



Australian Sahaja Newsletter

14 FEB 98

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Bismillâhir-rahmânir-rahîm

A. Yusuf Ali version: In the name of Allah, Most Gracious,
Most Merciful.

*We affirm that
the next thing that happens occurs only
With the Divine Void calling our name before we rayed into
existence.*

*From this Original Womb comes both grace and mercy.
The first, a supreme unconditioned love:*

*before any need arose, a vital power enveloped itself,
creating warmth, heat, radiation from a center
without regard to what was lost or gained,
a natural gift of the Cosmic Self.
This always continues.*

*The second, a tender response to all cries,
all unfulfilled potentials:*

*the primordial pull of cosmic kinship bears
acts of compassion, responding to all needs
as though heard for the first time—
the breath of love in response to a sighing universe,
the quality of mercy.*

*We begin
by means of the Entire Unfolding Cosmos
from whose Womb is born the Sun and Moon of Love.*

Shiva Puja/Birthday Puja 6 - Revised Costs

This is information just at hand from Delhi.

Please note in summary:

Cost for adults for one puja	English pounds 210
Cost for adults for two puja's	English pounds 325
Cost for children, either one or two puja's	English pounds 100

This makes clear the information given last week and reduces the cost for the children.

ANNEXURE-3

CONTRIBUTIONS AND CHARGES FOR SAHAJIS FROM ABROAD

- Charges for programmes from 14th to 21st March '98 for participating Sahajis.

A. **Sahajis of Western Nations :**

For one Puja	For both Pujas
A total of £ 210	A total of £ 325

B. **Sahajis of Eastern Block :**

For one Puja	For both Pujas
A total of £ 160	A total of £ 200

C. **All Sahaji children (between 5 to 15 yrs.) :**

A total of £ 100 irrespective of one or both the Pujas.

Note : 1. Above charges include offerings for two Pujas, stay and food for 8 days and programme expenses. Each country leader or the group leader shall collect the same separately and contact treasurer of Delhi.

Above charges do not include any transport (local or outside) and gift money.

2. Sahajis who wish to contribute over and above the above mentioned charges may do so.

2. Sahaja Yogis who are not able to physically participate in the Birthday celebrations and wish to contribute for this noble and grand cause can do so through their country leader. The country leaders are to collect all such contributions and deposit the collections personally with Mr. G.M. Deshpande, Treasurer, Sahaja Yoga Centre, Delhi, along with Proforma 2.



The Payment of the Money

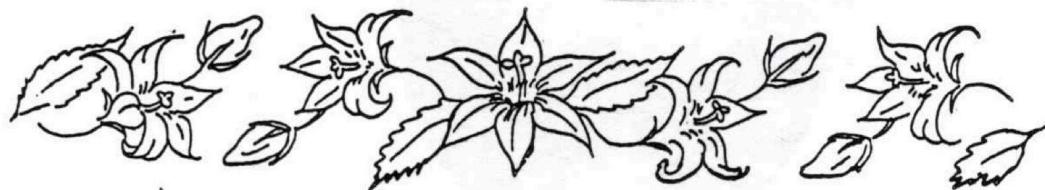
Please note carefully: The appropriate amount of money, whether for an adult attending one puja, an adult attending both puja's or a child (between 5 and 15 years) attending either one or both puja's should be taken with them in English Pounds Cash only. I shall collect it shortly after arrival at Nizzamudin camp where we are staying. Obtain the money before you leave from your bank (maybe), Thomas Cook or American Express, or wherever in Cash, not travellers cheques, not Australian dollars, just English pounds, and look after it. Also don't forget your visa for India.

Contributions

Also, please don't forget the request for each adult whether going to India or not, to contribute \$50 towards our cost as one of the hosts. Cheques to Radhika Richardson please.

Jai Shri Mataji!

Michael





Bhajan Practice

There will be a bhajan practice at 24 Torrington Street, Strathfield next Friday night 20 February. Everyone welcome.

