

UK Haidakhandi Journal

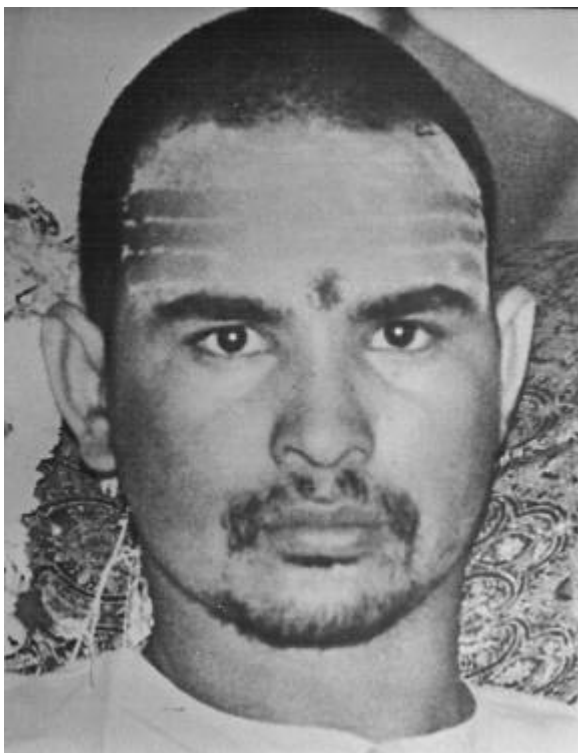


Summer 2007

On Spiritual Practice
Sadhana



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“Your heart is my temple. Keep my temple pure.”

“This work is not only for this present purpose. This work will go with you whenever you go; even after you leave the body and go to another world, this work will go with you. You will be benefited by it. Whatever kind of garden you make here and whatever seeds you sow here, you will get there also. This is a spiritual work, not a material one.”

(Quotes from: Babaji the Unfathomable – 108 encounters.)

OM NAMAHA SHIVAY

My dear brothers and sisters of the Haidakhandi Samaj,

I am myself as shocked as probably you are on the announcement made by Shri Muniraji (*opposite page*). It happened so fast that I am yet to fully comprehend the impact of it. I suppose the nature of the Gurus is to catch you by surprise and I believe that this has been happening since the time of Shree Babaji.

You are aware that I have been serving the Samaj in the capacity of its Secretary since 1985 under the directions and guidance of our Guru Maharaj Shree Muniraji and if he now desires that I should assist him in the new capacity it will be my pleasure to carry out his command. What I have understood from the letter dated 19th May 2007, which he has sent out to all of you, is that my duties will be limited to only, I repeat **ONLY**, discharge of the administrative functions of managing and running of our Ashrams and the Hospitals under his guidance and he himself shall continue to be our undisputed Spiritual Leader in his capacity as Chairman of the Samaj.

When he handed over a copy of the above letter to me his clear instructions were that he was handing over to me a difficult and heavy assignment and that I will not be successful in discharging my duties unless I get the full cooperation of all our members. Friends, may I call upon you to please extend all your support and help to me in carrying out my functions so that we may together fulfil the desires of our Guru Maharaj and above all make our Family stronger to walk on the path shown by our Sat Guru Shree Babaji. On my part I assure you with all humility that I shall try to discharge my duties with sincerity and to the best of my ability.

Babaji once said: “There will be many mountains to cross, but do not stop until the goal is reached. Be strong and never feel disheartened.”

(26th Dec. 1982).

So let us all join hands and build a strong Samaj to achieve the tasks set forth by Shree Babaji under the guidance of Shree Muniraji. In the following weeks I shall try to discuss with you and try to work out a working plan and set out a list of priorities for our selves and in the meantime I shall look forward to receive your suggestions if any in this regard.

Thanking you and with warm greetings.
Bhole Baba Ki Jai.

Yours in Truth, Simplicity & Love

Alok Banerjee





My Dear Haidakhandi Family members:

As you are all aware, I have suffered indifferent physical health for the last several years. This has become a matter of some mental and emotional concern to me now. It is apparent that I am no longer able to discharge my duties as administrative head of the Samaj to the best of my ability and capacity. These duties are burdensome and exhausting, and I now require an able and capable lieutenant to discharge them for me.

I have therefore taken a decision on this vital matter and take great pleasure in informing you all that I have appointed Shri Alok Banerjee (the present General Secretary of the Samaj) as the new Chairman-Administrator of the Samaj and all its Hospitals. I shall be happy if the Haidakhandi family supports the new incumbent and provides him all the support and cooperation that he may require from time to time.

I shall of course continue, with Babaji's Grace, to be your spiritual guide and mentor.

With Blessings,


Trilok Singh (Muniraj)

Bhole Baba Ki Jai !

Welcome to our Summer Solstice 2007 Journal

Editorial

The theme for this summer edition is Spiritual Practice – Sadhana. To stimulate your interest, at the bottom of this page, we give the results of our research as to what the Sanskrit word 'Sadhana' truly means. As you will see in the following pages, there is no shortage of contributions to this never-ending theme. A big thank you goes to all 15 contributors who have written so eagerly and inspirationally! There are Pearls of Wisdom by our late Shree Vishnu Datt Shastriji, a fascinating read on this year's Kumba Mela, a tale of an unusual start to Spring Navaratri in Haidakhan and news about another successful eye camp at Babaji's hospital in Chilianaula. Last but not least you will find the latest HS(UK) news update with its AGM and its new committee on pages 27 to 31.

Most importantly is this heartfelt and thought provoking letter by our beloved Shree Muniraji with his news about his retirement as Chair of the Haidakhandi Samaj. On page 4 is a reply letter by Shri Alok Banerjee. Phew !

The theme of our Winter Journal is yet to be decided. How about : '**Ashrams**'. Do you like this theme ? Would you like another theme ? The editors would welcome your response. As soon as the Winter Journal theme is decided we will circularise a request for your stories and articles. We hope that through the Journal and the Newssheets a sense of community and connectedness can be maintained amongst our geographically disparate community. So please tell us what you would like to know and read about., and keep up with those letters and diary dates for the next Newssheet to be published in August/September. The next Journal will also have a 'Readers Responses' page. For this please send us your feed-back about what you have read in this edition.

Thank you!

Rob & Gaby

The meaning of Sadhana:

- ❖ spiritual practices.
- ❖ spiritual pursuit (the practitioner would be the sadhaka).
- ❖ an all-inclusive term used for all techniques, instructions and observances and performance of a spiritual discipline or path.
- ❖ spiritual endeavour (literally, "accomplishing" or "fulfilling").
- ❖ yoga as a spiritual practice - within the practice of yoga, there are many different sadhanas.
- ❖ the means of self-realization – spiritual effort that helps one along the path to eternal bliss.
- ❖ sadhana is from sadh root, meaning going to the goal.

Main Feature: **On Spiritual Practice - Sadhana**



In Dialogue with Shri Babaji - 14th December 1982

Question: How can I still my mind ?

Babaji: Do japa standing in water. The name of God should be repeated two and a half million times. Sometimes standing in the water, as deep as you like, and other times sitting on your assan next to water. Do this daily and then leave when finished.

At times I feel happy but at other times I feel sad. What can I do to feel happy and keep my heart open ?

Babaji: You must do japa more regularly.

Sometimes I think I should do meditation but I don't feel like it, and at other times, when I try to meditate and do japa, I can not concentrate. What can I do ?

Babaji: You should get up at 12 in the night, take a bath, and then do japa for about an hour.

What is the quickest way to realise God ?

Babaji: Japa

Is it better to repeat Om namaha Shivaya by chanting slowly or by doing it fast ?

Babaji: Do it quickly



Shree Baba Haidakhan Charitable and Research Hospital

Shri Muniraji

Speaking on the subject of spiritual discipline as transcribed from Somnath's video.

Muniraji starts and ends each day with spiritual practice.

“Discipline is the essential rule to follow life. As the sun and the moon constantly follow their rhythms, so each one of us has to find their constancy and discipline. It is essential that we do our duties always and precisely. We should find our discipline and follow it every day. Discipline is the most important thing. Without discipline you cannot understand anything. If you are disciplined, you will understand everything.

We should make an effort for everything we want to achieve. If you want to find God, you should make an effort. If you do this every morning with a good heart, you will find Him within yourself. But if you don't make an effort, how will you find Him? If you want to

change your life, you have to make an effort. Do whatever you think is good, have good thoughts, say good, do good.”



