka, and it contains the two centers relating to the Sun (Surya) and Moon (Chandra).

CONDITION OF THE VOID

We can tell when we are disturbing the Guru principle within us by the upset to our digestive system. This can manifest as nausea or any other symptoms emanating from the stomach area. If for instance we are witness to any Adharmic activity or indulge in abuse of our physical or subtle system we can easily determine the effect on our system by the feeling that we experience in this area. Nervous tension in our stomach or butterflies before an exam or test are simply expressions of our Mastery Principle being challenged.

Similarly we are able to discern false teachings from Truth by responding to the condition of the Void. The combination of vibrational awareness and signals from our Void area can be a powerful pointer to the legitimacy of any practice whether it be spiritual or material. We learn to become attuned to our subtle system in this way and eventually can respond rapidly to avoid that which will do us harm and to open up towards that which will be of benefit to our being. The Guru principle within us is a very powerful force for our benevolence, but we must learn to recognize the signals.

CLEARING THE VOID

Using the Elements:

Footsoak in a bowl of hot water with salt in it.

Using a candle around the Void area.

Affirmations:

Mother, I am my own Master.

Mother, You are my Guru.

General Advice from Shri Mataji:

Left hand towards the photo, right hand on Void.

Shoebeating.

Drinking salt water.

Self-discipline (e.g. getting up early to meditate)



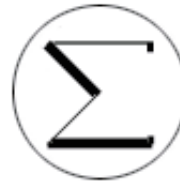
Janaka
10,000-16,000 B.C.
India



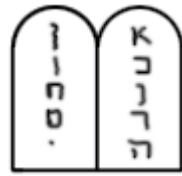
Confucius
551 B.C.
China



Abraham
2,000 B.C.
Mesopotamia



Socrates
469 B.C.
Greece



Moses
1,300 B.C.
Egypt



Muhammed
570 A.D.
Mecca



Zaratustra
1,000 B.C.
Persia



Nanaka
1469 A.D.
India



Lao Tse
604 B.C.
China



Sai Nath
1856 A.D.
India

PLATO - THE LAST DAYS OF SOCRATES

Socrates: "Then is it opinion in general that a man of this kind [a true philosopher] is not concerned with the body, but keeps his attention directed as much away from it and towards the soul?"

Simmias: "Yes it is."

"So it is clear first of all in the case of physical pleasures that the philosopher frees his soul from association with the body (so far as is possible) to a greater extent than other men?"

"It seems so."

"And most people think, do they not, Simmias, that a man who finds no pleasure and takes no part in these things does not deserve to live, and that anyone who thinks nothing of physical pleasure has one foot in the grave?"

"That is perfectly true."

"Now take the acquisition of knowledge; is the body a hindrance or not, if one takes it into partnership to share an investigation? What I mean is this: is there any certainty in human sight and hearing, or is it true as the poets are always dinning into our ears, that we neither hear nor see anything accurately? Yes if these senses are not clear and accurate, the rest can hardly be so, because they are all inferior to the first two. Don't you agree?"

"Certainly."

"Then when is it that the soul attains to truth? When it tries to investigate anything with the help of the body, it is obviously led astray."

"Quite so."

"Is it not in the course of reflection, if at all, that the soul gets a clear view of facts?"

"Yes."

"Surely the soul can best reflect when it is free of all distract-

tions such as hearing and sight or pain or pleasure of any kind - that is, when it ignores the body and becomes as far as possible independent, avoiding all physical contacts and associations as much as it can, in its search for reality."

"That is so."

"Then here too - in despising the body and avoiding it, and endeavouring to become independent - the philosopher's soul is ahead of all the rest."

"It seems so."

Socrates: "... It looks as though this were a bypath leading to the right track. So long as we keep to the body and our soul is contaminated with this imperfection, there is no chance of our ever attaining satisfactorily to our object, which we assert to be Truth. In the first place, the body provides us with immeasurable distractions in the pursuit of necessary sustenance; and any diseases which attach us hinder our quest for reality. Besides, the body fills us with loves and desires and fears and all sorts of fancies and a great deal of nonsense, with the result that we literally never get an opportunity to think at all about anything. Wars and revolutions and battles are due simply and solely to the body and its desires. All wars are undertaken for the acquisition of wealth; and the reason why we have to acquire wealth is the body, because we are slaves in its service. That is why, on all these accounts, we have so little time for philosophy. Worst of all, if we do obtain any leisure from the body's claims and turn to some line of inquiry, the body intrudes once more into our investigation, interrupting, disturbing, distracting, and preventing us from getting a glimpse of the truth. We are in fact convinced that if we are ever to have pure knowledge or anything, we must get rid of the body and contemplate things by themselves with the soul by itself.

TAO TE CHING

Book One

- 1 The way that can be spoken of
Is not the constant way;
The name that can be named
Is not a constant name.
- 2 The nameless was the beginning of heaven and
earth;
The named was the mother of the myriad creatures.
- 3 Hence always rid yourself of desires in order to ob-
serve its secrets;
But always allow yourself to have desires in order
to observe its manifestations.
- 3a These two are the same
But diverge in name as they issue forth.
Being the same they are called mysteries,
Mystery upon mystery –
The gateway of the manifold secrets.
- 17 The spirit of the valley never dies.
This is called the mysterious female.
The gateway of the mysterious female
Is called the root of heaven and earth.
Dimly visible, it seems as if it were there,
Yet use will never drain it.
- 56 There is a thing confusedly formed,
Born before heaven and earth.
Silent and void
It stands alone and does not change,

Goes round and does not weary.

It is capable of being the mother of the world.

I know not its name

So I style it “the way”.

- 81 The way never acts yet nothing is left undone.
Should lords and princes be able to hold fast to it,
The Myriad creatures will be transformed of their
own accord.
After they are transformed, should desire raise its
head,
I shall press it down with the weight of the name-
less uncarved block.
The nameless uncarved block
Is but freedom from desire,
And if I cease to desire and remain still,
The empire will be at peace of its own accord.

Book Two

- 106 Without stirring abroad
One can know the whole world;
Without looking out of the window
One can see the way of heaven.
The further one goes
The less one knows.
- 107 Therefore the sage knows without having to stir,
Identifies without having to see,
Accomplishes without having to act.



Anahata Chakra

Center Heart

Deity:	Shri Jagadamba
Gross (physical) level:	Center of cardiac plexus, part of left plexus, sternum bone.
Manifestation (controls):	Breathing, breasts
Qualities:	Mother of the Universe, physical mother, sense of security, creation and nourishment of antibodies.
No. of Petals:	Twelve (12)
Associated Day:	Friday
Associated Color:	Purple
Associated Planet:	Venus
Associated Element:	Air
Associated Gem:	Ruby
Associated Symbol:	Flame
Place on hand:	Little fingers

Causes of Catch / Obstruction

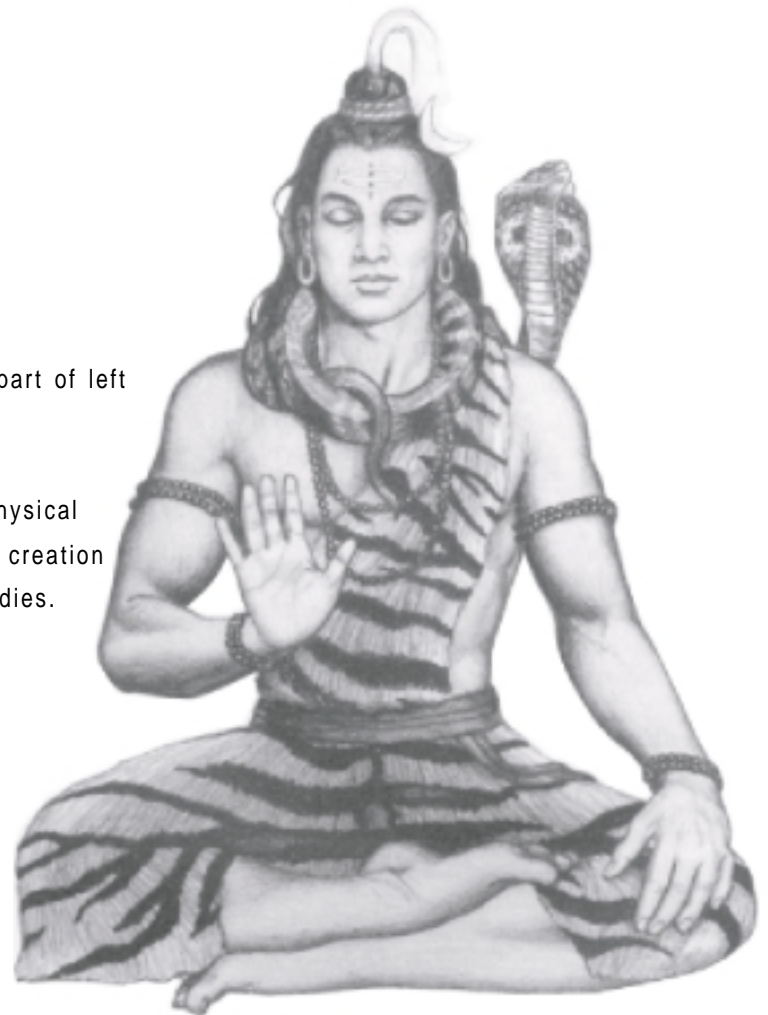
Fanaticism, fantasy, spiritualism, black magic & ESP, false gurus and false knowledge.

Left Heart

Deity:	Shri Shiva, The Spirit - Atma, (Shri Parvati)
Gross (physical) level:	Heart organ, and left cardiac plexus.
Manifestation:	Heartbeat (Anahat - sound that is without percussion).
Qualities:	Existence, life, joy, after Realisation Attention-Truth-Joy (sat chit ananda).
Place on hand:	Left little fingers

Causes of Catch / Obstruction

Extreme physical/mental activity, heartfelt bad relations (especially mother's), outside Attention, Hatha Yoga, drugs, no seeking, no faith in God, anti-God activities.



Right Heart

Deity:	Shri Rama (Shri Sita)
Gross (physical) level:	Cardiac plexus (right side)
Qualities:	Dutiful life as father, husband, brother, Gracious, auspicious boundaries maintained (Maryadas).
Place on hand:	Right little finger

Causes of Catch / Obstruction

Father or fatherhood problems, emotional aggression, arrogant or inconsiderate behavior, unlawful domination.

INTRODUCTION

When a child is born, the first thing that it responds to is the Spirit of its mother. At the moment of his birth he is not aware of his body or that of his mother, but he is aware of the Spirit. The moment he comes out of the womb he suffers a shock, and his first reaction is to get back to the womb. At this stage his mind, conditionings and ego aspects are not developed. He is pure Spirit, and it is this pure Spirit that finds comfort in the Spirit of his mother and through that comfort, sustenance in the new alien environment. This response is true love or unconditional love, it is not a conditioned response, but the sheer joy of the fusion of two Spirits.

