

QUOTES ON SHRI PARASHURAMA

FROM 1 BOOK AND 13 TALKS OF HER HOLINESS SHRI MATAJI NIRMALA DEVI

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"The Great Primordial Being (the Virata) incarnates as Lord Vishnu in human beings.

This power is expressed through the subtle central channel (Sushumna Nadi) in the spinal cord, and further, in the gross, as the parasympathetic nervous system. His channel is the evolutionary path, and His ten Incarnations of the Virata have helped mankind to evolve:

- 1) Fish Matsya avatara
- 2) Tortoise Kurma avatara
- 3) Wild Boar Varaha avatara
- 4) Man/Lion Narasimha avatara
- 5) Short Man Vamana avatara
- 6) Strong Man Parashurama avatara
- 7) Benevolent & Perfect King Rama avatara
- 8) Playful Witness The Virata Krishna avatara
- 9) Jesus Christ Son of Virata The Buddha avatara or Mahavishnu
- 10) The Rider on the White Horse Kalki avatara of Mind (the One Collective Being)"

The Book of Adi Shakti, Chapter 1 (Creation, the Eternal Play), Page 14



"His sixth form was as the Strong Man (Parashurama). He brought forth the powers achieved by self-control (Tapobala). When they were fully evolved human beings developed their 'I-ness' and felt a need to seek the unknown within themselves. They began to think about God, and became aware of the strengths of spiritual life, and started a new search of the inner life. The search was an individual one, and the seeker absolutely secluded himself from society. Many renounced the world and went into complete retreat in the forests and jungles in search of the ultimate reality, often pursuing their quest day and night for years on end, and often for life after life. Parashurama was the founder of Hatha and Raja Yoga which were practiced all alone under the guidance of a Guru."

The Book of Adi Shakti, Chapter 2 (Divine Incarnations --Ambassadors of God), Page 32



"The Incarnation of Adi Vishnu as Parashurama (the Strong Man) created an awareness of the techniques of physical and mental powers. Seekers discovered many new methods of meditation through such discoveries."

The Book of Adi Shakti, Chapter 7 (Hatha Yoga and Raja Yoga), Page 105



"For example some people have a say, are more say tamo gunis, means the ones who are very emotional type people, among them some are very emotional. So they see a person through the emotions, you see the way they feel in themselves they call it the feeling. "I had a feeling for such a person. I felt that way." That is the word they use. But supposing the person is rajo guni he has been more towards the, going through say, he has been working on the rajo guna like praying to Surya and praying to doing Gayatri then praying to all the heavenly bodies and also the five elements, like that. You see has been doing yagyas and all those things he's a rajo guni. Such people see them as light as electrical form, so they see them as colors and things you see this is this. So one sees it as an emotional thing another sees it as a color or you can say as any form. They see them as form or colors, like they see as electrical currents and some them as a different flowers. Now we are feelings and also they are love, means rajo guni expressions, which you can see with your eye, see the creation itself. But they're also feelings so those who can see feelings more, a person who has been very loving and has dealt in this side of life, who has been a bhakti man you can say, a dedicated man, who has been praying to God and crying for Him and asking for His help and weeping before Him with all his heart. Such a man will feel a person more and a person who is a more dedicated say to forms and things he'll see them in a different way as forms so then they see them in colours because they're also colors. They're also colors and they're also sounds. So the sounds is also one of the elements, so they can see a sound. They also see them when the Kundalini moves you see, they see the sound moving and they also (sounds like saw.) Most of the people who have seen this have been the people who have been meditating through this we can say, the Patanjali style of meditation where there's a single people Parashurama style. And they saw these forms and they saw the movement of the Kundalini through the chakras when it passes it creates a sound, a word. And so they studied every sound how this sound was created, what sound was created what color was there. And so it is a one sided knowledge of the right hand side of the people who went to the right hand side that they say that, "This thing was created, that thing was created" and then "This sound was created." Then they formed the language, is original Sanskrit language which was formed that's why it's called as a Deva-vani and that's why these Deities understand Sanskrit the best. When you say Sanskrit mantras you see, they absolutely understand them very fast because this has come originally from there. They studied that and then they closed off. But other language is in India, most of the languages were taken from Sanskrit converted into something else, brought to another form and then another Sanskrit [UNCLEAR tarkita Sanskrit] Hindi five languages [UNCLEAR] and all these, these languages came. So it is variegation, other languages in other countries that came up you see, was also of course the expression of the Kundalini

but they learnt it more from the, the words came from the, more from the outside you see, the sound of the air flowing they call it, so they call it airs like that. And from the nature what ever they learnt from outside, because the approach has been more objective, so objective approach is always little less than the subjective because subjective is from inside and objective is form outside. So when you go from the objective the deviation into the main sound that are coming from the inside, this is the purity is little bit deviated. As you know what is objective and subjectivity approach. So this is, happened with some languages. Some languages are very, very close to Sanskrit and, but they too took a turn according to their gunas."