The Vedic Fire Ceremony -

Muniraji comments as translated from an interview recorded in the German Newsletter

Question: *Many offer mentally their problems to the fire for transformation. Is that o.k.?*

Shree Muniraji:

Oh no, no, no ! Ask or pray for the solution of your problems at the beginning of the fire. During the fire you must concentrate on Shiva or the Mother all the time. You can also concentrate on the different deities for which the offerings are being made and which are loudly recited during the Yagna. Otherwise stay with Om Namaha Shivaya or with your personal mantra.



The goal of all spiritual paths is to remember who we really are - to realize the Highest Self / God - to be reunited with the eternal divine reality - to become true human beings and to live in peace and harmony. This means we need to heal ourselves from the wounds of past karma and free ourselves from false perception and conditioning from illusion and attachment - the traps of the Ego.

How can this be achieved? The answer seems to be that all liberated and enlightened Ones prescribe some form of spiritual practise - Sadhana! It is their shining example and conduct, their peaceful, gracious demeanour, the enormous service they render, the miracles they perform, but above all their unconditional love that encourages and convinces us to receive their advice.

Babaji's advice was to practise: Japa Yoga - the remembrance of God's and the Divine Mother's names - for the sake of mind purification and control, and Karma Yoga - service to God and Creation - for the sake of Karma clearance.

The best way to convey one's understanding of anything is by sharing one's own experience, but

more so by being a living example. Therefore I would like to share an anecdote from my time with Babaji when He helped me to grasp the meaning and importance of both yogas. In early 1983 I received initiation as Pujari. The training was gruelling. In fact for the first 12 days I hardly slept. Babaji's millstone was grinding me down. After several weeks of service in the temples on the gufa side I suddenly entered into a personal crisis. My demons were unleashed. I was ridden with feelings of guilt, shame and unworthiness and my mind was tortured with self doubt. Overwhelmed by these thoughts and emotions I couldn't even endure Babaji's presence anymore as everything was amplified and I felt terribly naked and exposed. So for about two weeks I avoided Babaji's darshan hiding on the gufa side spiralling further down into the darkness of my soul to the point where I was physically sick. Yet through all of this I struggled on doing my duties and my sadhana whilst desperately praying for His help. One afternoon I found myself sweeping the space in front of the nine temples. I was alone, nobody else around and so felt reasonably safe, even somewhat relaxed, when suddenly and completely out of the blue Babaji's hand fell on my shoulder and a piercing "Hello" shook my whole being like an earthquake. Then His face came up close to mine and He said - with the most gentle, loving and compassionate voice whilst pointing to the ceiling: "You clean up!"

He then jumped with the agility of a monkey onto the three foot high sidewall, squatted and watched me with a smile. I stood there shocked and confused about His sudden appearance from nowhere and didn't know what to do or how to behave. Then I looked up where He had pointed and saw that the ceiling was full of dust and cobwebs and immediately busied myself brushing it down thinking I hadn't done a good job overlooking this. But within the twinkle of an eye a deep, profound and liberating realisation struck me...I was sweeping down the dust and cobwebs of my own polluted mind. Seeing so clearly I was healed - mercifully and miraculously - in an instant and my whole being was cleansed of all its disturbance and trouble. Filled with love, joy and gratitude I turned to signal to Babaji that I had understood - but He had disappeared as mysteriously as he had come.

That evening after puja I couldn't wait to see Babaji and ran across the riverbed full of happiness and energy to have His darshan. That night He showed me something extraordinary! But that is another story.

Om Namaha Shivaya!!!
Love and Blessings
Gopal Hari

"The Root of Liberation is the
Grace of the Guru"
Bhole Baba ki Jai! Jai Maha ki Jai!

I could spend hours doing bhajans - Hari Sudha U.K.



When I think about sadhana, one of my first thoughts is "I don't do enough of it". My excuse is a very full family and work life. I know this too is a real and challenging sadhana, but I also love the Haidakhandi sadhana which has become like a second skin with me and I'm so grateful for this. I grew up as a Polish catholic and remember the sincerity of my grandmother's prayer and devotion, so it's not something I've had to learn from scratch. Most days I'm in our temple briefly, morning and evening. I sometimes say mantras or the short form of father or mother aarati. Mostly I like to feel I connect with Babaji and God inside, and I ask for guidance with current issues, and pray for family and friends. In the evenings when there's more time we also sing bhajans. I could spend hours doing bhajans. Repeating God's names is so simple and effective and beautiful. This is my favourite sadhana. I love singing and playing the aarati, and feel grateful whenever I can do this. I love how everyone who participates can enjoy and benefit from it. I soak up the puja, incense, flowers, murtis, everything.

Bhuri Begum from Amsterdam



This is about my 'carrying the umbrella for Babaji' sadhana. Well, many people were thinking I was not doing enough karma yoga just carrying His umbrella all the time, but being so close to Baba you get the full fire of Shiva. I had to learn to be totally focussed on Him, all the time I had to look only at His feet. If He is teaching you on the ordinary level, He is teaching you at the same time, on many other levels. For instance if I would see a nice sari or look at a villager, I'd lose concentration. He'd move so quickly I'd have to run to catch up. He'd scold me: His eyes were fire. He kept being in a different place, moving so fast that I had to learn how to focus on Him. Focussing is concentration, is meditation. People called me arrogant that I wouldn't greet them. After months with the umbrella I lost all my interest in other things: all the time I looked at His feet and where He was going.

In normal life I was a professor of psychology at university, but inside I didn't think I was a good person. Everything on the outside was OK, but inside I was suffering and not

good enough. So wonderful Baba chose me to hold the umbrella. I was crying so much but couldn't get a handkerchief as I had to hold a towel for Him and His money as well as His umbrella. My nose was red, my eyes crying. I complained about my red nose and crying eyes: "Please take a more beautiful woman for the umbrella" I said to Him. "Buri, the best devotees cry the most". Your most old karmic pain comes out with Baba.

Babaji spoke to me in English. He also spoke to me in Dutch. I saw so many things happening. He played a role to fit everybody's needs. For me, I needed a caring mother, so Baba became that for me. After I'd healed my caring mother need, He then started to play the friendship from the heart: the state of being that I love the most in this life. He winked at me sometimes, and every time He did so I felt transformed.

My sadhana was just about focusing on Him and trusting Him and knowing for sure that He loves me. Then everything in life goes the way you need it. Through every situation: rain, hail, hard storms and burning sunshine, I never gave up walking in love and surrender behind Him.

So, in every working place you put a small photo of Baba. You create the habit of looking at the photo and smiling. I have written 'smile' on the bottom of my photos! Then, have faith that it will work. His Love is all-pervading and always and everywhere. Enjoy!!! LOVE!!! In Truth Simplicity Love. Bhuri.

Ram Piyari from Russia
On her Spiritual Practice:



6.30am I get up and
Run out in the snow
Bucket of water -
Body very hot.
After, I sit and do
aarati and 20 mins japa

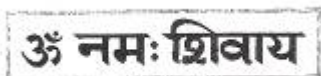
**I think of nothing else just love
for Babaji**

- and of course Muniraji, he has so many children. Always he was together with Babaji – Muniraji is a strong man.

After this I make breakfast for my husband. After I make work - dentist - I make bridges for teeth. In the evening at 7.00pm I take the clothes off the murti and I read aarti, and say a few Om Namah Shivayas. Then I say: “Good night my Haidakhandi Mama”.

Every Sunday my friend makes havan in my house. After that I sleep. Once I saw Baba. He stamped in water to splash me. So I stamp in water to splash Babaji back and I start laughing. I really see him. He is in white dress. He made me totally wet. This stayed with me.

Sometimes I sleep and I see Muniraji. He tells me.... me to come to Delhi: “Why are you sitting in your house ? You must come to Delhi !”



**Melinda (US Samaj Liaison Officer
from Missouri)**



Sadhana is what you do to stay on a spiritual path so that you don't forget life is holy. Here's a story about my sadhana of sitting and meditating: One time in the ashram I was having trouble sitting. I went into my room. It was winter and so we had a fire burning. I looked up at Babaji's picture, and there He was: very clearly instructing me how to place my feet as I sit. He taught me my 'how to sit' sadhana. (This reminds me when years before during meditation a blast of shakti scared me: it was so powerful I jump off the bed and sprained my ankle. The doctor couldn't understand. He said: what were you doing ? I said I was sitting meditating !).

