

# NIRVIKALPA

DOUBTLESS AWARENESS



VERTICAL GROWTH - NIRVIKALPA





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

As an expression of our sincere 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.

In Her 100th Birth year 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 Her 100th Birth Year?

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 Birth Year, 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) and to 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 – Thoughtless Awareness
- 4) Nirvikalpa – Doubtless Awareness



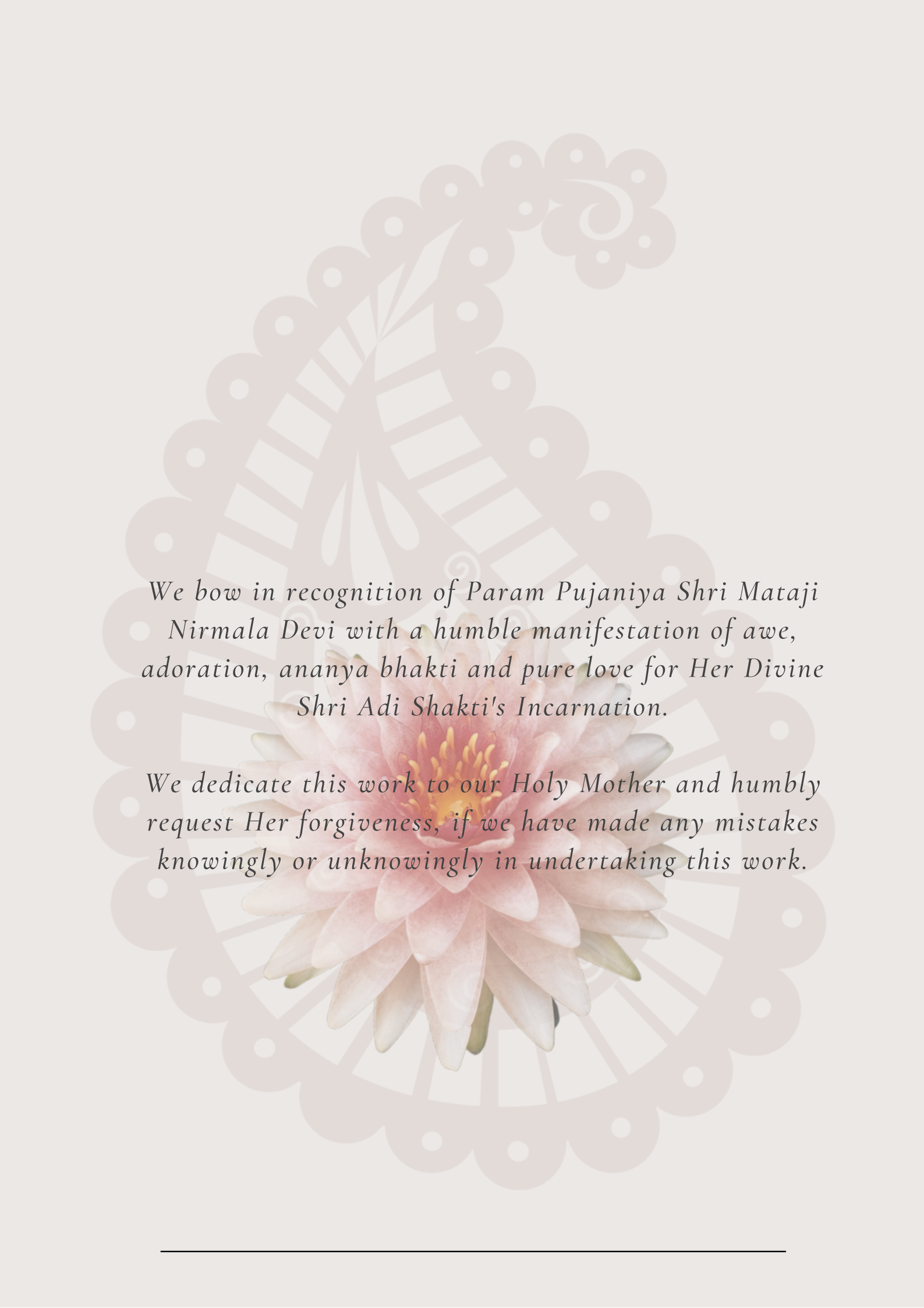
[www.100yearsHSHriMataji.org](http://www.100yearsHSHriMataji.org)

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

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## *Notes:*

- 1 This book is a collection of extracts of Shri Mataji's talks on Nirvikalpa. As it is primarily Her words, no speech marks “..” have been added.*
- 2 Extracts of talks are from the Nirmala Vidya Amruta website.*
- 3 Please register with [www.amruta.org](http://www.amruta.org) and log in to ensure you have access to all the links.*
- 4 If you click on to the Nirmala Vidya 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.*



*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.*

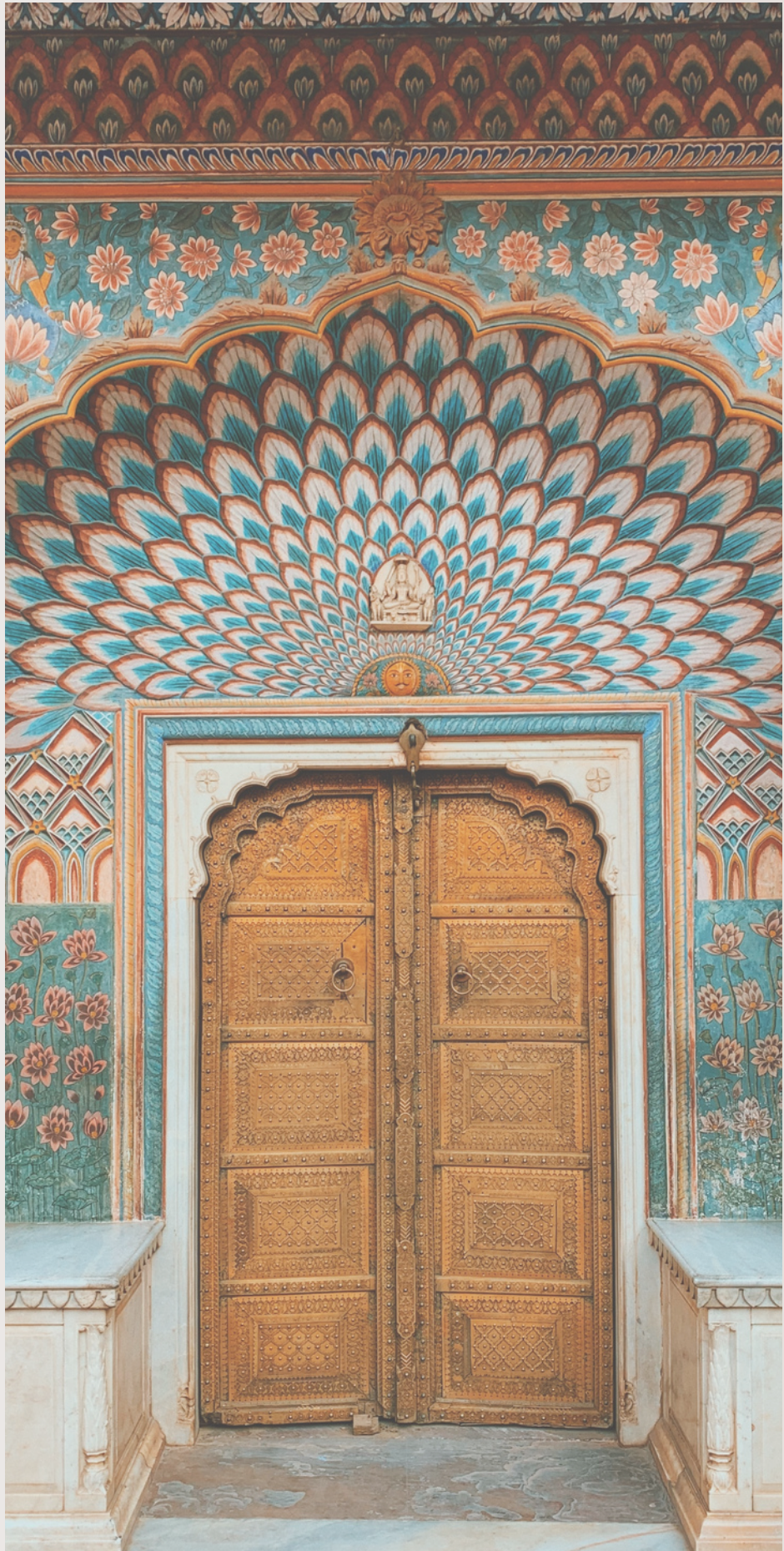
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# NIRVIKALPA