1977-0126 Talk to Realized Souls, Bordi, Maharashtra, India



"You are to be connected. Now somebody has to do this job. That is why many incarnations came on this earth. But some how human beings do not like them. They have never liked them. The reason is man does not like himself. He cannot believe that in his life time an incarnation can come. If he knew how great he is what a great wondrous thing God has created in him, if he knew what a great mechanism is built within him self, he would not have resisted against incarnations. At the time of Rama He decided, it was decided, that he should not also remember that He is an incarnation of Shri Vishnu because even that memory may spoil the game. But you know Parashurama recognised Him. There was a trick in that. Parashurama is also an incarnation of Shri Vishnu and Shri Ram is also an in carnation of Shri Vishnu. Why these two incarnations came together ? Because when Parashurama came, He was a strong man very strong, fiery, extremely fiery, and in those days people only cared for very strong people. He had captured the hearts of people through His fierce nature. In human beings there are of different levels at different times. Then when Rama came and when Parashurama recognized him then people had to recognize Rama."

1979-0328 Release of Advent, FICCI Hall (Anant Jeevan, Issue 1, July 1979)



"They speak in third person, in the same way you also speak in third person. The whole thing becomes akarma. So the myth has to [vanish]. The dream has to be dissolved. Sahaja Yogi: If there is no karma does that mean there is no reincarnation? Shri Mataji: Well, how can you say that? There is no karma. There is no reincarnation. All these are their ideas; nonsense they talk like that. Then why did Krishna Himself reincarnated so many times on this earth? Did He have any karmas? He was Yogeshwara Himself. You should ask them. Sahaja Yogi: Who? Shri Mataji: Why did He incarnate? Did He not? He came as a fish. Then He came as this and that and that, and then He came as Rama, Parashurama, and then He came as Shri Krishna."

1979-0617 Talk to Sahaja Yogis, Dr. Johnson's House, Birmingham, UK



"It has happened not once, thousands of years it has been happening, whenever an Incarnation came on this earth that's how they behaved. When Rama came they said, "We believe in Parashurama", when Krishna came they said, "We believe in Rama". Same thing with Christ, with everyone. But you better now recognize and know yourself, and face it once for all, the time has come. How long are you going to live with your myths? The time has come. It has nothing to do with East, West or North and South. Most amazing is that in the West people are afraid that this is Eastern knowledge."

1980-0421 Public Program, What is Second Birth, Caxton Hall, London, UK



"Then the sustenance starts growing till you become a human being as shown here. In this void, here as carbon then you move into the void and here you go through all the evolution starting from a fish up to the human level where you become a small man. Once you become the small man, Vamana is called that ... First the man who came on the Earth was a small statured man. Then a man came who was Parashurama, a very very ... Poseidon, a very large man, huge. Two extremes. And then, came the man who was in the center. And the leadership of all this evolution like that, by the Incarnation of the aspect which is the Evolutionary aspect."

1981-0929 Public Program, Day 6, New York, USA



"Now the light which is past, gone, cannot enlighten you. That's finished. That is there, that is there to help you, but it cannot enlighten you, cannot give you realization. You have to have some living light which is just now burning before you, to enlighten you. So when they came you said, "No, no, no, no, no, not this, not this, not this." "We believe." Say like when Rama came they said, "We believe in Parashurama." When Krishna came, they said, "We believe in Rama." When Buddha came they said, "We believe in Krishna." Very good. Not to believe in the person who has come now, but to believe in something that was there. Why? Because it helps you a lot. Actually it does not. But you can use that guru as you like. About Krishna you can say what you like. About Rama what, you say what you like. About Nanaka you say what you like. About everybody you can say what you like. That He said so, He said so, they all feel they have become themselves the gurus. Because you can use them also very well. But they cannot give you realization; that's a fact. When I die, if somebody comes after Me even you will say that, "We are the believers of Mataji only and we don't believe you." It's wrong. The one who comes, who is living, that is the time He is going to give you realization."

