

NIRMAL DHYANA

MEDITATION



VERTICAL GROWTH - NIRMAL DHYANA



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**“A NEW JUMP HAS TO BE TAKEN” EVENING OF EASTER PUJA,
UK, APRIL 1990**

“So what I am trying to tell you that you have those eyes, you have that personality that can trigger all these things. If two, three East German Sahaj Yogis, who got Realisation, can go and trigger and the Berlin Wall can fall down, then with all these Sahaj Yogis,

I don't know what should happen! That you have, that power you have.

That's why I say that vertical improvement has to be there and then let that power act and trigger. You all can trigger it individually and collectively. But vertical programme is less here, vertical understanding is less. Any number of Sahaj Yogis we may have, but if they cannot trigger then what's the use? So, my request is that we have to now pay attention to our vertical movement and to our attention.”

PREFACE

Vertical Growth Initiative

This eBook is a compilation of selected talks by Her Holiness Shri Mataji Nirmala Devi. Excerpts of these talks have been hyperlinked, allowing the reader to click through and have direct access to the video and audio talks on the Nirmala Vidya Amruta website.

With the exception of the author's preface, the rest of the eBook is entirely taken from Shri Mataji's talks.

As an expression of our love for Her Holiness Shri Mataji, we, the Sahaja Yogis of the world, wish to thank Her for Vishwa Nirmala Dharma, the state of yoga that She has bestowed on us.

For Her 100th Birthday we wish to humbly offer Our Holy Mother, Shri Mataji Nirmala Devi our own personal gift of "vertical growth". Vertical growth is about growing deeper in Sahaja Yoga, about deepening our axis and our state of meditation. Developing and sustaining our spiritual values and our vibratory awareness, to enable us to reach the blissful state of Nirananda, in this lifetime.

Vertical growth is to be of that calibre and depth to please our Divine Mother and establish the state of union. To follow Her teachings, which are the foundations of our individual and collective growth and also have an understanding of Her great work.

To realise in our hearts the immense work, blessings and protection that She has given to us all. Let us offer our love and dedication at Her Lotus Feet, which is part of our vertical growth.

How do we prepare for 21st March 2023?

Let us prepare spiritually to receive Her in 2023, as the greatest of all Incarnations. Achieving that Turya state, with a child's desire to reach those depths and heights to really connect with Her Sat-Chit-Ananda.

Our Collective Vision

To assist each other to grow deeper in our spiritual awareness, gaining inspiration from Shri Mataji's speeches and direct guidance.

Our Collective Duty

In order to truly prepare to celebrate Shri Mataji's 100th Birthday we need to continue a journey of introspection, spiritual growth, meditation and cleansing of the subtle system. This will help us toward attaining the state of Nirvikalpa, Ananya Bhakti and to achieve a clean and pure state of meditation. And with our hearts, recognise the great Advent of Shri Mataji's Divine Incarnation.

Our Collective Objective

To individually and collectively imbibe the knowledge of the Self (Atma) and the subtle system, experience the vibrations (Chaitanya) and state of Self-Realisation (Sat-Chit-Ananda) and collectively work it out with the help of others.

PREFACE

To research Shri Mataji's speeches and direct guidance on different subject matters relating to the state of Nirvikalpa Samadhi (Doubtless Awareness) and a pure state to establish the attention in Sahasrara. To collectively reach spiritual heights as an en-masse movement (Samasthi)

Share Sahaja Yoga best practices, including (protocols, cleansing treatments, using the five elements, etc).

Collection of Works

In order to share this Divine Knowledge, four eBooks have been prepared. These booklets are just small steps to help us on this journey of vertical growth.

- 1) Nirmal Dhyana – Meditation
- 2) Nirmal Chitta – Attention
- 3) Nirvichara Samadhi – Thoughtless Awareness
- 4) Nirvikalpa - Doubtless Awareness

We bow in recognition of Param Pujaniya Shri Mataji Nirmala Devi with a humble manifestation of awe, adoration, ananya bhakti and pure love for Her Divine Shri Adi Shakti's Incarnation.

We dedicate this work to our Holy Mother and humbly request Her forgiveness, if we have made any mistakes knowingly or unknowingly in undertaking this work.

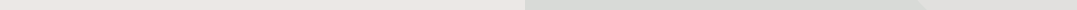


www.100yearsHHSriMataji.org

Please click on the above link for the 100th Birthday Celebration website.

Notes:

- 1 "... " All of Shri Mataji's quotes/words are in quotations
- 2 [...] Text extracts of Shri Mataji's Talks from Amruta, which show square brackets are words inserted to aid the reader.
- 3 Thanks and credit goes to all the photographers, whose photos we have used in this eBook.
- 4 Extracts of talks are from the Nirmala Vidya Amruta website.
- 5 Please register with www.amruta.org and log in to ensure you have access to all the links.
- 6 If you click on to the Amruta link, it may sometimes not start at the beginning of the talk, this could be due to your previous viewing history. In this case, go back to the start of the talk.



CHAPTER ONE

THE RECOGNITION OF OUR BELOVED MOTHER

"Perhaps this is the first time I am saying this to you - that you have to dedicate yourself completely to Me, not to Sahaja Yoga - but to Me. Sahaja Yoga is just one of My aspects."



THE RECOGNITION OF OUR BELOVED MOTHER

Once a yogi offered Shri Mataji some presents. As She hesitated to take them, he tried to be clever and told Her. 'Mother, whatever you have given us is in the fourth dimension, these are all three-dimensional things I am offering to you.' She immediately replied; "Then give me in the fourth dimension."

Following on are some guidelines for going deeper within ourselves, to worship Her in the fourth dimension and thus achieve the state of the fifth dimension (Shivaratri Puja - India, 1984).

This most profound talk helps us understand what Shri Mataji requires of us.

[Detachment and Enlightenment of Brain.](#)

[Mahashivaratri Puja - Pandharpur, India -](#)

[February 1984.](#)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1984/02/29/Mahashivaratri-Puja-1984/>

"But when you bring your Spirit to your brain - this is the second state, then you really become Self-Realised, in the full way, in the full way because then your Self, that is the Spirit, becomes your brain. Action is very dynamic; it opens then the fifth dimension in the human being.

First, when you become Realised, collectively conscious, and start raising the Kundalini, you are in you cross the fourth dimension. But when your

Spirit comes into your brain, then you become the fifth dimension - means, you become the doer. Our brain, now, for example, says, 'All right, lift this thing up'. So you touch it with your hand, you lift it up. You are the doer. But when the brain becomes the Spirit, the Spirit is the doer, and when Spirit is the doer, then you become a complete Shiva - Self-Realised."

The three aspects of Yoga are of Yantra (instrument), Mantra (names/shlokas) and Tantra (techniques). These are helpful in understanding and cleansing the subtle system. But the essentials for nourishing meditations and reaching a blissful state of Nirvikalpa are: recognition of Shri Mataji, humility, innocence, sincerity, bhakti and shraddha.

It is our deepest privilege to worship Her and share Her Divine knowledge. We humbly start with an extract of Shri Mataji's talk, where She emphasises the need to go deeper within ourselves.

THE RECOGNITION OF OUR BELOVED MOTHER

[Dedication Through Meditation - Cowley Manor Seminar, Cheltenham UK - July 1982](https://www.amruta.org/1982/07/31/dedication-through-meditation-Cheltenham-1982/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1982/07/31/dedication-through-meditation-Cheltenham-1982/>

“As today I told you that it is necessary that you have to recognise Me. And that recognition is fixed. That condition is fixed. I cannot change it.”

[Cowley Manor Seminar, July 1982](https://www.amruta.org/1991/05/05/Sahasrara-Puja-1991/)

(Please click on bold, underlined hyperlink above)

“Perhaps this is the first time I am saying this to you; that you have to dedicate yourself completely to Me, not to Sahaja Yoga – but to Me. Sahaja Yoga is just one of My aspects.”

[Christmas Puja - Ganapatipule - December 1994](https://www.amruta.org/1994/12/27/Christmas-Puja-1994/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1994/12/27/Christmas-Puja-1994/>

“So recognition only means, doesn't mean that you recognise Me as Adi Shakti, but recognition means that in every part of your life, you should know that I am with you. Disciplining in Sahaja Yoga has to be automatic. I don't have to tell you about disciplining, but it doesn't work out, then I have to tell you. The first discipline is that you have to recognise Me and respect Me.”

[Guru Puja - December 1979 - UK](https://www.amruta.org/1979/12/02/Shri-Guru-Puja-1979-the-declaration/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1979/12/02/Shri-Guru-Puja-1979-the-declaration/>

“Without recognition you cannot see the play, without play, you cannot have confidence within yourself, without confidence you cannot become Guru, without becoming Guru you cannot help others, and without helping others you are not going to be in any way happy. So, to break the chain is very easy, but to build the chain one after another is what you have to do.”

[Sahasrara Puja - Ischia - Italy - May 1991](https://www.amruta.org/1991/05/05/Sahasrara-Puja-1991/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1991/05/05/Sahasrara-Puja-1991/>

“So, at the Sahasrara, to recognise the Mahamaya is another vicious circle. You may say that, “Why should it be Mahamaya? should have been better as, starkingly, some other form. But any other form could not have worked out Sahaja Yoga in modern times, because people would have been frightened and upset and they would never have taken to Sahaj Yog, because they had no discretion already within them already, to know what is right and what is wrong. That is why it had to be in the Mahamaya form.”

THE RECOGNITION OF OUR BELOVED MOTHER

"In the Mahamaya form you have to recognise. This is another test because Mahamaya you cannot recognise, while you have to recognise. But in Sahaja Yoga you have seen so many photographs which should convince you people mentally about this Mahamaya Swarupa. You can see, mentally you can understand there's something very different. Even when I came to Napoli the policeman and everybody was given a photograph and they all recognised that there's something very different. They all wanted to shake hands with Me."

"This is one way, another way is that you start seeing the blessings and you start seeing how you become so progressively better materially, physically, emotionally and spiritually. Still on a mental level most of the people recognise. But, unless and until, it is recognised in the heart, it's no recognition. Already the heart is surrounded by seven auras of the seven chakras and the Spirit, the Atma, resides in the heart. As it is, on top of your head here, resides the God Almighty, Sadashiva."