QUALITY

The Heart Chakra is the home of the Self, the Spirit, Atma - all meaning the same thing. Time and again Shri Mataji has stressed that "You are nothing but an eternal Spirit". In this way she is telling us that we have to realise and become our Spirit, and leave behind the futility of the illusion we live in. We start the process of becoming our Spirit after realisation, as we start to lose our false identifications with our body, mind, and feelings. Only after this enlightenment can we take our Attention to our Heart and cleanse it. The Spirit can only manifest when our heart is open and clean, at which point we feel the eternal joy of the creation and the meaning and purpose of our place in it. We clean our heart through our pure Desire, and through our Attention. Saying Affirmations such as "I am the Spirit" are effective in this process, but it must not be mechanical action.

Love

Pure love, which enlightens us all, is the real quality of the Heart Chakra. In the unrealised state we rarely love for love's sake. Because of our conditionings we confuse feelings of love with those of possession, sex and selfishness. Pure love is detached, it gives without interest. Like the tree which gives shade to one and all, it is without prejudice and motive. True love is the quality that emanates from the Spirit and not from the body or mind. When we talk of loving someone, we should understand the direction in which this love is flowing. Bodily attraction is physical. It can arise out of sex appeal, or the

conditioned response to a dream image of a prince charming or even from an artist's or ad-man's projection. There are even those who exercise seductive arts to ensnare a good "catch". We can see this in those who indulge in excessively trendy fashions. These people are especially at risk in their relationships because they relate not as two Spirits, but as two fashionable physical forms. This kind of physical attraction is not true love because it comes from the mind, and mind does not love - it merely wants. When the want of the mind is attained, then the novelty wears off. For instance a child is excited and attached to a new toy, but after a few days as the novelty wears away, the excitement dies. The same occurs with relationships which are based simply on physical attraction. That which is illusory cannot love or be loved, it is a fancy of the eyes which Shakespeare aptly described:

Tell me where is fancy bred
Or in the heart or in the head,
How begot, how nourished?
Reply, reply,
It is enlightened in the eyes,
With gazing fed, and fancy dies
In the cradle where it lies.

Merchant of Venice, Act III (2)

When the groom enters the house of an Indian bride, she welcomes him at the threshold and offers worship to his Spirit. Thus the marriage is a spiritual union. Without recognition of the Spirit marriage results in transitory relationships of the make and break kind. This casual state in turn adversely affects the heart center and causes insecurity. Hence, instead of confidence between the husband and wife, an undercurrent of fear runs between them. A lot of the problems of insecurity in our society comes from these sort of emotional traumas and not just from things like money worries.

Love is often mistakenly taken as restricted to male and female. In fact love is the flow of life in all limbs, between children/parents, brothers/sisters, friends, old people, etc. Where many people share and care, then the whole society opens up its heart centre. It becomes a collective society and changes the world. This is the power of love. Love is the principle behind all creation, all vibrations. We say that God is love and love is God, because in its depths we cease to be. In true love

there is no "I" and "You", there is simply the merging in the Spirit. In this state we experience true human unity, the true oneness of life. Physically we can appear as different colours, shapes, characteristics, but as we become the Spirit the drops all become one ocean, with the vibrations dancing in different rhythms, taking different patterns, breaking and remaking again in a perpetual cosmic dance. Hate and jealousy develop an anti-current which flows against the cosmic rhythm. Where there is love there is growth, celebration, joy and evolution.

Security

A lot of problems arise from fear. If we have self-confidence, we have strong defences which protect against base desires and negative outside influences. If we live in fear, then our natural immune system is weakened and we become vulnerable to allergies and disease. Our personality grows and shines when our heart is strong, and we approach life with a will to win like a warrior. When we weaken, we become trapped in the cage of fear, afraid to venture out and experience the joy and wonders of the kaleidoscope of life. We attract to ourselves what we give out. If we have a constricted heart, then we are likely to attract corresponding people and to perpetuate the problem. Hence it is important to be strong and grounded so that we can nourish our relationships. Where a mother's love has been denied in childhood, it is possible that a fulfilling relationship can bridge the gap. A strong heart center is the basis for a healthy personality. Nourished with love, we emanate warmth and happiness. Love is nature's way. Through love, the seed attracts nourishment from the soil and comes to life. The warmth and love in a doctor adds to the healing power of his cure. The patient feels better just by being with warm and loving people. The vibrations of such warm people attract us like honey attracts the bee. It is the love which becomes compassion which makes us reach out without thinking to help mankind. It is a spontaneous act, not an intellectual decision.

Relationships

Our relationships with our parents have their place in the Heart Chakra. Our physical mother has her place on the left heart, and our father has his place on the right heart. Once we realise that our parents have this place within us, we don't try to run

away from any problems in any way, we face up to our responsibilities towards them. At all times we should treat them with the love and respect which is their due. Parents should likewise raise their children in a pure life, which will encourage their spiritual development. They should love them without attachment and fear, knowing that they are the trustees of their children. If parents do not practice what they preach, they cannot set a proper example to their offspring. Parents should be respectable, in order to be respected themselves.

How we get on with our spouse is also a matter of the heart. Where one partner dominates the other, or is possessive, then the love is stifled and the relationship is disturbed. Vibrations of the Spirit's love must have the freedom to flow, and each partner must respect one another and not block the other's growth by force of personality or will. As the relationship flourishes and gains in understanding, both husband and wife realise their equal status, their position as two wheels on the same chariot. In situations where the female is unable to make her full contribution to the household (for instance where the man thinks he is superior because of this physical advantage and wage earning capability) she can develop a suppressed anger, which in itself can be directed towards the children or develop into neuroses.

The family unit is important to society, and the foundations of this unit are respect, love and duty between the members - parents and children. If the family ideal collapses then the society will soon follow. We just have to witness the problems of violence and substance abuse amongst children in societies where the family has become neglected priority. One of the main causes of insecurity in the West, and its consequent 'rat-race' mentality is the fear that as an old age pensioner you will end up in an old people's home - forgotten. This is a sad situation. Money cannot buy emotional security, and a society which respects old age as a kind of childhood where love and care are of paramount importance will have a much more stable existence. Man of the most respected spiritual civilizations (such as the American Indians) have held a special reverence for their elders as sources of wisdom and direction.

TRADITION

The seat of the Heart Chakra is located in the Brahmarastra at the crown of the head (in the Sahasrara). This is where Shri Gauri (the Kundalini) in her form of Shri Parvati is united with Shri Shiva. Shri Shiva presides as the witness in the left Heart Chakra, controlling our very existence. This center, therefore, has to be treated with the greatest respect and understanding. In the center Heart Chakra resides Shri Jagadamba, the Mother of the universe. Here, in our faith in the Mother aspect, rests our sense of security and protection. Lord Rama inhabits the right Heart Chakra. He exhibited the ideals of behavior as a husband, son, brother and ruler. He re-established the status of women in the household, and clarified the principles of dharma. He also exemplified the boundaries of conduct (or Maryadas) within which we should operate in order to deepen our Spiritual growth. These guidelines show us the power of discrimination and help us to protect the protocols of the Spirit. He also laid out the concept of duty; child to the parents, parents to the children, husband to wife and vice versa.

GROSS PHYSICAL ASPECT

The heart is the pump of the body, hence any mental and physical excess strains this center and can lead in advanced stages to a heart attack. Using the body as an instrument of athletic display fatigues the heart center. Excessive athletic competition simply develops into an ego oriented thing, with no real gain at the end of it. In a similar way modern Hatha Yoga is a form of athleticism which has no correlation to the Spirit, and this too can harm the center. The sages of old developed certain exercises for correcting the spinal problems caused by wrong living, thus aligning the body to its natural form in preparation for the search for knowledge of the Spirit. This led to the development of Hatha Yoga schools, and thence to the modern form of 'Yoga'. Unfortunately today Hatha Yoga is mistaken for spirituality. People spend hours doing all kinds of asanas (positions). By standing on our heads (or wearing white/saffron robes or being vegetarian or whatever) we are not going to know God. The word Yoga means Union in Sanskrit, and the union is that of our Kundalini with the all pervading Divine energy. God is realised when the Kundalini evolves through right living, deed, thought and action.

If we treat our body like a gadget we become like a gadget. Excessive right side activity in such pursuits as Hatha Yoga can dry out a person, and make his personality cold and without love. Moreover extreme cases may harm the Spirit by neglect and cause the person to suffer heart attacks as the Spirit retreats. Suffering is often mis-identified with purification. We are led to believe that if something hurts it must be good for us ('no pain, no gain'), while anything that is nice is evil. This numbs the left heart, which is the seat of the Spirit. Both self denial and self torture are against the dignity of the Spirit.

CONDITION OF THE HEART

Insecurity and fear can lead to palpitations and breast problems. Excessive activity or planning dries us out, and again can lead to problems of this center. In a similar way, indulging in any of the extreme ascetic disciplines or physical activities which concentrate on the body to the exclusion of the Spirit should be avoided. Breast cancer and other female problems can be related to the suppression or unjust treatment of women. In extreme cases fear and insecurity of the center heart can lead to neuroses and allergies.

CLEARING THE HEART

Clearing the Center Chakra:

- **Using the Elements:**
 - The use of a candle around the heart area can be very effective.
 - Deep and relaxed slow breathing in and out for a while.
 - Take a deep breath and hold it in for a while, then release. Don't strain. Repeat a few times.
- **Affirmations:**
 - Mother, please make me a fearless person.
- **General Advice:**
 - Breathe in, hold the breath. Say to yourself 'Jagadamba' twelve times, then release the breath.

Give vibration to the front and back of the heart.

Recite the 23rd Psalm from the Bible.

Read the Devi Mahatmyam.

Use the candle treatment if the left Swadisthan Chakra is also catching.

Clearing the Left Heart Chakra:

● **Using the Elements:**

The candle treatment around the heart area.

● **Affirmations:**

Mother, I am the Spirit

Mother, I am the Spirit, only the Spirit, I am not the ego, not this body, not this emotion - I am only the pure Spirit.

● **General Advice:**

Give vibrations to the left Heart Chakra

Keep your Attention on the Atma residing in the Heart.

Where the heart catches due to overactivity of the right side, raise the left side 108 times, and also use the vibrations by putting the left hand towards the photograph with the right hand pointing upwards to the sky (or ceiling). The ether will dissolve the heat.

Clearing the Right Heart Chakra:

● **Using the Elements:**

The candle treatment around the heart area.

● **General Advice:**

Give vibrations to the right Heart Chakra.

Develop the boundaries of good conduct in family life and in society (Maryadas).

