

NIRMAL CHITTA

ATTENTION



VERTICAL GROWTH - NIRMAL CHITTA

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

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

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

Vertical growth is to be of that calibre and depth to please our Divine Mother and establish the state of union. To follow Her teachings, which are the foundations of our individual and collective growth and also have an understanding of Her great work. To realise in our hearts the immense work, blessings and protection that She has given to us all. Let us offer our love and dedication at Her Lotus Feet, which is part of our vertical growth.

How do we prepare for 21st March 2023?

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

Our Collective Vision

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

Our Collective Duty

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

Our Collective Objective

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

PREFACE

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

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

Collection of Works

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

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

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

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



www.100yearsHHShriMataji.org

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

Notes:

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

01 CHAPTER ONE

THE MOVEMENT OF ATTENTION

"So, attention is the whole of the canvas of your being – is a complete canvas, is the attention. Complete canvas of your being is the attention. How much you have gone into it, how much you have discovered it, how far you have raised it is a different point."



THE MOVEMENT OF ATTENTION

ATTENTION IS CHITTA AND GOD IS ATTENTION

Attention - Dollis Hill, London - May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/26/Attention-Dollis-Hill-1980/>

"Today I am going to talk to you about attention: what is attention, what is the movement of attention and what are the ways and methods of raising our attention. Keep it in broad ways. Alright? But when I am saying all these things you must know that I am talking to you individually – it's not about others. Always the first thing human beings do is, when I am speaking to you, you try to find out about who Mataji is speaking! This is the best way of putting your attention onto something else. If you put your attention to yourself that, 'This is for me and me and me alone', then it will have an effect, because these [words of mine] are mantras. And that's why it is wasted, because whatever is given to you is thrown onto another person..."

"So, attention is the whole of the canvas of your being – is a complete canvas, is the attention. Complete canvas of your being is the attention. How much you have gone into it, how much you have discovered it, how far you have raised it is a different point. Attention is chitta and God is attention.

How far your attention has been enlightened is a different point. But your attention is God – if you become enlightened to that extent. It is like a canvas. You can say it is like a canvas which is spread out for a film, and whatever aptitudes or,

you can say, the drags or movements, your attention has, shows on that canvas. I don't know what is the word for 'Vritti' in English language. It's not aptitude, but a person gets prone to, or his attention is dragged to, I don't know [if] there is a word like that in English language – 'Vritti'. Can you suggest any word?

So, our attention is just a pure, completely pure canvas and is acted upon by the three gunas we have, to begin with. And the three gunas come to you, as you know, one from your past, one from your future sense and one from the present. Now, whatever have been your experiences about a particular thing or a particular occasion, so far, is completely recorded in your memory..."

"...It's all stored up within you, whether it is about the future or about the past. It's given out of the attention through that bubbling process which depends on your dragging nature, where are you dragged. That's called as Vritti, but I don't know what you call it in English language. I do not know what is the, what you are prone to (tendency).

Vritti is a very neutral word. It doesn't mean anything bad. It means where you are drawn to. Vritti means a temperament by which you are drawn to. And whatever is your temperament, it acts like that. For example, if you see a man walking, say, blindly – he cannot see things – one person may get angry with that person, another may have pity for that person, third may come forward to help him out.

THE MOVEMENT OF ATTENTION

THE ATTENTION IN TAMO GUNA

It's the Vritti, it's the temperament, that you have developed through your three gunas. That's why this attention becomes identified with you. And when you are identified with this, your Vritti, your temperaments, then you are still in a misidentified area.."

Attention - Dollis Hill, London (1) - May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/26/Attention-Dollis-Hill-1980/>

"For example, if you see the black colour: all that goes with the black colour is recorded in your memory. As soon as you see this black colour, quite a lot of it comes up. That means, as soon as you see this with your attention, the attention gets muddled up, or you can say the attention gets coloured with all the memories about this black colour. And then your action takes place according to the way your attention is affected. For example, just now something was burned by these flames. Now, all of you became aware of it. Next time whenever you will see a flame, first thing [that] will happen will be that you will be cautious about it. It is not going to happen again, but the whole memory will come to you and you will try to be cautious or warn others, because your attention will become aware of that as soon as you will see that, because that canvas of your attention itself will start throwing out these pictures, out of itself, through your past experiences, on to the canvas. This is a living canvas."

Attention - Dollis Hill, London (2) - May 1980

(Please click on bold, underlined hyperlink above)

"Let us take a case of somebody who has been possessed before. Now, coming to Sahaja Yoga his possession goes away. But the memory remains in the brain that he was possessed. And [if] the memory is stronger in a person, left side is stronger, then that memory lingers on, and as soon as that person comes in contact with anyone which has got something to do with the past possession, it clicks. And the whole thing starts coming into you bubbling out and you think you are again possessed. It is the memory which gives you [this reaction]. It's a myth. It's the memory that tells you, 'Oh, you are again possessed!' Because your left side is weak, means you always live in your memory. Your memory is stronger than yourself.

If you could make yourself stronger than your memory, nothing can possess you. But after you get your Realisation, you are not still identified with that state of mind in which you see your ego and superego as myths. Still you get caught up into your ego and superego, and that's why your attention is still in a mess. In a pure simple way of attention in an innocent child, he sees everything in pratyaksha, means in actual experiencing of something – for a child – because he has no memory. So, he'll have to burn his hand to feel that this burns. He has to touch something cold to know that it is cold. His memory

THE MOVEMENT OF ATTENTION

THE ATTENTION IN TAMO GUNA

is not yet built up. So, into the actual experiencing of it he lives. But that actual experiencing becomes memory. And once the memory is built up stronger, the whole personality is affected by memory. All the conditioning of all kinds come through that; your reading, even the whole atmosphere can come to you. You see, sometimes you smell a particular soap, or say a rose, you smell it – then all the memories of smelling such a rose, sometimes, comes to you and you may feel really elated sometimes, maybe sometimes, maybe, or sometimes very unhappy, whatever may be the situation. So, you may feel happy or unhappy. Because, whatever experiences you have had, has given you a memory.

This memory might have given you a superego, or might have given you a ego. This scanning might have taken place. If it has been a ego and a superego, then may be that, if it was ego you must have felt happy. If it is satisfying to your ego you feel very happy. If it is not, if it is superego, if you are suppressed by this, then you feel very unhappy. So both things like happiness or unhappiness are the states where you are still in the myth, still the myth exists. You have to still go beyond.

So, if you feel happy about some situation, you should know you are only happy before Realisation, because it is giving some support to your ego to bloat. And if you are unhappy, then you should know that there is some sort of a suppression on your ego and there's a superego developing.

So, both the situations have been of no help to you, of no help to you for your growth, except that both these institutions develop so much that you are away from the real experiencing. The real experiencing stops because your attention is so much muddled up.

Attention - Dollis Hill, London (3) - May 1980

(Please click on bold, underlined hyperlink above)

So, on one side if you move – on the left-hand side – your attention is muddled up with fear, with pain, with unhappiness, with hopelessness, dejection. The other side, if you indulge too much on to the right-hand side, little bit also, you start getting elated, excited, over-dominating.

The colour of the left-side is blue. And the blue colour starts changing to the black. While on the right-hand side it is, to begin with, yellow, light yellow or you can say golden, then yellow, then orange and then red."

