



"You may not eat your food one day,
You may not sleep one day,
You may not go to your office one day,
You may not do anything that you are doing everyday,
But you must meditate everyday."

--Shri Mataji

Morning Prayer

May I this day, be what You'd have me be

May I this day, say what You'd have me say

May I this day, be part and parcel of the whole

And may my thoughts be of a realised soul

May I this day, have love for all mankind

Shri. Mother, be in my heart and in my mind.

Prayer

Mother, please come in my heart

Let me clean my heart so that You are there

Put Your Feet into my heart

Let Your Feet be worshipped in my heart

Let me not be in delusion

Take me away from illusions

Keep me in Reality

Take away the sheen of superficiality

Let me enjoy Your Feet in my heart

Let me see Your Feet in my heart.

Shri Mataji

Shri Mataji on Meditation

In the morning you get up, have your bath, sit down, take some tea; don't talk, Don't talk in the morning sit down, meditate - because at that time the Divine rays come in, the sun comes afterwards. That's how the birds get up. That's how the flowers get up. They're all awakened by that, and if you are sensitive you will feel that by getting up in the morning you will look at least ten years younger. Really, it's such a good thing to get up in the morning and then, automatically you sleep early. This is for getting up, for sleeping I need not tell because that you'll manage yourself. Then, in the morning time you should just meditate.

In meditation try to stop your thoughts. Watch my photograph with open eye and see that you stop your thoughts. You should stop your thoughts, then you go into meditation. The simple thing to stop your thoughts is the Lord's Prayer, because that's the Agnya state. So in the morning you remember Lord's Prayer or Ganesha's mantra. It's just the same. Or you even say "I forgive". So you can start with Ganesha's mantra, say Lord's Prayer and then say "I forgive". It works out. Then you are in thoughtless awareness. Now you meditate. Before that, there's no meditation. When the thoughts are coming or "I have to take tea", "what shall I do", now what have "I to do", "who's this and who's that", all this will be there, So first you become thoughtlessly aware, then the growth of spirituality starts after thoughtless awareness, not before. One should know that. On rational plane you cannot grow in Sahaja Yoga. So first thing is to establish your thoughtless awareness; still you might feel little Chakra blockages here and there; forget it. Just forget about it.

Now start your surrendering. Now if a Chakra is catching, you should say "Mother, I surrender this to you". Instead of doing any of these things you can just say that. But, that surrendering should not be rationalised. If you're still rationalising and worrying - why should I say this, it will never work out. If there's pure love and purity in your heart that's the best thing; that to do so is to surrender. Leave all the worries to your Mother. Everything to your Mother. But surrendering is one point that is very difficult in ego-oriented societies. Even talking about that, I feel a little bit worried. But if there's any thoughts coming in to you or any chakra catching, just Surrender. And you'll see that the chakras are cleared up. In the morning time you do not go on putting this way, that way, nothing; don't move your hands too much in the morning. You'll find most of your chakras will clear out in the meditation.

Try to put your love in your heart. Just try in your heart, and there, try to put your Guru, in the core of it. After establishing in the heart, we must bow to that with full devotion and dedication. Now whatever you do with your mind after realisation is not imagination because now your mind, you imagination, is itself Enlightened. So project yourself in such a way that you humble down at the feet of your Guru, your Mother.

And now ask for the necessary temperament needed for meditation, or atmosphere needed for meditation . Meditation is when you are One with Divine.

Meditation with Her Holiness Shri Mataji

Seminar at Shudy Camps

18th June 1988.

Please close your eyes. All of you close your eyes. Now we all will do the meditation the way we have been doing in the halls, wherever we had public programs.

We will work on the left hand side and the left hand towards Me. Now first of all you put your hand on your heart. In the heart resides Shiva, is the Spirit. So you have to thank your Spirit that it has brought light to your attention because you are a saint and the light that has come in your hearts has to enlighten the whole world. So please now in your heart you pray.

Let this light of my love of the Divine spread to the whole work.

