

PUJA

Quotes of Shri Mataji about puja

Preparation

So first your vibrations must improve to receive. If the reception is not good, what's the use of any Puja or projection?

So first of all, we prepare our instrument, or prepare our projecting instrument. That preparation is done by praying to different Deities, as we call that a Kundalini Puja.

(80.07.19)

How and Why We Perform Puja

Offerings

It's called as "Oti bharne", that you give Me rice, I beg of you, actually. You put it in My sari. Rice, you give Me five times. I give you seven times back.

(80.09.27)

It is a wrong idea that we have to become like a pauper and give everything to God ... but if we give just a little bit then He gives a hundred times more. That is why we have to give a very wee bit to God.

(86.12.25)

Pujas are very important – things are worked out through Puja.

(85.05.28)

Now the essence of Puja is also how to overcome our material grossness. Puja is nothing but is how to overcome our material grossness.

(80.09.27)

When you offer Me, say, flowers or anything like water, or anything, then the elements are happy and the Deities are happy in the chakras.

And then they emit their vibrations of their quality and of their blessings on you. They give you their quality and their blessings.

That is how the Divine acts. And gradually after Puja you will feel it, that the whole thing is working out.

(86.05.24)

It's not what you give Me is important ... it is how much heart you put into it.

(85.03.10)

Flowers

They represent the principle of Mother Earth.

(82.08.22)

When you give flowers Mooladhara gets enlightened. (80.09.27)

When you offer flowers, then the elements and Deities are happy in the chakras. (86.05.24)

Now we must understand that ... when you give Me flowers ... you are asking for flowers for your life.

(85.05.02)

Now, these flowers when you give to Me, they give you two things, Swadishthana and Mooladhara.

If the flowers are beautiful then they give you Swadishthana and if they are fragrant they cure your Mooladhara.

(80.09.27)

Rice

Turmeric rice, you see, this yellow thing. When you offer this, you know the yellow color is that of the Swadishthana Chakra. And rice is very dear to the Gods.

Rice should be put in Her lap. Now what is rice, a little rice to the Devi? Is, by putting rice, in you the satisfaction of getting food or food that gives you satisfaction, is enlightened.

(80.09.27)

Coconut

A Ghata, means a vessel (kumba), vessel that contains the Kundalini, the vessel that contains the primordial desire within us to get to God, is first to be worshipped, our desire. Is the Ghatah, is the one made here. And on top is called as a Shriphala, means this coconut ... this represents ... in the subtler form it is the water of all the rivers of the world ... and the coconut is the water of all the oceans.

(82.08.22).

Also called Shriphala, meaning the fruit of the power that is "Shri," that is, of the right side power. The coconut is like the head in the structure.

(83.02.04)

Shriphala means the fruit of the Goddess, but actually, if you see, the coconut is something like our Sahastrara, and is very auspicious, because it can absorb lots of vibrations. As you people can absorb my vibrations, this fruit can also absorb My vibrations ... in the greatest amount.

(87.12.13)

You are that same Shriphala and it is essential to offer Shriphala to the Devi. The Puja is not accomplished without offering Shriphala.

(83.05.05)

The five elements: Earth, Air, Water, Fire, Ether

Flowers ... represent the principle of Mother Earth ... the coconut is the Water, Shell (Conch) represents the Ether, the Deepa, it's the Light element ... normally also to the Goddess they also give Her a fan, which represents the Air element.

So this is how all the five elements are pleased beforehand. So they, the essences of these five causal essences of these five elements, should be pleased at this time, should be supporting Puja.

(82.08.22)

Amruta

The symbolism of all that we can offer to God has been meditated upon and has been found out. So they use five things called as Panchamruta.

(82.08.22)

In Puja ... the ingredients that were used were firstly little ghee, followed by honey, yogurt, milk and sugar.

(85.03.10)

Ghee is used. It is for Vishuddhi. Shri Krishna is very fond of ghee and butter. So when you rub My Feet with, say, butter, your Vishuddhi will improve, you know that.

Honey: When you get honey, then your attention gets enlightened.

(80.09.27)

Yogurt represents the white part of the sky and forms a halo around the moon.

(Puja Handbook)

Sugar: Is useful ... to assist in establishing the sweetness of talking.

(83.01.21)

Water can feel the Divinity ... it gets excited and starts pouring out its love in a bubbly manner.

(86.12.25)

Shri Ganesha tattwa is in vibrated water.
(89.08.08)

Light

In the lamp, the ghee represents the mild and soft love of the heart, and it burns to give soothing light to others.

(87.10.24)

In the festival of Divali, meaning “row of lights,” the lamp has special significance. The pot or container represents that which is visible; the oil represents compassion; the wick the Kundalini; and the flame represents the Spirit.
(94.11.05)

Aarti

When we show light to God or do “Aarti” to God, what do we do? By showing light to God, what we do is, we worship light within us. The light element gets enlightened within us.

The light element is here on the Agnya. When you do Aarti, or when you put light before God, when you show light to God, the light element within you gets enlightened.
(80.09.27)

Music

Music is meant to be in praise of God.
(83.02.02)

If a Sahaja Yogi sings, it acts like a mantra on the being of the Holy Mother.
(83.01.31)

We have to have music, because music is so wonderful. We have to please the Deities, and

when there is music and songs, then they respond and the vibrations from the Mother are much more.

(79.01.18)

Music has a way of carrying these Divine Vibrations on it ... but the music has to be Divine also. Music which is congenial carries the waves of vibrations.

(89.06.17)

Dancing

Even the dancing is a very good way of clearing out your pressures, because in the dance you go into thoughtless awareness, and also into the joy ... and the joy is so fulfilling.
(88.12.07)

I see sometimes when you are overjoyed, you dance and sing ... that’s something really very good. But all the time your Spirit should dance at the smallest things, at the little thing that is made, say, something artistic, you see, a gesture of kindness, a gesture of gratitude. You feel that depth of that feeling.

(01.03.21)

The Photograph of Shri Mataji’s Feet

All these photos that you have separately have meaning. The Feet are very good for the grosser problems, and especially for the ego and also superego ... the Feet are tremendous ... we also should sometimes watch the Feet.

(80.05.17)

The vibrations are more at the Feet.
(89.05.27)

The photo of the Devi’s Feet is the strongest for correcting problems.

(84.10.05)

They are very powerful. (80.06.09)

Stabilize your attention at the Feet of God,
by Bhakti, by surrendering, by worship, singing
songs – setting yourself at the Lotus Feet of
God.

(80.06.13)

Yoga means ... the union of our attention
with the Feet of the Divine Mother, who also
gives Moksha, or Self Realization.

(90.09.23)

“When you wash My Feet, what do you do?
Actually, My Feet have been working very
hard, and then you put a little water to soothe
them, to suggest that you can feel the effort put
in by these Feet. And a kind of a very sweet,
melodious love flows out of these Feet then ...
Because this love understands everything,
doesn't want anything, but is only excited if
there is somebody to receive the love.”

(80.07.19)

After Puja

Now we must meditate also after Puja,
because My vibrations you do not suck in
without meditation, I have seen. And always it
happens.

So far I have had very few Pujas in which My
whole vibrations were sucked in. If you have
sincerity about it, really the sincerity part of it,
you'll suck all My vibrations. Tell your mind
not to ask questions and to misbehave, but to
suck the vibrations, clearly. This is for your
own nourishment, for your own growth, for
your own enjoyment.

(80.05.25)

Sources: SY Puja booklet 2014
Puja booklet 2017