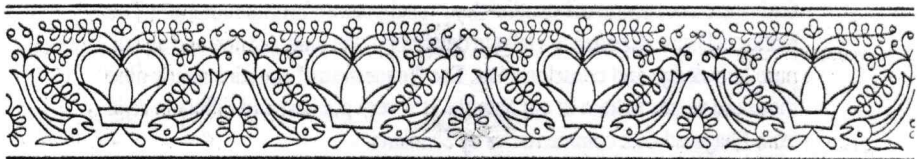


John Smiley and Deborah Keetley are creating a photo display for the Easter Seminar with photos, posters and other items of interest from Shri Mataji's 75th birthday celebration. After the seminar it will be displayed on the front noticeboard at Burwood for several weeks. All suitable items should be forwarded to them A.S.A.P. 213A Burwood Rd, Burwood 2134.

REMEMBERING SHRI MATAJI'S BIRTHDAY CELEBRATION

Good Friday 10th April to Easter Sunday 12th April
Just a reminder that the seminar will begin at 5.00 p.m. on Good Friday and continue until after the puja lunch on Easter Sunday. Please let Bryan Fitzpatrick know as soon as possible if you are attending-ph.02 94162373.
*Please bring your own crockery and cutlery.
*Juan Vega is co-ordinating transport for the weekend ph.02 97470310

EASTER PUJA SEMINAR WEEKEND BALMORAL VILLAGE



Jai Shri Mataji!!!

Thank you.
PLEASE SEND ALL THE REQUESTED INFORMATION BY 7 APRIL AT THE LATEST.
4. For Yogis wishing to stay in Shri Mataji's hotel, the prices after discount are at the Swissotel, Bosphorus, single room 167 US dollars (incl. VAT), double room 210 US dollars (incl. VAT). Please inform us as soon as possible by fax (same number as above).
5. Gawai Muslims from India have been invited to play at the music programme. All Western Yogis should bring an extra 15 pounds/each, and Yogis from all the other countries should bring 5 pounds/each.
6. There will be a welcome-desk at the airport. Please fax your flight number and arrival time to 00-902-1-22313524.

Country Tour April 17th - 26th 1998

From the 17th to 26th of April there will be a country tour including normal programs, music programs, follow-up seminars and Havans. This series of programs are an effort to follow-up the enthusiastic response from the similar programs done in February. Last time the people involved had a very enjoyable time as the very appreciative seekers, joyful music and lovely collectivity made us all feel lifted up. Everyone interested in enjoying part or all of these programs should contact one of the contacts listed below....

17th - 26th April 1998 Country Programmes				
Date	Town & Time	Activity	Contact	Accommodation Address
Fri 17th	Katoomba 7:30pm	Havan	Geoff & Raelene	ph 02 4782 4965 no.2 Whetton St. KATOOMBA
Sat 18th	Bathurst 9am - 11am	Program		
	Orange 1pm - 3pm	Program		
	Perkes 6:00pm	Program	Suneave & Vinola Bandi	ph 02 6884 4075 no 57 Oxley Circle DUBBO
Sun 19th	Dubbo 12:15pm	Program		
	Music Prog 6:30pm	Music Prog		
Mon 20th	Coonabarabran 10am	Program		
	Tamworth 6:30pm	Program	Lisa Barron ph 6541 2930	Caravan Park (Booked)
Tue 21st	Tamworth 10am	Follow-up		
	Armidale 6:30pm	Program	Avinash ph 9476 4271	Caravan Park (Booked)
Wed 22nd	Armidale 11am	Follow-up		
	Grafton 6:30pm	Program	Graeme & Helena Campbell	ph 02 6569 5153 Caravan Park
Thu 23rd	Free	Free		
	Lismore 7pm	Program	Shannon & Derek	ph (0XU) 1023
Fri 24th	Ballina 11:30am	Program		
	Byron Bay 7pm	Program		
Sat 25th	Valla	Seminar	Graeme & Helena Campbell	ph 02 6569 5153 Lot 6, Fuente Dr. VALLA
	Coffs Harbour 6:30pm	Program		
Sun 26th	Forster 10am	Program	Peter & Jo Boland ph 6555 2719	
	Pelaw Main	Havan	Return to Syd or Stay O/N	ph 02 4937 5154 no 29Aberdare St. PELAW MAIN
Contacts				
		home		mobile
	Kevin Fitzgerald	9416 2205		
	John Smiley	9747 0310		
	Nick Buff	9747 4835		
	Avinash Nickkawde (Car)	9476 4271	0414 281 567	
	Diane Reeves		019 907 720	
	Mercy Perusco	4285 1894	017 112 558	
	Brian Fitzpatrick (Car)	9416 2373	0418 675 100	
	Jean-Michele	9747 4835		
	Tobias Patterson	9457 0030	0412 003 196	
Advertising				
	John Dobbie	ph 02 94162373	Newspaper	
		fax 02 94161202		
	Gillian Patankar	9875 5142	Radio	
	Diane Reeves	019 907 720	Posters	

