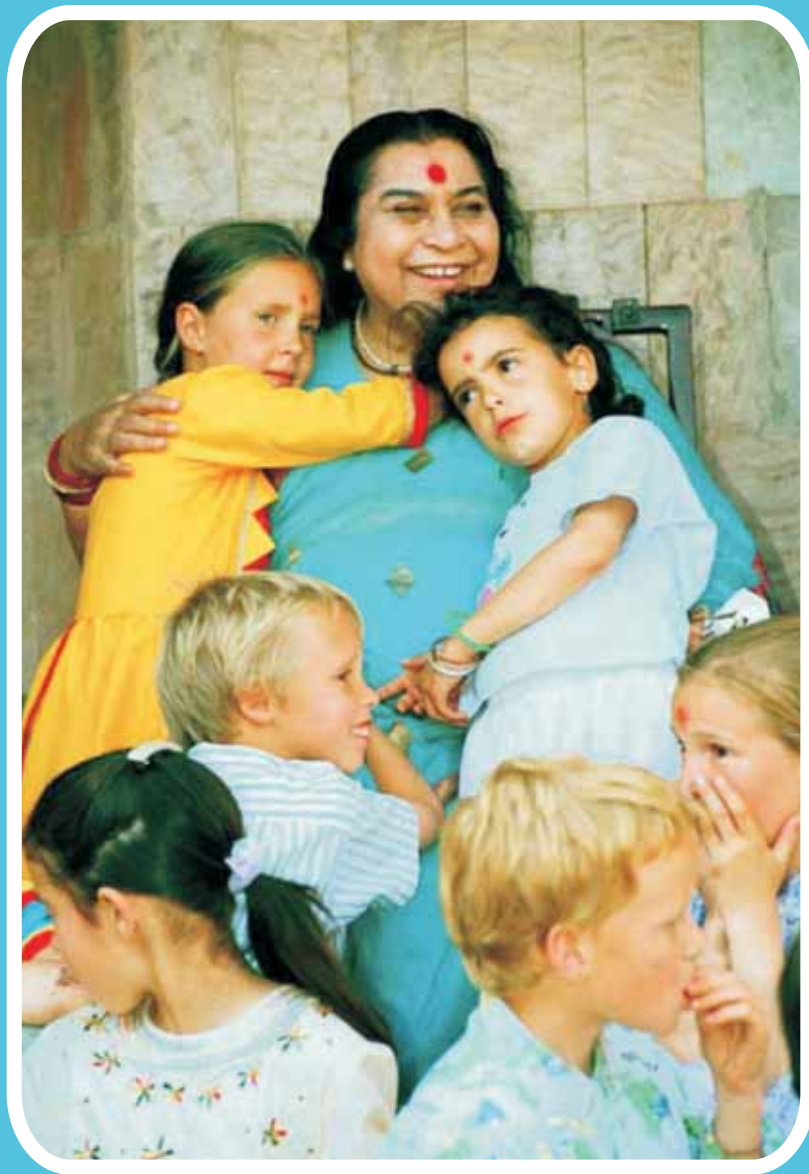


Education Enlightened A Guide For Schools



Excerpts from talks of
Her Holiness Shri Mataji Nirmala Devi on Sahaja Education

Education Enlightened A Guide For Schools

**Excerpts from talks of
Her Holiness Shri Mataji Nirmala Devi on Sahaj Education**

Introduction

A unique system of education has been evolved by Her Holiness Shri Mataji Nirmala Devi in Her Divine and all encompassing vision of collective human ascent. It particularly aims at the balanced development of the child amidst the chaos of modern times. Her vision envisages the eternal principle of love embellished in the ancient guru—disciple tradition where learning was a preparation for abiding the Divine will, respecting it's laws and perpetuating His glory.

In the literal sense of the word, knowledge was communicated spontaneously. The guru gave with love and the disciple gratefully gathered the pearls of knowledge and absorbed them. It was not merely the passing of information; it was a relationship of collective ascent towards the Creator. Without this, education has no meaning. Because this vital factor is missing in modern education, it has become dry and hollow. Schools and Universities may confer high sounding degrees but where the Spirit is ignored, the personality remains incomplete and unbalanced. Fortunately, with the advent of Her Holiness Shri Mataji Nirmala Devi our education has become enlightened through the light of Her precious gift of Sahaja Yoga.

Sahaja Yoga not only nurtures the latent spirit within us our also resurrects us into a realised being who can light other lamps with the joy and love which She gives.

Sahaja Education naturally embraces the academic curriculum of National Education Boards but beyond This envisages an opportunity for the child to enjoy precious magic days of innocence of pure spirit.

It is learning with a difference — the child is nurtured with loving home care and prepared to appreciate the realities of the outside world. Thus wisdom is born. Classroom lessons then become an integral part of the learning process. Each lesson learnt is a joyful experience enriching the child's awareness and ascent.

The ascent integrates the development of aesthetics through various expressions of spiritual joy revealed by Sahaja Yoga through an experience of 'selfrealisation'.

A compatible staff which is highly qualified. Talented compassionate, is experienced in the science of Sahaja Yoga. The teachers are a model for the student to follow. Sahaja education is a wholehearted effort to inculcate love for nature, care for environment, gentleness, nobility, honesty, wisdom and yet a lure for adventure. The child is surrounded with everything that enriches human spirit and vibrations.

This hand book has been compiled from the talks given by Her Holiness Shri Mataji Nirmala Devi for the guidance of Sahaja schools. Model schools have already been established in Dharamsala, Rome and Australia which are successfully practicing these precepts.

Yogi Mahajan

Salutation To Her Holiness Shri Mataji Nirmaladevi. The Bestower of Nirmal Vidya, The Remover of Avidya

Let our ears hear that which is true;
Let our eyes see that which is pure;
Let our beings praise that which is Divine;
And let those who listen, hear not my voice.
But the wisdom of God.
Let us worship with the auspicious song.
The appropriate strength and the propitious knowledge;
And Let our meditation enlighten and enrich.
Let there be amongst us compassion and peace.
Salutation Shri Ganesha,
Sakshat Shri Nirmala Devi Namoh Namah.
It is You who is the beginning of all the beginnings.
It is You who is the doer of all deeds which
Have been done, are being done and will be done.
It is You who supports all things that are supported.
It is You who protects all things that are protected.
It is You who is the complete, all-pervading spirit,
God's Divine Energy.
Think clearly Brain. Speak only the Truth.
Let Your presence, awakened in us by Kundalini, Speak;
Let Your presence, awakened in us by Kundalini, Listen;
Let Your presence, awakened in us by Kundalini, Bless;
Let Your presence, awakened in us by Kundalini, Protect;
Let Your presence, awakened by Kundalini in us, Your
Disciples, be the disciple.
You are the essence of all the sacred Literature and Holy words;
And You are the energy that understands the Holy words
You are the Divine combination of complete truth, Complete
joy and complete energy;
And You are beyond;
You are all knowledge and You are the use to which the
knowledge is put.

The vision of the Founder of Sahaja Education, Her Holiness Shri Mataji Nirmala Devi.

The Primary concern of education is awakening the Spirit. The purpose of Sahaja education is universal love and sharing through self discipline. Sahaja schools foster a unique relationships among students which establish- purity, innocence and awareness of chastity. The emphasis is on dignity, decency and decorum of good manners, so that students learn to respect their sense of morality and sacredness of the body, which is the temple of God.

One of the main objects is to undertake a comparative study of all the religions to show that the essence of all the religions is the same. This keeps the attention of the students towards the spiritual life of sharing, tolerance, real peaceful co-existence and the mutual solving of problems with joy of sacrifice and generosity. The atmosphere of Sahaja schools is peaceful and serene, as such an atmosphere allows for greater absorption with less distraction of the attention.