"So you go to aggression on the right hand side. On the left-hand side, you go into a complete state of entropy, you can call it, or a state where you are separated from yourself into a complete frozen state.

So [on] one side you become completely frozen, on the other side you become completely heated up. Both these things are, again, movement on the wrong direction..."

THE MOVEMENT OF ATTENTION

THE ATTENTION IN TAMO GUNA

"...Left hand side movement will take you to very sly and dark methods..."

"The other movement is the blue side, is like the blue moonlight. So, for the romanticism starts. Sitting in the moonlight, you see! The ideas start coming from Lord Byron (laughter). And they come into your attention – then it becomes very strong passion with you. You think, 'Oh, I am still, I have to find out my loves!' And you go on in search of your loves and this and that. These things are not really giving joy. That's why so many poems have been written that, 'Love is the most painful thing, it's worse than death,' and all sorts of poems are written like that, so why did you get into it? I mean, it's already written down, books after books, still why do you get into it? (laughing) You are already warned about it that, 'Don't go after love, love is deception, love is this, that, it is very temporary, it is for the little while you get that.'"



"That thing which is so much reflecting, like a mirror – I see my mirror. In the same way, you should also have your emotional understanding. And the emotions should be your mirror, you should see yourself in your emotions: how you behave, how you treat, how you talk.

So, such people should always keep a mirror and feel elevated.

You are a Sahaja Yogi! And the mirror, in the reflection, you should see me and not yourself..."

THE MOVEMENT OF ATTENTION

THE ATTENTION IN RAJO GUNA

"Or may be that if you have got some ideas which you have premeditated, or thought of, of the future. For example, you must have thought of somebody that, 'If I meet that man I will tell him like this.' As soon as you will meet that man, your attention will start bubbling out with those ideas that are coming about this man, and you will start addressing to him accordingly..."

"The other side, if you indulge too much on to the right-hand side – little bit also – you start getting elated, excited, over-dominating. The colour of the left side is blue. And the blue colour starts changing to the black. While on the right-hand side it is, to begin with, yellow, light yellow or you can say golden, then yellow, then orange and then red..."

"...So you go to aggression on the right hand side."

"...On the other side you become completely heated up."

"...So right-handed sided people – like big nations who are supposed to be developed nations – they justify war."

"So if you go on telling these people that we should have no war they will not listen. Realisation is the only way. By Realisation your attention gets higher and gets separated from that strata from where these things bubble in. Do you understand my point now? The strata goes higher, the attention goes higher, at a higher state. By right-side movement you get vikshepa, confusion. First you get confusion. Every intellectual, whatever brilliant

he may be, he is confused. And the more confused he is, the more he asserts himself because he is confused, he's not sure of himself, so he asserts, 'This is the thing; this is the thing.' I mean, if it is so, why should you assert it? But he goes on asserting, 'This is the thing!' Then understand that now he is going towards lunatic asylum – absolutely! And the way he asserts, and goes on talking about it, all the time, that means he is not sure. He becomes like a possessed personality. When he explains everything through his brains that 'This is the thing. This is correct. We must all do, this is what...' and he convinces many others who are confused like him. They depend on him. He becomes a leader because, you see, they are much more confused and they find somebody who is not so much confused outwardly [so] they stick on to him, and all of them get to war or some sort of a bloodshed or some sort of – they want to see blood. They become heartless, passionless, compassionless, you can say – compassionless, loveless people..."

"...In the same way the right side movement of the Sun line. If people think that, yes, the Sun is important, we have to have sun in the house, but you are not to become naked and insult the Sun and get your skin cancer! Sun is not for your skin cancer! But if you overdo it, also it is dangerous. A person who exposes himself too much to planning and doing that, and doing this, and doing all this, can land up into very great difficulties."

THE MOVEMENT OF ATTENTION

THE ATTENTION IN SATWA GUNA

"Even in the centre when the attention is kept – that you keep your attention more in the centre – there also, because it's a very sensitive point, it doesn't stay there. For example, when we, say, use fire, we can use it for burning the house. In the same way we can use it for creating smoke. But we can also use this fire in its proper way, if we use it, in its proper proportion, for cooking the food [or] for giving us light. If it is too much, it can burn like a big fire. If it is too little, it can burn like smoke. But in the centre when you know how to balance it, then you can use it for your own purpose – for cooking or for giving light, and then for a Puja too.

So in the same way when we really balance our gunas properly, then we become gradually the master of the whole situation. The attention doesn't get dragged into things that we have been doing or that we have understood through our memories or through our experiences or whatever it is, and is not also dragged towards, too much, on the right-hand side that we try to overpower, or try to dominate someone..."

Attention – Dollis Hill, London (4) – May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/26/Attention-Dollis-Hill-1980/>

"So you have to balance that side also and this side and you have to be in the centre, in the equilibrium. Now this word 'equilibrium' doesn't exist in our day-to-day life.

It exists only in the fiction or may be in the so-called scientific research. But as far as human beings are concerned, they do not know what is equilibrium is. Because of this, the attention, though after Realisation comes up, still on the sides they just go down, this side or that side according to your vrittis. And when these identifications still act in them, they are prone to go down again in their attention and again start bubbling out the same thing as they had.

Even in Satwoguna, when you rise, you can go much worse in that condition also. For example, if you say that, 'I am trying to be Satwoguni.' In Satwoguni it is that you start seeing everything, discriminating through your understanding – not through vibrations – through understanding: 'Oh! Should we not somehow or the other take out our attention from here?' 'Should we not give up this?' 'Should we be charitable?' 'Should we go and serve the people?' There are people who think, 'Oh, we are going to do something great!' – like your Salvation Army. Let them be salvaged by themselves! I don't know what salvation they are going to do.

So these ideas – ideas, I am saying – of Satwoguna, can also immobilise you and can really freeze you down once for all, and that also can work in you in such a sly manner, we can say, in such a secretive manner, that you won't feel it. All these ideas of helping others, being charitable, 'Let's have a charity association!' – finished! Once you work in a charity association, your attention is finished there."

THE MOVEMENT OF ATTENTION

MEMORY

Talk To Sahaja Yogis: Must Listen Every Day - Mumbai, India - January 1975 (Hindi)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1975/01/25/must-listen-every-day-Hindi-Mumbai-1975/>

“For this you will have to share Love. Love will flow on the edge of your Attention [Chitta]. First make your attention alright. Make it light. If you keep everything else on your attention how will Sahaja Yoga come? It is coming down through your Attention, [Chitta] only. God is waiting to pour this into you, but where is your attention? In two minutes your attention runs here and there. Just put your attention at God’s Feet. He does not want your money, wealth or anything else. Keep this all with you. This is the stupidity of humans. And which you have gathered, what is the importance of all this? Give importance to your attention, because it is on this attention that God will come.”

Talk - Seeking in the West - Caxton Hall, London - November 1979

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1979/11/21/seeking-in-the-west-1979/>

“First is our attention. Through our evolution we have developed a personality by which we have an human attention. Attention is spread out like that. But directed attention is called as Laksha in Sanskrit

language. So we have two types of attention. One is the attention as it is, and once you put your attention to something, that is another attention, we can say, or the directed attention. This attention we have developed through our evolution; is within us but is not yet, though directed towards Self, has not reached that.”