With all sincerity and understanding that you are connected with the Divine and whatever you desire will happen with full confidence in yourself.

Now put your right hand in the upper part of your abdomen on the left hand side. And now here is the center of your dharma. Here you have to pray :

Let Vishwa Nirmala Dharma spread in the whole world.

Let people see the light through our dharmic life, through our righteousness.

Let people see that and accept the Vishwa Nirmala Dharma by which they get enlightenment and a benevolent higher life and a desire to ascend.

Now take your right hand in the lower portion of your abdomen, of stomach on the left hand side. Press it. Now this is the center

of pure knowledge. Here you have to say as Sahaja Yogis that our Mother has given us the full idea how the Divine works. She has given us all the mantras and all the pure knowledge that we could bear and understand. Let all of us be fully knowledgeable about that. I have seen if the man is a leader, the wife does not know a word about Sahaja Yoga, the husband doesn't know anything about it. Let me be proficient and an expert in this knowledge. So that I can give realisation to people, make them understand what is Divine law, what is Kundalini and what are the Chakras.

Let my attention be more on Sahaja Yoga than on all this mundane things.

Now put your right hand on the upper part of your abdomen and close your eyes. Now here on the left hand side press it. Mother has given me the Spirit and I have my own Guru which is the Spirit. I am master of my own.

Let there be no abandonment.

Let there be dignity in my character.

Let there be generosity in my behaviour.

Let there be compassion and love for other Sahaja Yogis.

Let me not show off, but have a deep knowledge about God's love and his doing, so that when people come to me, I should be able to tell them about Sahaja Yoga and give them this great knowledge with humility and love.

Now raise your right hand on your heart. Here you have to thank God that you have felt the ocean of joy and you have felt the ocean of forgiveness and the capacity to forgive as our Mother has, which we have seen is so tremendous.

Let my heart expand and encompass the whole Universe and my love

should resound the name of God. The heart every moment should express the beauty of God's love.

Take now your right hand on the left Vishuddhi between the neck and the shoulder in the corner.

I will not indulge into the falsehood of guilt because I know it is falsehood.

I will not escape my faults but face them and eradicate them.

I will not try to find fault with others, but in my own knowledge of Sahaja Yoga let me remove their faults. We have so many ways secretly we can remove the faults of others.

Let my collectivity become so great that the whole Sahaja Yoga race is my own family, my own children, my home, my everything.

Let me get that feeling completely, innately built within myself that I am part and parcel of the whole because we all have one Mother and let my concern go to the whole world to know what are their problems and how can my true desire power solve them.

Let me feel the problems of the world in my heart and let me try innately to remove all of them from the basis of which they are generated.

Let me go to the principles of all this problems and try to remove them through my Sahaja Yoga powers, through my saintly powers.

Now put your right hand on your forehead across. Now here you have to say first:

I have to forgive all those who have not come to Sahaja Yoga, those who are on the periphery, who come and go, who jump in and out.

But first of all and foremost I have to forgive all the Sahaja Yogis because they are all better than me. I am the one who tries to find fault with them but I am at the lowest end and I have to forgive

them because I must know that I still have to go very much further. I am still much less, I have to improve myself.

This humanity has to come within us. So you have to say here:

Let there be the humility in my heart in the true sense, not hypocritical.

Work out this feeling of forgiveness so that I bow to reality, to God and to Sahaja Yoga.

Now you have to put back your hand on the back side of your head and push back your head and you have to say here:

Oh Mother, whatever wrong we have done to You so far or whatever wrong goes in our minds, whatever smallness we have shown to You, whatever way we have troubled You and challenged You, please forgive us.

You should ask for forgiveness. In your intelligence you should know what I am. I don't have to tell you again and again, not at Sahasrara. You have to thank Me at Sahasrara, put your hand, move it seven times and thank Me seven times.

Mother, thank You very much for the realization.

