

Sahaja Yoga Daily Meditations

Week 3 (Revised Aug 2008)

A. Instructions for Raising Kundalini & Taking Bandhan

B. Daily Meditations for the Week

Meditation 1....9m 52s

Meditation 2.....9m 13s

Meditation 3....9m 40s

Meditation 4..... 10m 54s

Meditation 5..... 9m 25s

Meditation 6....14m 26s

Meditation 7...6m 18s

Raising the Kundalini

To begin and end our meditation we raise the Kundalini and put on a Bandhan as shown here.

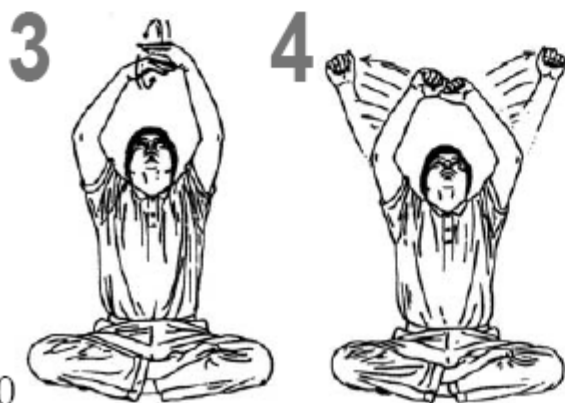
A. Raising the Kundalini

This technique helps raise the Kundalini energy and set our attention. It is helpful to raise the Kundalini before and after meditation.



Place the left hand in front of your lower abdomen, palm facing the body (1). Raise the left hand up slowly, moving up to the top of the head. While the left hand is raising, the right hand rotates around it in a clockwise direction (2) (up the inside of the hand and down the outside) until both hands are above the head (3). All the while keep your attention on the palm of your left hand.

Then, use both hands to tie a knot (4). Repeat three times, once for each channel. The first time tie one knot; the second tie two knots; and the third tie three knots at the top of the head.



B. The Bandhan

A bandhan protects us and balances the energy in the left and right channels. It is helpful to put yourself in a bandhan before and after meditation.

Hold the left hand out on your lap, palm upwards. Place your right hand over your left hip (1) and slowly raise your right hand over your head and down the right side of your body. (2)

Then raise the right hand back up the right side, over your head where the Kundalini is flowing, and down the left side. (3) This is one bandhan. Repeat this seven times, once for each chakra.



Meditation 1 (9m 52s)

Transcript of the part where Shri Mataji talks:

So now I come to another center now, which is the Vishuddhi. It is a very important center in human beings, because when this center is awakened, you become the witness, you become the collective. This is the center of the collective being. You become, again I say, you become the collective when this center is awakened. It is a very important center. And now, as I am with you, I must tell you about what we suffer from, and what Indians suffer from, what the eastern people suffer from is another thing. For example, eastern people suffer from too much talking, right side Vishuddhi problem. And the western suffer from not talking, especially English, they never talk, actually you have to pinch them, and they never laugh. That is the problem, they just smile and is regarded good manners. (?) Now the left Vishuddhi is a thing which is much more subtle than we think. It is a very funny sort of situation, where you get a left Vishuddhi, and that you get very commonly among the western people, because they have developed a new sense of guilt. I mean, everybody is guilty without going to the court, without committing any guilt, everybody is guilty all the time. Like a lady (sais to Shri Mataji): "Oh I am so guilty", (Shri Mataji replies): "What happened?" (the lady answers:) "I didn't say thank you to her" It doesn't matter, what is there to be guilty after all. "Oh I am so guilty", "What happened?", "I spilt some coffee". It's all right, it doesn't matter, it can be cleared out, what is there to be guilty? But it is an unknown guilt people have. They don't know why they are guilty, why they are getting all the time this feeling: "Oh God, I should not have done it, I should not have done that." What? What guilt we can have? And this guilt is a horrifying thing. I've seen start from America, England, Portugal, Spain, Italy, all that, Switzerland, all these places, nothing but left Vishuddhi is the first problem, and the last, which I have to mark. One lady got up and she said: "Mother I am guilty because of Vietnam". I said: "Vietnam is finished long time back now what are you going to do about it?" (the lady answers) "No, but I am guilty about it". "Why?" "What are you going to do about it? How are you concerned with it? What is your relationship with it? Why are you guilty?" (the lady answers) "I just feel guilty" That is nonsense, like that. Everybody has developed this. Now from where does it come? Let us see the source.

Meditation 2

9m 13s

Transcript of the part where Shri Mataji talks:

So this center is the one which brings you back to normal. And then, once the Kundalini rises and touches your fontanelle bone area and opens it out, then from your hand, through this center, that collective personality starts manifesting. You become the collective personality, you become. Again I say, it is the actualization, it's not that we are brothers and sisters let us form united nations and make good money out of it. It is actualization that you feel another person within yourself and this is what is most important. This center, I mean I can talk about this I don't know how many hours, but, this center has 16 sub-plexuses and it looks after your eyes, nose, ear, nose, throat everything, neck, even your face and all that is governed by this. A collective person, a collective being has a face, which has a coeificence that even the face can emit vibrations. But this is to be seen, only through vibrations you will know who is a collective being.

