



The Coronation of the Goddess

The Cabella Collection

The Coronation of the Goddess - The Cabella Collection





Glory to You
Shri Mataji Nirmala Devi,
verily You are
Shri Sahasrara Swamini,
the Queen of the Sahasrara
and
Shri Rajarajeshwari,
the Queen of all Queens



The Coronation of the Goddess

The Cabella Collection

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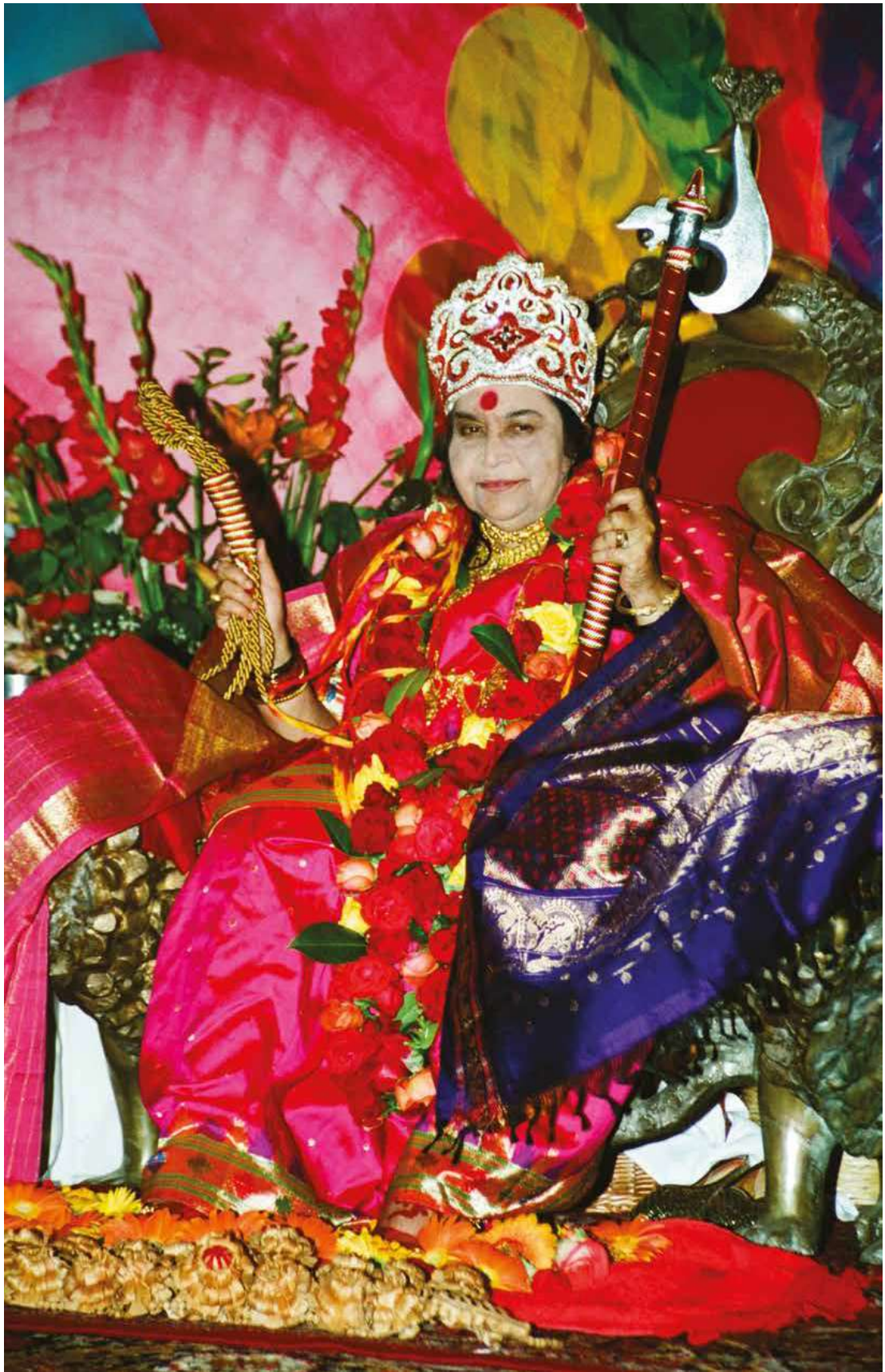
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Dedication

With deepest love and gratitude, we dedicate and offer this book at Your Lotus Feet, Param Pujya Shri Mataji Nirmala Devi, as a tribute to the divine moments we were fortunate to witness during the pujas You granted us.