The seeds of our future benevolent and compassionate leaders, statesmen and virtuous heroes are sown in childhood. Hence, utmost care will be taken to sow and nourish the seeds through a living method of the living sprout. All policies are naturally molded for the pupil to attain the full development of his/her potential through the actualization of their spiritual evolution, according to Sahaja Yoga. The aim of Sahaja education system is to introduce and establish a firm foundation for the learning process that:

- 1) Provides basic knowledge in all subjects in a happy, friendly, homely and vitalizing environment as visualized by Mahatma Gandhi.
- 2) Encourage and stimulate the pupil's natural curiosity, creativity and imagination in the peaceful environment.
- 3) It is a practical way for the pupils to understand spiritual and moral principles.

- 4) Allows each child to develop personality and individuality and yet retain the ability to relate, work, share and play harmoniously without evoking competition and enjoy the reality of the collectivity.
- 5) To bring out the innate human quality through respect and love in each student of kindness, honesty, courage, propriety, sensitivity, dignity, compassion, consideration spontaneity. By this system, the child becomes strongly grounded in himself. He easily recognizes falsehood, deceit and superficially projected values. A common sense understanding will be developed through awakening the sense of wisdom in children. For instance, knowledge of day to day practical life will be taught, like grandmothers' medicines so that students help themselves and their fellow men.
- 6) The child is made mindful of his individual and collective responsibilities such as respect and duty towards his parents, elders, teachers, fellow men, public property, country and the world at large.

Contents

Sr.No.	Particular	Page No.
1	Establishing The Principle Of Shri Ganesha	9
2	Developing Born Realised Souls	16
3	Encourage Generosity	18
4	Self-Respect	20
5	Give Dignity To The Children	22
6	Natural Attributes	23
7	Discipline	26
8	Food	28
9	Children Should Be Naturally Collective	30
10	How To Correct Children	34
11	Money	36
12	Language Has To Be Gracious	37
13	Light Burns For Others, Not For Itself	38
14	Develop Rapport	40
15	Love All Children As Your Children	41
16	Games	42
17	University Education	43
18	In the Classroom	44

Chapter 1

ESTABLISHING THE PRINCIPLE OF SHRI GANESHA

The childlike temperament can be developed if we awaken Shri Ganesha's principle within ourselves, which is a very, very powerful deity. Supposing one child is lost or is hanging somewhere in a tree, the whole community will rush to take out the child. The concern will be there. A child itself is getting all the protection from everywhere. Because the child is growing, everybody wants to help the child. We have been singing the praise of Shri Ganesha before every puja and we have such tremendous respect for Shri Ganesha, because we have found out that unless and until Shri Ganesha, who is a symbol of our innocence, is awakened within us, we cannot enter into the kingdom of God. Even to stay there and to enjoy the blessings of Shri Ganesha, we have to have our innocence fully blossoming. So we praise Him and He is very easily praised and whatever we might have done wrong before coming to Sahaja Yoga, He completely forgives, because He is the eternal child.

You have seen children when you slap them, sometimes get angry with them, they forget it. They only remember the love and not what they have suffered at your hands. Until they grow up they do not have memory of bad things done to them. From the very beginning a child is born to a mother, he does not know what he has gone through. Then gradually the memory starts working and he starts restoring things within himself but in the beginning only he remembers what nice things have happened to him. So we always like to ponder about our childhood what we enjoyed in our childhood. But as we start growing up, we start remembering all the miseries and all the travails we had to go through, all the ordeals through which we have passed, we try to magnify it. In childhood, the children only remember the people who have loved them and not the people who have hurt them. They don't want to remember perhaps, it looks like that. But when they grow up they only try to remember those people

who have harmed them or have troubled them and that's how they make themselves very miserable. But the principle of Ganesha is extremely subtle. It's the subtlest of subtle. And it exists in everything. That it exists in the matter in the form of vibrations. There is no matter which is without vibrations. It has vibrations which are seen even in the atoms and also in the molecules of all the matter that is existing.

Shri Ganesha is the first one who was established in the matter as well. As a result we can see He exists in the sun, He exists in the moon. He exists in the whole universe, in the whole creation and He continues to exist in human beings also. Only the human beings have capacity to somehow or other cover up the innocence. Otherwise animals are innocent. Human beings have the freedom. If they want they can cover up their innocence. They can shut down the doors of Shri Ganesha and say that He does not exist. They can cloud it and that is why we find among human beings that they are doing so many horrible things. Avoiding the existence of Shri Ganesha. But He acts. He acts in a way that He shows natural results of our wrong doings. Like if you do things which are not pleasing to Shri Ganesha, He goes up to a point, forgives you up to a point and then He starts emerging out as diseases, as physical diseases and in women it becomes a mental disease. Also it can create problems in the nature. The natural catastrophes are also only the curse of Shri Ganesha. When people start doing wrong things, behaving in a wrong manner collectively then the natural catastrophes come to teach them a lesson. In His essence though He exists in everything.

Also He has capacity to assent His will to bring forth the destruction of the whole world. We have Shri Ganesha's idea as a minute thing. We think that if He can go on a little mouse then He must be very minute. He is as minute as He is great. He surpasses all the deities because of His wisdom. He is the giver of wisdom. He gives us Vidya. He makes us learn. He is our Guru, in that respect Mahaguru, because He teaches us how we should behave. If you try to surpass Him and try to misbehave even the Mother won't support because She knows that those who surpass Shri Ganesha are also the people who will never respect the Mother. So He is the epitome of respect for

Mother. Epitome!. He does not know any other Gods. He does not know Sadashiva. He doesn't know anybody else. But He only respects the Mother. So He is the one who is the power of devotion and complete surrender to Mother and that's why He is the most powerful deity among all the deities and nobody can surpass Him in His power.

We have to understand that as children are growing, Shri Ganesha starts growing in them also, but as they are human beings they can somehow or other try to overpower Shri Ganesha. So it is the duty of parents who are Sahaja Yogis to see that they look after their children. In a way, in a detached way, to see that Shri Ganesha in them is settled. The first sign of Shri Ganesha in a child is wisdom. If the child is not wise, if he is troublesome, if he does not know how to behave, then that shows that the Shri Ganesha is being attacked by him. In the modern times, as it is children are very much under attack.

A child does not have any fear. Ganesha has no fear at all. You should have no fear at all. As long as your Mother is with you, why should you have any fear? Fear of this, fear of that. "I'm frightened I can't do this, I can't do that, that children never do. They'll try everything if you tell them." "You should have no fear. I don't know what fear is!" Nothing is going to go wrong with you. But don't do wrong things. If you do wrong things it will repel it. It will work out on you. Be straightforward and nothing can harm you. Everything is laid down for you. Everybody is looking after you. There are so many deities who are working out things for you. You have to be extremely careful that you do not develop this-fear business. Because fear takes you to the left side and once you go to the left side, you know the problems of the left side first of all, you go against Ganesha. Ganesha is standing at the base of the left. In emotions, you should be bubbling with joy. Joy is your emotion. In action you should be thoughtless. And in ascent, you should be surrendered. That's all, it's very simple, three mantras are very simple for children.

Innocence is under attack and it is very difficult for people to make a fine line as to know how far to go with children and how far not to go. The parents must understand that if He is the giver of wisdom there should be wisdom within me. If I have the wisdom then I have the

balance and I don't lose tempers with children but I try to correct them in such a manner that they get corrected.