Shri Mahalakshmi Puja - Kohlapur - India - January 1983

(Please click on bold, underlined hyperlink above)

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

“Now this I have been explaining because our Mahalakshmi Tatwa is not all right, that's why we get sort of fritter away, lost into these things and the Mahalakshmi Tatwa has to be like an ascending force, all put together. Like my father used to give an example, that supposing you have collected lot of wheat and you spread it on the ground, it will be all lost. It will be spread out like this, this side, that side, it will be all lost, but if you put it in a bag, it will rise, in height naturally. It will have mariyadas, it will rise and it will go higher and higher.”

02 CHAPTER TWO

DIFFERENT TYPES OF ATTENTION

Cunning Attention

Negative Attention

Stupid & Idiotic Attention

Concentrated Attention



DIFFERENT TYPES OF ATTENTION

FIRST TYPE IS CUNNING ATTENTION

Guru Purnima Seminar Part 2 - Lodge Hill Centre,
Pulborough, UK (1) – July 1983

(Please click on bold, underlined hyperlink above)

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

"So how do you manage this attention? Now let us see what the states of attention are. Either your attention would be a cunning attention. Anything you see, you see from a cunning angle. Many people develop that in an ego-oriented society. And moreover, if you are sort of possessed by cunning bhoots, then God save you and save others. Like the cunning attention would be that, anything you see, you start thinking, 'What advantage I can take out of this? 'How much money I can save?' you see. It's very, very quick. 'It would be cheaper this way.' 'If I go by this way I'll save some time.' Save pounds, save time, save everything and save your own Self.

So just to save you are going on. The attention becomes cunning when you try to save money. Save here, save there, with your own calculations. But if you try to save the money spontaneously, actually there is nothing to be tried, just it happens that you save. But the cunning attention tries all the time to be smart about things. It argues, it gives explanations..."

"So the mind that is destructive, is only calculating. If you have such a mind know, yourself, that you have to get rid of that kind of a calculation. Cheap, cheap, cheap, cheap, cheap things you should just

give up. Keep in the centre. You should not be, of course, over-indulgent, but you should not be also going for, all the time, or this kind of a calculation, because you are wasting your important awakened attention, which very few people have in this world. You must know that you are Realised-souls, you are not ordinary mundane type of people. You are special people and you are not to waste your attention in useless calculating money, 'p', and this and that. Let's go ahead! What happens, let's see! I never calculate you know that, but I live very cheaply, and you can also do that.

This attention, cunning attention, is also a very fussy attention. Here it starts saving money and then there it is, in the evening, it must drink. So all the saving of p, p, p, p, goes into the gutters of drinking. Just sin. The sum total of such a personality is what?

So this mentality has to be controlled. Specially for ego-oriented people are extremely calculating – most surprising it is. But the people, like Indians, who are not calculating are not so rich. They are very generous. They always have money for Sahaja Yoga. I have had never a problem of money with them, never, because they are not so calculating. To them, to do for others, not for yourself, but for others..."

"So, the attention which is cunning is the worst attention because cunningness also cheats yourself. It is cunning with you. And you think 'oh I've been smart enough. I have saved 2p!' But you have lost your soul! You are no more a Sahaja Yogi..."

DIFFERENT TYPES OF ATTENTION

SECOND TYPE IS NEGATIVE ATTENTION

So when you are concentrating in Sahaja Yoga, absolutely fully in Sahaja Yoga, then you are controlling, saving your attention one way. This is one type of people. Then the another type of an attention, what we call, are the people who take a very negative attitude. The first are the positive, so-called, so-called positive, who are saving money, saving everything that is useless."

[Guru Purnima Seminar Part 2 - Lodge Hill Centre, Pulborough, UK \(2\) – July 1983](https://www.amruta.org/1983/07/23/assume-your-position-1983/)

(Please click on bold, underlined hyperlink above)

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

"Now the second type are the archbishops of all that is disaster, misery, mishaps. This type of an attention. If you read newspaper every morning you will have an attention like that. All the newspaper people have that kind of an attention, to find where is the disaster. I mean, in a sinister way, they feel happy there's a disaster. I have seen people, 'Oh Mother, I came to the seminar but the problem is, you see, there was no water!' The attention is in finding disasters within and without. 'What happened?', 'There's a disaster!' 'What happened?' 'I lost a pin.' Absurd to have such stupid ideas. They will cry and weep and make everyone miserable, 'Oh, I am so miserable.' 'What?', 'My husband doesn't talk to me.' Or 'My child is not with me.' Such people are extremely self-indulgent as far as their relationships are concerned.

They make everyone like that, 'Oh, the person didn't talk to me nicely and he was this way and that way.' They feel hurt at the slightest touch and by that they think they are saving their emotions, if not the material things.

Such people are very frightened people to talk to anyone, and anybody says nice things also they get a fright – like this they'll frown. The reason is they do not know [that] what they have to save is not their emotions at all. There's no need to save your emotions, you are protected! What does it matter if somebody says anything to you? You are above there. Nobody can touch you! You are wasting your attention all the time by trying to save your emotions.

There's nothing to be frightened of anyone. Because somebody is going to say something, harsh word, that's why you don't want to do something! Such compromising people, so-called, have not understood Sahaja Yoga. There is no compromise in Sahaja Yoga at all, it is just like a diamond. Diamond will remain a diamond whatever you do, it's for ever and ever. It's like that.

So, one has to understand that the attention should not be allowed to drift into this kind of an indulgence, which is of a drunkard, that, they are the most miserable people, the drunkards are – just imagine.

DIFFERENT TYPES OF ATTENTION

SECOND TYPE IS NEGATIVE ATTENTION

They'll be always crying, weeping and people would think they are very miserable. So what you have to save at that time, is your attention from such indulgences into useless expression of your fear about your emotions.

See now, today they sang the song. The song did fill me, completely brought out some of the expressions, which would not spontaneously come out at this time. But the greatest thing it has done is to remind me that, 'You are God. You are not to get frustrated. You have to look after all of them, and you are powerful! How dare you suspect yourself or feel frustrated!' That thing which is so much reflecting, like a mirror – I see my mirror. In the same way, you should also have your emotional understanding. And the emotions should be your mirror, you should see yourself in your emotions: how you behave, how you treat, how you talk.

So, such people should always keep a mirror and feel elevated. You are a Sahaja Yogi! And the mirror, in the reflection, you should see me and not yourself..."

"So the reflection should be of me, of something that is ideal before you. The one that gives you energy – like this song – and not the reflection of a miserable person: Christ who's standing before you as in the Sistine Chapel and not some miserable skeleton which is even worse than you!

So, create those images of your Mother which you should see in your emotions and rise! This is the second type of attention you have to control."