Last night (during Navaratri in Haidakhan) I was irritated with the darshan line, it was moving so slowly. I realised Baba was in everyone around me and in me. That's the essence of sadhana for me: seeing holiness in whatever is present in life.



Jai Gopal – Yiannis (a Consultant Dermatologist from Athens)



Spiritual practice, like the effort to give up smoking, involves effort, repetition, discipline, controlling your tendency not to do the practice, and consistency. It is good to do spiritual practice regularly at the same time each day, like meditation. Whatever are the rewards, it should be carried into every day life, like transforming emotions. Spiritual practice helps one with detachment. It's yoga: union with the divine.

Jamuna Gaterell from Southampton, UK.



Why did Babaji instruct us to sing the same words over and over again? Why do we love singing Aarati? Why did Babaji and Shri Muniraj tell the western devotees to get together in their countries and sing Aarati and Kirtan? What do we love – a good Aarti, good musicians and the chance to bliss out. How do we get there? We sing the same words over and over to enter the gateway to beyond. All orthodox religions have rituals to

allow us to go deeper into ourselves to make contact with the Divine. We transcend duality to conjure up the Higher Source. We contact the part of us that is not in the ordinary realms. We help build up shakti and then we bathe in it.

Here are some thoughts on Aarati by different devotees:

“The energy of lots of people singing Aarati together pushes me further towards the truth than I can go by myself. My brain stops and I can stop thinking. I am 100% in my body. This experience of stopping my brain and my ego makes me feel as if I have had an internal shower and I experience completeness and wholeness.”

“Having sung Aarati so many times and knowing the words gives me a feeling of losing myself in the experience. I feel as if I'm vibrating with the inside of myself - chakras opening, energy building with the whole of the inside of myself alive.”

“I do Pujas by myself but I love Aarati. I love the repetition, I love the resonance inside me of the sound. A bad Aarati, i.e. - no rhythm is extremely irritating, but a good Aarati takes me to that place we all want to go. I feel connected to everything and everybody.” Big gatherings are great. By the Grace of Babaji we will create this unity and opportunity in the UK.

Mary (from Haidakhan) recounting the words of Swami Chidananda:

“Alert and vigilant living is the highest form of sadhana.”

The Significance of Aarati from
the 1985 UK Prachar Sangh news letter.
By Patsy Clasen & Mike Sofronio



Aarati is one of the sixteen main services to the deity in a Brahmin's daily worship. The idol of the deity is assumed to be alive and services are done as if to the deity with full Devotion. The service can include offerings, among other things, of food and clothing.

The philosophy behind this service is to symbolically remove the darkness of ignorance existing between God and the Self, as described more fully in the Puranas, including the Shiva Purana (see LORD SHIVA And His Worship – Sri Swami Sivananda, The Divine Life Society).

Aarati consists of waving lights in front of the idol. The wicks for the lamp traditionally should be dipped in ghee (melted butter) and camphor is also used. As the lamp generates heat, Aarati with water in a conch or a water vessel is also performed after the Aarati with light, to cool the environment. Throughout, prayers (Kirtan) are recited as a continuous song, changing at intervals, and ending with the Prayer of Self-Surrender.

The Herakhan Aarati Teaching Tape was recorded to assist in the learning of the complete service to His Holiness Shree Babaji, and is

sung slowly to help in the understanding of the pronunciation, rhythm and accented syllables. The tape supplements a printed Aarati book with English translation as it is primarily written in Sanskrit and Hindi.

The elements for setting up an Altar for Worship at home are quite simple: a photo of Babaji, a candle, a bell, a water vessel and an incense tray are all that are required to start. You can add a conch shell and a drum to create the sounds that are traditionally made at the start of Puja (worship) to evoke the Divine, and a Shiva Lingam to symbolise the Unmanifested Consciousness, is appropriate in services to Lord Babaji.

Decorate the Altar with flowers and burn incense as a daily routine – this will encourage the yearning to Pray and develop a deeper understanding.

If possible, attend Aarati services with others when you can, taking Prasad (an offering), which will be Blessed after the service and offered round.

The Journey of the Soul through Aarati also by Mike & Patsy

The diagram below is something that came up after Aarati one time when someone asked why we always did the traditional, longer version of SAMBA SADA SHIVA and not the shorter, less demanding one. And reviewing this diagram again, Michael was asked if he would analyse it, bearing in mind what was trying to be put across at the time it was first conceived.

Have a look at the map below:

Puja is the Entrance to **Aarati**. It's the physical action which gets the body moving and also associates an energy of devotion with the physical world which is why it is important that everyone does it. It also deals with the five elements (fire, water, earth, air and ether), which again is the manifestation of the physical world.

Teri Sharana has always been the 'Prayer of the Heart'. It is the region of the heart and is the heart of the **Aarati**. Everything builds up to it and everything after that is a kind of release. In that way, **Shankara Daya** with **Karuna Kao** is a plea to modulate between the purer realm of compassion with the physical world (**Puja**) – a plea to open up the heart – the heart being the gateway to compassion within our selves. The strength of sincerity and earnestness in doing the aarati is in direct proportion to the stream of compassion which is invoked and which arises. If one is sincere enough the heart can be opened.

Samba Sada Shiva seems to be the realm of the spirit – of Eternal

Shiva – it can be a struggle and it can be completely joyful and a losing of oneself in the rhythm and the music. So there are three areas: the physical, the heart and the spirit.

But the real crunch is in those four lines after **Shankara Daya**...

**“Om Brahmandandam Param
Sukhadam Kevalam
Gyanamurtim”**

“O Sadguru, embodiment of the bliss of the absolute, bestower of the highest joy, Thou alone art knowledge personified” These words are like the VOID, a gaping hole in the middle of AARATI, because they are beyond all the realms, beyond Shiva even who is a kind of manifestation, looking into the world and the world reaching for Him. But He also is another gateway to the beyond where form no longer has any meaning and those four lines deal with the beyondness of it all, beyond the three Gunas which in this viewpoint are the Physical, the Heart, and Shiva.



PERFORMING THE ARATI - Quotes from Shri Babaji

1. You should sing devotional music in such a way that it stirs the soul – it should evoke deep feelings. It should not be a race of rhythm or competition of voices. You should sing with love. Do not sing like you are taking part in a theatrical performance. Only those who know the song should sing. When you make music, it should touch the heart so that it leaves a memory on the mind. Whatever you do should have strength in it.
(Shree Babaji—15th April 1983)
2. Always sing God's name. While you sing the Mantra, the vibrations spread around you; then meditate for you and others. Only the sacred songs would dissolve war in the world. Whatever happens, all the devotees of God will be saved by Divine Will.
(Shri Babaji)
3. Bhajans should be sung like a flower gives nectar – sweetly and softly. Drums, chimtas and other instruments should be played quietly. Some bhajans are more appropriate for singing at different times of the day. Listen and learn to make proper selections for the morning and evening.
(Teachings – 14th September 1982)
4. The practice of worship is essential for God realization. The Arati is the heart of the ashram because it is a medium of worshipping Shree Babaji and keeping His presence alive in the community.

Attending the Aarti together harmonizes us and reminds us of our purpose for being here. During the Aarti we offer all the five elements to the Divine, the source of all creation. Devotional singing (Kirtan), praising God by chanting His name, transforms emotions into devotion and gives joy to the soul. By simply loving God with all our being, we can attain enlightenment.

Arti and Kirtan are the essence of Bhakti Yoga, the way of love and devotion for the Divine, as shown by Shree Babaji.

(Babaji and the Haidakhandi Sadhana)

Tantra by Dr Aksh Dubey – of Shree Baba Haidakhan Charitable and Research Hospital, Chilianaula.



In Indian spiritual practice there are two paths: yoga or tantra. There's no third way. Each of these are subdivided into many branches. Yoga is about increasing your power (energy) to achieve things with it. You collect your energy inside your body. But yoga is very hard now.

In Tantra there are 3 paths:

The right hand way - which is white.

The middle way - which is red.

The left way - which is black.

Here in Chilianaula (Babaji's ashram) we practice the right hand way, with chanting and mantra repetition. It guides you. It repairs the internal system. Mantra has its own intelligence: you get answers to your enquiries and doubts. Later you experience your own inner guidance as correct. That's the first sign of progress on the path.

