



Navaratri Talks

HER HOLINESS MATAJI SHRI NIRMALA DEVI

PUNE-1988

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by

**HER HOLINESS MATAJI
SHRI NIRMALA DEVI**

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Pratipada (First Day) of Navaratri

October 11th, 1988.

First day was observed as the day of silence, it being the day of Shri Ganesha. Shri Ganesha was worshipped this day.

Dwitya (Second Day) of Navaratri

October 12 th, 1988

Devi SOOKTAM

1. Namō Devyai Mahadevyai Shivayai satatam namah, Namah prakrutyai bhadrayai niyatah pranatah sma tām.

1. The devas said : ‘ Salutations to the Devi, to the Mahadevi. Salutations to Her who is ever auspicious. Salutations to Her who is the primordial cause and the sustaining power. With attention, we have made obeisance to her’.

2. Raudrayai namo nityayai Goryai Dhatryai namo namah, Jyotsnayai chenduroopinyai sukhayai satatam namah.

2. ‘ Salutations to Her who is terrible, to Her who is eternal. Salutations to Gauri, the supporter (of the universe). Salutations always to her who is of the form of the moon and moon light and happiness itself’.

**3. Kalyanyai pranatam vruddhyai siddhyai kurmo namah,
Nairtriktyai bhu-bhrutam lakshmyai sharvanyai tē namo namah.**

3. ' We bow to Her who is welfare, we make salutations to her who is prosperity and success. Salutations to the consort of Shiva who is herself the good fortune as well as misfortune of Kings'.

**4. Durgayai durgparayai sārāyai sarvakāriṇyai,
Khyatyai tathaiva krushnayai dhumrayai sattatam namah.**

4. 'Salutations always to Durga who takes one across in difficulties, who is essence, who is the author of everything; who is knowledge of discrimination; and who is blue black as also smoke-like in complexion'.

**5. Atisaumyati-raudrayai natastasyai namo namah,
Namo jagata-pratishthāyai Devya krutyai namo namah.**

5. ' We prostrate before Her who is at once most gentle and most terrible; we salute Her again and again. Salutations to Her who is the support of the world. Salutations to the Devi who is of the form of volition'.

**6. Yā Dévi Sarvabhutéshu Vishnumāyā iti shabditā,
namastasyai namastasyai namastasyai namo namah.**

6. 'Salutations again and again to the Devi who is in all beings is called Vishnumaya'.

**7. Yā Dévi Sarvabhutéshu Chetanetya bhidhiyate,
namastasyai namastasyai namastasyai namo namah.**

7. 'Salutations again and again to the Devi who abides in all beings as consciousness'.

**8. Yā Dévi Sarvabhutéshu Buddhi roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

8. 'Salutations again and again to the Devi who abides in all beings in the form of intelligence;

**9. Yā Dévi Sarvabhutéshu Nidrā roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

9. 'Salutations again and again to the Devi who abides in all beings in the form of sleep;

**10. Yā Dévi Sarvabhutéshu kshuddha roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

10. 'Salutations again and again to the Devi who abides in all beings in the form of hunger;

**11. Yā Dévi Sarvabhutéshu Chhaya roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

11. 'Salutations again and again to the Devi who abides in all beings in the form of reflection;

**12.Yā Dévi Sarvbhutéshu Shakti roopéna samsthitāh,
namsatasyai namastasyai namastasyai namo namah.**

12. 'Salutations again and again to the Devi who abides in all beings in the form of power;

**13.Yā Dévi Sarvbhutéshu Trishnā roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

13. 'Salutations again and again to the Devi who abides in all beings in the form of thirst;

**14. Yā Dévi Sarvabhutéshu kshānti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

14. 'Salutations again and again to the Devi who abides in all beings in the form of forgiveness;

**15. Yā Dévi Sarvabhutéshu Jaati roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

15. 'Salutations again and again to the Devi who abides in all beings in the form of genus;

**16.Yā Dévi Sarvabhutéshu Lajjā roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

16. 'Salutations again and again to the Devi who abides in all beings in the form of modesty;

**17.Yā Dévi Sarvabhutéshu Shānti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

17. 'Salutations again and again to the Devi who abides in all beings in the form of peace;

**18.Yā Dévi Sarvabhutéshu Shraddhā roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

18. 'Salutations again and again to the Devi who abides in all beings in the form of faith;

**19.Yā Dévi Sarvabhutéshu kānti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

19. Salutations again and again to the Devi who abides in all beings in the form of loveliness;

**20.Yā Dévi Sarvabhutéshu Laxmi roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

20. 'Salutations again and again to the Devi who abides in all beings in the form of good fortune;

**21.Yā Dévi Sarvabhutéshu Vrutti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

21. 'Salutations again and again to the Devi Who abides in all beings in the form of activity;

**22.Yā Dévi Sarvabhutéshu Smruti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

22. 'Salutations again and again to the Devi who abides in all beings in the form of memory;

**23.Yā Dévi Sarvabhutéshu Dayā roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

23. 'Salutations again and again to the Devi who abides in all beings in the form of compassion;

**24.Yā Dévi Sarvabhutéshu Tushti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

24. 'Salutations again and again to the Devi who abides in all beings in the form of contentment;

**25.Yā Dévi Sarvabhutéshu Maatri roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

25. 'Salutations again and again to the Devi who abides in all beings in the form of mother;

**26.Yā Dévi Sarvabhutéshu Bhrānti roopéna samsthitāh,
namastasyai namastasyai namastasyai namo namah.**

26. 'Salutations again and again to the Devi who abides in all beings in the form of illusion;

**27.Indriyanām adhishtatri bhutanam chakhiléshu ya,
Bhutéshu satatam tasye Vyāpti dévyai namo namah.**

27. 'Salutations again and again to the all pervading Devi who constantly presides over the senses of all beings and (governs) all the elements;

**28.Chitiroopéna ya kritsnmāte dravyāpya sthitā jagat.
Namastasye namastasyai namastasyai namo namah.**

28. 'Salutations again and again to Her who is pervading this entire world, abides in the form of consciousness.

Third and Fourth Day (Kavacha of the Dévi)

Amen in the name fo Mataji Shri Nirmala Devi, the Merciful, the compassionate

The protection of Shri Chandi

Salutations to Shri Ganesha. Salutations to Shri Saraswati. Salutations to Shri Guru.
Salutations to the deity worshipped in the family. May there be no obstacle. Amen.

Salutations to Nārāyana. Amen. Salutations to Naranarottam i.e. Shri Vishnu. Amen.

Salutations to the Goddess Saraswati. Salutations to Véd-Vyāsa i.e. the sage Vyāsa, the all knowing.

Now begins the “Kavacha”, of the Dévi

Asya shri chandi kavachasya brahmā rishih anushtup chhandah.

Chāmunda devtā. Anganyasokta mātaro beejam. Digbandha devtā sta twam.

Shri Jagdambā preetyarthe saptashati pathang tvena jape vineeyogah.

The presiding sage of Shri Chandi-Kavacha is Brahma, the metre is Anushtup, the presiding deity is Chāmundā, the main seed is “Anganyasokta-mātaro”, the principle is Digabandha-dévatā. It is recited

as part of Sapta-Shati, to please Jagadambā.

Om namashchandikāye.

Amen. Obeisance to Chandikā.

Shri mārkanḍaya uvācha.

Thus spoke Mārkanḍeya:

1. Om yadguhayam paramam loké sarva-rakshākaram nrunām.

Yanna kasayachidākhyātam tanmé broohi pitāmaha.

1. Amen. O Brahmadvéva, please tell me that which is very secret and has not been told to anybody and which protects all human beings in this world, in every way.

Brahmadvéva uvācha:

Brahmadeva said:

2. Asti guhayatamam vipra sarvbhootopakārakama.

Devyāstu kavacham punyam tachhrunushva mahāmuné.

2. O Brahmin! The one which is most secret and is benevolent to all beings is the Kavacha of the Divine Goddess. Please listen to that, O great sage.

**3. Prathamam Shailputri cha dviteeyam Brahmachārini.
Triteeyam Chandraghantēti Kooshmandēti chaturthakam.**

3. (The names of the goddess known as ‘**Nava Durgā**’ is being told by Brahmadeva. Durgā is known by these nine aspects).

First Shailputri (the daughter of mountain)

Second Brahmachārini (one who observes celibacy)

Third Chandraghantā (who uses moon as her bell)

Fourth kooshmandā (mother’s lap)

**4. Panchamam Skandamātēti shashtham kātyayaneeti cha.
Saptamam Kālarātrishcha Mahāgauriti chāshtamam.**

4. Fifth Skandamātā (mother of Kartikeya)

Sixth Kātyāyani(with pleasant face)

Seventh Kālarātri(the night of death)

Eighth Mahāgauri(adi kundalini)

5.Navamam Siddhidātri cha Navadurgah prakrititah.

Utkānyētāni nāmāni brahmanaiva mahātmanā.

5. Ninth Siddhidātri (giver of fulfilments-siddhis). All these names have been established by the omniscient Vedas.

6. Agninā dahyamanāstu shatrumadhye gato rané.

Vishamé durgamé chaiv bhayārtah sharanam gatāh.

7. Na teshām jāyaté Kinchidashubham ranasankaté.

Nāpadam tasya pashyāmi shoka-dukh-bhayam na-hi.

6,7. Those who are frightened, having been surrounded by the enemies on the battlefield or during the time of being in fire, or being at an impassable place, would face no calamity, and would never have grief, sorrow , fear, or evil, if they surrender to the Adishakti.

8. Yaistu bhaktayā smrutā noonam téshām Vriddhi prajāyaté.

Ye twām smaranti dévéshi rakshasé tanna samshayah.

8. Those who remember you with great devotion, indeed are uplifted. Undoubtedly, O Goddess of the Gods, you protect those who remember you.

**9. Prétsamsthā tu chāmundā vārāhi mahishāsanā.
Aindree Gajasamārudhā Vaishnavi Garudāsana.**

9. The Goddess Chāmundā sits on the corpse, Vārāhi rides on a buffalo, Aindri is mounted on an elephant and Vaishnavi on the condor (garuda).

**10. Māheshwari Vrusharudhā Kaumāri Shikhivāhanā.
Laxmih Padmāsana Dévi Padmahastā Haripriya.**

10. Maheshwari rides on a bull, the vehicle of Kaumāri is the peacock, Lakshmi, the beloved of Shri Vishnu, is seated in a lotus holding a lotus in Her hand.

**11. Shwetaroopadharā Dévi Ishwari Vrushvāhanā.
Brahmi Hamsasamārudhā sarvābharan-bhooshitā.**

11. The Goddess Iswari, of white complexion, rides on a bull and Brahmi who is bedecked with all ornaments is seated on a swan.

**12. Ityētā mātarah sarvāh sarvayogasamanvitāh.
Nānābharanshobhadhaya nānā-ratnop-shobhitāh.**

12. All the mothers (Goddesses) are endowed with Yoga and are adorned with different ornaments and jewels.

**13. Drushyanté rathmārudhā devyah krodh-samākulāh.
Shankham chakram gadām shaktim halam cha muslāyudham.**

**14. Khétakam tomaram chaiv parshum-pāsha-méva cha.
Kuntāyudham trishulam cha shārangam-āyudham-uttamam.**

**15. Daityānām deha-nāshāya bhaktā-nama-bhayaya cha.
Dhāryantāya-yudhaneet-tham devānām cha hitāya vai.**

13,14,15. All these Goddesses are seen mounted in chariots and are on war-path. They are wielding conch,discus, mace,plough, club, javelin, axe, noose, barbed dart, trident bow and arrows. These Goddesses are wielding their weapons, for destroying the bodies of demons, for the protection of their devotees and for the benevolence of gods.

16. Namastéastu mahāroudré mahāghor-parākramé.

Mahābalé mahotsāhé mahābhayavinashini.

16. Salutations to you O goddess, of very dreadful appearance, of frightening valour, of tremendous strength and energy, the destroyer of the monstrous fears.

17. Trāhi mām Dévi dushprekshaye shatrunām bhaya-vardhini.

Prāchyām rakshatu māmairi aāgneyyām-Agni Devatā.

18. Dakshiné-avatu Varāhi naitratrayām Khadagadhāriini.

Prateechyām Vārūni rakshéd-vāyavyām mrugavāhini.

17,18. O Devi, you are seen through penance (Tapasyā), you increase the fear of the enemies. Please protect me. May Goddess Aindri protect me from the East, Agni Devatā (Goddess of fire) from the Southeast, Vārāhi (Shakti of Vishnu in the form of the boar) from the South, Khadgadhāriini (the wielder of sword) from the South-West, Varūni (the Shakti of Varuna- the rain god) from the West, Mrigavāhini (whose vehicle is the deer) may protect me from the North-west.

19. Udeechyām pātu Kaumāri aishānyām Shooldhāriini.

Urdhavam Brahmāni me rakshe-da-dhastād Vaishnavi tathā.

19. May Goddess Kaumāri (eternal virgin, the Shakti of Kumar i.e. Kartikeya) protect me form the North and Goddess Shooldhāriini from the North-East, Brahmāni (the Shakti of Brahma) from above and Vaishnavi (Shakti of Vishnu) from below, protect me.

20. Avam dasha disho rakshe-ch-Chāmunda shavavāhini.

Jayā me chāgrutah pātu vijayā pātu prushthatah.

21. Ajitā vāmpārshavé tu dakshiné chāprājitā.

Shikhā-mudyotinee rakshédumā moordhni vyavasthitā.

20,21. Similarly, Goddess Chāmundā, who sits on corpse, protect me from all the ten directions. May Goddess Jayā protect me from the front and Vijayā from the rear; Ajitā from the left and Aparajita from the right. Goddess Udyotini may protect the top-knot and Uma may settle and protect my forehead.

22. Mālādhari lalāte cha bhruvou rakshéd-Yashasvini.

Trinétrā cha bhruvormadhyé Yam-ghantā cha nāsiké.

23. Sankhini chakshuhor-madhyé shrotrayo-Dwār-vāsini.

Kapolou Kālikā rakshét-karnamulé tu Shānkaree.

22,23. May I be protected, by Mālādhari on the forehead, Yashasvini on the eye-brows, Trinetra on Hamsa, Yamaghantā on the nostrils, Shankhini on both the eyes, Dwāravāsini on the ears, may kālikā protect my cheeks, Shankari the roots of the ears.