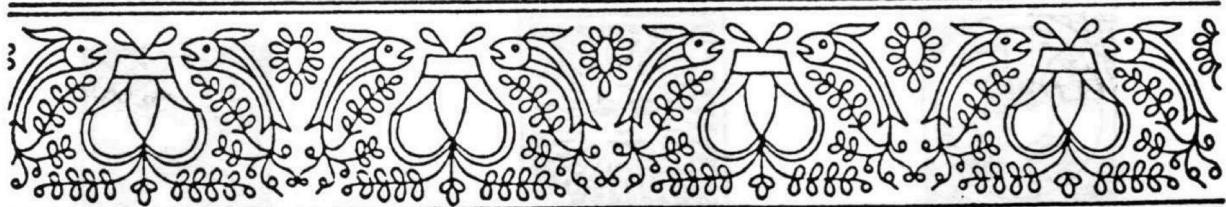
Bhajan practice for the children will be held at Burwood ashram next Saturday 21 February 5pm. All children welcome.



Marguerite Fashion Store

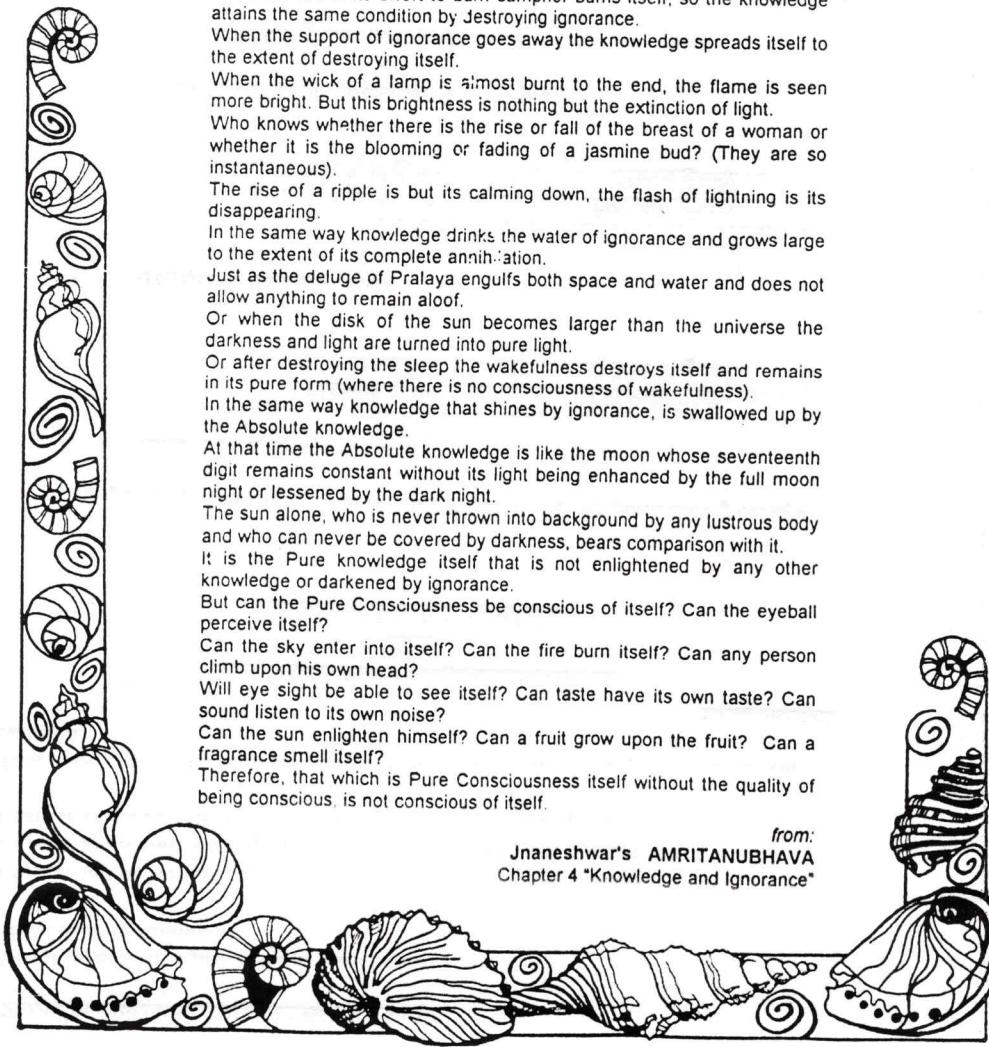
Come and browse through the array of ladies, children's & men's clothing

