

From Mantra to Silence

Mantras and techniques to enlighten the subtle system and bring mental silence for meditation

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Introduction

What Does Self Realization Mean?

You have received your Self Realization. The mothering, healing energy called Kundalini has become awakened in your subtle system. It has been raised to the level of the highest of the subtle centers in the body – the Sahasrara. You may have already felt this as a cool breeze on top of your head or on your hands. You may have felt the results of this experience immediately, or it may develop more strongly over time. Your initial experience can be enhanced through meditation and by taking a little time each day to cleanse your inner being so the Kundalini can flow more freely.

From Mantra to Silence

This booklet will help you learn more about the subtle system and how affirmations and mantras can strengthen your meditation experience. Learn how to establish self realization, clear your chakras, awaken the powers within the chakras, and solve all types of mental, physical and emotional problems.

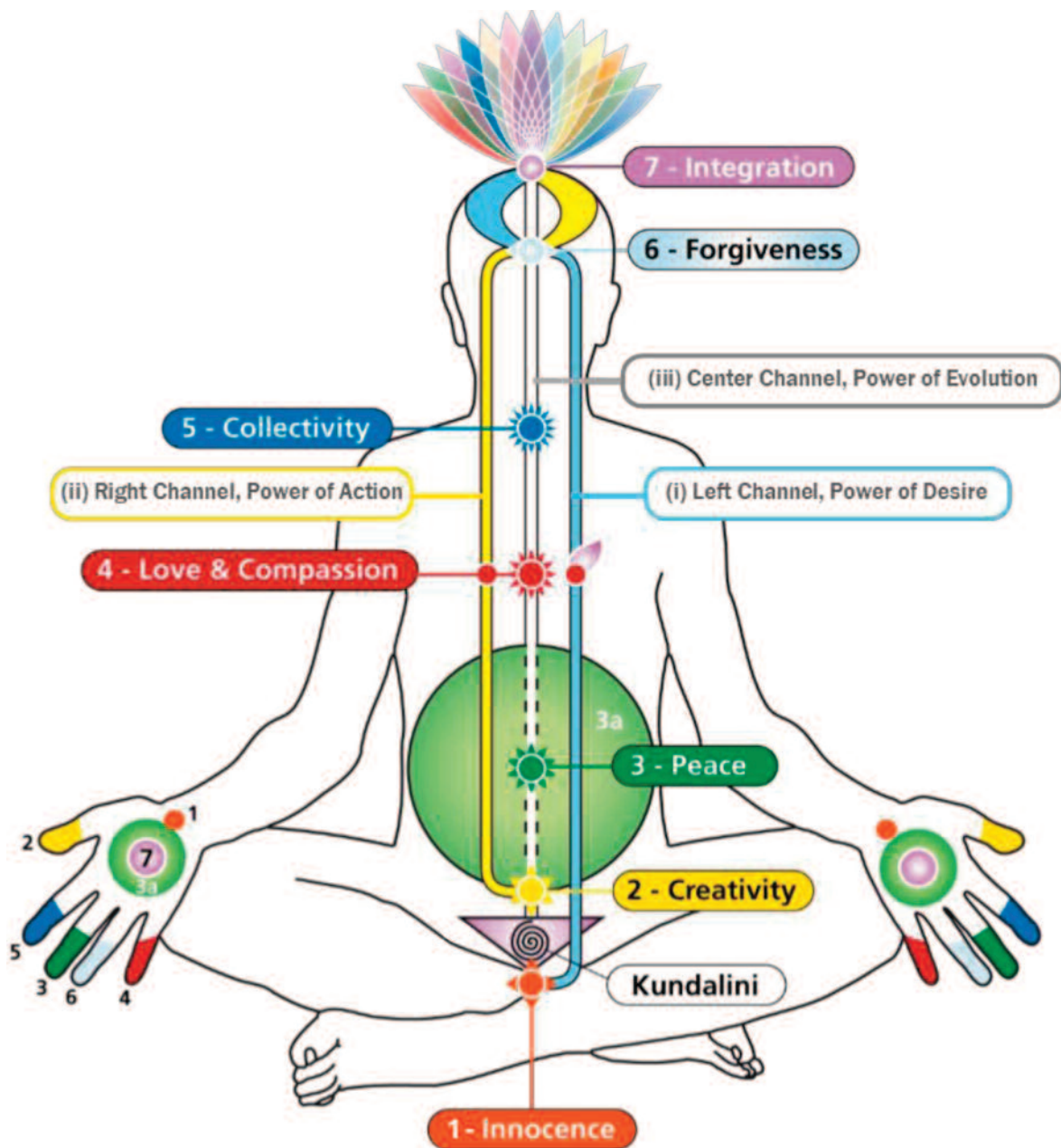


Shri Mataji Nirmala Devi
Founder of Sahaja Yoga



The Subtle System

Inside every human being there is a network of nerves and sensory organs that interprets the outside physical world. At the same time, within us resides a subtle system of channels (“nadis”, see i, ii, iii on diagram) and centers of energy (“chakras”, see 1 to 7 on diagram) which look after our physical, mental, emotional and spiritual well-being. Affirmations and mantras are used to enhance the divine qualities of the nadis and chakras.



The Affirmations

Each chakra has an inbuilt set of functions and qualities.

These qualities may recede from the chakra, causing problems, but can be reawakened after Self Realization with different Sahaja Yoga practices. This booklet describes how using affirmations and Sanskrit mantras may help this process.

The Kundalini is personified as the Divine Mother within and is awakened with the expression of pure desire (that is, to be one, or whole). The qualities are also personified as a Deity on each chakra. Many of these Deities have incarnated on the Earth in human form, some as gurus and some as divine personalities such as Shri Krishna and Lord Jesus, often with an attending Shakti or power, such as Radha and Mary.