DIFFERENT TYPES OF ATTENTION

THIRD TYPE IS MURKHA (STUPID & IDIOTIC) ATTENTION

**Guru Purnima Seminar Part 2 - Lodge Hill Centre,
Pulborough, UK (3) – July 1983**

(Please click on bold, underlined hyperlink above)

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

"The third one is a very horrid, idiotic one. The idiotic one comes from the second type, where the person is emotionally indulgent. That is the 'a' of the third. And the 'b' of the third comes from the first type, which is stupid. So we have two types of people, one idiotic and another are stupid. But in Indian language there's only one word, specially in Marathi – is 'murkha'. For them, both categories are the same, as if the circle meets at the same point. I mean, English language in some ways is good, at least it differentiates between the murkhas: like they can be stupid or they can be idiotic, you see. Because of psyche being so confused here that psychologists have brought out: some are schizophrenic, some are idiots, some are stupid, some are donkeys!

So this, the third type is the worst – is most frustrating for me! They'll stick onto me like leeches, they'll be saying stupid things all the time. Just can't bear an idiot, isn't it? They can bore a person. I mean all sorts of this put together is called as murkha. So I don't want to analyse it. It's a bit too much.

So, that kind of an attention [if] you have, then you'd better keep quiet! Don't talk! Just listen to others what they talk, what they say. There are some people who will just go on talking, talking, talking – irrelevantly. Uselessly wasting their energy and

such people are always friends of the cunning. The cunning and such people go hand in hand, because the cunning wants to befool someone, and the fool wants to be befooled. Like a king will have a jester, it's like that you see, these combinations work out. So, for such people the best thing is to keep quiet. Preserve all their attention, all their energies just for cleansing.

All this idiocy will pass away very soon if you try to preserve yourself. Don't talk! Don't say things which are stupid, which are idiotic, just keep quiet and watch others. Sometimes such people can become a very great vehicle of God's power, but [only] if they do not take to stupidity and idiocy. This is the type of people: three types I would say."

DIFFERENT TYPES OF ATTENTION

FOURTH TYPE IS CONCENTRATED ATTENTION

Guru Purnima Seminar Part 2 - Lodge Hill Centre,
Pulborough, UK (4) - July 1983

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/07/23/Assume-your-Position-1983/>

"But the fourth type are the people who lead a life of concentration. I mean a person who is working very hard, say, in the office, is a very remarkably successful person, and he's this and that, and that, and that, and that, is also very concentrated. Somebody who works very well, anywhere, with a concentrated mind, is concentrated. A housewife who looks after her husband and children is very concentrated, and a husband who looks after his family and his things in a very concentrated way.

They know how to paint well, they know how to do things, and their hands are deft, and they know everything. But such people can have a very immobile attention; very immobile, like plastic, or you can call it, like rubber. At the most, to improve on it, we can say, like some of the things I have seen which you use for damp-proofing, you see, you just apply it and after some time it's just parched, into it. They just can't get out of it. They just can't. They can't enjoy anything. Unless and until you show them a file you can't talk to them. You see, if you have to talk to such a person better take a file before you, and before starting, you put the file before you. If it is on the file only, they will see, but if you talk, they say, 'Make a file!' Very parched, and they

cannot enjoy life. There's no mobility, they cannot be creative. They can be creative only as far as their style is concerned, but not the creative of the joy.

So that kind of concentration is there, concentrated effort people put in. Like there are people who are fanatics. They are very concentrated in their effort, extremely. That's how all these religions have spread, like Christianity, Islam, Hinduism and all that, because they had a concentrated effort of fanaticism – concentrated effort. If you read the letters of Paul in the Bible, you will see the concentration of it: 'You go there and you go there and establish a church and do this,' and 'What you have done?' Very organised. Very systematic! Absolutely moving like a belt on a machine. And they all the time have that after effects of that movement.

Charlie Chaplin has shown [this] in his picture 'Modern Times'. I used to enjoy that very much, that he used to tie up a belt, you see, standing for about an hour, and then after some time when he was released of the job, he used to go on like that! That kind of an attention, that is concentrated, means stuck onto something. It's not that. It's not penetrating.

Because if your attention doesn't become, by concentration, subtler and subtler, then it is not that, but it is getting stuck, and the stuck attention is of no use for Sahaja Yoga. Such people, I do not know, will never be saved perhaps. So called 'successful'. They'll go with all their badges,



"Then how do you save your attention? Is through concentration. Concentrate! Try to concentrate. Don't allow your attention to wobble. Gradually you will develop concentration. You can watch my photograph – it's the best"

DIFFERENT TYPES OF ATTENTION

everything, and God will say, "Go back gentlemen! You are not yet been passed through the customs."

"Now there are fourth type of people which are concentrated. They are intense, deep. They penetrate, because they are living minds. Theirs are not dead, parched minds. They have living minds. They penetrate. I watch sometimes, I ask some people what do you think of a particular person? Immediately I know [by] what they talk.

If they just talk in a mundane way, 'He's a fine person!' 'He's a bad person,' this thing, that thing – then I know what it is: very superficial, shallow. But a person who sees the possibilities and the potentialities of his awakening, and the problems a person is facing, then I know that he is the one who has that concentration into the subject. And the subject of Sahaja Yoga requires the maximum, maximum, penetration."

"BECAUSE IF YOUR ATTENTION
DOESN'T BECOME, BY
CONCENTRATION, SUBTLER
AND SUBTLER, THEN IT IS NOT
THAT BUT IT IS GETTING
STUCK, AND THE STUCK
ATTENTION IS OF NO USE FOR
SAHAJA YOGA."

DIFFERENT TYPES OF ATTENTION

CHITTA NIRODHA

"So your attention should not be on saving material things and worldly things and all that, but attention itself must be saved. Ask a question, 'Where is my attention?' I have seen in the programmes some people are concentratedly listening to me, but some people cannot. Some are concentrated for a short while, and some get disinterested after some time. Some are looking here, some are looking there. So how much attention you have saved is the only concern of a Sahaja Yogi. Forget about others, they are all garbage cleaners! Forget about others who are not seeking, who are not of your quality, but you are a quality. But for a Sahaja Yogi the most important thing is you must save your attention. It's called as Chitta Nirodha. Nirodh. It's saving of your attention. "Where is it going? It's such a precious thing for me. Where is it running?"

Then how do you save your attention? Is through concentration. Concentrate! Try to concentrate. Don't allow your attention to wobble. Gradually you will develop concentration. You can watch my photograph – it's the best. Concentrate. Bring it in your heart. Let it be integrated in your heart. You are lucky people, you don't have to build up a photograph, and then give it up because it is just a avalambana, means it's just a dependence, and then you remove it. It's a complete dependence for you and a load for me, of complete joy."

**Guru Purnima Seminar Part 2 - Lodge Hill Centre,
Pulborough, UK (5) – July 1983**

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/07/23/Assume-your-Position-1983/>

"Because Sahaja Yoga, if you have understood. I don't know if you have understood or you are aware of it or not – but is learned through experience and through nothing else! You have to experience and then believe into it. It is not that what I told you is a conditioning on your mind, nothing! You experience it yourself and learn.

But those who have that penetrating intelligence, who have that penetrating love, emotions and those [who] have that penetrating movement of their understanding, they are the ones who experience, learn, experience, learn, experience, learn. They do not allow their mind to play on them, no, no, no. This mind of mine has got experiences of the past and is based on that. No, I have to take every day a new experience. And that experience must be silenced within me, must be sustained within me, must be conditioned within me.