SO TODAY, YOU ALL HAVE TO PROMISE
in your heart. Put your hands to your heart and to say, "Mother, we'll love, we'll spread your divine love and encompass the whole world, give realization to all the people. We'll not shout. We'll not be angry. We'll not do all kinds of rituals, but just surrender, surrender our ego to You."

SHRI MATAJI NIRMALA DEVI
Christmas Puja, 25 December 1997

1. Following popular demand a puja pandal will be rented for an additional day (Monday April 20th, to be vacated on Tuesday April 21st). This will give a place to stay for Yogis who want to stay for the public programme for extra 10 US dollars. However, food cannot be provided, so Yogis will have to make their own arrangements for this day.

Easter Puja Update

Johanna Klinge
Dinokarou 85

JAI SHRI MATAJI

We are looking forward to receiving you,

For more information contact: Turkey, +90 532 2716555 or Greece, +30 1 8841489.

Please send numbers by fax to: +902 1 22313524 or email to: nirmaladeporuk.net.tr.

In order to arrange accommodation & estimate the number of meals, we need to know urgently the approximate number of Yogis coming from your country to attend the Puja and how many for the public program. We also must know how many want to book rooms in the hotel because this hotel is usually busy.

Visas: Sahaja Yogis who require invitations for visas should send the following information IMMEDIATELY by fax (+902 1 22313524): name (as on passport), date of birth, passport number, expiry date & place of issue, a contact fax number and the fax number of your embassy.

Money: Cost of Puja weekend is 108 pounds for Western Yogis and 51 pounds for all the others. All transport costs are extra to the cost of the Puja.

Transport: Sahaja Yogis will be met at the airport and taken to the Puja place. A sight seeing tour may be arranged for Saturday, depending on the demand.

Public Program: Shri Mataji has granted a public program on 20th April. Accommodation can be provided for those who want to stay for this program at the hotel in the Puja place (see above).

Room 35 US dollars, double 45 US dollars, (so bring a sleeping bag). There is also a hotel in the Puja place, single and accommodation will be provided during these days in the Puja hall itself. Easter Puja: The Puja weekend will be over the 17, 18, & 19th of April. Food

Please communicate this invitation and the following details to your collective.

Dear national leader,

Our Holy Mother has blessed the collectives of Turkey, Greece and Iran with the honor of hosting Easter Puja in Istanbul. It is the pleasure that we invite all our brothers and sisters from around the world to come and join us in praise of our Mother and celebration of our resurrection.

Easter Puja: Istanbul 17, 18, 19th April 1998



Australian Sahaja 4th April 98 Newsletter

Contributions: Balraj & Claire Singh
02 9499 2219 Burwood fax 9745 4927

Jesus the Nazarite

The following letter from Publius Lentulus (President in Judea , AD33) to the Roman Senate is from the Civic Records of the Romans :

" There lives at this time in Judea, Jesus Christ, whom the barbarians esteem a prophet, but His followers love and adore Him as the offspring of the Immortal God. He calls the dead from their graves, heals all sorts of diseases with a word or touch. He is a tall man, well-shaped, of amiable and reverend aspect. His hair of a colour that can hardly be matched, falling in graceful curls, waving about, agreeable crouching upon his shoulders, parted on crown of head, running as a stream to the front after the manner of Nazarites. His forehead high, large, imposing; His cheeks a lovely red; nose and mouth formed with exquisite symmetry; His beard thick and of a colour suitable to the hair and parting in middle like a fork; His eyes bright blue, clear, serene; look innocent, dignified, manly and mature. Hands and arms most delectable to behold.