When a quality is affirmed or stated, and/or an appropriate deity is invoked by a mantra, the corresponding chakra benefits and its function improves. In Sahaja Yoga, the Kundalini is synonymous with the Holy Spirit. When Kundalini is awakened a person is able to experience their individual soul attaining yoga (“union” in Sanskrit) or oneness with the Divine.

A realized soul develops vibrational awareness that shows which chakras have problems. Then their spoken word and attention can be used to further awaken and strengthen the qualities. By giving vibrations and using affirmations and mantras the chakra recovers or improves and the associated problem dissolves, often spontaneously, sometimes gradually.

Overall there are three primordial powers, one for each channel or nadi—the left, the right and the center. Likewise each of the seven major chakras has distinct qualities, and may experience problems on the left, right or center aspect.



Using Affirmations

You can begin each Affirmation with either “Mother,” “Mother Kundalini” or “Shri Mataji.” For example: “Mother, please make me innocent,” or “Shri Mataji, please make me innocent.”

		Left	Center	Right
	Chakra	Mother, Mother Kundalini or Shri Mataji, I am...	Mother, Mother Kundalini or Shri Mataji,, Please make me...	Mother, Mother Kundalini or Shri Mataji, You are the...
7	Sahasrara	...protected from all the challenges to my ascent ...a realized soul	...completely Self Realized ...able to fully recognize the Divine Thank you for my Self Realization.	...victory over all the challenges to my ascent ...one who removes all my doubts
6	Agya	Please forgive me for any mistakes against my Spirit.	...a forgiving person	...power of forgiveness I forgive everyone.
5	Vishuddhi	...not guilty	...a detached witness ...part and parcel of the whole	...sweetness in my words and deeds
4	Heart	...the Spirit	...fearless ...confident	...responsibility in me ...boundaries of good conduct in me
3a	Void	...my own guru/master	...my own guru/master	...guru and master
3	Nabhi	...completely satisfied ...peaceful ...a generous person	...satisfied	...royal dignity in me ...solution to all my family and money worries
2	Swadishthana	...true/pure knowledge of the Divine which acts	...creative	...doer and the enjoyer
1	Mooladhara	...the powerful innocence of a child	...innocent ...wise	...destroyer of negativity

