A photograph of a dense forest with a path leading through the trees. The trees are tall and thin, with a thick canopy of green leaves. The path is a narrow dirt road that recedes into the distance. The overall atmosphere is peaceful and serene.

From Mantra to Silence

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

Sahaja Yoga Meditation Australia
www.freemeditation.com.au

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May, 2014

Introduction

What does Self Realisation mean?

You have received your Self Realisation by the grace of Shri Mataji Nirmala Devi.

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 centres 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 – spiritually, emotionally, physically. 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.

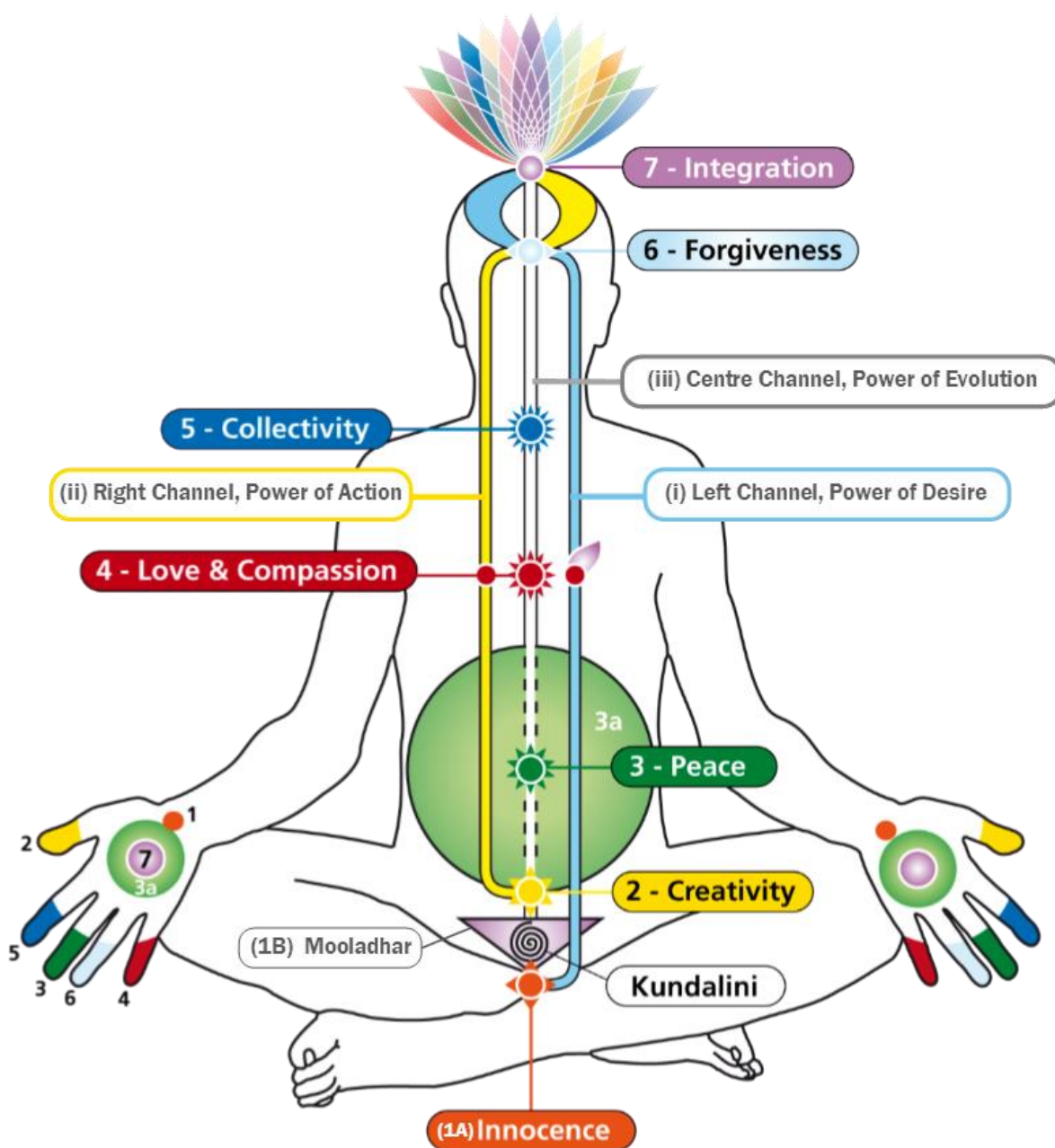
From Mantra to Silence

This booklet will help you learn more about the subtle system and how affirmations and mantras can strengthen your meditation experience. Learn how to further enlighten your own inner system; how to identify and clear your subtle blockages; and how to deepen and enjoy the silence of thoughtless awareness.