- 24. Nāsikayām Sugandhā cha uttaroshthe cha Charchikā.
Adhare Chāmrutkalā jivhāyām cha Saraswati.**
- 25. Dantān-rakshatu Kaumāri kanthdeshé tu Chandikā.
Ghantikām Chitraghantā cha Mahāmāyā cha tāluké.**
- 26. Kāmākshi chibukam rakshéd vācham mé Sarva-mangalā.
Greevāyām Bhadrakāli cha prushthavanshé Dhanurdhari.**
- 27. Neelgreevā bahih-kanthé nalikām Nalakoobari.
Skandhayoh Khadgini rakshéd bāhu mé Vajradhāri.**

24,25,26,27. May Sugandhā protect my nose, Charchika-lips, Amrutakalā-lower lip, Saraswati-tongue, Kaumāri-teeth, Chandikā-throat, Chitra ghantā-sound-box, Mahāmāyā-crown of the head, Kāmākshi-chin, Sarvamangalā-speech, Bhadrakāli-neck, Dhanurdhāri spine. May Neelagreevā protect the outer part of my throat and Nalakoobari windpipe, may Khandgini protect my shoulders and Vajradhāri protect my arms.

**28. Hastayordandini rakshéd-Ambikā changuleeshu cha.
Nakhānchhuleshwari rakshet-kukshou rakshét-kuléshwari.**

**29. Stanou rakshén-Mahādevi manah Shoka-vināshini.
Hrudaye Lalitā Dévi udaré Shooladhārini.**

**30. Nābho cha kāmīni rakshéd guhayam Guhayéshwari tatha.
Pootanā Kāmikā medhum gudé Mahishavāhini.**

28,29,30. May Dévi Dandini protect both my hands, Ambika-fingers, shooleshwari my nails and may Kuleshwari protect my abdomen. May Mahādevi protect my breasts, Shokavināshini-mind, Lalitā Dévi-heart, Kāmīni- 'nabhi', Guhyeshwari-hidden parts. Pootanā-kamikā-reproductive organs, Mahishavāhini-rectum.

**31. Katyām Bhagawati rakshejn-jānuno Vindhyavāsini.
Janghé Mahābalā rakshét-sarvakāma-pradāyini.**

31. May Goddess Bhagawati protect my waist, Vindhyāvāsini-knees, and the wish-fulfilling Mahābalā may protect my thighs.

32. Gulfayor-nārsinghee cha pādprushthé tu Taijasi.

Pādānguleeshu Shri rakshétpādādha-Stalvāsini.

32. May Narasini protect my ankles. May Taijasi protect my feet, May Shri Devi protect my toes. May Sthalavāsini protect the soles of my feet.

33. Nakhān Danshtra-karāli cha keshānashchév-ordhava keshini.

Romekoopéshu Kaumari twacham Vāgeeshwari tatha.

33. May Danshtrakarāli protect my nails, Urdhavakeshini-hair, Kauberi-pores, Vageshwari-skin.

34. Rakta-majja-vasā-mansānyasthi-medānsi Pārwati.

Antrāni Kālarātishcha pittam cha Mukutéshwari.

34. May Goddess Pārvati protect blood marrow of the bones, fat and bone; Goddess Kālarātri-intestines. Mukuteshwari-bile (and liver).

35. Padmavati padmakoshé kafé Churāmanistathā.

Jwālāmukhi nakha-jwālām-bhedyā sarva-sandhishu.

35. May Padmāvati protect the chakras, Choodāmani-phlegm (or lungs), Jwālāmukhi-lustre of the nails and Abhedya-all the joints.

**36. Shukram Brahmāni me rakshechchhāyam Chatrēshwari tatha.
Ahamkāram mano buddhi rakshénme Dharmadhārini.**

36. Brahmāni-semen, Chhatreshwari- the shadow of my body, Dharmadhārini-ego, superego and intellect (buddhi).

**37.Prānāpānou tathā vyānmudānam cha samānakam.
Vajrahastā cha mé rakshétprānam Kalyānshobhanā.**

37. Vajrahastā-prān, apān, vyān, udān, samān (five vital breaths), Kalyānashobhanā-prānās (life force).

**38. Rasé roopé cha gandhé cha shabdé sparshé cha Yogini.
Satvam rajastamashchaiva rakashén-nārāyani sadā.**

38. May Yogini protect the sense organs i.e. the faculties of tasting, seeing, smelling, hearing and touching. May Nārāyani protect sattwa, raja and tamo gunas.

**39. Āyu rakshatu Vārāhi dharma rakshatu Vaishnavi.
Yashah keerti cha Laxmincha dhanam vidyāncha Chakrini.**

39. Vārāhi-the life, Vaishnavi-dharma, Lakshmi-success and fame, Chakrini-wealth and knowledge.

**40. Gotramindrāni mé rakshetpashoonmé raksh Chandiké.
Putrān-rakshén-Mahālxmir-bhāryan rakshatu Bhairavi.**

40. Indrāni-clan, Chandikā-cattle, Mahālakshmi-sons and Bhairavi-wife.

**41.Panthānam Supathā rakshén-mārga Kshémkari tatha.
Rajdwāre Mahālxmir-Vijayā sarvatah sthita.**

41. Supathā may protect my journey and Kshemakari my difficult path. Mahalakshmi may protect me in the King's courts and Vijayā every where.

**42. Rakshaheenam tu yatsthanam varjitam kavachén tu.
Tatsarve raksha mé Dévi jayanti pāpanāshini.**

42. O Goddess Jayanti, any place that has not been mentioned in the Kavacha and has thus remained unprotected, may be protected by you. Because you are the destroyer of all sins.

43. Padamékam na gachchhetu yadichchhéchchhu-bhamātmanah.

Kavachénā-vruto nityam yatra-yatraiva gachchhati.

44.Tatra tatartha labhashcha Vijayah sarvakamikah,

Yam yam chintayété kāmam tam tam prāpnoti nishchitam.

Parmaishvaryam-tulam prāpasyaté bhutalé pumāna.

43,44. One should invariably cover oneself with this Kavacha (by reading) wherever one goes, and should not walk even a step without it, if one desires auspiciousness. Then one is successful everywhere, and all one's desires are fulfilled and that person enjoys great prosperity on the earth. **(In short now it is a 'Bandhan', it is the same thing as 'Kavacha')**

**45. Nirbhayo jāyate martayah sangrāmēshva-parājītah.
Trailokyé tu bhavétpujyah kavachénāvrutah pumān.**

45. That person who covers himself with Kavacha becomes fearless, is never defeated in the battle and become worthy of being worshipped in three worlds.

**46. Idam tu devyāh kavacham devānāmapi durlabham.
Yah pathétprayto nityam trisamdhyam shraddhyānvītah.**

**47. Dévi kala bhavéttasya trailokyeshva-parājītah.
Jeevéd varsh-shatam sāgramap-mrutyu vivarījītah.**

46,47. One who reads with faith every day thrice (morning, afternoon and evening) the 'Kavacha' of the Devi, which is inaccessible even to the gods, receives the Divine arts (Shakti), is undefeated in the three worlds, lives for a hundred years and is free from accidental deaths.

**48. Nashyanti vyadhayah sarvé lootāvisphotakadayah.
Sthavaram-yā-jangamam chaiva krutrimamchāpi yadvisham.**

48. All diseases, like boils, scars, etc. are destroyed. Moveable (scorpions and snakes) and immoveable (others) poisons cannot affect him.

**49. Abhichārāni sarvāni mantrayantrāni bhootalé.
Bhoocharāh khéchrāshaiva-Jaljāshchopadéshikah.**

50. Sahajāh Kulajā Mālā Dākini Shākini tathā.

Antariksh-charā Ghorā Dākinyashcha mahābalāh.

51. Graha-bhoot-pishāchāshcha yaksha-gandharva-rākshasāh.

Brahma rākshasa Vetālāh Kooshmānda-Bhairavādayah.

52. Nashyanti darshnāttasya kavaché hradisamsthité.

Māno-unnatir-bhavéd ragyasté jo vraddhikaram param.

49,50,51,52. All those, who cast magical spells, by mantras or yantras, on others for evil purposes, all bhoots, goblins, malevolent beings moving on the earth and in the sky, all those who mesmerise others, all female goblins, all yakshas and gandharvas are destroyed just by the sight of the person having Kavacha in his heart. This 'Kavacha' enhances the radiance.

**53. Yashasā vardhaté so-api keertimandita bhootalé.
Japét-saptashtim Chandim krutvā tu kavacham purā.**

53. That person receives more and more glory and prowess. On the earth he rises in prosperity and fame by reading the Kavacha and Sapta-shati.

**54. Yāvada-bhoomandalam dhattés-shailavana-kānanam.
Tā-vattishthati-médinyamasantatih putra-pautriki.**

**55. Dehānte paramam sthanam yatsurairapi durlabham.
Prāpnoti purusho nityam Mahāmāyāprasādatah.**

56. Labhaté paramam roopam Shivéna saha modaté. Aum.

54,55,56. His progeny would live as long as the earth is rich with mountains and forests. By the grace of Mahamaya, he would attain the highest place, that is inaccessible even to the gods and is eternally blissful in the company of lord Shiva.

Iti devyah kavacham sampoornam.

It is completion of the Devi Kavacha.

Tritiya (Third Day) of Navaratri

October 13th, 1988.

“So many powers Mother has to have to protect her children and to look after them, These powers are all there, working relentlessly all the time-24 hours. So anybody who surrenders to Mother, these powers express themselves and try to help you out of your problems. But first thing is surrendering. **If you are not surrendered, If you are not in the kingdom of the God, then this is not the responsibility of the Mother.** Then it might be that some negative force might take over and may destroy you”.

Chaturthi (Fourth Day) of Navaratri

October 14th, 1988.

Kavacha of the Devi, which was read partly on the third day , got completed today.

So we have made it short now, just take a 'bandhan', it is the same thing as Kavacha you see. Realised souls, if they take bandhan is the same thing. Whatever you have said here is done, yesterday's and today's, everything that has been said, all these Raksha Kari is done in one stroke.

But now we should know how many of us take bandhan before going from the house, before sleeping or before doing something important. How many people take bandhan ? Very seldom. You forget it. Very important, going on a journey, going on a road, better take a bandhan; not that we are all right, Mother is looking after us, is not the point. You must take bandhan before doing all these things.

If you get an accident, then know that you have done some mistakes, or something otherwise, normally there should not be an accident, means there is something still lacking in you.

Speaking again on the Kavacha, Shri Mataji Says:

“Which was promised long time back by Markandaya, now you have achieved it. This he had promised 14,000 years back that when Mahamaya will come, She will do this work, that it will happen. We must realise that we are getting all the promises fulfilled for us. **Now, we have also certain promises to be made and we have to ask a question.**” **Have we fulfilled our destiny in life or not ?** This is a question we should ask, and we should not roam about in smaller petty things. Think of a bigger vision about yourself.

State of detachment, also with attitudes, supposing there is turmoil with all kinds of problems going on, but you are not, you are like a-not at the wheel point but you are at the axis. Like giving a bandhan to yourself. This was not so much explained when it was written as they were not sahaja yogis.

Sahaja Yoga has a problem that those who have not done any Devi Puja, Kavacha, anything, worshipping, may not be religious people, may not have worshipped anything else or may not have done Namaj, prayers and things like that, such people also have come to Sahaja Yoga. People who did not believe in God have come to Sahaja Yoga. All kinds of people are here Now, those who have done all these things with a pure heart, not just to sort of say something-a lip service, they achieve their Realisation

and they don't catch so much. Otherwise those who have not done all these things, for them it is important that they should know that they have to become completely detached. So what happens, is, they go to the axis and come out. So somebody who is a 'bhakta' of the Devi is wrong. You catch very easily, but in Sahaja Yoga we have done one thing, we have very few people of that kind, of that quality. Today you can say, very very few, I think hardly any. Most of them have gone into this circle of the axis. So in Sahaja Yoga what we do, **we first build a top by which you are in the present and then you build up your past.** First the top. That is why you have to go on clearing out your foundations, your conditionings, your this thing, that thing. Supposing there is somebody like Markandeya, no problem. That is why you have to go on cleansing yourself. There was no way out, you see. How can you go on waiting for people to clean their chakras one by one and to get them to that position and then to give them Realisation ? Best thing was to give them Realisation and let them look after themselves and then you start feeling it yourself. If I am catching this Chakra, I am catching that Chakra, this is happening, then you start cleansing yourself, much easier for me and much easier for you also. Then you start getting detached but some times we also catch from other people, that is important.

For in my case, I have allowed my body to be very free. I do not protect myself at all. So, any Sahaja Yogi comes to me, has some problem. I just absorb it and cleanse it. I have to suffer a little bit-doesn't matter, because I see my suffering also, as a witness. Not such a problem. But this is what one has to see. Is to understand, to reach to such a state that you become barometric. If you find any problems then you are barometric, you know this is the problem with this person. But you do not sort of catch it and suffer but you catch it and deliberately suffer it and clear it. But in Sahaja Yoga also once you get your self-Realisation, one can get involved into the past again, because the past is not so pleasant, even it looks something harmless, like doing puja.

Now puja also people will do-just puja of mine, forgetting that I am there. When you sing also, you are singing praise of me and I am sitting before you. Doesn't happen that way. You just sing because it is music. There should be a feeling that you are sitting before me and singing my praise. So, identification is still there, that you are singing praises to Devi. Devi is who? That bridge has to be crossed. If you see me and then you penetrate through me, then it is better. Such a big catch on the mind. Religion itself is a big catch. Like Jains are very difficult for Sahaja Yoga. Jains, if they come to Sahaja Yoga, are very difficult

people, because their conditioning is very deep. Like Arya-Samaja conditioning is very deep, also Buddhists, they believe in 'Nirakara', but they don't believe in God. One should see this way:- "We don't know Buddha and we don't know Mohammed, we never saw him, we don't know Mahavira, we don't know anyone. "Who gave you Realisation ? Shri Mataji!" So we have to know that through Shri Mataji only. Anybody we have to know, we have to know through Mother, not Sahaja Yoga. Now, if you go the other way round, then you do not work out and then it goes back to past. That is the problem is. It oscillates from this side to that side-that side to this side, oscillates, mind. Make it steady and one has to know, What is the present ? Who is before you ? Who has given you Realisation ?

"The problem is this, one more is , that I am Mahamaya". Only the Mahamaya will give you that, which is written down already. Now when Mahamaya gives you that. I am so human, that I can recede, you cannot make me out. Every time you try to come nearer to reality, you just get into the web of Mahamaya. I am so inhuman. This is the problem with you, but also is a solution. Like supposing, I was like anyone of these Goddesses that you have heard of, all the time with a sword, nobody will go near them. Sitting on a lion sitting on a tiger, Who will go near them ? Who will ask questions ? Who will explain

? I have to counsel you. I have to do so many things. I have to tell you how I have to point out your problems. These none of them would do. They just take a (Shri Mataji laughs) no joking, nothing. No entertainment. So it is like a great guru. See a musician for example - if he sees his disciples putting one note in wrong way he just slaps them. But Mahamaya can't do that. Otherwise nothing is tolerated. They are intolerable to Gods and Goddesses. All of them, they are within me, I know they are there. I control them, because I am Mahamaya, so I control them. I say Now see it will all work out. Both ways, but I am so close and the closer I am, worse it is for you, for example- my own children won't accept me, grand children won't accept me very fast, my husband won't accept me, my relations won't accept me, if they accept me in the full form, then they are very very great people. In a way, it is good also because supposing you see the whole family is with me, they will think- I have floated an organisation or something. So this looks nice that they are kept out, as long as possible. It is not difficult, I think that the time has come for all of them to jump. But still, not that I have established myself, you know that I do not favour relations as such.