The second sign is receiving visions, things about the future and higher instructions; these are never under your control. The third sign is when knowledge comes. Now the assistance of a Guru is needed, but the Guru does not have to be in

body. A guru is always away from everything and no matter whether he is in or out of the body his/her blessings will always guide you whenever needed.

The middle or red way is related with chanting, but also with wine and money etc. Its practices can also be used to fulfill spiritual aims. The left or black way involves intoxicants, corpse bones, crematory places, and working with ghosts. It is a very strange path but if followed under an expert can give the same results as other ways do. These last two ways are difficult as there are very few masters available to guide you. So the best is right hand way; it is a little slow but a secure way. Depending on the attitude of the person, great masters guide their disciples in this way. What is required is to do selfless service for mankind. Then a day will come when any of the great masters will give you a call.

You already carry in your heart everything you can realize.

Raghuvir (Holland)



Westerners often have no real concept of the meaning of sadhana and it takes time to make some sense of it all. Studying the Veda's does give you a lot of information of how and why, but real

understanding comes from actual practise. Even though mantras are very powerful tools, the “progress” we Westerners are so concerned with, is hard to measure with the same mind which is undergoing it’s evolving understanding of it. We are so impatient and want to see results quickly but it does not really work like that. In the vedas the devas and the demons are doing Sadhana for years to obtain this or that. We are now in a difficult period of time for humanity but it has the side effect that when consciousness applied to your efforts of reaching Divine union there is a fast “result”.

If I may pass a tip to the searchers for the light: do even just a little, but every day. Be consistent and if you can go on a retreat from time to time and allow yourself to be fully submerged in the Divine.

Sadhana is a tool to go beyond your mind, and remember at all times that there is nothing in this material world to get or to gain. You already carry in your heart everything you can realize. You are already Divine !

To go and stand on one leg for 12 years, crush your penis between some rocks or other severe antiquated sadhana practises is most probably not your destiny !

However, with true surrender, your efforts of going beyond mind and ego through the simple practises that Shri Babaji has given us, you may find the answers.

He promised it. Bhole Baba Ki Jai.

Babaji gave universal sadhana

Kalika – HS(UK) chair person



If we accept that sat, chit, ananda or truth consciousness bliss is our natural and pre-existent condition, then the only reason why we do not experience this state continuously is the illusion created by our unresolved karmas. The attempt to clean the energetic body of a soul of these karmas is called nadi shuddhi and all forms of yoga are only this. Sadhana, roughly translated as “the means” is precisely that – the means that one employs in order to assist in nadi shuddhi.

Babaji, whilst giving each individual specific practices suited to his/her development, gave universal sadhana that could benefit all persons. A particularly fine example of this is jap or repetition of the names of God. Jap, performed regularly and frequently, is also known as the “mind hoover” for its ability to clear the mind of unwanted rubbish. Repetition of the Mahamantra is suitable for all under any circumstances – some people feel that the boon of Aum Namah Shivay is in fact a great weapon against darkness during the Mahakranti. The only thing other than regularity that can improve jap is bhav, translated as “state of being” or emotion/meaning. Repeating mantra

with feeling, consciousness and presence amplifies the effects enormously.

It has become my habit to make jap first thing in the morning before I leave my room. Although length varies according to the day/energy, 1008 is my favourite and seems to do a thorough job. What I've noticed over the years (and I've been making jap for 16!), is that the mind presents firstly what is "left over" from the night (dreams etc), followed by the coming days' karmas. If, one is able to both concentrate on mantra and relax sufficiently to relinquish attachment to the thoughts running through, they often leave the energy entirely without presenting in the mundane. That is: the unresolved karmas can be burnt before they manifest on the material plane.

This gives many many benefits, (a) a clear mind, (b) the opportunity to resolve karmas without creating any new ones! (c) a very much more comfortable experience here in the maya, and (d) a step nearer to aligning your will with that of the Divine, to mention but a few. I have found jap to be energetically akin to a heavy bicycle; it takes effort and discipline to get it going, but once it's going, it just goes and goes by itself and becomes easy, natural and fast. I have also found that after some time it continues entirely of its own accord and becomes the last thing in the mind at night and first thing on waking, the natural solution to all problems, feeling and challenges, the cure of all sadness and sickness. Kalika

What is Sadhana ?

by Prema Shakti, UK.

Is it not arrogant of Prema Shakti to think she can write on the subject ? But who is writing when the inspiration comes from a creative Emptiness within ? So, let us go into it and unreservedly ask: *what is sadhana (spiritual practice)?*

I. Is it to sit on a mountain top, engaged in tapas, believing that this is done for the benefit of the world, or for the most sacred quest of the Self ? Is it to endlessly repeat the Name of God whether with prayer beads or cymbals, with no peace of mind and heart, or mindlessly (i.e. with a dulled mind) ? Is it to bring The Message to others, speaking with "I" in every sentence ? Is it to surrender and say "Thy Will be done Babaji" and declare this confidently to others ?

Is it to work hard day in day out, and not seeing that we are not The Doer ? Is it some kind of discipline, which knows no rules ? Is it to live in Truth, Love and Simplicity, not having realised our own undivided nature ? Is it to be of service to others, and yet being of dis-service to oneself time and again ? Is it to follow a Guru in blind trust, without developing discriminative awareness in the process ?

II To meditate on the Gita, Patanjali Yoga Sutras, the Siva Puranas, the Sapta Sati, the Tantras, any of the sacred texts, or the teachings of any avatar or saint, without undergoing thorough purification —this spotless cleanliness

within and without that Babaji is teaching us - is that sadhana? To undertake purification of "I/myself", is that sadhana ? To engage in wonderful yogic practices, meditation techniques and so forth, whilst keep carrying heavy emotional baggage, is that sadhana ? To meditate by the Ganga river, and yet, not plunge into Her depths, is that sadhana ? To see differences, when there have never been any, is that sadhana ?

To say we know Haidakhandeshwari Babaji, God, the Self (any of the innumerable names of the One) – that She/He/It is everywhere and in everyone, and to quarrel with one's brother or sister, is that sadhana? To marvel at Babaji's words about creating a world where the lion and the goat will drink from the same well, and sow division, even in aspiring for this unity, is that sadhana?

III To grow beyond body consciousness is that not sadhana ? To realise one's total identity with Babaji, and hence become only a little puppet carrying out His Will, is that not sadhana ? To burn our "I" consciousness in the sacred fire of the dhuni, is that not sadhana? To hurt like hell, and come out the other end, is that not sadhana ? To accept, upon feeling it, the suffering of others as our own, is that not sadhana ? To be part of the flock, and yet not being a sheep, is that not sadhana ? To make it against all odds, is that not sadhana ? To fully accept Life as it comes - or as Babaji's Will -is that not sadhana ?

To tune in, listen to, and, ultimately, merge with the Sadguru (the Guru within), is that not Yoga (Union) and hence, is that not sadhana ? To blossom in the understanding that the outside is within, and the inside is without, is that not sadhana ?

To unfold in the Understanding that the two main paths, Jnana and Bhakti, are actually one and the same, is that not sadhana ? To endlessly discover, as those before us (e.g. Ramakrishna, Ramana Maharshi, Anandamayi Ma, Sivananda, Mirabai) that the Impersonal Brahman also becomes the Personal God, is that not sadhana ?

To live Life, rather than dream it, is that not sadhana ?

To live Love, rather than speak it, is that not sadhana ? To ponder on the meaning of sadhana, is that not sadhana ?

Om Namah Shivaya
Prema Shakti



Letters, Articles and Information from India.

SPRING NAVARATRI

By Ramachandra (with thanks to Sandeep)

Chaitra (Spring) Navaratri was celebrated in Haidakhan from the 19th to 27th March 2007. The ashram was full to its capacity with about 340 devotees arriving from abroad in addition to the Indian devotees. The preparation and all the good work was almost completed by the dedicated devotees staying in the ashram, despite heavy rains for the two weeks prior to the festival. Just before the festival began the main bridge by the gardens was washed away, cutting off the Gufa side, but a new stronger one was constructed with great effort only a couple of days before Shri Munirajji and most people arrived on the afternoon of Sunday 18th March. On that day Shri Munirajji was received with much joy by a large group of devotees and escorted to his kutir.

