

The Void



‘Now here 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.’



**With profound love and gratitude
to Shri Mataji Nirmala Devi
the Guru of all Gurus**



All quotes are from Shri Mataji's talks, unless otherwise noted.

Other materials assembled with help from the Sahaja Yoga collective and the Nirmala Vidya Mantra Book.

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The Void – the Guru Principle



The Void is located in the abdominal cavity. On the subtle system, it is shown as a large green area circling the Nabhi, with the Void itself being encircled by the Swadhistan chakra. The Void represents the Guru principle, the area of self-mastery. As the Kundalini rises and passes through the Void, the attention is enlightened and enables an awareness of a higher reality, allowing the individual to start on the journey to becoming their own guru.

“So you become your own guru. You start understanding what's wrong with yourself and correcting yourself.”

The Deity of the Void is Shri Adi Guru Dattatreya, the Primordial Master who incarnated many times throughout history, to guide and help mankind. He is the essence and innocence of Shri Brahmadeva (creation), Shri Vishnu (preservation and evolution) and Shri Shiva (destruction); and as such, the Adi Guru is symbolically portrayed as having three heads.

“All these Adi Gurus and their incarnations, if you see them, they always had balance and always praised the love of God.”

Ten great Masters have taken their births, in order to help establish righteousness and exemplify good conduct. These incarnations are the navigators who help chart the journey for those who are desiring to cross the turbulent waters of the Ocean of Illusion.

“All these great saints came on this earth to tell us how to keep in the centre, how to keep our sustenance, how to be human beings.”

The contributions of the Adi Gurus to mankind - the generosity and certainty of Abraham, the regulations of Moses, the single-mindedness of Raja Janaka, the recognition of the purifying power of fire and the elements by Zarathustra, the powers gained by 'going with the flow' of Lao Tse, the social disciplines of Confucius, the wisdom of Socrates, the clear focus of Mohammed, the collective joy of Guru Nanaka, and the freeing from prejudice by Shirdi Sai Nath – have all had a tremendous beneficial impact. They help to remove the clutter and obstacles that get in the way of that good journey to love, detachment and ascent.

“All these are the one and the only one principle of Primordial Master who came, and they all said the same thing.”

The influence of the Adi Gurus helps to bridge the space that exists between the seeker and the Absolute, enabling the seeker to subtly evolve from a world of illusion, to enjoying the reality of the Divine. The individual develops and builds on their base foundation of, firstly, innocence, then searching for food or material wants, to then reaching for something more subtle, their Spirit.

“Once we cover that gap we have finished with our evolution and we are there, where we have to be.”

At the Void, we are helped to remain in balance by spiritual boundaries such as the Ten Commandments, which are designed to keep us in harmony with each other and with the Divine.

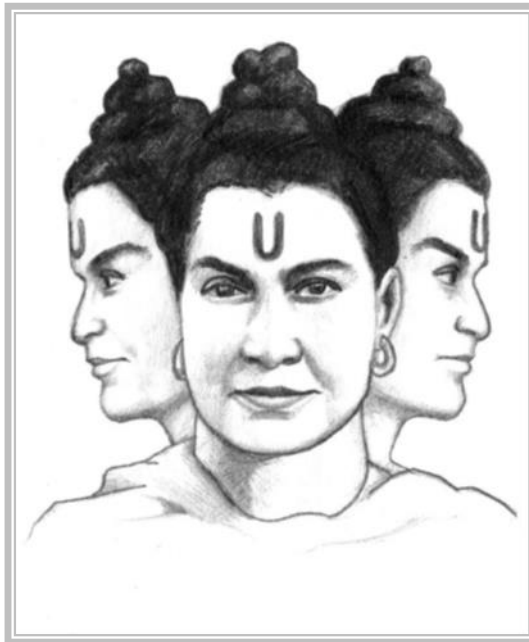
“Now in this area, as you see the greenish area, what we call as the Void in Sahaja Yoga, resides these ten valances, the religion, the inner religion, not the outer one.”

The Creation of the Primordial Master

♥ “So these three formed the three channels within us: the first of the desire; second of the action; and third of the evolution, or the sustenance, or the dharma, the religion. So the religion, as you see, it’s the valency; means our quality. ...And these prophets are the people who are made out of the innocence, the innocence of these three aspects of Him. The innocence of these three aspects of God is made into a personality called Dattatreya or the Primordial Master. He comes on this earth again and again.

Specially ten are the main, main incarnations. So He comes again and again on this earth to tell people about their dharma, their religion, their capacity, their quality. That’s their job. That’s why Moses did not talk of an ascent. But that doesn’t mean Moses does not play any part. But one can ask the question that, why, why the balance? Why did He talk of the balance? Why did He talk of the Ten Commandments? For what? I mean, every intelligent man must ask. Every Jew must ask, “For what?” **Because without balance you cannot ascend.** I mean, even an aeroplane have to be a balanced thing to ascend. Anything, I mean even if we are walking, we have to have a balance. **So to establish the balance within us, these people came again and again, these ten primordial beings,** we say. Some on the left hand side, some on the right hand side. It’s very symbolic. The whole thing is so wonderful.”

♥ “So these Gurus first started under the Primordial Master Himself, He was called as Dattatreya. And this Dattatreya is the one who is comprising all these forces. The existence force and the evolutionary force and the creative force, all of them, in its innocence.”



♥ “So today we are here to know that within us, all these incarnations exist and the force that really brought forth, really manifested, who live like human beings and work like gurus, that force which existed in this area, which created religion within us. Religion as we understand, organised religion is not the religion. But the religion means your sustaining power. You are a human being because there are ten sustaining powers within you. So they came to sustain us and to give us full idea about these ten powers and to establish us

in our religion as a human being. **So these gurus who lived in that area worked out the sustenance and helped us, and this is one of the greatest forces we have got, which resides within us.** And whatever they have said has a very great meaning.”

♥ “You must know that your Guru has been the Mother of very great people. The thought of them itself should establish your Guru Tattwa (principle). **What tremendous Sons I have had, what great Personalities. No words can describe them, and so many**

of them, one after another. And you are in the same tradition, my disciples. Keep them as your ideals. Try to follow them. Read about them, understand them, what they have said, how they have achieved such heights. Recognise them, respect them. You will establish your Guru Tattwa. Imbibe all the Statutes within you, and be proud about it. Don't be misguided by what people are talking, multitudes are talking. We are going to pull the whole multitude towards ourselves. First of all let us establish our weight, the gravity. As Mother Earth keeps everybody pulling towards Earth, we'll be pulling all of them to ourselves.”



‘Ten Gurus are incarnated. They tell us about the dharma.’



♥ “Guru Tattwa, is the principle of master, primordial masters. The principle is born again and again. ...all these great principles of Gurus were born. They had one job to do is to establish your dharma (righteousness). Their job was not to give you Realisation, you must understand, everyone has one's own job. See Mine is a horrible job because I have to do everybody's jobs. But their job was just to establish your dharma. They came at that time, in those places where it was needed the most. So these ten principles as I told you, they established. They are created in the Void, as you see here the Void part, this part is made out of the water element. So whatever miracles they did, had something to do with water, like they could create water anywhere they wanted to.”

♥ **“So these masters who are born on this Earth are innocence at its best, all integrated together.** These masters have incarnated on this Earth mainly ten times, but there have been many others incarnations also, there have been repetitions just to correct themselves.”

♥ “They are the same people. There are ten of them born like that. They are the same people born again and again. And they are the people ... **if you accept them in only one incarnation, they are not going to accept it. You have to accept them in all their incarnations.**”

♥ “We have faith in every thing. As well as we worship Rama we worship Muhammad Sahib also, same way, no less. As we worship Brahmadeva, or as we worship, we say, Dattatreya, we worship Zoroaster, there's no difference at all, same way.”

♥ “...as they showed how Lao Tse has written about the masters, how they were above everything, above turmoil, above jealousies, above talking loose. They are so great, they are the masters, and they will be the masters, and you will be the gurus if you try to do that. This is what you have to achieve. I know some have achieved it, but most of you have to achieve with compassion and love.”