Don't take on too much responsibility, also don't be too under-responsible.

Develop the qualities and protectiveness of a father and husband. Correct any wrong situations arising

from your relationship as a father, husband, son or brother.

Where the right heart catch is of an overemotional nature, raise the right side (and lower the left) 108 times, and use the vibrations to clear out by putting the left hand towards the photograph and the right hand on the mother earth. This will release the left side problem which is causing the right heart to catch.

THE LIGHT OF THE SPIRIT

The Spirit is residing in all of you in your hearts. So to bring the Spirit to your brain means enlightenment of your brain. "Enlightenment of your brain" means - the limited capacity of your brain has to become unlimited in its capacity to "realize" God. How powerful He is, how miraculous He is, how great He is. It also means that the brain of Man can create. It does, of course, out of dead matter. But when the Spirit comes into the brain, then you create living things, the living work of Kundalini...

Like the nucleus inside every atom or molecule has the Spirit of that molecule. We can say that the nucleus of a molecule and an atom is like a "brain"... But that which controls the nucleus itself is the Spirit that resides within the nucleus. So now you have the attention of the body - the whole body of the atom, then the nucleus and inside the nucleus is the Spirit.

In the same way we have this [human] body, the attention of the body and then we have the nucleus which is the brain, and the Spirit which is in the Heart. So the brain is controlled through the Spirit. How? By the fact that around the heart there are seven auras which can be multiplied into any number - seven raised to the power 16 thousand - which are the ones which watch the seven chakras raised to power 16 thousand.

Now the Spirit is watching through this aura. Watching, I am again saying watching, through this aura. This aura is watching the behavior of your seven centers in your brain. It is also watching all the nerves that are working the brain. Watching again. But when you bring the Spirit into your brain, then you go two steps ahead.. so that is the first state where the watching auras start communicating to your different chakras in the brain and integrating it.

But when you bring your Spirit to your brain - this is the second state - then you really become Self-Realized, in the full way. In the full way because then your Self, that is the Spirit, becomes your brain. Action is very dynamic. It then opens the 5th dimension in the human being. First when you become realized, collectively conscious and start raising the Kundalini you cross the 4th dimension. But when your Spirit comes into your brain, then you become the 5th dimension - means you become the Doer.

Now, for example, our brain says "lift this thing up". So you touch it with your hand, you lift it up. You are the Doer. But when the brain becomes the Spirit, the Spirit is the Doer. And when the Spirit is the Doer, then you become... completely Self-Realized.

THE UPANISHADS - CHANDOGYA

OM. There lived once a boy, Svetaketu Aruneya by name. One day his father spoke to him in this way: "Svetaketu, go and become a student of sacred wisdom..."

The boy left at the age of twelve and, having learnt the Vedas, he returned home at the age of twenty four, very proud of his learning and having a great opinion of himself.

His father, observing this, said to him...

"Bring me a fruit from this banyan tree."

"Here it is father."

"Break it."

"It is broken, Sir."

"What do you see in it?"

"Very small seeds, Sir."

"Break one of them, my son."

"It is broken, Sir."

"What do you see in it?"

"Nothing at all, Sir."

Then his father spoke to him: "My son, from the very essence in the seed which you cannot see comes in truth this vast banyan tree.

Believe me, my son, an invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Atman. Thou Art That."

"Explain more to me, father," said Svetaketu.

"So be it, my son.

Place this salt in water and come to me tomorrow morning."

Svetaketu did as he was commanded, and in the morning his father said to him: "Bring me the salt you put into the water last night."

Svetaketu looked into the water, but could not find it, for it had dissolved.

His father then said: "Taste the water from this side.

How is it?"

"It is salt."

"Taste it from the middle. How is it?"

"It is salt."

"Taste it from that side. How is it?"

"It is salt."

"Look for the salt again and come again to me."

The son did so, saying: "I cannot see the salt. I only see water."

His father then said: "In the same way, O my son, you cannot see the Spirit. But in truth he is here. An invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Truth. Thou Art That."

(6.12 – 14)

Is there anything higher than thought?

Meditation is in truth higher than thought. The earth seems to rest in silent meditation; and the waters and the mountains and the sky and the heavens seem all to be in meditation. Whenever a man attains greatness on this earth, he has his reward according to his meditation.

(7.6)

MARTIN LUTHER KING - "STRENGTH TO LOVE"

Lincoln tried love and left for all history a magnificent drama of reconciliation. When he was campaigning for the presidency, one of his arch-enemies was a man named Stanton. For some reason Stanton hated Lincoln. He used every ounce of his energy to degrade him in the eyes of the public. So deep rooted was Stanton's hate for Lincoln that he uttered unkind words about his physical appearance, and sought to embarrass him at every point with bitterest diatribes. But in spite of this Lincoln was elected President of the United States. Then came the period when he had to select his cabinet which would consist of the persons who would be his most intimate associates in implementing his programme. He started choosing men here and there for the various secretaryships. The day finally came for Lincoln to select a man to fill the all-important post of Secretary of War. Can you imagine who Lincoln chose to fill this post? None other than the man named Stanton. There was an immediate uproar in the inner circle when the news began to spread. Adviser after adviser was heard saying, "Mr. President, you are making a mistake. Do you know this man, Stanton? Are you familiar with all of the ugly things he said about you? He is your enemy. He will seek to sabotage your programme. Have you thought

this through, Mr. President?" Mr. Lincoln's answer was terse and to the point: "Yes, I know Mr. Stanton. I am aware of all the terrible things he has said about me. But after looking over the nation, I find he is the best man for the job." So Stanton became Abraham Lincoln's Secretary of War and rendered an invaluable service to his nation and his President. Not many years later Lincoln was assassinated. Many laudable things were said about him. Even today millions of people still adore him as the greatest of all Americans. H.G.Wells selected him as one of the six great men of history. But of all the great statements made about Abraham Lincoln, the words of Stanton remain among the greatest. Standing near the dead body of the man he once hated, Stanton referred to him as one of the greatest men that ever lived and said "he now belongs to the ages". If Lincoln had hated Stanton both men would have gone to their graves as bitter enemies. But through the power of love Lincoln transformed an enemy into a friend. It was this same attitude that made it possible for Lincoln to speak a kind word about the South during the Civil War when feeling was most bitter. Asked by a shocked bystander how he could do this, Lincoln said, "Madam, do I not destroy my enemies when I make them my friends?" This is the power of redemptive love.

WILLIAM SHAKESPEARE

Prospero: You do look, my son, in a moved sort,
As if you were dismayed. Be cheerful, sir.
Our revels now are ended. There our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air;
And, like the baseless fabric of this vision,
The cloud capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep. Sir, I am vexed;
Bear with my weakness, my old brain is troubled.
Be not disrupted with my infirmity.
If you be pleased, retire into my cell,
And there repose. A turn or two I'll walk,
To still my beating mind.

(The Tempest, Act 4, Scene 1)

From fairest creatures we desire increase,
That thereby beauty's rose might never die,
But as the ripper should by time decease,
His tender heir might be his memory;
But thou, contracted to thine own bright eyes,
Feed'st thy light's flame with self-substantial fuel,
Making a famine where abundance lies,
Thyself thy foe, to thy sweet self too cruel.
Thou that art now the world's fresh ornament
And only herald to the gaudy spring,
Within thine own bud buriest thy content,
And, tender churl, mak'st waste in niggarding.
Pity the world, or else this glutton be -
To eat the world's due, by the grave and thee.

(The Sonnets, 1of 4, Part-1)

Jaques: All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurses arms;
Then the whining schoolboy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier
Full of strange oaths, and beared like a pard,
Jealous in honour, sudden, and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly, with good capon lined,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose, and pouch on side,
His youthful hose, well saved, a world too wide
For his shrunk shank, and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

(As You Like It, Act 2, Scene 7)



V i s h u d d h i

C h a k r a

Center Vishudhi

Deity:	Shri Krishna
Gross (physical) level:	Cervical Plexus (thyroid)
Manifestation (controls):	Neck, arms, mouth, tongue, teeth, nose, face
Qualities:	Divine diplomacy, collective consciousness, playful witness & detachment, sense of fun and humor.
No. of Petals:	Sixteen (16)
Associated Day:	Saturday
Associated Color:	Blue/Grey
Associated Planet:	Saturn
Associated Element:	Ether
Associated Gem:	Sapphire
Associated Symbol:	Timewheel
Place on hand:	Index fingers

Causes of Catch / Obstruction

Lack of collectivity, lack of witnessing power and detachment, lack of self-respect.

Left Vishuddhi

Deity:	Shri Vishnumaya (sister of Shri Krishna)
Qualities:	Brother-sister relationship, self-respect and self confidence
Place on hand:	Left index finger

Causes of Catch / Obstruction

Guilt, immorality, foul language, sarcasm.

Right Vishuddhi

Deity:	Shri Yeshoda
Qualities:	Witness of the self, Joy in self
Place on hand:	Right index finger

Causes of Catch / Obstruction

Food that is bad for the liver, fastidiousness.

INTRODUCTION

The Vishuddhi Chakra represents that time in the evolution of humanity when the need for harmony and collective living became important. It represents everything to do with the cohesive nature of the human race, and the ability of the human being to rise above petty differences and strive to experience the unity of the Spirit.

QUALITY

One of the qualities that we need to develop for our Spiritual growth is that of staying detached from the problems we face every day while trying to survive in the modern world. The flowering of the Vishuddhi Chakra provides us with a sense of detachment which lets us witness the “play” of life to survive in the modern world. As a result we avoid being brought down by things which seem traumatic, but are in fact simply “events” which we pass through to reach the other side. This does not mean that we stop accepting responsibility for our actions, or that we “give up” on life. It simply gives us a means to maintain a sense of perspective when we are faced with overwhelming emotional situations. We become a witness of the game, and can keep a distance from our involvement and thoughts, from our planning and conditionings, from our emotions.

After realisation our ability to be a witness matures, and we see all of these things as existing outside ourselves. These things, these events, are not of our Spirit, they are of the external world. In this way we strip away the layers of identity to reveal our fundamental and indivisible essence, the Spirit. Shri Mataji says that “we see our own acting, and the whole world becomes like a drama”, in the same way that Shakespeare likened the whole world to a stage, and us as actors on it. The truth is that our problems are only really solved when we can “see the forest for the trees”. It is a fact that most people find that they cannot solve their own problems because they are too involved in them. That is why they seek advice from their friends (who can give a detached view of the best course of action) or in extremes from counseling agencies who act as dispassionate witnesses, if you like. After our Realisation we develop this ability within ourselves, and no matter what tests we face we start to see our role in the drama and the possible

solutions with that much more clarity.