At aarti that evening we were all informed that the next morning was the first day of Navaratri, but that it was also a partial solar eclipse and the first day of the Indian astrological new year. Shri Mayapati Acharya (the shastri for Navaratri) announced that the day was very auspicious, but that due to the eclipse, everyone should stay in their rooms between 6am and 8.12am performing jappa or meditation, and then bathe afterwards. Chandan would be at 9am followed immediately by aarti. As it was, on the Monday morning the strange start to the Navaratri programme seemed to enable people to slowly and quietly prepare themselves. It was beautiful taking the first bath and meditating by the Gautama Ganga in the warm morning sunshine before chandan. Later, the first day's fire took place at 3pm, with a lovely aarti and darshan that evening.

On the following days the programme returned to its normal timing. In the mornings Shri Munirajji gave chandan to only some of the devotees (mainly those who got up the earliest !), and thereafter Hargovind Baba took over and gave chandan to everyone else. The chandan is the most beautiful part of the day as it heals our disturbed minds and the bhajans bring us closer to God. Aarti was performed at 7.00 a.m. followed by Devi poojan, pooja to Shri Babaji's padukas and the reading of the very powerful Haidakhandi Saptasathi. At about 10.30a.m. the paduka's were taken to the Shakti Dhuni and then to the gufa side with the magnificent entourage following Babaji and alerting everyone with: "HOSHIYAAR SAAVDHAN". Due to age and health reasons a jeep was organized to bring Munnirajji from the ashram to the gufa side. Puja was offered at the nine temples and then Sri Munnirajji initiated the sacred Havan with Sri Mayapati Acharya reciting the Sanskrit mantras. Huge bhandaras were organized and offered by various people and different countries. The reading of holy book Srimad Bhagvat was done in the main temple and attended by many devotees. On most evenings the bhajan singing after aarti burst alive to ecstatic moments of

singing, dancing and joy. Some evenings ended more gently as various artists performed till late in the evening.

As we know and are always being reminded, being at Haidakhan particularly during Navaratri, everything becomes a mirror. That being so, there are difficult days, and then days of flowing bliss. The first three days are dedicated to Kali, often yielding challenges, purification and transformational experiences. The second three days are dedicated to Lakshmi, for many experienced as gentler, sweeter and more fun. The last three days to Saraswati, are hopefully taking us to greater truth, knowledge and wisdom. Really though, each one of us has a very individual Navaratri. The only common denominator being that each day of the 9 days is so packed with experiences and mirrorings, changes of emotional energy, daily falling in love and falling out of love with others, amazing darshans and profoundly tedious moments, that it's like being on a spiritual roller coaster, while Babaji's presence beats like a melodious, deep and continuous drum beat.

THE ARDH KUMB MELA -2007

PRAYAG (ALLAHABAD) *Report from Secretary*

According to official estimates around five crore (fifty million) people took a holy dip at the confluence (Sangam) of the rivers Ganga, Jamuna and the invisible Saraswati, during the one month long Ardh Kumbh Mela held at Prayag (Allahabad) starting from 3rd January (Poush Purnima) to 16th February (Maha Shivaratri) 2007.

It is said that Faith Fascinates-and this fascination was at its peak on the day of Mauni Amavasya (19th Jan.) It is estimated that over a crore (10 million) people breaking barriers of caste, class and nationality from all parts of the universe were present at the sacred point - Sangam for the holy bath and to have their share of 'punya' (blessings). Allahabad was described as the most populated city in the world on this particular day and a scribe from Europe remarked "wow, what a crowd. I have never seen such a scene". The crowd looked maddening, especially between six and eight in the morning, said to have been the most auspicious time by the astrologers - people covering miles on foot to reach the Sangam gave an impression of an unseen force leading them to their destination singing 'Ganga Maya Ki Jai'.

Appropriately described as probably the most spectacular spiritual event of the world, spread over 4500 acres of land this city of tents on the banks of the river is really a splendour to watch and is to be seen to be believed. The biggest attraction in the Kumbh Mela is the 'shahi Snans' (royal bath) performed by the Naga saints who belong to different Akhadas (Sects) namely: Maha Mirvani Akhada, Niranjani Akhada, Juna Akhada, Nirvani Akhada, Digambar Akhada,

Nirmohi Akhada, Naya Panchayati Udaseen Akhada, Baba Panchyati Udaseen Akhada and Nirmal Akhada. Though the Naga saints give an impression of belonging to the 'stone age' but in fact are well versed in the Vedas and in the Sanskrit language. On the main bathing days hundreds of these Naga Babas, without a stitch of cloth on them, come out in large colourful processions wielding swords, dancing and jumping and shouting in great ecstasy hold the large crowds awe struck, and then jump into the Ganga for their royal bath. It is a tradition that to give due respects to the saints, the normal people take their bath after the Shahi Snan is over.

Amidst a controversy of whether to have a camp or not in this year's mela, Shree Munirajji finally decided that the Samaj should have a small camp for the devotees who may turn up at the last moment. Accordingly arrangements were made to put up a smaller camp to accommodate about 75/80 people with all facilities including a temple for Shree Babaji, Havankund (havan was performed on the main bathing days) and a well appointed kitchen which served meals not only to the inmates but also prepared large amounts of Khichiri which was distributed everyday to sadhus and pilgrims. The mornings used to start with bath in the Ganga followed by Paduka Pujan, Chandan and Arti. After breakfast the devotees went around the mela area including visit to the camp of the Maha Mandleshwar Yatiji Maharaj who was present in spite of his fragile health. In the evenings we all assembled again for Arti and Bhajans. Though very few devotees could visit the camp this year but on the whole we all enjoyed the bliss and peace in the camp and the charged spiritual atmosphere of the Mela. Thanks to Shree Babaji.

THE EYE CAMP 2007 by Raghuvir

Dear Brothers and Sisters

We have recently again organized an eye camp in our Chilianaula Ashram. Several enthusiastic messages came to me like Ganga was explaining me on the phone the of people who did not see anything for years and their happiness when the bandages were taken of and got their eye sight back made all the others cry. In the environment around Chilianaula with out proper eye sight you cannot do nothing and are just a burden to the rest of the family. Also Alok Banerjee told me this : "I was in Ranikhet from 16th to 19th of this month and Uday also joined me. We were witness to our annual free eye camp where approx. 500 patients got registered out of which 170 patients were operated for cataract. It is indeed a sight to see how these people show their gratitude once they recover their eyesight. All praise to our Babaji".

This is your gift of your devotion, the help and donations you have given to Babaji's charitable hospital. We have experienced some difficult period some years back with the hospital but would like to make it clear to you that we are well on track and that many people are highly benefited in Babaji's name. Imagine well over a thousand people have got their eye sight back since we started all this.

We are very fortunate with the team of doctors we have now there. Dr Vijay Upadya Seel is the Ayurvedic Dr but now also over looking our Charitable hospital with two strong doctors by his side. Dr Askh Dubey and Dr Lalit Mohan. The unique thing about these Doctors is that they have not come to live in this remote area to live out of their love for Babaji as they were hired as physicians to do a job. Both of them are motivated to relieve the suffering of the common people in the poor mountain area where our Ashrams are located. From their own interest they are also spending several days in the Herakhan hospital as in that area it is more difficult to find medical help there. A great blessing for all concerned.

On my last visit we discussed what we can do to help. Our well functioning eye clinic needs glasses for instance. Hundreds of them. Here in the west we throw them away after a person is deceased just to change model. Let us all ask around at places concerned if we can collect glasses. A second life for an old and useless thing and people there are not so concerned with the model but cannot afford much at all. This is just a little effort on our behalf but such great effect on the other hand.

Also Medicines. Years ago some doctors and pharmacists from the west brought medicines which were given free by medical companies, for publicity, over production, over stock and when they get close to the date of expiry. This has become very seldom and we would like to inspire you to do the same again. Particularly Multivitamins, painkillers, antibiotics, eye medicine, anaesthetic sprays. For a more detailed list I have in the attachment for you. Many people have it in their heart to help and there for I am asking you to ask others in your life to help with this. Mind you I am not proposing to buy medicines! At that point we better buy them in India. Just what we can collect as gifts in the world around us.

And then last but not least that we need to ask you for financial help. Not just for your money which of course if you have to spare is very welcome but also for sustainable ideas which will last in time and come in on a regular bases.

We have a great team of Doctors, I have not even mentioned them all to you, we have Munirajji overlooking all activities in Chilianaula, and a larger group who are very determined to make the hospital work well. With your help we can do more and better and make this beautiful but difficult area a better place to life in, in Babaji's name.