Mother, thank you very much for making us understand how great we are and thank you very much for bringing all the blessing of the Divine and thank You very much for raising us higher, much higher than from where we were and also thank You very much for sustaining us and for helping us to improve ourselves and correct ourselves.

And thank You very much ultimately that, Mother, You have come on this earth, taken Your birth, and that You are working so hard for us, for all of us.

Press it hard. And move it hard. Now take down your hands. Heads

are all very hot. So now let us give ourselves a nice bandhan. In the bandhan of Mother let us move our left to the right. One Nicely. Understand what you are. What are your auras. Now again second one. Now the third one. Now the fourth one. Now the fifth. Now the sixth one. And now the seventh.

Now raise your Kundalini slowly, very slowly, raise it first time, you have to do it very slowly. Now push back your head and give it a knot, one knot. Second one, let's do it very slowly and knowing what you are, you are a saint. Do it properly, not in a haste. Push back your head and give it two knots there, one and two. Now let's do the other one. Again the third one you have to give three knots. Very slowly do it. Very slowly. Now do it properly.. Now push back your head. Now give it the third knot. Three times. Now see your vibrations. See your vibration like this. All the children see your vibrations like this, put your hands. Beautiful. I am getting vibrations from you.

May God bless you.

Thank you very much.

108 Names of Shri Maha Devi

These are 108 out of the 1000 names of the Maha Devi given in the Shri Lalita Sahasranama. The Great Goddess is, at the same time, simple and innocent as a little child and unfathomable, all-pervading, totally elusive, transcending all categories of perception, all known and unknown universes. The names simply expose some aspects of Her field. She is to be worshipped.

The names can be recited through the following mantras, while keeping the attention on Shri Mataji Nirmala Devi.

"Om Sakshat Shri Mata namoh namah."

Amen. Salutation to the one who verily is the Sacred Mother.

"Om Sakshat Shri Maharagyi namoh namah."

Amen. Salutation to the one who verily is the Great Empress.

These mantras should remind us that, ultimately, it is only through the devotion and worship of the heart that the true nature of Shri Mataji Nirmala Devi can be exposed.

May She, the Ocean of Mercy, bless us all.

Shri Mata	Sacred Mother. She not only gives every good thing that a loving Mother gives to her child, but also the highest knowledge, Brahman Vidya, the knowledge of Divine vibrations, to Her devotees.
Shri Maharagyi	The Great Empress.
Deva Karya Samudyata	Emerges for a Divine purpose. She appears in Her great splendour when

	all the Divine forces are helpless and unable to eradicate wickedness.
Akula	One who is beyond kula, that is measurable dimensionality; i.e. who resides in the head in Sahasrara.
Vishnu Granthi Vibhedini	She cuts the knot of Maya (illusion) of Shri Vishnu. Then the devotee perceives the unreality of his individuality as body, mind, present incarnation. he loses the consciousness of the limited "I" - ness.
Bhavani	Queen of Bhava, i.e. Shiva; giver of life to the whole Universe.
Bhakti Priya	Fond of devotees.
Bhakti Ganya	She is realised by devotion.
Sharma Dayini	Giver of happiness i.e. including Divine bliss.
Niradhara	Unsupported. She is the support of the Universe. She is pure consciousness, unformulated, undifferentiated.
Niranjana	Unstained by any limitations whatsoever.
Nirlepa	Untouched by various karmas and dualisms
Nirmala	Pure.
Nishkalanka	Faultless brilliance.
Nitya	Eternal
Nirakara	She is formless.
Nirakula	Unruffled.
Nirguna	Attributeless. Beyond the three gunas

and the three nadis (ida, pingala and shushumna). She is consciousness devoid of the qualities and attributes of the mind.