All these books have talked about Sahaja Yoga. But we must bring all religions in their true form, in their pure form. This is the work, one has to do, is to bring the religions in their purest form and not adhere

to them, whatever form has been created or done by human beings.

These religions are not created by human beings but by incarnations. So, human beings have made them artificial, they have made all kinds of non-sense with them.

We have to remember that religion in it's true and pure form. We have to respect and they are all just the same. If you come to the true form, they are just the same, like the different petals of the flower. One may not look the same as other, but the whole thing makes a flower.

Panchami (Fifth Day) of Navaratri

October 15th, 1988.

Argalā Stotrum

Asya Shri Argalā stotrum mantrasya Vishnu rishih, anushtupa chhandah, Shri Mahālxmir- devatā, Shri Jagadambā preetaye Saptashati pathangtren jape Vineeyogah.

Of these Argalā Hymns, Shri Vishnu is the rishi (Saga), Anushtup is metre, Mahālxmi is the deity and it is recited for the love of Shri Jagadambā as a part of Sapta shati.

Amen, salutations of Shri Chandikā! Shri Mārkandeya spoke thus:

The Hymns of Argala

1. Om Jayanti Mangalā Kāli Bhadrakāli Kapālini Durgā Kshamā shivā dhātri swahā swadhā namostute.

1. O Goddess Jayanti (who wins over everyone), Mangalā (who gives salvation), Kāli (The Destroyer), Bhadrakāli (who is benevolent to devotees), Kapālini (who wears the garland of heads). Durgā,

Kshamā (who tolerates everyone) Shivā (the benevolent), Dhātri (who upholds), Swahā (the one who nourishes the gods with what She receives in yagna) and swadha (the one who nourishes the dead ancestors (pitras) with what she receive from the offerings made to them during Shraddh), salutations to you.

**2. Jai twam Dévi Chāmunde jai bhutārtihārini,
jai sarvagate Devi Kālrātri namostuté.**

2. Victory be to you O Devi chāmundā (the killer of chanda and munda) victory be to you O remover of miseries of all living beings. Victory be to you O Devi who is present every where. Salutations to you O Kālarātri (final destruction of the universe)

**3. Madhu kaitabh vidrāvi vidhātru varde namah.
Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.**

3. Salutations to you O Devi, the killer of demons Madhu and Kaitabha and the bestower of boons on Shri Brahmadeva. Please give us the spiritual personality, the victory, the glory and destroy our enemies.

4. Mahishāshura nirnāshi bhaktānam sukhade namah.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

4. Salutations to you O Devi, the killer of Mahishāsura and giver of happiness to your devotees. Please give us the spiritual personality the victory, the glory and destroy our enemies.

5. Raktabeej vadhe Devi chandamunda vināshini.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

5. O Devi, the killer of Raktabeeja and destroyer of demons Chanda and Munda. Please give us the spiritual personality, the victory, the glory and destroy our enemies.

6. Shumbhasya-aiva nishumbhasya dhoom-raakhsasya cha mardini.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

6. O Devi, the killer of demons Shumbha, Nishumbha and Dhum-rakhsa. Please give us the spiritual personality, the victory, glory and destroy our enemies.

7. Vanditānghri-yuge Devi sarva-saubhāgya-dāyini.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

7. O Devi, whose lotus feet are worshiped by gods and who gives good fortune! Please give us the spiritual personality, the victory, the glory and destroy our enemies.

8. Achintya-roopa-charite sarva shatru vināshini.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

8. O Devi, whose form and character are beyond mind and who destroys all the enemies, please give us the spiritual personality, the victory, the glory and destroy our enemies.

9. Natebhyah sarvadā bhaktayā chandike duritāpahe.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

9. O Devi, Chandikā, the destroyer of sufferings, please give those who always humble before you in devotion, the spiritual personality, the victory, the glory and destroy our enemies.

10. Stuvadabhvo bhakti-poorva-twām chandike Vyādhi-nāshini.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

10. O Devi Chandikā, the destroyer of all diseases, please give to the devotees, who praise with

devotion, the spiritual personality, the victory, the glory and destroy our enemies.

11. Chandike satatam ye twām archyanteeh bhaktitah.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

11. O Devi Chandikā, please give those, who always worship you with devotion in this world, the spiritual personality, the victory, the glory and destroy our enemies.

12. Dehi saubhāgyam-ārogyam dehi me paramam sukham.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

12. O Devi, please give us good fortune, health, complete happiness, spiritual personality, victory, success and destroy our enemies.

13. Vidhehi dvishtām nāsham vidhehi bala-muchchakai.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

13. O Devi, please destroy those who hate your devotees, give us great strength, the spiritual personality, the victory, the glory and destroy our enemies.

14. Vidhehi Devi kalyānam vidhehi paramām shriyam.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

14. O Devi, please confer upon us the benevolence, great wealth, the spiritual personality, the victory, the glory and destroy our enemies.

15. Surāsur-Shiroratna nighrusht-charane Ambike.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

15. O Devi, Ambikā, your lotus feet are rubbed by the gems of the crowns worn by Gods and demons. Please bestow upon us the spiritual personality, the victory, the glory and destroy our enemies.

16.Vidyāvantam yashasvantam laxmivantam janam kuru.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

16. O Devi, please make your devotees knowledgeable, glorified and wealthy and bestow upon them the spiritual personality, the victory, the glory and destroy their enemies.

17. Prachanda-daitya-darpaghne chandike pranatāya me.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

17. O Devi, the destroyer of the ego of ferocious demons O Chandike! Please bestow upon us, who are humble, the spiritual personality, the victory, the glory and destroy our enemies.

18. Chaturbhuje chaturvaktra samstute parameshwari.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

18. O parameshwari (the supreme Goddess) having four arms and who is praised by four-faced one (Brahmadeva) please bestow upon us the spiritual personality, the victory, the glory and destroy our enemies.

19. Krishnen samstute Devi shashvad-bhaktyā sadā Ambike.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

19. O Devi Ambikā, who is ever praised with all devotion by Shri Krishna, please bestow upon us the spiritual personality, the victory, the glory and destroy our enemies.

20. Himachal-sutānāth-samstute parmashwari.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

20. O Parmashwari, (the supreme Goddess) who is praised by the husband of the daughter of Himālaya (i.e. Shri Shiva) please bestow upon us the spiritual personality, the victory, the glory and destroy our enemies.

21. Indrānipati-sadbhāva-poojite parmashwari.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

21. O Parmashwari, who is worshipped with true feelings by the husband of Indrāni (i.e. Indra) please give us the spiritual personality, the victory, the glory and destroy our enemies.

22. Devi prachanda-dordanda-daitya darpa-vinashini.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

22. O Devi, the destroyer of pride of demons, by your strong arms please bestow upon us the spiritual personality, the victory, the glory and destroy our enemies.

23. Devi bhakta-jana-uddām-datta-ānand-udai-Ambike.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

23. O Devi Ambikā, you enlighten the supreme joy (moksha) of your devotees, please give us the spiritual personality, the victory, the glory and destroy our enemies.

24. Patnim manoramām dehi manovritta-anusārineem.

Roopam dehi, jayam dehi, yasho dehi, dvisho jahi.

24. O Devi! Please give me the wife, who is pleasing to mind, who goes according to the mind (obedient) and who can cross the most difficult of wordly ocean and who comes from a good family.

Iti devay Argalā Stotrum sampoornam.

It is completion of Argalā Stotrum.

Panchami (5th Day) of Navaratri

October 15th, 1988.

You are Sahaja Yogis. What is your destiny ?

Your destiny is to achieve the spiritual success (spiritual ascent)

The Devi destroyed “Chanda and Munda”, that is why she is called “Chāmunda”. They are all back in this Kaliyuga, all of them.

Prayer to the Devi:

“O Devi, Please give us the spiritual personality, the victory, the spiritual ascent and destroy our enemies”.

Shri Mataji Explains and Translates ‘Jogava’:

Saint Eknāth was from ‘Pratishthāna’, called as ‘Paithan’ and he is the one, who has written this “Jogava”, means the Yoga and at that time he sang this in a very village language and it is sung by so many people all over Maharashtra. You can imagine that this song was written so many years back and now they have converted it into kind of a - for a Sahaja Yoga. but it is a very- absolutely precisely

described- what they wanted at that time. Now, in the beginning he says- the Goddess of Maharashtra was called as “Bāyā”. You will be amazed - in my childhood my name was Bāyā. They used to call me in my family as Bāyā. So, he is saying that I will ask Mother to give me the Yoga. In the villages it is said “Jogavā”. Again he says. “Bāyechā Jogavā”, means of Jogava from the Goddess Bāyā. I will be asking the ‘Jogavā’. Now ‘Anādi Nirguni’ the one which is primordial- ‘Ādi’ beyond primordial, the one which is without any gunas has manifested, this “Bhawāni” on this earth, and She has come to kill this Mahishāsura. Also she has come ‘Trividh Tāpānchi Karavayā Jhādani’ - to remove our three types of heating pains and now She is going to come for our ‘Nirvāna’, that time he said. He says that what will I do when she will come for my ‘Nirvāna-Dwaitya’- I have got, means I am thinking about myself as separate from God. ‘Dwaita’ is that you think this world is separate from God. When we think that this is ‘advaita- that we are one with God, then I will remove this ‘Dwaita’ and I will put a garland to her and in my hand I will take the flag of enlightened knowledge (Already he is describing it) and without any discrimination about cast or religion or anything I will go to visit Her. Then what I will do, for nine days I will do nine types of Bhakti of this Goddess and then I will give up all other asking or anything and I will ask for a son who is knowledge.

Then what will I do (this is a lady singing, he sings like a lady) so he says that this world is full of ego, 'Dambha' is false pride, so I will give up that kind of bad son. It is the bad son and what will I do in 'Paradi' is the place in which you carry flowers for the God. In that "Paradi" (basket) I will put complete enlightened knowledge and all the 'Āsha Manshānchā' means all the desires and all the aspirations. I will finish them, completely break them. 'Manovikārā Vikārā Kareen Kurvandi' all my 'Manovikārās', you see all the mind, which is so much conditioned, (like they say in Hindi that you take out the bad eye). So I will take out as that from my mother earth. 'Amrit Rasāchi Bhareen Me Dhurdi'- basket I will be filling with the 'Amrit Rasa' that is the ambrosia.

'Ātā Sāzāni', (she is telling her friend) O' my friend, now I have become completely detached Nisang and my husband who was a doubt, I have given up living with that husband of mine, means the doubt has disappeared from me. Then she says that the 'Kāma and Krodha' these are two 'Māng' is the one, scheduled caste people who burn the bodies and I have given them up and what ever left I have made my - I have opened out my tunnel- that is of sushmnā - see now.

Such a yoga I have asked and kept it with me when I got it, I went to the great door and I thanked the God Almighty and I have now come out of this life and death problems.

At that time he wrote all this and today you are getting the results, Just that, so clearly and a lady singing this, we have to take some vows, something about yourself and about others. We have to remember one great thing- that we are Yogis now. That too we are Sahaja Yogis and as Sahaja Yogis, we have to be 'par excellence, in our behaviour, in our temperament, in our dealing with others, tackling any situation or getting solution out of some problems. You have to be of par- excellance. Now some of you find that you have very good brain, I mean- intelligence - but you lack in your heart. Some of you have got very large heart but you lack in your brains. So the balance must be brought. But the greatest knowledge - greatest of all the greatest knowledge is to know that God is Love. He is Love and if you cannot even love a Sahaja Yogi, then also must know that there is something very wrong in you, which must go out. The love has to be there and this love is what we call as 'Nirvājya' means there is no interest on you, just the capital, meaning you love each other in such a manner that you just give and don't expect anything. Just give and enjoyment of giving is the highest. I tell you from my experience. To me

the greatest joy is when I can give Realisation, second one is when I can give away things. The third one could be that I can give it to others. So now, as you are not the people, who are sitting at the receiving end, but at the giving end, you must know what you have given to others. On the contrary, even now, if you just give your tempers. you show your greed and all kinds of things that does not behove a Sahaja Yogi, then, you have to know that there is something still left behind. Or else if you are so particular about small things like clothes, like food, like comforts then know that there is something missing, that personality is not full and also remember one sentence always. “ask a question to your self - Have I fulfilled my destiny ?”

This is one question you should ask, have I fulfilled my destiny ? And that will clarify the situation for you, because now you are a guru of your own, you know, you understand. You know so much about Sahaja Yoga mentally. But when it penetrates into your being and the whole knowledge becomes a part and parcel of your being, then it's a very different thing.

The whole attitude about facing anything is very different for a realised soul. Like me, I would say - if i see a problem, immediately I go into meditation, immediately, and the problem is solved. Because that's my power. In the same way if you see a problem and if you go into meditation, the problem will be

solved by me. That means in meditation you surrender to me, then it is my job. But if you start solving it mentally or orally, you will fall into traps. So, the best thing is, any such problem that bothers you, you should just go into meditation, don't have to even pray-just go into meditation with that problem and you will come out victorious.

What today you have been asking me for the victory, I have to tell you that you are very safe in the fort of your meditative state and very well. In meditation only you can grow, you cannot grow otherwise. It is like the sunshine for any tree. You have to be in meditation, in Nirvichara, you don't have to oppose anybody, you don't have to disagree with anybody, you don't have to say anything. Specially for other Yogis, you don't have to say anything. Anybody whom you find to be funny, just go into meditation and you will be amazed how things will change, and that is your power. How many people have got Realisation in this world ? Very few. They are growing up - alright, they are working out. But what is lacking in them is the meditative force.

The Best way is to surrender and the surrendering is easier. You just put me in your heart, all the time, the simplest way. Then you cannot live without it. You cannot exist without it. You feel completely

lost. It's kind of a very detached love. You just feel absolutely rested. Blissful, and content. Then you don't want anything. That is the state, one has to establish. It is so easy for you because I am in person with you. Only problem that is there, as I told you in Sahaja Yoga, that you have to recognise me to begin with. But to recognise me is rather difficult because I am Mahamaya and so normally you might come into that mess created as a Mahamaya. But as I told you the other day that you could not have faced me in my other form. Imagine a person with a sword in the hand sitting on a lion. Could not have faced it. So I had to be Mahamaya and this is what it is, that in this form you can come close to me, you can talk to me, you can also take my advice, If you want. So this counselling can be done better. I could decode everything to you. I could tell everything about it. But to know that you are sitting before mahamaya itself is very helpful. So don't get lost into the grab of Mahamaya. In your protocol, in your understanding, in everything you have to remember that we should not make mistakes and we should try to surrender, to be surrendered, Automatically you will learn everything. There is nothing to be taught to you.