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 centres 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 qualities of the Nadis and Chakras.



The Subtle System

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 Realisation with different Sahaja Yoga practises. 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, and/or an appropriate deity is invoked by mantra, the corresponding chakra benefits and its function improves. This is one of the ways the Kundalini can be awakened to give Self-realisation. In Sahaja Yoga, the Kundalini is synonymous with the Holy Spirit. When Kundalini is awakened the yogi is able to experience their individual soul attaining yoga or union or oneness with the Divine.

Thereafter, the newly realised soul, or yogi will find they now have a vibrational awareness that can even show which Chakras have problems. Then their spoken word and attention can be used to reawaken the qualities. By giving Vibrations and using affirmations and mantras, sometimes gradually, or often spontaneously, the Chakra recovers or improves and the associated problem dissolves.

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



Using the Affirmations

You can begin each Affirmation with either ‘Mother’, ‘Kundalini’ or ‘Shri Mataji’, for example: ‘Mother, Please make me the innocence’, or, ‘Shri Mataji, Please make me the innocence.’

	Chakra	Centre	Left	Right
		Mother, Kundalini or Shri Mataji, Please make me...	Mother, Kundalini or Shri Mataji, I am...	Mother, Kundalini or Shri Mataji, You are the...
1A	Mooladhara	...the innocence ...the wisdom	...the powerful innocence of a child	...killer of devils
2	Swadisthan	...the creative knowledge	...true/pure knowledge of the Divine, which acts	...doer and enjoyer
3	Nabhi	...a satisfied person	...completely satisfied ...peace ...a generous person	...royal dignity in me ...solution to all my family and money worries
3A	VOID	...my own guru/master	...my own guru/master	...guru and master
4	Heart	... a fearless person.	...the Spirit ...forgiven for any mistakes against my Spirit	...responsibility in me ...boundaries of good conduct in me
5	Vishuddhi	...a detached witness ...a part and parcel of the whole	...not guilty	...sweet countenance of all my words and deeds
6	Agya	...a forgiving person	...forgiven	...forgiveness and I forgive everyone
7	Sahasrara	...completely Self Realised. ...fully recognise the Divine. Thank You for my Self Realisation.	...protected from all the challenges to my ascent ...a realised soul.	...victory over all the challenges to my ascent ...who removes all my doubts.

The Channels

i	Left Channel	Mother, Please take away all my negative conditioning and desires.
ii	Right Channel	Mother/Divine, You do everything, I do nothing.
iii	Centre Channel	Mother, Please establish my Self Realisation.



The Mantras

Mantras are used in Sahaja Yoga to stimulate and cleanse the various Chakras in our subtle instrument and thus fully realise the qualities of these centres. 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 of 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 during the early days of our meditation.

The Sanskrit form of Mantra, however, 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 civilisation, 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 old as Yoga itself, and which is therefore much less subject to the shifting interpretations of more modern languages. The Sanskrit words themselves provide their own vibrations with which we work on our system!

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 around this system. 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 realise 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 to ourselves – either to ourselves or out loud - the Mantra to Shri Ganesha (see below). As there are four petals or portals at this centre, we normally 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 centre 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 centre 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-Realisation by saying the Maha Mantra for the Sahasrara. (The Maha Mantra is described further 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 fulfilment.

Using the Mantras

The Mantra followings 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.

Chakra	Deity Name
Mooladhara:	Shri Ganesha
Centre Swadhisthan:	Shri Saraswati, Brahmadeva
Left Swadhisthan:	Shri Nirmala Vidya
Right Swadhisthan:	Shri Nirmala Chitta or Himalaya
Centre Nabhi:	Shri Lakshmi Vishnu
Left Nabhi:	Shri Gruha Lakshmi
Right Nabhi:	Shri Shesha Lakshmana
Void:	Shri Adi Guru Dattatreya
Centre Heart:	Shri Jagadambe Durga Mata
Left Heart:	Shri Shiva Parvati
Right Heart:	Shri Sita Rama
Centre Vishuddhi:	Shri Radha Krishna
Left Vishuddhi:	Shri Vishnumaya
Right Vishuddhi:	Shri Yeshoda Mata
Agnya:	Shri Mary Jesus
Left Agnya:	Shri Mahavira
Right Agnya:	Shri Buddha
Back Agnya:	Shri Maha Ganesha
Sahasrara:	Shri Kalki
Left side:	Shri Mahakali
Right side:	Shri Mahasaraswati
Central Channel:	Shri Mahalakshmi