Interestingly enough some people express surprise when they encounter problems after their Realisation, as if we are all aiming to exist in an artificially sterile environment. That is not life. Life is about human endeavour and challenge, about overcoming tribulations and being all the better for it. Life is about striving for our Spiritual growth so that we become the Spirit through process of purification; at which point we will be beyond artificial states – we will be Truth. Our Yoga, our Realisation, helps us to fight this battle with all of the weapons of love in the Subtle armoury, and gives us the joy of the Spirit en route, so that we can experience the reality of our destination to spur us on.

Collectivity

The Vishuddhi Chakra also embodies those qualities which govern our relationship with other members of the human race. Our diplomacy in word and action is directly affected by the state of this center, as is our sense of respect, both for others and for ourselves. If we do not respect others, then we will not be able to practice a relationship of brotherhood and diplomacy with them, and so it is a very important Chakra for our growth into a collective Spiritual being. Lack of respect for ourselves (which manifests as guilt) lodges itself deep in our left Vishuddhi if we let it, and this can be very harmful to our growth. A lot of guilt is the result of our upbringing, whether through moralistic or pious pressures. These external pressures are not us. We must learn not to cling to guilt, to hide ourselves in its cloak and thereby put off the day when we must face up to our weaknesses and do something about them. The Spirit does not accumulate guilt, it is Pure. After Realisation we learn to face up to and overcome our weaknesses, and thus conquer guilt once and for all. The affirmation for the left Vishuddhi is “I am not guilty”.

Our growth into a collective being is very easy to chart through our deepening awareness of vibrations. As we start to become one with the whole (as the microcosm awakens and becomes an integral part of the macrocosm) we begin to feel the direct evidence of the subtle system or our Chakras and on the Chakras of others. This is what is meant by the actualisation

of Sahaja Yoga, this actual evidence of our enlightenment which we experience on our fingertips, and in our bodies. It is a fact that, as we become a collectively conscious person, we can work on the spiritual systems of others simply by recording the state of their Chakras on our fingers and directing our vibrations to their areas of need as required. It is rather like acquiring a new perception, a natural new sense... that of subtle vibrations. This brotherhood of humanity is the goal that seekers have been searching for over many lifetimes, and it is starting its manifestation at this point in time, not just through myth and conception but through direct evidence.

Hamsa

The Hamsa Chakra is a part of the Vishuddhi Chakra, and is located at the point between the eyes at the bridge of the nose. This center is related to our sense of discrimination and discretion, and it also relates to the relationship between men and women. The universal relationship between man and woman is that of brother and sister. When this relationship is transformed into that of a marriage, the institution should be accorded all due reverence as a true example of Dharma in action. Each partner should hold the other in utmost respect and esteem, and there should be no confusion of identity – a man should be a man, and woman a woman. Nor should the purpose of marriage be forgotten either; to spread love throughout society, encourage respect for the importance of the family unit and provide a vehicle for the evolution of the race through life and birth.

TRADITION

The Deity (or role model) for this center is Shri Krishna. He represented God in His aspect as the Eternal Witness. With absolute detachment He watches the Play (Leela) of the cosmic drama. His incarnation expressed humanity at the highest level to which we might aspire. He was the supreme diplomat, and expressed such humility that He saw nothing wrong in volunteering to be a chariot driver for Arjuna, the warrior. He is also the master of our Yoga, our union with the all pervasive Spirit, and as such He it is that points the way to the right techniques and goals. The Vishuddhi Chakra is also the place of the Virata, God's manifested form in the Universe, as de-

scribed in detail in Chapter II of the Bhagavad Gita: "And Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of Gods." As cells in that body, united by the thread of Kundalini, we should meditate on that oneness, our brotherhood in Spirit with humanity and with the universe. We should not divorce ourselves from the whole with feelings of arrogance or inferiority. The "rugged individual" inhabits his own private myth, it is for us to become universal beings. We must seek ourselves in others, and feel the Spirit of another person with the attitude that we are smelling a flower's fragrance, with great sweetness.

GROSS PHYSICAL ASPECT

The Vishuddhi Chakra has sixteen petals, each with different qualities and functions. On the physical side it looks after the throat, arms, face, mouth, teeth, etc. They should therefore be taken care of properly. For instance, we should protect ourselves from extremes of cold, avoid tobacco or other pollutants which could damage the throat. We should take proper care of our teeth, and ensure that we respect everything we do with our communication with others. Our hands, for example, can be a source of grace and beauty or coarseness if used improperly. We should therefore take care to exhibit sweetness in all our actions. Our Vishuddhi Chakra is particularly important for our vibratory awareness, as the nerves which register the vibrations in the hands pass through this center.

In the case of the voice box and speech, we should try and avoid using the voice in an improper way. We should avoid lying or swearing or excessively talking as this could affect the right center. Likewise the right center benefits if we use the voice for praise rather than criticism, for dignity rather than coarse frivolity. We should never be harsh or sarcastic or witty at another's expense. We should simply aim to speak from the Heart. Another way in which this center can suffer is in the indiscriminative use of mantras. This is especially true in regard to mantras sold as commercial commodities. These are simply sensory dulling toys, which have no relationship with our Spirit. Undergoing this sort of self-hypnosis is actually anti-consciousness. We experience true growth of the Spirit

through a meditation which is “aware”. There should be no blunting of the perception, there should just be a deep peace and thoughtlessness which energises and balances.

CONDITION OF THE VISHUDDHI

A weakened Vishuddhi center can show up in excessive colds, or in a sore throat or nose. In addition it is quite common to experience a sudden catch in the throat which may induce a cough, from exposure to a situation harmful to the center. Any complaints of the teeth or the ears are symptoms of problems with the center. In the case of guilt, we can experience sore or tense shoulders or neck areas – quite common in the West! Finally we find ourselves talking in an uncommonly harsh way to someone, or being very sarcastic.

CLEARING THE VISHUDDHI

Clearing the Center Chakra:

- **Using the Elements:**

The use of a candle around the Vishuddhi area is very effective.

- **Affirmations:**

Mother, please make me part and parcel of the whole.

- **General Advice:**

Always use adequate protection for the throat against the cold with a scarf or similar item.

Also it is important to wash your hands before eating.

Salt is very good for the Vishuddhi center. Gargle with salt, or put it on the tonsils with your finger. Do not neglect a sore throat, gargle morning and evening.

Chew raw liquorice (commercial licorice is a fairly adequate substitute)

Brush the teeth twice a day, and pay attention to their condition.

Message your sinuses, neck and shoulders with

olive oil (or any oil containing vitamins), especially when you feel pain.

Massage your head with the fingers, so that the scalp moves. Once a week massage your head with cononut or almond oil before sleeping and then wash off the next morning.

Drops of oil in the ears or throat, or drops of ghee in the nose are very effective remedies.

Clearing the Left Vishuddhi Chakra:

- **Using the Elements:**

The candle treatment around the Vishuddhi area.

- **Affirmations:**

Mother, I am not guilty for anything.

- **General Advice:**

Give vibrations to the Vishuddhi Chakra.

Sahaja Yoga neck massage (i.e. using vibrations).

Do not speak sarcastically or cynically, and do not allow yourself to remain in a bad mood.

Develop the quality of purity in brother-sister relationships.

Do not excessively speak about yourself, but direct your conversation to other matters.

Avoid shrugging the shoulders.

Clearing the Right Vishuddhi Chakra:

- **Using the Elements:**

The candle treatment around the Vishuddhi area.

- **General Advice:**

Give vibrations to the right Vishuddhi Chakra.

Do not speak harshly or unkindly to others, always speak sweetly.

Avoid talking too much

Avoid arguments, when you argue with a person you simply suck in his negativity.

Clearing the Hamsa Chakra:

 **Using the Elements:**

The candle treatment around the Hamsa area at the bridge of the nose.

General Advice:

A couple of drops of melted ghee or oil in the nose or down the back of the throat.

Try eating food that is saucy rather than overly dry.

VISHUDDHI CHAKRA TALK

So this principle of Shri Krishna is so important that at the state of, as you call it, the Vishuddhi Chakra we become complete in the sense that when the Sahasrara is opened out for you and you start feeling the vibrations, you are not yet fully complete. If you were just complete then it would have been an end of your evolution; because at that stage, if you had finished it then there was no need to have Sahaja Yoga. But actually it means that once the Sahasrara is opened out, then you have to come down to your enlightenment on Vishuddhi Chakra - that means to your collective. If it is not working on your Vishuddhi Chakra, the enlightenment on the Vishuddhi Chakra, you cannot feel the vibrations. As you saw yesterday, the artists started playing in a very new dimension. It is not that they got only the awakening of the Kundalini - the awakening of the Kundalini was there no doubt - but it had to come down to their Vishuddhi Chakra. If I could not have brought it back to their Vishuddhi Chakra, their hands could not have moved that fast, they would have never felt the sweetness, the "Madhuria" of Shri Krishna and they would not have manifested it.

So all that is expressed through your fingers and hands achieves that new awareness of creating the "Madhuria", the sweetness. In your art, in your music, in your gestures, in every way your hands are very important. But Vishuddhi Chakra also plays a part, as you know, on the sixteen chakras on the sub-plexus which looks after our face, our ears, nose, eyes, neck - all these things are looked after by Vishuddhi Chakra. As a result also you can become great actors, you can have eyes which are innocent, you can have skin which is shining, you can have ears which hear Divine music, you can have a nose which shows your dignity. In the same way your whole facial expression changes. If you are a very harsh person and a hot tempered person, and you have harshness on your face or else if you are like a beggar all the time or

you are crying all the time, weeping, your face looks so miserable. Everything changes and comes into the center where you look beautiful, you look attractive in a Divine way and also you get a very sweet countenance.

Also the teeth and the tongue are looked after by the Vishuddhi Chakra, so your teeth which are in trouble get cured... you... sometimes as I told you I have never been to a dentist in all my life, so you can imagine that you don't have to go to the dentist anymore if you have your Vishuddhi Chakra alright. Then also your tongue improves. For example people are very sarcastic by temperament, they cannot say anything sweetly, all the time they are sarcastic, saying sarcastic things. Some people have a habit of abusing language, some people are extremely beggarish types, all the time talking in a very beggarish manner. There's no dignity, there's no sweetness and there is no self confidence for some people. Some people even stammer, some people cannot stand on stage and give a lecture, all these things drop out as soon as your Vishuddhi Chakra improves.

This is only outward, this is the outward manifestation of the Vishuddhi Chakra's improvement within yourself, through the awakening of Shri Krishna on the Vishuddhi Chakra. But what happens really is that, inside you, you become a witness, you become a witness in the sense that all that is disturbing, all that is troubling you, all that is a problem, you just start watching it. You start witnessing it, you start seeing it and you do not get disturbed. That seeing, that witnessing state has a tremendous power. Whatever you see without thinking, your problems get solved. Any problem you have, once you get this witness state, what you call "tathastha" - means you are standing on the shores and watch the waves move - then you know how to solve the problems.

