



9 nights of Worship to the Goddess

## PREFACE

There are fifteen phases of the moon and the sixteenth one is the complete moon. As revealed by Her Holiness Shri Mataji Nirmala Devi, these are also the sixteen phases or the powers of Shri Krishna. Fifteen phases are the fifteen steps of consciousness at the human level and the sixteenth is the eternal witness. All the chakras have two phases - left and right, seven into two is fourteen. 15 is the Spirit and 16 is the Absolute God Almighty. This is the phase which is not achieved by human beings so far. When we come into Sahaja Yoga our ascent begins.

In the first and the second phase of evolution matter was created. At this point Shri Adi Shakti separated from Shri Sadashiva and She created Lord Ganesha to bless Her creation with innocence and auspiciousness. Hence, the first prayer to the Goddess is addressed to Lord Ganesha in the first night of the nine phases of the moon in the period of worship called Navaratri or nine nights of worship. Lord Ganesha's power removes all obstacles and also purifies us for undertaking the prayers to the Goddess. The Blessings of the moon which is also on the left side, also arises from the same source. This is the stage of Mooladhara chakra in us.

In the second night (dwitya) we offer Puja to the different manifestations of the supreme Goddess. "Ya Devi sarvabhuteshu ....." All these aspects of the Devi also manifest in the qualities of different chakras. This is the time to cross nabhi and swadisthan chakras.

During the third and fourth nights (tritya and chaturthi) we feel totally secure and blissful in the power of Shri Adishakti's love and we worship Her with deep gratitude in our heart. This then, is the crossing of the heart chakra.

In the fifth night (panchami) we pray to the Goddess for our ascent and the destruction of the negative forces weighing us down. When the Spirit sings in joy to the praise the Devi, we cross the vishudhi chakra.

On the night of the 6th (sasti) we surrender our ego and conditions at the Lotus feet of the Goddess and worship Her to uplift us beyond the narrow crossing at the agnya chakra.

On the seventh night the Devi revealed herself. All the Deities asked the Adi Shakti, O Mahadevi, Who are you ?"

She answered, "I am joy and beyond the joy... I am knowledge and beyond the knowledge." If the Goddess is pleased then by Her Grace we come to the Sahasrara. This is 2 x 7 i.e. 14 phases of the moon.

Eight night (ashtami) "O Devi! you are the only support of this world, because you are there as the Mother Earth and supporting the universe.

In the ninth phase (nawmi) the Devi takes us to our destiny and fulfills us. With Her blessings we become a part and parcel of Her and do not fall back.

On the tenth day of Navratri the triumph of the Goddess is celebrated after She has vanquished all the negative forces. On this day we worship Her lotus feet in our heart.

The Goddess incarnated on this Earth 9 times to save Her Children.

This is a book of prayers to our most beloved Shri Adi Shakti Mataji Nirmala Devi who has taken this incarnation only out of compassion for us. "But we do not know, O Goddess how to pray to You or how to please You. Please Guide us". In answer to our prayers Shri Adi Shakti revealed how to offer prayer during these nine nights in talks which are recorded here from notes compiled by Arun Goel in Pratishthan, Pune. But a prayer should not become a ritual - even a flower, a leaf, She accepts when offered from the heart.

Again, we pray to Shri Adi Shakti for Her forgiveness for all our mistakes and omissions towards Her protocol, and that may She please indulge us, Her little children who are ignorant and spoilt, but who love Her very much.

## **1<sup>ST</sup> DAY (PRATIPADA) OF NAVARATRI**

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

## 2<sup>nd</sup> day (DWITTYA)

### DEVI SOOKTAM

Ya Devi Sarvabhuteshu Vishnumaya iti shabdita,  
namastasye namas tasye namastasye namo namah.

Ya Devi Sarvabhuteshu chaitanyata bhidhiyate Namastasye ...

Ya Devi Sarvabhuteshu Buddhi roopena samsthitah, namastasye ...

Ya Devi Sarvabhuteshu Nidra roopena samsthitah, namastasye ...

Ya Devi Sarvabhuteshu shuddha ...

Chaaya	...
Shakti	...
Trishna	...
Kshaanti	...
Jaati	...
Lajja	...
Shanti	...
Shraddha	...
Kaanti	...
Laxmi	...
Vritti	...
Smriti	...
Daya	...
Tushti	...
Maatri	...
Bhranti	...

Indriyanam adhishtatri bhutanam chakhileshu ya,  
Bhuteshu satatam tasye  
Vyapti devyai namo namah.

Chitiroopena ya kritsnmate  
dravyapya shita jagat,  
Namastasye namastasye namastasye namo namah.

### **3<sup>rd</sup> day (TRITIYA) & 4<sup>th</sup> day (CHATURTHI) (Kavach of Devi)**

Asya shri chandi kavachasya brahma rishih anushtup chandah. Chamunda devta. Anganyasokta mataro beejam. Digbandha devata asta twam. Shri Jagadamba preetyarthe saptashati pathangjape vineeyogah. Om namashchandikaya. Shri markandaya uvacha.

1. Om yadguhayam paramam loke sarva rakshakaram nranama. Yanna kasyachidakhyatam tanme broohi pitamaha. Brahamdeva uvacha:
2. Asti guhayatamam vipra sarvabhootopakarakama. Devyastu kavacham punyam tachchrusushva mahamune.
3. Pratham shail putri cha dviteeyam brahmacharini. Triteeyam chandra ghanteti kooshmandeti chaturthakama.
4. Panchamam skandamateti shashtham katyayaneeti cha. Saptamam kalaratrishcha mahagauriti chashtamam.
5. Navamam siddhi datri cha nava durgah prakrititah. Uktanyetani namani brahamnaiva mahatmana.
6. Agnina dahyamanastu shatrumadhye gato rane. Vishame durgame chaiv bhayartah sharanam gatah.
7. Na tesham jayate. Kinchi dashubham ranasankate. Napadam tasya pashyami shoka dukh-bhayam nahi.
8. Yaisyu bhaktaya smrita noonam tesham siddhi prajayate. Ye twam smaranti deveshi rakshase tanne samshayah.
9. Pretsamstha tu chamunda varahi mahishasana. Aindree gojasamarudha vaishnavi garudasana.
10. Maheshwari vrusharudha kaumari shikhivahana. Laxmih padmasana devi padmahasta haripriya.
11. Shwetaroopdhara devi ishwari vrushvahana. Brahmi hamsa- samarudha sarvabharan-bhooshita.
12. Ityeta matarah sarvah sarvayogasamanvitah. Nanabharanshobha- dhaya nana-ratnop-shobhita.
13. Drushyante rathmarudha devyah krodh-samakulah. Shankham chakram gadam shaktim halam cha muslayudhama.
14. Khetakam tomaram chaiv parshum-pasha-mave cha. Kuntayudham trishulam cha shardangama -yudham -uttamama.
15. Daityanam deha nashaya bhakta-nama-bhayaya cha. Dharyantya yudhaneetatham devanam cha hitaya vai.
16. Namastestu maharoudre mahaghor-parakrame. Mahabale mahotsahe mahabhayavinashini.
17. Trahi mam devi dushprekshaye shatrunam bhaya -vardhini. Prachyam rakshatu mamaindri aagneyyam-agni devata.
18. Dakshine -avatu varahi naitratrayam khadagdharini. Prateechyam varuni rakshe-dvayavyam mrugvahini.
19. Udeechyam patu kaumari ishanyam shooldharini. Urdhavam brahmani merakshe-da dhastad-vaishnavi tatha.