# INTRODUCTION

*“Surrender is the opening of Sahasrara, keeping it completely open so that the Nirvikalpa state is established within us.”*





# INTRODUCTION TO THE STATE OF NIRVIKALPA

**[Sahasrara Puja - Sorrento, Italy - 6 May 1989](https://www.amruta.org/1989/05/06/Sahasrara-Puja-1989/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1989/05/06/Sahasrara-Puja-1989/>

“So once you reach that point you can say now you are **in Nirvikalpa because there is no Vikalpa, there is no doubt in your head. Because you love, in love you don't doubt, no question.** Only when you think you doubt, but when you love you don't doubt, you just love because you enjoy love. And that's why love is joy and joy is love.”

**[Public Programme - Caxton Hall London - 21 April 1980](https://www.amruta.org/1980/04/21/what-is-second-birth-1980/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1980/04/21/what-is-second-birth-1980/>

"And I was very happy that in Paris there was so many of them achieved their Nirvikalpa, which is we called as the doubtless awareness. The first state is the thoughtless awareness. Awareness means enlightened awareness you can say, Samadhi is the one where your awareness becomes enlightened. The first state is of thoughtless awareness. And then you jump into your Realisation, but still the state is not established. You mature then as doubtless awareness, and this doubtless awareness is a state, is not a thing. 'Now I have no doubts about Sahaja Yoga', that's not the way. **It's a state where the rhythm of these vibrations, or the rhythm of these radiations achieve a certain depth and a rhythm,** which then you yourself start seeing

that these doubts are something separate and you build up your own reserve against them. It's not mental state, it is the state of the being.”

“We are either thinking of the future or of the past, but we are not in the present. The present we cannot achieve. Present is silent. By Kundalini awakening you come to that state of silence within. And when that silence is established the growth of divinity starts. The second state you achieve is called as ‘Nirvikalpa samadhi’, which is meaning the doubtless awareness. At that state you can awaken the Kundalini of others; you can cure others; you can feel others and you can feel yourself. So **a new dimension in awareness is awakened on our central nervous system - of collective consciousness.** And this collective consciousness is the one makes you understand the centers of other people on your fingertips.”

**[Programme at Dr Johnson's House Birmingham UK - 16 June 1979](https://www.amruta.org/1979/06/16/this-is-not-the-work-of-mediocres/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1979/06/16/this-is-not-the-work-of-mediocres/>

Seeker: Will this take us to God Realisation? This Self-Realisation, will this take us to God?

Shri Mataji: “Of course, of course! You see there are some people [who] just arrive there very fast, but some people go through certain stages.

# INTRODUCTION TO THE STATE OF NIRVIKALPA

The first stage of Realisation, when the Kundalini crosses over the Agnya Chakra, is called as Thoughtless Awareness. Only with this Thoughtless Awareness you can start curing people. You can cure people if your Kundalini has crossed the Agnya. That's how you find many people can cure, but they don't know how to do it, they don't know how to manoeuvre it. And then we have the Kundalini rising above the fontanel, which we can call at the time, I call it, as Self-Realisation. Because that's the time you become another human being with collective consciousness. With that, you can start giving Realisation to others, correcting your own chakras, everybody's chakras, and you can start feeling it. So many things will happen.

I mean it's endless. I cannot tell you how you realise the bliss of the Divine by that. So, from Thoughtless Awareness you jump into collective consciousness, collective awareness. This collective awareness gives you the powers of collective consciousness by which you cure others. Even sitting down here you can cure other people, you can awaken their Kundalini, even give them Realisation. But that person you talk to on the phone should be connected and that he should know that there is a movement by some deliberations of somebody who is, we call, a Sahaj Yogi. Then the third state is complete Self-Realisation. That state comes, we call it as Nirvikalpa Samadhi, means where there is Doubtless Awareness, that you have no doubts anymore left about it. It's not rational but it is a state in which you settle down. In that state you have no doubts

anymore about it. Then the powers are dynamic, and you start working on so many dimensions that you are amazed how things work out.

So, this is the state of Doubtless Awareness. First the Thoughtless Awareness, then the Doubtless Awareness. Now, the 'awareness' word, you see, is, in the dream we call it awareness only. Say, now, I say that normally what we are, in conscious mind, is a dream. So this is also awareness. And even after that is awareness. But in Sanskrit there are two words: one is 'buddha', another is 'prabuddha'. If you put 'pra', means 'enlightened'. So, we should call it 'enlightened awareness'. So, it is thoughtless, enlightened awareness. And Enlightened Awareness is also termed as 'Samadhi': so is 'Nirvichar Samadhi'. And the second one is the doubtless, enlightened awareness: is the 'Nirvikalpa Samadhi', where there is no Vikalpa. Now this also is the term one has to understand, very carefully, what is a 'Vikalpa'. But I think that I will do some other time. And this is what is the Self-Realisation. When you have achieved that, then there is God's Realisation [which] starts, where you start controlling the nature, you start controlling all that you see and you become the master of all that, but you do everything for the hita (हित), means for the well-being of your own and of the whole. Your connection with the whole becomes absolutely clear cut when you become God-Realised. Means your awareness becomes so clear and so much effective as if people would say that, "Look at this man! How does he do it? And how it happens?"

# INTRODUCTION TO THE STATE OF NIRVIKALPA

## ***The Recognition of our Beloved Mother***

### **Dedication Through Meditation - Cowley Manor**

#### **Seminar, Cheltenham UK - July 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**

*(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.

### **Sahasrara Puja - Ischia - Italy - May 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. 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.



# INTRODUCTION TO THE STATE OF NIRVIKALPA

## *The Recognition of our Beloved Mother*

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?"