Meditation 3

9m 40s

Transcript of the part where Shri Mataji talks:

If you stop talking, your hypocracy will go away, through our face we are hypocritic. Everything works out through Vishuddhi, now see, a person who is extremely aggressive can also act to be very sweet. If they have to exploit you or make money out of you, they can act. The whole acting comes through this Vishuddhi then you act you are a very gentle person, you are very good, but you are not, you are aggressive, so for that you have to know that talking less will reduce 50% of your hypocracy in acting, 50%.

Meditation 4

10m 54s

It is very very inately built within us this evolutionary attainment, it is within us and all of us can have that. Only thing is we have no confidence, perhaps, that we go on avoiding it and we go to cheaper things like becoming devoted to something, doing some sort of a ritual, going to some sort of a holy place, all kinds of nonsense which doesn't give you the evolutionary ascent, by which you know the knowledge, the pure knowledge, the real knowledge. So far whatever you have known it was written in a book, whatever your parents told you, or whatever you have explored outside. But the knowledge which is the purest, which is the real knowledge, which is the "gnyana" (sanskrit word) that you can only get through your ascent and establishing yourself properly in that state. If you go on denying it you cannot become. But everyone has right to get it. You need not be educated, you need not be a very simple person, you need not be very rich or poor, makes no difference, as long as you are a human being and a humble human being, thinking that you have to achieve that state. You all can get that state, which you know very well. And at that state you become absolutely knowledgeable, knowledgeable about yourself, knowledgeable about others, knowledgeable about everything that goes around. But this state must be maintained and try to go above that state where you have no more doubts left in you.

Our evolutionary process has to come beyond all other human awareness. Other human awareness is of no value for a spiritual personality. Now he knows something, say how many miles it is from here to New York or what trains go there. All this knowledge is not needed, how much this cloth will cost, how much this carpet will cost, in what shop can you get. All this knowledge is just useless, it is not the real knowledge. Such a person doesn't know this kind of knowledge, but what he knows it the knowledge about your being, knowledge about the whole universe, which is not how many stars there are, or how many universes there are. No it is the subtle inner personality of everything he knows. In that subtlety he discovers so many new things which he may not even heard about. And thus you reach a state of great knowledgeable personality. This is what we have to achieve. We are born as human beings and we know so many things already. People know so many things but they don't know the actual. This knowledge doesn't come through your reading or through your intellectual pursuit, or for your emotional movement, no. It is "shaswat", means it is all the time there, it exists, it will exist and it is just to be understood, just to be known to yourself, what it is. It cannot change, it cannot be remolded, it is what it is.

Meditation 5

9m 25s

So try to be, in a way, just in the center, watching everything. If there is aggression or if there is recession, one of the two things. You must not give in to any of these attitudes but develop an attitude of standing very firmly on your own grounds. For example, there was a Chinese story I read that once a king wanted his two cocks to win in a race so they said "you send them to a sage and train them". So he sent them to a sage, they were trained very well. When they were brought they stood in the arena and many cocks were there who started attacking, but these two were standing like this, least bothered. They tried and tried but these two were standing like this. As a result all of them ran away. So that is the character you should have. It is not to bend to something because somebody is aggressive, and also not to aggress others, not to torture others, not to sit on somebody's head. It's very dangerous for your throat, and such a throat will always be in danger of getting some horrible disease. All this I have told you because so many things we know about the Vishuddhi chakra, but we have a very subtle knowledge about the Vishuddhi chakra, we should also have a little gross, that what can happen to our Vishuddhi if we try not to look after it.

Only in the hands, first you see the cool breeze, that means you feel the Universal power of the Divine in your hands. So this is a collective universal Love that comes to your hand and teaches you.

Meditation 6

14m 26s

In that meditation you will feel the Love, the Divine Love, the beauty of the Divine Love. A complete panorama changes. A meditative person has a very different attitude. A very different temperament, a very different life and he lives always in complete satisfaction with himself.

But you should have a full one-ness with the Divine, a full one-ness and that is possible only if you really meditate which is quite an easy thing to do. Some people say "Mother, we cannot get over time, we are all the time thinking something, that time we want to see the watch". In the beginning you may have a little problem, I`m not saying you may not have, you may have. But that is only in the beginning. But gradually you will be all right, gradually you will master it, gradually you will know it so well that you would not like to have anything else of a cheaper type, you wouldn` t care for such a thing. You see, so to get to your beauty, to get to your glory, to get to your own great personality which is now exposed to you, only thing you have to do really religiously is to meditate.

Now one has to know that we have achieved a certain height of evolution and from this height you might go up to here, up to here, up to here. I`m not saying it`s not possible to do that. But first and foremost thing that whatever you may be, may consider you to be a very high class sahaja yogi, you have to be humble about meditation. This meditative quality, even when I`m talking to you it`s just getting into it, because it`s so joy giving you just jump into the ocean of Joy.

Meditation 7

6m 18s

(music only)