20. Avum dasa disho ragyech-chmunda shavavahini. Jaya me chagratah patu vijaya patu prushthatah.
21. Ajita vamparshave tu dakshine chaprajita. Shikha-mudyotinee raksheduma moordhin vyavasthita.
22. Maladhari lalate cha bhruvou rakshdya-shasvini. Trinetra cha bhruvormadhyeyam - ghanta cha nasike.
23. Shankhini chakshushor-madhye shrotrayo-dwar-vasini. Kapolou kalika raksheta-karnemule to shankaree.
24. Nasikayam sugandha cha uttaroshthe cha charchika. Adhare chamrutkala jivhayam cha saraswati.
25. Dantan - rakshatu kaumari kanthdeshe tu chandika. Ghantikam chitraghanta cha mahamaya cha taluke.
26. Kamakshi chibukam rakshedwacham me sarva-mangala. Greevayam bhadrakali cha prushthavanshe dhanurdhari.
27. Neelgreeva bahih kanthe nalikam nalakoobari. Skandhayoh khadgini rakshedbahu me vajra dharini.
28. Hastayordandini rakshedambika changuleeshu cha. Nakhan chuleshwari rakshet-kukshou rakshet-kuleshwari.
29. Stanou rakshen -mahadevi manah shoka-vinashini. Hrudaye lalita devi udare shooldharini.
30. Nabho cha kamini rakshedu guhayam guhayeshwari tatha. Pootana kamika mendhu gude mahishvahini.
31. Katayam bhagawati rakshej-januni vindhyavasini. -Janghe mahabala Rakshet - sarvakama prayayini.
32. Gulfayor-narsinghee cha padprushthe tu tejasi. Padanguleeshu shrirakshetpadadhah, sthalvasini.
33. Nakhandrashtra-karali cha keshancheva-urdhavakeshini. Romekoopeshu kaumari twacham vageeshwari tatha.
34. Rakta-Majja-vasa-mansanyasthi-medansi parwati. Antrani kala-ratishchava pittam cha mukuteshwari.
35. Padmavati padmakoshe kafe churamanistatha. Jwalamukhi nakha-jwalam-bhedyo sarva-sandhishu.
36. Shukram brahmani me rakshechchayam chatreshwari tatha. Ahamkaram mano buddhim rakshenme dharmacharini.
37. Pranapanou tatha vyanmudanam cha samanakam. Vajrahasta cha me rakshetpranam kalyanshobhana.
38. Rase roope cha gandhe cha shabde sparshe cha yogini. Satvam rajastamaschchaiva rakeshennarayani sada.
39. Ayu rakshatu varahi dharma rakshatu vaishnavi. Yashah keertim cha laxmincha dhanam vidyancha chakrini.
40. Gotramindrani me rakshetpashoonmer aksha chandike. Putran- rakshen-mahalaxmi bharyanrakshatu Bhairavi.
41. Panthanam supatha rakshen-margam kshemkari tatha. Rajdware mahalaxmir-vijaya sarvatah sthita.

42. Rakshaheenam tu yatshthanam varjitam kavachen tu. Tatsarve raksha me devi jayanti papanashini.
43. Padamekam na gachchettu yadichchechchu-bhamatmanah. Kavachena vrato nityam yatrayatraiv gachchati.
44. Tatra tatrarthalabhashva vijayah sarvakamikah. Yam yam chintayate kamam tam tam prapnoti nishchita. Parmeshvaryam tulam prapasyate bhutale pumana.
45. Nirbhayo jayate martayah sangrameshva-parajitah. Trailokye tu bhavetpujyah kavachenavratah pumana.
46. Idam tu devyah kavacham devnamapi durlabhama. Yah pathetpratyo nityam trisamdhyam shraddhyanvitah.
47. Devi kala bhavettasya trailokyeshva-parajitah. Jeevedvarsh -shatam sagramap-mrutyu, vivarijitah.
48. Nashyanti vyadhyah sarve lootavisphotakadayah. Sthavaram jangamashchaiva krutrimshchapi yadvisham.
49. Abhicharani sarvani mantrayantrani bhootale. Bhoocharah khechrashchaiva-Jalashchopade shikah.
50. Sahajah kulja mala dakini shakini tatha. Antariksh-chara ghoradakinyashcha mahabalah.
51. Graha-bhoot-pishachashcha yaksha-gandharva-rakshasah. Braham rakshas Vetalah koosh manda-bhairavadayah.
52. Nashyanti darshnattasya kavache hradisamstithe. Mano-unnati-bharvedragyassastejo vraddhikaram parama.
53. Yashasa vardhate soapi keetrimandita bhootale. Japet saptashatim chandi krutva tu kavacham pura
54. Yavada-bhoomandalam dhattes-shailvana-kananamata -vattishthati-medinyanasantatih putra-pautriki.
55. Dehante paramam sthanam yatsurairapi durlabham. Prapnoti purusho nityam mahamayaprasadatah.
56. Labhate paramam roopam shiven saha modate.