The Channels	Left Channel Mother, please take away all my negative conditionings and desires.	Center Channel Mother, please establish my Self Realization.	Right Channel Mother, You do everything. I do nothing.
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The Mantras

Mantras are used in Sahaja Yoga to stimulate and cleanse the various chakras in our subtle system and thus fully realize the qualities of these centers. The use of these mantras can be extremely effective during meditation, and can generate very strong vibrations throughout our subtle system. For many people, the use of mantras is the single most effective method of gaining positive feedback on the working of the subtle system. They start to experience the vibrations in a much clearer way, and start to relate much more powerfully to the cleansing process of the chakras.

In Sahaja Yoga, there are no rigid rules regarding the adoption of mantras as an aid to meditation. They are not used in a mechanical or repetitive way, they are used gently and from the heart. It is only by understanding and respecting the authority of a true mantra that we can experience the real power of this ancient tradition.

Types of Mantra

There are two main types of mantra, English and Sanskrit. The English mantras are also called Affirmations and have an important part to play in directing our attention inwards.

The Sanskrit form of mantra provides a more traditional and direct way of communicating with our inner being. The Sanskrit language is generally considered to be the primordial language of human civilization, and in the East it is believed to have direct connections with the Word of the Divine. Tradition has it that the creation of the Sanskrit alphabet was in fact based upon the subtle sounds experienced by various sages meditating upon the chakras, and this would seem to tie in with our understanding of the correlation between the alphabet and the number of petals in the seven main chakras of the subtle body.

When we use Sanskrit therefore, we are adopting a methodology that is as ancient as Yoga itself, and which is therefore much less subject to the shifting interpretations of more modern languages. The Sanskrit words themselves resonate with the divine qualities of our chakras to subtly clear and strengthen them.

Perhaps the best known example of a Sanskrit mantra is the word OM. Derived from the AUM, this is commonly considered to be the root word of the Creation. "In the beginning was the Word....". In the Christian tradition this word has been transformed into Amen, although its proper use as a form of salutation seems to have become lost with time. In fact we can understand that the AUM corresponds to

the left, right and central channels of our subtle system, and that just by using the OM during our meditation we can cause vibrations to flow more strongly. In fact this can be a very good exercise as a prelude to the full use of Sahaja Yoga mantras.

Mantras are gentle yet powerful aids to our meditation. They are also an expression of our collective desire to realize our inner being, and used properly will produce incredibly beneficial results.

The Practical Use of the Mantra

Once we have raised our Kundalini and given ourselves a bandhan, we can sit down to our meditation as usual. At the start of our meditation we are in effect inviting the Kundalini to leave Her abode at the base of the spine and make Her journey to the Sahasrara at the top of the head. The chakra which guards and protects the Sacrum bone is the Mooladhara, and so it is generally considered respectful to request passage for our Kundalini from the Deity of this chakra by reciting – either to ourselves or out loud - the mantra to Shri Ganesha (see below). As there are four petals or portals at this center, we can repeat the mantra four times at the start of the meditation.

Once we have done this, we can direct our attention to the individual chakras - either moving one by one up the body or by going directly to a particular center where we can feel some obstruction – shown by a tingling or heat on the fingers or inside our body. Here we can say the relevant mantra of the center quietly to ourselves. We can continue this process as necessary, to clear the blockages in one or more chakras. Note that it is not always necessary, or even desirable, to use mantras during a meditation, so the practice should be done with discretion and with a deep respect for the process.

At the end of our meditation, we can celebrate our Self Realization by saying the Maha Mantras for the Sahasrara. (The Maha Mantras are described later on in this booklet.)