Sahaja Yoga experiences are the good conditionings, 'How can it be? I have seen it, I have faced it, I have had it. How can it be?' But for that also, to have the best experiences, first condition is of Rutumbhara Pragnya, where you should be of that level that you really get those experiences, otherwise you'll be just a mundane type of a person all the time.



“So, this penetration starts by your meditation and sustenance of the meditation and the Samadhi seed, sprouting, manifesting the new dimension within you. This sort of an attention, one has to develop by watching the attention - Chitta Nirodha.”

DIFFERENT TYPES OF ATTENTION

CHITTA NIRODHA

And you may live with me, but you will not have those experiences, you'll not have that blissful feeling – nothing – that joy. So, this penetration starts by your meditation and sustenance of the meditation and the Samadhi seed, sprouting, manifesting the new dimension within you.

This sort of an attention, one has to develop by watching the attention – Chitta nirodha. As you watch your money, as you watch your road when you drive, as you watch your child when it is growing, as you watch the beauty of your wife, or the care of your husband, all [these] put together, you watch yourself, your attention, 'Where is it going? Where is it lagging behind? What is happening to my attention?'

Such people have no problems. You'll be surprised that, such people, when they want to do something it becomes dynamic. They can work it out. Nobody has any problem. And if there is a problem, which you are facing all the time in you, then know there is something wrong with you, something is wrong with the instrument. If you don't have a tin cutter and you start using a knife to cut a tin [and] it doesn't work out, then you'll say, 'Something wrong with the tin!' Or something wrong with you? No! It's wrong with the instrument and that instrument has to be corrected. When the instrument is alright, after all, with all the powers you have, with all the blessings you have, and the Source of Power behind it, everything should work out. It should work out.

You have had experiences of things working out. You have had experiences of many of miracles happening before your eyes, but still the attention has not settled down with those experiences. Still gatanubhavas, means the old experiences, continue. Old identifications continue. You still continue with that and the filth of that is still on your being. Change everything. Become a fresh new person.

You are blooming out as a flower and then as a tree and assume your position. Assume your position as the Sahaj yogi. So this attention must be brought round. You judge yourself – where is your attention and what is the point of understanding, what is the measure of understanding. It's very simple: I have to be pleased because I am the attention. If I am pleased then you have done the job. But I cannot be pleased by mundane things, by any arguments with that, but only by your ascent. So you judge yourself on that.

Whether you give me a flower, or anything, I am only pleased when the essence of that doing has that height, has that special manifestation. You say, 'I love you very much Mother.' Alright. You say, but I must see that love that you are saying, or doing, has that essence. That gives me joy. It's such a mutual thing between us, you can't imagine. I can't live without you and you can't live without me. It's so mutual..."

DIFFERENT TYPES OF ATTENTION

HOW TO ACHIEVE ENLIGHTENED ATTENTION

Attention - Dollis Hill, London (6) - May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/26/attention-dollis-hill-1980/>

"Now one has to become lighter in one's own mind and should think that, 'We have dropped all that now why are we there?' One should become lighter with all that load flowing out, because you are here to raise your attention higher and higher, so that you come up to a point where you become one with the attention of God.

Already your attention is sparkled, because through your attention you can see what's wrong with you, you can see what's wrong with others and you can see how far you are going with yourself. But the progress is retarded, because you do not know that this attention is pure form and all that you get into this attention is a mythical stuff, is a myth. If you drop this myth, gradually, treat everything as a myth and not depend on becoming unhappy or happy – just seeing the thing – [then] your attention will take a flight and it will be at a much higher level residing there. Instead of that, every moment you go this way or that way – it goes on like that – and the movement upwards is much less..."

"So, the difference between a person who is a Realised and a not Realised, is this – that the attention which was giving myth as reality to you, is gone now, is gone higher. It can see that it is myth.

Attention can clearly see that it is myth, and you can see that yourself and you can remove yourself from them. That, of course, I have to give you a push, no doubt, and I am working hard on that to give you a push. But you should also know that mythical things must be dropped out, otherwise you will not grow. All mythical things must be dropped out. And the best way to do it is to be in thoughtless awareness, because as soon as you transcend these three gunas you become thoughtlessly aware. You have to cross Agnya. Once you cross Agnya, these three gunas, absolutely, you go into a state where you are gunateet, you are beyond gunas. So you do not deliberately do anything, but it just works out."

"So first thing is needed, is to steady down yourself and tell yourself that, 'Now all these mythical things I am not going to allow to come to my attention.' All these things are nothing but myths. But you are giving too much importance to myths. You are taking them bit so seriously..."

"So now for you, because you are enlightened now, is to understand that our attention has to move higher and higher, at a higher space. Now actually what has happened in Realisation? Your Kundalini has risen and has come up, just like, you can say, a small, thin hair, one hair, and that has broken your Sahasrara and now the grace is flowing into you. But it's a very small movement that has taken place, of course which is a very difficult movement no doubt, but it has taken place."

DIFFERENT TYPES OF ATTENTION



“Your Kundalini has risen and has come up, just like, you can say, a small, thin hair, one hair, and that has broken your Sahasrara and now the grace is flowing into you.”

DIFFERENT TYPES OF ATTENTION

HOW TO ACHIEVE ENLIGHTENED ATTENTION

"Now you have not expanded like this. Your chakras are only pierced in the centre, but the rest of the attention is still intact. Actually, it is so intact, that you don't even feel that it is pierced. Now you have to expand that, open it out, so that more strands of Kundalini can rise and your attention, which is in these centres, expands. By expansion – it drives out all that is mythical on the sides. On every centre we have our attention, which is being enlightened in the centre through this Light passing through. But the Light is too small for the darkness that you have collected..."

"But when we are Realised, there is Light that has come in us, we have to grow it only by separating our attention from the myths. It's all mythical. I also play with you, because unless and until you are sure, I am not going to give you a wrong idea about yourself. I want to see how far still your attention is moving, and I know [that] still you are not sure, still you are not sure of yourself, that's why the confidence is not there..."

"Just drop it! It's all myth! You'll be amazed how your attention will rise and you'll see all these nonsensical things, which used to frighten you or to elate you, will drop out, and you will just smile at it. And then only you are going to enjoy yourself fully, because your attention will be completely drenched into the bliss of Self. I am saying you will, I say you are already drenched into that bliss. Keep it up. Now, how to do it? Actually, in every day-to-day life, how to kill the memory of the past? To kill the memory of the past is to have new memories.

You must remember when you got your first Realisation – always think of it. Whenever any such memory comes to you, you [should] try to think how you got your Realisation. Any memory that is troublesome or even so-called elating, you just try to remember how Realisation has come to you. When you feel aggressive about something or angry [about] something, just try to remember how you felt the joy of surrendering. Just think of that joy of surrendering, of dissolving yourself. So the new memories must be built up. If you start building up new memories, then you will start collecting moments to establish other moments, which have such memories. Like a memory when you tried to help somebody, you raised the Kundalini of someone.

Now the problem would be when you will be raising the Kundalini of others, you will be in thoughtless awareness – there won't be any thought – and thought is the only thing which impresses. But [at] that time you can record the joy of raising the Kundalini. If you could record the joy of raising the Kundalini of others, you will feel [that] a new wealth of these beautiful moments will be accumulated. And all those moments which were giving you confusion or fear, or so-called unhappiness and happiness will drop out and pure joy will remain. Because now most of the experiences you have had are more of joy. Joy has no thoughts. It's just an experience, a pratyaksha. That's why I said you keep your eyes open. I hope you will understand what I mean by that.