NIRVIKALPA

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# CHAPTER 1



EXTRACTS OF  
SHRI MATAJI'S TALKS

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# EXTRACTS OF SHRI MATAJI'S TALKS

***Advice at Bhartiya Vidya Bhavan (Questions and Answers) - Mumbai India - 22 March 1977***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1977/03/22/advice-at-Bharatiya-vidya-bhavan-1977/>

“The Self-Realisation, means which is the very subtle point, which you try to understand now. That it is so far an unconscious for you. Your Atma is in the unconscious it is not in your Awareness. It is in the Achetan. It is in your unconscious, means it is in the Achetan, you are not yet 'Chetit' about it - you are not aware of it - alright. But once you are Realised, it starts flowing into your awareness, means you start feeling it in your Central Nervous System, because your nervous system is your Chetana. Is your awareness. A human awareness is nothing but a Central Nervous System. But this Central Nervous System starts feeling now, the vibrations, the light of the Atma through it. So that it [unclear] known as Samadhi. **Samadhi means the Unconscious. When the Unconscious becomes the Conscious it is called as Samadhi.**

Some people think Beshudoni, Beshudane - it means you become aware of the unconscious. Not only that, but first you become Nirvichara, then Nirvikalpa, and then a complete Self-Realisation. So the Samadhi, is a word - a great confusion. Just means an Universal Unconscious. “Nirvikalpa means where you are doubtlessly aware. Doubtlessly enlightened awareness.”

***Are we Master of Ourselves - New York City - USA 26 September 1981***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1981/09/26/public-program-3-New-York-1981>

“Nirvikalpa samadhi, meaning Doubtless Awareness. It is a state; it is not: 'I have no doubts about Mother, I have no doubts about Sahaja Yoga', is not that. And that state is achieved, and at both the states when you are say thoughtlessly aware state, you can give awakening, you can give Realisation, you can cure cancer, you can cure all kinds of diseases, so many things you can do with the first shot. But one should not indulge in that too much. You can give Realisation at the most, and then you should jump onto the second stage where you become **Nirvikalpa. Means where you are Doubtlessly Aware. Doubtlessly enlightened awareness.** Then you become that. At that stage you don't start catching from others, such sort of thing; you see, you may feel 'This is the finger catching there', but you don't get involved with it. It's a state, it's a state, in which you mature, which happens to you. Many people, and will happen to all of you, there's no problem about it.”



# EXTRACTS OF SHRI MATAJI'S TALKS

**[Sat Chitta Anand - New Delhi India - 15 February](https://www.amruta.org/1977/02/15/Sat-Chit-Ananda-Delhi-1977/)**

**1977**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1977/02/15/Sat-Chit-Ananda-Delhi-1977/>

“At the Nirvikalpa state, the collective consciousness becomes very subtle, subtler, subtler. At that stage you can understand very deep significances of things, and the reality starts becoming clearer. For example, you start understanding the working of the Kundalini, you start understanding how it penetrates, you start understanding how it works out, you can use it for experimentation, with your own hand you can move it as you like. You can cure people and you can show the Kundalini is working in different ways. You can combine the permutations and combinations of Kundalini, you can do.”

***31 December 1980, extract from talk at Rahuri, India***

*(There is no Video or audio relating to this talk. Extract in Amruta, search for the talk 'Nirmal Vidya Rahuri')*

“All that happens in the Nirvicharita state is like a ray of light, a blessing. If you turn on the light in a room it will not talk and it will not give you any thoughts. It will, however, light up everything in the room. The same thing can be said about this form of light called ‘Nirvicharita’, ‘Nirvichar’, ‘Nirahamkar’ (in Hindi this means free from Ego) and others all start with the same ‘Nih’. Establish this within

yourselves and then only will you be able to reach the state of ‘Nirvikalpa’. First ‘Nirvichara’ and then ‘Nirvikalpa’. **At this point all your doubts and fears will themselves vanish** and you will feel within yourselves that the power is works all on its own without need for any stimulus from your own conscious mind! And you will be surprised at how it is all happening.”

***3 Feb 1983, extract from talk on Agnya Chakra, Delhi, India***

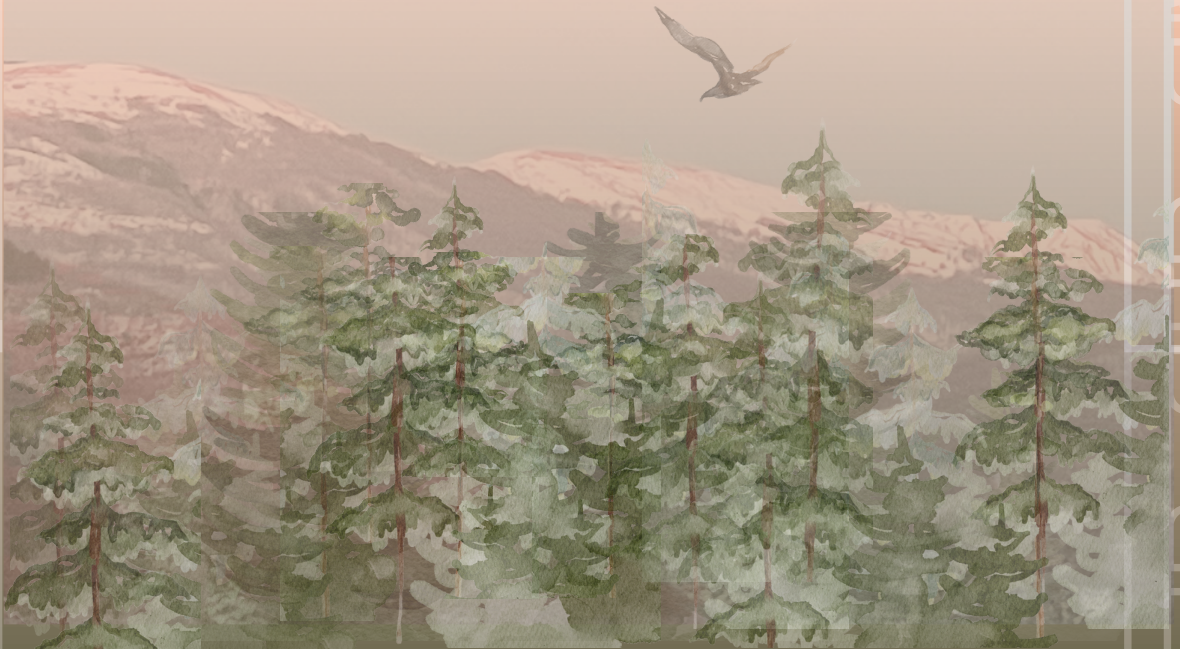
*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1983/02/03/agnya-chakra-Delhi-1983/>

“But still I must say, as we have in our body different type of sensory system, we too have in Sahaja Yoga, people who just come in, just the beginners. They are not exposed to the truths which they cannot bear.

Then if they pass a certain line of understanding then they are taken as we say Nirvichar Samadhi people, who are given certain facilities to enter into certain new dimensions and ideas. But the inner circle people are **the ones who are in Nirvikalpa. Such people are only taken into consideration for teaching Sahaja Yoga.** Anybody who tries to teach Sahaja Yoga, talk about Sahaja Yoga at the second stage just is thrown out, because here is a centrifugal and a centripetal, both the forces working. By one you come in and by another you are thrown like a tangent.”

“But make that Self shine. Just become one with that light. Whole life should be a light, light of love, light of Divinity, light of beauty. So you have to work out through introspection, you have got all these powers within yourself. So many powers you have.”