That state is such - like a tree. When it comes to its full bloom, it gives flowers and the flowers come to it's own maturity that give fruits. That is how you are built in. That is how you grow. When that happens you yourself feel your own growth and enjoy it and just live happily with it. So, ultimately my destiny is one that I should make you all very happy and joyous. That is my destiny. That is why all this struggle is going on. I hope I fullfill my destiny and your destiny too.

May God Bless You.

Shashti (Sixth Day) of Navaratri

October 16th, 1988.

(Translated from talk given in Hindi)

Today we have gathered here to worship the Shakti. Untill now many saints, sages have written and revealed about the Shakti. Whatever they could not describe in prose, they tried to convey through poetry. Whatever description was not possible to put in words - they composed different names of the Devi and described. We know all this and many people also know the meanings of this. But one thing they perhaps do not know is that every human being has all these Shaktis-Powers dormant in them and that he can awaken them. These dormant powers are eternal and limitless.

Besides the thirty three crores of 'Devas' there are many Shaktis. But we can say that this Self-Realisation that we have achieved today, has been achieved through some working of Shaktis. Without this you could not have achieved the self-Realisation.

You have received your Self-Realisation in a Sahaja way, Now there are two meanings of Sahaja. One meaning is you have got it easily. The other meaning is, - like any living process this has happened on its own - worked out on its own. You have received it on your own.

But when one starts thinking about this living process, you will be surprised, - your brain will stop functioning. Suppose you are looking at a tree, what is the power that makes it grow upto that particular height ? Which power has made it so, that it can have this particular appearance, these looks. Most surprising thing is, - human being who is made with a special kind, with special knowledge, special appearance, the purpose of this human being can be achieved. First step for this is Self-Realisation.

Like, if you have to light a lamp, first you must put light into it, likewise when once your power is awakened, you can again enlighten it or you can increase it. But first step is, to awaken the power and for this it is very essential to have Self-Realisation.

But as soon as you get Self-Realisation all the powers do not get activated. So the sages, saints have made this arrangement that you worship the Devi. But the person who is not Realised is not authorised to worship the Devi.

Many people have told me that they have performed Saptashati Path (Reading of Saptashati) or Havana and they were confronted with lots of problems and difficulties and suffered a lot.

We have to ask them that who performed this for you. They say they called seven Brahmins and they did it. Now these are not Brahmins. Those who do not know “Brahma” are not Brahmins and getting the ‘Patha’ (Reading) done from these type of Brahmins, the Devi got angry and you have suffered. So, you have a special authority with you that you can do the puja of the ‘Devi’ and ‘Sakshat Devi’ . This is not so with everyone. If anyone tries to do it, it has the reverse effect; the wrong effect.

Most important thing is, this Shakti is so comforting, so nurturing, so generous, so loving, it is so complete. There is nothing in between. Either it is very generous or very angry. Nothing in between.

The reason is this, that those people who are very cruel, who are demonic, those who have come to destroy this world, those who are keeping the people in illusion and they donned various characters. Somebody has become a ‘Sadhu’, somebody a ‘Pundit’ (wiseman), Somebody a ‘Mulla’,

somebody is sitting in a temple and somebody in a mosque, somebody is Pope or somebody is politician. They are all hiding themselves behind various garbs, the persons of demonic temperament. It is essential to destroy them.

But this power of destruction, you should not go near it, you only have to desire and these Shaktis will start working on their own.

This work - this Chaitanya - that is flowing in the universe - is this Mahamaya's Shakti- and with this Mahamaya Shakti only all the work is being done. This Shakti thinks, knows, understands everything properly and organises everything. And most important thing is that it Loves you and this love is without interest (Nirvājya). This love does not want anything from you, it only desires to give you, it desires your progress, it desires your well being. But along with this, those things who want to be thorns, put obstacles in your way, put up fights or in any way trouble you, all those people should essentially be destroyed. But for this you don't put in your energy. You should only invite this power, 'āvahan' (call) the Devi and then you tell Her to destroy these demonic people. This is a big thing and you have a relief that anyone who is trying to trouble you, abuse you, dominate you, you

have a special state in you which is “Nirvichāra”. Everything you should see in a witness state. Like, a mad person is after you, what do you have to do with him ? Watch his madness, mental torture, his difficulties and you laugh at him. What a fool he is ? You do not have to take any trouble for him. For this you only have to enter your fort - that is Nirvicharita. In Nirvicharita all the Shaktis which are loving , joy giving, nurturing will come to you. But so long as you remain busy with this, or remain busy with this thought that how I shall remove this, how to destroy this or how to remedy it. This will reflect on you not on him. Ramdas swami has said “Alpadharishtaya Pahije”. Whatever little courage you have is being watched by Paramatma. But you have so many Shaktis in you, so many, that you should awaken them, know them, let them bloom, be happy and respect yourself.

Now these powers, even in Sahaja Yogis, get destroyed, then get awakened again, again they get destroyed then get awakened. What is the cause of this ? The power that is awakened why does it get destroyed.

Like now a person becomes a great artist. After entering Sahaja Yoga many people become good artists, they understand and know the art, their sensitivity is increased, they have awareness in them and everyone says, this person is extraordinary but then he gets involved in that art. He gets prestige,

earns name and gets entangled in them. When he gets entangled in them his powers get destroyed because his powers also get entangled in them.

As I told you earlier, what happens in a tree, its living force (nutrients) flows through every branch, every leaf, flows and returns back. Likewise these powers that you have today- which are working for you- are the products of this Shakti. You have nothing to do with it but are only instrumental for these powers and once you know that you are only instrumental, these powers will never weaken or they will never get destroyed.

Many a times I have seen that Attention of the Sahaja Yogis goes into these things very fast. If they get into prominence with something. If they have progressed fast with something, many students who were not good in the class, come out first class, everything is getting better then they think, now I have become great, As soon as they start thinking that, the powers go off.

Now we should think that what we should do. If your business has increased, you have started getting a lot of money, something extraordinary has happened to you, then what you should do ? We should know fully “Mother you are doing everything, I am not doing it. It is your power that is working. I am not doing anything”. It is very important that you remain alert, because after this when your powers

get destroyed, you only will say that Mother the power has gone and everything has gone'. The power that is working-allow it to workout.

It is like a tree, how do the leaves fall off ? Have you thought of that ? A cork like thing comes in between the leaves and the tree so the Shakti (nutrients) does not come to it and it falls off. Same way it happens with the human being. His powers are united with one great power and with this power he is working but as soon as he starts thinking high of himself and starts becoming egoistical or gets involved into his activities - like competition etc. then there is a breach between him and the great power and then he cannot draw his power. He was only instrumental. The Shakti that was flowing through him was working.

Like in this case (pointing at the microphone) if this loses its powers, my speech may not stop. It won't but it is like this.

That is why pay proper attention to the fact that the power awakened in us, which is reflecting a shade of new enlightened personality- we should not stop this power, we should not think that we have become great.

On the other hand another thing that happens is when this Shakti awakens in you sometimes you

feel a sort of a despondent that this person has reached that far whereas I have not, He has done this much I haven't and many such things. On top of this there are many persons who keep feeling sad about small things, very small things like everyone has got a badge, I did not get it.

In Ganapatipule we had very strange experience - people started telling one - I got one box of cheese I want one more. Some other person said that someone got this much, he didn't get it. Is it a thing to say ? In that enjoyment and happiness such things are not to be thought of. They get unhappy over small things. There are these things like somebody's husband has revolted or somebody's husband was waylaid or somebody's wife was alright but unhappy. Now you have had so many husbands and marriages in your last births. And this time in this birth you have one marriage- carry on somehow but no! Day and night you are worried over it, I have this, I have that etc. Is there an end to it, can't anyone get over it since this is such a small- small thing, I can't understand. Anyone comes and tells me such a small things that I feel like laughing. I keep quiet but then I say, " you are a Sahaja Yogi, I have made your heart an ocean and forehead like Himalaya and you are talking about these small, nonsensical things which have no meaning". Talk about this one or that one. Talk about all the world what about Sahaja ? About

that you are mum. What is happening in Sahaja, you don't know.

Now I have heard that in Poona, less people are coming for meditation because 'Mahabharata' has started (on T.V.) . Now I have not seen this Mahabharata till now. One that I have seen, is enough and what is the use of seeing it ? Now we have to make another Mahabharata. if you are so keen on Mahabharta then get the tape and watch it. When Puja is going on, you have to come to the centre and where is your Shakti? She has gone - gone in Mahabharata thousands years back. With that this Shakti also is finished. People get involved with these things which are for our amusement and anything that is in excess goes against Sahaja. Like in music, if you are getting involved too much in it and no meditation, poems if you get too much involved in that, to do too much of anything is against Sahaja. Keep this in your attention properly. And then another thing our Shaktis should be balanced. Then only we will get balanced knowledge, integrated knowledge. If you are after one thing only - looking at one thing only you won't get integrated knowledge. If you want balanced knowledge you have to do only one thing.

One thing I have seen that there are many well educated ladies who never read newspaper,

they do not know what is happening in the world. You ask them about someone, they say they do not know who he is. Then the men, they only know, what sort of food is cooked in which house and where the food is good and in whose house you get good food. Regarding food matters the Indians give too much trouble, and the women also are like that they make variety of good preparations making fool of themselves. In this the Shaktis of both get entangled. ' I want this to eat. I want that, I will eat from this plate, I will eat from that plate, make this and that and women do that to please men. In this the Shaktis of women and the men get destroyed. That is why I have started this method that in Sahaja Yoga we have to cook our own food. If somebody says I want to eat this - then make it yourself. At the most - you will have to remain hungry. You like this preparation then you only will prepare it, that would be fine. When you start making it you will understand how much work you put in. It is very easy to praise anything or find faults in anything but when you make it yourself you understand that the comments that we pass on are not justified.

When people pay attention to these trivial things I am surprised. You are Saints! You have very big powers- shaktis in you, all sorts of powers within you. Try them, you can do anything. You can

sleep on the floor, you can sleep on the road. You can fast for ten days- nothing will happen to you. Any type of food you can eat. Take a look at our Western Sahaja Yogis- how they live- in what conditions, with what difficulties! An Indian Sahaja Yogi told me that in Brahmapuri, arrangements were not good, food was not good. You were not there, so there were many problems, difficulties regarding food, water, so I went and asked those people (foreign Sahaja Yogis), where did you enjoy the most ? And they said, “they enjoyed the most in Brahmapuri”, Any problems ? What was there in Brahmapuri ? - So they said, River Krishna was there, where we could bathe, sit down and feel all the chaitanya flowing through us. They were talking about these things only and here these people are thinking only about their food and water. So, when they say that, our surrender is less, it is so because we are involved, confused. We have old traditions, we have had many saints, sages, ideals. Due to them we do know that what is good and what is bad. But alongwith this we have within ourselves pretentious nature.

Any person calls himself Ram or calls himself Bhagwan. Somebody calls herself Sitaji. This sort of nature.

I asked about one person, they said he is called ‘Bhagwan’. I said, How can you call anyone

'Bhagwan' ? He may be saying so but there are certain ways. A person who is not himself realised, how can he be Bhagwan ? 'Yes that is so' Why then he is calling like this because he is not himself. He is speaking a white lie'.

"But he wants money. It is O.K. He is taking money but he is giving us philosophy, so what is wrong. Let him take the money, what is money, what is money after-all?" They are prepared for this now. We have great Ideals before us-Mahabharata, Rama this and that and we are just sitting on that.

So we should understand that, great things that have happened within us, which have covered us-enveloped us and because of which we are at a great height but so long as we do not understand that we want to be only that what we are watching? We should have internal desire for this, not from outside. You should feel from inside, have I got it ? Have I achieved my destiny?, Have we achieved it ? We want to achieve it. We have to be sincere regarding this and so long as you do not have the sincerity, Shakti will not have sincerity with you. This is the battle between you and your thoughts with different methods. You have to experience this yourself and see if you have achieved it. The

Shaktis have awakened fully or not.

Why can't we achieve it because we are sort of cutting ourselves in a way, Sahaja Yoga does not have place for this dual nature. Try to get it from your heart. Everything you should try from your heart. You should understand - know it from your inner self. For this none of the superficial things will help. Somebody is keeping smiling face, somebody very grave appearance.

There is no use of outside-acting. One that is inside you (the emotion) that is coming out. So why have the acting ? The emotions that are inside us are only apparent outside because the emotions that are inside are connected with this Shakti and are coming out. And those people who understand this first, that we have to sincerely do the Sahaja Yoga.

I see the surrender of the people and I can say behind this surrender there is a big surprise and that is that the people think that they are getting only spiritual well-being. No other thing is there. There are many benefits of Sahaja Yoga. Your children get better, you get better jobs, your brain works better, you earn name, prestige. A person whom no one knew can be well known, everything can happen. But what we want ? We want our spiritual ascent, nothing else. Once you get spiritual ascent then a person does

not think, everything else is nothing for him. Give him all the wealth, it is nothing for him. There is not a single thing for him for which he is worried or wants that-If there is anything, if he gets it - it is alright, if he does not get it also it is alright for him. When you achieve this state then you should think that you have achieved something in Sahaja Yoga. So long as you don't get this state you are still insincere and you are always moving from here and there. The great Shakti residing in you which can settle you, is 'Shraddha'. Awaken this Shraddha from your heart and remain in Her 'Bhakti' (devotion). Remain in the joy of Shraddha. Shraddha is joy giving Shakti. Remain in this innocent happiness. Remain in the ecstasy. Till you get fully immersed in this happiness and become one with it.

The problems,difficulties are all Maya. Once you get hundred rupees, what is the problem ? You want two hundred rupees, O.K., What is the next problem ? - My wife is like this, so have another wife-then third one comes who is like this. You yourself must reduce your problems, enjoy your Shraddha. So with Shraddha you enjoy your spiritual happiness that is flowing and increase your Shakti. After all everything is there for you to achieve. But if you do not obtain the Shakti that can give spiritual happiness then what is the use ? So now this becomes a thing like a fly sits on a flower but how can she

get the honey ? She has to be a honeybee for that.

If you become a fly you will still be wandering all over. If you become a honeybee, you will get everything. Whatever honey you want, you will take and remain in your own joy. This is the biggest state in Sahaja Yoga. Our attention should fully be devoted to one state and that is our spiritual ascent. This does not mean that all the time you remain giving bandhan to yourself or all the time you keep tying knots as they say in Marathi - (Shendila gath marane- tie the knot).

In whatever condition you are, you should be one with your spirit which resides in your heart. When the flow of chaitanya starts, all the gurus, saints-Namdeva, Kabira etc., all Gods and Goddesses are inside you. These saints did not have anyone to tell them, no one to take care of them, there was no one to protect them. You have all this.

You are sitting in the shade of an umbrella of the Divine and sitting in this shade you have to increase your own Shakti and the spiritual ascent. You should know how many Shaktis are inside us, and out of that how many are awakened and how will they be working. You can do what you want. (Jo Je Wanchchila to te Laho, - Whatever your desire, it will be fulfilled). But if your desire is changed, your ways and means will be changed.