May God bless you all."

VIDEO LINKS

VIDEO CLIPS OF SHRI MATAJI'S TALKS

7th October 1981 The Spirit Houston USA

'How to purify attention' Public Programme'

(Extract from talk 5 Min 2 Sec FreeMeditation.Com)

1st August 1999 Guru Puja Talk, Cabella, Italy

'Assimilating the Absolute Knowledge'

(Extract from talk 2 9:0 4 - 3 9:2 6)

<https://www.amruta.org/1999/08/01/Guru-Puja-1999/>

16th July 1995 Guru Puja Talk, Cabella, Italy

'Strengthening the Attention'

7th October 1981 The Spirit, Unity of Houston Church Houston USA

(Extract of talk from (2 6: 4 4 - 3 1: 1 3))

<https://www.amruta.org/1981/10/07/the-Spirit-Houston-1981/>

16th July 1995 Guru Puja Talk, Cabella Italy

'Watch Your Mind and Attention'

(Extract of talk from 2: 5 1 - 1 5: 4 4)

<https://www.amruta.org/1995/07/16/Guru-Puja-1995/>

'Control your Attention' - Extracts

'How to maintain Attention' - London

1982

'Importance of Pure Attention' - Extracts

03 CHAPTER THREE

PRACTICAL ADVICE & TREATMENT

“Wherever you put your attention it works like a spade, it works like a sword, it works like a loving hand, it works like a comforting heart. It is an enlightened attention in your stomach.”

1

FIRST PRACTICAL ADVICE

Attention on the Spirit

प्रातर्नमामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥

A PRAYER

प्रातर्नमामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥

प्रातर्नमामि हृदि संस्फुरदात्मतत्त्वं
Early in the morning I bow to the principle which is pulsating, shining in the heart.
I remember Tatwa (which is divine love) and I bow to it.

सच्चित्सुखं परमहंसगतिं तुरीयम् ।
Which is the truth, enlightened attention and the Joy.
'Paramhamsa-gatim turiyam' – Turiya state is the state into which you have entered. Self-
Realisation means Turiya state. You have come into that state, the state of Paramhamsa-
gati.
'Paramhamsa-gatim turiyam'- I bow to 'that' state. The people who are not yet Realised, are
not there but you are in that state.

यत्स्वप्नजागरसुषुप्तमवैति नित्यं
'Yatsvapna-jagar' – In sleep, in awakened state, 'sushuptamavaiti nityam' – and in Sushupti
state ... It is ever existing, awake. Whether you are awake, whether you are in subconscious,
Sushupti means subconscious, and even in unconscious as well, IT always exists within you.
(Yat-svapna-jagar-sushuptamavaiti nityam)

तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥
'Tat-brahma nishkalam-aham' – That unattached, untouched Brahma I am.
'na cha bhutasanghah' – I am not this bhutasangha. Bhutasangha means the combination of
five elements- the body, mind, intellect etc. I am not just that combination. But I'm that
Brahma which is eternal, indestructible, ever existing in every state.
By your grace Mother I am Nirmalatma Brahma tatwa, I am Shiva tatwa.

1985/05/28 Los Angeles



A PRAYER

“But I’m that Brahma which is eternal, indestructible, ever existing in every state.
By your grace Mother I am Nirmalatma Brahma tatwa,
I am Shiva tatwa.”

Talk on Sahaja Behaviour - Los Angeles, US – May 1985

(Please click on bold, underlined hyperlink above)

"So, that's a very good stanza if you can remember it by heart, I'll say it again:

[Sanskrit stanza from Adi Shankaracharya]

*'Pratah smarami hridi samsphura ta tṛam
Satchitsukham paramahansa gatim turiyam'*

The second part of it:

*'Yat swapna jagara sushupta mavaiti nityam
Tad Brahma nishkalamaham na cha bhuta sanghaha.'*

So, the first part, as I told you, is the Spirit which we must bow to, which is the 'sat chit ananda', the one which gives you truth, the enlightened attention and the joy and which takes you beyond the fourth dimension [turiya].

'Yat swapna jagara sushupta mavaiti nityam': which is awake under the three conditions of our consciousness. There are three conditions of our state, of our consciousness. The first is the sleeping condition, when we are sleeping. Another is the awakened, and sushupti is beyond, beyond the sleep.

In all these states of consciousness, it is awake, that Brahma, that All-pervading Power. I am that [prap] All-pervading Power that Brahma, not the combination of five elements. I'm not just the combination of five elements 'bhuta sanghaha'. But I'm that All-pervading Power, that Atma which connects you to that All-pervading Power, and I'm not just this reflector which is the combination of five elements".

<https://www.amruta.org/1985/05/28/Sahaja-behaviour/>

PRACTICAL ADVICE



DON'T REACT, JUST SEE

(Please click on bold, underlined hyperlink above)

“Don't react, just see! Where is my attention?
Have I become the Spirit? I am a Sahaja Yogi.”

“Wherever you put your attention, that works out. When you are Realised then your attention is Realised. Wherever you put your attention it works like a spade, it works like a sword, it works like a loving hand, it works like a comforting heart. It is an enlightened attention in your stomach.”

<https://www.amruta.org/1978/10/05/Dharma-London-1978>

So to achieve this state we should introspect. This can be done with silent meditation. Introspection in the morning through silent meditation regularly (abhyas-continuous practise).



ATTENTION WORKS THROUGH EYES

(Please click on bold, underlined hyperlink above)

“Attention, when it works through your eyes, can also go to wrong things. Everywhere where the attention moves it can do wrong things, if it is adharmic.”

<https://www.amruta.org/1978/10/05/Dharma-London-1978/>

A technique to keep the eyes clean, is to put Attention on pure and innocent things. The Agnya can spoil because of impure eyes. 'Thou shalt not have adulterous eyes'

PRACTICAL ADVICE



ATTENTION ON SHRI MATAJI

When the attention is on the spirit, we get vibrations. So, we have to keep making the attention subtler and subtler, away from the gross. Absorb the vibrations. The best is to keep our attention on Shri Mataji, see Her, listen to Her and pray to Her.

Puja is to develop our roots (chakras, nadies etc.) and our attention. We can overcome domination from matter (material grossness/ domination) by making our attention subtler by taking vibrations from Shri Mataji.

When you meditate with your attention in the Sahasrara; be aware that Mother's Lotus Feet are just above your head, emanating blissful param chaitanya.

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

PRACTICAL ADVICE ON THE PHYSICAL LEVEL

LETHARGIC LIVER

How to correct the seat of attention on the physical body, right swadishthana/liver. The attention 'chitta' or 'chit shakti' is seated in our liver and is a most powerful tool in the practice of yoga.

A person with a lethargic liver has low energy levels, feels very tired and fatigued. It is caused by various reasons. The most important ones are medical conditions or external stress, or a combination of the two.

From a Sahaj vibrational point of view, with a lethargic liver, one can feel heaviness on the right Swadhisthana and left Nabhi. Canned foods, frozen or preserved foods, certainly do not help us balance our Doshas. Preserved food increase Kapha and tamo guna excessively.