"So, when Kundalini touches that point your Spirit gets awakened and the light of the Spirit starts spreading and it starts acting on your central nervous system because automatically the vibrations, the chaitanya flow[s] into your brain, which enlightens your nerves. But still the recognition in the heart is not there."

Note: All the police asked for Mother's photos and badges when She arrived at Napoli/Naples airport.

Even without that you start feeling the cool breeze, you can raise the Kundalini of others, you can cure people, you can do many things. But still it is not yet felt in the heart so much.

That's why we have music, art. All these things start opening your heart. But still it is not recognition, because recognition is a mental activity of the heart. How can heart have a mental activity? This is another problem you all can face – and I know that – that, recognition, if it is a mental activity of the heart, how do we do it?"

Talk to Sahaja Yogis, Questions & Answers, Burwood, Sydney - 6 May 1987

Please click on bold, underlined hyperlink above)

amruta.org/1987/05/06/the-need-to-go-deeper-Sydney-1986/

"So we have to meditate and by meditation, we develop that strength within us, so automatically we start solving the problem. Like our antennae grow up to that point: the way we are strong inside, they grow outside to help so many things which are to be helped."

THE RECOGNITION OF OUR BELOVED MOTHER

[Talk to Sahaja Yogis, Questions & Answers,](#)

[Burwood, Sydney - 6 May 1987](#)

(Please click on bold, underlined hyperlink above)

“And second point is that we think that if we love each other, if we love Mother, that is the end of everything.

It’s not true also, because you see, your love for Me is there no doubt and it should be intense, it should be deeper; but the deeper you go into that love, then you will be surprised how you receive a special quality of correcting the things that are wrong around you.”

THE RECOGNITION OF OUR BELOVED MOTHER

[Sahasrara Puja - Ischia - May 1991](https://www.amruta.org/fr.1991/05/05/Sahasrara-Puja-1991/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/fr.1991/05/05/Sahasrara-Puja-1991/>

“Now, what experience you should have to build that in your heart is the point. And the experience is of your own divinity, of your own spirituality. Once you start developing that experience, then you know that you are a divine person. Unless and until you are aware fully that you are a divine person, howsoever faith you may have in Me, the recognition is not complete. Because who is recognising Me? - is a blind person. If a blind person is recognising Me, it won't have that response of the heart.”

“So, first you have to recognise yourself to be a divine person, to have faith in yourself. We do not have faith in ourselves, though we are Sahaja Yogis. If there's any problem, they will write a letter to Me. If they are sick they'll write a letter to Me. If there's any family questioning, they'll write to Me. If there's somebody bothering them with some questions, they'll ask Me.

But if you become introspective and meditative then you touch that divinity within you. When you touch that divinity you know you are a divine person.”

“So, in Sahasrara Puja, actually, you have to recognise your own divinity, that you are divine, by experiencing your divinity.”

“SO, IN SAHASRARA PUJA,
ACTUALLY YOU HAVE TO
RECOGNISE YOUR OWN
DIVINITY THAT YOU ARE
DIVINE BY EXPERIENCING
YOUR DIVINITY.”

CHAPTER TWO



SURRENDER

SURRENDER

[Navaratri Puja - UK - October 1980](https://www.amruta.org/1980/10/19/Navaratri-Puja-1980/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/10/19/Navaratri-Puja-1980/>

“Such a mixture, a confusion, that is what is Kali Yuga is, these modern times are. The only way to get rid of them is to surrender. That is the only way, there is no other way out. Because when you surrender the spirits, the negativities, the satanic forces, just disappear because they are not effective. They have no business to be there. They have no interest in a person who is surrendered to God. They cannot surrender. If they surrender they'll also become saints.

All the time to think: 'What are my catches? What are my negativities?' Is not going to help you. Just surrender all these ideas that are coming to you and you'll find that all absurd ideas will run away. This is the easiest way to get rid of your problems, is just to surrender. After all, all these horrible people, all the horrible deities, enemies, who came forward to fight the Goddess, are there as long as you nurture them. As soon as you surrender yourself, they find you of no use for themselves and they go to other half-baked people.

The growth will only come when the surrender is complete. One has to know that the powers are tremendous. You cannot conceive it as it is said by Markandeya. You cannot conceive it; it is beyond

your conception. Outwardly you cannot understand, you just cannot understand. Under such circumstances, the best thing is to surrender yourself. Now with surrendering, what do you surrender? What do you surrender? It's your ego and your super-ego and it is completely cleansed and drenched in the blessing. Because you cannot give anything, you have to receive the blessings and to receive the blessings you have to just surrender. It is so simple. The easiest way to solve all your problems is to surrender. Just say: 'I surrender'. For realised souls this should be their mantra. And you will be amazed how all your problems will vanish. Because not only that the powers are tremendous, but as you are realised souls all the divine forces, all the divine deities, all the eternal beings, chiranjivas, all the angels and the ganas, all of them are looking after you. But they know one thing, those who are surrendered and those who are not surrendered."

"You just surrender the problem, and you will be surprised that the answer will come in such a miraculous way. Just surrender. Do not take any responsibility upon yourself. Just surrender. Because how far you can go into the solution? Up to your rationality. Beyond that you are your Spirit, and the Spirit is connected to the Divine. So best is to surrender and the whole thing will show such light and such beauty and such meaning."

SURRENDER

[Shri Guru Puja - Leysin, Switzerland - July](https://www.amruta.org/1984/07/14/Guru-Puja-1984?highlight=surrender)

1984
(Please click on bold, underlined hyperlink above)

[https://www.amruta.org/1984/07/14/Guru-Puja-1984?
highlight=surrender](https://www.amruta.org/1984/07/14/Guru-Puja-1984?highlight=surrender)

"That doesn't mean you don't do anything, but surrendering means the worship, the respect of the higher, the obedience to the higher. Not to argue it out, not to react, acceptance, absorption. Like a child absorbs the milk of the mother without questioning, without reasoning."

[Eve of Sahasrara Puja - Vienna, Austria - May](https://www.amruta.org/1985/05/04/evening-before-Sahasrara-Puja-1985/)

1985

(Please click on bold, underlined hyperlink above)

[https://www.amruta.org/1985/05/04/evening-before-
Sahasrara-Puja-1985/](https://www.amruta.org/1985/05/04/evening-before-Sahasrara-Puja-1985/)

"What is surrendering? It is enjoyment. It is just enjoyment. Then why I cannot surrender? What is lacking in me? Am I a very low level person? Am I the one who was just saying I'm a seeker but I'm not? Am I dishonest person that I cannot surrender? If so, what am I proud of myself? If that is the situation, then why am I so much enamoured by my ego?"

[Talk to Sahaja Yogis, Lonavala - India - January](https://www.amruta.org/1982/01/24/what-have-you-to-surrender/?highlight=surrender)

1982

(Please click on bold, underlined hyperlink above)

[https://www.amruta.org/1982/01/24/what-have-you-
to-surrender/?highlight=surrender](https://www.amruta.org/1982/01/24/what-have-you-to-surrender/?highlight=surrender)

"What do you surrender to Me? What do I want out of you? Nothing! What do you have to surrender to Me? I just don't understand. Surrender your own ego, your own barriers. What you surrender is your own barrier, so what is there to surrender? If you have your ego intact, you won't work out Sahaj Yog, you will be insensitive."

"Supposing this thing is covered with some sort of cloth and you cannot see, then you remove the cloth from it, will you say it has been surrendered? This 'surrender' word itself is very treacherous because that immediately acts on your ego. Actually, surrender means surrender your ego. But when somebody says, 'You must surrender to Mataji!' that means you think that you have to surrender your money! What is there in money? I don't want your money. What is there to surrender to Me? I mean just imagine! What are you going to give to Me? I have nothing to get from you! Is there anything that I can get from you? Nothing!"

"Luckily this time, even in this lifetime, I'm born in such way, in such family, that I don't need anything. I have even got paid and a position in that, so even that I don't need! What is there to surrender to Me? You have to surrender your own ego, that's all, and you will feel free with that, because you are bound by your own ego. Supposing you are in the shackles of chains,

SURRENDER

you are chained: now if you want to remove the chains, are you surrendering those chains?

"...What you are surrendering is your own inhibitions, your own problems, your own shackles, which do not give you freedom; your chains, your conditionings, your diseases, your troubles — that's what you have surrendered. What is there to surrender? I just don't understand. Just to remove the clouds which are over your Spirit, you have to make Kundalini rise with a great force so that they are all thrown away."

[Eve of Sahasrara Puja - Vienna, Austria - May 1985](#)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1985/05/04/evening-before-Sahasrara-Puja-1985/>

"A drop has to dissolve into the ocean to become the ocean. And a drop cannot be greater than the ocean, can it be? So, what is the surrendering? Surrendering of our conditionings, of our ego and the artificial barriers we have built around us. One can approach [it] mentally, one can approach emotionally and also physically we can approach ourselves. We can approach ourselves through mantras, through seeing ourselves, through knowing ourselves. But one should know, this is the greatest of greatest opportunity for you, not for the Divine. If you are not available, the Divine can find its own ways of fulfilling its last culmination of expression. Even to understand how immense the task is you need a surrendering heart."

[Eve of Sahasrara Puja - Austria - May 1985](#)

(Please click on bold, underlined hyperlink above)

"If your Sahasrara has been opened out by someone, and luckily that is the Deity before you, it should be the easiest thing to surrender, but it is not. It is difficult because the attention that has come up through the cells of the brain, expressing itself through the cells of the brain, is polluted, it is impure, it is destructive; it spoils the nerves and when the nerves are spoiled, the light of the Spirit does not shine on the nerves and you feel the inability to surrender. Normally, it should be the easiest thing to do."