In Your boundless compassion, You bestowed upon us the privilege of performing pujas to You in Your human form. The crowns offered during these pujas stand as radiant testimonies of Your divine incarnation. Each crown carries tales of love, care, and bhakti, brought to fulfilment in the sacred moment it was offered in puja.

Offering a crown to You, the Adi Shakti, represents the very culmination of every puja. It is the sublime moment when You sit – fully adorned – in profound stillness, while we, the bhaktas, sing the aarti and Your great mantras. We behold You in awe of Your splendour, and are drenched in waves of joy and vibrations. In that moment, You transcend the form of the Mother and reveal Your sovereign majesty as Shri Raja Rajeshwari, the Queen of queens and of all rulers.

Salutations, again and again.



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Introduction

Humanity has been blessed to witness the Adi Shakti walking upon this earth as Shri Mataji Nirmala Devi. Appearing in the modest form of a mother and housewife, She launched the greatest spiritual adventure humanity has ever known.

Shri Mataji showed us not only what God is and who God is, but also how to lead a spiritual and righteous life. Greater still, by living among us, She gave us the unique opportunity to worship Her in Her human form through puja. A puja to Shri Mataji Herself is the highest and most intimate worship of the Divine that human beings could ever perform.

In the course of Her life, hundreds of pujas were performed to Shri Mataji. As we know, a puja consists of several phases, and Shri Mataji took us by the hand and taught us all the intricacies of each of these phases and how they should be carried out. At one point, Shri Mataji began granting us the privilege of offering Her a crown at the end of a puja. In this way She allowed us to express our recognition of Her as the Adi Shakti Herself.

In Her boundless compassion, Shri Mataji permitted Her children to make crowns for Her – not for Her own adornment, but as a means to foster our spiritual ascent and awaken our subtle creativity. These crowns were made and offered as expressions of love and as acknowledgement of Her Divinity. Shri Mataji said that, in turn, She crowns each of one of us with Her infinite love, manifesting a beautiful and sacred exchange between Mother and child.

“In your evolutionary process you have to be crowned by the compassionate, the kind, the soothing, the nourishing quality of a mother.”

Shri Mataji Nirmala Devi, United States, 24 September 1983

Fortunately, many of the crowns offered to Shri Mataji have been preserved and are kept all over the world. There may be over 400



crowns in total. Today, about 120 puja crowns are preserved in Shri Mataji's own abode in Cabella. Many of these were offered to Shri Mataji at pujas in Italy, while others were presented at pujas in other countries and later sent to Cabella.

These crowns have now been carefully restored, catalogued and preserved by a team of dedicated Sahaja Yogis, who embarked upon this auspicious project in 2023. Elegant cabinets were created to display the crowns. These have been placed in the library and meditation room of Shri Mataji's castle in Cabella, ensuring that all who visit the castle can appreciate the crowns' beauty and sublime vibrations.

Shri Mataji wore most crowns offered to Her during the pujas. Other crowns were offered to but not worn by Shri Mataji, while others were presented as puja gifts. This aspect was carefully researched for this book and has been indicated with the highest degree of accuracy where possible. Whether Shri Mataji wore the crowns or not, the auspicious vibrations emanating from them are clearly apparent. As someone eloquently stated, "The crowns in the castle of Cabella are still there with all their power. Her attention is there."

