

# SAHAJA YOGA

## *NABHI CHAKRA*

### **Centre Nabhi**

**Gross (physical) Level:**

**Manifestation (controls):**

**Qualities:**

**No. of Petals:**

**Place on hand:**

**Causes of Catch/Obstruction:**

**Solar Plexus**

**Stomach and Intestines**

**Satisfaction, Contentment, Peacefulness and Generosity, Dharma (right conduct) and Evolution**

**Ten (10)**

**Middle finger**

**Asceticism, fasting, alcohol & drugs, criticism, fanaticism, untidiness in self and home, foodism**

### **Left Nabhi**

**Manifestation (controls):**

**Qualities:**

**Place on hand:**

**Causes of Catch:**

**Spleen and Pancreas**

**Welcoming and caring host.**

**Left middle finger**

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

### **Right Nabhi**

**Manifestation (controls):**

**Qualities:**

**Place on hand:**

**Causes of Catch:**

**Liver**

**Sense of Dignity, Attention**

**Right middle finger**

**Food that is bad for the liver, fastidiousness**

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 becomes 'home', when the family unit became a source of satisfaction in itself rather than just a channel for reproduction. This domestic satisfaction that we feel with life in general after our Spiritual awakening through Self-Realisation.

## **QUALITY**

Satisfaction is actually a key word for the Nabhi Chakra. Some 'hot livered' people are naturally irritable. For them a 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. The affirmation for the Nabhi Chakra is 'In my Spirit I am satisfied'.

The Nabhi is the centre 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 the 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 fulfil 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 things 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 being possessed 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 creation.

By sharing we learn. Being generous is so elevating. Whereas hoarding leads to stagnation, it creates a blocked mind, a negative mind. Such a person is malignant and dangerous to society. It is selfishness and greed that leads to environmental crises and to the pollution of the modern lifestyles. 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. Those who have always followed these basic principles of right conduct experience 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 signal of the stomach region. Some people have been amazed to find how sensitive their stomach 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 that 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!

## **GROSS PHYSICAL ASPECT**

This centre governs the workings of the stomach area. If the functioning of the stomach becomes disturbed, then the process of digestion and assimilation of the 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 the 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 centre 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 that we must take on. We realise that the family, is the most important unit in the society which has to be supported and must flourish in an atmosphere of love, respect and unity.

Too much thinking about the food, whether in gluttony or fasting, also affects the centre. It keeps the stomach excited and hinders the energy flow. Do not worry too much about the food as long as it is wholesome and nourishing. The opposite extreme also applies. Indiscriminate fasting also 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 the food it sends the signal. We should not practice self-denial or aggression with any Chakra or its laws.

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 a simple meal as from the finest cuisine.

## **CLEARING THE NABHI**

### **Clearing the Centre Nabhi**

#### **a) 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.

#### **b) Affirmations:**

**‘Please make me a satisfied person’**

#### **c) General Advice:**

Give vibrations to the front and back for the Nabhi.

Drink vibrated water.  
Massage the mid back and stomach areas.  
Massage the knees and elbows.

### **Clearing the Left Nabhi**

a) **Using the Elements:**

The candle treatment around the stomach area.  
Soak your feet in a bowl of warm salted water at meditation.

b) **Affirmations:**

**‘Please make me a generous person’**

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c) **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 the intake of salt (especially for generally left sided problems).  
Develop the quality of auspiciousness and generosity, avoid miserliness.

### **Clearing the Right Nabhi**

a) **Using the Elements:**

Footsoak in cold water.

b) **General Advice:**

Avoid fatty food and excessive amounts of dairy products.  
Eat foods that are cooling to the liver such as: sugar, ginger, white rice, yoghurt, chick peas and fresh fruit and vegetables (see liver diet).  
Try and 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

# SAHAJA YOGA

## *EXTRACT OF TALK*

**Diwali Festival - November 1981**

Festival of Light

# S

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

...Peace is only achieved through the Gruha Lakshmi, through your proper adjustment of your spleen I should say. Because the 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 centre within us. And that centre 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 realise their importance, bear it upon themselves, are forgiving and are redeeming family life. They have to redeem 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 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 heart 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 the Kundalini, how to awaken all the Deities, how to cleanse yourself,

how to cleanse others, all the knowledge, all the sides about that is called 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, like 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 exist 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 any expectations, 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 you are 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 it is flowing on 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.

**Bhogyakshmi**. 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 Bhogyakshmi 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 on the 1<sup>st</sup> of November 1981.*

# SAHAJA YOGA

## LITERATURE EXTRACT

### 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 the 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 observe its secrets;  
But always allow yourself to have desires in order to observe its manifestations.
4. 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 rise  
its head,  
I shall press it down with the weight of 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.

*Extracts from Tao Te Ching translated by D.C. Lau. (Penguin Classics). 1963.*