# EXTRACTS OF SHRI MATAJI'S TALKS

***Easter Puja - Magliano Sabina, Rome Italy - 19***

***April 1992***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1992/04/19/Easter-Puja-1992>

“So this is the twelve types of Sahaja yogis I have described but, there’s one, that is the one, which is fully empowered, also. They discover their own powers. In that introspection they see and they are sure about it, no doubts. That is the state of Nirvikalpa. They have no doubts about themselves. To have faith in Me, to worship Me, to receive something from Me, but know that I have made you also something great, and that **you have to develop your powers also. Don’t only depend on the powers that I have.** Just do not try to extract powers which are from your Mother, but try to rise onto the same levels. You can! I wouldn’t say how many will, but try. And for that, first and foremost thing, first and most important thing is complete humility. Of course, you are surrendered to Me so you are humble. Mohammed Sahib talked of surrender. I said surrender yourself to your Self. If your Self is the Spirit, why not surrender yourself to your Self. But make that Self shine. Just become one with that light. Whole life should be a light, light of love, light of Divinity, light of beauty. So you have to work out through introspection, you have got all these powers within yourself. So many powers you have. Of course, depending on Mother is nice thing but now you grow up, you have to grow. You have to grow and take up the responsibility without feeling

responsible. The personality should be such.”

***Becoming the Light Within - Hampstead, UK - 10***

***May 1985***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1985/05/10/becoming-the-light-within-hampstead-1985>

“Now there are many people who also come down with new ideas, this is so, that is so, but one should understand that why do you want represent anyone here. Why don’t you become yourself? You need not represent some other cult, some other gurus, better be yourself. What have you got so far? It just takes a second for you to get Realisation, what is the need for you to represent some other people because you have paid some money there or because you are member of some organization. You cannot be a member of Sahaja Yoga, you have to become. **First you have to become a person with Thoughtless Awareness**, which we call in Sanskrit Nirvichar Samadhi, and after that you become a person endowed with Doubtless Awareness, which we call as Nirvikalpa Samadhi. This must be achieved, otherwise no use coming to Sahaja Yoga. Because we do not want just majority, nobody is fighting elections here, it is for your gain. If you do not want to achieve that state, no use being here because it’s just a waste of time for us and for you. You should just understand that this is your right to have it, you must get it and you must learn how to preserve it. And then you have to give it to others. You have to use it for helping others.



# EXTRACTS OF SHRI MATAJI'S TALKS

For the emancipation of the whole humanity, for the saving of the whole humanity. There may be very few, doesn't matter, but they have to be genuine and truthful people.”

***Need to Go Deeper - Questions & Answers.***

***Burwood, Sydney, Australia - 6 May 1987***

*(Please click on bold, underlined hyperlink above)*

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

“Though you are in that state of Nirvichara, still you move to savikalpa state where you again get Vikalpa. But you are, you are after all a Realised soul, you see. **So they have made three clear-cut things, that you can have Savikalpa Samadhi, you can have NirvicharaSamadhi and you can have pure Nirvikalpa Samadhi.** Now from even that state, you see, you can get to that, and that's what you have to cut out – is to, when you see such a situation where you get involved, then you say, “This is not, this is not,” and come out of it. It's a practice, a little practice can tell you. Like driving, by practice you master it in the same way.

When I know something is wrong, I know it is wrong and I know that they are doing wrong, but I just keep quiet and then they know what it was wrong and what was right. It is better to make others learn by mistakes than to tell them. No one likes to be told. Then they learn themselves by mistakes, “Yes, I've done this mistake, that mistakes. I've ruined my life. Now come along.”

But if you tell them, they can be very reluctant or could be vindictive also.”

***Public Programme Day 2 - Moscow, Russia - 21***

***August 1989***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1989/08/21/the-Divine-power-is-doing-everything-Moscow-1989/>

“As soon as the Kundalini passes through Agnya, you become thoughtlessly aware. Now the one thought rises and falls off, another thought rises and falls off and we are jumping on the cusps of these thoughts. They come from the past or from the future. Now if I say that: 'You be in the present' – you cannot be. If I say: 'Pay attention to yourself' – you cannot. In between these thoughts there is a little space, which is the present. So when the Kundalini rises these thoughts become weak and there's a space in between, that's the present, where there's no thought. Then you grow Spiritually and you are inspired. And now you can think about whatever you want, whenever you want, with a new light, with a new penetration. Now Kundalini pierces through alright, but if you have problems, She goes back and attends to it. So you have to know how to master it and how to fix your Kundalini, your connection, and once it is done you are in the second state, **which we call as 'Nirvikalpa Samadhi', meaning 'Doubtless Awareness'**. There's no end to this knowledge!”

## EXTRACTS OF SHRI MATAJI'S TALKS

**[Sahasrara Puja - Alpe Motta - Italy - 4th May 1986](https://www.amruta.org/1986/05/04/Sahasrara-Puja-1986/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1986/05/04/Sahasrara-Puja-1986/>

To be aware, to be in your conscious mind all the time that you are yogis. You are the ones, who are very much higher than the rest of the humanity. That the salvation of the whole of humanity depends on you. The purpose of creation will be served by you. So first of all you have to be conscious in your consciousness, that you are so important and that's why you were given Realisation. How can you be living with your conditionings and with your ego? The conditionings are like this: supposing you are coming from a Christian religion, then you must bring that little of that religion into Sahaja Yoga. Or if you are of a Hindu religion, you want to bring something out of that. We have all the essences of these in Sahaja Yoga, the pure essences; we can't have the gross nonsense. All these things are like dirt over our Sahasrara, which must be shaken off.

Though now you are aware, you are aware and conscious of your chakras, you do not keep them clean. Ordinary human beings if they have clothes, they have houses, they try to keep them clean. But you do not feel ashamed of them also when they are bad. Because after some time you also loose the awareness of them. That means you have become subtler, but in your consciousness you are not yet subtle.

There are so many things you know, more than the people who are not Realised - as absolute reality. For example: We don't even use vibrations, whenever it is needed, we don't use it. Or sometimes mechanically, just like a machine, we start giving bandhans. So you are still unconscious about your chakras. Slightly conscious when you put your mind to it, otherwise, in your central nervous system you are not yet so conscious. This is the reason, why you do not know, why you have to do a thing at a particular time. **Unless and until you rise to this Nirvikalpa state, you cannot go further.**"

**["The Way of Kundalini" - Caxton Hall - London \(UK\) - 20 October 1980](https://www.amruta.org/1980/10/20/the-way-of-Kundalini-Caxton-hall-1980/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1980/10/20/the-way-of-Kundalini-Caxton-hall-1980/>

"In the third stage you become identified with the Spirit completely. When it is Nirvikalpa. When you have no doubts, you know this is it. Then that joy starts. That's the beginning and [unclear] by the fruit. The beginning. People see your face, so lustrous. They see your lives. So happy, so powerful. Your lives interests others. But the power you get, when you are realised fully, you never catch anything. You just record. You are not worried about catching, you are not worried about anything, you just record it.

## EXTRACTS OF SHRI MATAJI'S TALKS

Catching here catching. It will become just like a ordinary recording machine and even any distance you come in awakening. Lots of powers are there of Nirvikalpa. It has to mature from this to that. **At the end of Nirvikalpa you become absolutely the master of all the elements.**

You start controlling the elements. If you want you can have the Sun coming out. You become master of elements. Water you touch becomes vibrated. Anything you do becomes simpler. If you give a slap to someone he gets cured. If you say something harsh to someone, then he chops off all your badhas, all your obstacles.”



“But the area of Sahasrara is the realm of God. When the Brahmastrandhra opens fully then the heavens open within yourself. The Kundalini which has risen up and given you Realisation creates that subtle opening by which the Divine starts pouring all its subtleties inside your brain.”