Niskala	Indivisible - complete.
Nishkama	Nothing to desire, having everything.
Nirupaplaya	Indestructible.
Nitya Mukta	Ever free; and Her devotees are ever free.
Nirvikara	She is changeless, but is the unchanging basis of all changes.
Nirashraya	She has no basis. as She is everything.
Nirantara	Undifferentiated.
Nishkarana	Causeless, i.e. cause of all causes.
Nirupadhih	Alone; without maya, the basis of plurality.
Nirishvara	Supreme.
Niraga	Unattached.
Nirmada	Prideless.
Nishchinta	Without any anxiety.
Nirahamkara	Without Ego.
Nirmoha	Without any illusion such as mistaking the unreal for real.
Nirmama	Without Selfishness.
Nishpapa	Papam is ignorance or avidya; She is devoid of that.
Nihsamshaya	Having no doubts.

Nirbhava	Unborn.
Nirvikalpa	She has no mental activities.
Nirabadha	Untroubled.
Nirnasha	Deathless.
Nishkriya	Beyond all actions; not involved in any action.
Nishparigraha	Taking nothing, since She needs nothing as She is the Purnakamaor has everything. Devotees also become Nishparigraha.
Nistula	Unequaled.
Nilachikura	Dark - haired.
Nirapaya	Beyond dangers.
Niratyaya	Impossible to cross or transgress.
Sukhaprada	Confers happiness or bliss or moksha which is the bliss of liberation.
Sandra Karuna	Intensely compassionate to Her devotees.
Mahadevi	The greatest of Goddessess; infinite.
Maha Pujya	Worshipped by the highest, i.e. the Trimurtis: Brahma, Vishnu, Shiva.
Maha Putaka Nahini	Destroys the greatest of sins.
Maha Shaktih	The great power.
Maha Maya	The supreme creator of illusion and confusion even to the greatest of Gods.
Maharatih	The greatest bliss - that is beyond all sensepleasures.
Vishvarupa	Universe is Her form; and also the individual Self "Vishwa" in the wakeful state which is Her form.

Padmāsana	She is seated in the lotuses. i.e. in the Chakras.
Bhagavati	The matrix of the Universe. worshipped by all including Gods.
Rakshakari	The Saviour.
Rakshasaghnī	Slayer of evil forces who are Rakshasas (demons)
Parameshwari	The ultimate ruler.
Nitya-Yauvana	Ever young, untouched by time as it is Her creation.
Punya - Labhya	Attained by the meritorious or righteous. She is worshipped as a result of good actions in previous births.
Achinta Rupa	Inaccessible to thought since mind, the instrument of thought is Her creation.
Para - Shaktih	The ultimate power. The energy manifested in every particle, as well as the Primordial vibration, is She.
Gurumurtih	Of the form of guru. Every guru is the Goddess Herself.
Adi Shakti	Primal power, being the first cause.
Yogada	One who gives Yoga or Union of the individual soul "Jeevatma" with "Para- matma" the cosmic Spirit.
Ekakini	Alone. The unitary basis of the plurality of the Universe.
Sukharadhya	Can be worshipped comfortably by Antar Yoga, inner Yoga, without putting the body to great strain.

Shobhana-Sulabha-Gatih	The easiest path to self-realisation.
Sarchitananda Rupini	"Sat" is absolute truth. "Chit" is the consciousness. "Ananda" is the bliss. These are the three components of ultimate; they are therefore Her forms.
Lajja	Bashful modesty. She resides in all beings as modest chastity.
Shubhakari	The beneficent. The greatest good is the realisation of the ultimate and She grants that to devotees.
Chandika	Angry with evil forces.
Trigunatmika	When She becomes the creation. She assumes the form of three gunas (moods): Sattva Guna, Rajo Guna, Tamo Guna, which correspond in the human body to three channels of the autonomic nervous system.
Mahati	The great, immeasurable, supreme object of attention and worship.
Prana Rupini	Of the form of the Divine Breath of Life.
Paramanuh	The ultimate atom, too minute to be comprehended.
Pashahantri	One who destrpys "Pasha" or bonds and gives Liberation or moksha.
Vira Mata	"Vira" means devotees who are competent and who can lead the battle against the human forces. She is their Mother. Shri Ganesha is also called "Vira".