## KAVACH OF THE DEVI (ENGLISH TRANSLATION)

Source: Prayers, Praises & Protocol to H.H. Shri Mataji Nirmala Devi

**Guru Brahma, guru Vishnu, Guru Devo Maheshwarah Guru Sakshat Parabrahma, Shri Mataji Nirmala Ma. Tasmai Shri Guruveha Namaha.**

*Our Guru is the Great Mother. All Her Shakti and Yogini aspects are available for Her children. By reading The Kavach of The Devi, we mobilise these powers to purify and enlighten our Koshas (our mental, emotional and physical bodies). Thus by the Power of the Gurumata The Atma becomes The Guru of the body. While reading the Kavach of The Devi one should put one's attention on the aspect or the part of the body which is protected. One may also, while reading, pause between the Names and silently take the corresponding mantra, for example:*

*Om Twameva Sakshat, Shri Chandi Namoh Namah*

*The Kavach should be read aloud. It washes away the „catches“ and bathes the children in Divine Vibrations. May the wisdom and compassion of our Satguru flow through us and reach the four quarters of the earth.*

**JAY SHRI MATAJI!**

Amen In the Name of Shri Mataji Nirmala Devi, the merciful, the compassionate.

### **The protection of Shri Chandi.**

Salutation to Shri Ganesha. Salutation to Shri Saraswati. Salutation to Shri Guru. Salutation to the Deity worshipped in the family, that is Shri Mataji Nirmala Devi. May there be no obstacle. Amen. Salutations to Narayan. Amen. Salutations to Naranaratam, that is, Shri Vishnu. Amen. Salutations to the Goddess Saraswati. Salutations to Ved-Vyasa, that is, Sage Vyasa, the all knowing.

Now begins the "Kavach" of the Devi.

The Presiding Sage for Shri Chandi-Kavach is Brahma, the metre is Anushtup. The Presiding Deity is Chamunda; The Main Seed is "Anganyasakta Matar". The Principle is Digbandha Devata. It is recited as part of Sapta-Shati, to please Jagadamba.

Amen. Obeisance to Chandika.

### **Thus spoke Markandeya:**

1) Amen. O Brahmadeva, please tell me that which is very secret and has not been told by anyone to anybody else and which protects all human beings in this world.

### **Brahmadeva said;**

2) Brahmin, there is Devi Kavach which is most secret and useful to all beings. Please listen to that, O Great Sage.

3-5) The following nine names have been told by the Great Soul Brahmadeva Himself. Durga is known by these names:

1 <sup>st</sup> <b>SHAILAPUTRI</b>	Daughter of the King of Himalayas
2 <sup>nd</sup> <b>BRAHMACHARINI</b>	One Who observes the state of Celibacy
3 <sup>rd</sup> <b>CHANDRAGANTA</b>	One Who bears the Moon around Her neck

4 <sup>th</sup> <b>KOOSHMANDA</b>	Whose Void contains the Universe
5 <sup>th</sup> <b>SKANDAMATA</b>	Who Gave birth to Karttikeya
6 <sup>th</sup> <b>KATYAYANI</b>	Who incarnated to help the Devas
7 <sup>th</sup> <b>KALARATRI</b>	Who is even the destroyer of Kali
8 <sup>th</sup> <b>MAHAGAURI</b>	One Who made great penance
9 <sup>th</sup> <b>SIDDHIDATRI</b>	One Who grant Moksha

6-7) Those who are frightened, having been surrounded by the enemies on the battlefield, or are burning 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 Durga.

8) Those who remember You with great devotion indeed have prosperity. Undoubtedly, O Goddess of the Gods, You protect those who remember You.

9) The Goddess Chamunda sits on a corpse, Varahi rides on a buffalo, Aindri is mounted on an elephant and Vaishnavi on a condor.

10) Maheswari is riding on a bull, the vehicle of Kaumari is the peacock, Lakshmi, the Beloved of Shri Vishnu, is seated in a lotus and is also holding a lotus in Her Hand.

11) The Goddess Ishwari, of white complexion, is riding on a bull and Brahmi, Who is bedecked with all ornaments is seated on a swan.

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

13) All the Goddesses are seen mounted in chariots and very angry. 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 benefit of the Gods.

16) Salutations to You, O Goddess, of very dreadful appearance, of frightening valour, of tremendous strength and energy, the destroyer of the worst fears.

17) O Devi, it is difficult to have even a glance at You. You increase the fears of Your enemies, please come to my rescue. May Goddess Aindri protect me from the east. Agni Devata (God- dess of Fire) from the south-east, Varahi (Shakti of Vishnu in the form of the boar) from the south, Khadgadharini (Wielder of the sword) from the south-west, Varuni (The Shakti of Varuna the rain God) from the west and Mrgavahini, (Whose vehicle is the deer) may protect me from the north-west.

19) The Goddess Kaumari (The Shakti of Kumar, that is Karttikeya) protect me from the north and Goddess Shooladharini from the north-east, Brahmani, (The Shakti of Brahma) from above and Vaishnavi (Shakti of Vishnu) from below, protect me.

20-21) Thus Goddess Chamunda, Who sits on a corpse, protects me from all the ten directions. May Goddess Jaya protect me from the front and Vijaya from the rear; Ajita from the left and Aparajita from the right. Goddess Dyotini may protect the top-knot and Uma may sit on my head and protect it.

22-23) May I be protected by Maladhari on the forehead, Yashswini on the eye-brows, Trinetra between the eye-brows, Yamaghanta on the nose, Shankini on both the eyes, Dwaravasini on the ears, may Kalika protect my cheeks and Shankari the roots of the ears.

24-27) May I be protected by Sugandha-nose, Charchika-lip, Amrtakala-lower lip, Saraswati-tongue, Kaumari-teeth, Chandika-throat, Chitra-ghanta-sound box, Mahamaya-crown of the head, Kamakshi-chin, Sarvamangala-speech, Bhadrakali-neck, Dhanurdhari-back. May Neelagreeva protect the outer part of my throat and Nalakoobari-windpipe, may Khadgini protect my shoulders and Vajra-dharini protect my arms.

28-30) May Devi Dandini protect both my hands, Ambika-fingers, Shooleshwari my nails and may Kuleshwari protect my belly. May I be protected, by Mahadevi-breast, Shuladharini-abdomen, Lalita Devi-heart, Kamini-navel, Guhyeshwari-hidden parts, Pootana-kamika-reproductive organs, Mahishavasini-rectum.

31) May Goddess Bhagavati protect my waist, Vindhyavasini-knees and the wish-fulfilling Mahabala may protect my hips.

32) May Narashini protect my ankles. May Taijasi protect my feet, may Shri protect my toes. May Talavasini protect the sole of my feet.

33) May Danshtrakarali protect my nails, Urdhvakeshini-hair, Kauberi-pores, Vagishwari-skin.

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

35) May Padmavati protect the Chakras, Choodamani-phlegm (or lungs), Jwalamukhi lustre of the nails and Abhedya-all the joints.