So your witness state has to be developed and some-

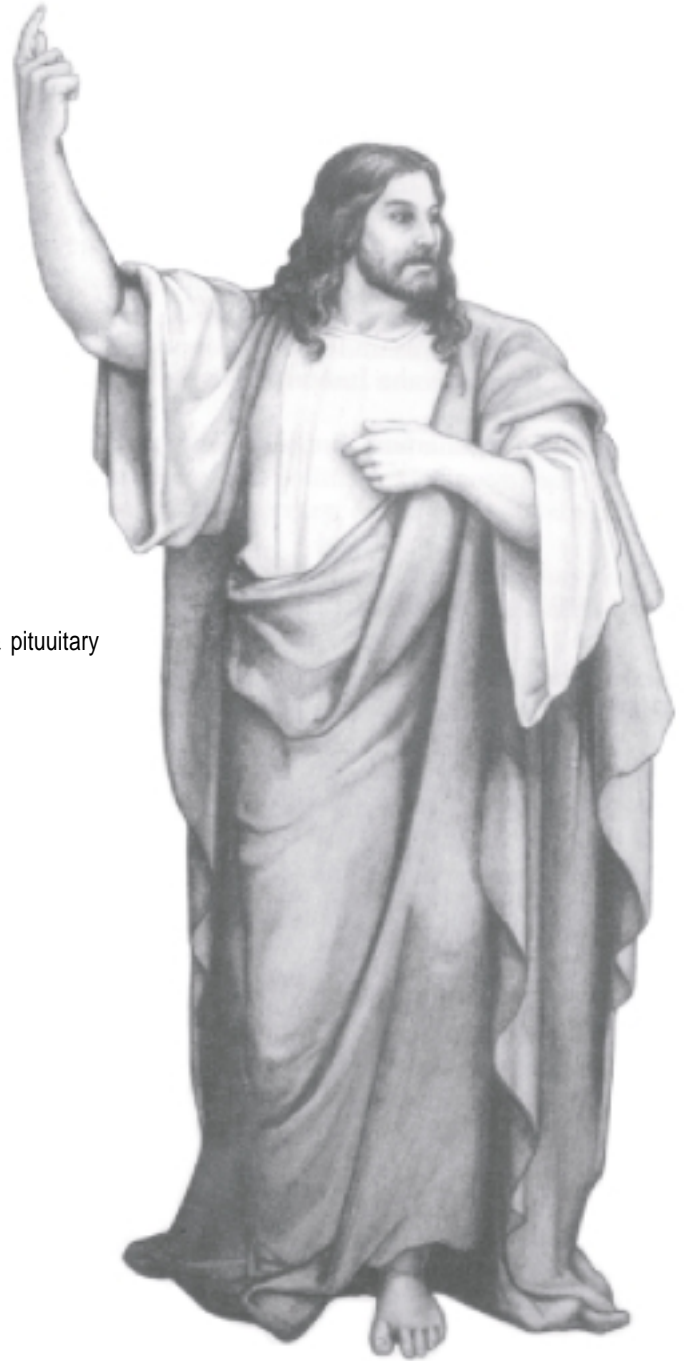
times I have seen people have to go through little difficulties to develop that witness state. This is very important once the Kundalini starts supplying you from your Sahasrara downward, moving on your Chakras and enriching your different Chakras. On the Vishuddhi Chakra, when it has to stay, it really tries to take you through turmoils. And you start thinking that "see how my life was so blissful, I had so many blessings and now what has happened". But this is the time when you should become "tathastha" - means you should become a witness. If you become a witness everything improves. For example, you are say a person who is working in some place, as soon as you become a witness, you see, your attention goes inside and you start watching things from inside out. As a result you see exactly what's wrong where, and as you have got the power of witnessing, with that power you get over the problems that you have.

Problems get solved very easily if you know how to witness the whole situation [rather] than to get involved in it. And this is the best state, which you can as "Sakshisarupatva", which you achieve when the Kundalini comes up and the connection is established and the Divine ray starts falling through and enriches your Vishuddhi Chakra.

Now the name of Shri Krishna has come from the word "Krish" meaning the ploughing - ploughing of the soil for planting the crops. Now He is the one who has done the ploughing for us, in the sense that He has created us in such a manner that when the sprouting has to be done you are already ready for it. But as it is we human beings spoil our Vishuddhi Chakra by many wrong things, as you have seen that we smoke or take drugs, or we take tobaccos and all that so our Vishuddhi Chakra goes out. On top of that a person who doesn't talk at all, or who talks too much or who shouts and screams and shows temper, raises his voice, also spoils his Vishuddhi Chakra.

So the first thing is that in your using the Vishuddhi Chakra you have to remember that it is to be used for sweetness, for "madhurya". If you want to say something that is sweet and nice, practice it. In certain places I have seen that people are used to a kind of a talk and sometimes they cannot talk in the fashion that is sweet - for them it is adharma to talk sweetly to someone. They only believe that you must really talk in a manner that will hurt others. So hurting anybody is not in the dharma of Shri Krishna. He either killed somebody or He was sweet, there is nothing in between. Either you have to be sweet to people or you have to kill someone. Now the killing part you leave it. So you only have to be sweet. You all have to be sweet to each other.

Extract from a talk by Shri Mataji Nirmala Devi in Laxenburg, Austria on the 5th May 1985.



A g n y a

C h a k r a

Center Agnya

Deity:	Lord Jesus Christ (Mother Mary)
Gross (physical) Level:	Crossing of Optic Thalamus (pineal & pituitary glands)
Manifestation (controls):	Sight, hearing, thought
Qualities:	Forgiveness, Resurrection, Humility, Compassion
No. of Petals:	Two (2)
Associated Day:	Sunday
Associated Colour:	White
Associated Planet:	Sun
Associated Element:	Light
Associated Gem:	Diamond
Associated Symbol:	The Cross
Place on hand:	Ring fingers

Causes of Catch / Obstruction

Roving eyes, lack of forgiveness, bad company.

Left Agnya

Deity:	Shri Mahavira
Manifestation:	Conditionings and memories
Qualities:	SuperEgo
Gross Level:	Right temple
Place on hand:	Left ring finger

Causes of Catch

Harm to self, self-pity, inability to forgive oneself, living in the past.

Right Agnya

Deity:	Shri Buddha
Manifestation:	"I-ness"
Qualities:	Ego
Gross Level:	Left temple
Place on hand:	Right ring finger

Causes of Catch

Wrong ideas about God, harm to others, worries, aggression, egoism, futurism.

INTRODUCTION

The Agnya Chakra is situated in the center of the brain area, and represents the sixth stage of man's evolution. We can identify its position as the middle of the forehead. It is the gateway to the Sahasrara Chakra, and so will not allow the Kundalini to rise above if there are any impurities in the mind. When the Kundalini passes through this Chakra, our thought waves elongate so that the space between the two thoughts grows wider. This space is silence, and as the petals of the Chakra open up, silence blossoms in the center and spreads outwards, pushing our thoughts to the periphery of our awareness. This is where the state of "thoughtless awareness" happens. In this state we actually feel the beautiful silence, the stillness, which is at the heart of creation.

QUALITY

The primary quality of the Agnya Chakra is forgiveness. At this point in our evolution man had developed a sophisticated society, but with this sophistication came the problem of ego – the idea that he was doing it all. This problem of I-ness was accelerated by the continuing success of these material gains – flourishing civilizations, world trade routes and other such trappings. The natural result of this could only be an inflated Ego, and this arrogance was further fuelled by the conditionings of upbringing and environment (e.g. from parents and friends), the perils of the Superego. So Ego and SuperEgo conspired to make man very isolated from his Spirit, from his true essence.

The Human Mind

The human mind is divided into an Ego and SuperEgo. These are located at the uppermost endpoints of the channels of Ida Nadi (the Moon Line of Left Channel) and Pingala Nadi (the Sun Line or Right Channel). These two channels cross over at the Agnya Chakra. Everything which relates to the past (such as memories, conditionings, and emotions) accumulates as a residue in the SuperEgo on the right – having crossed over from the Left Channel – side of the brain. Everything which relates to the future (such as thinking, planning, action, etc.) likewise accumulates as a residue, but in the Ego on the left side of the brain.

We can liken these residues to hot exhaust gasses which come from too much activity in the particular channel. So, for instance, as we overexert ourselves in planning for the future (next years holidays, next years birthdays, plans for our funeral arrangements!) we generate an excess of energy in the Right Channel. This is actually a process of exhausting the channel as it takes away the natural balance of the channels by emphasizing one at the expense of the other. This excess energy rises like a deadening smog obstructing our Spiritual growth. Before our Realisation each of us are in varying states of imbalance in our channels, and the result is a varied smog consisting of Ego and SuperEgo exhaust, which drift together to obstruct our Spiritual ascent up through the Central (Sushumna) Channel. The Kundalini simply cannot penetrate the combined smog to complete our Yoga at the Sahasrara Chakra.

It is because of this state of affairs that the fontanel area (the soft area on our skull that we are born with) calcifies and hardens at a fairly early age, and we begin to develop our separate identities and our concept of I. As the Heart then starts to become enveloped by the Ego, we lose sight of the Spirit and identify only with the one we call I.

It is not that we should want to destroy our Ego, it has a very useful place in our being. Without it we would not be able to act at all. But we need to bring it into balance with the SuperEgo in order to create a space through which the Kundalini can ascend to pass into the Sahasrara. And controlling Ego is a hard task to master.

Forgiveness

Forgiveness (and forbearance) and humour are perhaps the most effective methods. The Ego is a creature of action. It thrives on doing – on punishing for a wrong, on effecting a change, on obtaining a desire. By practising forbearance, we slow down the fuel of the Ego, we force the Ego to wait. By so doing our Spirit then has the time to shine through in our action, and the true course becomes manifest. It is a simple truism that if at any time we seem in a hurry to accomplish some task or achieve some event, then the Ego is the driver of the chariot. The Spirit operates to a Divine timetable, and even

so ensures that the end result is of total benefit to us as Spiritual beings, without our having to “push things along”. Forgiveness is simply another fact of this state.

When we forgive we take away an action from ourselves, from our Ego. “Not forgiving” is an action. It is a state where we do all the concentration, we actively cannot forgive someone for something. The target person actually does nothing. Once we see that anger is self-destructive, that it is we who suffer as a result of this emotion, then it becomes easy to forgive. We realise that forgiveness itself is a myth, the person we are forgiving continues to be unaffected. All that happens is that we lose our own chains. As Abraham Lincoln said when upbraided for expressing a forgiving sentiment in the US Civil War, “Madam, do I not destroy my enemies when I make them my friends?”