03 CHAPTER THREE

THE IMPORTANCE OF INNOCENCE

*"and let the beautiful moonlight of your
soothing qualities of innocence, be
manifested through us. Let us manifest
these qualities."*



THE IMPORTANCE OF INNOCENCE

[Shri Ganesha Puja - Austria - August 1990](https://www.amruta.org/1990/08/26/Shri-Ganesha-Puja-Lanersbach-1990/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/08/26/Shri-Ganesha-Puja-Lanersbach-1990/>

“Thus, if we surrender to Shri Ganesh, He protects us, He gives us wisdom, He gives a proper understanding, the protocol of the Mother. He does not know any other Deity but His Mother. He doesn't bother about any other Deity but His Mother, and He knows that She's the most powerful Deity. And this is His wisdom, which must be imbibed. When you pray, you must try to imbibe that.”

[Prayer to Shri Ganesha - Shri Ganesha Puja 1990](https://www.amruta.org/1990/08/26/Shri-Ganesha-Puja-Lanersbach-1990/)

(Please click on bold, underlined hyperlink above)

“So today's Puja is specially to be done with a prayer in your heart that: Shri Ganesha, please be kind and merciful and forgiving that You manifest within ourselves. Let all these hypocritical things, all these conditionings and all these wrong ideas we have or all the wrong life we have had, should just disappear like thin air and let the beautiful moonlight of your soothing qualities of innocence be manifested through us. Let us manifest these qualities.”

[Shri Ganesha Puja-US-September 1986](https://www.amruta.org/1986/09/07/Shri-Ganesha-Puja-1986/)

(Please click on bold, underlined hyperlink above)

https://www.amruta.org/1986/09/07/Shri-Ganesha-Puja-1986

Prayer to Mother

“The first thing you must ask for is the pure Ganesha, Nirmal Ganesha. 'Oh, Mother, please give us the blessings of establishment of purity in our Ganesha principle.' In relationships, in attitudes, in behaviour, try to judge yourself, are you innocent? Christ has said anything against Him may be tolerated, but nothing against the Adi Shakti. But I must tell you as your Mother, it's not true. Maybe against Me some things may be tolerated, but nothing against Christ, the Lord, nothing against Lord Ganesha. Everything that is done against Him after Realisation will tell upon you and you'll be thrown out of the realm of God, as absolutely degraded people. That is one thing that will not be tolerated, will not be forgiven, will never be acceptable. Whatever you have done in the past is finished now because you are a new bird.”

[Talk about Innocence - Ganapatipule - January 1987](https://www.amruta.org/1987/01/02/innocence-and-Ganesha-Ganapatipoule-1987/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1987/01/02/innocence-and-Ganesha-Ganapatipoule-1987/>

“Only thing when you meditate, just believe that your auspiciousness and holiness is to be imbibed on your nerves, on your central nervous system, because that is the epitome of chaitanya. The chaitanya that is flowing all around, if it is in the form of holiness, even one glance of yours can bring beautiful fruits, can bring peace and solace.

THE IMPORTANCE OF INNOCENCE

“So this innocence and holiness is the one which is peace-giving, which reduces frictions, tensions because you enjoy your chastity. Because you enjoy your glory. Please aspire to be the epitome of holiness. May God bless you all!”

Ganesha Puja Talk, 4 Oaths - Riffelberg, Switzerland - September 1984

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1984/09/02/Shri-Ganesha-Puja-Riffelberg-1984>

“So that is how you have to be honest, in the essence of it. And the essence of honesty is Innocence. Essence of sincerity is Innocence. Essence of beauty, glory, is Innocence. And Innocence is the one that gives you complete detachment. So to such a symbol of Innocence, when we bow, we must know what we have done about ourselves: whatever has been your past, get out of it. Be just the opposite of what has been so bad before. Strongly against all that you were before, in the darkness.”

Shri Ganesha Puja - San Diego, US - September 1986

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1986/09/07/Shri-Ganesha-Puja-1986>

“And Shri Ganesha is very clever. He knows [to] please His Mother, is the only simple thing He has to do. To have all the powers of the world, just keep the Mother pleased.”

Shri Mahalakshmi Puja - Kolhapur, India - January 1983

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/01/01/Mahalakshmi-Puja-1983/>

“And the another point is that how much magnetism you have. So you reverse back to yourself. The magnetism is a magic, is a magic of a person. A person is magnetic because he has certain magic. Now this magic is comes from your own personality, from your own personality. So the basis of magnetism on the left hand side is starts and that basis is Shri Ganesha. Shri Ganesha is the basis of that magnetism. So your innocence, innocence is the best way to have that magnetism. Magnetism you cannot express in material way, it is not a material stuff, but it is something abstract - comes from your quality of Ganesha, Shri Ganesha. Such a person is magnetic, magnetic means that such a person attracts another person, because of the weight of the person, because of the quality of the person...”

“The first core is Mahalakshmi Tattwa, outside to look at, you see the growth all right but inside is the creation, that is all the elements being created and all that, but inside that is the desire and inside the desire is the half-one you can say, is Ganesha. So this Ganesha Tattwa ultimately overpowers everything and permeates through everything, and this is, I would say that don't think about it. Just allow your innocence to grow, simple innocence and your dignity that's very important to have your dignity.”

CHAPTER FOUR



DEVOTION-BHAKTI AND SHRADDHA

DEVOTION - BHAKTI AND SHRADDHA

***Importance of Devotion and Dedication -
London - August 1982***

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1982/08/06/importance-of-dedication-and-devotion-London-1982>

“So first is a complete devotion. It’s very important. In this incarnation only it is so very important – because you have got Realisation...”

“First jump you have already done; you have got your Realisation. But from first jump to second jump, you’ve worked hard, you have come to the second jump, in the second jump, you have to face it up. You should not feel disgusted with yourself, nor dejected with yourself for nothing. But treat yourself as a separate entity. And dedication is actually turning back to yourself and looking forward, towards the divine personality in you.

Once there is divine personality in you, there’s no problem of devotion. You’ll just become one with it, you’ll start enjoying it...”

***Dedication through Meditation - Cowley Manor
Seminar - UK - July 1982***

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1982/07/31/dedication-through-meditation-Cheltenham-1982>

“Perhaps this is the first time I am saying this to you: **that you have to dedicate yourself, completely, to Me – not to Sahaja Yoga – but to Me.** Sahaja Yoga is just one of My aspects. Leaving everything you have to dedicate. Complete dedication, otherwise you cannot ascend any further. Without questioning, without arguing. Complete dedication is the only way you can achieve it. People still get caught up, still get into problems. What’s the reason? So many people ask Me that, ‘Once we have got Realisation, how is it Mother we go down?’

The only reason is – the dedication is not complete. The complete reverence and complete dedication has not been established. You still, do not know that I’m Divine, to that extent as you should. I don’t say all of you. But still if you look into your heart and look into your mind, you’ll find out that complete devotion that you had for say, Christ, or for Krishna, or for any one of those, who have been, is not there.”

DEVOTION - BHAKTI AND SHRADDHA

Dedication through Meditation - July 1982

(Please click on bold, underlined hyperlink above)

“For this, meditation is the only way, I should say. Of course, rationally you can do many things. You can rationally accept Me. Emotionally you may feel closer to Me in your heart, but through meditation, surrender. Meditation is nothing but surrendering, it is complete surrender – which is a difficult task for a modern man in the Western countries. He only surrenders to people who mesmerise, who fully mesmerise them. They become slaves of people who mesmerise them. But in their own freedom, their ego is more powerful than their Spirit – in their own freedom. That’s why all the free countries have gone to dogs. Because ego plays part, not the Spirit.”

Wisdom through Meditation, Bhakti and Shraddha - Navaratri Puja - Los Angeles, US - October 2002

(Please click on bold, underlined hyperlink above)

(Below is the full Amruta talk)

<https://www.amruta.org/2002/10/27/Navaratri-Puja-2002/>

“Unless and until you develop that bhakti and shraddha within you, you cannot rise, you cannot rise above your problems, you cannot rise above your personality, because bhakti is something you cannot impose on anyone, you cannot force on anybody. You can make somebody mad and say that he can do bhakti, but he cannot.

“You have to have all your qualities absolutely intact: you should be intelligent, you should be understanding everything should be there, but at that time the joy of bhakti is within you. And this joy of bhakti, when it starts flowing, the Goddess Herself enters into your being, I should say.”

Navaratri Puja - Los Angeles - October 2002

(Please click on bold, underlined hyperlink above)

“Worshipping is not just out of sheer reading or some sort of a chanting or anything, but it’s the deep attention of your heart; I think it’s Spirit. If the Spirit is awakened within you, you develop the bhakti and drop out all nonsensical ideas, all different things that have crawled into your head, but you just develop the bhakti.”

Navaratri Puja - October 2002

(Please click on bold, underlined hyperlink above)

“So, I would say, the Goddess gives you bhakti and shraddha. By what? She gives you through your meditation; that you see so many miracles happening in your life and you are amazed. How this has happened? We never expected this to happen. How it has happened, how it has worked out?”

CHAPTER FIVE



MOTHER'S DIVINE LOTUS FEET

THE IMPORTANCE OF OUR MOTHER'S DIVINE LOTUS FEET

Public Programme, Chitta Ki Gaharai, India - March 1979 (Hindi talk with link to English part of speech)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1979/03/2a4/public-program-bordi-shibir-hindi/>

"We have already seen the rising Kundalini with our eyes. We have seen it pulsating, have you seen this anywhere else? Even when we raise our Kundalini, we don't get as many vibrations as we get at Shri Mataji's Lotus Feet. Has anyone seen a pulsating Kundalini? We have seen it with our eyes, numerous times. Kundalini starts rising when we surrender at Mother's Lotus Feet. It is written in Devi Mahatmya, in Lalita Sahastranaam that Kundalini rises at Mother's Lotus Feet. And if thousands of Kundalini's are rising, there is surely something. So you tell them, "How can't we believe our own eyes?"

Public Programme, Dhule, India - April 1972

(Please click on bold, underlined hyperlink above)

"There is a small space between the two thoughts, from there I want to take your attention to Me. So, any thought – whether it be Guru or Dharma or God's name – is the same thought for all of you. And once it happens then the Guru makes sense, then the idol of Rama makes sense, everything makes sense. Now I am sitting on it, this shawl also has My vibrations. These people cured many patients even by just taking photos of My feet. I mean, it makes sense. If water washed My feet, they would cure many ailments.