On the contrary if you try to be very harsh with your children, they might react and they might go astray. Or you try to be strict with them too much then also they will behave in the same manner, Talk to your own children as Shri Ganesha, Himself does and teach them to respect your Mother. Your Mother means your Holy Mother and your own mother that is very important. If the father does not make the child respect the mother, the child can never be alright because the authority comes from the father no doubt, but mother must be respected. But for that it is very important that mother must respect the father. So in the presence of children if you start fighting with each other, misbehaving and behaving in a manner that is not proper will also have very bad effect on the Ganesha Tattwa of the child. This upbringing is of very great importance in Sahaja Yoga because by Gods grace you all have got realized children. So you must know how far to go with your children. To make them wiser, to be moral, to be righteous. First thing is that you should try to preserve their wisdom. If say something wise; you must appreciate. But they should not also say out of place or out of grace. So the misbehavior is also not to be tolerated in the sense that whatever is wisdom within has to be expressed outside as light.

Shri Ganesha establishes within you the higher self. The baser self which enjoys all baser things of lives are If you see Mona Lisa, I don't know, she cannot be an actress, she cannot be in any beauty contest. Her face is very serene, very motherly, very pure, her eyes, and that's why it is that she is eternally so much appreciated? The reason is, there is Ganesha principle in her. She's a mother. The story about that one is that this lady had lost her child and she would never smile, she would never cry and one little child was brought to her. She saw the child, and then the smile that came on her face of that love for the child is being depicted by this great artist, that's why people are appreciating it.

You have seen in the west though the people don't show much interest in the mother-child relationships, anywhere you go, the mother and child theme is the best. They will show you a photograph,

this is mother and child. This is Christ's Mother and child. When Christ was brought down, the Mother is there. They have to have mother and the child principle acting otherwise that picture is not regarded as something great. Or you have to have actually Christ who is a Ganesha principle Himself, to be shown. I haven't seen any picture as such of those days where these principles are not there. Even Picasso has used it. Even people who have been quite modern had to use this principle to popularize. But some people had used to popularize not the Ganesha principle, just anti-Ganesha principles.

All such things have vanished into thin air. And I see now gradually it's all going down and down. Despite the fact people have lost their morals but still they would like to have Rembrandt, they would like to have Leonardo da Vinci, they would like to have such artists who have done Mother and child. It is very surprising! Even I went to Austria this time I said what statues you have? They said we have got a beautiful Madonna and the child. This principle is the most pleasing principle for human beings. To see the children, to play with them, to enjoy their company. Why? Because it has that sweetness of a child. It really tickles joy within you when you see a child. Immediately the face becomes different. I have seen even a crocodile cracking her eggs in a film and you should have seen the eyes of the crocodile at that time, how carefully she was cracking, so beautiful her eyes were, full of such love pouring out of her eyes. I can't believe these are the eyes of the same crocodile and so slowly she is cracking with her mouth all the eggs and the little little crocodiles coming out. Then she brings them on the shore and washes them in the mouth all the time, so carefully, like a bathroom she uses her mouth, you see. You should see how animals also act to their children. But when you become sort of modern, so called, your actions are very funny and there are people who are killing children, there are people who are abusing children. It is worse than rakshasas. Even rakshasas have not done, pishachyas have not done, the Ganas are surprised what sort of these new creatures have come? Love for the child has to be absolutely important. But you should not, as Sahaja Yogis, have only attachment for your child. The second thing is you must know how to give a complete margin to your love. The margin is benevolence. Is it

benevolent for my child? Am I spoiling my child? Am I too much encouraging my child? Am I playing into the hands of my child? Or am I managing the child alright? Because in childhood the father and mother have to manage the children. They have to tell the children, children have to be obedient and they have to listen to parents.

Those who are younger than ourselves, those who are not so well off or those who are not so much talented or those who are not so much equipped in knowledge of Sahaja Yoga or who are not so much senior in Sahaja Yoga. We have to look after them in a fatherly manner or we can say in a motherly manner that they are not equal so alright. We have a Ganesha tattwa so excite their Ganesha tattwa. They should feel dependent on us for achieving the mastery or achieving the higher state as the Guru principle is absolutely bound by Ganesha principle. If a Guru does not have a Ganesha Principle he becomes a horrid fellow and nobody wants to stick on to him and they all run away from him. Though he may punish or he might also get angry with disciples but basically what he thinks. "He is my prodigy. I am developing him, I am building him." But in the modern thinking, it is that let them be individuals. Let them be independent. The father and mother do not look after their children in that manner that they should that. "See, this is my son. I have got a talent. I must teach him. He must come up. He is the one who is a continuation of my own self" This idea of having every individual— "you are individual, at eighteen years you get out of the house. You do what you like. Stand on your own two feet." Not Life is connected with the whole. Unless and until you are connected completely we cannot understand collectivity of innocence. '

I see sometimes, a child of somebody is in the lap of somebody sitting very sweetly, coming as it he is your own father, coming and sitting just on your lap, without knowing that he is not my father. But still that consciousness is not there. So this breaks the feeling of "my "and possession that "this is mine", "this is mine". "This is mine" and what gives you the feeling that we are now a means, a means we can say, an instrument, a media by which we express the Ganesha tattwa all over, that is vibrations. So the vibrations themselves about which you are asking. These vibrations themselves are nothing but the

principle of Shri Ganesha, is Omkara. And that feeling of "vatsalya", a feeling of love between the child and a mother. That feeling it is the one that is vibrations between the child and the mother. The distance between the two is vibrations and that's what one has to feel that he is a child still and there's the mother and mother is bringing the child, giving all the powers to the child, bringing up loving the child, understanding the limitations of the child, looking after all that, all the sweetness, all the wisdom of the child, to be appreciated, that is vibrations.

You have to guide your children to a proper sane morality. For that you must behave properly. You should not go romantic in the presence of your children. You should be careful as to the television and things that they show, all what children see, you have to be careful and talk to them that this is wrong, and this will bring problem to us. If you have a proper rapport with children you won't have any problem. They have so much of this education, despite that how many problems you have with children. If the children are kept innocent, they never indulge into it and I never get into any problems which are created by curiosity. Never make them curious. You will feel happy, the children will feel happy, and they'll start their life from the very beginning on the basis of morality. This is what you have to give children - a proper moral sense.

Chapter 2

DEVELOPING BORN REALISED SOULS

We have a great importance of looking after our children because mostly those who have been married in the Sahaja way have got children who are realised souls. That means they are children of a very high category and these children are to be looked after with very great care and understanding. First of all, all these children will not have so many problems but gradually they may develop. Because when they come in contact with the society they will start feeling the different catches and they will start expressing it. Mostly the right side Swadhasthan is weak because they are overactive. They do not know how to relax. Even when they meditate they are quite agitated. So find out what is the problem in life. The parents and teachers behaviour is extremely important for the children. You should not shout, you should not hurry up; you should not get angry in front of the children. So the child becomes quieter. If the child is not a quiet child then understand there is something wrong with you. Definitely with the parents, something is wrong, may be in the Nabhi, on the Swadhasthan that the child is restless all the time: Now the agitation around is also quite a lot, people have no control over their anger, temper, and they start behaving like hooligans when they combine together. And when they showed it, it is so horrifying that one cannot understand what makes them go amuck. This is never so in animal groups. Civilized, well-dressed people and suddenly what happens to them, that the anger reaches such a peak. In a game as soon as one goal was made they started getting angry, and they were so much identified with that group which was playing the match. Because they are identified, their ego is identified with that particular group, they get so agitated that they just go amuck and start throwing things, then the police comes forward. As soon as the police come, instead of feeling afraid of it or controlling themselves, they go into another fury.

