

## QUOTES ON ŚHRĪ PARAŚHURĀMA

FROM 25 TALKS AND 1 BOOK OF HER HOLINESS SHRI MATAJI NIRMALA DEVI

Sahaja Yoga ▪ Quotes on Incarnations ▪ sakshat.avatar@gmail.com



"It is very surprising that till today My experience with Haṭha Yogis -- there are many Haṭha Yogis in America also -- has been that all of them have heart troubles. It is very surprising. Haṭha Yogis are especially great worshipers of Śhivjī.

The reason is that Haṭha Yoga is not for people leading a worldly life but for those living in the jungles, like Paraśhurām. It is another thing to do a little within balance, but Haṭha Yoga is not meant for you people. If you do it in extreme, then your heart will suffer from problems."

**1975-1222 Public Program (Hindi), Day 1, Prabhu ke Prem kā Anubhav (Experiences of Lord's Love), Gita Mandir Hall, Bharatiya Vidyā Bhavan (3rd floor), 29, Kulapati K.M. Munshi Mārg, Chowpatty, Mumbai, Maharashtra, India**



"And after many Incarnations on this Earth, They gave Realization to some people, but very few. And then these people later on started giving Realization to others.

We can say that this all started with Paraśhurāma. When Paraśhurāma was incarnated it was the beginning of individual spirituality. People started learning spirituality by going individually to the forest. But Paraśhurāma was [an] Incarnation.

And with Paraśhurāma, Śhrī Ādi Guru Dattātreya had also many Incarnations. But due to Śhrī Dattātreya's collaboration in Śhrī Paraśhurāma's Incarnation, one in karṣ or lākhs used to get his Realization.

And after this, He also used to sit in the forest. He was next to the Incarnation. People used to get cured by going to Him in case of need. They thought, 'He is a Saint, we should pay our respects to Him.' "

**1976-0527 Talk to Sahaja Yogis (Marathi), Sahaja Yoga Baddal Sarvānna Sangaychee Hi Sahajayogyānchi Jababdari Āhe (Responsibility of Sahaja Yoga), Dadar, Mumbai, Maharashtra, India**



"Now, they are feelings and also they are uh these uh rajoguṇī expressions, which you can see with your eye, you see the Creation itself.

But they are also feelings.

So, those who can see feelings more, a person who has been very loving and who has dealt uh in this side of life, in ... 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 uh will uh feel a person more.

And a person who is a ... more dedicated, say, to forms and things, he will see him ... uh see them in a different way as forms.

So, then they see them in colors because they are also colors.

They are also colors and they are also sounds. So the sound is also one of the elements, so they can see a sound.

And they also see them when their Kuṇḍalinī moves. You see, they see the sound moving. And they also saw.

Most of the people who have seen this have been the people who have been uh meditating through this, you can say, the Patañjalā [Patañjali] style of meditation where they were single people, Paraśhurāma style [austere], you see. And they saw these uh forms and they saw the movement of the Kuṇḍalinī through the chakras, when It passes, It creates a sound, a word.

And so, they studied every sound: how which sound was created, what sound was created, what color was there.

And so it is the 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.' "

**1977-0126 Talk to Sahaja Yogis (28th Republic Day), Day 1, Questions on Chakras, Bordi, Maharashtra, India**



"We had Vāman Avatār, then Paraśhurāmjī incarnated it, then Śhrī Rām incarnated."

**1979-0322 Public Program (Hindi), Sahaja Yoga and the Subtle System, Biralā Kriṣṇa Kēndra, Chowpatty, Girgaum Chowpatty, Mumbai, Maharashtra, India (other date 0321)**



"You cannot have any rapport with the Divine unless and until you are realized, unless and until you know you are [the] Ātman, your Ātmā. Before that, whatever you may try may create a depth in you, a serenity in you, a character in you but still you cannot have a direct rapport. You are to be connected.

Now somebody has to do this job. That is why many Incarnations came on this Earth.