The real thing is! I'm not surprised, you might think. Because, if this is the power of the Supreme Being who has designed all the creation, then what are the features in doing these small things? All diseases can go away. But first, everyone must gain their inner strength. And should be obtained in complete freedom."

Puja, Shri Mataji's House, Parklands, Ice House Wood, Hurst Green, Surrey - UK 1974/1976 (month/year uncertain)

"When you wash My Feet, you should know that they were given to Me by Brahmadeva himself. And by removing the water, you eliminate all the problems of your five elements that are under the control of the Creator Himself.

So My Feet are the most important, they can cure your ailments of the five elements; even mental ailments are cured, because that part of you is formed from akash, the firmament."

Practical Session - Bramham Court Ashram, London - 1981

<https://www.amruta.org/1981/10/29/practical-session-1981/>

"You can enlighten your emotions by thinking of your Mother. All right, just enlighten them. Just She will solve the problem. Whatever are the problems in the Mana, all right?"

THE IMPORTANCE OF OUR MOTHER'S DIVINE LOTUS FEET

"So once you get connected with those emotions and you start looking at them in your meditation, you will see these emotions are rising within you and if you try to put these emotions on your Mother, as put at the Lotus Feet of your Mother, they will start also dissolving those emotions and they'll become sort of – ah – expanded. Expanded, you see.

You will extend that in such a way that, you will feel you are in control, these emotions. You are in control of them and by that controlling those emotions your emotions – which are expanded, enlightened – are powerful. And these emotions, when you feel that way, then the cause of those emotions can be solved. For example, just now you got emotionally stirred up because I talked about – say – these children. Naturally, anybody would be. Now when you are stirred up with that you put that problem and those feelings that are rising in you, that those waves of feelings that are coming at the Lotus Feet of your Mother. So they get touched, say by that power you can say. Then these emotions become enlightened and when these emotions become enlightened, they have a power to solve the problem. Do you see the point? As if they had reached the shore where they got the light and this problem can be solved.

Because now you are not in an individual self, you are in the expanse, you are in the samashti and because you have entered into that position, that's why you have got these powers of entering to another person's body, to see the vibrations of

another person, to raise the Kundalini. Otherwise, you could not have done it."

[A Prayer given by Shri Mataji - October 1984](#)
(Please click on bold, underlined hyperlink above)

Pray to the Mother

Mother, please come in my heart.
Let me clean my heart so that You are there.
Put Your Feet into my heart.
Let Your Feet be worshipped in my heart.
Let me not be in delusion
Take me away from illusions.
Keep me in reality.
Take away the sheen of superficiality.
Let me enjoy Your Feet in my heart.
Let me see Your Feet in my heart.

"Only such people, even Brahma, Vishnu, Mahesha have done that. So don't you think you have to do it. So humble down yourself! in your heart. Humble down in your heart. Enjoy your humility. Enjoy virtues. The greatest virtue of a Sahaj Yogi is humility.."

THE IMPORTANCE OF OUR MOTHER'S DIVINE LOTUS FEET

Mother's Lotus Feet symbolise Lord Shri Ganesha. At the start of every Puja, we worship Shri Mataji's Lotus Feet, as Shri Ganesha.



Water is offered/poured on the Lotus Feet, as a mark of deep respect and also to receive vibrated water.



Mother travelled around the world many times for the benefit of seekers. In recognition of Her Divine work, we offer water on Her Lotus Feet and pray to soothe them down.



The Lotus Feet are decorated with red colour (e.g. Kum Kum) and Swastika.



All the Toes represent chakras and are decorated with rings. Mother's Lotus Feet are then decorated by offering flowers of different types and fragrance. And in doing so, Mother clears the Mooladhara and Swadhishtana Chakras of all the seekers performing Her Puja.



When we are unable to solve our problems or have difficulty in stopping our thoughts, we can surrender them at the Lotus Feet of Shri Mataji.



With our heart we can talk directly to Her Lotus Feet and offer letters, humbly requesting help.

The 79 holy names of Shri Raja-rajeshwari are attached (please see appendices). These names were given by Shri Mataji Herself at Sahasrara Puja 2000 and are beautiful names in praise of the Goddess.



Please also read the 108 names of Shri Mataji, which are also attached at the end of the eBook, with a deep understanding of their meaning.

**Editors words*



06 CHAPTER SIX

HOW TO SUSTAIN MEDITATION

*"So now a mirror has to be created for them,
to see for themselves how beautiful they are.
Their mirror is their Spirit."*



HOW TO SUSTAIN MEDITATION

[Mahadevi Puja - Alibag, India - December 1986](https://www.amruta.org/1986/12/21/welcome-Puja-at-Chalmala-1986/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1986/12/21/welcome-Puja-at-Chalmala-1986/>

“So now a mirror has to be created for them, to see for themselves how beautiful they are. Their mirror is their Spirit. That Spirit is to be brought in their consciousness, in their attention. If it comes in their attention, then they can see their image. Now this attention that comes in, as an enlightened attention is called in Sanskrit language as chidabhas, is the expression of the attention which is enlightened.

But it is also said, that it is got a nature, which is very transitory, or we can say, which is disappearing every moment to moment. When this is happening what is to be done? For that you have to steady yourself with meditation, with hearing the enlightened talks, by seeing the good things of life without thinking about them, by seeing also the goodness of others and then you start seeing goodness in yourself also.

That is why I always say that one should not feel guilty, because you are feeling guilty of something, which is just an illusion.”

[Talk to Sahaja Yogis, Questions & Answers.](https://www.amruta.org/1987/05/06/the-need-to-go-deeper-Sydney-1986/)

[Burwood, Sydney - May 1987](https://www.amruta.org/1987/05/06/the-need-to-go-deeper-Sydney-1986/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1987/05/06/the-need-to-go-deeper-Sydney-1986/>

[Yogi: “Shri Mataji, how can we sustain a deep meditation throughout the day?”]

“You see, you are in meditation in a way. You are halfway in meditation and halfway not. Now if you try to develop a state of witness, then you are in meditation – just a state of witness.

Whatever you see, just watch it. Just watching is the best way, and then you’ll be surprised that you will find that you are in another world, and these people are only in another world. You are seeing them from another world. Then you will have compassion for them, you will have pity for them, you may also not like them – it’s all these feelings will come up to you, but you’ll be a person who is separated from them.”

HOW TO SUSTAIN MEDITATION

***Ritambhara Pragnya - Part I, Guru Purnima
Seminar at Lodge Hill, UK - July 1983***

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/07/23/Guru-Purnima-Lodge-hill-1983/>

“But after Realisation also, when the dharana is established, you have to get to the position where you become samadhi. Now, what is that state? When that state comes into your mind then, whatever you do, the Deity that you worship, you see that Deity in your work. Whatever you see, you see the Deity giving you the show. You can put it (describe it) like that. Whatever you hear, you find the Deity telling you the Truth. Whatever you read, you find there what the Deity would tell you.

So in that state, whatever you do with your eyes, nose, and all these organs, all that becomes a kind of a manifestation of the Deity whom you worship – automatically. You don't have to think, 'Now I must concentrate, alright. I will not have these thoughts, I have to now think about this.' It becomes automatically that you read a book, in that book immediately you find what is good for Sahaja Yoga. If there's a book, which is anti-God, you discard it.

But if you have a problem, you see that, it must be for some lesson to me. That it is to teach me some experience. It is the manifestation of the Deity itself.”

***Ritambhara Pragnya - Part II, Guru Purnima
Seminar at Lodge Hill, UK - July 1983***

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/07/23/assume-your-position-1983/>

“Now when you meditate, try to meditate in a sustained way. First of all sustain it. Then you find that you are getting into the state of samadhi: means at a state where you start feeling the joy and the bliss of God's blessings. And then you start saying, 'O God, what a blessing! What a blessing! And what a blessing!' Once you have reached that state, then you have to realise, “Who am I?” Who are you? What are you? – you are the Spirit. After establishing your sustained attention on the Spirit, you will develop a state where you'll be in a complete state of witnessing with joy.”

CHAPTER SEVEN



**SPIRITUAL ASCENT TO A
HIGHER LEVEL**

SPIRITUAL ASCENT TO A HIGHER LEVEL

Diwali Puja - Los Angeles - November 2002

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/2002/11/03/Diwali-Puja-2002/>

“Every day you should do meditation. Those who do not do meditation are capable of falling down, because meditation is like putting oil into the lamp. Those who do not meditate, think they can do without it, are sadly mistaken. They have to meditate morning and evening. The problem is everything comes so handy, so simple that they don’t understand that meditation is very important. Typical. Not you, but there are many I know who get Realisation, who don’t meditate. And their style is different. Their nature is different.

Meditation is such a soothing thing, such a beautiful way of connection with the Divine, that all your problems get solved in that meditative mood. If you are not meditating, you are not following meditation, then maybe your light will go down. It won’t give sufficient light. It’s important, very important to find out about yourself, about others in the meditation.

How to do meditation, many people ask. Don’t do anything, to just go into thoughtless awareness. Try to go to the thoughtless awareness. If you can get into that condition of thoughtless awareness, you’ve done your job, because that’s the point where you are with the truth, with the reality, with the joy, with everything that is so fundamental.

When you meditate, try not to make some sort of a function out of it, no. Meditation is something silencing yourself, silencing your thoughts and going to that deep ocean, which is within you itself. But supposing you don’t do that, if you don’t meditate. I can make out immediately those who are meditating and those who are not. It’s not difficult for me. Those who do not meditate are always hesitating. They are confused. They can’t understand. And that’s why meditation is the most important thing in Sahaja Yoga.

Just like a light burns with the electricity flowing in it, you can see or by, because of the candles. In the same way, meditation is a continuous availability of the Divine Force. That will reduce all your aspirations. Not only that but takes out all the negative thoughts. It takes out all the discouraging things. And when you are meditating like that, thoughtless awareness, then you’ll be amazed how you are helped from within and without. It’s a terrible power that works, this thoughtless awareness. So those who do not meditate cannot go very much far with the advantage of Sahaja Yoga. One should try to meditate and go up to the point of thoughtless awareness. So what happens to you? If you are in thoughtless awareness, what happens to you is that you get the confidence, complete confidence of divinity. You know you have that.”