♥ “Whatever They touched, They could create water out of it. Water is the life, life force which sustains us; without water we cannot live, is the sustenance. But, They actually are symbolized in an ocean, in the ocean, because **They give us the salt, the salt of life, which gives us the sustenance.** If you see the salt, if we do not have salt in our body, we'll have no sustenance.”

♥ “At the time of Janaka, who was the father in law of Shri Rama, it is mentioned that Nachiketha got Realisation, one person. Now that time, one person all right on the tree of life, there are few flowers at the beginning, but as the blossom time comes there are so many flowers and all these flowers are to become the fruits”.

♥ “the Principle of Shri Mahalakshmi is very close with a guru...a relation of plenty of love and purity. Now if we see from the beginning with all the Adi Gurus, She was born to them as a daughter or as a sister.”



♥ “Now imagine at the time of Shri Krishna, He talked to one person about the spirituality, only one person, Arjuna, which was heard by Sanjaya and which he related. It is so written by Vyasa, but He didn't tell to everyone, didn't show to anyone. He appeared in His Virata form on the battlefield but He never showed, but now you have got photographs to see, even if you can't see with your eyes. Some can see some things also, I've seen that some are feeling it. So you are developing, you are growing into it. So this is into a new realm. It was Shri Krishna who started talking about it. Of course these Nath pundits did believe in all that spirituality, but they did not talk about it, till the time, I think, of Gyaneshwara, perhaps would be. It was first the Gyaneshwara only who started talking about it. Before that it was a secret kept. Of course after Gyaneshwara we had other people talking about it, like we had Mohammed Sahib, we had Nanaka, we had so many other people like Shirdi Sai Nath and some Sufi people and they started talking on spirituality.”

♥ “All the saints in the world have said that alcohol is very dangerous for life. The reason is it goes against our awareness. ...Moses has clearly said that these are strong drinks, very clearly - I don't know if people read - and they should be avoided. I don't know if the Jews do that. They

should not be taken, he's very clearly said it. Abraham said the same thing, that drinks are not good. Why all these prophets talk about it because they are all born in that green patch of ours; they are all placed in this green patch where we get our sustenance, which is ten. We have got ten sustenances within us - like the gold has a sustenance that it does not tarnish, in the same way human beings have got ten sustenances; and these ten sustenances are represented by great prophets.”

♥ “Though this incarnation is such that it never dies, even if they leave the body, they are always around. And they are the ones who perform lots of miracles when any other incarnation comes on this earth. **They help support, guide and... seekers to go to the incarnations.** So, to celebrate his (Guru Nanaka's) birthday, on such a date is also a myth because he never died. He is eternally living. **They never grow and they never die.** But His birth is important, because symbolically He came on this earth not to propagate any particular type of the Void as Mohammad did, or say Moses did, David, Moses and then before that Abraham, Lao Tse, or Socrates, which followed into a religion. But He came to create amenity, amity we can say, to create understanding, to create unity between religions. This was a very big step for Sahaj Yoga. After that as you know, He was born again, God knows where, no one knows where He was born, but He appeared as Shirdi Sai Nath.”

♥ “Now these Gurus came on this Earth to remove fanaticism, the last of them came as Shirdi Sai Nath, he was the one who had said very clearly, in Marathi he had said it, that to speak ill of any other religion is sin, is sin, nothing can be more powerful than that.”

♥ “Now all these great prophets or Primordial Beings, we should say, they were the ones who were the Masters. They came to inform us that if you cross too much onto the left side or too much on the right side, then you will be falling in your sustenance, in your quality as a human being. As a human being you have to have a sustenance, and this is the centre, that gradually unfolds the sustenance from animal to higher animals and to human stage, where a person starts realising that these sustenances exist within us. That's how all our laws have come.”



♥ “I mean we have a quite a long traditional history of all **these great people came on this earth at different places, at different times. According to the time they had to talk.**

When they talked say, about the flowers, say they talked that they are Gods, like Socrates talked about Gods, like Confucius talked about Gods. When they talked ‘We have to please our Gods’, we started doubting. ‘What Gods he’s talking about?’ Whatever they saw, we could not see, all right. Then they thought no use talking about Gods. If you talk about Gods then it becomes a sort of a worship of something that is a flower. We talk about flowers then we think we have become God and we talk about flower all the time. But we have to get to the honey. How do we do it?

So they said, "All right, don't talk about God, talk about abstract, talk about the fragrance, talk about the honey itself." But how do you become, how do you get to the honey?

By talking about it again it became a talk and talk and talk. So how it has to happen that you have to become the bee, the transformation has to take place.”

♥ “Now unfortunately after Socrates, who came here in such a condition when people were really, absolutely ignorant, in the complete darkness of ignorance, they could not understand Him, they could not understand Socrates at all; and so like any other Primordial Master was treated by the people who were surrounding Him, He was also very much ill-treated and nobody listened to Him. But of course, as you know, He was Primordial Master and His wisdom is well-known, and He created out of Him disciples, but none of them could go anywhere near His wisdom; and they started their own theories, own styles, and that’s how we find the accent from philosophy that was Socrates’ aim, gradually came into political and then into economic side. So the attention was moved from philosophy to economics today, not towards the philosophy which was established by Socrates.

We can say Socrates was the one Primordial Master, after Abraham and Moses, who really made it very clear-cut understanding about spirituality. Of course Moses and Mohammad... Abraham had different problems. Like Abraham had problems of talking to people who were really very, very ignorant, and Moses had problem with people who were very indulgent people, so He had to pass laws of Shariat, different, different laws to make the people follow religion precisely. So He did not argue, He did not say why you should do it, didn't give any explanation. "You do it!" Like that. Because He thought that these people are so ignorant that you cannot leave it to their freedom that you understand this or that you see the point; He could not do that way.”



The 10 Primordial Masters (Adi Gurus)



Raja Janaka 5000 BC, Mithila, India

Janaka was the king of Mithila and the father of Shri Sita, the wife of Shri Rama. He was brave and virtuous and well-versed in the shastras and Vedas. According to the epic Ramayana, Janaka proposed a test of strength in which suitors vying for his daughter's hand in marriage would have to string the great bow of Shri Shiva. Shri Rama passed this test, and married Shri Sita (also referred to as Janaki). Despite the responsibilities and trappings of his kingship, King Janaka was completely detached and on one occasion remained in meditation by the river while his house burned down. This made a lasting impression on his only disciple, Nachiketa.

'When you live in the realm of the divine power, the Brahma, that looks after you'
Raja Janaka



Abraham 2000 BC Mesopotamia & Palestine

Prophet and first patriarch of the Jewish nation; an equally important figure in both Christianity and Islam; acknowledged as the ancestor of Mohammed. In his youth he opposed idol worshippers, including his own father. He is associated with the ***'So only, you can see it, in the time of Abraham that His own lifestyle... I mean, that was just a system when the family was building up and the relationships were building up, and He tried to work it on that level.'*** **Shri Mataji Nirmala Devi**



Moses 1200 BC, Egypt & Palestine

Prophet and religious leader of Hebrew origin who was raised as an Egyptian prince by the Pharaoh's daughter. Appalled by the treatment of Hebrew slaves, he ran away and encountered a burning bush where he was instructed by God to return to Egypt and lead the Hebrews out of their slavery. For forty years they wandered the desert while Moses struggled to correct their immorality and imbalances. While on Mount Sinai, he received the Ten Commandments directly from God. Recognised as a great prophet in Judaism, Christianity, and Islam.

'You shall therefore keep all the commandments, which I command you this day, that you may be strong.' **Moses**



Zarathustra (Zoroaster) 1000 BC, Persia

Ancient Persian prophet and religious poet who viewed the universe as the cosmic struggle between truth and falsehood. He emphasised the importance of using our free will to sustain truth through active participation in life and the exercise of good thoughts, words and deeds. (Represented as Sarastro in Mozart's opera 'The Magic Flute')

'Therefore may we be those who shall heal this world!' **Zarathustra**



Confucius (Kong-Zi) 551-479 BC, China

Taught ethics and compiled I Ching. Chinese philosopher, who deeply influenced the way of life and thinking in China, Japan, Korea, and Vietnam. He emphasised morality on both personal and governmental levels, and the value of social relationships, justice and sincerity.