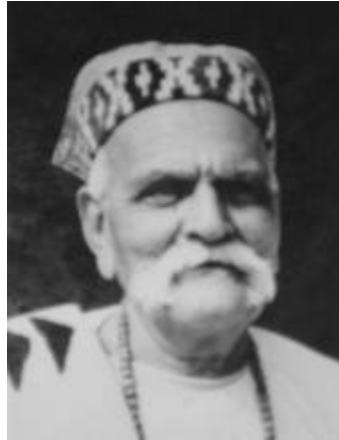
Make some publicity around in your own work, family and surroundings, print it in your newsletters, forward this message put it on web sites and where ever you may think it work well so we can continue and enlarge to truly make a difference in the life of poor people who live in the hillside in India.

For questions of how to help and make donations you please contact : Rajni Nair : munrajil7@rediffmail.com; and or Dr Vijay Upadya : drvijayseel@yahoo.com

Shree Vishnu Datt Shastri

PEARLS OF WISDOM

The power of the mantra
om namaha shivay



Q: How can the name of God be more powerful than the atomic bomb ?

A: "You all have greater knowledge than me. Despite this you ask this question. I shall try to answer it. It is true that the power of the Lord's name is stronger than atomic power. The latter's energy only affects physical bodies, it can only destroy matter, but never the soul. If we continue to repeat God's name before we die, the soul will remain. It is only God's name that can liberate the soul. The power contained in it is so strong that even the biggest criminal will be saved by only once repeating God's name lovingly. This is the divine strength ! One day our body will have to be given up, it is bound to die. Thus, don't be attached to this form. No atom bomb or any other power will be able to stop the soul from reaching liberation. The name of God is our link to the Lord, and if we repeat his name, we are automatically linked to him.

In contrast our link to our physical body is very weak. The day you are born, the seed of death is born too. A child may die after five days, or it may live one hundred years, but its death is certain. Death is predestined and preordained. Great saints and philosophers never attached much importance to their physical bodies and all devotees who came to Baba never came for the fulfilment of worldly desires or of the body. It is for your spiritual upliftment that you have come here and you can be liberated by means of this link, by his grace, by your devotion.

The power of the Lord's name lies in the sound. In the Yoga Shastras, the sound has been described as the "Fourth Shashtra". This fourth Shashtra is so divine and energetic and so powerful that not even an atom bomb can destroy it. The strength of the sound is immense. And if the Lord's name is repeated with sincerity, with real sincerity from your heart, immense strength and power is derived from it. Always, the name of God should be uttered with full

concentration. It is of no use repeating "Om namah Shivay" and simultaneously thinking about the kedgerree (Indian meal) that is being boiled or what is happening here and there. As Babaji taught, if you really repeat God's name with devotion and full concentration, it has the power to destroy all the atomic bombs intended for killing.

In the history of mankind - since the creation of the earth there have always been fights with the intention of killing off goodness. Even in the Vedas you will find the Gods fighting against the demons and vice versa, trying to kill the adversary. The good deeds of mankind are coming to an end and it is due to this fact that all these clashes are coming up. Mankind has forgotten to repeat the name of God, and this can only give rise to misdeeds and bad Karma. If people everywhere in the world repeated the name of God with sincerity, the sound waves would carry all over, thus ending misguided efforts of destruction. This is what Babaji told us. Wherever you are and whatever you do, you should always remember the name of the Lord. Repeat the name of the Lord and this will save you from all possible destruction. Don't fear death, face it boldly and take rescue in the name of God who will save you. Man should not fear the atomic bomb but rather think about what he has been ordained to fulfil, about the duties he has been asked to perform. Repeat the name of God, do good Karma and ultimately this will help you. As enemies continue to produce atom bombs in their factories, we also should go ahead to produce our weapons, repeating the name of God, in our factories and workshops. Our factories should not stop production but we should all unite against these threats. Continue to produce the name of God, for it is He who is the only saviour of mankind. Poison and nectar are equally available on this earth, and it is by God's grace alone that someone chooses nectar. In Indian mythology there is a story about churning the ocean. When the ocean was churned jointly by the Gods and the demons, both nectar and poison emerged from the same source. The Gods chose the nectar, and the poison was left to the demons. Although both parties had made the same effort in churning the ocean, the bhaktas (lovers of God), the devotees, received the nectar and the rest was left to the demons".

Q: *Do saints exist that have reached immortality?*

A: "Yes, they reached immortality by the use of the sun rays which enabled them to transform one body into another. These Yogis or immortals were able to absorb the strength emanating from the sun and use it to gain immortality. If human beings would use this knowledge to get power from the sun, from within themselves, they would become transformed like Bharti and other immortals".

Q: *Please speak more about unity among Western and Eastern devotees.*

A: "From the beginning Shri Babaji attached much attention to this problem. There is no difference whatsoever between Western and Eastern people because there is only one humanity. All human beings have the same appearance and the same feelings. So there is no difference between them. Also, the three main passions: greed, anger and lust are the same in all human beings. There are

politicians and religious leaders everywhere who maintain this division resulting from pure selfishness. Look at a room. If you divide it up it will look small, but if you remove the dividing parts it will be large and spacious again. When great souls are born into this world they remove these separating obstacles and place a sense of unity into everybody's heart. The example is Haidakhan. Here people from the West and people from the East unite and get on well together. The feeling of being different has been removed. Consequently they work together like children of the same father. Everybody who stays in Haidakhan forgets everything except God. Life indeed is simple here. Babaji only wanted us to do Karma Yoga and to repeat the Mantra: "OM Namah Shivay". Consequently people learnt to apply these principles here. Babaji used to say: "I have already accomplished 60 percent of my work." The remaining 40 percent are left for us and it is up to us to do it! So it is our duty to work day and night in order to finish the Karma that Babaji has left us. Thousands and thousands of people of our association are repeating the name of God, and more and more people liking the sound of this Mantra start repeating it too. This is not at all a small process! How many rupees has the Indian Government spent on removing language difference within the country. Uncountable different languages and dialects are spoken in India, but Babaji, without spending a penny, makes people use the same language: Om Namah Shivay. The practise to repeat the name of the Lord is like a spark that lights candle after candle!" *Bhole Baba ki jai !!*





**वक्रतुण्ड महाकाय सूर्यकोटि समप्रभा
निर्विघ्नम् कुरुमेदेव सर्वकार्येषु सर्वदा॥**

*Vakratunda mahaakaaya sooryakoti samaprabha
Nirvighnam kurumedeva sarvakaaryeshu sarvadaa.*

You of the curved trunk and massive body with the brilliance and light of a million suns, bless my endeavours and remove all obstacles that may hinder my path. Bless me forever.

Working for Babaji in the UK

Here follows the minutes of the **Haidakhandi Samaj (UK) Annual General Meeting 2007** Held at: Hindu Centre, London on **19th May 2007**.

Members Present: Kalika, Rob Waygood, Patsy Clasen, Vishni, Jamuna, Lyssa, Gayatri, Penny, Anna, Paul, Martin, Brian, Rangnath, Tarika, Kushuma, Prema Shakti, Amravati, Pete, Enoch, Stephen, Atmaram, Kanchan, Hari Sudha, Sangita. (24 persons).

Apologies From: Gunnell Minet, Jai Shankar, Parvati, Rashmi, Gaby, Neil, Durga Das, Michelle, Peter.

The meeting opened with the Gayatri and Shanti mantras.

1. The meeting formally ratified the minutes from the last AGM held on 17th February 2006.
2. One minutes silence was observed to pay respect to Charlie Clasen who died following an accident earlier this month.
3. The audited accounts for the year ended 31/12/2006 were presented to the AGM by Enoch and they were formally ratified by the meeting. In summary the 2006 figures show: £2,215 excess income over expenditure for the year. Net assets of £129,590 as of 31/12/2006 Current balances are: CAF a/c: £3,374 & the Current a/c: £786

4. Chairperson's Report.

Kalika presented a report on the year 2006 as follows:

"Before last year, I had no experience of spiritual organisations and it was with some surprise that I found myself serving as Chair. This type of innocence is double edged, as I assumed, naively, that my new found compatriots would feel as I do and act accordingly and I was blissfully unaware of the very many challenges that had led to the present. The management core of the HSUK had remained unchanged for years and simply being someone else was sufficient to initiate change. I discovered very quickly indeed that many devotees held widely varying opinions of how they would like things to be done and many of them were very keen to express those opinions - repeatedly and insistently.