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

37) Vajrahasta-pran, apan, vyan, udan, saman (five vital breaths), Kalyanashobhana-pranas (life force).

38) May Yogini protect the sense organs, that is, the faculties of tasting, seeing, smelling, hearing and touching. May Narayni protect satwa, raja and tamo gunas.

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

40) Indrani-relatives, Chandika-cattle, Mahalakshmi-children and Bhairavi-spouse.

41) Supatha may protect my journey and Kshemakari my way. Mahalakshmi may protect me in the king's court and Vijaya everywhere.

42) O Goddess Jayanti, any place that has not been mentioned in the Kavach and has thus remained unprotected, may be protected by you.

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 desire auspiciousness. Then one is successful everywhere and all one's desire are fulfilled and that person enjoys great prosperity on the earth.

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

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, is undefeated in the three worlds, lives for a hundred years and is free from accidental death.

48) All disease, like boils, scars, etc. are finished. Moveable (scorpions and snakes) and immoveable (other) poisons cannot affect him.

49-52) All those, who cast magical spells, by mantras or yantras, on other 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 Kavach in his heart.

53) That person receives more and more respect and prowess. On the earth he rises in prosperity and fame by reading the Kavacha and Saptashati.

54-56) His progeny would live as long as the earth in 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.

JAY SHRI MATAJI!

### **3<sup>rd</sup> DAY (TRITYA) OF NAVARATRI**

"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 God, then this is not the responsibility of the Mother.** Then it might be that some negative force might take over and destroy you".

## **4<sup>th</sup> DAY (CHATURTHI) Of NAVARATRI**

Kavach 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 a 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 be not an accident, means there is something still lacking in you.

### **SPEAKING AGAIN ON THE KAVACH, SHRI MATAJI SAYS:**

Which was promised long time back by Markandeya, 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 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 to come to Sahaja Yoga. People who did not believe in God have come to Sahaja Yoga. All kind 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 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 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-Samaj 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 me 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 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 can not 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 question? 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, grandchildren 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, now I have established myself, you all know that I do not favour relations as such ... Vibrations.

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 to 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 nonsense 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 truer 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.**

## 5th DAY (PANCHAMI) NAVARATRI

### ARGALA STOTRUM

Asya Shri Argala stotrum mantrasya Vishnu rishih, anushtupa chandah, Shri Mahakalaxmidevata, Shri Jagadamba preetaye jape Vineeyogah.

1. Om Jayanti Mangala kali Bhadrakali Kapalini Durga Kshama Shiva dhatri swaha swadha namostute.
2. Jai twam Devi Chamunde jai bhutartiharini, jai sarvagate Devi Kalratri namostute.
3. Madhu kaitabh vidravee vidravee vidyatra varde namah. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
4. Mahishashura nirnashi bhaktanam sukhade namah. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
5. Raktabeej vadhe Devi chandamunda vinashini. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
6. Shumbhasya-aiva nishumbhasya dhoomra-akshasya cha mardini. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
7. Vanditanghri-yuge Devi sarva saubhagya dayini. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
8. Achintya-roopa-charite sarva shatru vinashini. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
9. Natebhyam sarvada bhaktaya chandike duritapahe. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
10. Stuvadabhyo bhakti-poorva-twam chandike Yyadhi-nashini. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
11. Chandike satatam ye twam archyanteeh bhaktitah. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
12. Dehi saubhagyam-arogyam dehi, me param. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
13. Vidhehi dvishtam nasham vidhehi bala-muchchakeh. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
14. Vidhehi Devi kalyanam vidhehi paramam shriyama. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
15. Surasur-Shiroratra nighrashti-charane ambike. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
16. Vidyavantam yashasvantam laxmivantam janam kuru. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
17. Prachanda-daitya-darpaghne chandike pranataya me. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
18. Chaturbhuje chaturvaktra samstute parameshwari. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
19. Krishnen samstute Devi shashvad-bhaktya sada ambike. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.

20. Himachal-sutanath-samstute parmashwari. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
21. Indranipati-sadbhava-poojite parmashwari. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
22. Devi prachanda-dornanda-daitya darpa-vinashini. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
23. Devi bhakta-jana-uddam-datta-anand-udai-ambike. Roopam dehi, jayam dehi yasho dehi, dvisho jahi.
24. Patnim manoramam dehi manovritta-anusarineema. Tarineem durga-samsar-sagarasya kula udbhawama.

## THE HYMNS OF ARGALA

Of these Argala Hymns, Shri Vishnu is the rishi (Saga), Anushtup is meter Mahalaxmi is the deity and it is recited for the love of Shri Jagadamba as a part of Sapta shati.

Amen, salutations of Shri Chandika! Shri Markandeya spoke thus:

1. O Goddess Jayanti (who wins everyone), Mangala (who gives salvation), Kali, Bhadrakali (who is benevolent to devotees), kapalini. Durga, Kshama (who tolerates everyone) Shiva, Dhatri, Swaha and swad, salutations to you.
2. Victory be to you O Devi chamunda (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 Kalaratri (the last night).
3. Salutations to you O Devi, the killer of the demon 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. Salutations to you O Devi, the killer of Mahishasura and giver of happiness to your devotees. Please give us the spiritual personality, the victory, the glory and destroy our enemies.
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. O Devi, the killer of demons Shumbha, Nishumbha and Dhumraksha. Please give us the spiritual personality, the victory, the glory and destroy our enemies.
7. O Devi, whose lotus feet are worshipped by gods and who gives good fortune. Please give us the spiritual personality, the victory, the glory and destroy our enemies.
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. O Devi, Chandika, the destroyer of sufferings, please give those who always humble before you in devotion, the spiritual personality, the victory, the glory and destroy the enemies.