Humour also provides a strong dose of medicine for an Ego in full flight. It is easy to deflate the balloon of Ego and pull it back into proportion by pricking it with a pin of humour. By watching the Ego as a witness, we can begin to see its subtle tricks and manipulations, and then we see the joke of it all. We can never fight the Ego, that is a contradiction of terms (fighting requires action, the action is Ego, Ego fights Ego...?). we can only bring it down with our laughter, and then our Heart will break through its stronghold.

The Ego and the SuperEgo border the outlying regions of the subtle universe. The SuperEgo is in the Individual Subconscious realm, where all of our past knowledge and experience is stored. Beyond this is the Collective Subconscious, which is the area where spiritualists and mediums ply their trade of the past. The Ego is in the Individual Supraconscious, the realm of the future. It is in the Collective Supraconscious that clairvoyants, visionaries and seekers of power conduct their business of the future. Exploration of any of these realms is extremely dangerous.

Shri Mataji says they are essentially the same: “It makes no difference if it is the black fumes of the coal (subconscious), or the yellow fumes of the Benzol (supraconscious). Both are equally suffocating.” The state of possession is a direct potential from dabbling in these areas.

TRADITION

The presiding deity (or role model) of the Left Agnya center is Shri Mahavira, who was the incarnated expression of the SuperEgo of the Virata. His seat is in the SuperEgo in the right temple. He preached non violence to the self and others. His message was very subtle – that one should not harbour violent thoughts, and that through gentleness of mind the SuperEgo was sublimated. He showed man how to rise above the gross mind.

Shri Buddha is the deity of the Right Agnya, and He expresses the Ego of the Virata, and has His seat in the Ego on the left temple. He spread the message of compassion and non violence. He preached the eightfold path, and taught self balance called the middle path. He revealed the art of piercing the Ego for the ascent of Kundalini.

En route to the Sahasrara Chakra, the Sushumna Channel passes through the center Agnya Chakra. This is the place of Lord Jesus and Mary. Jesus said the He was the Light of the Path, and it is His Path that leads us to the kingdom of Heaven in the Sahasrara. Through His power of forgiveness He brought redemption to mankind. He came to help man realise his own Ego by allowing Himself to be crucified; great repentance was aroused in man, who could then see the monstrosity of his own Ego and thus realise humility. Jesus then showed true forgiveness. If one sincerely asks for forgiveness it will be given. Not only do we leave the past behind with forgiveness, but we leave our Karmas and Sins behind as well. The Spirit cannot accumulate sin or Karmas (the fruit of past actions) any more then it can accumulate guilt. Once we are beyond the Ego, in the Spirit, we are beyond all of our past actions.

The coming of Christ was a major breakthrough in the human Spiritual ascent; He dissolved all the guilt; sublimated the Ego, taught forgiveness and proclaimed the immortality of the Spirit through His Resurrection. He was born again into the Spirit, and we also are born again into our Spirit, when our Kundalini gives us our second birth.

GROSS PHYSICAL ASPECT

Amongst other things, the Agnya Chakra governs our sight. We should therefore respect our eyes as a gift with which the beauty of the Divine creation is revealed to us. We should not waste or abuse that gift. To stop the eyes from wandering, or from suffering from attention on gross things, we should encourage ourselves to take time out to look at the natural things like sky and grass, or even look at a flame as a means of cleansing.

CLEARING THE AGNYA

Clearing the Left Chakra:

Using the Elements:

Look at the Agnya spot on the photograph of Shri Mataji through a candle flame.

Use the candle treatment on the back of the head (aka Back Agnya treatment).

Let the sunlight fall on the back of the head.

Affirmations:

Mother, please forgive me for anything I may have done against my Spirit.

General Advice:

Left hand towards the photo, right hand on the back of the head.

Tapping the back of the head with right palm, left hand towards the photo.

Reduce the pressure on the SuperEgo by stroking the right temple across the back of the head downwards to the Swadisthan Chakra.

In severe cases use burning camphor bhandans on the back of the head.

Do not live in the past. Reflecting on past events and relationships, and other nostalgic attitudes feeds the SuperEgo, so try to stop indulging in these habits and conditionings.

* Sometimes the SuperEgo becomes so

overbloated that it squeezes the Ego and presses down the Vishudhi Chakra at the base of the skull and neck. This is sometimes incorrectly diagnosed as a Vishudhi problem – the cure is as above.

Clearing the Right Chakra:

Using the Elements:

Look at the Agnya spot on the photograph of Shri Mataji through a candle flame.

Affirmations:

Mother, I forgive everyone, including myself.

Mother, You do everything, I do nothing.

General Advice:

Left hand towards the photo, right hand on the forehead.

Stop all meditative activities involving the Agnya, e.g. concentration, visualization, hypnosis, clairvoyance, etc.

Forget the many wrong conditionings presented by the “Christian” organizations and churches.

Do not be futuristic, try to stay in the present.

* When there is excessive overbloating of the Ego, the SuperEgo becomes squeezed and memory problems can develop.

AGNYA CHAKRA TALK

So, as you know, the Sun is the Agnya Chakra. Christ resides in the Sun. And in the body, in the being, He is the Spirit. When He's the Spirit He's the Moon and when He acts on the Agnya He's the Sun. Now we have seen in His life that He was absolutely spotlessly immaculate. He had no defects in Him. He was a perfect personality. Then why did He want to resurrect, one can ask. What is in His time is the Resurrection? His resurrection is like making the way through the Agnya Chakra. For all of you to pass through it. He was like the gate, or we should say He was the One who opened the gate for all of you. Because He was so perfect, He had no problems as we have of our Chakras, our Kundalini. He had no problems. But He was the complete compassion of, in the nature of vibrations. Vibrations became complete compassion. So much so that even when He was resurrected and even before that when He was crucified He said that "Oh God the Father, please forgive these people because they do not know what they are doing." Such forgiveness, such compassion, and the Mother had to watch all that, keeping quiet because that was the game, that was the thing one has to do. He had to play His game and He played it so well.

So now when we talk about Christ, we have to remember one thing that He has done all this for us. Now what are

we doing to do for Him? He is the pattern we have to follow. Supposing if that is the pattern we have to follow, then it's not that we carry the cross on our shoulder, that's not the pattern you have to follow. Many people think because he carried the cross, we carry the cross. Anybody can carry the cross. If you, in India, give about five rupees to a loader he can carry a cross across. What is so great about it? What's so great in carrying cross on your shoulder? It's not something so great. Any wrestler can do it, anybody can do it, that's not the point. The point is we have to carry the work of Christ of resurrection. That is what we have to realize.

We have to understand the importance of our being, of our lives, like Christ understood that He has come for this great job here. And though He came as a human being, though He came as an ordinary son of an ordinary carpenter, though on this earth He had a body and He lived like other human beings, still He knew what He had to do. He knew what He had to achieve and He achieved it. I think His was the most difficult task, which He achieved and which He finished it so well, that today we are having all the benefits of that.

FROM THE ESSENE BOOK OF JESUS THE SEVENFOLD PEACE

And seeing the multitudes, Jesus went up into a mountain, and his disciples came unto him, and all those who hungered for his words. And seeing them gathered, he opened his mouth and taught them, saying:

Peace I bring to thee, my children,
The Sevenfold Peace
Of the Earthly Mother
And the Heavenly Father.
Peace I bring to thy body,
Guided by the Angel of Power;
Peace I bring to thy Heart,
Guided by the Angel of Wisdom.
Through the Angels of
Power, Love and Wisdom,
Thou shalt travel the Seven Paths
Of the infinite Garden,
And the body, thy heart and thy mind
Shall join in Oneness
In the Sacred Flight to the
Heavenly Sea of Peace.

Yea I tell thee truly,
The paths are seven
Through the Infinite Garden,
And each must be traversed
By the body, the heart and the mind
As one,
Lest thou stumble and fall
Into the abyss of emptiness.
For as a bird cannot fly with one wing,
So doth thy Bird of Wisdom
Need two wings of Power and Love
To soar above the abyss
To the Holy Tree of Life.

THE DHAMMAPADA

What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.

If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart.

What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.

If a man speaks or acts with a pure mind, joy follows him as his own shadow.

“He insulted me, he hurt me, he defeated me, he robbed me.” Those who think such thoughts will not be free from hate.

“He insulted me, he hurt me, he defeated me, he robbed me.” Those who think not such thoughts will be free from hate.

For hate is not conquered with hate: hate is conquered by love. This is a law eternal.

Many do not know that we are here in this world to live in harmony. Those who know this do not fight against each other.

He who lives only for pleasures, and whose soul is not in harmony, who considers not the food he eats, is idle and has not the power of virtue - such a man is moved by MARA, is moved by selfish temptations, even as a weak tree is shaken by the wind.

But he who lives not for pleasures, and whose soul is in self-harmony, who eats or fasts with moderation, and has faith and the power of virtue - this man is not moved by temptations, as a great rock is not shaken by the wind.

If a man puts on the pure yellow robe with a soul which is impure, without self-harmony and truth, he is not worthy of the holy robe.

But he who is pure from sin and whose soul is strong in virtue, who has self-harmony and truth, that is worthy of the holy robe.

Those who think the unreal is, and think the Real is not, they shall never reach the Truth, lost in the path of wrong thought.

But those who know the Real is, and know the unreal is not, they shall indeed reach the Truth, safe on the path of right thought.

Even as rain breaks through an ill-thatched house, passions will break through an ill-guarded mind.

But even as rain breaks not through a well-thatched house, passions break not through a well-guarded mind.

THE HOLY BIBLE

Our Father
Who art in Heaven
Hallowed be Thy name
Thy Kingdom come
Thy will be done
One earth as it is in Heaven
Give us this day our daily bread
And forgive us our trespasses
As we forgive those that trespass against us
And lead us not into temptation
But deliver us from all evil
For thine is the Kingdom, the Power and the Glory
For ever and ever
Amen



Sahasra Chakra



Deity:	Shri Kalki (The Holy Spirit)
Gross (physical) Level:	Limbic area of the brain.
Qualities:	Collective consciousness, Integration, Silence, Thoughtless Awareness.
No. of Petals:	One Thousand (1000)
Associated Day:	Monday
Associated Color:	Multicolored
Associated Planet:	Pluto
Associated Gem:	Pearl
Associated Symbol:	The Bhandan
Place on hand:	Center of Palm

Causes of Catch / Obstruction

Atheism, Doubt in God, Anti-God activities.

INTRODUCTION

In the Sahasrara Chakra the whole instrument is integrated. Each Chakra has its place here, and this is where the Deities have their seats within the Virata.

QUALITY

At the point of the Sahasrara we go beyond the relative, to the Absolute. Above the three Gunas, and into the Absolute realization of Heaven on Earth. This is a country far beyond our wildest imaginings, so much more than our words can even seek to imply. This is our ultimate destination, stretching out forever.