I stayed at Blaengors on several occasions, serving and observing. It was during a week long visit last summer that I began to understand what the main issue was. Blaengors could not move forward without a much greater commitment from the devotees and I became increasingly interested to know why this was so problematic and what I could do to help. Having served on a great deal of "secular" management committees, I was accustomed to questionnaires as a simple method of fielding opinion and getting a quick summary. How wrong I was!, the very suggestion of a questionnaire created waves of anxiety and pressure and the procedure very rapidly deteriorated into something that was

neither simple nor quick. The initial stages of that procedure have taken place now and Atmaram will be presenting some analysis in a short while.

There have been no actual changes this year to the ashram, the healing temple, the regular aaratis, navaratri etc, but there has been an atmosphere of profound change and this in turn has led to great deal of fear and conflict. It is important to remember that we have only asked the opinion of the wider group in order to understand the situation a little more clearly. The degree of resistance to hearing others opinions has disturbed me greatly, whilst deepening my commitment to allow everyone to have an equal chance to be heard. The emotional process initiated within the Babaji family continues and whoever serves on next years management committee will need to address those issues and perhaps consider other methods of moving towards reconciliation. This leads me very neatly onto the very lovely Healing Fires organised by Kanchan and Rob at Manor Farm. I believe it says somewhere in The Bible that if 3 people come together in the name of God, then He is present - well when very many more devotees come together in the name of Babaji, He is very much present and active in the family. The energy was palpable and deeply inspiring - many people felt moved and miracles began to happen. This meeting here today - welcoming members back after a long absence serving elsewhere is a direct result of the Healing Fires and the reconciliation that they initiated. This work too, needs to be continued.

400 Miles Pilgrimage This year Gaby and Rob organised a 400 mile pilgrimage from London to Blaengors. It was completed in sections by altogether 19 people walking firstly, to the source of the River Thames, then overland. It was a beautiful experience, full of grace. Many of the walkers shared their stories in the journal and there has been a suggestion of collecting these together for others to enjoy. Another job for the incoming committee!

New Padukhas for the UK This year also saw us welcome a new pair of padukhas to the UK. Collected by Gaby from Muniraji during Delhi padukha puja and brought to London in December. The first puja was held at my house and they have since travelled and been available in South West England, they are currently back in London (and here today) and are available for functions and quality parties! There has been an offer from the Healing Temple to pay for them to be silvered and any incoming committee would need to arrange that. I am currently holding a list of folk waiting to host the padukhas and anybody interested may contact the committee in order to be considered. Hosting the padukhas is yet another opportunity to serve the Babaji community and Babaji Himself.

The UK Haidakhandi Journal & Newsheets This has been revamped this year and has re-emerged under the care of Rob and Gaby. It is now called The Journal and is published twice a year with an additional up to 4 newsheets. There has been a great deal of positive feedback on the improvement of quality and content

and I would like to thank Rob and Gaby very much for their hard work.

HSUK New Website: The Charity has also initiated a new website which is very much welcomed by the committee. Stephen created a beautiful new site linking together the various branches of our work in the UK and Atmaram has continued where he left off. I would also like to thank Atmaram and Stephen for their work. To summarise, this year has been a great opportunity for growth. We have all had to re-examine our relationships with the Babaji family and how we would like that to develop. We have all had to face difficulty in finding common ground and a future that includes all of us. My own vision for the future is held together by a single common denominator and that is, obviously, to serve Babaji.

5. Questionnaire

Kalika gave a preliminary report on the first results of the questionnaire of March 2007 followed by a short presentation by Atmaram. This is the first of many stages in order to establish what action if any needs to be taken as a result of the questionnaire and responses are still being received. Further discussion to take place at the next Committee meeting.

6. Report on the Sanatan Dharma Ashram

Sangita gave a report on the activities and development at the Sanatan Dharma Ashram in Wales. The following was mentioned in her report:

- More trees have been planted
- The gardens have been developed
- Focus on the dhuni area by Pete creating a sheltered space
- Work to start on the temple this summer
- Pilgrimage from London to Blaengors
- Navaratri Fire ceremonies encompassing Celtic traditions
- Ashram Newsletter proposal.

It was reported that the ashram is attended approximately every third week of each month and some local people are now attending. Sangita and Pete were acknowledged for their devotion and hard work at the ashram.

7. Reports from other regions and Centres in UK

Kanchan and Hari Sudha gave a report on the Healing Temple and its activities over the last year. In 2007 the temple will not be taken to events as it has for the past 8 years due to other commitments but other events may be organised and details will be made known and posted on the web site.

An invitation to attend a Babaji gathering with pujas, fire ceremony, bhajans & aarati following the Haidakhandi program at the Shekinashram, Glastonbury was announced and details will be posted on the HSUK web site and mailed to all on our mailing list. Regular Aarati is every Tuesday and Friday in Devon.

8. Election of Officers

The committee resigned and the following members were elected:

Chairperson	Kalika
Treasurer	Enoch
Secretary	Atmaram
Committee member	Gayatri
Committee member	Kanchan
Committee member	Hari Sudha
Committee member	Sangita
Committee member	Martin
Committee member	Rob

Pete and Kalika were proposed for the chairperson's role and so a decision was made by majority vote:

Kalika 13 Votes

Pete 9 Votes

No abstentions

There were also more proposals for the non-executive committee than vacancies and a decision was made by secret ballot. Everyone present was entitled to vote for up to six proposed members:

Kanchan 17 Votes

Rob 16 Votes

Hari Sudha 15 Votes

Gayatri 14 Votes

Martin 13 Votes

Sangita 12 Votes

Lyssa 12 Votes

Jamuna 10 Votes

As there was a tie between Sangita and Lyssa, a decision was made by a show of hands: Sangita – 10 Votes, Lyssa – 8 Votes, Abstentions – 4.

Peter Taylor was also proposed to be part of the committee but was not present and therefore ineligible to stand.

9. Cycle of management Committee

It was decided that management meetings to be at least once every two months. Times and dates to be arranged at later meetings.

10. AOB

It was decided that ballot papers from the AGM be filed and made available.

The website was discussed and invitations for content and/or suggestions were welcomed.

It was suggested that membership renewals be made on the anniversary

of the AGM but for administrative reasons this was rejected.

Kanchan thanked Jamuna for her commitment to the healing process.

Rob reminded everyone that the Journal copy date was scheduled for the first week in June and invited contributions on the theme of Spiritual Practice and Sadhana.

II. Closing mantras followed by bhajans and aarati.



Regular Aaratis and Havan in UK

DEVON

New moon fire ceremonies in Crediton, Atmaram: Telephone 01363 773096

Aarati every Tuesday in Crediton at 7.30pm. Telephone 01363 773096.

Aarati every Friday in Tiverton at 7.00pm - all are welcome but phone before you come, as occasionally we cancel it.

Contact: Durga Das & Harisudha 01884 259 454.

LONDON

Aarati every Thursday in London at 7pm at: 19B Fairbridge Road, London N19 3EW. Contact Kalika on any of the above to confirm you're coming or just to enquire 0207-272-6509 satyasjames@hotmail.com

ASHRAM WALES

Aarati and havans at major festivals at Sanatan Dharma Ashram, Blaengors, West Wales. For visit: contact Kalika 0207-272-6509 or Sangita on 01453-765-736

Blaengors Ashram Report

Springtime 2007 - by Sangita

During the Winter months, we planted more ash, cottonwood, hawthorn, holly and a second wayfaring tree, sheltered from the North wind which killed the first one.

The orchard is full of apple, pear, plum and cherry blossom. We should get the first cherries this year. The daffodils have given way to the bluebells and the blackthorn flowers, followed by May blossom. We're now awaiting the cascading yellow glory of the laburnum blossom, in three weeks or so.

We're staying focussed and inspired, continuing to give the time and love to the Temple, with flowers and prayers, tending trees and gardens and keeping the paths clear, cleaning chimneys, painting, & keeping the house as warm and aired, as we can. However, with no funds except the donations from visitors, it's been enough to keep the Puja and kitchen cupboards stocked, while focussing on small projects. Even with my relentless encouragement, Pete has not been able to fully put his heart into the major work projects, while the welfare and future of Blaengors is in question. I tend to cast myself in the role of standing undaunted and unfazed, as a light warrior of Babaji's ashram to the last, refusing to give up the vision. Thus we weave our stories!