SPIRITUAL ASCENT TO A HIGHER LEVEL



"We cannot meditate, but we can only be in meditation"

Gudi Padwa - Delhi - March 1976

<https://www.amruta.org/1976/03/30/Gudi-Padwa-Delhi-1976/>

SPIRITUAL ASCENT TO A HIGHER LEVEL

[Shri Adi Shakti Puja - Cabella - June 1993](https://www.amruta.org/1993/06/06/Shri-Adi-Shakti-Kundalini-Puja-1983/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1993/06/06/Shri-Adi-Shakti-Kundalini-Puja-1983/>

“But once you (will) know what meditation is, how you enjoy My company, how you are one with Me, how we can have a rapport with each other, there is no need to have anything else in between, like writing letters or maybe some sort of a special connection, nothing of that kind. Only thing that is needed is the meditation.

In meditation you grow, in that spiritually you become higher, and when that happens you start in a way, I would say that when you reach a state of that, I should say, maturity in Sahaja Yoga, then you do not want to give up your meditation, because at that time you are absolutely One with Me. That doesn't mean for three hours, four hours you should do meditation, but it is how much intensely you are with Me, that is important. Now it is not how much time you are with Me. Then I am responsible for you, for your children, for everyone. I am responsible for your ascent, for your protection, to save you from all your negativity.”

[Christmas Puja - Ganapatipule - December](https://www.amruta.org/1998/12/25/Christmas-Puja-1998/)

1998

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1998/12/25/Christmas-Puja-1998/>

“In meditation, you have to go beyond the mind and, thanks to Christ, that He is sitting at the Agnya,

to finish off this nonsense of mental being. I think people should stop reading also, perhaps, maybe. Even My lecture becomes mental, what to do? I mean, everything that goes into their head becomes mental, somehow, and then they ask Me questions: 'Mother, did You say this way?' I said: 'I said it to make you thoughtless, just to stun you. I didn't say this to sit down and analyse and do...no, no. I said this, that you should become absolutely shocked and stunned.

So, the best thing for all of you is to become thoughtless. That's the blessing of Christ, that's what He worked it out for and I am sure if you work it out, that don't pay attention to others. Don't react, just don't react. Everything they will see, they will react. What is the need? What is the use? What are you going to do with that reaction? This reaction creates nothing but ripples of thoughts in your minds – I have told you hundreds of times and now you have to become absolutely thoughtless after this Puja. If that happens, I think we have achieved a lot. That's the biggest blessing that Christ has given you, which you should really enjoy. Then only this Akash Tattwa in you will work. And how it works? Through your attention. It works with Me, as you know. With My attention, I work out many things. How? Just My attention has become thoughtless. Just thoughtless. It goes, wherever it goes, it works. But if you put your attention for thought all the time, for thinking, then it doesn't do the work that it is supposed to do.

SPIRITUAL ASCENT TO A HIGHER LEVEL

Attention works marvellously, if you are thoughtless, otherwise it doesn't. So it has to rise from your own Self, then from others, to the higher level of humanity, where you are in communication with the sky, with we can call it, as the "Tanmatra" or the essential or the essence of ether."

Shri Guru Puja - Austria - July 1986

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1986/07/06/Guru-Puja-1986/>

"Before the gold came into its own state of gold it was mixed with so many other things. So it had to be heated up, melted away, sieved out, and so many processes it had to go through to become gold. 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."

Shri Krishna Puja - Cabella - August 1998

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1998/08/16/Shri-Krishna-Puja-Cabella-1998/>

"Once you do not react to outside, you start reacting to inside and introspection will start properly. When you see yourself, you'll be amazed how admiring you are, how happy you are.

"Now if you go beyond that a little more, then you don't think about these things, you just become thoughtless and you just stand up as a person who is respected, whose company is wanted, who is loved and who is cared for. So one should not worry as to what people react, what they say about you, what they think about you. You should just introspect and see for yourself. After some time you don't need even introspection."



MOTHER'S PROMISE

“My complete blessings are with you. My heart, mind, body are always engaged in your service. I am not away from you even for a moment. Whenever you will remember Me, anywhere just by closing your eyes, at that moment I shall come to you with all My powers,

“Shankha, chakra, gada, padma, Garuda lay siddhahi.”

It'll not take even a moment, but you will have to be mine. This is very important. If you are mine then it'll not take even a moment to be with you.

May God bless you all and give you wisdom.”

SPIRITUAL ASCENT TO A HIGHER LEVEL

[How to Meditate - Mumbai - May 1976 - \(Hindi\)](#)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1976/05/29/public-program-dhyan-kaise-karein-how-to-meditate-Mumbai-Hindi/>

[Sahasrara Puja - Cabella - May 1998](#)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1998/05/10/Sahasrara-Puja-1998/>

“But you will know that you are meditating when you can get into thoughtless awareness, then you will know. Your reaction will be zero. Look at something, you will just look at it. You won't react, because you are thoughtless. You won't react. When that reaction is not there, then everything, you will be surprised, is Divine, because reaction is your Agnya's problem.

Once you are absolutely thoughtlessly aware, you are one with the Divine. So much so, that Divine takes over every activity, every moment of your life and looks after you and you feel completely secured, one with the Divine and enjoy the blessings of the Divine."

"May God bless you."

[Navaratri Puja - Cabella - October 1996](#)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1996/10/20/Navaratri-Puja-1996/>

“What will happen to my children, what will happen to my wife? Then they think, what will happen to Sahaja Yoga? Then they think what will happen to Mataji? Also they think, what will happen to this world? Because your awareness has expanded. You are not in the limited sphere now, anymore. You can think of your children, you can think of your wife, also you can think of the whole world and all the problems of the world you think."

[Navaratri Puja - October 1996](#)

(Please click on bold, underlined hyperlink above)

“But then how to solve the problem? The problem can be solved if you become really powerful yourself within. Where is your attention? You have to move inward. Where is your attention? You have to become very powerful. I have done My job, I have given you Realisation, you have grown so much. I have explained to you, I have told you everything this time. I have given you lots of love, ocean of love I should say, as you call it, whatever it is. But now you have to nourish yourself, you have to become powerful within yourself.

So what is the way you can become powerful? First you must believe that you have transcended your human personality and you have now become a superhuman being. First of all, this must come in, this is what we call as faith.

SPIRITUAL ASCENT TO A HIGHER LEVEL

This faith is not false faith, it is not blind faith that you believe into something, but it is a fact. I have, a hundred times, I have told you, that you have first of all faith in your ascent, in your position as Sahaja Yogis. For this, meditation is very important, very important. Without meditation you cannot have full faith in yourself.”

“FOR THIS, MEDITATION IS
VERY IMPORTANT, VERY
IMPORTANT. WITHOUT
MEDITATION YOU
CANNOT HAVE FULL
FAITH IN YOURSELF.”

HOW TO DEEPEN OUR AXIS

[Sankranti Puja - Mumbai - Jan 1988](#)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1988/01/10/Makar-Sankranti-Puja-1988/>

“So it is important for us to make our axis deeper, and that is where we lack the proper assiduity, the proper effort we have to put in. Now some people have automatically a very deep axis, and some people have very, very what you should say, a very constricted type of the axis. This axis has to be grown.”

[Sankranti Puja - Mumbai - 1988](#)

(Please click on bold, underlined hyperlink above)

“So to develop this, one must meditate, important thing is to meditate; every day, every day, every day. You may not eat your food one day, you may not sleep one day, you may not go to your office one day, you may not do anything that you are doing every day – but you must meditate every day. That’s an important point, to develop the central constricted part into a bigger area.”

“SO TO DEVELOP THIS, ONE
MUST MEDITATE, IMPORTANT
THING IS TO MEDITATE;
EVERY DAY, EVERY DAY,
EVERY DAY.”

08 CHAPTER EIGHT

WHAT ARE THE EFFECTS OF MEDITATION

"Meditation is for you to go deep down into yourself, to achieve all that our Sahasrara wants to give you, to achieve that height of detachment, of understanding. It's only through meditation."



WHAT ARE THE EFFECTS OF MEDITATION

[Sahasrara Puja - Cabella - May 1998](https://www.amruta.org/1998/05/10/Sahasrara-Puja-1998)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1998/05/10/Sahasrara-Puja-1998>

“Meditation is for you to go deep down into yourself, to achieve all that your Sahasrara wants to give you, to achieve that height of detachment, of understanding. It’s only through meditation. So, what happens in meditation is that your awareness crosses over Agnya, goes above and it’s now stationed in the Sahasrara, in thoughtless awareness. Then the reality of Sahasrara, the beauty of Sahasrara starts pouring in your own character, in your own temperament. Unless and until you meditate – not meditate just to get well or just to feel that, 'I must meditate' – but meditation is very important for all of you, that you develop your Sahasrara in such a manner that you imbibe the beauty of your Sahasrara.

If you don’t use your Sahasrara in this way, after some time you’ll find that Sahasrara will close down, you’ll have no vibrations and you’ll have no understanding of yourself. So, very, very important thing is to meditate.”

[Meditation Exercise with Shri Mataji - Evening before Sahasrara Puja - 1985](https://www.amruta.org/1985/05/10/Meditation-Exercise-with-Shri-Mataji-Evening-before-Sahasrara-Puja-1985)

(Please click on bold, underlined hyperlink above)

[Mahashivaratri Puja - Australia - February 1995](https://www.amruta.org/1995/02/26/Shivaratri-Puja-1995/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1995/02/26/Shivaratri-Puja-1995/>

“First is meditation. You should discover about yourself, what’s wrong with you, which side is catching, is it right or left side? With meditation you can find out. Are you attached to money, are you attached to business, are you attached to your family, are you attached to your country, in a way which is not Sahaj or to your culture, which is not Sahaj. Then try to get rid of this attachment by meditation. You know how to get rid of the right and the left. This attachment will show on your fingertips, and you have to see for yourself what centres you are catching, in which way are you in trouble. And then you can clarify it, very simply by taking a very simple Sahaj treatment.”