In general carbohydrates, tinned food, frozen food all increase Tamo guna, which is left side and makes us lethargic.

Shri Mataji says “You will have lethargic heart, lethargic intestines, then you will have lethargic enlarged liver, sluggish, liver. You will have all kinds of cirrhosis, or maybe on the other hand you might get all kinds of rashes and things like that, allergies, loose motions all these problems will come, so those on left side should take to meat or proteins in general.”

HOT LIVER

But if you eat too much meat, it increases the heat in the right side, pitta, rajo guna in our subtle system. Other heating foods are fish, alcohol, many types of medicines, antibiotics, steroids, very spicy food, fizzy drinks and of course too much thinking gives pitta, and a hot liver. It creates nausea, acidity, weight loss, dryness, jaundice and excess bile.

From a Sahaj point of view, it creates lack of attention, excessive thinking, anger, arrogance, domination, constipation, asthma. To compensate one should take less non-vegetarian food and more carbohydrates, bitter and cooling food.

Sugarcane (*candy sugar*), gulkand (made of rose petals), kokum, black raisins overnight soaked in orange juice and sabja seeds are also very cooling. Also cardamom, specially silver coated, is very good and cooling, Mother would always give this to yogis.

GUIDED MEDITATION

Attention - Dollis Hill, London UK (4) - May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/26/Attention-Dollis-Hill-1980/>

"I think let us meditate today. Maybe this meditation will help us. Please close your eyes, without paying attention here or there or without worrying. Worry and all these things are vikshepas, are all confusions, comes from confusion. You have known about me that I can sit for nine hours in one pose. I mean I have done that, but I can do even more. So one has to develop a baithak, is a sitting posture, for some time. You must settle down in some position. Alright? Should try to do that, and whatever is required for that is to be done because that's the only way you can do it. If you are walking, still your attention will be moving about. Anyway, if there's a movement then the time, space comes into play. But if you can settle down, if you can have a place where you can sit down.

And that's why the photograph helps. If you can see the photograph continuously, with a relaxed eye, not all the time staring, but relaxed eyes. You can close your eyes with respect [then] again you can open your eyes. This settling down of the position – you will be surprised how your attention will gradually rise, you will feel it."

"Just now you are all in thoughtless awareness so go

into meditation. No, if you cannot sit you can take a seat, you see, down below. But as I said it, clothes should be a little lighter.

Alright, put your hands towards me.

You have to sit for about now, five minutes. I will not make you [sit] much. But I hope you will develop it next time you're sitting.

Right hand on the heart I think will help. Right hand on the heart.

Now do it with your heart. Do – it – with – your – heart. Right hand on the heart. Think within that, "I am the Eternal Life, I am the Spirit"

Hold your breath. Leave it.

This time when you hold your breath you should know that I am the Mother of the Universe and the most powerful personality. And I am your Mother and you are all protected.

Hold your breath. Haa! Leave it. Good.

Hmmm. You are still children – I must say. Don't you know that I'm very powerful? Have I to tell you? Even the small children know that".

Alright? Relax".



04 CHAPTER FOUR

HOW TO DEVELOP DAILY CLEANSING TECHNIQUES



HOW TO DEVELOP DAILY CLEANSING TECHNIQUES

COOLING MANTRAS TO BE RECITED WITH FULL ATTENTION
AND UNDERSTANDING OF THE MEANING:

Shri Himālaya -	Mother verily You are... The Himalayas (The icy regions)
Shri Chandramā -	Mother verily You are... The moon
Shri Kailāsa swāminī -	Mother verily You are... The Goddess of Mount Kailash
Shri Nirmala chitta -	Mother verily You are... Pure attention
Shri Chitta-nirodha -	Mother verily You are... The one who controls our attention
Shri Chitt'eshwarī -	Mother verily You are... The Goddess of the attention
Shri Chit-shakti -	Mother verily You are... The power of the attention
Shri Mukut'eshwarī -	Mother verily You are... The Goddess who protects the vital functions of the liver
Shri Muḥammad -	Mother verily You are... Prophet Mohammed who cleanses and invigorates the liver
Shri Hazrat-Āli Fāṭima Bi -	Mother verily You are... Shri Hazrat-Ali and Shri Fatima
Shri Sarva tāpa hārini -	Mother verily You are... The one who removes all heat
Shri Sanjivani swāminī -	Mother verily You are... The restorative power of the sanjivani herb that brought Shri Lakshmana back to life
Shri Vichāra shaithilya -	Mother verily You are... The one who relaxes our thinking
Shri Ati-kriya shaithilya -	Mother verily You are... The one who relaxes our over-activity

HOW TO DEVELOP DAILY CLEANSING TECHNIQUES

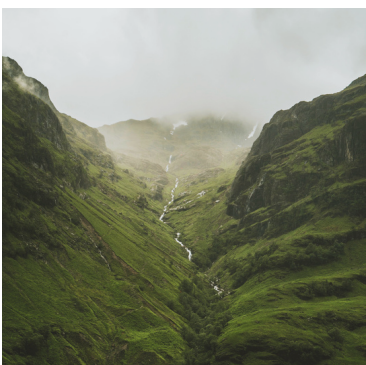


MOON LIGHT

"...a saint has to be gentle, gentle in the way
the moonlight falls upon this Earth. It is
light without any burning in it."

SHRI GANESHA

"...and let the beautiful moonlight of your
soothing qualities of innocence be
manifested through us."



MOTHER EARTH

"...first you must establish the quality of the
Mother Earth that she sucks up all the
problems, gives you the best that she has."

HOW TO DEVELOP DAILY CLEANSING TECHNIQUES



ICE PACK

"...Even ice is very helpful to people who are right-sided. So all cooling effects should be used."

FOOT SOAK

"...every evening we have to do little footsoaking, we do it. You see, just to cleanse yourself in the water, because water element is a very good thing."



CANDLE

"...for all the lethargic troubles, best is the light, to use the light for lethargic trouble."

05 CHAPTER FIVE

PROTOCOL

"This was one of the ways you can control your attention that, in my presence, what do you speak? What do you say? You must know the protocol part of it".



HOW TO DEVELOP DAILY CLEANSING TECHNIQUES

PROTOCOL IN SHRI MATAJI'S PRESENCE

Guru Purnima Seminar Part 2 - Lodge Hill Centre, Pulborough, UK (6) – July

1983

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/07/23/Assume-Your-Position-1983/>

"This was one of the ways you can control your attention that, in My presence, what do you speak? What do you say? You must know the protocol part of it. Whom are you talking [to]? You can't make fun. You can't joke. I can joke with you. You can sometimes smile, alright, or laugh sometimes, but it has to be done with a weight – whom are you talking to.

The reason I am talking to you all this, is because it's only all this rapport, all this behaviour is going to help you. I am not going to be helped. I am not going to be saved, I am not going to get My Realisation. It is you who have to gain something out of me, so try to settle your attention with that."

Whenever we do Puja, Meditations or Havan we have to remember that Mother is always present there in Her Nirakara form. So the same protocol should be followed, as if She is present.

As we put our loving attention on Shri Mataji, in the same way, the intense loving Attention should be given to all brothers and sisters in Sahaj and on those who are seeking the truth.