Navaratri time, and Jai Shankar, as Fire pujari, was very happy with the new Dhuni pit, even though the new carefully worked out dimensions,

are more contained than his original pit, dug out with sweat and blood by himself, Brian and Jonathan, Rangnath too.

It was a joy too, to sing to the music from the harmonium, played by Stephen and also Alesandro, (Aditya). (He is a devotee from Italy, Tuscany. Aditya and Jai Shankar used to do pujas and bhajans together in Titi's ashram in the hills near Livorno in Tuscany 2000 -'01, and a group of about 20 devotees gathered weekly in Livorno). Jai Shankar is also playing with increasing competence. We were a small intimate group of about nine, which is often more sweet. Apart from those of us who are regularly present, such as Sandra, Pete etc. we had first time visitors, which is like a breath of fresh air. Local people too, devoted to spiritual practice and chants or song, are finding their way to the ashram, even before we have made ourselves more visible, offering their service. And, finally, we came together again the first weekend of May, to celebrate Beltane. This was even more joyful, as it was less planned. Again, Sandra, Pete, Jai Shankar, Aditya, Sam and I, and a beautiful, open, sunny lady named Eva, a botanist from Italy working now in the Natural History Museum. I went round the land with her, and it was great to do this with someone so interested and knowledgeable about trees and plants. As her English is limited, we found the Latin names very useful. She is at present working from the original Linnaeus notes, who first

classified the plants into families and gave their Latin names.

No harmonium, (we must get an ashram harmonium), but still we enjoyed bhajans with drumming etc., as well as two Fire ceremonies. On the Saturday evening, straight after Aarti, we did a Celtic ritual, showed to us, by Jai Shankar. We jumped, each in turn, over the Celtic fire, leaving behind what we chose to let go of, (usually an Autumn ritual, but feeling appropriate), to go forward into the new. After this we danced for hours, to Eva's Italian courting folk dances, so much fun, and so apt. The next morning, just as I was seated ready for all to come in for Chandan, I saw a butterfly, poised right in the middle of the Temple floor, a symbol of the transformation we're ready for. I released it to the open skies.

To my delight, Pete is now freshly inspired to go for the major projects, so we're inviting any participation, in whichever way the heart sings. The next coming together, the first weekend in June, hopefully in time for the Laburnum blossom. Our thanks to Jai Shankar who, in spite of a 'bad' knee problem, has been so willing to serve as Fire pujari, in a way which reflects the spirit of the Sanatan Dharma ashram.

Looking now at my emails, I see a wonderful idea from Seeta, (Pippa O'Conner), for an August Festival at the Ashram, August 25th, 26th and 27th. I'd certainly support that inspiration.

Dear Brothers and Sisters, I would like to tell you that the following message is not Shri Babaji's words, nor those of Shri Muniraj or from myself. I found it very inspirational and took it from the internet. Raghuvir.

Self-cultivation is the heart of spiritual attainment. Gaining insight and ability is not a matter of grand statements, dramatic initiations, or sporadic moments of enlightenment. Those things are only highlights in a life of consistent activity. Whatever system of spirituality you practice, do it every day. If it is prayer, then pray every day. If it is meditation, then meditate every day. If it is exercise, then exercise every day. Only then will you be able to say that you are truly practicing spirituality. This methodical approach is reassuring in several ways.

First, it provides you with a process and a means to maintain progress even if that particular day is not inspiring or significant. Just to practice is already good.

Secondly, it gives you a certain faith. If you Practice every day, it is inevitable that you will gain from it.

Thirdly, constant practice gives you a certain satisfaction. How can you say to yourself that you have truly entered a spiritual path unless you can look back on years of daily practice and take comfort in the momentum that it has given you?



Obituary:

Charles Clasen



Charlie died peacefully on 9th May after a road accident on his bike in Spain. Although he had lived abroad for many years with his family, It needs to be remembered that he was instrumental in helping Kamalu, myself and all the others involved at the time in setting up the Herakhan Baba Prachar Sangh UK (Shri Babaji's first charity in the UK). He was by my side in those early days when we organised Aarati, had meetings and helped me put together our little newsletter. He supported me 100% at the time Babaji left His body and organised a beautiful postcard in Baba's memory. In fact, it was

because Charlie went to Haidakhan in 1982 and I decided to follow him, that I met Babaji for the first time.

Through the years, Charlie has been my best friend and confidante and when I had my injury in Cisternino last year, both he, his wife and son (Theresa and Alexander) offered to look after me in their home, such was our devotion to each other.

Our spiritual union lasted 33 years. Our spiritual union will last another 33 years and another ...

Om Namaha Shivaya

Patsy Clasen



(photos taken in UK in 2006)

Major Festival Dates 2007- 2008 (see page 39 for UK Dates)

Gurupurnima (International Gathering at Sada Shiva Dham, Holland)

Raksha Bandhan
Shri Krishna Jayanti
Ganesh Chaturathi

Autumn Asuj Navaratri

Dassehra
Diwali
Shivaratri
Holi
Spring Chaitra Navaratri
The Ram Navami Festival
Gurupurnima
Autumn Navaratri starts
Dussehra Festival

July 30th 2007
Aug 28th
Sept 3rd
Sept 15th
Oct 12th to 20th 2007
Oct 21st
Nov 9th
March 6th 2008
March 22nd 2008
We do not yet know
April 13th 2008
July 18th 2008
Sept 30th 2008
Oct 9th 2008

Haidakhan Samaj (UK) SHOP

I AM HARMONY – A Book about Babaji - by Radhe Shyam -New Edition with stunning photos included (originally printed 1989 but quickly sold out) **£12.50 (£15 incl p&p)**

BABAJI MAHAVATAR the descent of eternity into time – large format, photos of Babaji mainly in colour on virtually every page, plus short selected texts. **£15 (£17.50 incl p&p)**

FIRE OF TRANSFORMATION – my life with Babaji by Gaura Devi – diary of twelve years with Babaji, his teachings/historical information, 36 b/w photos. **£10.95 (£12.50 incl p&p)**

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ALTAR CLOTHS – various colours, embroidered with Om namah Shivaya – £6/£4.50

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Om Namah Shivaya bracelets (five metals) from Haidakhan £19

photos and postcards of Babaji, tape cassettes, and much more

All sales benefit the HS(UK) charity – for more details and orders please contact:
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01837 82001 or email mih@ic24.net

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For 12 page list of all world ashrams and websites visit

www.bholebaba.org and follow link to 'Ashrams nel mondo'

UK Diary Dates

July 28th Glastonbury Gurupurnima - 6pm at Tor but contact Kalika for final arrangements on 0207-272-6509 or Harisudha on 01884 259 454.

August 17th-19th - at Shekinashram, Glastonbury - Babaji and Bhajans Weekend. Everyone welcome. Haidakhandi programme. Cost - by donation. (accommodation and food not included, plenty available in Glastonbury) more info: Harisudha & Durgadas 01884 259454.

August 25th, 26th and 27th - Festival at the Sanatan Dharma Ashram.

Please phone Sangita on 01453 765736 (Raksha Bandhan is on August 28th).

October Navaratri starting on Friday October 12th will be celebrated at Sanatan Dharma Ashram in Wales and in various other locations in the UK –

Contact Atmaram on administrator@ombabaji.org.uk for further details

Editorial Information & Subscriptions:

The UK Haidakhandi Journal is published twice a year in printed form (mid-summer and mid-winter). The UK Haidakhandi Newsheet is distributed, up to 4 times a year available as an email. Please let Gaby know if you do not have email and want to be sent a newsheet in the post.

If you want to keep receiving these and support Babaji's work through His charity you can do this in one of two ways:

- Either ensure you are a member of our charity. Membership subscription is still only £15 ! The Membership Secretary of the Haidakhandi Samaj (UK): Atmaram . Please Email: administrator@ombabaji.org.uk (or atmaram@tiscali.co.uk)
Atmaram's telephone number is 01363-773-096
- Or Make an annual subscription of £12 (Euros18 or \$ 25) to receive our Journals by post and Newsheets by email. Payment to HS(UK) via Editor please.

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www.ombabaji.org.uk



Ganga at the Shri 1008 Haidakhanwale Baba
World Concert in Delhi on 3rd December 2006

*“ Be firm like a rock,
deep and serious like the sea...”*