[Sahasrara Puja - Cabella - May 1999](https://www.amruta.org/1999/05/09/Sahasrara-Puja-1999/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1999/05/09/Sahasrara-Puja-1999/>

"Now we have to understand the consciousness that we have: consciousness of being alive, consciousness of so many things we have, and the so-called knowledge we have about everything. All that consciousness is stored near the liver – for your information – by this diaphragm. But then, this consciousness starts rising, higher and higher.

WHAT ARE THE EFFECTS OF MEDITATION

Then you become aware. In the evolutionary process, you become aware, aware of things.

Without going through your brain, you just become aware. And how? Not by thinking, not by understanding or seeing, but you become aware because your brain has now started working in a manner that's very, very sensitive."

The Real Becoming, Old Alresford Place UK - May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/18/the-real-becoming-Old-Alresford-1980/>

"This is the third state where your trigunas you can see, but they do not affect you. So in the first state you have desire. In the second state, which is a very big thing, you see the desire being fulfilled, but all these subtle things are mixed up. In the third state you see them, third stage, but they do not affect you. This is the third stage when one has to see that they do not affect you. You do see catching, but then you do not call 'catching', you say 'recording'. You think you are an instrument; you are just recording. The effect of that [catching] becomes very small, very small. You become so powerful within that the effect of this catching is very little. You just record as an effect. This is the third state of your [ascent]..... (aside) yes keep it for a while, doesn't matter, keep it with you. It's alright. It's alright keep it.

Now this, at this third state, to rise up to this third state, the only way is complete faith. Faith is, first of all you have to learn certain things about faith: one of them is the protocol. But with faith, if you learn protocol, then you will not feel bad about it. But if you are forced onto it, you'll feel bad. You see, the mixture state is still on..."

"So this is the stage of faith, which starts from the second [stage] to go to the third..."

"So the third awareness comes in where you start seeing all these, recording it. This is the third state. Then the fourth state comes in. In the fourth state, is called as the Turya Dasha, is the fourth state."

"Turya – is the fourth state. In the fourth state, you dominate these three gunas. You control all the elements. At this stage, you just say and it works. You have seen yesterday what happened with Me. It just works. You become [the] master of these three gunas..."

"Now this fourth stage is called as Turya Dasha. Then comes the fifth stage in which, I don't want to give you names because you'll stick on to those. They are not so clear cut, they mingle from each other you see, and they are mixtures. But in Turya state when you mature properly, then you jump into the fifth state, in which you do not even, you do Sankalpa, you do not even determine or say anything. You just, anything slips out of your mouth, may not even slip out and it works.

WHAT ARE THE EFFECTS OF MEDITATION

Is a state, where you handle the whole situation sitting down here. Sitting down here, you know each and every thing. Then not only you have mastered it, but in that you can enter into it. Now, for example, I'll tell you what: I can enter into your subconscious, into your collective subconscious, into your supraconscious into all the areas, you see, I can go, if I want to. This is when you have mastered it completely, then you enter into it. When you are the master then you enter into it. When you are master of this house you can enter into anything.

Then comes the seventh state and that is the state where you, just you are. Your being there is sufficient. Just being there. Nothing exists but you – for yourself. **Now all these seven states you can reach, because, I stand beyond them and I have come down to the first state and I'm trying to pull you out. If you do not drag Me down, I can pull you up very fast. So [My] only request is don't drag Me down.**”

[Sahasrara Puja - Vienna - May 1985](https://www.amruta.org/1985/05/05/Sahasrara-Puja-1985/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1985/05/05/Sahasrara-Puja-1985/>

“The first thing that happens to a Sahaja Yogi at the Sahasrara level [is] that he becomes beyond, ateet. So, many things he transcends. [He's] kalateet, he goes beyond time, time is his slave. If you have to go somewhere, then suddenly you discover that everything is working [at] about the same time when you are able to do it...”

"...Then you go beyond dharma, dharmateet: means dharma becomes part and parcel of your being. Nobody has to tell you, 'you do this' or 'you do that' you just don't do it. And whatever you have to do it, you do it. When you go beyond all these dharmas, that are the human dharmas, human dharma is that his attention gets attracted either with lust, greed – at something – and then he cannot pull out his attention. But now the attention becomes dharmateet, means the attention loses its dharma..."

"...So you become kalateet. You become dharmateet. You become gunateet: means, the three moods in which you are born, left, right and centre, you go beyond them. The left one, is the one by which you have emotional attachments of your attention. The second one is the physical and the mental attachments, and the third one – the attachment to the dharma, attachment to be righteous and making others righteous, of disciplining others and disciplining yourself, which is the satvika. Where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed. All these restrictions on the attention get lost and you become a free person of complete wisdom. Your attention itself becomes dharmic. So you lose all your gunas and you become satgunis – means virtuous, but not by discipline, but spontaneously. You become righteous spontaneously.”

WHAT ARE THE EFFECTS OF MEDITATION



WHAT ARE THE EFFECTS OF MEDITATION

[Sahasrara Puja - Cabella - May 1998](https://www.amruta.org/1998/05/10/Sahasrara-Puja-1998/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1998/05/10/Sahasrara-Puja-1998/>

“It’s the peethas which are enlightened, I should say, by Kundalini, also blessed by the Divine Power, immediately become integrated, they say that, like pearls in one string, it’s even more than that, it’s more than that. All these peethas within you get integrated in such a manner as if there is no difference in their manifestation. Supposing you have a chakra which is not alright, something wrong, physically, mentally, emotionally, whatever it is: the others chakras try to help this sick chakra and try to evolve a personality of a Sahaja Yogi in a way that he is integrated.”

[How To Meditate - Dhyan Kaise Karein - Bombay - May 1976](https://www.amruta.org/1976/05/29/public-program-dhyan-kaise-karein-how-to-meditate-mumbai-hindi/)

<https://www.amruta.org/1976/05/29/public-program-dhyan-kaise-karein-how-to-meditate-mumbai-hindi/>

“You must get up early in the morning. In the morning, after getting up early and taking your bath, one must sit for meditation. In the morning one must sit for meditation. Like, in our country, we have been getting up early in the morning and washing our mouths since ages and have been doing it all our lives. In the same way all Sahaj Yogis must get up early and meditate in the morning. It is a question forming a habit.

But I have seen that, for many, it is very difficult to get up early at 4am or 5am. There is reason for that. I have done in-depth study about human beings. It is very joyful to study them. It is very interesting to see how a human being runs away from himself and argues against himself. It is quite interesting to see how he gives explanations about himself and makes himself an object of ridicule.

Some people tell me, 'Mother we cannot get up early in the morning.' I say, 'When did you go to sleep last night?' 'at midnight. But I had decided Mother, that I would get up at 4 o'clock.' That is impossible! You must somehow sleep early one day to get up early next morning. Then you will also fall asleep early that day, you will not be able to keep awake . You do that for two or three days and your body will get used to it.

When you get up early in the morning your receptivity is more. Not only that, at that early hour in the world also extremely beautiful....(sound of the tape recorder – So Mother says in Marathi 'This is a machine so it is normal. But it happens sometimes to human beings also. Suddenly he gets flare up without any reason')...So from the point of view of the body I have told you. And also that one must meditate in the morning.

Now how to meditate? Think about it. How to meditate early in the morning? First, bow down in your heart; humble down yourself. If someone thinks that he has achieved a lot or, “I am a very big saint,” then know that he is a gone case; he is about to go out of Sahaj Yoga.

WHAT ARE THE EFFECTS OF MEDITATION

One should ask permission and sit peacefully before the photograph with palms spread out and with great humility one must bow towards one's heart. One has to ask for forgiveness repeatedly. So, even at that time, one must ask for forgiveness that, 'O God, if we have committed any mistake, please forgive us and take us into meditation.' Then we pray. We should forgive all those who have done any harm to us and if we had harmed anyone then, 'Please forgive us Lord.'

At this point bring very holy feelings in your heart and then go into meditation and meditate with your eyes closed. Now, one should not ask, 'For how many minutes?' It is very wrong to ask such questions.

Whether you meditate for five minutes or ten minutes, for those five or ten minutes one must meditate with complete concentration. Humbly bow down and meditate. But before meditation, try to understand it very carefully. Before meditating give a bandhan to the place where you are going to sit for meditation. Give yourself a bandhan. Give your body a bandhan. Seven times give your body a bandhan. Give that place a bandhan. Give bandhan to my photograph. This is not to be done in a mechanical way, like many people do, but with full concentration and shraddha (faith) one must give bandhan in complete silence, as if one is doing a Puja. It should not happen like in a Puja where people say 'bring this, bring that...'

After that, give your mana (mind) a bandhan. Now where is the mana? You have never asked me, "Mother, where is the mana?" Mana is here, it starts

from here. Meaning you must give a good bandhan to Vishuddhi and Agnya chakras. Mana has to be given a bandhan. While giving bandhan one must have this thought that, "O Lord, let us remain in your bandhan and nothing untoward may happen to us." Bow down with great humility. At that time, just assume that you are in the witness state and detached from everything. We are Nirmal pure (Nirmal). Just make yourself detached from everything and meditate.

If you try this daily, it will become a habit. With deep faith one must meditate early in the morning; maybe for ten minutes or half an hour, it does not matter. While meditating, do not move your hands. Just watch the photograph and slowly close your eyes while meditating, and do not move your hands or feet. At that time, whichever chakra is having an imbalance, it can be corrected by just watching it because, as I have said, Divine vibrations are more in the morning.

Now, after having purified your chakras, meditate on your Atma tattwa (essence of spirit). Take your attention to your Spirit. Nobody has ever asked me, "Mother where is Atma?" Atma is in our heart but its seat is on our Sahasrara. That is why I had said that: bow down to your heart and take your attention to your Sahasrara and be surrendered to your Spirit. With thought, be surrendered towards the Spirit. What is the essence of Atma tattwa? Atma tattwa is purity. One should say, complete, nirmal, purity. Take your attention towards that. That is completely detached. It is not attached to anything.