I would blame their parents to begin with. Because parents have not been able to handle their children in a proper way. The child is so agitated in childhood, he gets that thing built in within himself and that is why they behave in such a funny manner that they killed forty people on the spot at the match. There is no war; there is no fight, nothing. Just anger and this anger comes from various reasons which we all should try to understand. Why so much anger? What is the reason? Why we are not quiet people? What makes us so agitated and angry? Simple thing - it is the ego. But in ego also, one should understand why it is so uncontrollable that even your conscious mind itself cannot control it. From childhood one must notice the children what they are doing. If you people catch on Agnya, the poor children suffer. Adult behaviour is the most important thing. You are not people who are just some sort of a Sadhu Babas sitting somewhere; you have to be normal people. Abnormally excited people will have abnormal children despite the fact they are realized souls, they are not small, they can manage things on their own and can entertain you all the time.

You should not allow the child to go about ill-treating other people, pulling their hair or doing something like that. You must say, "No, not to do that way." There is a way of handling by which you make your children good and sweet children. It is not difficult to handle the children. It is a very easy thing. Only thing you must understand, what is the problem with them, what problems we are giving to them and what is troubling them. I will tell you about one little girl. When I went to see her first, she was crying all the time. And I discovered that it was her bed. There was something wrong with the bed and as soon as we removed the bed the child was alright. So you must find out what is troubling the child to begin with. Let him be comfortable and happy and conveniently enjoying life.

Chapter 3

ENCOURAGE GENEROSITY

Always teach children to be generous. If they give something away that belongs to the house, you should praise their generosity. Even say a diamond is given to another person, to any other child, your child. But the mother will return the diamond, is different. But we'll praise the child: "All right, very good thing you have done, given." Giving is a very big quality. The children who just give away all the toys are better and those who don't give away their toys. keep to their own toys, are not good children. We must see their vibrations all the time. Unless and until we see their vibrations, we would not know what they are up to.

So then also for the appreciation of others. If they start criticizing others, do not listen to that. When they appreciate others, listen to them. Very important. They will criticize others. Never, never try to sort of side with anyone. If they are quarrelling, let them quarrel. Let them quarrel a little bit, it doesn't matter. Solve their problems. But if they are quarrelling too much then bring two sticks. "All right. You want two sticks, hit each other" Then they will realize it's horrid. Give them two sticks. "You want it? All right, have it. Hit each other nicely. When you are both nicely wounded, we'll take you to the hospital. Now, come along, have it." Why they are quarrelling also you must know. One psychology of the child is to attract attention. Supposing a child is saying abusive words, say, "Don't say that, I'll hit you for that," he'll say-it again. But you just forget about it when he says, it's nothing. That child will forget. Their whole attitude is how to attract your attention. Out of sweetness, whatever it is. But when you pay attention to something good they do, then they start doing good.

That is how the love acts both ways. This divine love. We have to express ourselves, but children must be told how they love each other, what presents they give. Little, little presents they should get and give.

It's very sweet, when children know how to do it and they have to say each other, "I love you very much." These things will be sweet things to say. Very happy. Here he doesn't know how to do that. No he did not do that to someone. Nice to say. What's wrong in it'? But sometimes it is in ego. So the ego does not develop, that's what it is!

Chapter 4

SELF RESPECT

The idea of the education is to instill the sense of self respect, to teach them what is self-respect and how to understand the importance of self-respect. Then they will be taught on those lines various things, like: "We must learn to keep our things properly, to keep the place clean and to respect it." To respect the school, teachers and all that is there. Start from how to respect the Mother Earth. First you must touch the Mother Earth and beg her forgiveness because you touch Her with the feet. Once self respect comes, then it is easy to instill any other ideas into them. We are not going to get them completely deconditioned, or we are not going to say that there is not going to be conditioning. The conditioning will be on the path by which they become children of some unique qualities which are required today in the world. They might develop into very great leaders, orators, or they might develop into painters or artists, according to their aptitudes, which we will look after. But the first and foremost thing, a person must know how to respect himself.

Supposing you start teaching them self-respect at the age of forty years, you cannot. Even at ten years, you cannot. It has to be done from two to six, when they can develop a sense of self—respect, sense of cleanliness, sense of neatness, sense of discipline. Two to six years is absolutely the time: "Yanave Bhajane Lagna Samskar", is said in Sanskrit. It is then, at that time when the pot is made but is not yet to be put to the frying thing, we put it in the kiln.

Just before that, whatever impressions you put on the child, that will remain in the same way. But it is first of all the pot is made. That is until two years of age. From two to six, that's the time you fire it. But before firing, you put all the impressions. After six, you fire it, but before that you put all the impressions, then fire it. That's how it is. It is very simple thing to make a child. Like I feel is very creative to make

Sahaja Yogis. It's the greatest artistic thing to be produced is a human being. That's the greatest thing God has produced also, the human being, and to make human beings something great is something.

At this age you can also find out their talents. You can cover it very easily what his interests are. In any way, whichever are their talents should be discovered and should be encouraged from the very beginning. Whatever it is, don't force everything on every child. Some children are very good at mathematics, but some are not at, but the person is very good at handicrafts. Let him do the handicrafts.

Every knowledge is at a par. There is nothing that, "This knowledge is higher, that knowledge is higher".

Because this is all avidya in any case. Only you have to know the technique, how to produce what you feel, that's all. When you are learning there is nothing higher and nothing lower. Whatever the child likes, let him do it. Let him manage it and everything can be reached. Some children are fond of, say, cleaning the rooms, keeping everything clean, cooking. Alright, they can become hotel managers. Children have their aptitudes.

Chapter 5

GIVE DIGNITY TO THE CHILDREN

Directly all the time hitting the child, gives him a personality which does not hold anything substantial within. He might later on become a very arrogant person, taking, a cue from his parents and he may behave in the same manner. But he would not have that dignity, which just is silent, and expressing and manifesting. It should be a silent dignity which just manifests. When people see such a person with height, people see and say, "Oh, what a man! What a dignity!" And they become an ideal for society.

You put them anywhere. They will be so dignified and so mature that people will be amazed. You would not have to tell them, If you keep your house very clean and also always look after it, children themselves will clean it. They will like it, because children are really the budding beauties. When we cut them, we cut them at the root. I have never seen children being spoiled when they are dignified.

Chapter 6

NATURAL ATTRIBUTES

A little child learns so many words in such a short time that we cannot learn. Afterwards when we are grown up, it you have to learn even three sentences, it's impossible. The child is growing and his curiosity and his capacity to know more things is also very much sharp and he starts learning more. He does not think he knows everything. The ones who think like that are not yet born properly. I do not know anything, I have to know that. We have to humble down and we have to know a lot, and from wherever we have to know we have to know.

The arrogance, the idea that we know a lot, itself is very dangerous for the growth, that is what one has to give up. We should know that we do not do anything. A child is never a silly person. He never does something a silly way. On the contrary if somebody is silly, they say, "He is a clown." They do not like it. They start wondering what is the matter with this person?

A child does not want to be disheveled at all. One child had gone for a bath and he was coming back.

His father wanted to bring him to see Me. He said, "No. my clothes are not alright. My hair is all disheveled. How can I see Mother?" So he went back, he put some oil in his hair properly. He dressed up smartly.

We were young we always knew all the Western people were very smartly dressed, properly groomed. They would never come with disheveled hair. But he said, "No. my hair is disheveled, how can I go and see Mother?" So we have to give up all these funny ideas of fashions and all that because this will all go away. You will lose your hair. You will all become bald-headed, to look very funny. There is no wisdom in it. But a child has a wisdom, he would not come. He dressed

himself up properly. Then he came and stood before me. This is what we have to understand that our appearances are the expression of our inner being. We have to do certain things because we do not know how to accept things, how to do things like a child does. A child, if you tell him anything, he obeys and he listens. Otherwise the child is not a normal child. But you have to be very, very careful with your children. You should not allow them to be lousy, to be untidy, to be languid, like lotus-eaters, or like people who have no smartness about them. They are all Sahaja Yogis and you have to be like that, in that way.