" He rebukes with majesty, counsels with mildness; His whole address, whether in word or deed, being eloquent and grave. No man has seen Him laugh, yet His manners are exceedingly pleasant, but he has wept frequently in the presence of men.

" He is temperate, modest, wise - a man, for His extraordinary beauty and divine perfections, surpassing the children of men in every sense."

Jai Shri Mataji I

THE WAYS OF GOD

In order to demonstrate Hildegard's method in the *Scivias*, let us look more closely at the fourth vision of Part 2, one of a series of interconnected visions about the church, *Ecclesia*, here represented as a beautiful and powerful woman. This particular vision is concerned specifically with confirmation:

And then I saw, as it were, a huge round tower entirely built of white stone, having three windows at its summit, from which such brightness shone forth that even the conical roof of the tower appeared very clearly in the brightness of this light. The windows themselves were decorated round about with most beautiful emeralds. And this tower was placed as it were in the

middle of the back of the image of the woman mentioned above [*Ecclesia*], as a tower is placed in a city wall, so that the image could not in any way fall, because of its strength. And I saw those infants who had gone forth from the belly of the woman, as

mentioned earlier, shining with great brightness; some of them were decorated from head to toe with a golden colour, others had the same brightness but lacked the colour. Some of these children were looking at a clear brightness, others towards a dull and reddish glow tending towards the East.

But of those who were looking at the clear brightness, some had clear eyes and sound feet and walked bravely in the belly of the image. Others having weak eyes and feet were blown hither and yon by the wind. But they, with crutches in their hands, were trying to fly to the image and from time to time they touched her faintly. Some who had good eyes but lame feet were cast around here and there in the air. Others who had weak eyes but strong feet walked wanly before the image. But of those who looked at the dull red glow, others walked bravely in the afore-said image, well adorned; others, casting themselves from her, attacked her and impugned her decrees, others of them by the fruit of penitence were humbly returned to her, some however, in obdurate neglect, remained in the grip of death. And again I heard the voice from heaven speaking to me. (*Scivias* (Sc.), 2, vision 4)

The actual vision having been thus described, the rest of the section consists of fourteen chapters of explication, all understood as being delivered by the voice from heaven. (This vision is quite short and relatively uncomplicated; some continue for over a hundred chapters.) The method of explication can be seen from the second chapter, entitled: 'That the immense and unfailing sweetness of the Holy Spirit is given in confirmation'.

Now the reason why you see a huge round tower entirely built of white stone, is because the sweetness of the Holy Spirit is immense and entirely encircling all creatures in its grace, in such a way that no corruption in the integrity of the fullness of justice destroys it; since glowing, it points the way and sends forth all rivers of sanctity in the clarity of its strength, in which no spot of any foulness is found. Wherefore the Holy Spirit is ablaze and his burning serenity which strongly kindles the fiery virtues will never be destroyed and thus all darkness is put to flight by him. (Sc., 2, vision 4, chapter 2)

- I. Quod omnis baptizatus per unctionem
epi ornari et stabiliri debet.
 - II. Quod unius et inefficacis dulcedo
spe sci datur in formatione.
 - III. Quod ineffabilis trinitas in firma-
tione manifestatur et uiridissimus
uirtutibus declaratur. Epistola.
 - IIII. Quod ecclesia unctione spe sci munta-
tur in caritate purior et decet -
Verba moysi de eadem re.
 - V. Quod baptizati in unctione crisma-
tis apostolice decorantur.
 - VI. Verba libri regum ad eandem re-
 - VII. Quod baptizatus et in firmatus datus
est baptismatis habet et ornatus
fulgore unctionis superioris doc-
toris sui habet.
 - VIII. Quod in honore spe sci per solos episcopos con-
firmatio gerenda est.
 - IX. Qui firmandus manibus tenet: in
carnali percreatione et in uirtute.
 - X. Qui post baptismum ad diabolum re-
uertitur: peruenit ad dampnabilem
qui ante baptismum fidelis fuit. ad
fidei perit: ecclesia perit: huius dñi exoritur.
Tunc modi quibus ecclesia resonat ut
tuba.
 - XI. De diversitate baptizatorum in
XII. Verba ecclesiasticorum de eodem.
- Quarta Visio Sedē
par. 15.