About this book

This book is the outcome of a project aimed at documenting and preserving the crowns kept in Cabella, and, more broadly, the Sahaj history of Shri Mataji's sacred puja crowns. It is a testament to the deep love and devotion with which the crowns were created, and it includes details of the pujas at which the crowns were offered. It also shares memories of some of the yogis involved in making the crowns or offering them to Shri Mataji, as well as the recollections of pujaris, who, by the very nature of their role, experienced a unique perspective through their close proximity to Shri Mataji during puja. This book also offers an exploration into the deeper significance and symbolism of crowns both throughout history and in Sahaja Yoga.



The making of this book has been a profound journey, deepening the realisation of who Shri Mataji is and the immense work She has done for humanity. It is another way through which Shri Mataji is still helping us recognise the Divine. It is a reminder of the immeasurable task She undertook to bring us to Her Holy Lotus Feet, to allow us to witness our own beauty and, ultimately, to experience our own crowning.

Future Collective Effort

Apart from their visual and vibrational beauty, the crowns carry unique stories – from comments and insights Shri Mataji shared upon receiving a crown to beautiful accounts of the creative process behind their design. These and other details have been preserved in this book so that future generations can cherish the profound moments and vibrations associated with the crowns.

While this book focuses on the crowns currently preserved in Cabella, many more puja crowns are held by Sahaja collectives worldwide. We therefore hope that this volume will be the first in a series of similar publications, as, in time and with the support of the global sangha, the editorial team will continue to work to identify, document and photograph the crowns, with the aim of including them in future books. With the ongoing endeavour to locate and document more crowns, we ask you to share any stories or knowledge about crowns in your care or your collective's care. Such valuable contributions will help ensure these treasures are properly documented and passed on to posterity.

We extend our heartfelt gratitude to everyone who contributed to this first volume, including photographers, graphic designers, restorers, editors, and those who helped identify the crowns and their corresponding pujas.

We are truly privileged to have custody of so many of the crowns Shri Mataji wore in different pujas across the world. They continue to emanate the divine vibrations of the sacred principle and qualities they once adorned.



Chapter 1

Origins and Symbolism of the Crown





The crown is a timeless symbol of divinity, royalty, supreme authority, excellence, trust and admiration. Across cultures and ages, it has been an ancient emblem deeply embedded in human consciousness that points to something inherent in our very being.

The Queen of Heaven

“One day, a six-year-old girl wished to meditate with her grandmother, a Sahaja Yogini. In the meditation room was a photograph of Shri Mataji wearing a crown. Seeing this photo, the child paused and asked, ‘Is She a queen?’

The grandmother smiled and replied, ‘Yes. She is the Queen of the universe. She is the Mother of all.’

After a moment of quiet reflection, the girl answered solemnly, ‘Then She is also my Queen. She is my Mother too.’”

The girl in this story, upon seeing Shri Mataji wearing a crown, intuitively recognised Shri Mataji as a queen. This demonstrates that true recognition arises not from knowledge alone, but from the heart’s innate ability to perceive the sacred. It also shows that the crown is a universal symbol. When we see a crown, something stirs within us – an unspoken remembrance of divine authority, loving sovereignty, and spiritual motherhood.



Crowns have long been part of the story of humanity. The tradition of wearing crowns dates back thousands of years. Crowns were first depicted on divine figures, gods and deities, symbolising their connection to the highest spiritual realm, the Sahasrara. Over time, as societies developed, kings also began to wear crowns. This was not merely a display of power. As Shri Mataji explained, the crown signified that a righteous king was a channel for divine energy – someone who, seated on the throne, ruled with benevolence, responsibility, and moral authority on behalf of the people.

Looking across history, crowns appear in almost all civilisations. The earliest crowns were simple creations, woven from leaves, flowers and branches, and were used in sacred ceremonies to honour gods, goddesses, kings and queens. Their forms evolved – from horned crowns in Mesopotamia and double crowns in ancient Egypt to the rich symbolic references to crowns in Indian texts such as the Mahabharata – yet the underlying meaning remained consistent. The crown served as a visible sign of that true authority derived from a higher, spiritual source. Coronations, anointings and related rituals were designed to affirm that a ruler's legitimacy was rooted in the Divine, not merely in worldly power.