WHAT ARE THE EFFECTS OF MEDITATION

Because you are clinging on to certain things, you are away from your Spirit. Meditate on Atma tattwa. And this Atma tattwa is love. Meditate on this. It is a very Great thought – Atma tattwa is love. Many religions have established in this world, but nobody has been able to describe love in any of those religions. Because of this there have been many inversions in them.

Love cannot be defined, but love is that power that is flowing from your hands. This is the chetana that people know as awareness, but they do not know that this is love. They comprehend ‘awareness’ as any other power like electricity. But, no, Atma tattwa is love. By saying one word, ‘love’, you are liberated from many bondages. Whatever is false, untruth, is against love.

Even if you are scolding someone and telling them about Truth, you are loving him. You yourself have become love, that’s why by just meditating on Prem tattwa you can get into Atma tattwa.

While meditating do not get stuck into any one thought. But now you can say that, “I am that Prem tattwa. I am that Atma tattwa. I am that power of God Almighty.” You can say like that. This way, by just saying two or three times you will feel blessed. Because you are saying the Truth, vibrations start flowing from your being with great force.”

CHAPTER NINE



COLLECTIVE MEDITATION

COLLECTIVE MEDITATION

Talk to Sahaja Yogis: Illusions & Collectivity - UK June 1979

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1979/06/05/illusions-collectivity-Northampton-1979>

“Now I would say for that, collective meditation is very important, which you have already experimented without finding there, those who have done it up to a point...[unclear] and collective thinking. Now, when ten people think together and are thinking collectively, it should move like one force. Even the water which is a dead thing for all that, it runs towards the slope, isn't it? Or does some water run upward? I mean, it has one Swabhava. It has one style of thinking. In the same way Sahaja Yogis all must run towards God, towards Sahaja Yoga, towards collectivity. How can they run upwards? There is no individual working on this point. Once you start doing that way, you are doing just the opposite of what you should be doing.”

Eve of Navaratri Puja and Havan - Mumbai - September 1979 (Hindi)

(Please click on bold, underlined hyperlink above for the full NV Amruta talk)

“And also every person must absolutely come and meditate wherever there is a collective meditation. Only when each of you take that vow, will I fully empower you.”

Mahakali Puja - Paris, France - September 1990

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/09/12/Shri-Mahakali-Puja-le-Raincy-ashram-1990/>

“So, once you start getting out of the collectivity it is the Mahakali Herself [who] picks you out and starts throwing you out, slowly, slowly, to the subconscious area and where you just disappear. And all kinds of problems start there. I have seen this happening in every country — that people do not attend the collective meditation. For France, I have the same report. And I think the people who do not grow, will be thrown out.”

Bhavasagara Puja - Brisbane, Australia - April 1991

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1991/04/06/Shri-Bhavasagara-Puja-1991/>

“So, it's not a question also individuals doing that, but collectively doing it. The collective should look, a beautiful thing. So you should have, I would say, in an ashram, a collective meditation. In Austria, they do it early in the morning, four o'clock, collectively. So, they know how many are there, and how many are missing, this, that. But I said: “Don't point out. Let's see.” When those who have been doing meditation like that rise so high, others start following them.”

COLLECTIVE MEDITATION

[Talk to Sahaja Yogis - Hong Kong - March 1996](https://www.amruta.org/1996/03/10/talk-to-Sahaja-Yogis-in-Hong-Kong-1996/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1996/03/10/talk-to-Sahaja-Yogis-in-Hong-Kong-1996/>

“And must attend collective meditation, very important. You have to be active in it. If you are not active in Sahaja Yoga then you lose your vibrations gradually because Divine thinks, “What’s the use of giving to this hopeless case any vibrations.” So you have to work it out, understanding that now you are chosen as the instrument of the Divine. It is not only for your health or for the health of your family or for anything like that. But it is for the good of the others. That’s how you’ll all grow very well.”

[New Year Puja - Kalwe, India- December 2000](https://www.amruta.org/2000/12/31/New-Year-Puja-2000/)

(Please click on bold, underlined hyperlink above)

https://www.amruta.org/2000/12/31/New-Year-Puja-2000

“But they must meditate, and they must join collective meditation. Most of the people don’t join collective meditation. I am surprised. I know, sometimes, say in Delhi, there is no sufficient space, so people have to come twice, either Saturday or Sunday; some of them have to wait outside – doesn’t matter. But going for the collective meditation, you’ll be amazed that Divinity is flowing there. Vibrations are flowing there. I am there. It’s not that you are just going there just as a ritual. Problem is you people don’t realize that you have to be responsible for Sahaja Yoga,

responsible for giving Realisations to others and attend all the programs you have of meditation. **With collective meditation you get all right. All your problems are solved if you go to the collective meditation regularly – I promise you!”**

[Mahashivaratri Puja - New Delhi - February 1982](https://www.amruta.org/1982/02/20/Mahashivaratri-Puja-Delhi-1982/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1982/02/20/Mahashivaratri-Puja-Delhi-1982/>

“So this is the second stage where one has to go. Here is the whole collectivity (Shri Mataji touches Her head). So when you start taking your love and affection into your central nervous system, you can say, and put it on top of your head, that means as soon as you put it in your Virat, when it starts spreading through your Virata shakti, through your collective being, then only you are a complete personality.”

COLLECTIVE MEDITATION

Shri Virata Puja - Melbourne, Australia - April

1991

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1991/04/10/Shri-Virata-Puja-Melbourne-1991>

“As a result, many people went out at the Agnya, but those who have come to Sahasrara have to understand that collectivity is the basic of your ascent. If you are not collective, if you do not come to the centre (meeting), if you do not meet each other, then you are like a nail which is cut out of the finger and the Divine has nothing to do with you.

You are out of the tree, like the flowers which have come out of the tree can exist for a while, no doubt, but after some time they are dead and finished. So it is important for all of you to understand that collectivity, if it is not established in Sahaja Yoga, Sahaja Yoga will die out.”

CHAPTER TEN



VERTICAL & HORIZONTAL GROWTH

VERTICAL & HORIZONTAL GROWTH

[Shri Buddha Puja - Russia - May 1990](https://www.amruta.org/1990/05/14/Shri-Buddha-Puja-1990-Russia/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/05/14/Shri-Buddha-Puja-1990-Russia/>

“When you have vertical growth you also get horizontal growth on every part. And thus, all your problems get solved you don’t have to worry, but you have to be sincere and honest to yourself. So, this is [general] matter of Sahaja Yoga should be.”

[Birthday Puja - New Delhi - March 1990 \(Hindi\)](https://www.amruta.org/1990/03/30/Birthday-Puja-Delhi-1990/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/03/30/Birthday-Puja-Delhi-1990/>

“Many people work hard to spread Sahaja yoga, which we can say it is called horizontal movement. It is spreading a lot, in all the directions. But these yogis do not put attention on themselves. Thus, their own vertical movement is not there. They do not have that vertical movement. Outside they can do a lot of things, they can run about, they can do a lot of work, they will be very busy, they will meet people, but they are not increasing their inner power. Now the second type of people are those who put attention a lot on their inner power, but they do not put the attention on the outside. So this creates an imbalance.”

[Eve of Easter Puja - Eastbourne, UK - April 1990](https://www.amruta.org/1990/04/21/Evening-before-Easter-Puja-1990/)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/04/21/Evening-before-Easter-Puja-1990/>

“And also, I told you that a new jump has to be taken by all the Sahaj Yogis. To explain it we’ll say that Sahaj Yoga is spreading in a horizontal manner, the plane is horizontal, and you are responsible for that work. You are working it out no doubt. Because of you it has spread. Some of you have gone all out to work it out, to spread it to villages, to surrounding places, different countries. Also, the events, world events, have helped us a lot and Sahaj Yoga has worked in a very big way. Maybe it will be difficult for us to really balance it out. But when we move horizontally we must also know that we have to move vertically. Otherwise, what will happen is that we’ll lose in quality. Quantity may be quite a lot but we’ll lack in quality. And if the quality goes down then you will see many will fritter away.

So, we have to look after our vertical ascent which is very important. If I tell you some of the things that have happened in this short time after I left India I’m myself amazed that in geometrical proportions Sahaj Yoga is rising very high. But that should not be [our] complete satisfaction. Individually, also, we have to rise. And every one of you has to rise. Vertical ascent has to be achieved by all of you. Some might have lost a little bit, some might have been a little bit away from themselves. The attention might have frittered away quite a lot. But we have to know why we are here, and then it’s very easy.”

CHAPTER ELEVEN



PROTOCOL OF MOTHER'S PHOTO

PROTOCOL OF MOTHER'S PHOTO

The Real Becoming, Old Alresford Place, UK -

May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/18/the-real-becoming-old-alresford-1980/>

“So this is the stage of faith which starts from the second to go to the third. For example now, we’ll take a simple case of My photograph. There were no photographs before. Only in My lifetime the photographs have started, for your information. This photography also you have developed yourself on your own. Of course, with the help of the Holy Ghost, no doubt, of course, that goes without saying. But, you have developed it. I Myself did not know that, that this photograph will catch Me so much. I did not know Myself. You’ll be amazed, that I started seeing that these photographs are more powerful than a statue, which is made according to what I was before. Because this is the present thing.

This is how I’m existing. I was amazed Myself, that it is emitting vibrations and light, and that My photograph can act so well...”

“So, photograph is much more powerful than any other statue. Moreover, it is a reproduction, no doubt, but reproduction of reality, with five elements. **So I shouldn’t call it just a representative, it’s quite Me. Because My attention is there.** So the protocol of these photographs also is important to start developing that faith. You should keep one photograph with you all the time in your pocket.”

Shri Mataji's Talks about the power of Her photo

(Please click on bold, underlined hyperlink above)

The above is a compilation of talks about the power of Shri Mataji's photo.

PROTOCOL FOR WEARING BADGES OR PENDANTS

“Do you understand that this badge is not an ordinary thing. It has a coefficient, meaning, vibrations flow out of it.”



PROTOCOL FOR WEARING BADGES OR PENDANTS

Christmas Puja - Ganapatipule - December 1990

(Hindi)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/12/25/Christmas-Puja-1990/>

“And you do all other things, you claim to be a Sahaja Yogi, roaming around with a big badge. The same badge which you are wearing, is going to break your head, let me warn you. If you think that it is a simple thing to wear a badge, then it is not so. The badge which you are wearing will break your head, which I don't want, I am not going to break.