Gambhira	Bottomless depth. In the scriptures the Great Mother is visualised as a great and bottomless lake of consciousness, uncomprehended by space and time.
Garvita	Proud, as the Creatrix of the Universe.
Kshipra prasadini	Who showers grace on her devotees very quickly.
Sudha Srutih	Ambrosial stream or flow of bliss resulting from meditation on the Great Goddess in the Sahasrara.
Dharmadhara	Dharma is the code of right conduct handled down by tradition in each age. She is the support of right conduct.
Vishvagrasi	Devours the Universe at the time of Pralaya, the ultimate dissolution.
Svatha	"Sva" means Self. "Sta" established. She is established in Herself; also, She establishes Self in the devotee.
Svabhava-Madhura	Natural sweetness i.e. Anand. She resides in the heart of Her devotees as bliss.
Dhira-Samarchita	Worshipped by the wise and the brave, meaning She cannot be worshipped by the cowardly and the stupid.
Paramodara	Of supreme generosity. Who readily responds to the prayers of Her devotees.
Shashvati	Ever present, continuous.
Lokatita	Transcends all created universes. She is seated above Sahasrara.
Shamatmika	Peace is Her essence. Devotees with

	their minds at peace are Her abode.
Leela Vinodini	Whose sport is the Universe: i.e. the entire act of creation is Her play.
Shri Sadashiva	The sacred spouse of Sadashiva.
Pushtih	Nourishment. It is She who nourishes the Jeeva by Divine vibrations.
Chandranibha	Luminous like the moon.
Ravi Prakhya	Effulgent like the sun.
Pavanakritih	Sacred from. The purest which washes away all sins.
Vishwa-Garbha	The entire Universe is in Her as She is the Mother of the Universe.
Chitshakti	The power of consciousness that dispels ignorance and confusion.
Vishvasakshini	The silent witness of the action of the Universe.
Vimala	Clean, pure, untouched.
Varada	Giver of bonus to the Trimurtis.
Vilasini	The Universe is for Her pleasure, or She, at Her pleasure, either opens or closes the way to Self-realisation.
Vijaya	The element of success in all actions.
Vandaru-Jana-Vatsala	Loves Her devotees as Her children.
Sahajayoga Dayini	Grants spontaneous Self-realisation.

Shri Mataji's Navratri Puja Message

Pratishthan 1988

How to Worship

The attitude to the Puja should be that you are enamoured* by the Devi. That you are praising the Goddess. Its not an intellectual exercise. It is, you are saying all these things just to please. Like if you love someone then you say something just to please that person. In the same way you are addressing the Goddess.

These sayings were written by saints just to express themselves - that you are Goddess, you are like this, you are like that. Some of the letters I receive are also like that, so full of expression of their feeling. But it is not a sort of a lecture course or anything. Its just the feeling of that attitude. So in complete Bhakti it should be done.

Try to feel it in your heart, whatever is said with complete humility, its the expression, like a prayer, it is a prayer, it should be a prayer. It is not some sort of an intellectual discussion. It is a prayer to the Goddess. Unless and until you develop that attitude you cannot go very far.

From your heart, completely pouring out - open your heart - pour it out in your prayer. There is nothing to analyze, if it does not come from your heart then what you say is only lip service. To enlighten your heart you have to praise the Goddess. Express yourself; should be such that you feel like saying these things. You should become one with it when you are saying all these things.

When you meditate before the photograph try to put the photograph in your heart. Say Mother I love you, please come in my heart. This heart has all the intelligence, it has all the capacities, everything is born out of the heart. But if you close the heart then the brain becomes arbitrary and you go outside. The heart is the throne of the Spirit. It controls everything - autonomous, sympathetic, para-sympathetic, evolution, knowledge, everything. So the first thing is to try to develop your heart.

The Divine Cool Breeze wishes you a VERY HAPPY DIWALI

Diwali Puja will be in Florence on the 29th Oct. 89