Over the centuries, particularly in the West, the spiritual meaning of the crown gradually faded. Today, crowns are often perceived primarily as symbols of authority, privilege or royal tradition. With the advent of Sahaja Yoga, Shri



Mataji taught us that at its core, the crown represents a link to the Divine and the Sahasrara.

For Sahaja Yogis, this ancient symbolism finds living continuity in the reverence expressed to Shri Mataji as a Divine Incarnation. The crown offered during puja expresses both gratitude and recognition of Her Divinity, echoing the ancient understanding that true leadership, authority, and spiritual awakening originate in the Divine. By placing a crown upon Shri Mataji, we recognise, adorn and honour Her as the embodiment of the Divine Goddess and the source of the awakening of the Sahasrara.





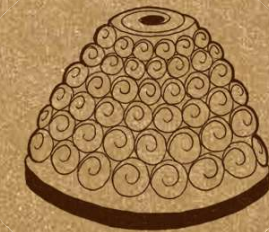
Crowns in Different Cultures

India

In Hinduism, the crown (*mukut*) represents enlightenment and spiritual sovereignty. It signifies the union of the individual soul with the Universal Spirit, marking the highest level of consciousness and divine knowledge. In depictions of Hindu deities, the mukut is an essential feature, representing power, honour, and divine glory. More than an ornament, it symbolises enlightenment – a state of oneness with the Divine.



In Buddhism, the crown is associated with the attainment of enlightenment. It is often linked to the Sahasrara, the crown chakra – the seat of spiritual awakening. One of the most significant symbols in Buddhist iconography is the ushnisha, a crown-like protuberance atop Buddha's head. In Buddhist texts, the ushnisha is described as the “crown” of the Buddha: a manifestation of enlightenment and the mark of a true King of Dharma.





The Ajanta Caves in India

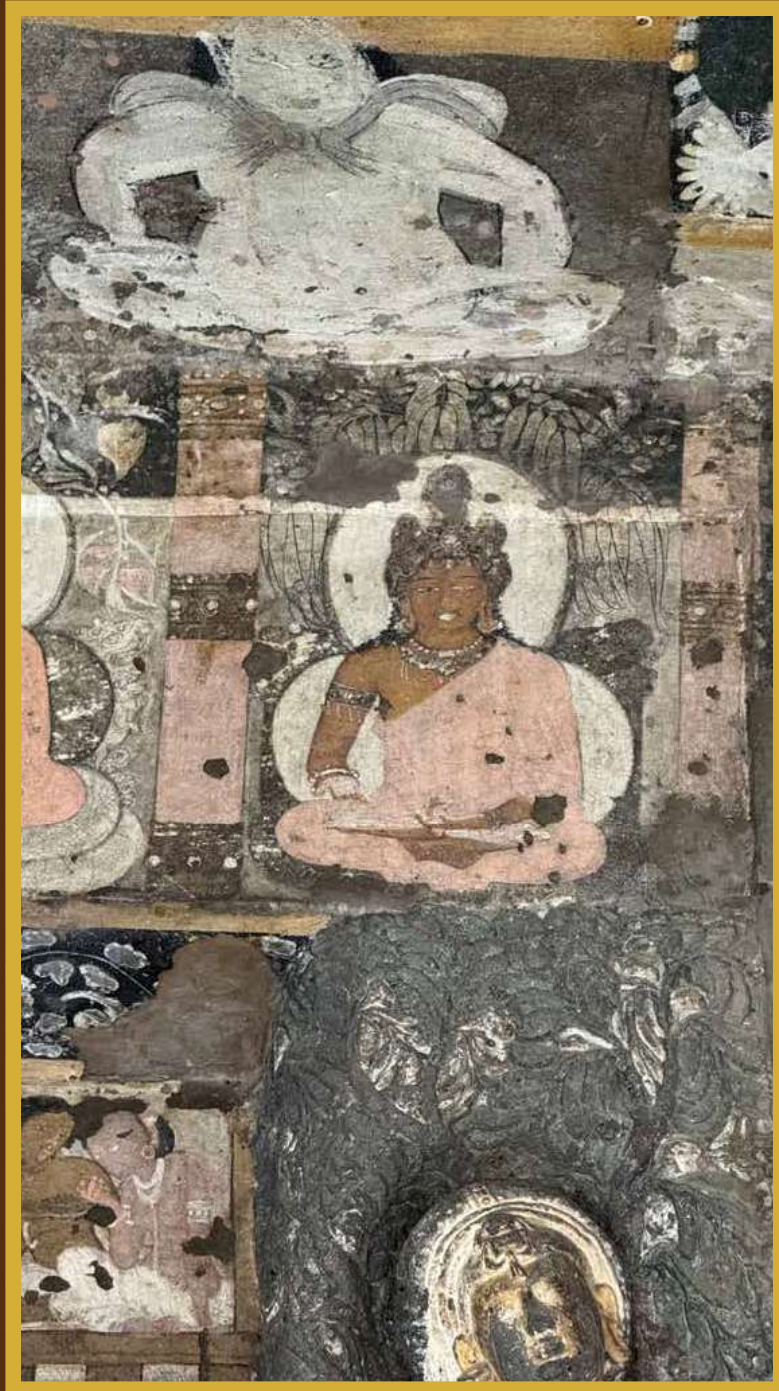
During the India tours in the 1980s, Shri Mataji often sent the Sahaja Yogis to the Ajanta Caves in Maharashtra. The Ajanta Caves are a UNESCO World Heritage site and are renowned for their Buddhist murals and sculptures, many of which include crowns. The caves feature hundreds of paintings and murals made between 200 B.C. and A.D. 650. They are considered to be some of the finest Indian painting and the most important Buddhist art in the world. The first phase of construction was the first century B.C. to the second century A.D.; the second phase was the fifth and sixth centuries A.D.