But somehow 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 lifetime 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 himself, he would not have resisted against Incarnations.

At the time of Rāma He decided, it was decided, that He should not also remember that He is an Incarnation of Śhrī Viṣṇu because even that memory may spoil the game.

But you know Paraśhurāma recognized Him.

There was a trick in that. Paraśhurāma is also an Incarnation of Śhrī Viṣṇu and Śhrī Rām is also an Incarnation of Śhrī Viṣṇu.

Why these two Incarnations came together? Because when Paraśhurāma 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 Rāma came and when Paraśhurāma recognized Him, then people had to recognize Rāma."

**1979-0328 Public Address, Inauguration of The Advent (Guḍhī Pāḍavā Day), FICCI Auditorium, 1 Tansen Mārg, New Delhi, India from Anant Jeevan, Issue 1 (July 1979), Pages 5--12**



**"Gentleman:** If ... if there is no karma, does that mean there is no reincarnation?

**Śhrī Mātāji:** Well, how can you say that? '[If] there is no karma, there is no rea ... reincarnation,' all these are their ideas, nonsense, they talk like that.

Then why did Kṛiṣṇa Himself reincarnated so many times on this Earth? Did He have any karmas? He was Yogeśhwara Himself! You should ask them!

**Lady:** Who?

**Śhrī Mātāji:** 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 Rāma, Paraśhurāma, and then He came as Śhrī Kṛṣṇa.

Why? How? Because He at least was beyond karmas."

**1979-0616 Public Program, This Is Not the Work of Mediocres, House of Dr. Johnson, Birmingham, UK**



"When Śhrī Rām came, people said that they accepted Paraśhurām, when Śhrī Kṛṣṇa came they said, they accepted Śhrī Rām, and at the time of Śhrī Nāṇaka, they accepted Śhrī Kṛṣṇa. When Christ was here they accepted Abraham.

All of Them had taken human form. But it is all the play of buddhi: how interesting it is!

Now, I have come and people are accepting Śhrī Sāi Nāth.

But when He lived here, He did not even get anything to eat. Why was it so? He was also a human being. As long as He was alive, He too was considered useless and tortured. But when He died, He was regarded as Bhagavān.

What is the reason of this all? Why has man been like this?

You will have water of the Ganges, where She flows. If She is flowing here, will you say, 'We do not accept Her as the Ganges!?' There may be nothing at the place where She was flowing earlier, or maybe only a nullah [ravine] at present. If you want to take it as the Ganges, you go your way. If the Ganges is flowing at this place, why not accept it?"

**1979-0818 Public Program (Hindi), Ātmā and Paramātmā, Saradār Patel Vidyalaya (School), Lodi Estate, New Delhi, India**



"This area, according to Indian mythology, is governed by a Power called Lakṣhmī, which on one side gives us our sustenance [sustenance] and on the other side guides it [us] how to behave.

And from the same Power, the Male Form of that Power incarnates, again and again, to guide the people, in human form.

This Incarnation in the beginning was a fish, when we were fishes. When we were tortoises, It was a tortoise, when we were reptiles It was a tortoise [reptile]. Then we were quadrupeds, we ... It was a boar. Then later on, It became half man and half uh half lion. Then It became a small man, short man. **Then It became the very strong man, Paraśhurāma.** Then He came as Śhrī Rāma. At His completion He came as Śhrī Kṛiṣṇa."

**1980-0419 Public Program, Day 4, Spiritual Evolution of Man, Paris, France**



"Only twelve people somehow, you see, managed to be there, somehow. They would not accept Him either. Till He was resurrected, then they accepted Him, in a way.

And then what are you going to do but to create a myth around it? And to say that, 'Of course, we believed in Christ.'

Now what, which Christ did you believe in? Because that Christ, whom you had to face, you did not face. And now you live in imaginary world! You have your own paradise about it.