1982-0223 Free Sahaja Yoga Hall, India



"Now He [Shri Rama] had two brothers. Very interesting. I mean He had other brothers also, but Bharat and Lakshmana show the two sides of a human being. One was Lakshmana and He was a fiery type, you see. He couldn't bear anybody misbehaving towards Rama. He couldn't bear anybody talking in a very mundane way to Shri Rama and He used to get so angry with all these people that He would just come out like a big thunderbolt on anybody who tried to say anything about Shri Rama, even Parashurama, who was a contemporary incarnation of Shri Rama Himself. He is the Shesha as they call it, the serpent which sleeps on the Bhavasagara, on which Shri Vishnu rests. The same Shesha had taken birth as Shri Lakshmana. Now for a western mind you see, if you talk about snakes they only know the Adam and Eve snake, that's all. They don't understand anything, and they can't understand why people worship snakes. You see, snakes like the cobra and all that are like the kings of the underworld, and Shesha is the One who supports the whole universe. So this Shesha is worshipped as the cobras are worshipped in many villages in India anywhere today. Because they don't trouble anyone there. Because they are worshipped like deities in India. Sometimes they do, but mostly they don't bite a good religious man."

1982-0402 Shri Rama Puja, Ram Navami, Chelsham Road Ashram, London, UK



"So at the time, first time the incarnation as a human being came on this earth as we say of this sustenance was of Shri Rama. But before that was Vamana avatara which is the short man, a very short [man]. I mean, first the man was created as a short man. He is the first one as Vamana avatara, and that one came as a leader. The first one was Vamana avatara and He was given the power. He was given the blessings that He can spread into three worlds; so, into into the higher worlds, into the lower worlds, and into the central ones. That's how human beings got distributed into these three worlds, and a big, you see, problem started. Like the house that goes wild, you know, then it goes amuck. Then you have to get all the things collected, put them right. The original sin is the big problem. The biggest problem was that. Now to solve it up one had to do all these things. So first the Vamana avatara came. After the Vamana avatara came this incarnation of a very tall and hefty man. That was Parashurama. So I don't know in the Greek philosophy, it's Zeus who was Parashurama because it sounds like Zeus. Because Parashurama is contemporary of Rama Himself. Because somebody had to announce. You see, it is necessary that somebody must announce the advent. At that time it was necessary. So Parashurama came. The tall and [a /the] hefty man who came on this earth, maybe Zeus is called. Otherwise they are so confused, that you see, to, to relate this to that, is another confusion. I don't know how, but

looks like Zeus. But He is the incarnation of this sustenance force within us, sustenance force, the one that gives us religion, the one gives us ascent. So He came on this earth, you can say, at the same time as Rama came. And then He appeared on the scene at a point where Rama tried to break the bow which was given by Parashurama. And Parashurama wanted to find out the incarnation. So He gave this bow to a king, whose wife, whose daughter was Sita. She was this central path of Mahalakshmi. She came on this earth as the central power [of] Mahalakshmi. Later on She incarnated as the Mother of Christ. So, Mother of Christ is nobody else but She is Mahalakshmi. She is Mahalakshmi, absolutely there's, is no doubt about it, that She is Mahalakshmi. But how will you know? When I say She's Mahalakshmi [we/you'll] be shocked, that's all. But She is the power of that, complete power in Her [came/being]. Now it is described in the Puranas, if you read there is a book of Markandeya, which these people should know how Mahavishnu was created by Radha, who was the second incarnation of this [principle]. First came Sita, then came Radha and then came Mary. These are the three human incarnations of that force which is Mahalakshmi on this earth. And the only this one incarnates, this force, sustenance, because It had to raise you. This only incarnates, not the Shiva. He never incarnates. That's why [is] Sadashiva. He's never incarnated."

1982-1029 Talk to Sahaja Yogis, Creation and Incarnations, New York City, NY, USA



"He said in a way that's very convincing that, See I have a wife and I am a person who believes in My one wife. Now the another character about Him was that He was consistent. He was never inconsistent like Shri Krishna. Shri Krishna was a diplomat and diplomacy is in being inconsistent. Shri Krishna's style was different. But in Sahaja Yoga, you can't carry on like Shri Rama. Sometimes you have to be like Parashurama also, otherwise things don't work out. Now, when it went ahead with it in His character, which was so beautiful, that you find He was such a consistent person. Whatever He said, all the life He carried that."

1987-1004 Shri Rama Puja, Dassera Day, Les Avants, Switzerland



"But in this short time I think I have already told you not to have a futuristic mind. Try to be in the present. Not only it has happening within us in our everyday life, but also in religious life I have seen it happens. When Shri Rama came on this earth they said, "We believe only in "Parashurama," because he is dead now, finished. If he is dead is better to believe in a person who is dead." Then Shri Krishna came. They said, "We don't believe in You, we believe in Shri Rama, because He's dead." They never want to believe in something that is living today, from where you can gain. But they want to believe in something that is dead and finished. Because you can keep such a person in the pocket."