# EXTRACTS OF SHRI MATAJI'S TALKS

**[Sahasrara Puja - Cabella Ligure, Italy – 9 May 1993](https://www.amruta.org/1993/05/09/Sahasrara-Puja-1993/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1993/05/09/Sahasrara-Puja-1993/>

“So this is how, when the Sahasrara opened, the Kundalini started moving towards this Divine power, getting connected with it and was all the time flowing within you, when the Nirvikalpa state came. Now when it is coming through the Sahasrara, one has to know that the **Sahasrara has to be cleaned, so that the flow of Divine power is going, penetrating, without any obstacle, without getting impure, without getting into any kind of problems.** So, to get to that level, to that state, all the Sahaja yogis, I am happy to know, are trying to work it out – their own individual meditations also, so that this growth should take place now.”

**[Sahasrara Puja - Alpe Motta, Italy – 4 May 1986](https://www.amruta.org/1986/05/04/Sahasrara-Puja-1986/)**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1986/05/04/Sahasrara-Puja-1986/>

“They say that you have to ask for three things called 'Salokya', 'Samipya', 'Sanidhya' from God; meaning to see God 'Salokya', 'Samipya' – the closeness with God and 'Sanidhya' is the companionship of God. **But you have got 'Tadatmya', which is oneness with God, which is not in the concept of any one of the yogis and the saints and the seers who have been before.**

And this 'Tadatmya' you have when you are outside my body, while they have this 'Tadatmya' when they are inside my body, when they are no more. So you should understand the time limit. You must understand your greatness and you must understand how you people are chosen for the highest work in this creation.

So now there is no time for lethargy. Now you have to rise and awake. Today is the day when I hope you have to jump into Nirvikalpa. But only by effort you will stay there, otherwise you will again slip down. So go through this lecture again and again, and do not think about it. Don't think that it is for somebody else, it is for you. For all of you, each of you, and you must know yourself how far you are going every day.”

**[Public Program. New York City - US - 26](https://www.amruta.org/1981/09/26/public-program-3-New-York-1981/)**

**[September 1981](https://www.amruta.org/1981/09/26/public-program-3-New-York-1981/)**

*(Please click on bold, underlined hyperlink above)*

[https://www.amruta.org/1981/09/26/public-program-3-New-York-1981](https://www.amruta.org/1981/09/26/public-program-3-New-York-1981/)

Seeker: Can you ask practical questions about your life?

Shri Mataji: “Yes, yes, you will. In the beginning everybody asks: should I buy this? Or that? (Laughter, Shri Mataji laughs). Then the questions start becoming subtler and subtler, because your priorities change, you know? Whatever level you are, you start asking questions.

## EXTRACTS OF SHRI MATAJI'S TALKS

Then no questions, at a stage which we call, first you get thoughtless awareness, as your, first you get thoughtless awareness.

In Sanskrit it is called as Nirvichar Samadhi.

Sama-dhi: Dhi means your consciousness, and Sama-dhi is the one which is enlightened. So, the thoughtless enlightened awareness first. Then the second state is – between these [unclear] two things which you have to establish – is called as Nirvikalpa samadhi, meaning doubtless awareness.

It is a state; it is not: 'I have no doubts about Mother, I have no doubts about Sahaja Yoga', is not that. And that state is achieved, and at both the states when you are say thoughtlessly aware state, you can give awakening, you can give Realisation, you can cure cancer, you can cure all kinds of diseases, so many things you can do with the first shot. But one should not indulge into that too much. You can give Realisation at the most, and then you should jump onto the second stage where you become Nirvikalpa. Means where you are doubtlessly aware. Doubtlessly enlightened awareness. Then you become that.

At that stage you don't start catching from others, such sort of thing; you see, you may feel 'This is the finger catching there', but you don't get involved with it. It's a state, it's a state, in which you mature, which happens to you. Many people, and will happen to all of you, there's no problem about it. But some people do it faster, some take time, but it happens to all of you, it's a happening again maturing alright.”

**[Pre Sahasrara Puja Talk - Laxenburg, Austria - 04 May 1985](https://www.amruta.org/1985/05/04/evening-before-Sahasrara-Puja-1985/)**

*(Please click on bold, underlined hyperlink above)*

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

“There should be a regular progress of improvement, regular progress of the opening. Have you ever seen any lotus or any flower that blooms, blooms and in between again does not bloom, then blooms then collapses - then blooms? Have you ever seen such a nonsensical phenomenon in the nature? You come up, again you go down, again you come up, you go down. Have you ever seen a tree that comes up, again goes inside the mud, again it comes up, again goes back into the mud blaming other people?

Have you seen any animal which starts growing, then it becomes a dwarf, again it grows, again it becomes a dwarf? Even these huge palaces which have been built so beautifully for us, do you see that they become small suddenly and then collapse and then again, they blow up? Only the balloon of ego and super-ego does that. And when you are identified with them, you too become very peculiar personalities. The lotus of your Sahasrara is open now. It must open more and more and more and should not suddenly collapse, again open, again collapse.



“But the area of Sahasrara is the realm of God. When the Brahmastrandhra opens fully then the heavens open within yourself. The Kundalini which has risen up and given you Realisation, creates that subtle opening by which the Divine starts pouring all its subtleties inside your brain.”



## EXTRACTS OF SHRI MATAJI'S TALKS

It's a very complicated phenomena [that] you can see in the West, and you can be very much surprised sometimes. To me it's sometimes very shocking to see. Suddenly someone will come, 'Oh, I am very nervous about this thing! I am very nervous about that!' Another person will come and tell me, 'I want to leave Sahaja Yoga now!' Another one comes and tells me, 'Oh, it's too much! I cannot go any further with it.' So, we must realise that there is something very peculiar within us, something absurd within us, that's why it happens. We go forward, backwards, forward, backwards, all the time. What is this pendulum? That cannot be Sahasrara; Sahasrara is not a pendulum - it is a lotus. So the pendulum is the chitta, is the attention. The attention that moves from left to right, right to left, goes on like that all the time.

But the area of Sahasrara is the realm of God. When the Brahmarandhra opens fully then the heavens open within yourself. The Kundalini which has risen up and given you Realisation, creates that subtle opening by which the Divine starts pouring all its subtleties inside your brain. But if you're pressing it from both sides with these balloons, sometimes opening, sometimes closing, sometimes opening, the Divine recedes its attention; you must know that. The attention is receded back and if it is done many a times, the Divine doesn't bother [anymore].

So, it is you who has to achieve that state and all of us can achieve that state of Nirvikalpa. In that there is just progression. **After Nirvikalpa you cannot come down.**

If somebody is still going up and down, up, and down, he should know he is still not up to the point and he should face up to himself and tell himself or herself that, No, I have to be into Nirvikalpa where I do not come down!

The people who are not in the Nirvikalpa state are not going to be saved. I am very sorry to say that. They are not going to be saved. They will be punished. May not be in the same way [as] those who are not Realised souls. But they will not occupy the seats in the realm of God Almighty. At least you must reach the state of Nirvikalpa. Do not blame any circumstance. Do not blame your father, mother, brother, atmosphere, this, that. There's no need to blame anyone, Because somebody came, we were influenced? What is the matter with you? I'm here - you are not influenced by me! How are you influenced by somebody who is so stupid, obviously so dominating? That means what is your level?"

## EXTRACTS OF SHRI MATAJI'S TALKS

***The need to go deeper - Address to Sahaja Yogis -  
Sydney, Australia - 6 May 1987***

*(Please click on bold, underlined hyperlink above)*

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

Yogi: Shri Mother, last two years ago when You were here at Burwood, you were saying how we've gone beyond Nirvichara and we're into Savikalpa, and we're reaching Nirvikalpa. Could You please tell us a little about Savikalpa?