Like someone wants to see 'Mahabharata' today. There is Puja, Mother is coming. I have come here. It is the occasion of Puja and people have difficulty in coming from Calcutta and I am 'Sakshat' (In Person) sitting here. There are people who could have come easily, left their work and came. But they can't understand the importance of this. This is so important they do not know. They do not have 'Shraddha'. They say when they retire they will come at ease. Have it on Sunday but there has to be a holiday before and after.

Now, do we have Sahaja Yoga for this kind of people ? How far can the horses go ? And these are not even mules. When we think how far they can go in Sahaja Yoga? All the arrangements are done what else should be there ? And they say, "we have to go to office tomorrow". You will go tomorrow. Everything will be alright. But if you go now. I may stop you at Khandala Ghat- I may do all those tricks, but you do not get it in your brain, what to do. I feel anyhow I should bring you to the correct path and if you want to be on a correct path you have to work for it. If you are still sliding down, how much more efforts I have to put in ?

The Shaktis that have awakened in you, many of these Shaktis can reach different heights. So first you have to correct yourself and try to understand how many Shaktis you have ? How many Shaktis you

can achieve ? How great you can become ? What benefits you can get and what benefits you can give to others ? There is a big treasure inside us. You have got the keys. It is open. Only you have to take out, wear and enjoy using them.

Today we are having this Puja of the Shakti and I want you to understand that this Shakti belongs to you. With this you are going to be sincere and true Sahaja Yogis.

Saints had to get beating from all sorts of troubles. Look at their condition, they need not be told. You have got the connection but it is so loose. We have to keep connecting it all the time. Everytime it slips it has to be tightened.

So now, think only this that all the Shaktis inside us are to be awakened, so that there need not be anything left behind, no problem remains. All of them are to be awakened at a time. You have to have desire for this. With all your concentrated efforts awaken them fully. Attention should be there. Half mind is not good. You will be neither here nor there.

One small seed gives birth to thousands of trees. The human being and you can make thousands more. That Shakti is with you. But after putting the seed. you don't take care, throw it on the road and it does not become a tree, that Shakti remains suppressed. You should judge fully that what are we and what we are doing; and how far we can go.

With this, you desire small things which people on the road don't desire- like indecent behaviour etc. They are full of this. But you should be different. People should say, this is a different type of a person standing here. Your enlightened personality will shine. He is not scared of anything. when ever something is to be said he says it, Whenever something is not to be said he does not say it, he is balanced. All this you have inside you and you will feel it. If you try you can be with your Guru, your happiness.

Now, you feel that all your relations, your grandma, grandma's relation should come, that is not possible. They are not what you are. They are not deserving. Those who do not deserve should be left at that state. Why fight with them ? It was your bad luck that you had undeserving father and mother. It was your bad luck that you married such an undeserving person that's what you should say. Those who are not deserving why bring them by force to Sahaja Yoga and put them on my head to correct this and that because she is your wife, he is your father, your grandfather ? I do not have any relation with them, If they are not in Sahaja Yoga, keep all these undeserving people out. Those who are deserving make friends with them. Enjoy with them. Where is the need for you ? Only this we do not understand and keep doing same thing again and again.

These wordly relations go on like this, yes if you are with people who can walk with you, talk with you, you can get along well with them, otherwise these undeserving people do not have the necessity to come to Sahaja Yoga. Sometimes I see very undeserving people come to Sahaja Yoga and I have headaches. You were deserving so you came and got Sahaja Yoga, you got blessed and you got a lot of things. Those who are beggars what is the use of giving them ? And those who are beggars, also they have holes in their bowls, what is the point in giving to them, who will do nothing. There is no need to carry on with this kind of people. You do not have to talk to them. No need to keep contact with them. No need to carry on with them. If they correct their head they will come, stabilise in Sahaja Yoga, otherwise why are you spoiling your heads over them ? It is no use. Their heads are like stones.

Today we have to think this, that we are a personality now and we have achieved this with our karmas done in previous lives. Because we had lot of Punyas, we are sitting here. We can sit here and enjoy. We can go higher. Why should we have stones tied us when we are going to jump into the ocean, If you can swim- be free- enjoy swimming and get advantage of all your Shaktis.

I bless you today that you get all my powers, all your dormant Shaktis will get awakened, gradually you will feel them and the flow of these Shaktis that are within you will bring the joy and blessings to you.

Saptami (Seventh Day) of Navaratri

October 17th, 1988.

Dévi Atharva Sheersham

The hymns of the Dévi from Atharva veda:

1.Om sarve vai devā devim upatasthuh kāsī twam mahādeviti.

1. Amen, all gods asked the Goddess “ O Mahadevi (great Goddess) who are you ?” She answered thus,

2. Sābraveeta - aham braham swaroopini.

Mattah prakriti purushatmakam jagat.

Shoonyam cha ashoonyam cha.

2. I am of the form of Brahma. The world made of Prakriti and purusha has emanated from me. I am the shunya (nothingness) and beyond the shunya.

3. Aham ānanda-ānandau.

Aham vigānā-avigyāne.

Aham brahmā-brahmāni veditavye.

Aham Panchbhutāni apanchbutāni.

Aham akhilam jagat.

3. I am joy and beyond the joy. I am knowledge and beyond the knowledge. I am the Brahman that everyone should know and also the illusion. I am the world made of five elements and also beyond that world. I am this entire visible world.

4. Vedoaham, avedoaham.

Vidyaham avidyā-aham.

Ajaha-manaj-aham.

Adhashcho urdhavacha tiryakcha aham.

4. I am the vedas and beyond the vedas. I am the pure knowledge and the illusion. I am born and unborn. I am above and below, at the front and back.

5.Aham Rudrebhir vasubhischarami.

Aham adityai rut vishwa devaih.

Aham mitrāvaruna vubhau vibharmi.

Aham Indragni aham ashvina vubhau.

5. I move as Rudras and Vasus (a class of deities who are eight in number). I move about as Aditya and Vishwadeva (a class of deities), Adityas are 12 in number, one of them is the sun). I am the one who supports the sun, Varun, Indra, Agni and Ashwani Kumar (they are two in number and doctors of Gods).

6.Aham somam, twashtāram pooshanam bhagam dadhāmi.

Aham vishnum urukramam.

Brahmānamut prajāpatim dadhāmi.

6. I support Soma, Twashta, Poosha, and Bhag (a class of deities) . It is I who supports Vishnu, Brahmadeva and Prajapati, whose feet have pervaded the three lokas.

7.Aham dadhāmi dravinam havishmate suprāvye yajmānāya sunwāte.

Aham rashtri sangmani vasoonām prathamā yagniyānām.

Aham surve pitramasya moordhanmama yonirap swantah samudre.

Ya avum veda. Sa devi sampadamaapnoti.

7. It is I who receives oblations offered in the sacrificial fire (Havana). It is I who give wealth to the devotees of God all over the world. I am the chief of all deities to whom are offered oblations in the sacrificial fire (Havana). I create all five elements from my own form, My place is in the intellect that is enlightened with the light of Atma. One who understands this, receives divine wealth.

8.Te devā abruvana -Namo Devyai mahādevya shivāi satatam namah.

Namah prakrutyai Bhadrāyai niyatāh prantāh sm-tāam.

8. The Gods spoke thus, Salutations to the Great Goddess, the bestower of auspiciousness. We all humbly surrender and obeise to the Prakruti (mother of entire creation). One who bestows benedictions and rules over the entire world.

9.Tāmagnivarnā tapasā jwalanti.

Vairochanim karma faleshu jushtām.

Durgā Devim sharanam prapadyā mahe asurannash yitraye te namah.

9. We all surrender to Dévi Durga. Who is having the complexion like the flames of burning fire, who is resplendant with the knowledge, who rewards the actions. Salutations to the destroyer of demons.

10.Devim vacham ajanyanta devāstām vishwaroopāh pashvo vadanti.

Saa no mandreshmoorja duhānā dhenuvārgasmānupa sushtutaitu.

10. May that Goddess who resides in all beings as the power of speech, who is like wish-fulfilling Kamadhenu cow, be pleased with us and be always with us.

11.Kālarātri Braham stutāām vaishnavi skanda mātaram.

Saraswatim-aditim-daksha-duhitaram namāmah pāvnam shivām.

11. Salutations to the Goddess, who is the last night, who is praised by Brahmadeva, who is the power of Shri Vishnu, the mother of Shri Kartikeys, Shri Saraswati, Shri Aditi (mother of Gods), the daughter of Daksha and the consort of Shri Shiva.

12.Mahālxamyai cha vidmahe. Sarvashaktaye cha dheemahi.

Tanno Devi prachodayāt.

12. We want to know more about Shri Mahalaxmi, we meditate on Shri Sarvashakti. May that Goddess encourage us to meditate more on her.

13.Aditirhaya-janishta daksha yā duhitā tava.

Tām devā anvajāyanta bhadrā amrut bhandhavah.

13. O Daksha, your daughter Aditi has given birth to Gods who are immortal and auspicious.

14.Kāmo yonih kamalā vajrapānirguhā hamsā mātrishvā bhramindrah.

Punarguhā sakalā māyayā cha puruchyaisha vishwamātādi-vidyom.

14. Kaama, Yoni, Kamalaa, Vajrapani (Indra), Guhaa, Hamsa, Maatarishwa Abhra, Indra, Punarguhaa, Sakala, Maya, are the Mantras (Vidya) of the mother of universe who herself is verily the Brahma.

15.Aishā-ātmashaktih. Aishā-vishwamohini.

Pāsha - ankush - dhanur-bāna dharā.

Aishā-Shri mahāvidya.

Yā avem veda sa shokam tarati.

15.She is the power of Atma. She is the one who is enticing the universe, wielding noose, goad, bow and arrow, the great knowledge (maha vidya). One who knows this, is liberated of all the grief.

16.Namaste astu bhagawati mātarasmāna pāhi sarvatah.

16.Salutations to you O Bhagawati. O Mother! Always look after us.

17.Sā-aisha-ashtau vasawah sā aishāi ekadashā rudrāh.

Sā aishā dwadash-adityah.Sā aishā vishwadevāh somapā asompash cha.

Sā aishā yātudhānā asurā rakshānsi, pishāchā yakshāh siddhāh.

Sā aishā sattva rajah tamānsi. Sā aishā Brahma, Vishnu, Rudra Roopini.

Sā aishā prajāpati Indra manavah. Sā aishā graha nakshatra jyotimshi.

Kalākāshthādi kalarupini tām aham pranaumi nityam.

Pāpā-aphārinim devim bhuktimukti pradāyinim.

Anantām vijayām shuddhām sharanyām shivdām shivām.

17. She is the eight Vasus. She is eleven Rudras. She is twelve Adityas. She is the Vishwadevas authorised and unauthorised to have somas (vibrations). She is Yatodhan, Asuras, Rakshasas, Pishacchas, Yakshas and Siddhas (all astral beings). She is the sattwa. Raja and Tamo Gunas. She is Brahma, Vishnu and Shiva. She is Prajapati, Indra and Manu. She is stars and planets and constellations. O Devi, who is also of the form of Kala, Kashtha and Kala, (small units of time), the dispeller of sin, bestower of fulfillment and liberation unending, victorious, pure, the only one to be surrendered, the bestower of benevolence, of the form of auspiciousness, my salutations to you.

18. Viyadikār-samyuktam vitihotra samanvitam.

Ardhendulasitam devyā beejam sarvārth sādhakam.

18. The Beeja mantra of Devi which is the combination of Viyat i.e. Ether (Ha) and 'ee' and fire (Ra) bedecked with crescent moon, fulfils all desires.

19.Evam ekāksharam braham yatayah shuddha chetasah.

Dhyāyanti parmānandamayā. Gyanambu raāshayah.

19.This Beeja mantram (Hrim) is described as single letter containing the Brahman and is meditated upon by Yogis of pure attention, who are verily the collection of knowledge, with great bliss.

20.Vāngmāyā brahmasoostasmāt shashtham vaktrasamanvitam.

Sooryoavām shrotrabindu Samyuktashtā triteeyakah.

Nārāyanen sanmishro vayush cha adharyuk tatah.

Vicchey navārna koarnah syānamahad -ānanda - dāyakah.

20.The Mantra (Aem Hrim Kleem, Chamundaya vicche, ऐं, ह्रीं, क्लीं, चामुण्डा विच्चे) gives great joy to the devotees of the Devi and leads them to the Brahma realization.

21. Hrutpundareek madhyasthām prātah surya samprabhām.

Pāsha-ankush-dharām saumyām vardā-bhaya-hastakām.

Trinetrām raktavasanām. Bhakta-kāma dudhām bhaje.

21. We should devote ourselves to that Devi who resides at the centre of our lotus hearts, whose

glory is like that of a rising sun, whose face is pleasing, who is granting the boons and protections, who is three eyed and has put on red clothes and is fulfilling the desires of her devotees.

**22.Namāmi twām mahādevim, Mahābhayavināshineem,
Mahādurg prashmaneem, mahākārunya roopineem.**

22.I salute to that great Goddess (Mahadevi) who destroys great fears, who removes great calamities and who is the great compassion personified.

23.Yasyāh swaroopam brahmādayo na jānanti tasmāt uchyate agyeyā.

Yasyā anto na labhyate tasmāduchyate ananta.

Yasyā laxyam nopelaxyate tasmāduchyate alakshaya.

Yasyā jananam nopelabhyate tasmāttuchyate ajā.

Aekaive sarvatra vartate tasmāduchyate aekā.

Aekaive vishwaroopini tasmāduchyate naikā.

Ata aevochyate agyeyā anantā-alakshayā-ajā-aekā-naikā iti.

23. Her form cannot be known even by deities like Brahmadeva and others and is therefore Called

as 'Unknown'. She has no end and is therefore called 'endless'. It cannot be known what is her aim and therefore She is called one without aim. She has no birth and is therefore called 'Unborn'. She is alone everywhere. Hence She is called One and the Only. Although She is one yet the whole universe is Her form. Hence she is called Not One. Therefore She has the names as Agnyeya, Ananta, Alakshya, Ajaa, Aika, Naika, etc.

**24.Mantrānām mātruka devi shabdānām gnyānroopini,
gnyānānām chinmayā-teeta shoonyānām shoonyasākshini.
Yasyāh paratarm nāsti saishā durgā prakirtitā.**

24. That Devi, is 'Matruka' (i.e. letters which make mantras) in mantra, She is knowledge in words. In the knowledge She is beyond pure intelligence. In the nothingness, She is the Witness. There is nothing beyond Her, hence She is described as Durga.

**25.Tām durgā durgamām devi, Durāchāra vighātineem.
Namāmi bhavabheetoaham samsār arn-avatārineem.**

25. I, who am afraid of the ocean of worldly affairs, salute that Durga, who is inaccessible, who is the destroyer of all wickedness and saviour of the people from the ocean of illusion.

Saptami (Seventh Day) of Navaratri

October 17th, 1988.