Some crowns depicted in the caves are magnificent and intricately designed, often with gold and jewels. An example of this is found in Cave 1, which depicts the Bodhisattva Vajrapani. The crown here is not just a royal ornament but also a sign of the Bodhisattva's spiritual achievement and his role as a guide for others on the path to enlightenment.

Shri Mataji often commented on the high level of devotion of the people who spent many generations carving out these caves. She also mentioned that in the past, some saints and devotees could see what the deities look like in their meditation. Perhaps such visions lay at the origin of the paintings and murals in Ajanta.



Padmapani, the Bodhisattva of Compassion, the Ajanta Caves, Maharashtra, India



Matreya, the Ajanta Caves, Maharashtra, India



Madonna and Child, Notre-Dame, Paris. When Shri Mataji saw this statue, She commented that it emitted wonderful vibrations.



Kwan Yin, Shri Mataji Castle, Cabella Ligure, Italy



“So many of you have seen now Ajanta. This was built in ten centuries, cut from top to bottom. How they must have planned it, how they must have organised among themselves in ten generations, how they must have painted it. And there’s nothing – no city, nothing, no television, no food. How they lived there? They lived on dedication and love of Buddha, whom they had never seen.”

Shri Mataji Nirmala Devi, Australia, 3 May 1987

China and the Far East

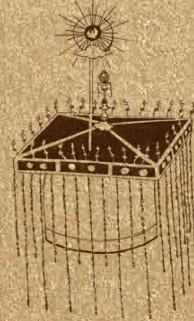
Quan Yin is the Bodhisattva of compassion and mercy. She is often depicted wearing a crown or diadem. The crown symbolises her enlightened status and her vow to help all sentient beings. In Chinese iconography, Quan Yin’s crown might feature images of Amitabha Buddha or lotus motifs, reinforcing her spiritual authority and purity. The crown is a reminder of her role as a compassionate guide and protector.

In ancient China, the emperor’s crown was a circular headdress encrusted with precious stones and pearls. It was worn during important state ceremonies and symbolised the heavenly mandate, reinforcing the emperor’s authority as the “son of heaven.” The Chinese crown was not merely a mark of earthly power; it signified divine legitimacy, emphasising the emperor’s role as a bridge between heaven and earth.