"First stage is Nirvikalpa where you become thoughtless in between, then you become, again come to thought, again you become thoughtless. That's a very good stage where you start, and you start growing up into that. Now Savikalp can be before or after this stage, like Savikalpa is - "Vikalpa" means doubt, and "Savikalpa" means with doubt. So you are still growing with the doubts in your mind. There are people who still grow with doubts in their mind. For example, you see, somebody feels hurt in Sahaja Yoga, some way he's hurt that 'I've been hurt in Sahaja Yoga' - something, the subconscious is there. Then he still has that feeling within himself, 'I'm hurt, but still, I must do Sahaja Yoga, it is good.' Mentally he accepts and goes on with it, so he can get into Nirvikalp state with that. Or maybe he gets to Nirvikalpa state and then again goes to Savikalpa. That's a flashback. And could be he can say,

'All right, I'll do it in Nirvichara, but from Nirvichara I can go to, you see, my doubts also. After all I have my doubts, what things and this and that is possible.' And some people have a hidden anger within themselves, or kind of a hidden feelings or hidden things which he's not very aware of, too, so he has also got the Vikalpas with him.

So, with Savikalpa samadhi is that, so it can be after or before Nirvichara samadhi. So, I mean, you go, fall on to it sometime. So, we'll have to go beyond actually Savikalpa, because Nirvichar samadhi is not sufficient enough. All the Vikalpas, all the doubts must go away, then you'll reach the state of Nirvikalpa. Then there's no doubt, there's no problem. There are many among you who are like that, who are not yet aware that they are like that. That's why I'm requesting you to develop this new dimension in your creative work."

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

Shri Mataji: "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.



## EXTRACTS OF SHRI MATAJI'S TALKS

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.”

Yogi: Sometimes you can feel that you in yourself, in your center you are all right, but you move in circumstances that cause a disharmony in some other part of you.

“That is the Savikalpa state. That is, you move, you see, though you are in that state of Nirvichara, still you move to Savikalpa state where you again get Vikalpa. But you are, you are after all a Realised soul, you see. So, they have made three clear-cut things, that you can have Savikalpa samadhi, **you can have Nirvichara samadhi and you can have pure Nirvikalpa Samadhi.** Now from even that state, you see, you can get to that, and that's what you have to cut out – is to, when you see such a situation where you get involved, then you say, 'This is not, this is not,' and come out of it. It's a practice, a little practice can tell you. Like driving, by practice you master it in the same way.”

***Public Program Workshop. Sydney, Australia, 29***

***Mar 1981***

*(Please click on bold, underlined hyperlink above)*

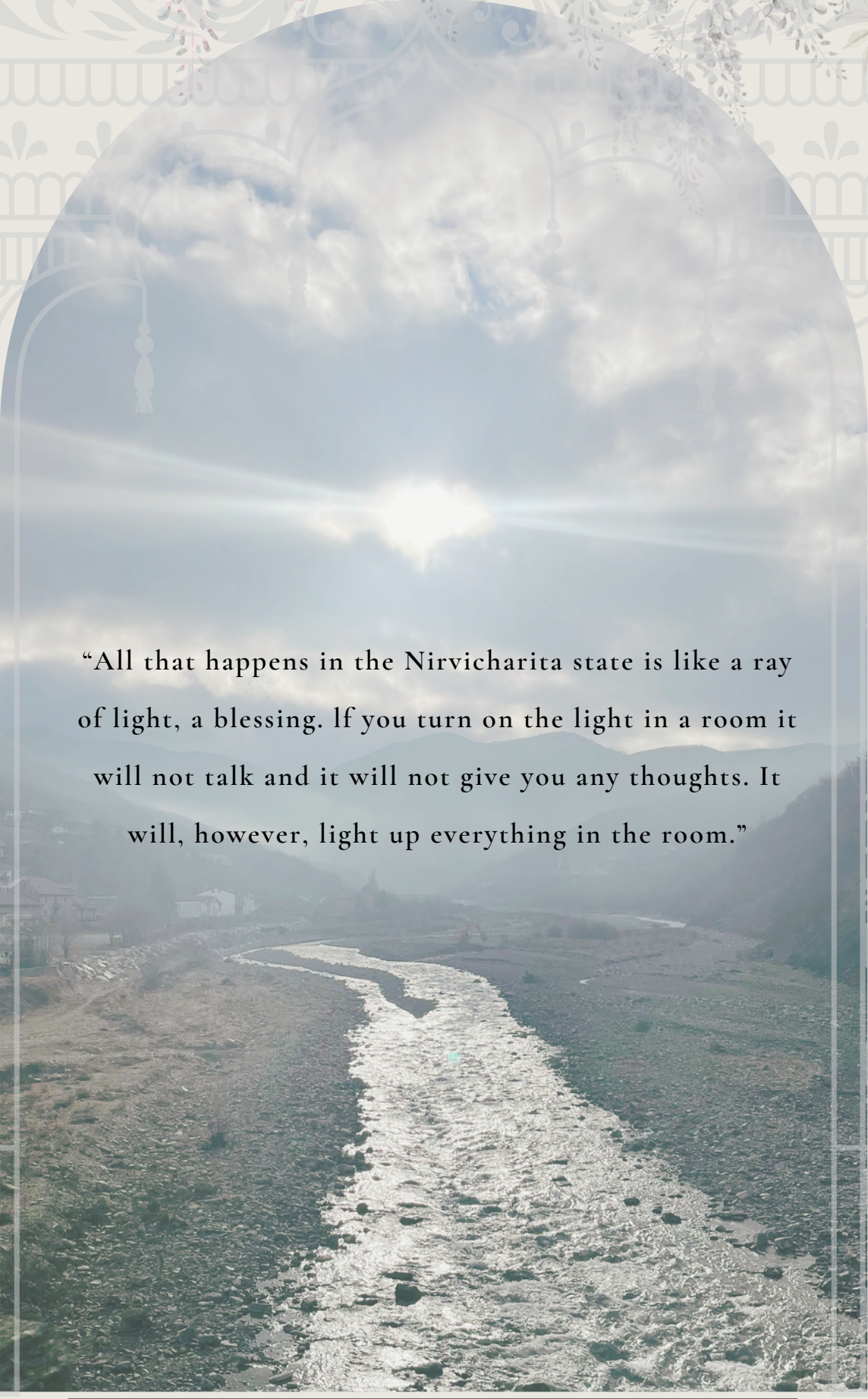
<https://www.amruta.org/1981/03/29/workshop-Sydney-1981/>

Question: Could you explain the meaning of Satoori and Samadhi.

Shri Mataji: “That's Zen. You see, Zen satoori is the same as Samadhi but it's a, you see the Zen were as I told you, in sixth century, were twenty-six and whatever they wrote people never understood you see. Because they were Realised souls, some of them were born realised, some got Realisation. Now even when you will talk people won't understand you, it's a very surprising thing. But it happens like that because your language changes. Now they call it satoori is a samadhi but it's not so clearly given, they could not explain so clearly about it, not properly to people, it's not so clear cut. Now in our Sahaja Yoga we have first of all Nirvichara samadhi. Samadhi, Dhi - means awareness, and Samadhi means enlightened awareness. Nirvichara means thoughtless. Thoughtless enlightened awareness is first thing, is clear.

