

Tour route



Map not to Scale

for
Sahaja Yogis
December 14th - 23rd, 2007



H.H. Shri Mataji Nirmala Devi

Jai Shri Mataji !!!

Maharashtra tour 2007

- A Tour of 10 days to enjoy collectively, places of Spiritual interest and natural beauty in the Holy land of Maharashtra " The Great Nation".
- Registration : 200 yogis / yoginis would be accommodated in the tour on first cum first serve basis.
- Yogis desiring to go for the tour to fill the form and send it on : mahatour2007@gmail.com
- Start of the tour : The tour would start from Mumbai on December 14, 2007. All the yogis are required to assemble with their belongings on :
- Date and Time : December 14, 2007, 07.00 am
- Place : Gyan Ashram, Mahakali Caves Road, Andheri (E), Mumbai 400093, Maharashtra, India.

Tour itinerary :

Day 1 : December 14, 2007

Mumbai to Pali (110 kms) for Ashtavinayak Darshan. Proceed to Mahad (40 kms) for Ashtavinayak Darshan. Proceed to Pune for night stay (25 kms).

Day 2 : December 15, 2007

Proceed to Pratisthan- Pune. Pune to Theur (30 kms) for Ashtavinayak Darshan. Proceed to Morgaon (70kms) for Ashtavinayak darshan. Proceed to Pune for Night stay.

Day 3 : December 16, 2007

Pune to Ranjangaon (53 kms) for Ashtavinayak Darshan. Proceed to Nevasa (108 kms). Proceed to Aurangabad for night stay (70 kms)

Day 4 : December 17, 2007

Aurangabad to Ellora (30 kms) and back. Proceed to Jayakwadi garden (60 kms). Night stay at Aurangabad.

Day 5 : December 18, 2007

Aurangabad to Ajanta (109 kms). Back to Aurangabad for local sight seeing and night stay (109 kms).

Day 6 : December 19, 2007

Aurangabad to Shirdi for Darshan and night stay (155 kms).

Day 7 : December 20, 2007

Shirdi to Nasik (120 kms). Nasik to Wani –Saptashringi (55 kms). Proceed to Nasik for night stay. Musical evening at Nasik.

Day 8 : December 21, 2007

Proceed to Trymbakeshwar Jyotirlinga Darshan (27 kms). Proceed to Nargol (155 kms). Musical evening at Nargol.

Day 9 : December 22, 2007

Meditation, cleansing at the sea and musical evening at Nargol. Night stay at Nargol.

Day 10 : December 23, 2007

Nargol to Silent Resort (80 kms). Proceed to Pune for night stay. (270 kms). The Tour ends at Pune on night of December 23, 2007.

Tour At A Glance

- **Stay at :** Pune 2 nights, Aurangabad 3 nights, Shirdi 1 night, Nasik 1 night, Nargol 2 nights.
- **Accommodation during Tour :** In Hotels on 2/3 sharing basis, except at Nargol (stay at a school).
- **Accommodation before tour :** Staying facilities are available at Gyan Ashram, Mumbai for those arriving before the tour departure date @ Rs 200 per day.
- **Transportation :** By 35 seater 2 by 2 Air conditioned video coaches.
- **Food :** Breakfast lunch and dinner, Tea/Coffee thrice a day. Occasional Non vegetarian food.
- **Rules & Regulations :** The tour cost includes Bus journey, stay, food and entry fees at all destinations. The tour cost does not include Telephone expenses, Laundry, Mineral water, and any misc. expenses. Acqua water would be served in hotels.
- Arrangements for the tour has been outsourced to **Sachin Travels/ Jakatdar Tour and Travels Pvt. Limited** (who was instrumental in organising December 2006 tour).

For clarifications /queries, please send a mail on mahatour2007@gmail.com or call the undersigned.

Sudershan Sharma

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Maharashtra tour 2007

Ashtavinayakas

Ashtavinayak : Ojhar, Theur, Pali, Mahad, Morgaon,
Ranjangaon, Lenyadri Siddhatek,
Maharashtra

Presiding Deity : Ganapati Or Vinayak

Special Feature : Self Formed Idols

Vinayak is another name for Ganesh. Ganesh is the God who is loved and worshiped by Hindus all over. Lord Ganesh is the protector of his devotees. The word 'Astha' means eight, the eight important 'Ganapatis' are collectively termed the 'Ashtavinayaka'.

It is believed that the idols have self-appeared sculpted stone statues which have been housed in old temples at eight different places. The Ashta Vinayak temples are within the range of 20 to 110-km of each other.

Out of these eight places, Ojhar, Theur, Morgaon, Ranjangaon and Lenyadri are in Pune district. Pali and Mahad are in Raigad district whereas Siddhatek falls under the Ahmednagar district. The tour would cover Pali, Mahad, Theur, Morgaon and Ranjangaon.



Pali- Shri Ballaleshwar

Ganesha is believed to have saved his boy-devotee, Ballala, who was beaten by local villagers and his father (Kalyaniset) for his single-minded devotion to him.