So, for example, if we were working on the Vishuddhi Chakra we would use the Mantra:

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

This mantra would sound like this in English:

OM (as in on) Twameva (Twa-Mare-va) Sakshat (saak-shaat) ..Shri Radha, Krishna..
Sakshat, Shri (shree) Adi (Aa-dee) Shakti (Shak-tee) Mataji (Maat-aa-jee), Shri
Nirmala (Neer-ma-la) Devi (There-vee), Namoh (Na-more), Namah (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

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 to ourselves in meditation. In fact the saying of the Mantra helps to accelerate our progress into the meditation.

Similarly, when we are inserting the relevant Deity name into the Mantra, we are focusing all of our Attention on that centre, praising the benevolence of its qualities and projecting Vibrations through our voice and Attention to help its nourishment.



The Maha Mantra

The Maha Mantra (the Great Mantra) celebrates 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 Mantra

The three parts on the Maha Mantra are recited one after each other...

**Om twameva sakshat Shri Mahalakshmi, Mahasaraswati, Mahakali,
Trigunatmitka, 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 Devyai, Namoh, Namah.**



Aspects and Qualities of the Chakras

This table describes the Divine aspect (Deity) that looks after each chakra plus its associated qualities, physical location and reason why it may go out of balance.

	Chakra	Deity	Qualities	Gross Expression
1A	Mooladhara (4 petals) Earth element	Shri Ganesha	Innocence, Eternal Childhood, Wisdom	Pelvic Plexus
1B	Mooladhar*	Mother Gauri	Seat of Kundalini, Purity Motherly love	Sacrum bone
2	Swadisthan (6 Petals) Fire element	Shri Brahmadeva Shri Saraswati	Left: Pure knowledge, Pure desire Centre & Right: Creativity, Action	Aortic Plexus
3	Nabhi (10 petals) Water element	Left: Shri GruhaLaxmi Centre: Shri Vishnu Shri Lakshmi Right: Shri Raja Lakshmi	Dharma (virtue), Ten Commandments, Right behaviour, Wealth, welfare, well-being, Evolution, Pure attention	Solar Plexus (Stomach)
3A	VOID Water element	Adi Guru	Primordial Master, Guru principle, Principle of mastery and knowledge	Solar Plexus (surrounds the Nabhi)
4	Heart (12 petals) Air element	Left: Shri Shiva (Shri Parvati) Centre: Shri Jagadamba Right: Shri Rama (Shri Sita)	(L) Seat of the Spirit, Existence, Love & joy (C) Sense of security, Motherly protection. (R) Responsible and righteous behaviour.	Cardiac Plexus Heart organ
5	Vishuddhi (16 petals) Ether element	Left: Shri Vishnumaya Centre: Shri Krishna (Shri Radha) Right: Shri Yeshoda	(L) Self-esteem. Collectivity. (C) Collectivity, Detached witness state. (R) Diplomacy, Respect for others, sense of solidarity.	Cervical Plexus (Throat, Thyroid)
6	Agnya (2 petals) Light element	Left: Shri Mahavira Centre: Lord Jesus (Mother Mary) Right: Shri Buddha	(L) Superego. Freedom from conditionings. (C) Forgiveness (R) Ego. Going beyond thoughts and doubts.	(L) Right temple (C) Crossing of Optic Thalamus (R) Left Temple
7	Sahasrara (1000 petals)	Shri Kalki (Shri Mataji)	Collective consciousness, Integration, Silence	Limbic area
i	Ida Nadi (Moon line)	Shri Mahakali Archangel Michael Shri Bhairava	Tamo Guna, Subconscious Joy, Purifying emotions and desire, Past	Whole left side. Left sympathetic nervous system.
ii	Pingala Nadi (Sun line)	Shri Mahasaraswati Archangel Gabriel Shri Hanumana	Rajo Guna Supraconscious Attention, Future	Whole right channel. Right sympathetic nervous system.
iii	Sushumna Nadi	Shri Mahalakshmi	Satwa Guna Truth, Evolution, Ascent, Present	Whole central channel. Parasympathetic nervous system.