'I hear and I forget. I see and I remember. I do and understand.' **Confucius**



Lao-Tse (Lao-Zi) 6th century BC, China

Author of Tao Te Ching. Chinese philosopher and founder of the school of Taoism. His writings teach the philosophy of the Tao or the Way – the universal truth that transcends the physical universe of man. The Tao is to be found by experiencing the oneness of all things, by being one with nature and one with the inner Self.

***'Mastering others is strength, mastering yourself is true power.'* Lao-Tse**



Socrates 469-399, Athens Greece

Classical Greek philosopher and reformer, considered the father of logic and Western Philosophy. Originally a sculptor, he gave it up in order to devote himself to the moral and intellectual reform of his fellow citizens. He believed in the existence of absolute truth, and often referred to guidance from a 'divine voice' from within. He was an advocate of careful reasoning in pursuit of the truth, and his analytic practices gave rise to what became known as the Scientific Method.

***'Be as you wish to seem'* Socrates**



Prophet Mohammed 570-632 AD, Mecca, Arabia

Founder of Islam (meaning 'surrender'). Born in Mecca on the Arabian peninsula, at the age of forty he began to receive revelations from the Angel Gabriel. At first distressed and unsure, he spent three years in prayer and spiritual practice until he was convinced of their genuineness. These revelations which continued throughout his life, and his subsequent teachings, later became the words of the Qu'ran.

***'One hour's meditation on the work of the Creator is better than seventy years of prayer'* Mohammed**



Guru Nanak 1469-1539 AD, Punjab, India

Founder of Sikhism. Born in a Hindu family near Lahore, he spoke of the oneness of God, salvation by faith and good works, and the equality and brotherhood of man. He also believed in the equality of women, and in universal religion. He advocated devotion of thought and excellence of conduct as the first of duties.

***'See the brotherhood of all mankind as the highest order of yogis; conquer your own mind, and conquer the world.'* Guru Nanak**



Shrī Sāī Bābā of Shirdī 1838-1918 AD, Shirdi, India

Indian guru and Sufi, who, in his life and teachings, tried to embrace and reconcile Hinduism and Islam, celebrating festivals and rituals from both. Also referred to as Shri Sai Nath, he lived in Maharashtra as an ascetic, teaching about love, forgiveness, helping others, charity, contentment, inner peace, devotion to the guru and to God.

***'See the Divine in the human being.'* Shri Sai Baba of Shirdi**



Evolution: first was innocence, then seeking



♥ “Then animals started seeking the food. While seeking the food they also started seeking the strong shores of the sea. And that’s how they crept out of the sea, and the reptiles started, and that’s how the evolution started in that area which you see as the green here, the round. Now this is the stage where we see how the Divine helped us. And He sent ten times the incarnation of the Vishnu, we call Him, because Vishnu is the One who gives us sustenance. So the three aspects were, the first one as I told you was that of the desire, is the Shiva aspect. The second is the activity, Brahmadeva, the Creator, aspect of God as a Creator. The first as a desire and when the desire finishes is the destruction. So the first one, you can call it, as the one who is the desire and existence, as well as destruction, because then if existence is not there, there is destruction. Negation of existence is destruction. So that’s the first thing. The second thing is the activity which is the creativity, and that is Brahmadeva, and the central one is the aspect of God, which is the sustainer, the protector or the one, which gives us our dharma, is our religion. ...This activity took place because there were ten main, these great prophets, were there.”

♥ “Now the centre one is the one which is very important, which gives you the idea that **there is a gap between you and the Absolute**. And that gap is shown here as that green coloured Void, all that. Above that is the channel which is responsible for what we have achieved so far up to the human level. Whatever has come into our conscious mind up to the human level, is expressed by that channel which is broken, and

that gap we have to cover. Once we cover that gap we have finished with our evolution and we are there where we have to be. **We have found out our use, we have found out our meaning, we become that.**”

♥ “The seeking started because we have inborn, built-in sense of seeking. Amoeba seeks the food. Animal seeks also food and also the things like protection. It learns how to protect itself. But a human being seeks the meaning of his feeling. This seeking here is our something to know. This line is the, this blue line that is shown to be blue is the line of your existence, which manifests your left side physicality and the line, other line that is shown here, is the line of your creativity, of your physical being which is represented by or manifested by your right side sympathetic nervous system. In the centre is the seeking, and you see that there is a void; there is a void in between. You do not how to approach from here. Human beings have this centre as medical void, because up to the point of protection, animals rise. They learn methods how to protect themselves. But this is the point which is very important, where human beings have raised their heads up. **This centre is a very, very vital centre because that is the point where human beings have accepted their responsibility.** They have accepted the situation that they are something. This ‘I’ness started with this centre.”

♥ “That doesn't mean that I'm preaching anything Hinduism or anything like that. All the saints, I will tell you. I will also tell you about Christ where He exists. I'll also tell you about Mohammed Sahib where He exists, about all of them. So it is no question of one religion or anything. But these are different things which came in the evolutionary process of man, and **all the evolution that took place in every human being is within himself**, is recorded, and he's standing on that. For example as you come up to first storey you should know that the whole first storey is there. Second storey, it exists. Third storey, it exists. In the same way all these storeys that you have climbed in your own evolutionary process are on these seven steps which I'm telling you.

The Ocean of Illusion



♥ This place is called as Bhavasagara. It is the ocean of illusion in which we live. And we are seekers.... If we are in the ocean, our ship should be seaworthy. Then any kind of illusion is not going to deter us if we are seaworthy. But seaworthy means we must know if there is a fog, how to move in right direction. **We should know how to overcome all the hazards of all kinds of storms and all the knowledge should be built-in within us.** And that built-in knowledge is this dharma. It is a religion within you – not without, but within you.

♥ Like the ship is built, is brought to the sea, tried and found to be seaworthy to sail out now into the sea. So you have to sail out when you know everything about the ship, everything about the sea. With complete freedom and wisdom, you have to sail now, not afraid of any storms or any hails or any typhoons because now you know your job is to cross through.

♥ “Within us, as you know in all of us there lies the principle of Guru. It's very interesting to notice the Guru principle being drawn beautifully round the Nabhi Chakra. We never see any chakras connected with the Guru principle. You see Nabhi and around is the Bhavasagara. So this Bhavasagara, which is the ocean of illusion, cannot be the Guru. So there are hidden chakras

within this Bhavasagara within us, which are to be awakened and to be brought to light, to be manifested. As you can see that the limits of this principle are done by the movement of the Swadhistan chakra. Swadisthan is the chakra which gives you first and foremost thing is the creativity. A person who is a Guru has to be creative by nature, if you are not a creative person you cannot become a Guru.”

♥ “So spirituality itself should be self-satisfying. If you are spirituality endowed, then you are self-satisfied. And this self-satisfaction within you will lead you to that ocean of joy about which I've been telling you and all the scriptures have described. For Sahaja Yogis, the word we use is 'Nirananda'. Nirananda, means a joyous state, where nothing is needed. Joy itself is joy. You are enjoying only joy, nothing is needed to make you happy, you are happy because of the joy that you have, in the Nirananda, the state. If you go and see how these saints lived, you'll be amazed how they managed their life, you'll be very much amazed. How many days they used to fast, without food, it never bothered them, they never thought it was fasting. They just used to think we have no food, so no, don't eat. Of course you don't have to go through it, you have got your realisation. So now you have a power to achieve this mastery. **Now, you have this power.**

♥ “And when such a happening takes place, gradually you find that you have become the witness of the whole show. When you are in the water, you are afraid of the waves. But when you get in the boat you see the waves and you are not afraid of them. In the beginning, is rather difficult to forget the habit for some people, but mostly **people just jump on to another side and become something different, completely transformed.**”



‘Ocean represents the incarnation of Shri Adi Guru Dattatreya.’