Open every Saturday night after the Burwood programme



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 into a 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 in 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 eye sight 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.

from:
Jnaneshwar's AMRITANUBHAVA
Chapter 4 "Knowledge and Ignorance"



EXCERPTS FROM SPEECHES BY SRI MATAJI ON NIRMALA VIDYA

"It is the special power by which we do All Divine Work, even forgiving. When you say, 'Mother, forgive us,' the technique by which I forgive you is *Nirmala Vidya*. The technique by which I love you is also *Nirmala Vidya*. The technique by which all the Mantras are manifesting themselves and are effective is also *Nirmala Vidya*. *Nirmala* - means pure, *Vidya* means knowledge. *Nirmala Vidya* is purest knowledge or the knowledge of this technique. The energy creates loops and creates also different formations by which it acts and draws all that is unwanted, impure and fills it up with its power. It is a divine technique which I may not be able to explain to you fully because your instrument does not do that - you don't have that instrument.

But now you see how subtle it is. Only by saying '*Nirmala Vidya*', you invite that power, the whole thing, the whole technique to attend to you and it attends to you. You don't have to worry. It never happens in any government or anywhere in the world. You just address the government and the whole thing goes into work, in the whole, the entire universe, every creation. That technique is called *Nirmala Vidya*. That technique once mastered by surrendering into it, it completely obeys, absolutely. But it is *Ganesh Shakti*, the *Shakti of innocence*, is the power called *Innocence*. The whole power because it is *Innocence*. So the *Innocence* takes over, which manages. That's how it works out.

Then it goes on rising and is called *Para Shakti*, beyond power, then becomes *Madhyama* and all that. It comes up to the *Vishuddhi* at the left. There you become guilty. Because of your guilty nature you say things that are harsh. Left *Vishuddhi* is the catch of the *Ganesh Shakti*. *Ganesh* is sweetest thing you can think of. Even when you look at *Ganesh*, this *Kautuk* - this innocent admiration starts flowing. Just think of him, you feel so happy. That *Innocence* becomes harsh on Left *Vishuddhi*. So to overcome your left *Vishuddhi* all of you are to use sweet words. Your language should be sweet to everyone, especially (*Men*) must speak sweetly to their wives. Now that sweetness will cure your left *Vishuddhi*. Always speak very sweetly, try to find out all the sweet words. The sweet methods of addressing is the best way to cure your guilt: because if you say anything harsh to anyone you may say so as a matter of habit or may be because you just feel happy by saying that, but as soon as you say it, you say, 'Oh, God, what did I say' - that is the biggest guilt. One has always to try to find out sweet words. Now the birds are chirping. In the same way you have to learn all the sounds of everything by which you make people happy by your sweetness. It is very important. Otherwise, if your left *Vishuddhi* grows too much, you will develop a way of talking by which your lips will get

distorted towards the left.

Then the flow starts higher, in the *Agnya Chakra*, where the *Ganesh Shakti* becomes the Greatest Power of Forgiveness. Then it rises higher into the limbic area where *Ganesh Shakti* goes beyond the *Surya*, the super-ego comes up and this power is that of the Moon and this *Moon* is *Spirit*, this becomes *Spirit* and sits on the head of *Sadashiva*, that is the same. The whole *Ganesh Shakti*'s evolution, you see, it is so beautiful. So this way our desire itself becomes the *Spirit*, your desire and *Spirit* become one - but this hurdle can be very bad sometimes. You have seen that all of you who have left *Vishuddhi*, when you speak harshly you must know it is not you who is speaking. No, because you are the *Spirit*. *Spirit* cannot say anything harsh or destructive. It will only say harsh, when it is necessary to little bit remodel. But that you don't take over. That will be done by somebody else."

Nirmala Vidya, Rahuri, India, 31-12-1980
[*Nirmala Yoga*, Jan-Feb. '81, Pg. 20]

"On the left side the problem starts from left *Swadisthana*, because that is the first chakra that starts emitting negativity within us. Now left *Swadisthana* is actually under control only of *Sri Ganesh* because *Sri Ganesh* is the beginning of life and also the link between life and death. So *Ganesh* is the one who gives the balance, the '*Vivek*' the understanding to you by which you know how far to go with things."