Our progress towards this goal is a living process. When the seed matures it naturally sprouts. William Blake described it perfectly:

“Thou perceivest the flowers put forth their precious odours, and none can tell how so small a center comes such sweets. Forgetting that within that center eternity expands.”

When the Kundalini reaches the Sahasrara, the lotus petals open and enlightenment takes place (samadhi). You may feel a powerful pulsation in the crown of the head, followed by a melting sensation and a flow of cool vibrations from the fontanel areas. This is the baptism by which you know that you are truly born again.

Vibratory awareness begins at this point. As the Kundalini unites our individual consciousness to the universal consciousness (the Atma to the Paramatma), we are suddenly tuned in to the universal wavelength of vibrations. These vibrations pervade the cosmos, but before Realization, while we are still in the egg form, we know nothing of them. When the Kundalini breaks the shell of the egg, we emerge into God's Kingdom, the collective unconscious. At this point we are singing the song of the unconscious, the vibrations are playing through the instrument that we have become. But a doubting mind cannot ascend.

“But the man who is ignorant, who has no faith, who is of a doubting nature, perishes. For the doubting soul, there is neither this world nor the world beyond nor any happiness. We must have a positive basis for life, an unwavering faith to dis-

cover the truth which stands the test of life” The Bhagavad-Gita IV:40.

As human awareness is united to the Divine, we move into the subtlest level of communication, into collective consciousness. In becoming vessels for that universal power we become one with all the other vessels. We learn to appreciate the real depth and beauty of another person in vibrations. The beauty of art and nature now manifest itself as vibrations. Just ask the question and a positive answer comes as a flow of cool vibrations. It is conversation at its most sublime.

TRADITION

The presiding Deity (or role model) of the Sahasrara Chakra, Shri Kalki, is still to come. With his eleven destructive powers (Ekadesha Rudra) he is the final, most awesome incarnation of Shri Vishnu. He is the rider of the apocalypse whose only objective is the end of evil. He is the last judgment, and the judgment has begun. We will rise or fall according to the Kundalini. She it is who will give us all the chance to recognize the Truth. It is only through vibratory awareness that we can truly discriminate between that which is True, and that which is false. As the Koran teaches: “At the time of Resurrection, the hands will speak.”

Shri Mataji, as the source of this Mahayoga, also has her place in the Sahasrara. Through Her grace, our Kundalini is awakened, our eternal Spirit is enlightened and we feel vibrations also. Because of Her, we also can awaken the Kundalini of others after our own awakening. We can give Realization to others, we can cure sickness and we can share the message of Divine Love with the entire world. Lord Jesus said, “I will send you a Comforter, a Counselor and a Redeemer, The Holy Spirit, who will teach you all things.”

When human consciousness tunes into the infinite, it becomes infinite. Enlightenment develops spontaneously. The sages have sung the praises of this space and have described it poetically as the union between the lover and his beloved. The Buddha called it the Void, Mahavira termed it Nirvana, the Vedas called it Moksha and the Christ referred to it as the Kingdom of Heaven.

Shri Mataji describes it thus:

"The limited capacity of the brain becomes unlimited in its capacity to realize God. If you are the sun and the sunlight, if you are the moon and the moonlight where is duality? Only when there is separation there is duality and because of that separation you feel attachment... a distance between you and yours; that's why get attached to it. Everything is we, who is the other? When the brain has lost its identity, the so called limited brain becomes the unlimited Spirit."

CLEARING THE SAHASRARA

● **Affirmations:**

Mother, please give me my Realization.

Mother, please establish my Realization.

● **General Advice:**

Press the Brahmarastra (fontanel area) with the left hand and place the right hand towards the picture of Shri Mataji, then try reversing the hand positions.

Massage the head with even hand pressure, move the scalp to and fro many times until the pressure on the head reduces.

Using cupped hands massage the sides of the head. The Ego can show up in the hands as the left Sahasrara catching, and the Superego as the right Sahasrara.

THE JOY OF THE ABSOLUTE

It is a very privileged place for you to enter, into the Sahasrara or the Virata (the Cosmic Whole), to reside in the brain as cells of the Sahasrara. Let us see what the quality is of the cells of the Sahasrara. These are specially created cells through the working of the Swadhisthana. Passing through all the chakras, when they arrive at Sahasrara they are equipped to handle brain's activity without getting involved with other elements in the body...

... The first thing that happens to a Sahaja Yogi at the Sahasrara level is that he becomes "beyond" (atita). He transcends so many things, he goes beyond time (kalatita). Time is his slave. If you have to go somewhere then suddenly you discover that everything is working at the same time when you are able to do it. Like you are, say, to catch a train and you arrive late at the station, you find the train is late for you. Things work out in such a way that you feel they are all active for your complete convenience. So you go beyond time - kalatita.

Then you go beyond all these dharmas (the guidelines of the right conduct), that are the human dharmas - human dharma is that one's attention gets attracted either with lust, greed or something and then one cannot draw one's attention away - then the attention becomes dharmatita. That means the attention loses its dharma. The dharma of the attention is such that we have to use the dharmas taught by the Prophets (such as the Ten Commandments) to control it. Because we are coming (in evolution) from the lowest point. So these (lower) dharmas exist in our being and start showing, and when they attack us, then we have to have some measures with which to control

them. So we build up our dharmas, our own self-regulation and control them, these dharmas which have come to us from lower conditioning. This is the greatness of human beings, that they have made their own dharmas, established on top of the lower dharmas.

But with the Sahasrara ascent, the attention loses that quality which means you do not need to put dharmas, restrictions upon yourself. You do not have to discipline yourself, but you get disciplined automatically. The attention does not get attached to, or attacked by, anything whatsoever - it is so pure. Like water does not stay on the Lotus leaf, so you become kalatita, you become dharmatita. You become gunatita - means you go beyond the three moods (gunas) with which you are born, left, right and center.

The left one is the one by which you have emotional attachments of your attention. The second one (right) is the physical and mental attachments. And the third one (center) is the attachment to the dharma, attachment to be righteous to make others righteous; of disciplining others and disciplining yourself... where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed.

All these restrictions of the attention get lost and you become a free person of complete wisdom. Your attention itself becomes dharmic. So you lose all your gunas and you become "satgunis", means virtuous, not by discipline but spontaneously. You become righteous spontaneously!

	Chakra	Deity	Qualities	Gross Expression	Manifestations	Causes of Catch
1	Mooladhara Chakra (4 petals) Earth element	Shri Ganesha	Innocence Eternal childhood Wisdom	Prostate Gland (Pelvic Plexus)	Sex Elimination Sympathetic system	Sex "liberation" Constipation (right) Tantrikas Occult practices
1B	Moolardhar	Mother Gauri	Virgin purity Holiness of mother Motherly love	Coccyx	Parasympathetic system	Imbalance or sympathetic system
2	Swadisthan (6 Petals) Fire element (right side) Water element (left side)	Left: Shri Nirmala Vidya Center: Shri Brahmadeva Sri Saraswati Right: Sri Hazral Ali Shri Fatima	Creativity Abstract thought Aesthetics	Aortic Plexus	Liver, Kidney Spleen, Pancreas Uterus	Using spirits Heavy drinking, drugs Artificiality Crude behaviour Too much planning
3	Nabhi or Manipur (10 petals) Water element	Left: Shri Gruhalaxmi Center: Shri Vishnu Shri Laxmi Right: Shri Shesha	Dharma (virtue) Ten Commandments Right behaviour Wealth, welfare, well-being, Evolution	Solar Plexus	Stomach Liver (part)	Family & household Money worries Alcohol, baddha in food
3B	Void Water element	Adi Guru	Primordial Master		as Nabhi & Swadisthan	Fanaticism, False Gurus, Fantasies
4	Anahath or Riddhaya (12 petals) Air element	Left: Shri Shiva Shri Parvati Center: Shri Jagadamba Right: Shri Rama Shri Sita	Existence, Mother Silent Joy Protector of the Universe Dutiful life Father	Heart organ Sacred Heart Cardiac Plexus	Heartbeat Breathing	Physical activity Extreme disciplines Hatha Yoga, Insecurity Baddha from relatives Emotional excess
5	Vishuddhi (16 petals) Ether element	Left: Shri Vishnumaya Center: Shri Krishna Shri Radha Right: Shri Yeshoda	Virata (the vast cosmic being) Divine diplomacy Playful witness Joy in Self	Cervical Plexus (thyroid)	Neck Arms Mouth Tongue Face	Feeling guilty Smoking, chanting Speaking against God Impure relations Arrogance
6	Agnya (2 petals) Fire element	Left: Shri Mahavira Center: Lord Jesus Mother Mary Right: Shri Buddha	Superego Forgiveness Resurrection Ego	Right Temple Crossing of Optic Thalamus (pineal & pituitary glands) Left Temple	Conditioning Sight Hearing Thought "I"-ness	Harm to Self Habits, Roving eyes Bad company Wrong ides about God Worries, Harm to others
7	Sahasrara (1000 petals)	Shri Kalki Shri Mataji	Collective consciousness Integration, Silence	Limbic areas	Cool Vibrations	Doubt in God

Nadis

I	Ida Nadi (Moon Line)	Shri Mahakali Archangel Michael Shri Bhairava	Tamo Guna Subconscious Joy, Past	Left sympathetic nervous system	Auspiciousness Emotions Existence	Superstition Mother's problem Habits
II	Pingala Nadi (Sun Line)	Shri Mahasaraswati Archangel Gabriel Shri Hanumana	Rajo Guna Supraconscious Attention, Future	Right sympathetic nervous system	Self-respect Physical & Mental Creativity	Suppression, Egotism Father's problem Worries
III	Sushumna Nadi	Shri Mahalaxmi	Satwa Guna Truth, Present	Parasympathetic nervous system	Sustenance, Religion, Revelation	

THE INSTRUMENT

The instrument of our enlightenment is framed on a structure of three main channels or nadis (please refer to Subtle System Chart). These subtle channels are placed within the spine and find their expression in the autonomic nervous system which comprises the left and right sympathetic nervous systems and the central parasympathetic nervous system. The central nervous system represents the consciousness we have achieved in our evolution up to human awareness. Sahaja Yoga now enlightens the central nervous system with the awareness of our Spirit. Thus through this system we can actually feel our Spirit manifesting itself to us as vibrations. The three subtle channels, called Ida, Pingala, and Sushumna, are placed in series, creating energy centers known as Chakras. These chakras govern all aspects of our being and supply energy to all our needs and functions. Each has a presiding Deity, a particular aspect of the one, almighty God, which governs that center. It is placed in the original instrument of the Virata and is reflected in our own. We are truly made, as the Bible says, in the image of God.