♥ “The sea is to be worshipped. It's a temple. It teaches you, it has given you such a lot. Think of the sea, what it has given you. Without the sea, what would have been your condition? In England specially. It taught you challenge; it gave you ideas how to go abroad; it has given you such a lot. All your wealth comes from sea and what are you doing about your Lakshmi? Resides in the centre, is born out of the sea. Actually he's your grandfather. Do you have any respect for him? So much to learn, from the sea, from the Guru. It never leaves its boundaries. It keeps to that. If you try to press the sea from one side, it will show on the other side somewhere. Such a huge thing, it gets all the water from all over the world, but it keeps its boundaries. It never crosses, unless and until you press it.

That's the sign of a magnanimous great personality: it keeps its boundaries. I mean, so far and not that, the dignity of it is. I don't know if there's a word like *maryada* in English language, is the boundaries of decency and decorum. Then it gives you the rain. It gives you the basis of your food. Sea is the father. And where do they meet really in the most beautiful way, the sea and the Mother Earth? They meet at the Sahasrara on the Himalayas where all the clouds freeze and cover

completely the Mother Earth, where there is snow all over, on the Alps - is complete purity. These are too subtle things for people who are not seeking, but I'm talking to seekers. **You have to be subtler people to understand the beauty of the sea, it's poetry of a guru. When it roars, the roaring of the sea challenges you: ‘Come up my child, come up my disciple, come up, come along’.**

To Me sea is like a father. I've travelled by sea so much, so much. And anytime I have travelled it has carried Me like a very gentle mother. Never a bad weather, such a nice weather. Always. It's so kind, it's so kind to Me. Once I was coming from Japan and they said, "There are typhoons coming." Five typhoons were coming. They never touched My ship. Nowhere. People were amazed. And we were coming to Bombay from Colombo, when we turned round it was monsoon. They said, "Now." The captain was quite amazed, you see. He said, "But now, we cannot help it. The wind will go in the other direction and we are going to have a bad time." But what a smooth lake, just like a mirror, beautiful! Just like a gentle mother. It carried Me on its sari I felt. So beautiful. And such a sea you insult, because you're ignorant, because you're blind. I wish the sea forgives you, but gurus do not forgive easily. Mother is different. Gurus are hard taskmasters. They normally do not forgive you."

♥ “It is important that we have to know the gravity of the Mother Earth. How she revolves with such a tremendous speed holding all of us together to her heart and then she emits her beautiful Divine love through the various beauties that are surrounding us, now we can see for ourselves. Especially when I see **the big mountains, I feel they are like great saints sitting and meditating here. But they are the only ones who can catch the Guru principle emitted by the sea.** As you know the sea is the Guru principle, and they are so high that they can catch the Guru principle.”

♥ “Now, all these great incarnations had a special power over water, because you know, in the stomach we have our Void and Nabhi Chakra which is made of ocean.”

‘Perhaps you are very unique people that have a Guru who is a Mother.’



♥ “The authority with which Moses talked, authority with which Socrates talked, authority with which Lao Tzu talked - all these great Adi Gurus - from Adi Nath to Sai Nath, they didn't say, "If you do this way will be good, or that way would be good." No, "This is what it is, you better do it!" This is what it is. **But in modern times those gurus may not work out. That's why a Mother had to come.**”

♥ “So, you are doubly blessed. First of all you got your realisation, which they say is the hardest of hardest thing to get. You have overcome the gravity. And secondly, **Your Mother is the Mother of all the Adi Gurus. She's the One who taught all the Adi Gurus. She created the Adi Gurus and She'll create out of you the Adi Gurus.** But the quality has to be of gold. The guru has to himself accept all the challenges, everything, to go through it. To work it out, to cleanse himself, to see for himself how far he has reached. He has not just to depend on some certificates of you people. It's not artificiality; it is not falsehood, is reality.”

♥ “So, when you become Sahaja yogis, you have become gold. Now, the second job is to keep this

gold shining. And third would be to get a part in the crown of your Mother, so that you can never be tarnished.”

♥ “Like somebody ran very fast and fell down before reaching Me, and he said: "Mother, sorry I fell down before reaching You, I should have not done that. But see how I prostrated before You!" **It's complete poetry, detachment.** So one has to develop that detachment to be a guru.”

♥ “So today when you are worshipping Me as the Guru, you must know that any amount of My talking, any amount of My giving you blessings or anything is not going to work out, unless and until we really develop our own Guru Principle, and the depth. Because a guru makes his disciple cross the Bhavasagara; he's like the boat who takes his disciples and crosses with love and with proper direction. That has to be with all of you.

As it is you are all realised souls and as I have told you, you are all angels. But if you do not establish your Guru Principle, you know of angels how they have fallen down and gone forever. **So be careful: it's easy to be an angel but difficult to maintain it.** It is difficult to be the Gods and Goddesses, but easy to maintain it.”

♥ “This joy comes out of the love and affection we have for each other and for our Mother and the Creator. So open your heart - open your heart. **And everything will be enjoyable, beautiful, and you'll feel the ambrosia trickling into your being, into your nerves all around you.** The joy can be only complete when you can receive it every minute, every moment. And that is what I want all of you to have - that's My pure desire.”



‘You must know about your Guru entirely.’



♥ Try to find out the character of your Guru. Rather difficult, because your Guru is very elusive, She's Mahamaya, not easy to find out. She behaves in a very normal way, and sometimes you are outwitted. But you see how in small things also, how She behaves, how Her character is expressed, how Her love is expressed, try to remember all that; Her forgiveness.

And then you should know that you have the Guru which many people must have desired to have, which is the Source of all the Gurus. It is the ardent desire of even Brahma, Vishnu, Mahesha to have a Guru like that, and They must be all jealous of you. But this Guru is very elusive. So to improve your Void, say that: ‘Mother, You are our Guru’.

Because of this elusiveness, that fear or that awe which is necessary, that respect which is necessary for the Guru is not established. Unless and until you develop that awe, complete awe within you, your Guru principle won't develop. No liberty is to be taken. **I am telling you Myself, but I am extremely elusive.** Next moment I'll make you laugh and forget about it, because I'm testing your

freedom to do it, complete freedom. I'll play with you in such a manner that you'll be forgetting every moment that I'm your Guru, every moment.

So first of all you must find out about your own Guru. Establish Her in your heart. I mean you have a wonderful Guru otherwise, I must say, I wish I had one like that! And She is desireless and sinless, absolutely sinless.”

♥ **“I am the Source of all the Shaktis, of all the powers.** So you can have all the powers from Me, whatever you like. I am desireless, but whatever desire you have will be fulfilled.”

♥ **“Now, the Void is to be established. First of all you must know your Guru, and She is on every chakra working - imagine! What a tremendous Guru you have!** With that you'll feel the confidence. And because it is such a tremendous Guru, everybody is getting Realisation so easily.”

♥ **“So, you have to be the guru. I am a guru Myself. And what is the conveyance of a guru? What is the animal he keeps? The dog. You know what a dog is? Do you know the qualities of a dog? He loves his master. He'll give his life for his master. He'll not sleep till he sees his master return back. Any time. ...And some people tried a very hard thing on him, some vegetarians, and he was about to die. So we put him in the hospital. When I went there I sat before him, he just pulled all his body, put his head on My feet and died. It's a dog, animal. When I went away, say out of the house, he would not eat food till I came back.”**

♥ **“So to understand your own Guru power, you must know who is your Guru: Sakshat Adi Shakti! Oh God, it's too much!** Then establish your Void. A guru does not bend his head before anybody else, and specially My disciples. Except for mothers and sisters and, you see, in some relationship if it is so, so you bow to that. But they do not bow to anybody else.”

‘I hope you'll understand as a Guru what you have to do.’