It is important to stress that you should only use these mantras (and this format) if you feel totally comfortable with them. If you do not feel ready as yet for whatever reason, then simply continue to meditate in your usual manner. There are no mandatory rules in Sahaja Yoga - it is, after all, everyone's own personal journey to fulfillment.

Using the Mantras

The Mantras follow this format:

Om Twameva sakshat [insert Deity name] sakshat,
Shri Adi Shakti Mataji, Shri Nirmala Devi
Namoh Namah.

In the space above, we insert the name of the Deity that is related to the chakra or channel that we are working on. For example, if we are working on the Vishuddhi chakra we use the mantra:

Om Twameva sakshat **Shri Radha Krishna** sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi, Namoh Namah.

Chakra	Deity Name
Sahasrara:	Shri Kalki, Shri Mataji Nirmala Devi
Center Agnya:	Shri Mary Jesus
Left Agnya:	Shri Mahavira
Right Agnya:	Shri Buddha
Back Agnya:	Shri Maha Ganesha
Center Vishuddhi:	Shri Radha Krishna
Left Vishuddhi:	Shri Vishnumaya
Right Vishuddhi:	Shri Yeshoda
Center Heart:	Shri Jagadamba Durga Mata
Left Heart:	Shri Shiva Parvati
Right Heart:	Shri Sita Rama
Void:	Shri Adi Guru Dattatreya
Center Nabhi:	Shri Lakshmi Vishnu
Left Nabhi:	Shri Gruha Lakshmi
Right Nabhi:	Shri Raja Lakshmi, Shri Nirmala Chitta
Center Swadhishtana:	Shri Saraswati Brahmadeva
Left Swadhishtana:	Shri Nirmala Vidya
Right Swadhishtana:	Shri Fatima Hasrat Ali
Kundalini:	Shri Gauri, Shri Kundalini Mata
Mooladhara:	Shri Ganesha
Central Channel:	Shri Mahalakshmi Ganesha
Left side:	Shri Mahakali Bhairava
Right side:	Shri Mahasaraswati Hanumana

Pronunciation of a Sanskrit mantra in English:

Om Twameva sakshat **Shri Radha Krishna** sakshat, *
Shri Adi Shakti Mataji,
Shri Nirmala Devi Namoh Namah.

Om Twa-May-va saak-shaat **Shree Raadhaa Krishna** saak-shaat,
Shree Aa-dee Shak-tee Maa-taa-jee,
Shree Neer-ma-laa Day-vee Na-moe Na-ma-ha.

Translation

Any translation is of course only half the story, as the sounds of the syllables themselves contain much of the resonance (or vibration) which gives the mantra its beneficial effect. In any case, here is the simple translation of the mantra without specifying any particular Deity.

Om:	The cosmic salutation AUM
Twameva:	You are
Sakshat:	Verily or Truly
Shri:	Denotes respect (literally - the one with the power and the virtue)
Adi Shakti Mataji:	The Primordial Mother Energy
Nirmala Devi:	The Pure Goddess
Namoh Namah:	Salutations and praise to You

In this way, we celebrate the quality of each of the chakras in a very direct and deliberate way each time we say the mantra in meditation. In fact the saying of the mantra helps to accelerate our progress into meditation.

Similarly, when we are inserting the relevant Deity name into the mantra, we are focusing all of our attention on that chakra, honoring its divine qualities and projecting vibrations through our voice and attention to help its nourishment.



* Sanskrit is written in a script called Devanagari. "Om twameva sakshat Shri Radha Krishna sakshat"
in Devanagari characters: ॐ त्वमेव साक्षात् श्री राधा कृष्ण साक्षात्

The Maha Mantras

The Maha Mantras (the Great Mantras) celebrate the joy of the yoga which occurs through the opening of our Sahasrara chakra.

It is in three parts:

The first part celebrates the gentle power of the Kundalini energy and the importance of the three channels as represented by Shri Mahalakshmi, Mahasaraswati and Mahakali.