Sahaja Yoga is very clear-cut practical, every word of it. You see it so clearly, there's no vagueness about it. Even you'll understand Bible better, Zen better, everything better if you know Sahaja Yoga because your eyes are open to it, all right. So, the first thing is Nirvichara Samadhi. With Nirvichara Samadhi when it crosses your Agnya chakra you get Nirvichara, means when your ego is pulled down. With that you get powers. Like you see if you become a deputy governor you get powers if you become a governor, you get powers. The first powers you get is curative powers. You get cured and you can cure others.

Many people whom I have cured are not Sahaja yogis, they're useless people actually. I've given up curing people for the same reason..



“All that happens in the Nirvicharita state is like a ray of light, a blessing. If you turn on the light in a room it will not talk and it will not give you any thoughts. It will, however, light up everything in the room.”

## EXTRACTS OF SHRI MATAJI'S TALKS

because they just come for cures, they get cured and lost. What's the use of curing people who are not going to give the light? You see you don't repair lights which are not going to work out. It's a horrible stuff you see, curing people, but you do cure. You start curing people automatically with raising the hands, not with spirits. There are another faith healers and all that nonsense, is not there. Also, Kundalini can rise to a point with a person like that.

But one should not stay at that point must go higher. Because the movement on right and left you start getting either supraconscious or your subconscious experiences, which can be very alluring and you can be quite lost in them. You start seeing lights, you start seeing something different, you might see an aura around Me. I mean you see lots of things, you may see something else in My past, that should not be there. You should forget about it. You have to go to the airport to catch the plane isn't it, so don't see all the things around, it's all not wanted. Many people get lost at that point when they stop at Agnya, if you have concentrated here this can happen more, because this is broken or if you have had this third eye business and all that you may go to the side. It can be quite dangerous. You see if you use these - your samadhi for some sort of a sensation. So, you should not. I mean all wise people should not use this movement at all, as far as possible say, 'No we don't want to see that. We don't want to have any supra conscious sensation,' and all that.

Then you rise higher and then you try to feel your silence in the limbic area, and you have to feel your vibrations coming out from your head. It is the vibrations when they are flowing that's the best stage, when you have pierced through your Brahmastrandhra.

So, the second stage starts from Nirvikalpa Samadhi growing into, which many of the Sahaja Yogis have achieved in Australia, is called as Nirvikalpa, where there is no doubts. You have no doubts left about Sahaja Yoga; you have no doubts left about yourself. It's a state, it's not that by mentally or rationally but it's a state. Where you see it so clearly, white is white, you don't have to doubt that whether my eyes are showing white or black, you see. **That state is reached is called as Nirvikalpa where there's no Vikalpa, you just go, move steadily and that's the best stage where you really grow faster, because you're so steady and that stage must be achieved. So try to achieve that stage through negating things, "Nethi, nethi, vachinay nigamoor," by saying, "Not this, not this, not this," and you reach that stage,** is very clearly given. You see the trouble is, so many of these books which are so great are never translated, people do not know about them. Now after coming to Sahaja Yoga, you will be exposed to them and you will see what truths there are and how Sahaja Yoga verifies it and proves it."



NIRVIKALPA

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# CHAPTER 2



PRACTICAL ADVICE AND  
TREATMENTS

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**COUNT YOUR BLESSINGS**  
**TO BE BLISSFUL**

*(Please click on bold, underlined hyperlink above)*

“We could be blissful if you count our blessings, and we’ll be joyous, if you get rid of your tags. We’ll have to fly, then only we can be joyous. And for this we have to have our balance, our ascent and then the desire to fly into the whole universe.”



**HAVE BALANCE**

“And for this we have to have our balance, our ascent and then the desire to fly into the whole universe. How to do it? You can find out yourself, it’s not difficult: “How can I do it?” Face yourself, find out about yourself. Don’t justify yourself. Don’t be miserable.”



**WITNESS WITHIN YOURSELF**

*(Please click on bold, underlined hyperlink above)*

“Now when you are subtly attached to something, to say an emotional side of something, or you always like to be on the negative side, or too much of a positive side, in the sense that you aggress others, then you must discriminate. If it is an aggressiveness that you see in yourself, witness within yourself; then you aggress yourself. That is the best way to get rid of it.”



**DISCRIMINATION &  
HONESTY**

“If you are a hot-tempered person, better get angry with yourself at least ten times and then you will see that your temper will mellow down. Because all that is coming out will be directed towards yourself. Now this is the discrimination you have to use and be honest about it.”



**DIVERT ATTENTION TO SHRI MATAJI**

*(Please click on bold, underlined hyperlink above)*

“The another side could be that you are very left-sided, emotional, extremely emotional about things and you cannot get over [them], then that’s the best: divert your emotions to me, put your emotions to me, but do not aggress me. This is the discretion you have to use. When you have aggression, you aggress yourself and when you have emotional attachments, direct it. It’s very simple to do. What pleases Mother? Very simple things! What does it please her? Very simple things pleases her, like flowers.

Now people say that 'We were going in the garden, Mother. We found these flowers for You,' is a good idea. But how much attention you have put to it that we have to give a flower to Mother? Now, what flowers She likes? She likes fragrant flowers. All right, from where should we get the fragrant flower? It’s very simple. It’s a shop. When you are going around, be on the look-out. There must be some shop with fragrant flowers. In those months what flowers come in? What flower am I going to give to Mother?

The whole direction changes, you see. You become so beautifully attached to Me, and I have to gain nothing out of it, but by attaching yourself to Me, you gain something. Like the River Ganges flows, and if you dip in the River Ganges, the poor River Ganges doesn’t get anything, but you get the blessings of River Ganges. In the same way you have to think that if we have to attach ourselves to Mother, we must put our attention completely, entirely, to it. Little, little things you [should] do: 'What should I do for my Mother? How should I please?' It's not what you give me [which] is important, it is how much heart you put into it.”

<https://www.amruta.org/1985/03/10/Shri-Devi-Puja-Sydney-1985/>



**“NETHI, NETHI, VACHINAY  
NIGAMMOOR,” (NOT THIS, NOT  
THIS, NOT THIS)**

*(Please click on bold, underlined hyperlink above)*



**IN HUMILITY, ONE HAS TO  
DO MEDITATION**

*(Please click on bold, underlined hyperlink above)*

“That state is reached is called as Nirvikalpa where the no vikalpa, you just go, move steadily and that’s the best stage where you really grow faster because you’re so steady and that stage must be achieved.

So, try to achieve that stage through negating things, 'Nethi, nethi, vachinay nigamoor,' by saying, 'Not this, not this, not this,' and you reach that stage, is very clearly given.”

<https://www.amruta.org/1981/03/29/workshop-Sydney-1981/>

“Then, then we start "Nirvikalpa" has started when there’s no doubt about Me or Sahaja Yoga. But then, the new unfolding starts within. For that, one has to do meditation. In humility, one has to do meditation. And then also, for this new dimension, where your chitta itself becomes merged into your brain or into the enlightened brain, for that one has to very honestly and humbly surrender to Sahaja Yoga.”

<https://www.amruta.org/1983/02/04/Sahasrara-chakra-Delhi-1983/>





**SEPARATE YOURSELF FROM  
OUTSIDE**

*(Please click on bold, underlined hyperlink above)*

“So, all these things can be built from inside out, not outside in. And once they are built outside also, then they are best. But outside, what we have to do is to put ourselves outside, that’s all. 'Now Nirmala is sitting there. I’m sitting here. Now Nirmala tells me, then I tell Nirmala.' Let’s work it out that way. And when we work it out, then things will be very easy, because now you have a state where you are separated from yourself.