MANTRAS IN SAHAJA YOGA

In Sanskrit, "manana" means to meditate. A mantra is that which is uttered in meditation. It is the phonetization of vibrations into a specific sound which has a direct effect on the inner being. When a realized soul (Sahaja Yogi) utters a mantra, he/she mediates spiritual energy for the specific purpose for which the mantra is intended. When a Chakra has been affected, the residing deity of the Chakra recedes. The following verses are said in Sanskrit and praise the residing Deities now in the Being of Shri Mataji Nirmala Devi, thus giving sustenance and energy to those centers. The qualities of the Deities manifest themselves in your everyday life spontaneously, bringing you towards an integration of all the qualities of the Divine. Sanskrit is used, for when the Kundalini rises, She makes vibrations. These vibrations are sounds (the language of Gods). Sanskrit derives its sounds from those vibrations. The basic mantra form is as follows:

**Om Twamewa Sakshat Sakshat,
Shri Adi Shakti Mataji,
Shri Nirmala Devi Namoh Namah.**

In the space indicated, say the name of the Deity related to the Chakra you wish to clear from the list of Deities presented below:

Left Channel (Ida Nadi)

- (1) Mooladhara Shri Ganesha
- (2) Swadisthan Shri Nirmala Vidya
- (3) Nabhi Shri Gruha Lakshmi
..... Shri Hazarat-Ali Fatima
- (3a) Void Shri Adi Guru Dattatreya
- (4) Heart Shiva Parvati
- (5) Vishuddhi Vishnumaya
- (6) Agnya Mahavira

Right Channel (Pingala Nadi)

- (1) Mooladhara Shri Kartikeya
- (2) Swadisthan Shri Nirmala Chitta
- (3) Nabhi Shri Raja Lakshmi
- (3a) Void Shri Adi Guru Dattatreya
- (4) Heart Shri Sita Rama
- (5) Vishuddhi Shri Yeshoda
- (6) Agnya Shri Buddha

Center Channel (Sushumna Nadi)

- (1) Mooladhara Shri Ganesha
- (1a) Mooladhara
(Sacrum Bone) Shri Ganesha Gauri
..... Shri Kundalini Mata
- (2) Swadisthan Shri Brahma Devi Saraswati
- (3) Nabhi Shri Lakshmi Narayana
- (3a) Void Shri Adi Guru Dattatreya
- (4) Heart Durga Mata
..... Shri Jagadamba
- (5) Vishuddhi Shri Radha Krishna
- (6) Agnya Shri Jesus Mary
(Front) Shri Maha Kartikeya
(Back) Shri Maha Ganesha

Channels (Nadis)

- (I) Ida Nadi
(Whole Left Side) Mahakali / Bhairava
- (II) Pingala Nadi
(Whole Right Side) . Mahasaraswati / Hanumana
- (III) Sushumna Nadi
(The Center) Mahalakshmi / Ganesha

(7) Sahasrara

**Om Twamewa Sakshat Shri Mahalakshmi Mahasaraswati Mahakali Trigunatmika Kundalini Sakshat
Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah**

Om Twamewa Sakshat Shri Kalki Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah

**Om Twamewa Sakshat Shri Kalki Sakshat Shri Sahasrara Swamini Moksha Pradayini Mataji
Shri Nirmala Devi Namoh Namah**

GANESHA ATHARVA SHEERSHA

Om Namaste Ganapataye Twameva Pratyaksham Tattvam asi. Twamewa Kevalam Kartasi. Twamewa Kevalam Dhartasi. Twamewa Kevalam Hartasi. Twamewa Sarvam Khalvidam Brahmasi. Twam Sakshat Atmasi Nityam.

Ritam Vachmi. Satyam Vachmi. Ava twam Mam. Ava Vaktaram. Ava Shrotaram. Ava Dataram. Ava Dhataram. Ava noo Chanam. Ava Shishyam. Ava Pash chat tat. Ava Puras tat. Avot tarat tat. Ava Dakshinat tat. Ava Chor Dhvat tat. Ava Dharat tat. Sarvato Mam Pahi Pahi Saman tat.

Twam Vang mayas Twam Chin mayah. Twam ananda mayas Twam Brahma mayah. Twam Sat chit ananda dvitiyosi. Twam Pratyaksham Brahmasi. Twam Gyana mayo Vigyana mayosi. Sarvam Jagadidam Twatto Jayate. Sarvam Jagadidam twat tas tish thati. Sarvam Jagadidam Twayi Laya me shyati. Sarvam Jagadidam Twayi Pratyeti. Twam Bhoomi rapo nalo nilo Nabhah. Twam Chatvari Vak Padani.

Twam Guna traya teetah. Twam Deha traya teetah. Twam Kala traya teetah. Twam Moola dhara sthitosi Nityam. Twam Shakti trayat makah. Twam Yogino Dhyayanti Nityam. Twam Brahma Twam Vishnus twam Rudras Twam Indras Twam Agnis Twam Vayus Twam Sooryas Twam Chandramas Twam Brahma bhoor bhuvah Swarom.

Ganadim Poorva much charya Varna dim Tada nan taram. Anus varah Para tarah. Ardhendu lasitam Tare na Ruddham. Etat tava Manuswa roopam. Gakarah Poorva roopam. Akaro Madhyama roopam. Anuswarash chantya roopam. Bindu ru tara roopam. Nada Sandha nam. Sanhita Sandhah. Saisha Ganesha Vidya. Ganaka Rishihi. Nich rid Gayatri Chandah. Ganapatir Devata. Om Gam Ganapataye Namah.

Eka Dantaya Vidmahe. Vakra Tundaya Dheemahi. Tanno Dantih Prachodayat. Ekadantam Chatur hastam Pasham ankush dharinam. Radam Cha Varadam Hastair bi bhranam Mooshak dhvajam. Raktam Lambodaram Shoorpa karnakam rakta vasasam. Rakta gandhanu liptangam Rakta pushpaihi Supoojitam. Bhaktanu Kampitam Devam jagat Karanama chyutam. Aavir bhootam Cha Shristyadau Prakritehe Purushat param. Evam Dhya yati Yo Nityam Sa Yogi Yoginam Varah.

Namo Vratapataye Namu Ganapataye Namaha Pramatha Pataye Namaste Astu Lambodaraya Ekadantaya Vighna Nashine Shiva sutaye Shree Varada moortaye Namah.

Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah.

THE LIVER DIET

Shri Mataji has said that the liver is the seat of the Attention, and that a “bad” liver can therefore result in a fragmenting of the Attention. This can manifest in a lack of focus and concentration of the Attention, and inevitably this will prevent the sufferer from going deeper. One of the first signs of a problematic liver will probably be difficulties with the meditation, too many thoughts.

Shri Mataji has also said that the liver nourishes the Joy which comes from the Spirit (Atma) that resides in the Heart, and that if it is damaged it is very difficult for someone to develop this feeling of Joy within themselves, or feel it for more than a few moments at a time. These are among the reasons why Shri Mataji has paid particular attention to this physical problem and has given us a special diet to follow which brings about a very quick recovery.

Those suffering with liver problems are usually catching on both the right Swadisthan and Nabhi chakras (which are responsible for the liver organ in the body). They may experience a feeling of heat (or even pain in extreme cases) in the region of the liver itself - on the right hand side of the body, some 7 inches below the right armpit. They may also experience a lack of appetite or nausea.

As well as giving us a prescribed diet, Shri Mataji has explained that one of the most effective ways to remedy this problem is to direct vibrations to it directly with the left hand. We can simply sit as we would for meditation (or at the start of the meditation itself) in front of the photo and candle, and place the left hand directly on the location of the liver whilst holding the right hand out on our lap as usual. If we do this for few minutes each day, or each time we meditate, the problem can soon be overcome.

It should be noted that having a liver which is in need of treatment does not necessarily indicate wrong doing. We are all constantly bombarded with an environment which may cause the liver to go out of balance. Fast food, a

stressful job and even things like planning complex holidays can add to the work the liver has to do. The key is in recognizing the signs and taking remedial action so that our meditations do not suffer and we stay in balance overall.

A very good test if you feel that your meditations are not all that they might be, is to meditate one day with an ice pack placed over the liver location. If the meditation is improved, this an indication that the source of the problem may be the liver. If the problem persists or becomes more severe, then is the time to consider using the diet to correct things. Try it for seven or ten days, at the end of that time you should be able to notice a marked difference in your meditations and overall state of balance.

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The diet is not so much a regime of food intake, as a list of things which are cooling for the liver, and things which should be avoided if possible whilst we are undergoing the remedy.

The Diet

● **Cooling** for the liver, and recommended for intake.

Sugar. Shri Mataji has said that sugar is the food of the liver. This is cane sugar, not beet. Tate & Lyle and Sainsbury’s sugar is cane, the others are almost always beet. There is also a type of

sugar known as sugar candy or rock sugar, which is available from most Indian shops - its use is described under Black Kokum below.

White Rice. White rice is very cooling for the liver.

Yoghurt. This is probably the most effective coolant. However it must not be eaten in a cold climate or time of year such as winter/spring.

Ginger. Ginger in almost any form is good for the liver. In particular we can take some in the morning in a spoon mixed with sugar and followed by a glass of water! Crystallized ginger is also very good. This mixture should not, however, be taken in hot climates or hot times of the year such as summer.

Fruit. Generally most fruit is good for the Nabhi chakra. In particular grapes are good, and grape juice in its pure form is also very beneficial.

Vegetables & Salads etc. All are good in general. Radishes in particular (and their leaves) can be taken and boiled with sugar candy and drunk as a beverage, very good for the liver.

Chana. Known also as chick peas. Can be made into dhal or soup. These chick peas are very good for the whole Nabhi chakra.

Black Kokum. This is a type of fruit which can be bought from most Indian stores. They look like prunes but be warned, they are not sweet! The best way to use them is to make a drink out of them by pouring boiling water over a small handful in a jug, with about the same quantity of sugar candy. The mixture should then be left overnight and drunk the next day as a normal beverage in place of tea or coffee.

Harmful for a suffering liver and to be avoided.

Alcohol.

Fried foods.

Fatty or oily foods.

Heavy (e.g. red) meat.

Butter and cream/ice cream.

Very spicy foods.

Chocolate.

Fish.

White bread.

Non China teas.

Coffee (especially if strong).

Not advisable.

Cheese.

Most dairy products.

Too much milk.

Too much salt.

Ok in small amounts.

Chicken.

A typical meal using this special liver diet then could be a simple chicken and white rice dish (without any rich sauces or spices), with salad and fruit or yoghurt to follow. In general it is simply advisable to cut out all the harmful foods during the diet period and try and eat the beneficial foods whilst paying special attention to our liver in our meditations.