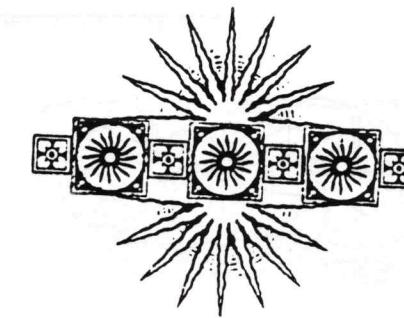
Advice given at Delhi, 11-03-1981
[*Nirmala Yoga*, May-Jun. '81, Pg. 3]

"This is the key of *Nirmala Vidya*: 'How to be humble?' By humility you will never say, 'This is my bathroom, or this is my fruit, or this is my food, or this is my table, and this is my glass.' *Innocence* gives you the strength to enjoy everything that is there. I mean for me, sometimes I have to eat with *bhoots*, and sometimes I have to eat *bhoots*. Not only eat with them, but also eat them - is the worst part. So you should also not mind if there are people with *bhoots*. If they are arrogant, try to give them *bandhans*, try to control them through all these methods. But if you think by arguing with them you will be able to manage them, it's an impossibility. So try *Nirmala Vidya*, and that is humility, which is the myelin sheath of vibrations. Like every nerve has a myelin sheath covering it, in the same way is humility, is the myelin sheath. If you are humble you will win the battle, if you are not you will be lost. Then the whole thing will become a joke for you, 'absolute' joke. If you are humble you can see the stupid, the *bhoots* and all the arrogant clowns of this drama."

Innocence and Virginity, London, 17-10-1982
[*Nirmala Yoga*, March-April 1985, Pg. 19]



The quotation on our front page is from the beautiful *Amritanubhava* by JNANADEV (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 Poona at the age of 22 (25 by some scholars). Jnanadeva is revered for his Bhagavad Gita translation and commentary called *Jnaneshvari* which he produced at the age of 15. His four works are *Amritanubhava*, *Cangadeeva-pasasti*, *gatha* and *Jnaneshvari*. The *gatha-s* 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 *Jnaneshvari* contains nearly 9000 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 *gita* for upholding a philosophy but born out of pure 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 Herself. ☸



Shri Adi Shakti we all pray that you will help us to spread the pure knowledge - Vishwa Nirmala Dharma - throughout this beautiful land of the swadisthan and to all her people.



Roginey from Durban has sent us 2 lovely poems from her poetry book *Soul Realisation*:

FIRST SIGHT WHEN I AWAKE

Opening my eyes at the fluttering of dawn casting warm shadows in my room,
With a strange feeling I sense I'm being watched.
I slowly slide over to my side, only to confirm my nostalgic feeling, I am being watched!
Across the room, through gloominess, our eyes engage.
Loving eyes that penetrate through me, hypnotising and sincere,
Mother is encast in jade, gold, glass and garland with flowers.
With trembling outstretched palms, I experience the mornings spiritual energy.
Circled kumkum draws my attention to Mother's Sahasrara where a pure Halo has manifested, The Aura is overwhelming!
I sit upright expectantly absorbing every bit of Saintly powers directed to me,
Mother smiles graciously, silently wishing me Good Morning!
It's the dawning of a brand new day for the rest of my life.
I humbly bow, whispering "Good Morning to you too - Mother".

THROUGH COLLECTIVE EYES

Candles on a wooden table glowing splendidly, casting beautiful shadows in semi-darkness, quivering slightly with the power of vibrations.
A lamp glows, steadily with confidence Sweet smells of incense fills the air "Her Grace" is present, encast in brass and glass Crimson kumkum catches collective attention.
Clutching my heart, bringing sheer pleasure and love at first sight of Her Holiness.
Choking, trying to subdue our tears of joy, Devotees bow to Her Holiness's Divine Lotus Feet, confident of being blessed.
Devotees settle down, knowing soon they will be enchanted by great power and joy.
What greatness to feel Shri Adi Shakti soar through - taking you to Thoughtless Awareness - now you are in union with the Divine.
Chilling coolness ripples through you - You know you are not alone - Her Holiness is now present.