♥ “Now Sahaj Yoga has a very big responsibility, which I don't think people understand. I wish they could listen to Me very intensely and understand it. So far if you see, Gurus remained Gurus and no disciples became Gurus. They were still regarded as disciples of a Guru, whether it was fake or anything. They never became Gurus themselves. So there was no need for them to grow, they had to take the name of their Guru, all right. Christ had His disciples; Mohammad Sahib had His own disciples; Nanak had His own disciples; Shirdi Sai Nath had His own disciples. None of them became Gurus. **But now it is in your lot, sorry to say, that you have to become the Gurus. It's a privilege, actually. It's a very great privilege to become the Guru.** And to become the Guru, we must learn what we have to do.”

♥ “...the principle of Guru resides in the Void. This is the principle which gives you balance, which gives you the gravity. The gravity that we have in the Mother Earth is expressed through your Guru principle. The first point of gravity is that you

should have a personality, a character and a temperament that people would see that you are a personality who doesn't get dissolved into worldly things, a personality which doesn't get ruined by the skirmishes of life. Is the personality of a Guru which sits down deep into his - into his being and is not easily disturbed or dissolved by any solvent whatsoever. **This is the first principle of the Guru, is the gravity.** As I told you it is something which cannot be dissolved into anything. It settles very deep down into your personality. So it doesn't float in the water.”

♥ “Surrendering is the best way for Void people especially. First of all you must surrender completely, blindly you can say. Just jump into it. Do not reason it out. Complete surrendering. Once you have done that you will be surprised how you'll be so blessed with the powers of a guru that you'll rise to heights and you will do all that William Blake has said. Because it is like a drop submerging into the ocean and becoming the ocean. And you know the ocean is the Guru, not a drop. It's the ocean and the ocean has everything in it. **So we have to learn from the ocean to be the ocean by becoming the ocean yourself.**”

♥ “You must have the gravity, by your weight. ‘Weight’ means the weight of your character, weight of your dignity, the weight of your behaviour, the weight of your faiths, and your light. You become the guru not through frivolousness and vanity, cheapness, vulgar language, cheap jokes, anger, temper: all must be avoided completely. **With the weight of your sweetness, of your tongue, the dignity will attract people, just like the flowers when loaded with nectar attract the bees** from all over; in the same way you'll be attracting people. But be proud of that; be very, very proud of that, and have sympathies for others and care for others.”

♥ “One should not try to become a Guru. That's very, impractical. If you try to become, you'll never. It has to come to you automatically, without any asking, without any effort. ... just meditate, and meditate, do not ask for anything.”



♥ “This is one of the signs of gravity in a person, that he doesn't float on the ground like straws. But it stays, it stays like a beautiful pearl in the deep shores of understanding. So those who are today here to worship the Guru, they have to worship their own Guru within themselves and have to understand that first thing and foremost thing is that we must have gravity in temperament. You do not need education for that, university education. You need not read books, you need not do anything. Only thing is that you have to have your value system corrected. When your value system is corrected, you understand what is good for the society. What is good for you. For example, if it's a lotus flower, it will never emit filth and dirt. The fragrance will be always there if it is a rose or any other fragrant thing. It will emit fragrance only. It cannot emit something that is filthy. Now those who think they are Gurus and have achieved that gravity will never write something which is ugly, say something which is dirty, will never use their mind to appreciate anything that is filthy and wrong. This is the second sign of your value system.

In your value system you have to first of all understand what is auspiciousness, what is Divine beauty, and what is morality of the spirit. These three things are to be realised and are to be part and parcel of your being so that when people see you, they should say that, "Here is a person we

can see who has that gravity, here is the person who has that beauty." It acts inside outside. A person who has that sobriety inside dresses up in a sober way. He doesn't dress up to impress others, or just to show off or to hide something or to expose something. But just to respect his body, he dresses up. When he talks to others he talks wisdom.”

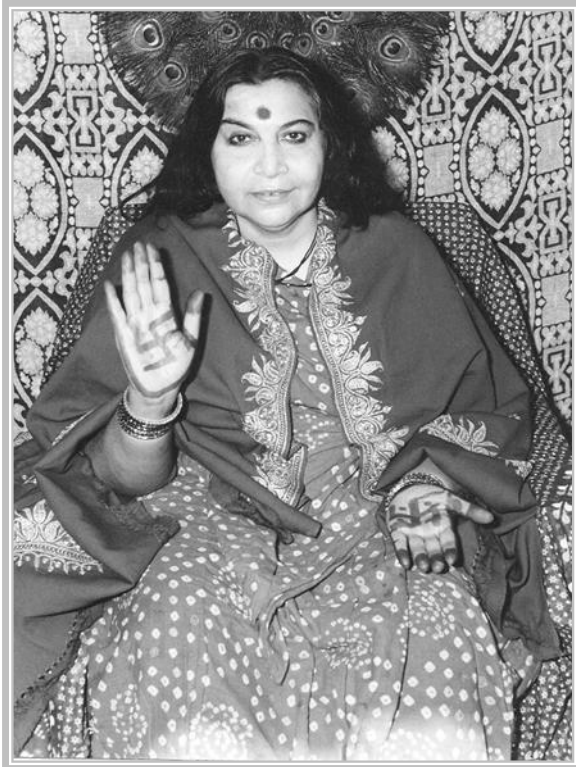
♥ “Now we have so many here sitting down, they are all Gurus and they have to behave like Gurus and they have to do the job of great Gurus. And this is what today we have to see if we can develop that gravity within ourselves and understanding within ourselves. When that peace resides within you, the joy of becoming Sahaja Yogis will be really felt, will be really understood and will be enjoyed by all of you.”

♥ Perhaps Sahaja yogis do not realise what they have achieved. The only difference between an Adi Guru and a guru, Satguru I would say, is this that the Adi Guru knows that He is the controlling power. He knows He is with absolute oneness with the Brahma Tattwa, with the cosmic. The authority with which He talks, the complete confidence with which He says things. There's no doubt in His mind.

♥ “When a guru does not feel vibrations properly, he become diffident about giving realisation. But even when he feels it clearly he will not say things with authority. Authority by any chance does not mean aggressiveness. **Authority is because you have it, that's why you express it.** Like this light is now shining on My face. It is shining; it's not aggressive. Because that's the quality it has got - that it has to shine, so it is shining. In the same way a Guru shines before the disciples.”



‘In the left Void all those destructive forces acted.’



♥ “The Ekadesha Rudra incarnation has been prophesized by every prophet: that the Ekadesha Avatara will be coming and it will destroy all the negativity, all the anti-God activities. Ekadesha Principle actually is built in Void, because when the saints wanted to cross the Ocean of Illusion through their meditation, they’re hindered, troubled, tortured and slaughtered by negative forces. These negative forces came up through the failings of human beings. When human beings failed, they saw other people who were so much better than them, and they saw that they are nowhere compared to many other human beings. Or sometimes out of anger and temper the villainous temperament grew into them, and then it formed this anti-God negativity in the Void. So Void has given actually the villainy to come into form. As you see in Sahaja Yoga - we must have seen it many a times - that when you go to a wrong guru or to a wrong person or you do unauthorized worshipping, your left Void catches.”

♥ “So in the area of Void these horrible negative forces were formed. In the same way, many

human beings who were born and tried to assert their ego went into egoistical processes and thought that they can control people, they can have their domain over all the human beings, they can overpower the whole world. All such people form a very powerful institutions in the history. And today also there are many such forces coming into existence. These forces are building and destroying every moment: they are building into our Void area and then they are destroyed. These people when they come from the right side, from the right Void, we call them as supra-conscious; and those who come from the left side, we call them as the subconscious entities. All these entities do exist. As human beings are in the image of God, as in the collective subconscious of God Almighty and also in the supra-conscious of God Almighty, these forces still remain till they go to hell. In the same way in us also, in human beings also these forces exist, and they try to overpower us.”