Where does He live within us? Has He created any position within us? Is there any meaning to His life, which has left a permanent mark within us? Was He even [one] of the milestones within us? If so, where does He reside within us? How can we be connected to Him?

Nobody made any exploration about it. Again the comfortable shell started.

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 Rāma came they said, "We believe in Paraśhurāma."** [Laughing:] Then Kṛiṣṇa came they said, "We believe in Rām."

Same thing with Christ, with everyone.

But you better now recognize and know your Self, and face it once for all, the time has come. How long are you going to live with your myths? The time has come."

**1980-0421 Public Program, What Is Second Birth, Caxton Hall, 10 Caxton Street, Westminster, London, UK**



"But the controversy, why one starts, is this way: that, when Rāma came, people said, "We don't believe in You. We believe in one Paraśhurāma!" Because Paraśhurāma was dead by then! Very good idea! Never face the reality when it comes to you! Then came Śhrī Kṛṣṇa, six thousand years back, so when Śhrī Kṛṣṇa started talking about Reality, they said, "You see, You don't tell us. We only believe in Rāma!" When Rāma lived, they put Him out for fourteen years in the forest, very nicely! They never believed in Him: they only believed in Paraśhurāma. Now, when Śhrī Kṛṣṇa came, they said, "You see, we believed only in Śhrī Rām, and not in You. Śhrī Rāma was our thing."

So, Kṛṣṇa did not tell anything about Reality, only told one disciple, that's Arjuna, that, too, was not realized."

**1980-0720 Public Program, The Force that Lies Within, Brighton, East Sussex, UK**



"Then the sustenance [sustenance] start[s] growing, till you become a human being, as shown [points to the Chakra Chart:] here.

[Circling:] In this Void, [points to Mūlādhāra chakra:] here as carbon, [pointing to the Nābhī chakra:] 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, Vāmana is called that. First the man who came on the Earth was a small statured man.

Then a man came who was Paraśhurāma, a very, very ... Poseidon, a very large man, huge man.

Two extremes.

And then came the man who was in the center."

**1981-0929 Public Program (1st Day and 2nd Day of Navarātri), Self and Heart Chakra, Day 6, East West Center, 141 5th Avenue, Manhattan, New York City, NY, U.S.A.**



"Right-hand side was the Vedas where they tried to discover the Deities that are ruling the sun, the ruling the moon, the ruling the uh, say, uh-uh ... the sea. The sea is ruled by Neptune, and it's called as Passidon [Poseidon] in this Greek way.

And also they knew about Paraśhurāma. See as He, Paraśhurāma, who came before Rāma. And He's one of the persons who is an Eternal Being, He moves in every way. He is but the one who is respected as Zeus. But people are quite confused, because the Greeks brought all the Gods to their level."

**1981-1013 Public Program, Day 2, John Muir Elementary School, 1721 Ocean Park Boulevard, Santa Monica (23 kms W of Los Angeles), CA, U.S.A.**



"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 Rāma came they said, "We believe in Paraśhurāma." When Kṛiṣṇa came, they said, "We believe in Rāma." When Buddha came they said, "We believe in Kṛiṣṇa."

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 Kṛiṣṇa you can say what you like. About Rāma what, you say what you like. About Nāṇaka 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."

**1982-0223 Public Program (English+Hindi), Day 6, The Universal Sahaja Yoga Temple (Āśhram), Deities that Adorn the Centers, and After Self-realization, Gāndhī Bhawan, Delhi University, North Campus, GC Narang Road, Timarpur, New Delhi, India (place not sure)**



"His brother knew about it.



Now He had two brothers, very interesting. I mean he had other brothers also, but Bharat and another was Lakṣhmaṇa. These were two brothers were with Him.

Now they show the two sides of a human being.

One was Lakṣhmaṇa, and he was that fiery type, you see. He couldn't bear anybody misbehaving towards Rāma. He couldn't bear anybody talking in a very mundane type to Śhrī Rāma. 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 Śhrī Rām.