10. O Devi chandika the destroyer of all diseases, please give to the devotees, who praise you with devotion, the spiritual personality, the victory, the glory and destroy their enemies.
11. O Devi Chandika, please, give those, who always worship you with devotion in this world, the spiritual personality, the victory, the glory and destroy their enemies.
12. O Devi, please give us good fortune, health, complete happiness, spiritual personality, the victory, the glory and destroy our enemies.
13. O Devi, please destroy those who hate your devotees, give me strength, the spiritual personality, the victory, the glory and destroy our enemies.
14. O Devi, please confer upon us the benevolence, great wealth, the spiritual personality, the victory, the glory and destroy our enemies.
15. O Devi Ambika, 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. O Devi, please make your devotees knowledgeable, glorified and wealthy and give us the spiritual personality, the victory, the glory and destroy their enemies.
17. O Devi, the destroyer of the ego of ferocious demons. O Chandike! Please give us the spiritual personality, the victory, the glory and destroy our enemies.
18. O Parameshwari (The supreme Goddess) having four arms and who is praised by four-faced one (Brahmadeva) please give us the spiritual personality, the victory, the glory and destroy our enemies.
19. O Devi Ambika, who is ever praised with all devotion by Shri Krishna, please give us the spiritual personality, the victory, the glory and destroy our enemies.
20. O Parameshwari, (The supreme Goddess) who is praised by the husband of the daughter of Himalayas (Shri Shiva) please give us the spiritual personality, the victory, the glory and destroy our enemies.
21. O Parameshwari, who is worshipped with true feelings by the husband of Indrani (Indra) please give us the spiritual personality, the victory, the glory and destroy our enemies.
22. O Devi, the destroyer of pride of demons by your strong arms please give us the spiritual personality, the victory, the glory and destroy our enemies.
23. O Devi Ambika, you enlighten the supreme joy (moksha) of your devotees, please give us the spiritual personality, the victory, the glory and destroy our enemies.
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 worldly ocean and who comes from a good family.

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"You are Sahaja Yogis. What is your destiny? Your destiny is to achieve spiritual success (spiritual ascent)".

"The Devi destroyed Chanda and Munda, that is why she is called Chamunda. 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 glory and destroy our enemies."

## **SHRI MATAJI EXPLAINS AND TRANSLATES „JOGAVA“:**

Saint Eknath was from „Pratishthana“, 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 sung by so many people all over the Maharashtra. You can imagine that this song was written so many years back and now they have converted into a kind of a - for 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 "BAYA". You will be amazed - in my childhood my name was Baya. They use to call me in my family as Baya. So, he is saying that I will ask Mother to give me the Yoga. In the villages it is said "Jogava" - again he says - „Bayecha Jogava“.

Now "ANANDI NIRGUNI" the one which is without any gunas has manifested this "Bhawani" on this earth, and She has come to kill this Mahishasura. Also she has come "Trividh TAPANCHI KARAVAYA JHADANI" to remove our three types of heating pains and now She is going to come for our „Nirvana“, that time he had said, he says that what I will I do when she will come for my „Nirvana-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, 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 I will 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 the „PARADI" (basket) is the place in which you carry flowers for the God. In the „Paradi" I will put complete enlightened knowledge and all the „ASHA MANISHANCHA" means all the desires and all aspirations. I will finish them, completely break them. „MANOVIKARA VIKARA KAREEN KURVANDI" all my „Manovikaras", 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 RASACHI BHAREEN ME DHURDI - basket I will be filling with the „Amrit Rasa" that is the ambrosia.

„AATA SAZANI“, (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 „Kama and Krodha“ these two are „MANG“ 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 Sushumna - 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 excellence“. 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 „Nirvajya“ 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 behaves 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 is 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 agree 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 this is your power. How many people have got realisation in this world? Very few. They are growing up - all right, they are working it 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 a Mahamaya and so normally you might come into that mess created by 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 counseling 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 garb 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. 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. What then 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 fulfill my destiny and your destiny too.**

MAY GOD BLESS YOU

## 6<sup>th</sup> DAY (SASHTI) OF NAVARATRI PUJA

(Translated from a talk given in Hindi)

This is a worship of the Shakti. Until now many saints, sages have known and revealed about this Shakti. Whatever they could not describe in prose, they tried to convey by 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 meaning of this. But one thing they perhaps do not know is that every human being has all these Shaktis "Powers" dormant in them and they 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 working of some Shakti or the other. Without this you could not have achieved the 'Self-Realisation'.

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

But when one starts thinking about the 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 up to 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 'Saptashatee Path' (Reading of Saptashati) or Havana and they were confronted with lots of problems and difficulties and suffered a lot.

We have to ask the 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 everyone 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 have donned various characters. Somebody has become a 'Sadhu', somebody a 'Pundit' (wise man), 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 person 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 Shakties 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' (Nirvajya). 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 'avahan' (call) the Devi and then you tell them 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 "Nirvichar". 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 artist, 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 (nutrient) flows through every branch, every leaf, flows and return 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 the Attention of the Sahaja Yogis goes into this things very fast. If they get into prominence with something, if they have progressed fast with something, many students who where not grown 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 that "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 you 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 does the leaves fall out? 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. Some way it happens with the human being. **His power are united with one great power and with this power he is working but as soon as he start thinking high of himself and starts becoming egoistic or gets involved into his a 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 looses 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 experiences - 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 all right 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 any end to it, can't anyone get over it since this is such small - small thing I can't understand. Anyone comes and tells me such a small thing and I feel like laughing. I keep quite but then I say, **"you are a Sahaja Yogi, I have made your heart like an ocean and forehead like Himalayas 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 but what about Sahaja? About that you are mum. What is happening in Sahaja Yoga you don't know. Now I have heard that in Poona less people are coming for meditation because 'Mahabarata' has started (on TV). Now I have not seen this Mahabarata till now. One that I have seen, is enough and what is the use of seeing it? Now we have to make another Mahabarata. If you are so keen on Mahabarata then get the film and watch and see. When Puja is going on, you have to come to the centre and where is your Shakti? She has gone - gone in Mahabarata thousand 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 is **our Shakties 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 don't 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 Indian 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. This 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 out 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 sort 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 Sahaj 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 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 along with 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 - Mahabarat, 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-evolved 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 are 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 a 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 thing 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 the 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 are 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 do 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. There is not a single thing for him for which he is worried or wants it-if there is everything, if he gets it - it is all right, if he does not get it also it is all right 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 to there. The great Shakti residing in you which can settle you, is 'Shraddha'. Awaken this Shraddah 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 the third one comes who is like this. You yourself must reduce your problems, enjoy your Shraddha. So with Shraddah 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 become 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 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 and 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, Kabir 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 be Laho, - Whatever you 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 come. 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 you 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 all right. But if you go now you will be waiting in 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 effort 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 sort 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. Every time 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. The 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 not to be said he does not say it, he is balanced. All this you have inside 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 relations 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 worldly 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 to them? and those who are beggars plus they have a hole in their bowl. What is the point in giving 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 heads they will come, stabilise in Sahaja Yoga, otherwise why are you spoiling your head over them? It is of no use. Their heads are like stones.