♥ “So, one of the greatest hurdles of Kundalini entering into Sahasrara is this Ekadesha Rudra, which comes from Void. And which covers the Medha - is the plate of the brain. And that is how it cannot enter into the limbic area. Even those who have been to wrong gurus, **if they've reached right conclusion and surrender themselves to Sahaja Yoga, accepting their mistakes and saying that "I am my own Guru," they can be cured.**”

♥ “Also in case, when you have problems of not temperate and moderate life, if you are an extremist, if you work too hard or you don't work at all or if you only go on projecting yourself into one side and not paying attention to the other side of your life, with all these imbalances, physical, mental, emotional and spiritual, you develop problems of your Guru principle, as a result, **you develop this Ekadesha Rudra, which is the beginning of your destruction.** So how important it is to look after your Guru principle, you can see that most of the diseases are caused by this principle, when neglected and ultimately they reach its high - their heights, when it reaches the state of Ekadesha Rudra.”

Shri Mataji's advice on Ekadesha Rudra problems; and Guru Prayer

1. Establish your innocence. Put your eyes to Mother Earth.
2. Cleanse your Void. If you went to a false guru, shoe-beat them.
3. Put your attention more to nature than to other people.
4. Be careful when organising; stop organising if you are catching on this centre and don't speak in public.
5. Obstinacy catches here.
6. A half-hearted commitment to Sahaja Yoga can cause a problem with the Ekadesha Rudra.
7. The Ekadesha Rudra collects from the left and the right sympathetic.
Therefore the combination of a left catch with a right catch will particularly affect it.

(See: 'Advice on Ekadesha Rudra', London, UK, 4 Sep 1981; Ekadesha Rudra puja, New York, USA, 17 Sep 1983)



Gurur Brahmā, Gurur Vishnu	(The Guru is Brahma, the Guru is Vishnu)
Gurur devo Maheshwarah	(The Guru is the great Lord Shiva)
Gurur sākshāt Parabrahma	(The Guru is truly the Supreme Spirit)
Shrī Mātājī Nirmalā Mā	(Immaculate Mother Shri Mataji)
Tasmai Shrī Gurave namah	(To You, our true Guru, we bow)

♥ "You all know the meaning of this: Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara. The Guru is the creator, Guru is the protector, and Guru is the existence and the destroyer. Guru is the embodiment of the Parabrahma, it's the 'beyond-state'. And to such a Guru we bow."

‘You are like diamonds, thrown into dust.’



♥ "You must find out your relative relationship with all these useless things where the money is wasted, you are frittered away, your time is wasted, everything wasted, just find out. Once you discover that, then you start detaching yourself from that."

♥ "So the principle of ascent is to be in the centre, to be in the balance, to be in the maryadas of the centre; to be in the boundaries of the centre is the principle. So what happens when we do not keep to the boundaries, to the maryadas? Then we get caught up. If we keep to maryadas we can never be caught up. Many people say, why have the maryadas? Say, we have the maryadas, the boundaries of this beautiful ashram here, and somebody is attacking you from all the sides, on all the sides of the Void; so if you go out of the Void you get caught up. That's why you have to keep to the boundaries, and to keep to the

boundaries is difficult when you have two problems: one is the ego, another is the superego."

♥ "Then another thing is try to see that your mind doesn't react. Some people have a habit, or I think most of them have, to react. You tell them something and they'll put their own one tale with it, sometimes. Never will they accept if somebody says something. If you are reacting, what will go into your heads, what will go into your heart, what will go into your attention? So the reaction itself is a sign of not proper development within yourself. This attention, which is trying to go into all the areas of your mind and your body and everywhere - is not there. It cannot enter, because as soon as it tries to enter, you shut it by reacting. You cannot see anything just for seeing sake, you must react. You say this is not good, that's not good. If I say it is five o'clock you say no it is five past two minutes three seconds. This comes with terrible conditioning, which has to go away - not to react. Why should you react? Then the argument starts, then fights starts, then wars come in. **If you tell your mind, nothing doing, you are a myth and I am not going to react to anything, 99. 9% problems will be solved.**"

♥ "So you have to feel very happy about it, extremely happy and beautiful that you have got all these powers."

♥ "Yesterday I told you about the Void, the dharma, which one has to establish. In modern times, people have used their freedom to such an extent, they have moved so much, to this extreme or to that extreme. They have left their central path and have accepted and identified themselves with such an extreme ideas about everything, that it is rather difficult to convince people that they have lost their way. All extremes are wrong. Moderation is the way we really solve the problem. But human race is such that everybody starts running very fast, you see, and there's a competition set in: who goes first to hell."



‘Where is your attention, is the point. If you are the Guru, where is your attention?’



♥ “The whole understanding of the cosmic consciousness can be put in one little sentence: that it cannot be attracted by the gravity of any stars, earth, moon or sun. The other attractions one has from the Mother Earth are all for food, greed, lust - materialism at its worst. It comes from matter. All that comes from matter, once you start getting used to it you become a slave and not a guru. So the first attempt should be for anybody: **to be a good guru is to get over material attraction.**”

♥ “I can't understand a saint having an ego - just can't understand. It's so stupid to have ego. It's a kind of a domination, if slightest things are wrong, you get angry. **If somebody says something, you get angry. That means your power of love and compassion is still not full.** You can of course correct people when they have to be corrected but for that you should have this power within yourself. The person should know that you are correcting that person because you love that person. Not for selfishness, not for any gain. But this ego is a very big problem and that comes up by, I should say, not only ignorance but stupid ideas about yourself. If you think you are something great, already, then what can you do? Ego makes you very arrogant, horrible, but if you are humble, really - not to, just to have the humility of a business man - but if you are humble

from within yourself, from your heart, enjoying your humility, then this ego can run away. You have to ask yourself now what are you angry for? Again, I come back to the same point - introspection. Because you are not here just to carry on some jobs, but you are here to become saints. Then this ego should be made into a great instrument of love and joy - you can, it is not difficult. This one is what is ego is reactions to things. You can react to things in a sweet way or you can react to things in a deadly way. Then the humour comes in.

Also you speak as if there is fragrant flowers, which are coming out. Then every action of yours, everything becomes very gentle and sweet. **Have this ego that will be gentle, will be kind, will be sweet, will be forgiving, will be loving - let's have this ego.** Start with this kind of an ego, the other way round. You will be surprised how you can really conquer the whole world.”

♥ "Now as realised souls you have crossed the limit, you have come out of your Sahasrara, you have transcended all those things through your Brahma Nadi. But that does not mean that you have developed that gravity. You have now achieved a state, if a flower is there and you put the flower on the water it will float. But when it becomes the fruit and matures, then you put it in the water, it does not float, it goes deep down, it doesn't get dissolved. It keeps its own identity - that is what is to be done now that you have to become the fruits of Sahaja Yoga, fruits of Sahaja Yoga. Blossom time is over now, you have to become fruits, and people who see you should know that you have no imbalances at all. You are the people with special gravity.



‘Promise that you will be a Guru, worthy of your Mother’.



♥ "You all have to be the gurus. I know, first thing you learn is to be very, great hard taskmasters, to begin with. That you should not do. **You have to be hard taskmaster with yourself.** And then, as your Mother, who is your Guru, is very sweet and tolerant, very kind, extremely patient. You have to deal with people like that."

♥ "Now the time has come for us to reap the fruits of all these incarnations and these saints and all these people who worked it out, the blossom time when the flowers become the fruits without much difficulty."

♥ "So the technique of Sahaja Yoga is like this. It's not anger, it's not repulsion, it's not hatred, but the technique is such by which you suggest your love. This is how one has to understand the difference between a Sahaja yogi guru and other gurus."

♥ "So all those people who try to deviate, even after Realisation, are corrected by the principle of guru only. With the principle of Agnya, you give Realisation, enlightenment. With the principle of

Sahasrara you give integration, but with the principle of guru you give them dharma."