Even Paraśhurāma who was, there, a contemporary Incarnation of Śhrī Rāma Himself was Paraśhurāma. Is a very interesting story about that.

But, he could not bare Paraśhurāma in any way [gap]

..... He is the Śheṣha as they call it: the ... the serpent which sleeps in the Bhavasāgara, on which Śhrī Viṣṇu rests. The same Śheṣha had taken birth as Śhrī Lakṣhmaṇa."

**1982-0402 Śhrī Rāma Pūjā, Rāma Navamī, Āśhram, 44 Chelsham Road, Clapham, London, UK**



"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 Vāmana Avatāra came.

After the Vāmana Avatāra came the Incarnation of a very tall and a hefty man. That was Paraśhurāma. That I don't know, in the Greek philosophy, if Zeus was Paraśhurāma, because it sounds like Zeus. Because Paraśhurāma is contemporary of Rāma Himself. Because somebody had to announce. You see, it is necessary that somebody must announce the Advent, at that time it was necessary. So Paraśhurāma came. The tall and a hefty man, who came on this Earth, maybe Zeus is called. I mean 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 ... o[f] this sustainance [sustenance] force within us, sustainance [sustenance] force: the one that gives us religion, the one [that] gives us ascent.

So He came on this Earth, you can say, at the same time as Rāma came. And then He appeared on the scene at a point where Rāma tried to break the bow which



was given by Paraśhurāma. And Paraśhurāma wanted to find out the Incarnation. So He gave this bow to a King, whose wife ... whose daughter was Sītā.

She was this central path of Mahālakṣhmī. She came on this Earth as the Central Power of Mahālakṣhmī.

Later on She incarnated as the Mother of Christ.

Say, Mother of Christ is nobody else but Sa ... She is Mahālakṣhmī. She is Mahālakṣhmī, absolutely there's uh-uh-uh, was no doubt about it, that She is Mahālakṣhmī.

But how will you know? When I see [say] She's Mahālakṣhmī you'll be shocked, that's all!

But She is the Power of that, Complete Power in Her came."

**1982-1029 Talk to Sahaja Yogis, Creation, Original Sin, and Incarnations, Manhattan, New York City, NY, U.S.A.**



"This is a kind of emotional thing that, 'I am a sad person.'

The second emotional feeling is that, 'I have a lot of faith in God.'

When Śhrī Rām came on this Earth people said, "We do not believe in Rām. We believe in Paraśhurām." When Śhrī Kṛṣṇa came people started to say, "We believe in Śhrī Rām."

Now, if someone else incarnates, people will say, "We believe in Lord Kṛṣṇa. \" Is Kṛṣṇa standing in front of you today? You should think about who is standing in front of you.

We have no tendency to live in the present. People prefer staying in the past and become passionate about these feelings.

Then we notice that both kinds of people, intellectuals and emotional people, become fanatics.

This fanaticism gets stuck to one emotion. This emotion then gets stronger and stronger, but it's a blind faith. It's a blind faith that the pure desire of these human being gets destroyed, exactly like a river flowing through, that enters a pile of sand and gets finished there.

Similarly, our pure desire to attain Union with God gets disturbed and vanishes here and there."

**1984-1204 Public Program (Hindi), Day 1, Pune, Maharashtra, India**



"Hindus are the same it, extremely fanatical.

They have a funny custom of having caste system, which was never, never preached before.

Actually the one who wrote Gītā, was Vyāsa, who was the illegitimate child of a fisherwoman.

So how could you say that you are born as a Brahmin?

Vālmīki who wrote Rāmāyaṇa was a man who was a thief, and also a fisherman, and he became such a Great Saint.

**None of the Incarnations took birth in the Brahmin family except for Paraśhurāma's.**

So the so-called Brahmins today who say that they are the ones who are the fundamental Hindus, should know that they are not."