Verses of 'Devi Atharva Sheersha' from 'Durga Saptashati' were read, where the Devi speaks for Herself. Shri Mataji clarifies and explains in between:

- * When you give joy to someone. The source of joy has to be beyond the joy.
- * I am giver of knowledge.
- * Without the light of 'Atma', without the light of the 'Spirit' how can you know anything?
- * You see the source is unborn, it can take birth because it is primordial, so it is unborn. Primordial is there, it is absolute, but then absolute can take birth.
- * Why not get Realisation ? Without that what's the use of doing Devi Puja. Without the knowledge of 'Atma', if you do any Puja, what is the use ? You won't get Divine Blessings. Already said thousands of years back.
- * "Vaikhari" is the powers by which we speak.

Any God's name you take, you ask 'are you this'? (You get cool vibrations)

Because the 'Shakti' of all those people is the essence of all those. Because I am that Shakti, that's why you get the vibrations. Ask anybody's name, even the saints, rishis, maharishis. 'Haanh' all of that is Me. That is why That's the point they are trying to make.

Beeja Mantra means say the "Vaikhari". Vaikhari is the power of Speaking. This power of speaking is made into mantras by the people who have power of Realisation. Now, so, for them to improve, supposing they want to improve their centre, or they want to improve their left or right. They have to say the Beeja Mantras. If they say the beeja mantras: That area gets the 'beeja', then the 'beeja' has to sprout and has to grow. So the first step they have is to say the 'beeja mantra' and then they have to say the different mantras of the different chakras. So, one is the 'beeja' and then is the tree. So if you know the 'beeja' first of all, you can implant a 'beeja' into yourself by saying that, and then you start all other. So, that's how you make it grow.

The word “Sanskrit” has come out of Kundalini’s movement, when she makes a sound, all was recorded by the great saints and like that every Chakra has got vowels and consonants according to the number of sub-plexus they have, you can say petals they have and all of them make all the alphabets of Sanskrit language.

Sanskrit is made holy. This language was made holy. First it was one language, out of which two languages were born, was Latin and the one which was made holy was Sanskrit. This Sanskrit language comes from the Saints, who heard all those things and they made this and this is the energy of the “Vaikhari”. Now the script is there, the ‘Vaikhari’ is there. The energy is there and this is the way you should say the instrument, but to make it work in a divine way, you have to make it into a mantra. To make it a mantra, any mantra you want to do, you must know first the ‘beeja mantra’. Supposing, you want to raise your kundalini, then the beeja mantra is ‘reem’ and from ‘reem’ you should go on to ‘Om Twameva, Sakshat Shri Reem’. Then you should go on saying the mantras of all the deities that are there.

- * You all have become 'Vidyavān' now.
- * Now you try to understand that how this 'vidya' has been penetrating into you slowly. Not with any teachers or anybody sitting with a stick in the hand. The whole 'Vidya' is exposed from within and without. Whatever I say, you can tally it on your Vibrations. So it goes into your hand. You don't accept it because I am saying but it is so, that's why you accept it. supposing I say, this is water, then what, you will drink the water and you will see if it quenches your thirst. Then only you are going to believe that this is water, otherwise you are not going to believe. In the same way it is.
- * We are 'Swayama - Siddhas'.
- * "Ra" is the energy, Radha. The one who sustains the energy is Radha. She is Mahalaxmi that is why She sustains the Kundalini.
- * "Eee" is the primordial Mother, and "Ra" is the energy that is Kundalini. So the 'Reem' means that you have the energy passing through the 'Mahalaxmi tattwa', which is "Ra". You see the

energy is passing through the thing towards the Primordial Being. So “Reem”. That is why the Yogis - because they believe only in connection. Yogis believe in Yoga and so they have to look after the energy and also the Primordial Mother. This is very important because that is how energy should be there- kundalini as well as Primordial Mother. Fourteen thousand years before they have written all this which is the truth, which you know now. Now when you read this book (Devi Saptashati), you will understand.

* ‘Chitta Swaroopini’. Right side that is ‘Mahasaraswati’ Then ‘Sattva Roopini” ‘Mahalaxmi, ‘Ananda Roopini’ - Mahakali and you all know all these things.

(For receiving the knowledge of the Brahma, we always meditate on you).

Without that you have got it, even without meditation you got Realisation. Now meditate you must. I don’t know what to do about that.

In the witness state you become zero. See your ‘I’ is no more in the witness state. You just see and there that is “Shoonya”. So she’s the one at the time when you are in ‘shoonya’ state, who is the

'Shakti of that is she. You are in 'Nirvichara', thousands of people have that. Now they have found out so who knows that. I know also if your Kundalini has passed through. So even if you may not know I'll say it is done you know. So she is the one who knows all your states. So the whole idea you can understand like a computer, that is already made so well that it records everything that happens and immediately I, like see I'm talking to you, suddenly, person is sitting. I say 'Haanh'! So the attention is there also. I am talking to you, attention is there, that Kundalini rises immediately. That's it.

Ashtami (Eight Day) of Navaratri

october 18th, 1988.

(Chapter 11 of Devi Mahatmaya)

1,2. Devyā hate tatra mahāsurendre sendrah surā vahnipurōgmāstam.

Kātyāyṇi tushtuvarisht la bhad vikāshivaktrābja vikaashitāshāh.

1,2. After the demon Shumbha was killed by Devi, all Gods led by Indra and Agni praised the Devi as under:-

3. Devi prapannārtihare praseed praseed mātārjagato-akhilasya.

Praseed vishveshwari pāhi vishvam twameeshwari devi charācharasya.

3. O Devi who removes the grief of all those who surrender, be pleased by us. O Mother of the whole world, be pleased, O Goddess of the universe be pleased, and look after the universe. You are the Goddess of moving and non-moving things.

**4. Adhārbhootā jagatastwamekā mahiswaroopena yatah sthitā - asi.
Apām swaroopasthitya twayetadāpyāyate krutsn-malanghyaveerye.**

4. O Devi, as you are the mother earth, you alone are the support of the world. You are water and you quench the thirst of the people. O Devi, of immeasurable valour.

**5. Twam vaishnavi shaktir-anantveerya vishvasya beejam paramāsi māyā.
Sammohitam devi samasta-metat twam vai prasannā bhuvi muktihetuh.**

5. O Devi, you are the Shakti Vaishnavi (the power of Shri Vishnu) of unending strength, you are the primordial seed of the universe, the supreme Maya. You have enticed all and when you are pleased, there is liberation on the earth.

**6. Vidyāh samastāstava devi bhedaḥ striyah samastāh sakala jagatsu.
Twayekayā pooritam - ambayetāt kā te stutih stavya parāparoktih.**

6. O Devi, all kinds of knowledge are your forms. All women in the world are of your form. You alone have occupied the whole universe. You are the Para-Vaani (highest and subtlest form of speech) beyond all praises, so which praise is really appropriate for you ?

7.Sarva bhootā yadā devi bhukti-mukti-pardāyini.

Twam stutā stutaye kāvā bhavantu paramoktayah.

7. O Devi, you are praised in all scriptures as one who grants liberation and kingdom of God to all beings. So what letters or words can there be to praise you ?

8.Sarvasya buddhiroopena janasya hrudi samsthité.

Swargā-pavargade dévi Nārāyani namostuté.

8.Salutations to you O Devi Narayani who is residing in the hearts of all as the Buddhi and leading all to the heavens.

9.Kalā-kāshtha ādi-ropena parināma pradāyini.

Vishvasyoparto shakte Nārāyani namostuté.

9.Salutations to you O Devi Narayani who gives the effect of time in the forms of Kalaa, Kashthaa (small units of time) and the shakti beyond the universe.

10. Sarva-Mangal māngalye Shivé sarvārth-sādhike.

Sharanye-Trayambiké Gauri Nārāyani nāmostuté.

10. Salutations to you O Narayani, who is three eyed, one to be surrendered, Shri Gauri, the consort of Shri Shiva, auspiciousness is all that is auspicious, and the one who endows all success.

11. Srushti-Sthiti vināshānām shaktibhooté sanātani.

Gunāshraye gunamaye Nārāyani nomostuté.

11. Salutations to your O Devi Narayani who is the eternal Shakti behind, the sustenance and destruction of the whole creation, who is within and beyond the three gunas.

12. Sharnāgatdeenārta-paritrāna-prāyane.

Sarvasya-ārti haré dévi Nārāyani namostuté.

12. Salutations to you O Devi, who is prompt to protect and help out all those sufferers who surrender to you.

13.Hamsa-yuktavimānasthe- brahmāni - roopdhārini.

Kaushambhah ksharike dévi Nārāyani namostuté.

13.Salutations to you O Devi Narayani who took the form of Brahmani (the Shakti to Brahma) and was sprinkling water with kusha grass, while riding in the heavenly vehicle (or aeroplane flown by swans).

14.Trishul-chandrāhidharé mahavrushabhvāhini.

Māhēshwari swaropena Nārāyani namostuté.

14.Salutations to you O Devi Narayani who was mounted on great bull in the form of Maheshwari (the shakti of shiva) and was wielding trident, crescent moon and snake.

15.Mayur kuckkut vrute mahāshakti dhare anaghe.

Kaumāri roopa samsthāne Nārāyani namostuté.

15. Salutations to you O Devi Narayani who took the form of Kaumari (the shakti of Kartikeya) riding on peacock and was wielding great (invincible) shakti.

16. Shankha chakra gadā sharamg graheet parmāyudhe.

Praseed vaishnavi roope Nārāyani namostuté.

16. Salutations to you O Devi Narayani who took the form of Vaishnavi (the Shakti of Shri Vishnu) wielding the conch and the weapons; mace; discus, bow of Shri Vishnu, known as Sharangadhara. Be pleased with us.

17. Grahitogra- mahāchakre danshtrodhrut- vasundhare.

Vārāh roopini Shive Nārāyani namostuté.

17. Salutations to you O Narayani, the bestower of all benevolence, is wielding great discus in the hand and raising the earth in the form of great boar, with its teeth.

18. Narasingh roopeno grena hantu daityān kratodyame.

Trailokyatraan-sahite Nārāyani namostuté.

18. Salutations to you O Narayani, who in the form of ferocious lion, killed the demons and protecting the three worlds.

19.Kireetini mahāvajre sahastra-nayano-ujjawale.

Vrutra prāna hare Chaidri Nārāyani namostuté.

19.Salutations to you O Narayani who in the form Aindri (the Shakti of Indra) wearing the crown, weilding great thunder and having a thousand bright eyes, killed the demon Vrutra.

20. Shiva dooti swaropena hata daitya mahābale.

Ghoraroope mahārāve Nārāyani namostuté.

20. Salutations to you O Narayani who in the form of Shiva dooti, made frightening war cry and assuming the terrifying form, killed the mighty army of demons.

21.Danshtrā-karāl-vadane shiromālā vibhushane.

Chāmunde mund-mathane Nārāyani namostuté.

21.Salutations to you O Goddess Chamunda Narayani whose mouth was dreadful due to her great teeth, who wore as an ornament the garland of human heads and killed demon Munda.

22.Laxmi Lajje Mahāviddye Shraddhe Pushti Swadhe Dhruve.

Mahārātri Mahāvidye Nārāyani namostuté.

22.Salutations to you O Devi Narayani, Laxmi, Lajja, Mahavidya, Shraddha, Pushti, Swadha, Dhruva, Maharatri,Mahamaya.

23.Medhe Sarswati vare bhooti bā- bhravi tāmasi.

Niyate twam praseedeshe Nārāyani namostuté.

23.Salutations to you O Devi Narayani, Medhai, Sarswati, Baabhravi,Taamasi, Niyati (destiny) be pleased.

24.Sarva- swarpoope sarveshe sarvashakti samanvite.

Bhayebhya strāhi-no devi Durge devi namostuté.

24. Salutations to you O Devi Durga, whole universe is your from, the Goddess of all, all powers are present within you please save us from all calamities.

25. Ayetatte vadanam saumyam lochantraya bhositam.

Pātu nah sava-bheetibhyah Kātyāyani namostuté.

25. Salutations to you O Goddess Katyayani, may this pleasing face of yours decorated with three eyes protect us from all fears.

26. Jwālā - karāl - mrutyu gram - sheshāsura - soodanam.

Trishulam pātu no bheeter Bhadrakāli namostuté.

26. Salutations to you O Bhadrakali may your trident which looks dreadful due to fire coming out of it, and which destroys mighty demons protect us from calamities.

27. Hinasti daityatejānsi swanenā-pooryayā jagata.

Saa ghanṭā pātu no dévi pāpebhyo nah sutāniva.

27. O Devi, may your bell, the sound of which spread everywhere and destroys the glory of demons, protect us from sins, just as a mother protects her son.

28.Asurā sragvasāpank charchitaste karojjwalah.

Shubhāyā khadago bhavatu Chandike natā vayma.

28.O Devi Chandika, may the sword in your hand, from which the blood fo demons is dropping, be auspicious to us.

29.Rogān-sheshān-pahansi tusthtā rushtā tu kamānsakalān - bheeshtāna.

Twām-āshritānām na vipannarānām twām-āshritā hyāshrayatām prayānti.

29. O Devi, when you are pleased, you eradicate all diseases. When you are annoyed, no desire is fulfilled. Those who come to you for shelter, become capable of giving shelter to others.

30.Aitatkratam yatkadanam twayadaya dharm dvishām devi mahāsurānām.

Roopair- aneker - bahudhatma - moorti kravāmbike tatprakaroti kānyā.

30. O Devi, Ambika, you have divided your form into many and have destroyed adharmik demons, who else can do it ?

**31.Vidyāsu shāstreshu viveka - deepeshvādyeshu vākyesu cha kā
twadanyā.**

Mamatva-garte-ati-mahāandhakāre vibhrāmayatye- ta dateev - vishvam.

31.O Devi, all knowledge, all scriptures, and tenets of vedas, contain your praise. You are the one who bring the people over and over again into the darkness of ignorance and attachment.

32.Rakshānsi yatrogra-vishashcha nāgā yatrārayo dasyubalāni yatra.

Dāvānalo yatra tathābdhimadhye tatra sthitā twam paripāsi vishwam.

32. O Devi, wherever, there are dreadful demons, poisonous snakes, powerful armies of enemies and dacoits, wherever there are all burning fires and deep sea, you are present and protecting the universe.

33. Vishveshwari twam paripāsi vishwam vishwātmikā dhārayaseeti vishwam.

Vishweshavandyā bhavati bhavanti vishwāshrayā ye twayi bhaktinamrāh.

33.O Goddess of the universe, you are looking after the universe. You are supporting the universe, as it is your own form. O Devi, the lord of the universe bows before you. Those who are humble before

you with devotion, provide shelter to the universe.

34. Devi praseed paripālaya noaribheetera-nityam yathā suravadhādhunaiva sadyah.

Pāpāni sarvajagatām prashamam nayāshu Utpātapākajanitānshcha mahopasargāna.