Shri Ballaleshwar, Pali : The original wooden temple was reconstructed into a stone temple by Nana Phadanavis in 1760AD. There are two small lakes constructed on two sides of the temple. One of them is reserved for the puja (worship) of the deity.

This Temple faces the east and has two sanctums. The inner one houses the idol and has a Mushak (rat idol) with Modak in his forepaws in front of it. The hall, supported by eight exquisitely carved pillars demands as much attention as the idol, sitting on throne carved like a Cyprus tree. The eight pillars depict the eight directions. Inner sanctum is 15 feet tall and outer one is 12 feet tall. The temple is constructed in such a way that after the winter (dakshinayan : southward movement of the sun) solstice, the sun rays fall on the Ganesha idol at sunrise. The temple is built with stones which are stuck together very tight using melted lead.

Like a few other idols, this one too has diamonds embedded in the eyes and navel, & with his trunk pointing to the left.

Maharashtra tour 2007



Mahad- Shri Varadavinayak

The temple is located three kilometers off the Pune-Mumbai highway near Khopoli (80 km from Pune).

Ganesha is said to reside here in the form of Varada Vinayaka, the giver of bounty and success. The idol was found in the adjoining lake (in 1690AD). In 1725AD the then Kalyan subheddar, built the Varadavinayak temple and the village of Mahad.

The idol faces the east, has its trunk to the left and has been in the constant company of an oil lamp - said to be burning continuously since 1892. There are 4 elephant idols on 4 sides of the temple. the hall is 8feet by 8feet. The dome is 25 feet high and is golden at the top. The dome has designs of cobra.

This is the only temple where devotees are allowed to personally pay their homage and respects to the idol. They are allowed in the immediate vicinity of this idol to perform their prayers.



Theur- Shri Chintamani

At Theur in the Haveli Taluka of Pune district in Maharashtra is the temple dedicated to Chintamani Vinayak. The temple is located 22 km from Pune, off the Pune-Solapur highway. The village of Theur sits at the confluence of three major regional rivers—Mula, Mutha & Bhima.

Ganesha is believed to have got back the precious Chinatamani jewel from the greedy Guna for sage Kapila at this spot. However, after bringing back the jewel, sage Kapila put it in Vinayaka's (Ganesha's) neck. Thus the name Chintamani Vinayak. This happened under the Kadamb tree, therefore Theur is known as Kadambanagar in old times.

The lake behind the temple is called Kadambteertha. The temple entrance is North facing. The outer wooden hall is built by Peshwas. Theur's Chintamani was the main worshipped god of Senior Shrimant Madhavrao Peshwa

This idol also has a left trunk, with carbuncle and diamonds as its eyes. The idol faces the East side.

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Morgaon- Mayureshwar

The Mayureshwar or Moreshwar temple is along the Karha river in the Morgaon village. A temple that looks like a tiny fort from a distance, is situated at a distance of 56 km from Pune in the Baramati Taluka of Pune district in Maharashtra. Shaped as a peacock, this region has in the past seen an abundance of peacocks and is therefore known as Morgaon (Mor - peacock).

The idol of Lord Ganesha, riding a peacock, in the form of Mayureshwara is believed to have slain the demon Sindhu at this spot. The idol, with its trunk turned to the left, has a cobra poised over it protecting it.

However, this is not the original idol -which is said to have been consecrated twice by Brahma, once before & once after being destroyed by the demon Sindhurasur. The original idol, smaller in size and made of atoms of sand, iron & diamonds was supposedly enclosed in Copper sheet by the Pandavas and is placed behind the one that is worshipped.



Ranjangaon-Shri Mahaganapati

The temple is situated 50 km from Pune on the Pune-Ahmednagar highway in the village of Ranjangaon.

Shri Mahaganapati, Ranjangaon :Shiva is believed to have worshipped Ganesha before fighting the demon Tripurasura here. The temple was built by Shiva where he worshipped Ganesha, and the town he set up was called Manipur which is now known as Ranjangaon.

The idol faces the east, is seated in a cross-legged position with a broad forehead, with its trunk pointing to the left. It is said that the original idol is hidden in the basement, having 10 trunks and 20 hands and is called Mahotkat, however, the temple authorities deny existence of any such idol.

Constructed so that the rays of the sun fall directly on the idol (during the Southward movement of the sun), the temple bears a distinct resemblance to the architecture reminiscent of the 9th and 10th Centuries and faces the east. Shrimant Madhavrao Peshwa used to visit this temple very often and built the stone sanctum around the idol & in 1790AD Mr. Anyaba Dev was authorised to worship the idol.