A child's another attribute is that he always hits the principle of everything. A child sees to the principle of everything. And the questions they ask sometimes is so remarkably collective that I am surprised how they go to that knowledge. They never waste time in frivolous things, talking of frivolous things. I have not seen children talking about their clothes, or the houses. They are busy doing some construction. You ask them, "What are you doing?" You see, we are trying to tie up the whole of the airport or the whole of Bombay? Like that they will take it. They are very busy people. It you see realised souls who are children they are always worried about the collective. If you tell a child, "You are a Sahaja Yogi," they will say, "So, I am a Sahaja Yogi, I cannot do that."

All the nonsense starts after they develop their ego and then they start behaving in a funny way. The children just accept whatever God gives them. To them, alertness is so natural. If there is an aero plane which is going, they will say, "Bye-bye, aero plane." Then there are ships that are going, they will say, "Bye-bye." To the sea, they will say, "Alright, sea, we will come and see you tomorrow." You see, everything is within their mind. To them everything is there, they will come. You ask them, "How did you like it?" "Oh, we liked the grass very much. It is so nice." And everything they will tell you, the details about everything. So alert. And then they will say, "Oh, why didn't you do this? You could have put some flowers here. You could have done some flowers, would have looked nice for the hut" or something, a suggestion they will give.

A child does not think too much. He does not plan too much. He

makes fun out of everything. Children's muscles are so supple. They react all the time. Sometimes when they are happy, when they are unhappy, muscles are all the time, are acting like that. Nobody is tense. That is why we have problems with our faces. Because we keep them in one style. These days, the more miserable you are, regarded as more handsome. That is finished. Or else some people just go on smiling all the time like this. It is very bad. Or all the time absolutely feeling unhappy. You should allow the action of our emotions to be expressed on your face. What is the use of such a personality who does not know how to show any emotions? You are not a stone, are you? We should smile. We should laugh naturally. We should talk to people in natural way.

Chapter 7

DISCIPLINE

I do not want to put too much restriction on children in the name of discipline, in the beginning, because children are themselves very disciplined. But discipline has to be there. If you follow the practice of getting up in the morning time. Slowly you will find children cannot sleep after that time. All these good habits can be done. To sleep earlier, to get up early, not to talk too much, not become also absolutely deaf and dumb sort, not to talk rubbish, not to be frivolous, not to be sarcastic. All these things can be watched very carefully.

Children must know how to behave themselves, they must know how to answer, how much they must talk. Do not spoil them with presents. Give them presents at the right time and tell them how they should behave. This is your duty to discipline them. No child should be allowed to answer back. Teach them to be respectful. If you do not teach them, they will be disrespectful to other people. Sit down with them for one hour and talk to them, not in the presence of others. Tell them that, "You are like queens and kings." Put self esteem in them, so they behave themselves and they learn how to go about.

If they break the toys and all that, tell them that, "If you are breaking toys you are not going to get them." Keep them properly, arrange them, let them organise. This is how you train. Give them few toys but know where they are. Give them the list. Ask them to keep the list to understand. Respect! Respect is the thing. We do not respect our possessions. We just indulge in them. We throw our clothes here and there. That is why the children have no discipline. They will throw all their clothes here and there, untidiness.

Another habit children must form is to get up early in the morning and wash. The parents must get up in the morning. Give them bath, get them ready. Do not give tea to children, but milk. Tea is not a

good habit. You have to tell your children until they are sixteen years of age, everything that is good, righteous, how to behave, and how to live. Otherwise they become vagabonds. They think, " Oh, we can do whatever we want. What is wrong?" You teach them what is wrong. Do not give them money. Let them do the work. You should never pay for your children's work. If they work they are working for themselves. It is a very bad habit to pay them for doing some work. They are not laborers. All this training must be given.

Do not run after the children all the time because once they know they are dominating you, they will sit on your heads. They should know where they stand with you. Gradually they will learn and behave. Either you make them human beings or you make them devils. It is in your hands. You should not be unkind by any chance but you should not be in any way dominated by them.

Children should know that you love them. Do little things that show that you care. Express your love. The only fear they have is that they will lose that love. Love must be expressed. This is the main thing that they have to be given all the time. And all the time they are to be respected. Address them like someone higher. Respect and love, that is the point, rather than beating them. To give a lot of love is the first priority, then the discipline.

Children should not be allowed to form habits. They should not get used to too much comfort. They should attend to others, bring things for others, and always be busy with someone. We should not make the children work too hard.

In India the whole society trains the attention of the child by continually pointing the attention to the correct things.

It is not wise to make the child agitated all the time and enter into a sort of competition. Let the child grow normally. Take it easy.

Chapter 8

FOOD

Children should be taught from childhood not to be very fussy about food because if you fuss about their food then children become fussy. But if you do not fuss, then children can eat whatever you give them. Of course the food should be good, tasty and all that. It does not mean that child should become so fussy that in later lives he wants to have this kind of food or that kind of food. All kinds of food the child should be able to enjoy.

We will give them food which is healthy for them. I am not some son of a person, like Gandhiji used to give us just boiled food with the mustard oil on top to eat, because he said that is how you develop a non-taste. "asswad." He said you must not have a tasty thing. We should not be hard on them. People who have come out of Gandhi's ashram are very hard people, over-strict and, not so congenial with others. They become absolutely so very strict with themselves that others do not understand them. They have to be people who are congenial, who know how to deal with others. Not sitting in Himalayas and not touching anybody else. They have to be brought up in a way that they should be normal children. Not that they have to eat all raw food, and these health food. But normal, good food so that their health improves. One of the reasons why health improves, is if you keep the timing of the food. In the morning time you give them too much choice: "What will you have?" Nothing doing, whatever is good for every child should be eaten by everyone, "What will you have?" They will say, "I will have rice." Another will say, "I will have this thing." What's the difference? It is the same. "I will have popcorn. I will have that" All ego developing. That is how people become so egotistical, ego oriented. Suddenly they jump onto a horse. If you are kind to somebody you should be obliged and you should feel that they have been kind. Instead of that they feel, "Oh, I must be the Lord of the whole world." It happens, The reason is this is from early childhood

they have not kept to themselves.

In the morning whatever is cooked they should have. You must learn how we tell our children, "Anything falls on the ground, you immediately pick up and throw away and wash your hands." We just say, "No, no, no. Not that." Even from the mouth if something falls out, you're not to pick up. Unless and until you really fanatically do that, your children cannot be saved from all kinds of infections that are around.

Chapter 9

CHILDREN SHOULD BE NATURALLY COLLECTIVE

!! Auntie," "Uncle," the relationship has to be established. It's not only your father and mother that are important. Children are very independent. They can look after themselves, they can manage themselves. Just to keep them pleased you take them that way. No. You must know that child is very intelligent and you have to bend the child's mind according to your own understanding of collectivity. And if you do not do that, they'll become like all other children who are just vagabonds.

You must learn to discipline your children with love. Why can't they sit in the program quietly? What's the problem with them? From the very beginning they must be made to feel the vibrations, They must be made to sit with other people. It's because they find that their parents are their own, the rest are not. That's how racialism also develops, because they think the other people who are not fair are not normal. These secretive temperaments develop. Then you start keeping them exclusively to yourselves. On the contrary allow them to be open, talking to everyone, opening their hearts to everyone. Even the people who are grown up shudder from touching another's child. They'll ask, "Should I take the child?" What's the harm? In India, you go to anybody's house, they'll just pick up the child. And now they say it is for protection of disease and all that. But on the contrary, children develop more immunity.