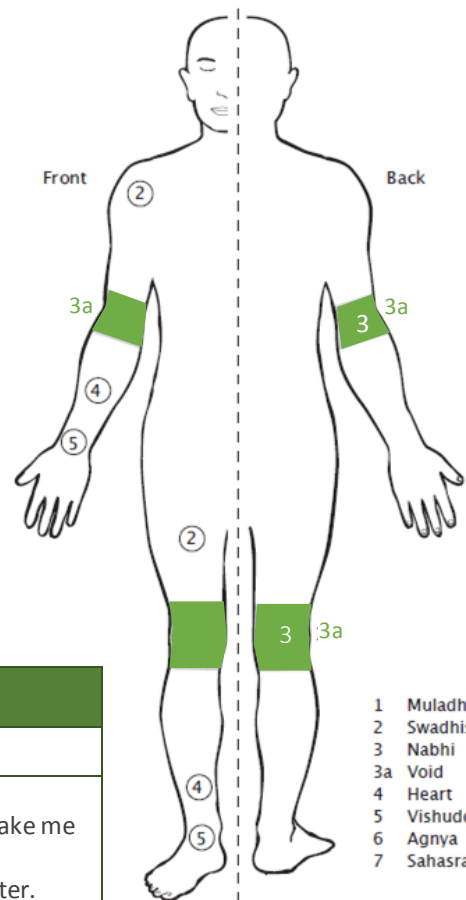
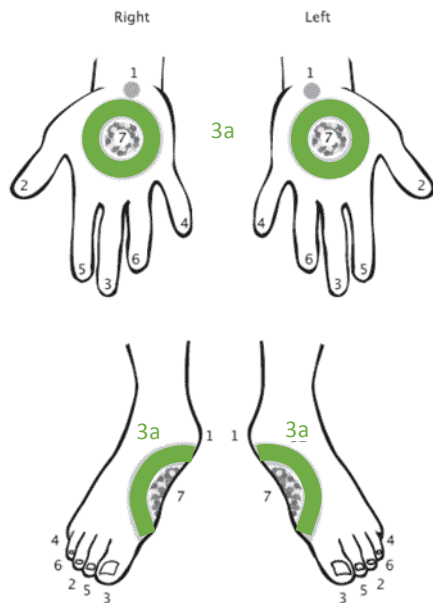
♥ "On this day of Guru Puja, this Guru is supposed to tell something to his disciples about correcting themselves. In My own sweet way I have said it to you, which you shouldn't mind, I don't mean to condemn you by any chance but to give you a proper sense of introspection. A proper sense of introspection by which you all get your gurupada. My only, I shouldn't say desire - because I don't have desire - so **My only vision is, that I should see all the Sahaja Yogis drenched in the power of love, enjoying each other's love,** enjoying each other's relationships, and improving relationships. I know there are problematic people, I know they are problematic, but if you cannot solve a problem what's the use of your becoming masters?

So, I leave it to you to solve your own problems, which you are facing, and introspection with love and compassion, not by condemning yourself - I'm sure you can manage it.

May God bless you."

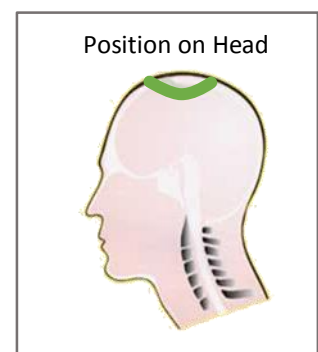
Knowledge of the Void

♥ "All of you must know Sahaja Yoga full well. Very few people really know about kundalini, really know about vibrations, they do not know where is the Void. There should be a regular class even for grown-up Sahaja yogis. Where is the Void on the feet, where are the chakras on the feet? When I tell them to rub My feet, they don't know where it is. ...You must have full education of Sahaja Yoga; only giving realisation is not the work, you must have, so others must know you are knowledgeable. The amount of education you have had nobody had before, no saint had it. So now take full advantage. ...Just to enjoy Sahaja Yoga is not the point, you must also know."



- 1 Muladhara
- 2 Swadhishtana
- 3 Nabhi
- 3a Void
- 4 Heart
- 5 Vishuddhi
- 6 Agnya
- 7 Sahasrara

The Void (Bhavasagara, Ocean of Illusion)	
Principle: The Guru; principle of self-mastery, knowledge	
Affirmations: Centre, Left and Right.	
Centre: Shri Mataji, by Your grace, please make me my own guru, make me my own master.	
Left: Shri Mataji, by Your grace, I am my own guru, I am my own master. Shri Mataji, as I am the pure knowledge, by Your grace, I am my own guru.	
Right: Shri Mataji, verily You are my Guru, You are my master.	
Deity: Shri Adi Guru Dattatreya	
Physical location: Abdomen	
Subtle location: Surrounds the Nabhi chakra, encircled by Swadisthan	
Quality: Gravity, righteousness	
Geographic region: Left Void: Western Europe; Right Void: Middle East	
Organs Controlled: some talks indicate general abdominal organs; others may include all the intestines, uterus, kidney, pancreas, spleen, descending colon, and upper part of liver	
Element: Water	Colour: Green
Clearing: Salt water footsoak	Day: Thursday
Plexus: Myenteric	Gemstone:
Planet: Jupiter	Flower:



The 108 holy names of Shri Adi Guru Dattatreya

Aum twameva sākshāt Shrī Ādi Guru Dattātreya sākshāt
Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah

O Divine Mother, You are verily Shri Adi Guru Dattatreya. Salutations to You!

Sattva.....	<i>You are... The embodiment of balance</i>
Sattva bhṛut'āṅgata	<i>The sustainer of purity and truth</i>
Kamal'ālaya.....	<i>The one who resides in the lotus</i>
Hiranya-garbha.....	<i>The golden cosmic egg of Brahma, the subtle body of the Virata</i>
Bodha-sam'āshraya	<i>The dwelling-place of enlightened knowledge</i>
Nābhāvana	<i>The ruler of the Nabhi chakra</i>
Deha-shūnya	<i>Without a body</i>
Paramārtha-dṛusha.....	<i>The one who looks after the ultimate well-being of all</i>
Yantra-vida.....	<i>The one who knows the yantras (divine techniques)</i>
Dhar'ādihāra	<i>The support of all supports</i>
Sanātana	<i>Ancient and everlasting</i>
Chit-kīrti-bhūshana	<i>Adorned with glorious chaitanya (vibrations)</i>
Chandra-sūry'āgni lochana	<i>The one whose eyes are the moon, sun and fire</i>
Antah-pūrna	<i>Completely fulfilled within</i>
Bahir-pūrna.....	<i>Completely fulfilled without</i>
Pūrn'ātmā	<i>The fulfilled Spirit and the essence of satisfaction</i>
Kha-garbha	<i>The one who contains the sky within</i>
Amar'ārchita	<i>Worshipped by the immortals, the Devas</i>
Gambhīra	<i>Fathomless and profound</i>
Dayāvāna.....	<i>The embodiment of mercy and compassion</i>
Satya-vidīyāna bhāskara	<i>The radiant light of discretion and knowledge</i>
Sadāshiva	<i>Lord God Almighty (forever auspicious and happy)</i>
Shreyaskara	<i>The bestower of auspicious good fortune</i>
Adīyāna-khandaka	<i>The destroyer of avidya (ignorance of the Spirit)</i>
Dhṛuta	<i>The one who gives constant support and contentment</i>
Dambha-darpa-mad'āpaha	<i>The remover of hypocritical pride and intoxicated frenzy</i>
Gun'āntaka	<i>The one who removes imbalance within the gunas and restores their qualities</i>
Jvara-nāshaka	<i>The destroyer of fever, illness and suffering</i>
Bhedavaitanda-khanadaka	<i>The destroyer of disagreements and futile arguments</i>
Nirvāsana	<i>Free from attachments, conditionings and temptations</i>
Nirīha	<i>Desireless and still</i>
Nirahaṅkāra	<i>Without ego</i>
Shoka-dukha-hara.....	<i>The remover of anxiety and pain</i>
Nirākshīra nirupādihika	<i>The one who establishes divine discretion</i>
Ananta-vikrama.....	<i>The one who endlessly conquers and overcomes</i>
Bhedāntaka	<i>The destroyer of all divisions and arguments</i>
Muni	<i>The great sage</i>
Mahā-yogī.....	<i>The great yogi</i>
Yog'ābhyāsa prakāshaka	<i>The one who enlightens the regular practice of yoga</i>
Yog'ādarpa-nāshaka	<i>The destroyer of arrogance in the practitioners of yoga</i>
Nitya-mukta	<i>Eternally liberated</i>
Yoga	<i>Yoga</i>
Sthāna-da	<i>The one who gives stability</i>
Mahā-anubhava-bhāvita	<i>The one who manifests greater experience of the Spirit</i>