34. O Devi, as you have protected us by killing the demons, please always protect us from enemies, please dispel all sins and diseases and calamities which befall as reward of sins.

35. Pranatānām praseed twam devi vishwārti hārini.

Trailokya vasinameedaye lokānām varadā bhava.

35. O Devi, dispeller of calamities of the universe be pleased with us. O Devi! Who is worshipped by the three worlds, be pleased and grant boons.

Sakshat Shri Adishakti Mataji Shri Nirmala Devyai Namoh-Namah.

Ashtami (Eighth Day) of Navaratri

October 18th, 1988.

In the 'Mahakaxmi Strotum'. why should we have all these. Because it is the Kundalini. The Mahalaxmi is the channel of the Kundalini, so there are Ashta Laxmis. Then Mahalaxmi and lastly the Dakhsa Lakshmi. We have got one after another these powers within us which are expressed on the Mahalaxmi channel. Now, in the Mahalaxmi channel we have to talk about Gauri. Because Gauri is the one which is the Kundalini. So they have to talk - that's why they say 'Udai Udai hey Ambe'. They say in the Mahalaxmi temple. Why ? Because, in the Malalaxmi temple only they have to say that now you rise, we are ready, we are prepared, we have got the Mahalaxmi principle within us and now you can rise, the Kundalini and that's why the 'Aavahana'.

'Pālan' means mothering or looking after the child. She is the one who looks after the whole world like a mother.

O Devi You are the only support of this world, because you are there as the Mother Earth and supporting the universe as the Mother Earth. Because of Mother Earth, the universe exists, because she,

the Mother Earth was created out of the all the cosmos, the whole cosmos is supported by Mother Earth. Like supposing you are building a house. The house is there but it is supported by the person who lives there. Otherwise it is meaningless like a bridegroom if he's not in the marriage, what's the use of having a marriage. The mere existence of this Mother Earth makes the whole cosmos exist and have a meaning.

Mahalaxmi looks after the brain. So, everything that you know comes through your brain and that is substantiated or I should say looked after or nourished by Mahalaxmi principle.

'Parāvāni' starts from here. (Shri Mataji explains, keeping Her Hand on Her Nabhi). Is the sound, which is silent.

Then it comes to the heart when it becomes 'anāhata', it's called as 'Pashyanti' because it just witnesses. The 'Vāni', that energy of Vani, the energy of that sound just witnesses and is anāhata state. Then it comes here (Vishuddhi level), so it's called as 'Madhyamā', still in the middle stage, upto the throat, but when it comes to the mouth, it becomes 'Vaikhari', means then it speaks, speaks. So this is how the Pārāvāni means the Parāvāni is the - say - if God has to say something - then he says it in Parāvāni, which you can't hear. You don't know what God is saying - you can't hear it. So, in the same way you have got your Parāvāni, which you can't hear. You can't hear the 'Vāni' in your stomach, but say

you get some troubles, specially Cancer or any such diseases, you get a problem. Then it starts showing. There's a problem. That causes 'spandan' - throbbing, is vibrations that you get, is the effect of that Parāvāni, which shows you that there is some trouble. That trouble you can see, then it starts throbbing. Even the Kundalini, when she starts, she doesn't make any sound, but she comes here (Sahastrāra), and if there's any problem, she makes a throbbing, when she goes up she makes a throbbing. As long as there is obstruction, she goes on making throbbing. It's like a - it's like a smooth water, when it runs, I doesn't make any sound, but when there is any obstruction, it makes a sound. So, there is a sound - innate. This sound is due to percussion in the water, but there is innately sound built into the 'Vāni', this sound which is silent sound, which rises from these four stages and when it comes to the mouth, then only it becomes 'Vaikhari'. In the case of God, see, when He speaks, whatever He is speaking, nobody can hear it, unless and untill you have reached that state of your Parāvāni. Unless and untill you have felt your Parāvāni, you cannot hear it. So what happens, that, God himself has to come on this earth and has to use His Vaikhari to explain things to you. So by that you start going down and down. Then you come to Madhyāmā state, where you enjoy your silence. Then you come to Pashyanti, there you enjoy

your witness state and then you come to Parāvāni, where you get the sound or you can say that you get the information, just information, but it has no sounds, no noise, nothing, just the information like a thought. Thoughts doesn't have sound, so the inspiration comes to you from Parāvāni. But thought has no sound. In the same way, it is a soundless thing that comes.

Question by a Sahaja Yogi- Is this in the void or the Nabhi or some special place ?

Shri Mataji : Nabhi. This is Laxmi Tattwa the Mahalaxmi starts, with that all these things work out but when you start raising higher to the agnyā, then this 'Vāni' goes as 'anāhata'. 'Ānāhata' means the sound of the vibrations. I can hear. I mean somebody who puts hand on me, can also hear. All kinds of sounds you can hear. Then it comes up to the head and here (Sahastrāra) when it reaches, then it starts making throbbing, then the 'brahamrandhra' is opened out, the 'Vāni' becomes the sound, becomes one with God. But this state, upto this state it comes up, in a human being normally it comes out from here. It is a part of it from God, but When it is given, the agnyā is opened out and then when it crosses his Sahastrara, then this vani, this sound of vibrations also comes out. Main thing is, one has to understand that when you have reached the state of 'Nirvikalapa', then the

inspiration comes to you through this 'Vani' in your brain. This same 'Vani' gives you inspiration in your brain and that inspiration you get you understand - 'like I say - you should know something between the lines, so , because you have become a subtler sensitive person (Sookshma), so you can also start understanding the 'Sookshma' and also saying things which are 'Sookshma', Like people have become poets.

In reply to a question from a Sahaja Yogi **Shri Mataji says** When in the beginning Sadashiva and Adishakti separated, that time the "Tunkaar" which took place, that is the main thing that started. Then the Adishakti went into three forms - and with one form She started all the elements. That Tunkār (Omkaara) which is auspiciousness, which is holiness and the holiness. The "Tunkaar" is the one which has spread into the whole atmosphere The auspiciousness and holiness went with everything that was created, but it was created by the right side. So though it is surrounded by it, like this house is made but it's surroundings are different. So the surrounding air supposing is the Omkaara, then this house is made. So this is not that the Omkaara has made this, but it surrounds and because of it's surrounding also it moulds, it moves, because the Chaitanya which is actually the Omkaara,

we should say, is all the time guiding, penetrating, organising improving every thing.

Sahaja Yogi : Is it only the Devi that does, Shri Mataji ?

Shri Mataji : She does everything. No doubt about it. She does everything. She is the doer.

She first creates Ganesha, through which auspiciousness is controlled, through which holiness is controlled and through which all the universe gets surrounded by Her. Then it also enters - like supposing I touch anything - it becomes holy, because the Chaitanya goes into it and it becomes holy, it becomes auspicious. So it can pass into it, it can pass into anything. But anything dead, it doesn't have Omkara. It has got electromagnetic forces and then electromagnetic goes into higher stage when the nitrogen enters into it, then it becomes 'Prāna'.

So at different stages it goes, then it becomes a human being. When it becomes a human being, still he is a human being till he becomes a Realised soul, then it's different story. So the evolutionary stage, every stage is Omkara - which you call - Chaitanya, which goes into everything. Now this Chaitanya also is used by all these three powers. That's why it is called as Omkara - A - U - Ma, because the Goddess uses different types of powers of this Chaitanya to do other work. So the whole of 'Aum' is not used. Quite

a complicated stuff.

Better not to understand. The more you try to complicate yourself like this, the more your agnya will be catching. Better you keep your agnyas down. I should say keep more to 'Bhakti' than to agnya. This will all come to you very soon. Moreover, all the time what is this- what is that. That goes on churning your agnya all the time, it's a big wheel going on. Best is stop it. Just enter into 'Bhakti'. What Shankracharya did. He first wrote 'Vivekachudamani' Then he got so fed up with arguments, this, that. Then he said nothing doing. Just the 'Bhakti', of it. So, then he writes all these things. So, you get into 'Bhakti' first of all. Because this kind of enquiry, there's no end to it. I am going to publish my book - so you can read it. Like Gregoire,s book, he wrote a book, first few chapters - first one was nice - how he met me and all, that was very sweet and suddenly there is a rock of gibraltor. All that he knew - he put it. I said, finished! Nobody is going to read this book for you. So I revised with him for a year and very difficult it was, too much of agnya, very difficult. At the end of it, I said, now everything is connected, only one thing is to be done that these two chapters have to go in the end. He just fainted! I said because these two chapters were like rock of gibraltor. Only the people who are sort of intellectual feats would like to read it. So you better stop

it and take it that side. He said, how can you do it, I'll have to change the whole book. I said, No-I have read it from the very beginning, it's better just remove it and put it there because I say so. Now nobody reads them and those who are 'agnya-walas' read them and then catch. So what I am saying- to get over your agnya, you better get to 'Bhakti'.

Out of the whole thing, how much can I explain to you. Wee bit. If you ask me- Mother how do you get so many hands out of the blue ? How do you get a light there ? You people don't have that 'Chitti', you don't have that computer within you. That I can explain you. So it will get complicated. Just go to Bhakti.

The killer of Bhakti is enquiry. Just see for yourself. Supposing you go in the water, do you ask the water - where do you come from ? You just swim. Otherwise you should go and ask the water-where do you come from, what is your component, this-that. Or if you have to eat something do you ask how it is made? What are the derivatives ? Where it came from ? What is this ? What is that ? Make the chemical analysis ? Just eat it. Is the hunger you get, just enjoy. Mental feats are the worst thing, I tell you. When you are doing Puja, you should never ask questions. Puja gets 'Khandit'. Questioning is the big headache for

me. All the time people are questioning. What I find that they are not deep in their 'Bhakti'. When you are in the 'masti' (ecstasy), you don't ask anything. (Jab mast huey phir kya bolen).

Even to a Brahmin, if you ask a question he will take 'Sopan' and hit you or in the Church, you just get up and say, Sir, what do you mean by this ? He is reading a sermon. He will throw whatever he gets in his hand.

*In the heart as the buddhi.

What do you say to that ? In the heart as intelligence. (Resides Goddess).

Like in the well if you put, say pitcher, than the water is inside as well as outside.

One has to realise that the man is th kinetic thing. I mean the male "Avataras" are the kinetic side. The potential energy is the female energy. So, even when krishna has to kill Kansa, He has to ask Radha to help him. So, is the Shakti. Without the Shakti they have no existence. It's like without a light the lamp has no existence. So these are main forms, but behind them are the Shaktis, which have performed all these acts.

That's how Shiva became ferocious and killed the demons, because that energy goes into Him, She

didn't come with any male power herself and say- If you conquer something or you do something good, you get a badge or something like that. You might be garlanded with a medal. So she used the 'Rakshasas' whom she had killed, their heads as her garland to frighten other 'Rakshasas'. That I will kill you, take your heads and put them around. Just to frighten.

The attitude to the Puja should be, that you are enamoured by the Devi. That you are praising the Goddess. It's not an intellectual understanding, you see. It is, you are saying all these things just to please. So the attitude should be such, is not some sort of an intellectual treatise, that is going on but it is, you are expressing O Goddess! Like if you love someone, then you say something, just to please that person. In the same way you are saying to Goddess something. Now these saints who have written are saying this. Just to express themselves that you are Goddess, you are like this, you are that'. Some of the letters I receive also are like that. So much full of expression of their feeling. But it's not a sort of a lecture course or anything. It is just the feeling of that attitude. So in complete 'Bhakti' it should be done.

Try to feel it in you heart. whatever is said, and that you are sitting before me. You have to say that

from your heart. This is what we are saying to you, with complete humility. It is the expression like a prayer. It is a prayer. Should be a prayer and not some sort of an intellectual discussion. It is a prayer to Goddess. Unless and until you develop that attitude, you cannot go very far.

From your heart completely pouring out, saying these things. Open your heart, pour it out. But every word if you take like that and start analysing it's useless. It's like flowers which you are. Because you can say it to me through your 'Vaikhari'. You want to say it. But otherwise whatever you are saying is just a sort of lip service, whatever you ever want to say, it will be just a lip service. Something going on.

To enlighten your heart, you have to praise, express yourself. Should be such that you just feel like saying these things to me. You can't say it in my presence-should become one with that, you should become one with it. You are saying all these things.

Now this is a thankfulness. It's an expression that you are doing this, that. Take it as a thankfulness. It's an expressions of your heart.

Even the 'Vishweshwara' becomes humble. Vishweshwara is the one who is the Ishwara of the whole

universe, who is Sadashiva or Shiva also becomes that.

Be in nirvichara during puja. Don't think. Because you see, I am knowledge, alright, and I give you knowledge but your pursuit should not be after that, your pursuit should be after 'Bhakti'. It gives you a spontaneous enjoyment and all such people I have seen have gone out of Sahaja Yoga. I am warning you. All of them have gone out those who have intellectual pursuits, all of them have gone out one by one. **You should never ask me any questions.** That's what I call as pure intelligence. What is the use of knowing all this. If you are thirsty, you better drink the nectar of 'bhakti -supposing you are thirsty and I start giving you a lecture, you will say 'Ah baba "please give us water". If you are really thirsty. You cannot bring people by your intellectual feats, no never. Only through vibrations through Realisations. If somebody starts arguing, if he is talking through his ego, how can you talk to him. You are talking through your Atma, he is talking through his ego. Either bring him down to Atma or just stop it. It is like you are talking to a deaf person. You are saying something and he is saying something. No amount of arguments can bring them around. It's the experience only through transformation.

Navami (Ninth Day) of Navaratri

October 19 th, 1988.

Today is the last day of Navaratri. This should be the culminating point for all of us, as you see, within us, as you know that there are seven chakras for your ascent and two above it. So all these nine chakras are to be crossed in this life time. That should be your destiny. But if you people go on only on the agnya, move on agnya, you cannot rise any higher. People have been lost on that chakra. So, that is a very important chakra. Sixth- 'Sashti' of the Goddess is regarded as a very important thing and they say that Goddess comes on a 'naav', on a boat, Calcutta people believe it because the sixth day is very big to cross it. That is what today is the problem with all of us that we have this sixth day still sitting on your heads and we cannot get out it. So to come to the ninth stage, though we may do Puja, we may do anything, but we are still on the sixth. So it is just outwardly that we are doing Puja. Seventh day is the day, where I am there. But 7th and 8th and 9th has to be achieved by crossing your 6th. Today I am going to tell you about the 6th because that is the most important for all of us to know, that what Goddess has done for the sixth day.

Mahalaxmi incarnated as Mary and She brought Her son, who was Jesus Christ and She wanted him to cross this 6th centre for everybody else and that is how he had to become the subtle form of 'Chaitanya'. He was the subtle form of Chaitanya. The way he walked on water, the way he did many things, showed that he was Chaitanya. But ultimately he became Chaitanya, and he crossed over by leaving his body as subtle.