Overprotected children are very dangerously placed because they have no immunity for anything. Imagine, in that country we have all kinds of parasites living. Still we exist better, because we have immunity to so many things. That's how people become very weak-health wise. If all the time children are shut, they become selfish. They become very weak, and short sighted. Open them out. A dominating person will come up, catch hold of your child, and use that child,

blackmail you for the child, do all that. But if you just allow the child to play about with everyone, just allow, diseases will disappear.

We have to trust others with our children. Otherwise children become so exclusive, they stick on to you, they cannot go to anyone. In India when you go to a home the children will be the first to receive you. They'll say, "Alright, sit down." Then they offer you something. Even somebody's not in the house, they will look after you. They know everything about you, what you said, what you asked for, what you wanted. So sweetly. I met such children whom I looked after in their childhood and they remember all that I told them. The stories I told them, and how I looked after them. Every little thing they remember. It's so sweet to know that they still remember all those things.

But you don't expose them. You just overpower the children too much. Also then the children try to attract your attention all the time, because they are used to you. They'll ask ten questions and talk too much. They will say things and you will be tired. I know that when I was coming by train, I had a lady travelling with me. She was travelling with me and her son. The mother had to talk to him, tell him stories. I said, "Don't do that you are giving too much attention to the child, making too much out of him and that's why he's demanding your attention all the time. He must play, he has to play with himself. He has to be with himself. Then he'll improve." Poor thing, she didn't know what to do, she was trying to please him all the time. Just to see that the child is happy and doesn't disturb, but that's not the way, just don't talk, just stop talking. The questions, also...children should not be allowed to ask, "Why?" It's not their job to ask you all the time, it's very wrong. That gives very big ego to them from very childhood. What are they asking about "Why?" Why do they want to know about everything? Gradually everyone knows everything. Like on the road you are going, they will ask, "What is this?" There is no need to tell everything that is on the road. When they're grown up they'll know about it. It's a kind of pestering that they develop, a pestering temperament, that you should say that this is a tree, this is that. Even when they are grown up you have to tell them. What's the use of telling them in their childhood also these things that they forget? Too much knowledge, filling the

head, injecting it, is not necessary. The children should not be pushed with too much knowledge, because if you push too much knowledge into their heads, they will also become confused and then they will be in trouble. Let them be as they are, tell them whatever is necessary. At a very young age, we give them too much unnecessary knowledge. Let the children have a healthy, trustworthy Mooladhara. Let them meet other people, be friendly with others, play with everyone, go round everywhere. Allow them. Our children should be made collective and very strong in their Mooladhara from their very childhood.

There are so many other things one has to know about children. You must know about their vibrations. You should be alert about their vibrations, try to find out what's wrong with them, what they do. Now, for example you find a child who is misbehaving. Don't go on all the time with him. Call the child once, make the child sit down, and talk to the child that, "You should do like this. When you are in with Mother, pay attention to Her." It is you who is going to mold these new children who have been given to you especially because you are Sahaja Yogis, and not to ruin their lives. You know some children have become mad with this kind of a thing. Like one child who was here with the mother, you see, she herself was so careless, that you can't imagine when I heard about the carelessness and the filth with which she looked after the child. I was amazed how she could do that and you should not be another (such lady) to spoil their child's health, mind, everything. If you have a clean place and a proper place, children will love it to be there.

But no mother should sit with the child in the room. That is law. In the drawing room you can sit with your child. And in the room when the child is sleeping, the child should be...otherwise keep the child in the drawing room. You will see the child will become happier because it is natural to be collective. It is natural for a child to mix up with others, to talk to others, to know about others. It's natural. Innocence is like that innocence wants to know the whole world. At the time if you don't allow the child to do so, he becomes perverted. He has problems. So give them a better life, better situation, better education, better discipline, because you are equipped. Don't give them what you

had. This is real love. Otherwise it's possessiveness. I wanted to talk about this because I had talked to you about Mooladhara and I have been seeing and noticing what's happened to your children, and I find the amount of discipline they have is coming from you. How far you are disciplined and by doing this you play to their hands. They know that you are depending on them. You can't exist without them. They have this idea. So they don't listen to you. But if they know that they will lose the love if you don't behave, they will be all right.

They are very intelligent. See that your children brought to proper line of understanding because they are different children, special children, given to you in trust.

Children should be naturally collective.

Chapter 10

HOW TO CORRECT CHILDREN

There is a way of correcting children. I do not like punishment. But by telling them stories, by talking to them, by sorting out with them, you can work it out very well. They are all realized souls, they are not ordinary children. If you talk with them, then they immediately take to wisdom. When they talk, they talk wisdom. If you talk to them, you feel you are amongst grandparents or great grandparents. You have to understand that these are special children. So they are to be treated with respect and to be brought up with respect and instill in their mind that, "You are special children," and that "You are children who have to change the world. You have come on this earth for a very great purpose and that is why you have to be brought up like that." Then the disciplining also comes in children when they understand that they are themselves disciplined.

Tell them, "You are realised souls and you cannot be dishonorable." Just sit down with them. Have a conference. "We'll have a conference now," tell them. "We'll sit down." Let them sit on their chairs, like a conference hall, and tell them, "Now see, we are all Sahaja Yogis. You are Sahaja Yogis, too. The whole world is watching you. You have to be honorable children. You have to do this way, you have to share your things. Otherwise, they will say that you are not Sahaja Yogi. You have to have dignity." Develop their personality that way, so that they know that they have to be majestic, they have to be regal. They cannot be cheapish like others. Because all the time you say, "Don't touch that. Don't do that." They don't know, they are confused. Talk to them what is to be done, how we have to behave, how to say nice things, how to help others, how to give your toys, how to keep your things tidy. It's a training.

Children also learn from your own behaviour. "No," you tell your children not to drink, and if you drink like a fish, how will they listen to

you? If you do not meditate, you are not disciplined, you live in a very untidy manner, you are extremely careless, you do not honor people, your tongue is very loose or you are very sharp, children pick it up. They absorb these things so quickly, it's amazing how children absorb.

Chapter 11

MONEY

In money all those funny interests start growing later on. What is for Ganesha? Money is the dust of His feet. What for Him gold? What for Him anything? Whether He wears a crown of gold or He does not wear anything, makes no difference. He is there. His head is just the same. Out of respect, out of adoration, people might give Him gold or anything. Just to feel satisfied. Alright, for Him what does it matter? A child will not accept anything from anybody else. But if he takes it, he will think, "Well, how should I return it?" If you give them even a small thing they will keep it safely and always remember that you gave it.

Chapter 12

LANGUAGE HAS TO BE GRACIOUS

You cannot say, "I like this," or "I like a God like this.."Is it going to be done for the liking of a person? That's how a person becomes absolutely arbitrary and out of the collective. This is what one has to teach the children. "I hate-" is another word-should not be allowed. It is a very wrong word. Children should never learn such a bad word. It should be told that our language has to be very good. We have to use very good language and we are not to get angry. We have to have gracious language, that's very important, you have to talk like Saints in a gracious manner, not in a temper. Not in a degrading manner or in any way putting them down. Even with your children, you talk to them with dignity. Like you see even we have to scold the children, we give them more dignity. You say like in English, thou. "Now thou will be seated." So the child gets a fright: "What have I done?" Instead of using you we use thou you see. "You Sir, come here." So the 'Sir' gets a fright and says, "Why, what have I done?" Our servants also we spoil like that so they get a fright, "Why"? Why is it today it is said?" But not to use abuses, not to use anything bad, not to beat children. If they're extremely funny, arrogant, it is alright. That's alright but, that's very rare because most of them are realised souls and they won't trouble you so much. 'They'll come round. They should learn to say, "I beg your pardon" and "Excuse me".