* Note: the Mooladhar and Mooladhara Chakra are separate. All the other chakras are inside the spinal column while their gross expression is outside the spine. The central channel of the Sushumna is the path of the Kundalini. The Kundalini is located in the Mooladhar.

	Location on Hand	Manifestations	Causes of Catch/Blockage
1A	Heal of Palm	Sex, Elimination, Sympathetic system	Sex "liberation", Constipation (right), Tantrikas, Occult practices
1B	Heal of Palm	Parasympathetic system	Imbalance of sympathetic system
2	Thumb	Liver, Kidneys, Spleen, Pancreas, Uterus	Too much thinking & planning, Heavy drinking, Hallucinogenic drugs, Artificially, Crude behaviour,
3	Middle Finger	Stomach, Liver (part)	Family & household Money worries Alcohol, Baddha in food
3A	Middle finger & outer part of Palm	Same as Nabhi & Swadisthan	Fanaticism, False Gurus, Fantasies
4	Little Finger	(L) Heartbeat (C) Breathing	(L) Excessive physical activity, Rigid disciplines, Neglect of Spirit. Hatha Yoga (C) Sense of Insecurity (R) Father not being responsible/excess responsibility
5	First Finger	Neck, Arms, Mouth, Tongue, Hearing, Face	(L) Lack of Self-respect, Felling guilty, Swearing, Impure relationships (C) Smoking, Impure chanting, Speaking against Divinity (R) Arrogance & dominating personally
6	Ring Finger	Conditioning, Sight Thought "I"-ness	(L) Harm to Self, Worries, Bad habits (C) Roving eyes, Bad company, Wrong ideas about Divinity (R) Harm to others, Aggressive attitude, Unforgiving nature
7	Centre of Palm	Cool Vibrations	Doubt in Divinity
i	Whole left hand	Auspiciousness, Emotions, Existence	Superstition, Spirit possessions, Mother's problem, Bad habits
ii	Whole right hand	Self-respect, Physical & Mental creativity	Suppression, Egoism, Father's problem,
iii	Cool hands	Sustenance, Religion, Revelation	

Talk on Kundalini (Shri Mataji, London 1977)

“The Kundalini is like a rope with many threads. She rises by unfolding her coils piercing every chakra. The width of the Kundalini or the number of threads start diminishing as She ascends if the higher chakras are not open or if the piercing points in the chakras are constricted. If the lower chakras are open the Kundalini rises as a whole, but if the higher chakras are not open then the constriction does allow few threads to pass. So it is very necessary to have at least the lower charkas cleansed. In the western mind the higher chakras are better but as their Mooladhara chakra is in jeopardy, the force is very weak and their own sensitivity very poor.

Now the head gets clearer but some feel a mild pressure or throbbing at Sahasrara.

The Agnya crossing creates the thoughtless awareness. You feel the silence of Sahasrara. At Sahasrara the Kundalini accumulates. A kind of release starts as the Brahmarandra (fontanel bone) opens. It works slowly with some, but with most of them it is with a gush. At that moment, the sadhaka (disciple) feels the cool breeze of the vibrations. This is “realisation”. There are many who have got jagruti (awakening) and have got the curing power but they cannot remain in thoughtless awareness. They touch it for a minute or so. But the process of Kundalini oozing out works out with time and ultimately they reach a stage of doubtless awareness.

When the kundalini rises without any hurdles, it reaches the Agnya and spreads on the lower brain plate like a cloud, so a heaviness or sleepy feeling crawls. I say that first the mother puts you to sleep. The second feeling is when the vital force of Kundalini melts down over the Ida and Pingala. As if the cloud of the vital force starts pouring bliss. Gradually the head feels as if the lead is being taken off. One feels relaxed. Now again these two channels carry it down up to Nabhi and now a new force from Kundalini joins it. ... Then the triple force rises which opens the Agnya. At this time eyes get closed. The pupils start dilating.

With some like X it was a quick permanent ascent, he felt as if two bath of ice fell on his hands and started melting. The cooling crawled into his Being. If the Vishuddhi is doubtful or stretched and constricted, then, one does not feel the vibrations despite realisation, meaning the piercing of the Brahmarandra. The collective consciousness is felt even before the Kundalini pierces the Brahmarandra fully. You start feeling the burning on the fingers and also the discriminating styles of collective consciousness are manifested.”

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 centre."

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."