Do you understand that this badge is not an ordinary thing. It has a coefficient, meaning, vibrations flow out of it. So don't put on the badge, if you want to use it, then be worthy of it”.

“If you are not eligible to wear this, then God save you from Jesus Christ. And Shri Ganesha is one step above Him. He has the axe (parashu) in His left hand, if He hits with it like this, then what can I do? As far He is concerned, He doesn't listen to me, now that you have worn it, then He says “now wear and face the consequence.” So to wear this badge or, to wear the pendant, to wear the ring, Oh my God! you have to be very careful. When you go to washroom, remove them and keep carefully.”

CHAPTER 12 TWELVE

MUSIC

*"... And that subtle-most point, is the note
that the Divine is playing at that point,
because every note has a different
frequency, a different intonation, a
different sound, which helps in the melody
of this Universe."*



MUSIC

Sahaja Yoga and Christianity - They are all Seeking - UK - May 1979

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1979/05/07/1979-05-07-Sahaja-Yoga-and-Christianity-they-are-all-seeking-1979/>

“Music is a very good instrument for the Spirit to manifest itself. Specially Veena is one of the Adi Contrass as you call them, or you can say the musical instrument. It is very important instrument for inciting the Kundalini.”

Advice to Realised Souls - India - January 1977

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1977/01/26/advice-to-Realised-Souls-Bordi-1977/?highlight=1977-0126>

“All these five elements are very important in our body, and they are the body of the chakras also as I have told you. So, what happens that, when you sing the music, the vibrations can go through the musical sound and can excite certain chakras. For example, for the hrday (heart) chakra it is very good or also for the Vishuddhi chakra it is very good. Not for all the chakras. But certain chakras it does. But supposing you say a mantra, that’s the sound, with beautiful music and a realised soul, then it is very effective.

For example, Ganesha you can excite him with a beautiful shloka, if you are a realised soul and if your Ganesha is correct, you can excite the Ganesha of

another person very easily, I mean such a person can do it.”

So music, sound, all these things have an effect and we are now using that method very extensively. But supposing now, we go in a mass meditation and many people are there and some chakra is caught, say Vishuddhi is caught, I can correct their Vishuddhi by just putting My finger on this, like this, because this has the sound, this is in the chakras, there is a micro-sound, which is carrying the vibrations.

Actually, the part of the vibrations is the micro-sound also, micro-light, micro-sound and all the five elements are micro there. So when I put my finger, the micro sound can carry the rest of them and the person can be corrected. We can do it. Specially Vishuddhi. Very easy to correct Vishuddhi on that. You can correct most of the things, but certain things are very easily corrected. Vishuddhi, which is responsible for the sound, made from the sound element...”

“So it is the dharana shakti as they call it: the power of sustenance. Is the Ganesha. So, like that, in every chakra you have a very subtle and subtle-most point. And that subtle-most point, is the note that the Divine is playing at that point, because every note has a different frequency, a different intonation a different sound, which helps in the melody of this Universe.

MUSIC

So like that, we have seven chakras and the seven notes. And they are different notes, but these notes then create permutations and combinations and that is how a chakra gets into a swara (musical note) and then it becomes a sound, and from a sound it becomes a word, and from word it becomes a language. And like that it goes on and the same subtle form starts becoming something else.

For example, if I have love for my children: how [do] I express it? I make a house for them, I make a place to live for them, I cook food for them, I make a bed for them. It's a gross expression of that subtle love I have. In the same way, whatever is subtle within us is expressed outside, with the help of the elements that are outside, to express the subtle through our gross behaviour or gross material things we do..."

[Navaratri Evening Programme - Cabella - October](https://www.amruta.org/2000/10/06/ep-Navaratri-Puja-2000/)

2000

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/2000/10/06/ep-Navaratri-Puja-2000/>

"I have always told you that artists must be respected by all Sahaja yogis. Very much respected. The reason is, artists are expressing 'emotional intelligence'. They are expressing emotional intelligence which is appealing to our heart, to our personality. It soothes down our personality also. It's a special quality of artists that they can produce such entertainment that will awaken your emotional intelligence also. That you will be stirred up emotionally also.

Gives you a balance, it's a very great gift of God to the artists, that they can create through their emotional intelligence, something that entertains you all.

You feel entertained and they themselves when they produce or create something they feel very much elated, I have seen. They are surprised from where it is coming? It's all coming from within and that emotional intelligence really makes people get all the qualities of a good human being. Because you can become peaceful, you can become joyous, also you can be very generous with this and always respect artists and artist must respect artist. I am of this opinion that they should all respect, because they are doing the same thing together, that they are giving this beautiful entertainment to our conscience, which gets this emotional intelligence, which is very important, comes out of the love, the compassion. People in these modern times are so much harassed and so much in a mess and this kind of entertainment is the best for them, so that they relax into the compassion of the Divine love. Thank you very much.

I thank them very much and May God Bless them".

MUSIC

***Navaratri Evening Programme - Cabella -
October 2000***

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/2000/10/06/ep-Navaratri-Puja-2000/>

"I was very happy also to see so many Sahaja yogis and Sahaja yoginis dancing and the little children. It was really very, very beautiful and I wish you all start their understanding what is rhythm is. Rhythm is part of our life and is managed by Shri Shiva.

So if you have a rhythm in your life, you see you'll be getting rid of so many troubles. This is something to be understood and to be learnt and even if you do not learn at least understand it. I was surprised that you were so sensitive to all this music and all that and you didn't feel that it was some sort of a pressure on you.

So, your sensitivity has very much increased that you can see clearly with all the people who have been showing their talents, and they are very talented people. Now the talent as I told you, is very important because it is the intelligence, which is emotional and that we have to develop so that we do not get angry with others, we don't torture others, we don't trouble others, but we try to entertain them and keep them happy."

CHAPTER THIRTEEN



TALKS ON MEDITATION

TALKS ON MEDITATION

Easter Puja - Turkey - April 1999

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1994/04/25/Easter-Puja-1999/>

“Sometimes, people ask Me: “What do we have to do? You must have also read the Bible, that Christ prayed and He was praying. In the same way, we can say, we have to meditate. Through meditation, we’ll grow in our awareness, in our new personality, in our strengthened personality. **Meditation is the only way we can grow and then no one can destroy you because you are all protected by the Divine Love. You don’t have to worry as to who will destroy you, what will happen.**”

Talk on Sympathetic and Parasympathetic - Dollis Hill, UK - April 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/04/24/sympathetic-and-parasympathetic-Dollis-Hill-1980/>

“You see when you meditate; how do you meditate on different chakras? Say you have to meditate on Mooladhara, now you pay attention towards Mooladhara and take the name of Shri Ganesha. Say the mantra. You know there are four petals; so every [unclear] that mantra should be every time, should be four times should be said. Four into four, you can say. Pay attention there. Now physically also, say we have a Nabhi Chakra, so many of you catch at Nabhi.

If you have a liver problem, you can rub a little sugar on your Nabhi, will be a good idea. Or if you have the left hand side problem of Nabhi, if you rub a little oil or ghee or something, it will be a good idea. And then concentrate on that. Try to put attention on to that, specially the chakras which are not all right...”

Shri Gauri Puja -New Zealand - April 1991

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1991/04/08/Shri-Gauri-Puja-1991/>

“We have to meditate every day, just like washing our hands or just like cleaning our teeth, we have to in the morning-time meditate and also in the evening, we have to meditate. We have to meditate both the times, otherwise we cannot rise, we cannot grow. Just to think that "We are realized souls" you do not become.

This cleansing has to be done every day, every day in an out. And this is why none of the experiences which are described, are felt sometimes in Sahaja Yoga and people ask "Mother, how it is that we don't feel the khechari?"

Because your attention is not also there, where it should have been. So one has to try to meditate in such a manner, that it is working of the Kundalini is facilitated. The chakras are cleansed out and ultimately you are in a state of meditation...”

TALKS ON MEDITATION

Importance of Meditation Puja, and Prayers – Gudi Padwa 30/03/1976 – N. Delhi

<https://www.amruta.org/1976/03/30/Gudi-Padwa-Delhi-1976/>

Diwali Puja - 09/11/ 2003 - Los Angeles

<https://www.amruta.org/2003/11/09/Diwali-Puja-2003/>

Necessity of Meditation – 09/02/1975 - (Hindi - English extract) – Mumbai

<https://www.amruta.org/1975/02/09/dhyan-aur-prathna-second-talk-1975-Mumbai/>

Meditation – Individual journey – 14/03/1983 - Sydney

<https://www.amruta.org/1983/03/14/Shri-Devi-Puja-Sydney-1983/>

Importance of Meditation – Hindi – 27/11/1991 – N. Delhi

<https://www.amruta.org/1991/11/27/dyan-ki-avashakta-on-meditation-Delhi-1991/>

Guru Puja 23/07/2000 - Cabella

<https://www.amruta.org/2000/07/23/Guru-Puja-2000/>

Easter Puja– 22/4/1990 - Eastbourne –UK

<https://www.amruta.org/1990/04/22/Easter-Puja-1990/>

CHAPTER FOURTEEN



**MEDITATIONS WITH
SHRI MATAJI**

MEDITATIONS WITH SHRI MATAJI

How to get into Meditation – 18/11/1979 - London

<https://www.amruta.org/1979/11/18/how-to-go-beyond-the-ego-and-know-yourself-Dollis-Hill-1979/>

Meditation in Vienna - 1985

<https://vimeo.com/46462206>

Bordi, India - 1985

https://www.youtube.com/watch?v=U_EWKFIxvQ

Breathing exercise - London-1981

<https://www.youtube.com/embed/yaGB1d29Hw?start=20&end=401&rel=0>

Meditation in Study Camps - UK

<https://vimeo.com/46459692>

Put Me in your Heart - 1984 - London

<https://www.amruta.org/1984/09/28/talk-to-Sahaja-Yogis-Paris-1984/>



JAI SHRI MATAJI