Chapter 13

LIGHT BURNS FOR OTHERS NOT FOR ITSELF

People get very much attached to their children. They just think about their children and nothing else. This is another kind of selfishness. If you just think of your own children only and nobody else, then the same children will become devils and teach you a lesson. And you will say next time, "Oh, God! Don't give me any children! I have had enough." But if you make the child collective, and teach child to give others and to enjoy that, then from the very childhood he becomes extremely generous. "Aishwarya" doesn't mean only the money, the wealth but generosity excels the money and that is aishwarya. And that is the sign of an incarnation and sign of a Sahaja Yogi.

The parents don't give any money to their children when they grow up, and don't look after them. But they are as possessive. It is important to understand that first of all look after their children, give them whatever they need to nourish them, give them guidance, don't spoil them and secondly, once they are married and have children, don't try to possess them, and possess their children, their wives.

Then the third one (incarnation of Mahalakshmi) came as the Mother of Christ. She gave Her child to be crucified. Would we just introspect ourselves? How much we are attached like hawks to our children? If anybody says anything to the children, people don't like it. While we are so much attached to our children. What are we teaching them? Are we teaching them any sacrifices? Are we teaching them any sharing? Are we teaching them any tolerance? Are we teaching them forgiveness? Leave alone crucifixion, leave alone even little punishment, the child has now become the biggest ordeal for Sahaja Yogis. Everybody gets children. What's so great about it? The greatness is what kind of children you are.

Are we allowing our children to grow big? Are they jealous? Are

they saints? Are they beautiful? How do they talk to others? Are they confident? Tomorrow they are going to be the leaders. Like Shivaji's mother, Jijamata. How she made the son great! It's the mother who makes the child great. If she wants all the time to son of grab the child and the child to grab the mother, then it is suicidal.

It's our duty to see that our children grow as great people. Greater than us. They have to look after the world. If you spend time with your children, see that you mould them, nourish them with love and tell them that they should give love to others, that they should behave in such a manner that everybody should feel that light. Otherwise they will become devils, Like Ravana. Ravana was a realized soul and spoiled by his mother, became a devil. If you don't want your children to be devils, first of all understand that they are not your children, they are my children under your trust and you are not to make your children dwarfish and small. We have to make our children like lights. Light burns for others, not for itself. If you take a diamond and put it in a gutter, it will be lost, just like that. Even if you have the best children you can ruin them by this kind of stupid idea, that: "that's my child, this is mine. " Expose your children to good things, tell them what is good. Tell them how to be good to others, tell them to look after them. tell them how to press the feet of others, how to comb the hair, how to give food to others.

Teach them, let them carry little trays and feed others, to the birds, let them give water to the flowers. Don't make them small. Some of the children are really dynamic, great saints.

In Sahaja Yoga, you're all blessed people, you don't have to sacrifice anything whatsoever, but if you do not develop your children into proper ways, they will hold you responsible, they will say, "Why did you not give us a full scope to develop?" If you find your child is obstinate, if you find your child is miserly, if he doesn't know how to share love with others, or dominating, try to curb it down immediately. Children are very clever, extremely clever, the moment they realize that they will lose your love, they behave themselves.

Chapter 14

DEVELOP RAPPORT

Develop rapport with each child. The rapport should be joyous. Teachers and dormitory staff should not be isolated from the children but be integrated together like a family. Teachers have to fill the parental role and to be aloof and cold. There should be rapport with senior children and junior children, like between elder brother and younger brother. They can play together. Junior children can ask questions to the seniors and the seniors should answer them. Develop rapport with nature. While looking at mountains, rivers, forests they should observe what is Sahaja in nature. The whole universe is Sahaja, the child should attain such a spectrum. Whatever they can should be related to Sahaja. You should not try to over dote on them or to be over strict with them. Both things are wrong. One thing they must know that you love them and respect them as Sahaja Yogis because they are Sahaja Yogis. Instill this idea into them that: "You are Sahaja Yogis and that's why we all respect you." They cannot cry and misbehave at wrong points because they are Sahaja Yogis. We must talk to them. You must establish their responsibility that: "You have to do great work. You have to give realisation to people. When you'll grow, you'll have to do this, you'll have to do that. You'll have to go to far off countries. You'll have to know this, you'll have to know that." All that once you tell the children, then they start developing their personality as Sahaja Yogis. Because they are born like that. But if you do not channelize them in a proper way, because of the atmosphere, they might go into other directions. We have a very great chance now to develop our children according to Sahaia Yoga principles and imbibe those principles in them.

Children should be entertained and not allowed to become bored. Let them make little houses, create a garden, undertake such activities which keep their attention. Tell them stories, jokes, songs, help them to do drawing. They must feel the companionship. Listen to their talk also, it is very interesting.

Chapter 15

LOVE ALL CHILDREN AS YOUR CHILDREN

Love all the children as your own children. It will work out much better. Nobody should object if some child is corrected. If somebody corrects your child, you should be thankful to that person that they have corrected your child. Then children are frightened of the collective because they think all the collective are together, when they are misbehaving. If you start supporting only your own child, then the child becomes quite clever. It knows that nobody can say anything to me. The whole collective, if the child has gone bad, have all felt it. But if somebody had supported that child, then the children would be rude. All of us should support all the children and if some child is wrong then we all should say, "Alright, you are wrong." All of them are your children. Take it like that. They are collective children. You have to look after them. You have to bother about them. You have to help them. Everything has to be done on a collective basis. Supposing one child is bad, then all of us should tell that child that: "You are bad," then he improves. Also we have to tell them: "You are Sahaja Yogis, you can't do like this. You are Sahaja Yogis, you are great, you can't do like this," and that will work also, very well.

Chapter 16

GAMES

Shri Mataji is protecting the children. They need not worry about aggressive games.

Games should be for joy and entertainment.

Antakshari games are good where children play among themselves and create their own play.

Chapter 17

UNIVERSITY EDUCATION

Universities as they are, have become places where all the destruction is, though I am sure the children who are brought up in Sahaja school wherever they will go they cannot change. They will change others, but they will not change because they will be so well developed in their own personality that their personality will impress others, Sahaia Yogis, do not change. They change others.

Computers can be taught in high school and colleges but you are the best computer yourself.

Chapter 18

IN THE CLASSROOM

Teachers should make the subject interesting. Find new ways of arousing the interest. It need not be so serious, can be like a play also.

Learning of tables is essential even if there is a calculator. Each child should keep a diary where they can write stories, experiences and observations.

All effort should be made to improve the attention of the child.

Now the main thing about children is that they should feel completely secured in a place. Security is a very important thing for children. If they do not feel secured in that place then we won't be able to balance them much.

With all the Montessori equipment they become too toy oriented. Some of it is so expensive. Have some educational toys, but not too many (and not the hitting blocks through a little bench!)

Do not have a dry classroom Have flowers, plants, like sitting in a garden. The teacher's dress should not be like a nurse! Laugh before the children. Show them we are happy. Appreciate them. Every child up to five or six years must be massaged nicely every night. At night massage their body with oil, olive oil may be used for everything, then wipe it nicely with a towel. (It necessary use a little powder for parts but cover their face as it might go up their noses). Massage the head in the morning before bath and oil in the nose and ears.

Teach drama, dance, classical dance, music, art and handicrafts.

Don't teach-them what they don't need to know. They don't need to know the name of roads until they are driving.

Don't get too caught up with stupid forms like having them put

their knife and fork together in a particular way. It is very important they learn how to hold the pencil right, but don't push letters and numbers.

Teach them numbers and letters when they are ready, but not too young!

The senses. Let them feel the metals: gold, silver. etc.. and marble, all the different marbles and onyxes. Feel the materials and the senses. Pottery too. Avoid synthetic fabrics.

Let them appreciate design of cloth, four or five different ones. Which one do they like, which they don't like.