**1985-0315 Public Program, Day 2, Where Are Religions Leading, Royal Exhibition Building, Carlton Gardens, 9 Nicholson Street, Melbourne, Victoria, Australia**



**"They say that, "Paraśhurām was attracted to[wards] women." How is this possible? Are bāpū! He was so harsh, how could He be attracted to[wards] women? Viṣṇu was depicted in another dirty form.**

Like this they defamed all God and Goddesses."

**1985-0325 Chaitra Navarātri Pūjā (Hindi), Sahajyogiyo Keliye Bhartiya Sanskriti ka Mahatva (Importance of Indian Culture for Sahaja Yogis), Universal Sahaja Yoga Temple, Āśhram, 78 Kṛiṣṇa Nagar, Safdarjung Enclave, New Delhi, India**



"You see, look at this man yesterday, [laughing:] what happened to him, how and terrible he was, and today he's normal.

But main thing one should understand that, `If you have to grow, we have to be without any thought. And whatever we were doing, before coming to Sahaja Yoga, gives us a thought.'

Like if they are Christians, they'll talk about Christ, all the time. Bābā, just now forget Christ, I'm sitting before you. Now where is Christ? I'm sitting [before] you. Where is Rāma? Where is Kṛṣṇa?

Like Venugopalan said, "You see I don't know anyone. I only know my Mother. She's given me Realization. Now, if you want to talk about Others, I'll believe it because Mother says, `They are true.' But otherwise I don't know Them. Now I know only my Mother. She's given me Realization."

But this is the trouble to stand in the present.

**Always we did that. When Rāma was here, we used to talk about somebody else, Paraśhurāma.** Then when Kṛṣṇa came, they used to talk about Rāma.

Now when I have come, you are talking about Kṛṣṇa. Where is He?"

**1986-0129 Talk to Sahaja Yogis, Proper Understanding of Sahaja Yoga, before the Carnatic Vocal Concert by Tv. Gopala Kṛṣṇana, Chennai, Tamil Nadu, India**



"Why, whas [what's] the matter with you? Why? What is it? You come and sit here, this side. Come along, Tina! Come and sit on the other side! Why do you talk to her? Go and sit at the back! Go.

She's already given Me a very bad time in Poona [Pune]. And now, here she is.

While I'm talking, please don't talk to each other! This is the least you can do to Me. Have you seen any Indians behaving like this?

[After 12 seconds:] Is very disturbing!

I'm concentrating on you, while you are not concentrating on Me.

It's all right: when there's a joke, something you laugh, bu[t] whas [what's] the need to talk to each other? I can't understand!

All right.

Sorry, I had to say that, you see, at the time when I'm discussing Śhrī Rāma. Śhrī Rāma would not have said that. [Smiles, some laughter.]

But in Sahaja Yoga [raises Her shoulders], you can't carry on like Śhrī Rāma.  
Sometimes you have to be like Paraśhurāma also, otherwise things don't work out.

.....

[After the crown is removed, before Āratī with the garland on, refers to the second bow:] [Laughs.] Is kamāl hai [is (a) feat]! Is a real professional one!

So, one belongs to Paraśhurāma and one belongs to Rāma! [Laughter.]”

**1987-1004 Śhrī Rāma Pūjā (Dussehra Day), Maryādā Puruṣhottama and Message of Sītā's Life (Very Great Achievement Within Ourselves), Centre International, Les Avants, Switzerland**



“Not only it has happening within us in our everyday life, but also in religious life I have seen it happens.

When Śhrī Rāma came on this Earth, they said, ``We believe only in Paraśhurāma," because He's dead now, finished. If He is dead is better to believe in a person who is dead. Then Śhrī Kṛiṣṇa came, they said, ``We don't believe in You: we believe in Śhrī Rāma." 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. Nobody is going to ask you. If Christ is not living, He's not going to say, `Why did you do this wrong?'

So, people don't want to take anything in the present, but present is the truth.”