Kāmajita	<i>The one who has conquered desire, lust and passion</i>
Shuchir-bhūta	<i>Most auspicious and pure</i>
Tyāga-kāraṇa-tyāg'ātmā	<i>The essence and cause of renunciation</i>
Mano-buddhi-vihīn'ātmā	<i>The one who is the pure Spirit having given up the mind, desires and intellect</i>
Mān'ātmā	<i>The essence of pure desire</i>
Chetanā-vigata	<i>Beyond sense awareness</i>
Akshara-mukta	<i>The liberating bliss of divine words</i>
Parākrama.....	<i>Valiant and heroic</i>
Tyāgārtha-sampanna.....	<i>The one who thrives through perfect renunciation</i>
Tyāga-vigraha	<i>The embodiment of renunciation</i>
Tyāga-kāraṇa	<i>The cause of renunciation</i>
Pratyāhāra-niyojaka.....	<i>The one who regulates the withdrawal of the senses</i>
Pratyaksh'āvarta	<i>The one who incarnates again and again</i>
Devānām-paramā-gati	<i>The supreme goal of the Devas</i>
Mahā-deva.....	<i>The greatest among the Devas</i>
Bhuvan'āntaka.....	<i>The one who destroys the fourteen Bhuvans (worlds) of the created universe at the time of cosmic dissolution</i>
Pāpa-nāshaka	<i>The destroyer of sins</i>
Avadhūta.....	<i>He who renounced all worldly attachments</i>
Madā-paha.....	<i>The one who removes all lust, arrogance and false pride</i>
Māyā-mukta	<i>Liberated from all illusions</i>
Chiduttama	<i>The supreme chaitanya</i>
Kshetradīya.....	<i>The one who knows the Spirit</i>
Kshetra.....	<i>The one who enters the realm of the Spirit</i>
Kshetra	<i>The realm (field) of the Spirit</i>
Saṅsāra-tamo-nāshaka	<i>The destroyer of worldly illusion</i>
Shankā-mukta—samādhimāna	<i>The ultimate bliss, free from all doubts</i>
Pāla	<i>The protector</i>
Nitya-shuddha	<i>Eternally pure</i>
Bāla	<i>Childlike innocence</i>
Brahmachārī	<i>The chaste disciple</i>
Hṛdaya-stha	<i>The one who dwells in the heart</i>
Pravartana	<i>Always active</i>
Saṅkalpa-dukha-dalana	<i>The destroyer of unhappiness caused by desires and expectations</i>
Jīva-sanjīvana.....	<i>The one who gives life to the soul</i>
Layātīta	<i>Beyond destruction and death</i>
Layasy'ānta	<i>The end of the ultimate dissolution</i>
Pramukha	<i>The first among all beings</i>
Nanda	<i>The one who rejoices</i>
Nirābhāsa	<i>Without falsity or deception</i>
Niranjana.....	<i>Pure and unblemished</i>
Shraddh'ārthī.....	<i>The one who pursues the goal with faith and devotion</i>
Gosāksī.....	<i>Witnessing the sense organs</i>
Ādi Nātha	<i>The Primordial Master</i>
Vishuddh'ottama-gaurava	<i>The highest untainted honour of the guru</i>
Nirāhāri	<i>The one who abstains from food</i>
Nitya-bodha	<i>Eternal awakening</i>
Purāna-prabhu	<i>The ancient almighty Lord</i>

Sattva-bhṛuta.....	<i>The supporter of truth</i>
Bhūta-shankara	<i>Auspicious and beneficent to all beings</i>
Haṁsa-sākshī.....	<i>The witness, pure and swan-like in discrimination</i>
Sattva-vida	<i>The one who knows the essence of existence (on the Sattwa guna)</i>
Vidyāvāna.....	<i>The embodiment of all knowledge</i>
Ātmānubhava-sampanna.....	<i>The one who thrives on experience of the Self</i>
Vishāl'āksha	<i>The one with large eyes</i>
Dharma-varadhana.....	<i>He who strengthens dharma</i>
Bhoktā	<i>The enjoyer</i>
Bhogya.....	<i>The one who should be enjoyed</i>
Bhogārtha-sampanna	<i>The one who thrives on enjoyment</i>
Bhoga dñyāna-prakāshana	<i>Radiant with the knowledge of how to enjoy</i>
Sahaja	<i>Spontaneous and natural</i>
Dīpta	<i>Radiant with light</i>
Nirvāna	<i>Eternal bliss, in the reunion with the Supreme Being</i>
Tattv'ātma-dñyāna-sāgara.....	<i>The ocean of knowledge illuminating the true principles of the Spirit</i>
Param'ānanda-sāgara	<i>The ocean of supreme bliss</i>

Sākshāt Shrī Ādi Shakti Mātājī - Shrī Nirmalā Devyai namo namah



The Six Enemies of the Soul



According to Shri Mataji and the ancient texts, principally there are six enemies of the soul.

These enemies act through our ego and superego and particularly affect the Void, blocking our ascent.

To defeat them we have to achieve self-mastery, develop our guru principle and, through regular meditation, establish ourselves in the Spirit.

1. Aum twameva sākshāt Shri Nishkāmā sākshāt Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah

Shri Mataji, by Your grace, please make us desireless.
Please establish within us the pure desire of God Almighty
(Shri Shuddha Ichha/Shri Mahakali).

Kama (desire/lust)

Affecting: Mooladhara, whole Left side, heart, superego/back Agnya.

Remedy: establish dharmic relations with people; regard people, other than your spouse, as your brothers or sisters.

2. Aum twameva sākshāt Shri Nishkrodhā sākshāt Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah

Shri Mataji, by Your grace please dissolve all our anger.
Please make us compassionate and loving.

Krodha (anger/temper – considered the worst of enemies by Shri Krishna)

Affecting: Swadhistan, whole right side, liver, ego/front Agnya.

Remedy: to be angry with yourself only (but not guilty) and to be compassionate towards others.

**3. Aum twameva sākshāt Shri Nirlobhā sākshāt
Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah**

Shri Mataji, by Your grace please take us beyond matter and materialism.
Please make us balanced, peaceful and satisfied, and let us see the beauty of the Spirit in everything.

Lobha (greed/covetousness/materialism)

Affecting: Nabhi/Void, Vishuddhi.

Remedy: to replace interest in money with appreciation of whatever is handmade, and the beauty of nature.

**4. Aum twameva sākshāt Shri Nirmohā sākshāt
Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah**

Shri Mataji, by Your grace please make us free from all attachments.
Please establish the Spirit within us.

Moha (attachment/illusion)

Affecting: Heart, Sahasrara.

Remedy: always put global needs before any personal need.

Use 'we' instead of 'I' when talking.

**5. Aum twameva sākshāt Shri Nirmātsarā sākshāt
Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah**

Shri Mataji, by Your grace please remove all our jealousies and competitiveness.
Please make us a part and parcel of the whole.

Matsara (envy/jealousy)

Affecting: Vishuddhi, Nabhi.

Remedy: who can share the most? Who can be the most kind? Who can talk the most sweetly?

**6. Aum twameva sākshāt Shri Nirmadā sākshāt
Shrī Ādi Shakti Mātājī Shrī Nirmalā Devyai namo namah**

Shri Mataji, by Your grace please dissolve all our petty pride.
Please let us be surrendered and ego-less.

Mada (false pride/vanity)

Affecting: Agnya/ego.

Remedy: the pride of being a Sahaja yogi, self-esteem.