Today we have to think this, that we are a personality now and we have achieve this according to our karmas in previous births. Because we had lot of Punyas, we are sitting here. We can sit here and enjoy. We can go higher. Why should we have stone tied on us when we are taking a jump in the ocean. If you can swim - be free - enjoy swimming and get advantage of all your Shaktis.

I bless you today that 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 many blessings to you.

## 7<sup>th</sup> DAY (SAPTAMII) NAVARATRI – SHRI DEVI ATHARVA SHEERSHAM

1. Om sarve ve deva devi upatasthuh kasi twam mahadeviti.
2. Sabraveeta -aham braham swaroopini. Mattah prakriti purushatmakam jagat. Shoonyam cha ashoonyam cha.
3. Aham ananda-anando. Aham vigyana-vigyane. Aham brahma - brahmani veditavye. Aham Panchbhutani apanchbhutani. Aham akhilam jagata.
4. Vedoaham, avedoaham. Vidyaaham avidya -aham. Adhashcha urdhavacha tiryakcha aham.
5. Aham Rudrebhih vasubhishcharami. Aham aditya rut vishwa devaih. Aham mitravaruno ubho bibharami. Aham Indragni aham ashvino ubho.
6. Aham somam, twashtaram pooshanam bhagam dadhami. Aham vishnu urukramam. Brahmanamut prajapati dadhami.
7. Aham dadhami dravinam havishmate supravapye yajmanaya sunwate. Aham rashtri sangmani vasoonam chikitushi prathma yagniyinama. Aham suve pitarmasya moordhanmam yonirap swantah samudre. Ya avum veda. Sa devi sampadam aapnoti.
8. Te deva abruvana -Namo Devyai mahadevyai shivai satatam namah. Namah prakrutyai Bhadraya niyatah pranatah sma taama.
9. Tamagnivarna tapasa jwalanti. Vairochanim karma faleshu jushtam. Durga Devim sharanam prapadya mahe asurannash yitraye te namah.
10. Devim vacham ajanyanta devastam vishwaroopah pashvo vadanti. Saa no mandreshmoorja duhana dhenuvargasmanupa sushtutaitu.
11. Kalaratri Braham stutam vaishnavi skanda mataram. Saraswati-aditi-daksha-duhitaram namamam pavnamshivam.
12. Mahalaxamyaa cha vidyahe. Sarvashaktaye cha dheemahi. Tanno Devi prachodayata.
13. Aditiharya-janishta daksha ya duhita tava. Tam deva anvajayanta bhadra amrut bhandhavah.
14. Kamo yonih kamala vajrapani gruha hamsa matrishva bhramindrah. Punagruha sakala mayaya cha puruchayasha vishwamata-vividyoma.
15. Aisha-atmashaktih. Aisha -vishwamohini. Pasha -ankush-dhanur-bana dhara. Aisha-Shri mahavidya. Ya avem veda sa shokam tarati.
16. Namaste astu bhagawati matarasmana pahi sarvatah.
17. Sa-ishta-ashto vasawah sa aisha ekadasha rudrah. sa aisha dwadash-adityah. Sa aisha vishwadevah somapa asompash cha. Sa aisha yatudhana asura rakshansi, pishacha yakshah sidah. Sa aisha sattva rajah tamansi. Sa aisha brahma, Vishnu, rudra roopini. Sa aisha prajapati Indra manavah. Sa aisha graha nakshatra jyotish. Kalakashthadi kalapini tam aham pranomi nityama. Papa aapharinim devim bhuktimukti pradayinim. Anantam vijayam shuddham sharanyam shivdam shivam.
18. Viyadikar-samyuktam vitihotra samanvitama. Ardhendulasitam devya beejam sarvarth sadhakama.
19. Avum aekaksharam braham yatathah shuddha chetasah. Dhyayanti parmanandamaya. Gnyanambuh aashayah.

20. Vangmaya brahmasoostastmata shashtham vaktrasamanvitam. Sooryoavam shrotrabindu Samyuktashta triteeyakah. Narayanen samishro vayuh cha adharyukah tatah. Vicchey navarna koarnah syanamahad -ananda-dayakah.
21. Hrutpundareek madhyastham pratah surya samprabham. Pasha-ankush-dharam saumnyam varda-bhaya -hastakama. Trinetrām raktavasānam. Bhakta-kama dudham bhaje.
22. Namami twam mahedevim, Mahabhayavinashineem, Mahadurga prashmaneem, mahakarunya roopineem.
23. Yasyah swaroopam brahmadayo na jananti tasmāt uchyate agyeya. Yasya anto na labhyate tasmaduchyate ananta. Yasya laxyam nopelaxyate tasmaduchyate alakshaya. Yasya jananam nopelabhyate tasmattuchyate aja. Aekaive sarvatra vartate tasmaduchyate aeka. Aekaive vishwaroopini tasmaduchyate naika. Ata aevochyate agyeya ananta-alakshya-aja-aeka -naika iti.
24. Mantranam matraka devi shabdanam gnyanroopini, gnyananam chinmaya teeta shoonyanam shoonyasakshini, yasyah parataram nasti saisha durga prakritita.
25. Tam durga durgamam devi, Durachara vidhatineem, Namami bhavabheetoaham samsar arnavatarineem.

### **SHRI DEVI ATHARVA SHEERSHAM (Translation)**

The hymns of Devi from Atharva veda:

1. Amen, all Gods asked the Goddess "O Mahadevi (Great Goddess) who are you?" *She answered thus,*
2. I am of the form of Brahma. The world made of Prakrati and purusha has emanated from me. I am the shunya (nothingness) and beyond the shunya.
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 the world. I am this entire visible world.
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. I move about 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. 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. 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 oblation 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, receive divine wealth.
8. the Gods spoke thus, Salutations to the Great Goddess, the bestower of auspiciousness. 'We all humbly surrender and obeys to the Prakruti (mother of entire creation). One who bestows benedictions and rules over the entire world.