Pure Knowledge Undarkened

This quotation on the opposite page is from the beautiful "Amritanubhava" by Jnanadeva (also known as Jnaneshwar).

Several miracles established this 13th century saint's reputation. The most famous involved a water buffalo. Challenged by the arrogant brahmins that he was not qualified to recite the Vedas, Jnanadeva replied, "Anyone can recite the Vedas." He placed his hand upon a nearby water buffalo, which proceeded to correctly chant Vedic verses for more than an hour.

The dates proposed for Jnanadeva are 1271-1293 (or 1275-1297). He took samadhi in Alandi, near Pune, at the age of twenty-two (twenty-five by some scholars).

Jnanadeva is revered for his Bhagavad Gita translation and commentary called "Jnaneshwari," which he produced at the age of fifteen. His four works are "Amritanubhava," "Cangadeva-pasasti," "Gatha" and "Jnaneshwari." The Gathas are a collection of beautiful devotional poems. "Amritanubhava" ("The Nectar of Divine Experience") talks in detail about the unity of Shiva and Shakti, pure knowledge and consciousness. The "Jnaneshwari" contains nearly nine thousand verses written in old Marathi. It is very poetical and differs in style from Bhagavad Gita commentaries by Shankara.

Jnanadeva's intention was not to write an explanation of the Gita for upholding a philosophy, but born out of true love. It teaches that the path of devotion (bhakti) is supreme and a devotee finally attains unity with the Lord.

Shri Mataji said during the 1996 India Tour that Jnanadeva was an incarnation of Shri Kartikeya. She has often expressed the desire to translate "Amritanubhava" into English and comment on it Himself.

Reprinted from "Nirmala Vidya," the South African Sabaja newsletter, December 1997.

Now by destroying the ignorance, knowledge reigns supreme like the wakefulness that destroys sleep.

Or a face enjoys the knowledge of its own identity which was already in existence but was due to its looking in the mirror.

In the same way, the knowledge causes the understanding of the identity of the world and the self. But it is like piercing a knife with another knife.

Just as a person, who on entering a cottage, sets it on fire and burns himself along with the cottage or as a thief who enters into a sack and fastens himself into it, gets bound himself.

Or as the fire, in its effort to burn camphor, burns itself, so the knowledge attains the same condition by destroying ignorance.

When the support of ignorance goes away the knowledge spreads itself to the extent of destroying itself.

When the wick of a lamp is almost burnt to the end, the flame is seen more bright. But this brightness is nothing but the extinction of light.

Who knows whether there is the rise or fall of the breast of a woman or whether it is the blooming or fading of a jasmine bud? (They are so instantaneous).

The rise of a ripple is but its calming down, the flash of lightning is its disappearing.

In the same way, knowledge drinks the water of ignorance and grows large to the extent of its complete annihilation.

Just as the deluge of Pralaya engulfs both space and water and does not allow anything to remain aloof.

Or when the disk of the sun becomes larger than the universe, the darkness and light are turned into pure light.

Or after destroying the sleep, the wakefulness destroys itself and remains in its pure form (where there is no consciousness of wakefulness)

In the same way, knowledge that shines by ignorance is swallowed up by the Absolute Knowledge.

At that time the Absolute Knowledge is like the moon whose seventeenth digit remains constant without its light being enhanced by the full moon night or lessened by the dark night.

The sun alone, who is never thrown into background by any lustrous body and who can never be covered by darkness, bears comparison with it.

It is the Pure Knowledge itself that is not enlightened by any other knowledge or darkened by ignorance.

But can the Pure Consciousness be conscious of itself? Can the eyeball perceive itself?

Can the sky enter into itself? Can the fire burn itself? Can any person climb upon his own head?

Will eyesight be able to see itself? Can taste have its own taste? Can sound listen to its own noise?

Can the sun enlighten himself? Can a fruit grow upon the fruit? Can a fragrance smell itself?

Therefore, that which is Pure Consciousness itself, without the quality of being conscious, is not conscious of itself.