Now this concept is a reality. But for another person, who is not yet a realised soul, who has not felt the vibrations, he cannot conceive it. So he goes against Christ. Through his agnya he builds up stories against Christ. Say things that he was an ordinary man because he cannot go beyond it, he is still at agnya state and by doing all these things he cannot cross Christ. Now the point of agnya is this, that the human beings are working on both the sides, left and right. So the left side agnya goes to your past. You think about your country. It was a great country or you may think that like in England- they think that they were great rulers. Then they might think also that they are born out of very high-family - this that- all those things. That give you a left agnya. All those things that you feel that your past is there. But apart from this, indulgence into the past of others also gives a left agnya, like somebody is telling you about their past, this has happened - that has happened or a person himself thinks about his own past that such a bad thing has happened to me, it

should not have happened, and weeps and cries about it. All these things can give you a very very bad agnya, and this agnya if you get, then it is very difficult to remove it because you yourself have created this problem.

The third point is that when you are attacked by some negative force. At that time, when it is attacked, you just forget what you are. You just don't know what you are. Whatever people tell you, you believe it. They say do this, you will do that. They say that you give me money, you will give it. They will say - jump in the sea, you will jump. They can have mass suicide. So this left agnya is, through which they mesmerise, and once they mesmerise people then they get anything that they want. Also they treat people with mesmerism. So when a person gets mesmerised what happens that he gets treated in the sense, that if he has any physical ailment and all that, energy starts flowing towards his physical side and he gets cured. But his left side gets possessed. So he becomes a left - side possessed man but physically he is cured. So such things they work out for many people that they possess them and put things into them. This is very temporary, it happens, then they go back to their normal selves and there is another personality sitting on them. They become tired and they become just like recluses. They cannot face anyone. There are so many such things that take

place in the negative forces of the left side, like Cancer, Malitis, and all these muscular things, parkinsons and you develop also - the other day I met a lady, she suddenly became very dark, her body swelled up and she had knots in her body and nobody could help her and just she took treatment of Sahaja Yoga for 3 days and she is much better. So, all these things come to you from the left agnya and some people like to indulge in it. Specially I have seen in the Muslim culture. I don't know why, but they have this kind of a crying, weeping, annoying sort of a thing. They sing their pains, troubles and things like that, specially the love and all that, that sort of a nonsense and that's how they catch on their left agnya and when the left agnya becomes very strong, it starts penetrating into right agnya. Because they are connected with each other. But when the left agnya penetrates into the right, then what happens, you start playing in the hands of these horrible entities. As long as you are opposing them, you will have pains, you will get trouble in the body, but as soon as you start accepting them, they start working through you. So then they show different kinds of miracles, like you will find Kumkum coming out of them. But then these people become very very effective and they talk in a way that people get enamoured.

They say things as if some great oracle of the Delphi has come. The whole thing starts becoming such a big show of demon. So when this left agnya is taken on the right side, then they can become big gurus, they can become great masters. They can become all the things that you see these days. Actually they achieve it, by practising all these left sided things and then mastering it and using it through right side. Is one of the most dangerous things. Also what happens, when the left agnya is developed, you see you might have a very egoistical temper, then what happens you start immediately using that and you become very boastful. You start behaving, even in Sahaja Yoga, we have seen people, who had a big right agnya-were caught up with left agnya started to misbehave. At that stage then you cannot have them back in Sahaja Yoga. They do all kinds of things, they play all kinds of tricks, by doing that they impress people. They try to show off but the bhoot is talking through them. So that is the stage where we say that they are out of Sahaja Yoga. We cannot have them in, so that is one point, one should avoid you see that if you have a left agnya, please try to clear it out and all the time get angry with yourself. All the time. Why do I have this temper ? Why should I have ? Then there can be a person who

is hurt in his ego. Such a person also can become very funny. Hurt ego becomes a balloon like stuff. You see, if you hit the balloon from outside or from inside, it will swell up. Such a person can become very funny, and can be very very artificially in humble joy. So that also is a very clear personality one can develop.

But the right side agnya develops by many things like your birth, by your parents, may be the parents have pampered you too much and have made you think no end of yourself. May be your so called education, may be your so called success in life, or may be that your parents are very highly placed or something like that. So this right agnya develops in you. When this right agnya develops in you it becomes formidable. You can never see anything clearly. It is so stupid and it is so idiotic that you go on doing idiotic things and you don't see it till you are absolutely finished and you find out. Yes, this is the point. Now in a human being they are so small in their understanding of reality- like I see people even to cut a cheque gives them ego, even to carry a bank card gives ego. There is one fellow, who was driving my car in London. Whenever he sat in the car, his agnya use to go 'clock' like that. I said what is the matter ? Why does he get his agnya ? He told me because I am driving a mercedes, that is why I get it.

But it is not your Mercedes, just driving it! (In another example of a lady Shri Mataji met, Shri Mataji saw her with a big agnya and wondered what is so funny with this lady). Shri Mataji asked! “What do you do? I make dolls. Because she can make dolls, she has this. So if God has given you some talent, something, then express your love by doing something for God and try to show that, “O God. Who has given me this talent, let me work for you”. Instead of that, people think this is something as if ‘my work’ and they feel very proud and they want to show that they are very highly talented or very highly educated or highly this thing. What is this for God ? What is the knowledge ? All is ‘avidya’. So to get rid of this ego. we have a very simple method which Mohammed Saheb has suggested, which works very well, which is that you just have to take a shoe and beat yourself nicely everytime to get rid of ego. But we always see the ego of another person, never of our own. We never think that something is wrong with us. We always think that something is wrong with another person. This is the first sign of the ego that you never see your ego, what is wrong with you, how you behave, how you treat others. What do they think about you ?

I would cite the example of my father. He was such an egoless man, he was so talented, so knowledgeable. I have not met anyone of his kind so far. He was so deep. But supposing he was sitting on the

table eating the food. We all are sitting and there's no salt . You are not supposed to say -there's no salt. Eat it, nothing doing, eat without salt. Just you have to eat without salt, you are not to say. Then my Mother would say "If there was no salt then why didn't you tell me ? Then, you see what happened, that we were a large family, in the sense, with all my cousins, brothers and sisters. We had halls for sleeping. Girls, boys-few blankets sharing among ourselves. The whole night fighting and this and that. Sometime we had to sleep on the ground. So one day my sister complained that she feels pain in the body when she sleeps on the ground. So then he said " You go and sleep outside, sleep for ten days and you'll be alright, make a slave of your body. "He used to do that. He said "You should not demand anything. If you ask anything anytime, like say supposing, say-somebody says 'I want to have dinner this time. "He said, 'No better go and fast, fast, fast. Any interest in food or any interest in clothes, any interest in property, he used to just tell us off. There should be no interest in all these comforts and things, because these things if you have, you feel proud - 'aham'! And the comfort part of it is an enslavement to matter. Matter is all the time enslaving you. Everywhere if you ask for comfort, you are asking for enslavement of the matter and when this matter sits on you, actually you develop the ego because you are again enslaved. Anybody who is enslaved has the greatest ego and that

is how you start doing and saying things - I have got this, I've got that. You can't carry it with you. For a Sahaja Yogi, - it is important that he should be able to live in very Spartan manner. He should be able to live under any circumstances. That is the sign of a Yogi. If a Yogi needs a comfortable bed and he needs a proper food and this and that, he is still looking at the food all the time, looking at the purse and the money, he is not a Yogi. He should have nothing to do with all this.

What I am saying that as Sahaja Yogis you have to develop yourself in such a manner, that you mature in Sahaja Yoga. You have to mature in Sahaja Yoga, so that you feel absolutely free from any temptations, free from any habits, free from demands of the time. That's called a Yogi. Now those whom you have read now, this I have not told them, this they had known themselves. How did they know ? Because they became pure, pure, pure with themselves - of divine - and that is how they know it. So this purity has come all this will come. For example - Markandeya used to live in a place, he used to dedicate himself, lived there very happily with his father, in a very modest manner and then, he was the richest man because he enjoyed the grace of the Mother and he saw all these things so well. He was cursed to be dead at a very young age and the father told him that you have to die because Shiva has given me the boon that I will give you the son

but he will have to die very soon. He said - alright. I will find out the solution, so he worshipped the Goddess. The Goddess gave him the boon. Goddess Herself he saw in person and that is how this place 'Saptashringi' is there. Saptashringi is seven chakras. It is the Adishakti's place. It is Adishakti's place. So, this is, when you are reading all these things, you are amazed how did they know 14000 years ago. How many know all this about it which tallies with your Sahaja Yoga, which shows what you are, and then how has he written so precisely about it, because he himself had become a complete reflector. It is a complete reflector which has shown to the world. What the Goddess is. A very great credit to him and without any ego. If you have ego, you cannot reflect, if you have super ego, you cannot reflect. Now, ego is such an illusive thing that it says. " I don't like it. I don't want it. This is not mine. "As long as you go on like this, then know that you are in the form of ego. You are no more a Yogi, you are an ego person.

So it is important that you have to build up yourself in such a manner that all these clouds of ego and super ego disappear. Now the worship of the Goddess helps you because when you worship the Goddess, She is Shakti - She is Kundalini. She expands your chakras - Sushumna improves, your channel expands and there it opens much more, but the retention is not there.

Again, it's like a hole in the pitcher, you put water and it goes out. It's like that.

So in the beginning if we say that the water is full because with force it comes. But after sometime the pitcher is empty. It's that. It's just the same.

So that hole that is within us, which can be ego or super-ego, which are only two things, only two problems, only these two problems if you can avoid it, better do it. That's all. That's all. Work it out. So the best thing is to see yourself, scold yourself and also to appreciate yourself at a point, when you do something, something nice, something generous and this is what is so much lacking.

Sometimes the Sahaja Yogis think that now we are already in the kingdom of God, but that is not your destiny. Supposing somebody is working as a sweeper in the Secretariat and he thinks that "I have become the Prime Minister" then what do you say ? What is his position ? It's just the same. You have entered into the kingdom of God, but have you achieved your destiny ? For that you don't need any education, you don't need any knowledge, you don't need any extra curricular greatness and you don't need any name, fame, family or caste or race, nothing.

With humble devotion and meditation and the true desire to ascend, the true desire to ascend, it works out so beautifully, so beautifully, you'll be amazed.

Now, we have to know our destination, First of all, what we have to achieve, Secondly, we have to know to achieve it, the achieving coefficient. We have to have devotion. It's so simple. We have to have devotion.

Now people meditate-they see the photograph. What you have to do is to look at my photograph and say that and just see as if that is the photograph of your own Mother. Put her in your heart. Try to put Her in Your heart. "Like that put her in your heart. This heart has all the intelligence, it has all the capacities, everything is born out of the heart. But if you close the heart, then the brain becomes arbitrary and it goes outside and this heart is the one which has got the Spirit and it controls everything, autonomous - sympathetic, all your evolution, knowledge, everything. Not only that you feel so collective being and also it is the light that gives you your true knowledge. So this spirit has to be worked out. So the first thing is try to develop your heart. How large it is, see yourself. Alright, how many people you can forgive.

How you talk to them. What do you think about other people. Are you concerned about them or not. For example to me, if I see a poor man, the whole being starts churning, you know. It's Just I feel that something should be done for them, just can't bear it. Like these poor people, who are working here were asked to move out, because they had some objection. So we moved all of them and they moved out because I asked them but they has not made their huts. The whole night, poor things had to sit outside. The whole day I couldn't eat. I was feeling so terrible. I gave them everything. I said, sit down here. You make them and give them whatever they want and look after their health. Still they got sick and I treated them. Because you see, the whole compassion starts just creating a tempest in my heart. A tempest, and this is what one has to see. What do you think about the poverty ? Do you think of poverty that is there. What do you think of people who are suffering ? What do you think about the people who are beaten, who are cheated, who are troubled ?

Sahaja Yoga is not meant for one individual. It is not for you. It is not meant for any collective Sahaja Yogis. It is meant for the whole world. You have to bring the light of God's love and compassion

everywhere. So the further stage then, that is to rise above agnya. When the person thinks that I am very happy and I should have this. Look at the person who has not got anything, look at him. When you think you are very great, look at someone greater than you. When you spread your attention to all these things, you see, then you start understanding that. O God! What a blessing! God has blessed me so much!

First of all the Realisation. Thanks, thanks for the Realisation. Thanks giving is the best way and then start looking that this thanks giving I have, why not I give it to others. But we are extremely cruel, sometimes extremely arrogant, sometimes extremely malicious to others. But now this will stop. Whatever you have to say, you have to say honestly. There are two enemies you have. First is, you are your own enemy and second is the ignorance, then nobody can destroy you. Now supposing there is a person, who is very troublesome, say, who troubles you. Let him be troublesome. He is going to hell, not you. If he is troubling, it's alright. Let him. Who got ill feeling ? Why should you worry ? You are not doing anything. You should be happy about it. On the contrary somebody is troubling, look at that - This

fellow, is troubling, he has got so much money, has got this, while I am troubled, I haven't got this. You have got your self Realisation. He hasn't got.

This is a vey big source of satisfaction and elation that we are self realised souls and let us try to have our own complete establishment. We are to be ornamented. We are to be put on the throne, we are to be the kings. This is what I desired. So, beggars cannot be taken. So if you make a beggar a king, he will still do this and that. So this great personality has to come, a kind of dignity, serenity, a kind of a personality that should show that you are a Sahaja Yogi.

So as I said, there are only two enemies, which you have to fight for, that you should know you have got your self realisation, for that you have got you pujas. At the time of the puja, you just surrender yourself to Me, because if you are not surrendered, your mind is going round and round. It's like putting something on to a fan, which doesn't accept it, just throws away. In a way, you are that, that's what.

The second point is that a puja is a surrendering. It's a devotion. It's a feeling of the heart. Open the heart. At that time you should open the heart and I am worshipping. Now the problem is that, with the

egoistical people if you tell them anything they feel hurt. It's the worst part. They don't understand that this is for their benevolence. That they have to open their heart. They have to receive more. If it is a small little heart, how much love you can pour into it. Like this time the love is flowing. The love is flowing. At that time you are sitting with your head fixed on to some point. So the dedication point, the attention should be full. I have seen people sleep during puja. Many people sleep. that shows they are left sided, and there is a 'Bhoot' in them or something like that. They just go off. I am talking to them they just go off. These are the things you must understand. Why are you doing that and try to get rid of it and try to improve your self, be alert and to receive it, Receive it as much as you can. This is what is the puja is made for. Now you have had nine pujas here and out of these nine pujas have we improved more, have we got more ? Did we fill ourselves more with greater love, with greater joy, with greater understanding and with greater satisfaction ?

This is the last day, so you have to think that, then tomorrow is the day of jubilation, Because we have done that ? That is what. So today you should go and make a complete picture of yourself. What have I got in these nine days ? What I have got ? Let us see, have I got this ? Have I got that ? All these things, you should just within yourself see and then enjoy that you have got all these things. It is the victory. Tomorrow is

the day of victory. That you have become victorious about yourself and about your ignorance. You have won yourself and you've won over the ignorance, the darkness of ignorance. This is what is tomorrow's message.

May God Bless You.

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