06 CHAPTER SIX

WHAT ARE THE BENEFITS OF AN ENLIGHTENED ATTENTION?

"If our attention is enlightened, then we can see everything clearly, but is only possible if you touch that Spirit within you, that light within you. So you are attention, you are Chit, but unenlightened one."



ENLIGHTENED ATTENTION

Talk - Seeking In The West – London, UK (2) – November 1979

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1979/11/21/Seeking-in-the-West-1979/>

"If our attention is enlightened, then we can see everything clearly, but is only possible if you touch that Spirit within you, that light within you. So you are attention, you are Chit, but unenlightened one. So, human attention has reached a certain stage of development, but is not yet enlightened. I say so; you believe it or not, but it has to be enlightened. I say so, and it has to be done, which you also ask for."

Attention - Dollis Hill, London UK (5) - May 1980

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1980/05/26/Attention-Dollis-Hill-1980/>

Now, how to do it? Actually, in every day-to-day life, how to kill the memory of the past? To kill the memory of the past is to have new memories. You must remember when you got your first Realisation – always think of it. Whenever any such memory comes to you, you [should] try to think how you got your Realisation. Any memory that is troublesome or even so-called elating, you just try to remember how Realisation has come to you. When you feel aggressive about something or angry [about] something, just try to remember how you felt

the joy of surrendering. Just think of that joy of surrendering, of dissolving yourself.

So the new memories must be built up. If you start building up new memories, then you will start collecting moments to establish other moments which have such memories. Like a memory when you tried to help somebody, you raised the Kundalini of someone.

Now the problem would be when you will be raising the Kundalini of others, you will be in thoughtless awareness – there won't be any thought – and thought is the only thing which impresses. But [at] that time you can record the joy of raising the Kundalini.

If you could record the joy of raising the Kundalini of others, you will feel [that] a new wealth of these beautiful moments will be accumulated. And all those moments which were giving you confusion or fear or so-called unhappiness and happiness will drop out and pure joy will remain. Because now most of the experiences you have had are more of joy. Joy has no thoughts. It's just an experience, a pratyaksha. That's why I said you keep your eyes open."

ENLIGHTENED ATTENTION

Public Programme – Vienna, Austria - September

1983

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1983/09/06/public-program-3-Vienna-1983/>

"That's the nature of Spirit, which is truth, dawns upon you. So, the first nature is enlightened attention and the second one is the truth. Now, this enlightened attention becomes very much developed when you have the third manifestation of the Spirit. When you start feeling the joy, you do not get involved into happiness and sorrow. If somebody pampers your ego, then you are very happy, and somebody acts on your superego, you are unhappy.

But joy has no duality, it is just sheer joy. And this joy starts pouring into you; you feel sometimes the whole torrential rain of joy soothing down whole of your being. This is the nature of Spirit. Your heart opens..."

07 CHAPTER SEVEN

FURTHER TALKS ON
PURE ATTENTION



Talk to Yogis, Keep The Attention On Yourself -
Mumbai, India – December 1975 (Hindi)

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1975/12/21/keep-the-attention-on-yourself-1975/>

"In the beginning I used to think that human being considers his name, village, position and all these degrees as important, but it is amazing to see that how deeply it affects. As soon as it all gets vanished, as soon as all this illusion gets erased, we make our attention lighter and lighter. In Sahaj Yoga this 'attention' goes and unites with the God. This 'attention' gets dissolved in the omnipresent enlightened Param Chaitanya. This same human attention which we consider as form of nature, this flower which is the part of nature gets dipped in the ocean of Divine love! But sometimes it is amazing to see that this human attention is so heavy, so scattered."

Talk to Yogis, Keep The Attention On Yourself -
Mumbai, India – December 1975 (Hindi)

(Please click on bold, underlined hyperlink above)

"On your attention is the Shakti, Shakti is sitting on your attention. If you will put it on wrong things or mundane things, then it will just sleep. If you will put it in Sahaj Yoga, then it will awaken and shine."

Navaratri Puja – Geneva, Switzerland –
September 1990

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1990/09/23/Navaratri-Puja-Arzier-Geneva-Switzerland-1990/>

"As Guru Nanaka has said, that a little boy is playing with his kite, the kite is going all over and he's talking to his friends, joking, this thing, but see the attention is on the kite. There's a lady who is cleaning her house with a little child on her waist, and she's cleaning the house and brooming it. She's doing everything, but her attention is on her child. Then there are ladies in India, as you know, they have three, four pitchers filled water and they walk with both the hands like this. They know how to balance it. They're talking to each other, laughing, making fun, pulling legs; but the attention is on the pitchers. My attention is always on your kundalini. You cannot play tricks in Sahaja Yoga, take it from Me. Anybody who tries to play any trick will be very badly punished. So please be very, very careful not to be dishonest, and not to play tricks in Sahaja Yoga. I won't do anything, but here they are – you see all ready, with all his teeth. They're all fixed quantities, I have told them, they are fixed quantities. They know what to do and they will do it. So, there is no need to play any tricks in Sahaja Yoga. This is another mistake of Sahaja yogis that they think they can play tricks with Me, or with Sahaja Yoga. And when those things come into your head, I would say these are demonic ideas, because they will destroy you completely."

Guru Puja: Lago di Braies, Italy - July 1989

(Please click on bold, underlined hyperlink above)

<https://www.amruta.org/1989/07/23/Guru-Puja-1989/>

"Minimum of minimum, first the attention has to be pure. But pure attention doesn't mean harshness, it doesn't mean asceticism, it doesn't mean disciplining your eyes like a blinkers of horse, but in all freedom your attention to be concentrated. Where do we pay our attention the most? If we are honest, we can think on human level we pay our attention to our children, to our wife, to our husbands, to our family, the relationships which are with love. So when your attention has got the compassion and the love for another person, then only you can work out the Realisation of others.

If you have to work out the Realisation of others, it has to be an intense love for another person. If you don't have that intensity, you are just moving your hands raising the Kundalini because your Mother has given you powers, and it's finished off. That intensity of love can only give you success with your pure attention, and I think the pure attention can only love. Impure attention cannot love, because all impure attention is self-oriented, I-oriented. They are not 'Self' in the sense 'Spiritual-oriented.' But the idea that Spirituality is love, it seems to be a new idea for many people. They think Spirituality means a person who is just absolutely dry like a beanstalk and nobody can go near that person, nobody can communicate with such a person, because that

person is 'too pure.' If the soap cannot cleanse your body, what's the use of having the soap? If the soap is afraid to come near you, then it's better not to be called as soap."

So we come to the point that the creativity, if it is our aim, Lakshya, for that the attention we should purify, and to be purified with love, with compassion. And the same attention when it is filled with love and compassion it gives you dynamism, it gives you strength, it's untiring zeal you get. And the joy of seeing your reflection into another person is very beautiful. No words can describe it. Actually when you give Realisation to another person, what you try to see is your image in that person, as if out of an ordinary glass you are making it into a beautiful mirror and then you want to see that."

Many thanks to God, Shri Mataji, who has given us human beings the greatest gift to realise, feel and know God, the Creator and Enjoyer.





Jai Shri Mataji

NIRMAL CHITTA - ATTENTION



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