9. We all surrender to Devi Durga. Who is having the complexion like the flames of burning fire, who is resplendent with the knowledge, who rewards the actions. Salutations to the destroyer of demons.
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. 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 Kartikeya, Shri Saraswati, Shri Aditi (mother of Gods), the daughter of Daksha and the consort of Shri Shiva.
12. We want to know more about Shri Mahalaxmi, we meditate on Shri Saraswati. May the Goddess encourage us to meditate more on her.
13. O Daksha, your daughter Aditi has given birth to Gods who are immortal and auspicious.
14. Kaama, yoni, Kamalaa, Vajrapani (Indra), Guhaa, hamsa, Maatarishwa, Abhra, Indra, Punarguhaa, Sakala, Maya, are the mantras (Vidya) of the Mother of the universe who herself is verily the Brahma.
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. Salutations to you O Bhagawati. O Mother! always look after us.
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, Pishachas, 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. The Beeja mantra of Devi which is the combination of Viyat i.e. Ether (Ha) and 'ee' and fire (Ra) bedecked with crescent moon, fulfills all desires.
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. The Mantra (Aem Hrim Kleem, Chamunda vicche) gives great joy to the devotees of the Devi and leads them to the Brahma realisation.
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 protection, who is three eyed and has put on red clothes and is fulfilling the desires of her devotees.
22. I salute to that great Goddess (Mahadevi) who destroys great fears, who removes great calamities and who is the great compassion personified.
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 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. 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. I, who is afraid of the ocean of worldly affairs, salute to that Durga, who is inaccessible, who is the destroyer of all wickedness and saviour of the people from the ocean of illusion.

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

- When you give joy to someone. The source of joy has to be beyond joy.
- I am the 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? ..... (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. 'Hanh' 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 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 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 saying 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 Sankrit. The 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 'Vidyavaan' 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 sustain the energy is Radha. She is Mahalaxmi that is why She sustain 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 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. Fourtee thousands 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 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 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 a person is sitting. I say 'Hanh!' so the attention is there also. I am talking to you, attention is there, that Kundalini rises immediately. That's it.

## 8<sup>th</sup> DAY (ASHTMI) OF NAVARATRI

### MAHALAXMI HYMNS (CHAPTER 11 OF DEVI MAHATMYA)

- 1 & 2. Devya hate tatra mahasurendra sendrah sura vahmipurogmastama.  
Katyayanitushtuvarishtla bhadvikashivaktrabja vikaasitashah.
3. Devi prapannartihare praseed praseed matrajagatoakhilasya. Praseed  
vishveshwari pahi vishvam twameeshwari devi characharasya.
4. Adharbhoota jagatastwameka mahiswaroopena yatah sthita-asi. Apam  
swaroopasthitaya twayetadapyayate krtsn- malangadhyaveerye.
5. Twam vaishnavi shaktir -anantveerya vishvasya beejam paramasimaya.  
Sammohitam devi samasta-metatwam vai prasanna bhuvi muktiheth.
6. Vidyah samastastava devi bhedah striyah samastah sakala jagatsu. Twayekaya  
pooritam-ambayetatka te stutih stavya paraparoktih.
7. Sarva bhoota yada devi bhukti-mukti-pradayini. Twam stuta stutaye kava  
bhavantu paramoktayah.
8. Sarvasya buddhiroopena janasya hrudi samsthite. Swarga-pavagarde devi  
narayani namostute.
9. Kala-kashtha adi-roopena parinama pradayini. Vishvasyoparto shakte narayani  
namostute.
10. Sarva-Mangal mangalye shive sarvarth-sadhike. Sharanye-trayambike gauri  
narayani namostute.
11. Srushtho-Sthiti vinashanam shaktibhoothe sanatani. Gunashraye gunamaye  
narayani namostute.
12. Sharnagatdeenarta-paritrana-prayane. Sarvasya -arti hare devi narayani  
namostute.
13. Hamsa-yuktavimanasthe-brahmani-roopdharini. Kaushambhah ksharike devi  
narayani namostute.
14. Trishul-chandrahidhare mahavrushabhvahini. Maheshwari swaroopena narayani  
namostute.
15. Mayur kuvkckut vrata mahashakti dhare anghe. Kaumari roopa samsthane  
narayani namostute.
16. Shankha chakra gada shardang graheet parmayudhe. Praseed vaishnavi roope  
narayani namostute.

17. Grahitogra-mahachakre danshtroda-ghrat-va sundhare. Varah roopini shive narayani namostute.
18. Nrasingh roopeno grena hantu daityan kratodyame. Trailokyatran-sahite narayani namostute.
19. Kiratini mahavajre sahastra-nayana-ujjawale. Vritra prana hare chaindri narayani namostute.
20. Shiva dooti swaroopena hata daitya mahabale. Ghorarooke maharave narayani namostute.
21. Danshtra karal vadane shiromala vibhushane. Chamunde munda mathane narayani namostute.
22. Laxmi lajje mahavidye shraddhe pushti swadhe dhruve. Maharatri mahavidye narayani namostute.
23. Medhe saraswati vare bhootiba -bhavitmasi. Niyate twam praseedeshe narayani namostute.
24. Sarva -swarpooepe sarveshe sarvashakti samanvite. Bhayebhya strahi no devi durge devi namostute.
25. Ayetatte vadanam saumyam lochantraya bhoshitam. Patu nah sarva-bheetibhyah katyayani namostute.
26. Jwala -karal-mrutyu-gramasheshasura-soodanam. Trishulam patu no bheete bhadrakali namostute.
27. Hinasti daityatejansi swapnena-pooryaya jagata. Saa ghanta patu no devi papebhyo nah sutaniva.
30. Aitakratam yatkadanam twayadya dharm dvisham devi mahasuranam. Rooper -anekerba -hudhatma-moorti kratvambike tatprakaroti kanya.
31. Vidyasu shastreshu viveka-deepeshvadyeshu vakyesu cha ka twadanya. Mamatva-garte-ati-mahaandhakare vibhramayatyeta-dateev-vishvam.
32. Rakshansi yatrogra-vishashva naga yattrarayo dasyubalani yatra. Davanalo yatra tathabdhimadhye tatra sthita twam paripasi vishwam.
33. Vishveshwari twam paripasi vishwam vishwatmika dharayaseeti vishwam. Vishweshavandhya bhavati bhavanti vishwashraya ye twayi bhaktinamrah.
34. Devi praseed paripalaya noaribheetera-nityam yatha suravadhadadhunaiva sadyah. Papani sarvajagatam prashamam nayashu Utpatapaka janitanshrava mahopasargana.

35. Pranatanam praseed twa devi vishwarti harini. Trailokya vasinameedaye lokanam varada bhava.

### **MAHALAXMI HYMNS (CHAPTER 11 OF DEVI MAHATMYA Translation)**

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

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. 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. 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. 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 Paraa Vaani (highest and subtlest form of speech) beyond all praises, so which praise is really appropriate for you?

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

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

13. Salutations to You O Devi Narayani who took the form of Brahmani (the Shakti of Brahma) and was sprinkling water with kusha grass, while riding in the heavenly car (or airplane of swan).