1987-1013 Public Program, Day 2, Audimax University, Vienna, Austria



"Now you may say that, "Why should Mother come last to Greece?" Because now Athena is in the Sahasrara, so you have to go not in the Nabhi. So I had to bring Sahasrara here, isn't it? Sahasrara is the last chakra one has to achieve, so I thought that let Greeks grow up to the Sahasrara point. So we have to establish Sahasrara in Greece and thus it's a very powerful work we have to do in Greece because actually, at the time when Athena came here, it was not Sahasrara, it was Nabhi, because She was actually on the Himalayas, came from Himalayas. So now to bring Himalaya here, or to bring that purity in Greece, is a tremendous task and we have very few sahaja yogis. But you see the reaction of the gentleman who came? And we have formidable job because of these Orthodox... most unorthodox, they have no orthodoxy about anything. So we have a problem, big problem, how we'll establish here. The Devaloka was formed here and devas were here; they ruled here, no doubt; but in the human awareness they were brought down to the human level. Like Zeus was Parashurama, Parashurama the one who was an Incarnation to announce the advent of Shri Rama, and He came before Shri Ram, died also very much before Shri Ram; but they painted Zeus as a man who was a womanizer. So all Gods were brought to the level of human beings, bestowed with all the weaknesses, you see, actually decorated with all the weaknesses. And that is responsible for the downfall because this part of the country is on the pattern of Devaloka, reflection of that, but this Devaloka is now, we see it has become just the opposite because Deities have been brought down to such a low level, to such degrading things. Even in the mythology also, in India talks about Them like this. Not to such an extent; like Zeus, they don't talk but about Indra they talk."

1989-0524 Shri Pallas Athena Puja, Athens, Greece



"But as human beings have evolved, even the deities have evolved themselves accordingly. So it was a fish, and then a tortoise and like that, it went on, till we come to the stage of Vamana avatara where it was a small man, then a big man, a tall big man, a Greek, who we call as Zeus Parashurama. And then came Shri Ram. Shri Rama was the one who was wise, extremely wise, cautious, careful, a very formal, beautiful person and he had forgotten that he was the incarnation of Vishnu. He was made to forget that he was an incarnation. But he knew about his powers, but he did not know that he was an incarnation of Vishnu. But he knew he had all the powers and he could do all these things, that he knew."

1990-0817 Talk to Sahaja Yogis, Evening Program before Shri Krishna Puja, Ipswich, UK



"All His love, all His compassion, all everything, duty, was only meant for His gopis and gopas. And then, when He became the king, also His life is very mysterious for people to understand, but Sahaja yogis can understand it. But when He became the king, He had to have wives, so He married five wives. Imagine, more than Mohammed Sahib. These five, why five? Because they were five elements. So they were the causal of the five elements so He married five wives. Now he had sixteen thousand powers. Now you see a man, he may be old, even about ninety years of age, if he wants to keep some women around him, they will say he is a bad man. Not with a Mother, no, Mother can have as many as She likes, nobody is going to say anything about Her character, because Mother is Mother. But a man, see, he might be absolutely jumping into his grave, whatever it is. And there also, in India especially, if a lady tries to help him out, to be out of the grave, they will say he had bad relations with her. So it was such a bad situation at that time that He didn't want to have bad name. So He said, "What should we do about these powers, because they'll be women? If they have to come on this earth, they'll be women and I don't want to have bad name," because He came for dharma. So what He did that these women became the princesses, and one king captured all of them. All these sixteen thousand women were under the capture of this man and this man was about to abuse them, so Shri Krishna invaded that man and got hold of all these. So the sixteen thousand women which were captured by this camp imagine why should it be sixteen thousand? Imagine sixteen thousand women, it's no easy thing to do. This man had sixteen thousand women who succumbed to his aggression and were there. **And then He attacked this man and captured those sixteen thousand women and brought them and legally married them to show they were married. But what's the question of marriage because they were His powers? And He used their powers, you see. For what? For creating so many things, like if Shri Krishna had not come we would not have known really the significance of spiritual life. He was the first who talked of spiritual life. Rama did not talk of spiritual life, though there was an undercurrent in India. People knew there is spiritual life because there were saints, there were lots of what you call the seers. All of them were talking about it. But no incarnation talked about spiritual life. We had Rama Avatara, then we had Parashurama. We had so many of these people. Never, never they talked of spiritual life, never. It was Shri Krishna only who first started talking about spiritual life, and only to Arjuna He talked, because you see what was the condition. People were not prepared. So those people, Sahaja Yogis, who feel frustrated today because there are not many Sahaja Yogis or there is an obstruction, there are certain problems, must know that at the time of Shri Krishna He could dare speak about spirituality only to one person and that one was Arjuna. So, I mean, we are much better off, you see, aren't we? Then, of course, of course after Shri Krishna, who took the lead was Christ and He started talking about spirituality."**

1990-0819 Shri Krishna Puja, Ipswich, UK