The second part acknowledges the important role of Shri Kalki on the chakra.

The third part celebrates liberation (moksha) from identification with the cycle of birth and death, which is given to us once the Kundalini ascends through the “thousand petalled Lotus” of the Sahasrara chakra.

Using the Maha Mantras

The three parts of the Maha Mantras are recited one after the other.

Om twameva sakshat Shri Mahalakshmi, Mahasaraswati, Mahakali, Trigunatmika, Kundalini sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi, Namoh Namah.

Om twameva sakshat Shri Kalki sakshat, Shri Adi Shakti Mataji, Shri Nirmala Devi, Namoh Namah.

Om twameva sakshat Shri Kalki sakshat Shri Sahasrara Swamini, Moksha Pradayini, Mataji, Shri Nirmala Devi, Namoh Namah.



Aspects and Qualities of the Chakras (1)

This table describes the Divine aspect (Deity) that looks after each chakra plus its associated qualities and physical expression.

	Chakra	Deity	Qualities	Physical Expression
7	Sahasrara (1000 petals)	Shri Kalki Shri Mataji Nirmala Devi	Collective consciousness, integration, silence	Limbic area of the brain
6	Agnya (2 petals) Light element	Left: Shri Mahavira Center: Lord Jesus Mother Mary Right: Shri Buddha	Left: Freedom from superego, freedom from conditionings Center: Forgiveness Right: Freedom from ego, going beyond thoughts and doubts	Left: Right temple Center: Crossing of optic thalamus Right: Left temple
5	Vishuddhi (16 petals) Ether element	Left: Shri Vishnumaya Center: Shri Krishna Shri Radha Right: Shri Yeshoda	Left: Self-esteem, collectivity Center: Collectivity, detached witness state Right: Diplomacy, respect for others, sense of solidarity	Cervical plexus
4	Heart (12 petals) Air element	Left: Shri Shiva Shri Parvati Center: Shri Jagadamba Shri Durga Mata Right: Shri Rama Shri Sita	Left: Seat of the Spirit, existence, love, joy, compassion Center: Sense of security, motherly protection, confidence Right: Responsible and righteous behavior	Cardiac plexus
3a	Void Water element	Shri Adi Guru Dattatreya	Guru principle, mastery, knowledge, dharma (virtue), right behavior, Ten Commandments	Solar plexus (surrounds the Nabhi)
3	Nabhi (10 petals) Water element	Left: Shri Gruha Lakshmi Center: Shri Vishnu Shri Lakshmi Right: Shri Raja Lakshmi Shri Nirmala Chitta	Peace, sufficiency, well-being, evolution, pure attention	Solar plexus
2	Swadishthana (6 petals) Fire element	Shri Brahmadeva Shri Saraswati	Left: Pure knowledge, pure desire Center & Right: Creativity, dynamism	Aortic plexus
1b	Mooladhar	Gauri Mata Kundalini Mata	Seat of Kundalini, purity, motherly love	Sacrum bone
1	Mooladhara (4 petals) Earth element	Shri Ganesha Shri Kartikeya	Innocence, eternal childhood, wisdom	Pelvic plexus
Channels	I Ida Nadi (Moon line)	Shri Mahakali Shri Bhairava (Archangel Michael)	Past, Tamo Guna, subconscious, joy, pure emotions and pure desire	Whole left channel Left sympathetic nervous system
	II Pingala Nadi (Sun line)	Shri Mahasaraswati Shri Hanumana (Archangel Gabriel)	Future, Rajo Guna, supraconscious, attention	Whole right channel Right sympathetic nervous system
	III Sushumna Nadi	Shri Mahalakshmi	Present, Satwa Guna Truth, evolution, ascent	Whole central channel Parasympathetic nervous system

Aspects and Qualities of the Chakras (2)

Location of the chakras on the hands and reasons why a chakra may go out of balance.