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

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

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

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

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

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

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

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

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

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. 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. 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. 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 reward of sins.

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.

### **JAY SHRI MATAJI**

In the 'Mahalaxmi Stotum' , 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 DAKSHA LAKSMI. We 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 Mahalaxmi temple only they have to say that how 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'.

'Palan' 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 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 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 to exist and to have a meaning.

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

'Paravani' 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 'anahat', it's called as 'Pashya nti' because I just witnesses. The 'Vani', the energy of Vani, the energy of that sound just witnesses and is anahata state. Then it comes here (Vishuddhi level), so it's called as 'Madhyama', still in the middle stage, up to the throat, but when it comes to the mouth, it becomes 'Vaikhari', means then it speaks, speaks. So, this is how the Paravani means the Paravani is the-say- if God has to say something - then he says it in Paravani, which you can't hear it. So, in the same way you have got your Paravani within you, which is of course, the human (we should say) reflection of the same Paravani, which you can't hear it. You can't hear the 'Vani' in your stomach, but say you get some troubles, specially cancer or any such diseases, you get a problem. That causes 'spandan' throbbing, is vibrations that you get, is the effect of that Paravani, 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 (Sahasrara), and if there's any problem, 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, it doesn't make any sound, but when there is 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 'Vani', 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 until you have reached the state of Paravani. Unless and until you have felt your Paravani, 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 madhyama state, where you enjoy your silence. Then you come to Pashyanti, there you enjoy your witness state and then you come to Paravani, where you got 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 Paravani. But thought has no sound. In the same way, it is a soundless thing that comes.

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

Shri Mataji: -Nabhi. This Laxmi Tattwa the Mahalaxmi starts with that all these things work out but when you start raising higher to the agnya, then this 'Vani' goes as 'anahata'.

'Anahata' means the sound of the vibrations. I can hear. I mean somebody who puts hands on me, can also hear. All kinds of sounds you can hear then it comes up to the head here (Sahasrara) when it reaches, then it starts making throbbing, then the 'brahmarandhra' is opened out, the 'Vani' becomes the sound, becomes one with God. But this state, up to 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 agnya is opened out and then when it crosses his Sahasrara, then this Vani, this sound of vibrations also comes out. Main thing is, one has to understand. That when you have reached a state of "Nirvikalpa", then the inspiration comes to you through this 'Vani' in your brain. This same 'Vani' gives you inspiration in your brain and that inspiration gets 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.

Q. from Sahaja Yogi.

Shri Mataji: - When in the beginning Sadashiva and Adi Shakti separated, that time the "Tunkaar" which took place, that is the main thing that started. Then the Adi Shakti went into three forms -and with one form She started all the elements. That Tunkaar (ONKARA) which is auspiciousness, which is holiness. The Tunkaar is the one which has spread into the whole atmosphere, is the auspiciousness and the 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 the Omkara, then this house is made. So this is not that the Omkara has made this, but it surrounds and because of it's surrounding also it moulds, it moves, because the Chaitanya which is actually the Omkara, we should say, is all the time guiding, penetrating, organising, improving everything.

Q. by Sahaja Yogi: It is 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 created Ganesha, through which auspiciousness is controlled through which holiness is controlled and through which all universe gets surrounded by Her. Then it also enters - like supposing I touch anything - it becomes holy, because the Chaitanya goes into 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 electro magnetic goes into higher stage when the nitrogen enters into it, then it becomes 'Prana'.

So at different stages it goes, then it becomes a human being. Still is a human being till he becomes a Realised Soul, then it's different story. So the evolutionary stage,

every stage in 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.

But more over, all the time what is this -what is that 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 Shankaracharya did. He first wrote 'Vivekachuramani' 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 Gregorie'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 Gibraltar. 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 Gibraltar. 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'll 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 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? 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 bole).

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 a pitcher, then the water is inside as well as outside.

**One has to realise that the man is the kinetic thing. I mean the male "Avatars" are the kinetic side. The potential energy is the female energy. So, even when Krishna has to kill Kansa, he had 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 the Shiva become 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 on 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 intellectual teatrise, that is going on but it is, you are expressing the 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 like 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 your 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 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 expression of your heart.

Even the 'Vishveshwara' 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 doing Puja, don't think. Because you see, I am knowledge, all right, and I give you knowledge but your pursuit should 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 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.

## 9<sup>th</sup> DAY (NAVAMI) OF NAVARATRI

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 you ascent and two above it. That should be your destiny.** But if you people go 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 'naanv', 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 our 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 is the most important of 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. 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 think that like in England - they think that they were great rulers. Then they may 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 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 they can 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, that which cannot be described - for example all the psycho-somatic diseases come from left side, like cancer, malitis, and all these muscular things, parkinsons and you develops also - the other day I met a lady, she suddenly became very dark, her body swell 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 the 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 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 kind of miracles, like you will find kumkum coming out of them. But 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 thing. 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 the 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? 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 whom 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, "Oh 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 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 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 all right, make a slave of your body". He used to do that. He said: - You should not demand anything. If you ask anything anytime, like as 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 'aaha!' 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 have 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 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 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 -all right. 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 do they. Know 14,000 years ago. How many know all this about it which tallies with your Sahaja Yoga, which shows that 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's 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 you know that you are in the form of ego. You are no more a Yogi, you are a 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, 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. 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 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 look at my photograph and say that just see as if that is the photograph of your own Mother. Put Her in your heart. Try to put Her in your heart. See that photograph is there. "Mother I love you, please come in my 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 your heart, then the brain become arbitrary and it goes outside and this heart is the one which has got the Spirit and it controls everything, autonomous, sympathetic, parasympathetic, 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. all right, how many people can you 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 had 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 some 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 people who are beaten, who are cheated, who are troubled?

**Sahaja Yoga is not meant for individual. It is not meant 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 raise 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. Oh 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, sometime 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. These are the two enemies, you have to conquer. If you get rid of these two enemies, 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 all right. Let him. Who got hill feeling? Why should you worry? You are not doing any thing. 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 very big source of satisfaction and elation that we are self realised souls and let us try to have our 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 king of dignity, serenity, a kind of a personality that should show that you are a Sahaja Yogi.

So 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 your 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 a 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 that 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 show 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 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 like that, then tomorrow is the day of jubilation. Because we have done what? That is what. So today you should go and make a complete picture of yourself. What have I got in these nine days? What have I 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 message.

May God Bless You