So that is the state of Nirvikalpa, where you are not attached to anything. You don’t have any habits, you are not attached to anything: you have no diseases, you have no troubles, you are above everything.”

**MIND IS JUST LIKE A DONKEY**

*(Please click on bold, underlined hyperlink above)*

“Still the tag of that ego so much that you still question Sahaja Yoga and think no end of yourself, it is better that such a person should not attend the Puja's, not attend the Puja's. It is kind to himself. It is being nice to himself that such a person who has doubts should not attend a Puja, because Puja is only meant for people who have achieved, received that state of mind, which is called as Nirvikalpa, where there is no Vikalpa, where there is no doubt in your mind.

If there are still doubts in your mind, your mind is still very powerful, and it is going to put you down. So either before Puja you tell your mind to keep quiet. Tell him not to talk now, 'Better keep quiet, now I have to ascend, and I have to receive the blessings of the Divine. So just keep quiet, and if you cannot keep quiet then I cannot ascend.' I have told you many a times it is like a donkey, mind is just like a donkey. If you go behind the donkey, it kicks you, it will tell you, that you are the bad man.”

<https://www.amruta.org/1982/09/26/Shri-Durga-Puja-Vienna-1982/>

NIRVIKALPA

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# CHAPTER 3



HOW TO EVALUATE  
PROGRESS & EXPERIENCES

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# HOW TO EVALUATE PROGRESS & EXPERIENCES

***You have to be in Nirvikalpa – Vienna Austria –  
4 May 1985***

*(Please click on bold, underlined hyperlink above)*

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

At least you must reach the state of Nirvikalpa. Do not blame any circumstance. Do not blame your father, mother, brother, atmosphere, this, that. There's no need to blame anyone. Because somebody came, we were influenced? What is the matter with you? I'm here - you are not influenced by Me? How are you influenced by somebody who is so stupid, obviously so dominating? That means what is your level? So tomorrow, I have decided to tell you how to be at the state of Nirvikalpa. As I said, we can approach mentally. But mentally if I say, 'You take this medicine,' and you do not take the medicine, then it's just a mental thing: the medicine is kept on the cupboard. You are just the same and then you say, 'Mother, yes we listened to your lecture.'

***God Has Created Us For Some Purpose – New York  
USA – 27 September 1981***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1981/09/27/public-program-4-New-York-1981/>

And that should happen to all of you, that you should not become anymore recipient of all these nonsensical things, but just manifesting your love to others. That should happen to every seeker. And once that happens you reach that state which I described yesterday as Nirvikalpa Samadhi.

That Samadhi must come, that awareness, enlightened awareness you must have, you must achieve that. In Sahaja Yoga one has to understand that it is your own progress which is important, and the progress of the whole that is important. It's not only your own progress, but the whole, the collectivity – specially, as he has said, that at Vishuddhi chakra, here is the point of our evolution where we raised our head.”

***You have to be in Nirvikalpa, Eve of Sahasrara  
Puja – Austria – 4 May 1985***

*(Please click on bold, underlined hyperlink above)*

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

It's very gratifying to see so many Sahaja Yogis have come to celebrate the Sahasrara day. Without breaking the Sahasrara, we could not have achieved the ascent en-masse. But the Sahasrara, which is the brain, has gone into too much complications in the West and the nerves are very much twisted, one upon another. To keep Sahasrara open should be very easy, if the Western brains could understand and be aware about your Mother.

When your Mother is the Deity of Sahasrara the only way to be able to keep the Sahasrara open has to be complete surrendering. For that many ask Me, 'How do we do [it]?' It's a very funny question – it is irrelevant.



# HOW TO EVALUATE PROGRESS & EXPERIENCES

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.

So, we have to mentally approach ourselves. We have to talk to ourselves and say to ourselves, 'What are you doing? 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?'

What do you have to surrender? 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."

***Devi Puja 'How to ascend into Nirvikalpa' - Sydney - 10 March 1985***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1985/03/10/Shri-Devi-Puja-Sydney-1985/?highlight=nirvikalpa+progress>

To understand that, whatever I tell you is for your ascent, you need a kind of a state of mind, a state of mind which is a detached mind.

And the detachment is visible, very clear-cut in a person, that he's neither very emotionally attached, nor very physically attached, but he sees that the progress of himself and of the society is the point. Like the cell knows it has to progress for the betterment of the tree, but it has innate wisdom to do it in such a way, that it never harms himself, and does not harm the tree.

So the progress of a mind which wants to develop has to be such that you should move with a balance, with a witness state, and see for yourself how far you should go and how far you should not go. Going to extremes is not Sahaj Yoga style, ascent is.

***'You have to be in Nirvikalpa', Eve of Sahasrara Puja - Austria - 4 May 1985***

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1985/05/04/evening-before-Sahasrara-Puja-1985/?highlight=nirvikalpa+progress>

The Kundalini which has risen up and given you Realisation, creates that subtle opening by which



# HOW TO EVALUATE PROGRESS & EXPERIENCES

the Divine starts pouring all its subtleties inside your brain. But if you're pressing it from both sides with these balloons, sometimes opening, sometimes closing, sometimes opening, the Divine recedes its attention; you must know that. The attention is receded back and if it is done many a times, the Divine doesn't bother [anymore]. So it is you who has to achieve that state and all of us can achieve that state of Nirvikalpa. In that there is just progression. After Nirvikalpa you cannot come down. If somebody is still going up and down, up and down, he should know he is still not up to the point and he should face up to himself and tell himself or herself that, "No, I have to be into Nirvikalpa where I do not come down!"

**Where does the Truth lie? - London, UK - 6 July**

**1981**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1981/07/06/where-does-the-truth-lie-caxton-hall-1981/?highlight=experiences>

But first stage is to become thoughtlessly aware with the vibrations. But you can give Realisation to others, you can give. But Nirvikalpa is a different thing that: whatever may happen you know that this is the truth, whatever may happen. That stage is to be achieved. It's a stage. It's a very high stage I would say where you are so sensitive to things that immediately you know what is negativity, from where it is coming, how the attack is coming, how others are affected. We have a quite a lot of them among here also people and then you are exposed to new experiences better, and then you rise in there – that's the Nirvikalpa Samadhi.

**Sahaja Yoga is a big blessing - India - 25 March**

**1977**

*(Please click on bold, underlined hyperlink above)*

<https://www.amruta.org/1977/03/25/Sahaja-Yoga-is-a-big-blessing-kalwe-1977-marathi/?highlight=experiences>

You will be surprised that if you recount experiences of Sahaja Yoga to people, you will be surprised. Once a Sahaja yogi was travelling by train, and the train had an accident. The entire train turned upside down but nobody was injured. Amongst them, there was their small child who was thrown far away, but still he was absolutely fine. People were so surprised that how can that be? So Sahaja Yoga helps obviate accidents. Means how does this happen? You will say how does this happen?

We have total faith in Shri Hanuman, and are always chanting his name. While entering the village, generally there is a temple of Shri Hanuman. But we do not realise that Shri Hanumana is everywhere, only thing is we are not connected to Him, Otherwise with just one call, He would be standing before you, not only that but wherever a Sahaja yogi moves about, he is connected to the Almighty, and he is protected by Him.

*In Devotion and Surrender to  
Param Pujaniya Shri Mataji Nirmala Devi*





**Jai Shri Mataji**

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NIRVIKALPA - DOUBTLESS AWARENESS



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