	Chakra	Location on Hand	Manifestation	Causes of Catch / Blockage
7	Sahasrara	Center of palm	Cool vibrations	Doubt in oneself, doubt in divinity
6	Agnya	Ring finger	Conditionings, sight, thought, "I-ness"	Left: Harm to self, worries, bad habits Center: Vanity, roving eyes, lack of forgiveness Right: Dominating personality, arrogance, egotism
5	Vishuddhi	Index finger	Neck, arms, mouth, tongue, hearing, facial expressions	Left: Lack of self-respect, feeling guilty, swearing, impure relationships Center: Jealousy, over-reacting, social isolation, smoking Right: Sharp, critical or sarcastic speech
4	Heart	Little finger	Left: Heartbeat Center: Breathing, immune system	Left: Relationship with mother, excessive physical activity, neglect of the Spirit Center: Over-attachment, insecurity Right: Relationship with father, over-responsibility, being irresponsible
3a	Void	Middle finger & outer part of palm	Same as Nabhi & Swadishthana	Fanaticism, false gurus, false practices
3	Nabhi	Middle finger	Stomach, liver	Family, household & money worries, greed, impatience, negativity in food
2	Swadishthana	Thumb	Liver, kidneys, spleen, pancreas, uterus	False beliefs, too much thinking & planning, alcohol, hallucinogenic drugs
1b	Mooladhar	Heel of palm	Parasympathetic system	Imbalance of sympathetic system
1	Mooladhara	Heel of palm	Sex, elimination, sympathetic system	Too much attention on sex Constipation (right), diarrhea (left) Tantrikas, occult practices
I	Ida Nadi	Whole left hand	Auspiciousness, emotions, existence	Superstition, spirit possessions, mother's problem, bad habits
II	Pingala Nadi	Whole right hand	Self-respect, physical & mental creativity	Suppression, egoism, father's problem
III	Sushumna Nadi	Cool breeze in hands	Sustenance, connection, revelation	

* Note: the Mooladhara chakra and the Mooladhar are separate. All the other chakras are inside the spinal column. The Kundalini is located in the Mooladhar. The central channel of Sushumna is the path of the Kundalini.

Talk on Kundalini (Shri Mataji, Houston, May 1986)

This energy of pure desire that says you have to unite—unite with the Divine, with the all-pervading power of God. That is our pure desire, and unless and until that desire is completed, you may do any kind of things, you may go to all kinds of things. Try anything—you can never achieve it.

Now this is a living process because God is a living being. He is not empty words. He is not just something like a dead book. He's not. He is a living God. He is a living energy and this is a living process, so it has to be spontaneous. It has to be spontaneous if it is living.

For example, there is a seed and you want to sprout it. Can you order it? Can you mentally say, "All right, it has now sprouted." Can you say that, "All right, I read these mantras to you, or Bible to you," or "Do this?" Will it rise? No, it won't. It's a living process. You have to place it in the Mother Earth. Spontaneously it will rise. You don't have to say anything. You don't have to imagine anything. It will rise. And that's what it is, that this Kundalini has to be awakened in the same manner, in the living process.

Now, many people are surprised that I don't charge any money. How can you charge money for love, first of all? And this love, which is so spontaneous? I don't do anything, I'm just standing before you, I'm doing nothing at all. But if that love is, say, flowing all over and if you get this

awakening because of my presence, I am doing nothing; it's your own.

Whatever is your own, this Kundalini is your own, your desire is your own, and if you achieve your Realization, it's your own. What is there to charge for? To be honest, I don't do anything. There's no obligation at all. It's just a catalyst. Then you become the catalyst; then the third person becomes the catalyst. Everybody can become the catalyst. But one has to be honest and truthful—otherwise you cannot find truth. If you are living with myths, how can you find the truth?

Now the modern Sahaja Yoga, what I call it, whatever the way I am trying, is a little different than people could have used before. Like they first wanted to clear chakras after chakras, everything; and then go through all kinds of penances and all that and rise the Kundalini, because people needed this cleansing.