Similarly, in Japan, emperors, princes and nobles wore elaborate crowns made of gold and silver, adorned with precious stones and jewels. These crowns were worn during sacred ceremonies and symbolised the emperor's divine status.



Egypt and Africa

In Egyptian and African cultures, the crown represents leadership, wisdom and spiritual power. It is often worn by chiefs and kings to signify their status and responsibility as leaders of their people. The intricate designs of these crowns incorporate sacred symbols and natural elements, reinforcing the connection between the ruler and the divine realm.



North America

There was a long tradition in the cultures of the Indigenous Peoples of North America of wearing elaborate feathered headdresses. These were most often bestowed upon men, though in rare cases women were also honoured with them, in recognition of their status, identity and spiritual standing. The headdress symbolised the wearer's role within



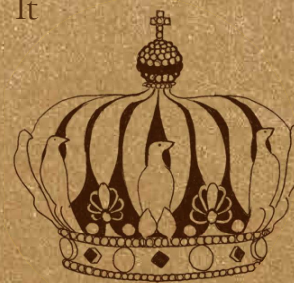
the community, personal achievements and spiritual connections. Each cultural region developed its own distinctive styles, decorations and meanings. While visually decorative, the headdresses carried profound cultural and spiritual significance. In essence, the headdress was primarily a symbol of status, identity and spirituality, reflecting the wearer's responsibilities, accomplishments and spiritual life.

Australia

Indigenous Australian cultures did not have crowns as symbols of divinity or rulership. They did, however, have highly meaningful ceremonial head adornments that expressed spiritual connection, ritual role and cultural identity rather than royal authority.

Western Culture

In Western cultures, the crown has long been associated with monarchy, power and divine right. It symbolises the authority of kings and queens, who were often believed to rule by divine will. In medieval Europe, crowns were often crafted from gold and adorned with precious gemstones. Throughout history, coronation ceremonies have been central to royal traditions. During the coronation,





the crown would be placed on the head of the sovereign, however nowadays in Europe, in most cases, the crown is just offered beside the throne. Could this change reflect an understanding that crowns are only meant for enlightened people?





The Cabella Crown Collection



Guru Puja

4 July 1982, Nightingale Lane Ashram, London, United Kingdom





This golden crown is richly embellished with gold and silver sequins, ornate metallic threadwork, and intricate bead embroidery



“Today is the day of the Guru Puja, the day when you have to worship your Guru. You are really fortunate to have a Guru which is a Mother. And My mother and guru is this Mother Earth, which teaches Me how to deal with human beings. And she’s the one who also in every stage of difficulties helps Me to correct My own methods of nirmala vidya. She has been such a kind mother and a kind guru to Me. And she’s such a soothing personality.”





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Navaratri Puja

4 October 1982, Temple of All Faiths, London, United Kingdom



This crown is adorned with radiant gold and green sequins, crowned by an ornate central elevated crest that has silver borders and delicate hanging jewels.





“So what is our decoration? It is humility. It is simplicity. Not cleverness, arrogance, putting others down, showing off, but a complete surrender, surrendering all your egoistical qualities. Let the virginity be reborn within you. From today, you all have to take a vow – it’s the New Year’s day for us – that we all will surrender our horrible tempers, dominating natures, asserting behaviours, ego-oriented harshness, domination. I don’t know what use it has. Unless and until you surrender that, the Lord of virginity, Shri Ganesha, will not be able to crown your Agnya Chakra.”





The Cabella Crown Collection



Diwali Puja

14 November 1982, London, United Kingdom





A soft, dome-shaped crown covered in pale wool, adorned with gold braids, delicate floral patterns and colourful beads



“The greatest generosity a human being can do is to forgive. I mean, it’s not generosity to others but to yourself. If you forgive others, you are generous to yourself. First of all be generous to yourself, that is, you forgive everybody else. If you forgive everybody else, then you are not tortured by them; you spare yourself from their tortures. This is a generosity towards yourself. Towards yourself, the greatest generosity is that you do not bear any malice or bitterness about anyone, but clear-cut ideas, that: ‘He’s like this and he is like this.’ Just a clear-cut idea, but no reaction out of it.”