Tell them about the stars. What are stars. Planets ... Living things rather than dead things.

What are the trees and the use of wood. Treat the trees as personified, look after them, give them names.

Everything living must be looked after. (When they spill something on the carpet everyone rushes in horror. Tell the child it is alright or else you shatter the confidence of the child. Clean it up when they are asleep.)

Outings are very nice. Museums and zoos. Show them parks and gardens, but not the instruments of war. They are not to play with weapons. Take them out and prepare them for the visit. Tell them what to expect. Tell them all about it. How to respect when they are out. And how to respect visitors. Also how to say good morning, good evening, good night.

Let them sit around and talk about the deities and Shri Mataji.

The school is a vehicle to communicate Sahaja Yoga. They must be Sahaja Yogis first.

None of this "I like..." The children must enjoy sharing, giving. The enjoyment of giving. We must say "God doesn't like..." Not, "I don't like..."

Encourage them to feel part and parcel of the whole, that we are

all one and they enjoy the collective oneness. Teach them Sahaja Yoga practices.

The children must be told they are Sahaja Yogis and they must have dignity: "God has chosen you for a great work. You are a Sahaja Yogi." They feel the responsibility that they have to behave better.

All the time tell them they are a special type: "So how can you behave like that, talk like that?"

When the small child wants to do everything for herself (himself) then that is alright, as long as they are willing to do for others as well. So she pours her own breakfast thing, now she gives us something to eat. So the attention is diverted from themselves to others. Always interchanging, this is very important. Share their food with others. Make beds for others.

Everyone must talk to the children. Everyone should take an interest in the children, give them little presents.

Children should not be kissed too much. Not on their face (germs). Top of their head or the side is alright.

The person who is well groomed is the person who respects. That is the sign of a person who is respected.

Not to make them manipulators. Make them more humble, sweet, flexible and loving.

They must develop alertness. Self centeredness makes for dullness inside.

They must not compete. If they are going to compete in anything then let it be in goodness, obedience, sweetness, caring. They could be more poised, more dignified. Give prizes for this! "Now, how will you walk on the street? How will you bow before Mother?" They will tell us and they will tell us about chakras too.

Normally we see someone: "You look very nice" or "You are looking very jolly today." This is just an external thing. Ask the question that relates to within: "Are you alright?" May be say it is a nice dress if its from a different country or something like that.

The beauty part. How to look beautiful, not just neat. The surroundings must not be morbid; they must be decorative. Beauty in the West is artificial. Should be naturally beautiful, take to more natural things. For example, in India they wash with clay. It is good to walk barefoot on the grass, it makes for better eyesight and is good for the arches.

The hair, a little bit oiled at night. Gram flour for the face is better than soap. Bread in milk to wash their faces. This clears the skin very much. Natural things.

They should not have military—like dresses. Dresses should make them feel more dignified. They should be colourful, not grey. Flower prints are nice. Not squares for boys like prisoners. Make it more interesting for them so that they develop proper values in dressing. No regimentation. Lots of variety.

Children mustn't wear black or dusty colors (that look like they have had mud mixed in).

Don't use nail varnish. use henna to paint their nails (a natural product). Girls to wear bangles. it helps naturally to become more like women. If a girl is trying to be like a man, bring them down to what they should be. No Jeans.

Do the Aarti with the children, have lots of music to develop their sense of rhythm and how to sing. It is important to sing in tune. No dreamy airy—fairy world. Don't let them float about. Give them reality. They can be poets, but use real images like Blake did.

To appreciate others. look at dress from other countries. It would be nice to have a collection of dolls with all the different national costumes.

Have the children dress up in the different costumes like an international school! Teach them how to say thank you in their language and the children widen their attitude.

They should be like children. No need to make them adults in childhood. Adults manipulate. Develop the child s innocence. Don't discuss Mrs. Thatcher or South Africa in front of the children. But talk

about how they treat the children in China, how Russian children are dressed. Send photos to each other of how children dress.

Watch the "my". For example. don't let them always have the same seat. Say "ours" and "we".

They are creative at this age. Paints, for example; "Now lets make a picture of a Sahaja Yogi", and "And not a bad man. Now make flowers." Guidance. Not just anything they feel like! Otherwise later on they can't take instruction. Not a freelance business. They are not grown up. Give instruction and they learn to take it.

They must learn to please others, be gentle with others and their elders.

If they are fighting "This is mine", so you take it. Put it up always and say, "This belongs to Mother."

Watch out for apparent behaviour improvement and check that their vibrations have improved. It may just be on the surface.

Punishment-Never punish in public. Never shout. Say things. Give them notice three times, then punish them a fourth time and a fifth time in the presence of others.

Watch out for slyness. Don't allow cunningness or slyness at all. There is slyness and there is innocent mischief. Innocent mischief is very sweet. Slyness is hurting deliberately. Cunningness is starting to play games. Innocent mischief is good.

But they must not frighten others. For example, lizards or snakes, spiders, cockroaches, mosquitoes, bugs, these are bad animals-tell them. But sweet things like kittens and chicks. Dogs are nice but the ticks and parasites on them are bad. Tell them what is bad and what is good.

Tell them how thorns protect flowers, they are not inside the flower. Explain the story, how the thorns protect. It is a living thing.

Concern and care for others and sweet animals encouraged.

The children are innocent. Must be moral behavior of elders. Not

sleeping together, cuddling or kissing. In front of the children. They get ideas at an early age. No nudity. If they take off their panties: "Shame, shame, shame" Let the idea of shame come into their heads.

If a child is overactive, deal with it, right side down. Use the techniques. Gulkand is very good for liver trouble.(Pink rose petals boiled in sugar until crystallized.) Also put ice to the liver.

They should brush their teeth. Also rub their gums.

Use vibrated water for drinking, vibrated sugar. Everywhere.

Show them not to have their back to the photograph. The more we are respectful, the more they will be. We should not argue in their presence. We should not shout. We must be peaceful in their presence. Peace must be maintained.

When they do sweet things, leave them, else they become self conscious. If our reactions are strong, it is shocking for them. Don't let them be suddenly shocked. It is more of an encouragement to children to show them it is a good, happy, peaceful world and they can grow up not to be nervous. Avoid stories of violence.

They are not to be given sharp things. Show them to be careful of sharp things like the corner of a metal table.

Let them have more slides and things in the garden.

There must be balance between loving and intelligence.

Handle things lovingly and intelligently. Use intelligence to correct the misbehaving child but the child must know you love him.

The school buildings should be beautiful. The child develops his sense of aesthetics from the environment. The building could be artistic or ethnic but definitely the atmosphere should be dharmic.

TO MY FLOWER CHILDREN

You are angry with life
Like small children
Whose Mother is lost in Darkness
Your sulk expressing despair
At the fruitless end of your journey
You wear Ugliness to discover Beauty
You name everything false in the name of Truth
You drain out emotions to fill the cup of Love
My sweet children, my darling
How can you get peace by waging war
With yourself, with your being, with joy itself
Enough are your efforts of renunciation
The artificial mask of consolation
Now rest in the petals of the lotus flower
In the lap of your gracious Mother I
I will adorn your life with beautiful blossoms
And fill your moments with joyful fragrance
I will anoint your head with Divine Love
For I cannot bear your torture anymore
Let me engulf you in the ocean of joy
So you lose your being in the Greater one
Who is smiling in your calyx of Self
Secretly hidden to tease you all the while
Be aware and you will find Him
Vibrating your every fiber with blissful joy
Covering the whole Universe with light.

Mother Nirmala

Notice of Rights

All rights reserved. No part of this book may be reproduced or transmitted in any form by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher.



visit us at www.sahajayoga.org to know more about Sahaja Yoga.