Now, what I thought was the easiest method is somehow or other to raise the Kundalini—somehow. Make it even a little glimpse of the light into people, let the light come in the lamp, let the lamp be seen by the people themselves.

When the Kundalini rises, you see, there's a flickering, say, of the light. You can see yourself what's wrong with you, which chakra is catching, where is the problem, and then it's very easy to correct.

Importance of Thoughtless Awareness

(Shri Mataji, 1988)

Now one thing is there obstructing Sahasrara, is the movement of your Agnya into thoughts. That is the only thing that stops your entry into Sahaja Yoga. Thoughts are coming all the time because a human being is born who reacts to everything. Reacts to this and reacts to that and thoughts coming and thoughts going. There is a big crowd of thoughts. Because of that, your attention cannot cross over Agnya and cannot reside in Sahasrara.

So, first of all, one should see what sort of thoughts are coming. You have to condemn yourself sometimes. You have to say: "What nonsense. What have I been doing? What is the matter with me? How could I do all that?" Once you start doing that, these thoughts will start disappearing.

These thoughts are coming from two angles: one from the ego and another from your conditionings. And these are so much built up within you that they don't allow your Agnya to be crossed. That is why we have two Bija Mantras of HAM and KSHAM. First one is when it is conditioning. You are endowed with this kind of fear: "I should not do like this. I should not do like that. This is not allowed. That is not allowed." That is the conditioning part of it. Conditioning can be of many types. But the ego part is that

"I must overpower everybody. I must get this. I must be able to rule everyone."

These two things are there in the mind which are all the time crossing. So it is important that we should go into thoughtless awareness and that thoughtless awareness is the real way that your Sahasrara can be nourished by the Kundalini. Because Kundalini cannot go through, cannot pass through, and for that, as I said, there are two Bija Mantras. One is HAM. Another is KSHAM.

So if you are conditioned, you are frightened, you are afraid and you have ideas about yourself. These days the way people are describing. They say: "I am an extrovert." Somebody will say: "I am an introvert." Somebody will say: "I am a hippy.. I am that.. I am that.." All kinds of things they can have attributed to themselves. But these ideas are all coming from outside, they are not from inside. To get to the inner side of yourself, the subtler side of your being, you must allow the Kundalini to go through the Agnya.

To cross the Agnya is a very important thing in modern times. And for that you have to meditate. If you can meditate with complete faith in yourself, this Agnya can be opened up. You have to surrender yourself to the Divine, and when this Agnya opens, you will be amazed. Your Sahasrara is just waiting to transfer, to give you all

the help that you need through the all-pervading power.

Your connection of Sahasrara with the all-pervading power is established and by that you will be amazed how all these seven chakras work for you, how they help you, how they try to give you whatever is the real knowledge about everything. This real knowledge that you

get is very joy-giving. You can see this real knowledge in everything. You don't have to start reading any book about it. In every situation and in every person, in every flower, in every natural happening, you see clearly the hand of the Divine. Once you see the hand of the Divine, once you say: "It is you. You do everything" - your ego starts disappearing.

Quotes from Shri Mataji

Meditation

"Only in meditation you are in present and you grow in your spirituality."

Clean Heart

"If your heart is clean, you can see the other person clearly through and through. Innocence is such a powerful thing."

Faith

"You have to have complete faith in yourself and that your Self is nothing but innocence."

Balance

"The one who has balance is the man who is dharmic, who is in the center."

Love

"You may be very great, you might be very intelligent, you may be earning lots of money, whatever it is. It's not so important. What is the most important thing is that you are loved."

Innocence

"You have to have complete faith in yourself and that your Self is nothing but innocence."

Divine Joy

"Sahaja Yoga is a very subtler happening within us. It's a very subtler happening and this subtler happening gives you sensitivity to Divine joy."