**1987-1013 Public Program, Day 2, Auditorium Maximum, University, Vienna, Austria**



“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 Paraśhurāma. Paraśhurāma: the One who was an Incarnation to announce the Advent of Śhrī Rāma. And He came before Śhrī Rām, eah ... died also very much before Śhrī Rām. But they painted Zeus as a man who, who was a womanizer.

So, all Gods were brought to the level of human beings, with ... `bestowed' with all the weaknesses, you see. Actually `decorated' with all the weaknesses.

[Laughing:] Like that.”

**1989-0524 Śhrī Pallas Athena Pūjā, The Origins and Role of Greece, House of Stamatis Boudouris, Athens, Greece**



**Sahaja Yogi:** What is it?

**Another Sahaja Yogi:** This is ...

**Śhrī Mātāji:** This is Zeus, yeah?

**Same Sahaja Yogi:** ... Zeus.

**Śhrī Mātāji:** Zeus, Zeus.

**Same Sahaja Yogi:** Yes. [ ].

**Śhrī Mātāji:** So is very good today because of Lakṣhmī. After all, Lakṣhmī is a ...

**Sahaja Yogi:** With Zeus.

**Śhrī Mātāji:** Zeus is the Paraśhurāma Avatār.

**Sahaja Yogi:** Paraśhurāma.

**Śhrī Mātāji:** And the Mahālakṣhmī.

**1990-0624 Śhrī Lakṣhmī Pūjā, Summer House of Stamatis Boudouris, Island of Hydra, Greece**



“But as human beings have evolved, even the Deities have evolved Themselves accordingly. So it was a fish, and then, then a tortoise, and like that, it went on, till we come to the stage of Vāmana Avatāra where it was a small man, then a big man, a tall, big man, a Greek, who we call as Zeus, is Paraśhurāma. And then came Śhrī Rā... Śhrī Rām.”

**1990-0817 Talk to Sahaja Yogis, before the Evening Program, the Friday before Śhrī Kṛṣṇa Pūjā, Hallowtree Scout Campsite, Nacton, Ipswich IP10 OJP, UK**



“And He used their [wives’] powers, you see. For what? For creating so many things.

Like, if Śhrī Kṛṣṇa had not come we would not have known really the significance of spiritual life. He was the first who talked of spiritual life.

Rāma 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 uh-uh lots of uh-uh-uh, what you call the, uh-uh-uh Seers, all of them were talking about it. But no Incarnation talked about spiritual life.

We had Vāmana Avatāra, then we had Paraśhurāma, we had so many of these people, never, never They talked of spiritual life, never.

It was Śhrī Kṛṣṇa 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 the there's a[n] obstruction, there are certain problems, must know that at the time of Śhrī Kṛṣṇa, 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? [As laughter starts:] Aren't we?"

**1990-0819 Śhrī Kṛṣṇa Pūjā, Hallowtree Scout Campsite, Nacton, Ipswich IP10 0JP, UK**



"His channel is the evolutionary path, and His Ten Incarnations of the Virāṭa have helped mankind to evolve:

.....

*vi. Strong Man ..... Paraśhurāma Avatāra*

....."

**The Book of Ādi Śhakti, Chapter 1: Creation, the Eternal Play, Page 14**



"His sixth form was as the Strong Man (Paraśhurāma). 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. Paraśhurāma was the founder of Haṭha and Rāja Yoga which were practiced all alone under the guidance of a guru."

**The Book of Ādi Śhakti, Chapter 2: Divine Incarnations -- Ambassadors of God, Page 32**



"Ādi Śhakti incarnated as Durgā a thousand times to protect such Saints, and apart from these full Incarnations She also manifested Her Powers through many chaste women of India in a partial form (*Aṃśhāvatāra*). The Incarnation of Ādi Viṣṇu as Paraśhurāma. (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 Ādi Śhakti, Chapter 7: Haṭha Yoga and Rāja Yoga, Page 105**