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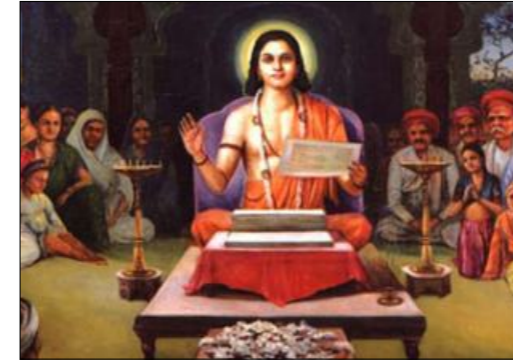
Pratisthan - Pune
Residence of H.H Shri Mataji and Sir C P Srivastava.

Shri Mataji is a great architect, although She has never studied architecture. She has personally drawn up the plans of several sahaja Yoga ashrams through the world. Her house in Pune, called Pratisthan, is an architect's dream.

The facade of Pratisthan is of traditional Rajasthan stone arches and lattice work, but the back could be Spanish-Portugese. Whereas the other two sides the house have equally elegant facades and one cannot tell which is the back of the building. She spent two years patiently teaching the craftsmen to make Her original ideas tangible.

Pratisthan is an artist's paradise, decorated with intricate carvings, statues, frescoes, cornices, lattice work, murals, stain glass fountains and gardens. Every door is carved and every room bears Her personal touch. It is a blend of a variety of styles- Royal Rajput to ethnic or from Victorian to oriental. There are no dark corners. Each room commands a spectacular view.

Amidst many tours and travels, Shri Mataji built a 20,000 square foot palace-Pratisthan at the age of 68.



Nevasa

The name of Saint Jnaneshwar is on the lips of everyone in Maharashtra. He was a Yogi of high attainments. He had control over the elements. His work Jnaneshwari is the crest-jewel of Marathi literature. Jnaneshwari is to Maharashtrians what the Ramayan of Tulsidas is to the Hindi-speaking people. He lived for a few years, but he did wonders. He was a genius, a Yogi of deep spiritual experiences and a sage of supreme order. He boldly criticized his predecessors. He was a great social and religious reformer. He laid the foundation of the great Bhakti movement in Maharashtra.

Jnaneshwar wrote Jnaneshwari, his wonderful commentary on the Gita, at the age of thirteen. The book was completed in 1212 at Nevasa, a town on the banks of the Pravara river in the district of Ahmednagar.

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Shirdi

Location : 229 Kms from Mumbai

Sai Baba of Shirdi or Shirdi Sai Baba (1838-1918), (real name, birth place, and date of birth unknown), He was a born in a Brahmin family and was an Indian Guru, Yogi and Fakir. who is regarded by his Hindu and Muslim followers as a saint. Some of his Hindu followers believe that he was an Avatar of Shiva, Dattatreya, a satguru and the next incarnation of Kabir.

In his life and teachings he tried to embrace and reconcile both faiths: Sai Baba lived in a mosque, was buried in a Hindu temple, embraced Hindu and Muslim practices, and taught using words and figures that drew from both traditions. One of his well known epigrams says of God: "Allah Malik" "God is King Lord".

Sai Baba taught a moral code of love, forgiveness, helping others, charity, contentment, inner peace, devotion to God and guru. His philosophy was Advaita Vedanta and his teachings had elements both of this school as well as of bhakti and Islam.

Sai Baba is also one of the most popular of Indian saints (worshipped mainly in Maharashtra, southern Gujarat and Andhra Pradesh) and revered by several notable Hindu, Sufi and Zoroastrian religious leaders.

There is no clear record of Sai's given name, nor of his origins. However, there are some indications based on his own words that he was born in a Brahmin family in the village of Pathri, under the name Haribhau. According to estimates he was born around 1838 AD.

Sai Baba of Shirdi took Mahasamadhi on 15 October 1918. He died on the lap of one of his devotees with hardly any belongings. He was buried in the "Buty Wada" according to his wish. Later a mandir was built there known as the "Samadhi Mandir".



Ellora

Ellora is an ancient village 30 km (18.6 miles) from the city of Aurangabad in the Indian state of Maharashtra. Famous for its monumental caves, Ellora is a UNESCO World Heritage Site.

Ellora represents the epitome of Indian rock cut architecture. The 35 "caves" – actually structures excavated out of the vertical face of the Charanandri hills – comprised of Buddhist, Hindu and Jain cave temples and monasteries, were built between the 5th century and 10th century. The 12 Buddhist (caves 1-12), 17 Hindu (caves 13-29) and 5 Jain caves (caves 30-34), built in proximity, demonstrate the religious tolerance prevalent during this period of Indian history.

The Buddhist caves were the earliest structures, created between the 5th and 7th centuries. These consist mostly of viharas or monasteries: large, multi-storeyed buildings carved into the mountain face. Some of these monastery caves have shrines including carvings of Buddha, bodhisattvas and saints. In many of these caves, sculptors had endeavoured to give the stone the look of wood.

Most famous of the Buddhist caves is cave 10, a chaitya hall (chandrashala) or 'Vishwakarma cave', popularly known as the "Carpenter's Cave". Beyond its multi-storeyed entry is a cathedral-like stupa hall also known as chaitya, whose ceiling has been carved to give the impression of wooden beams.

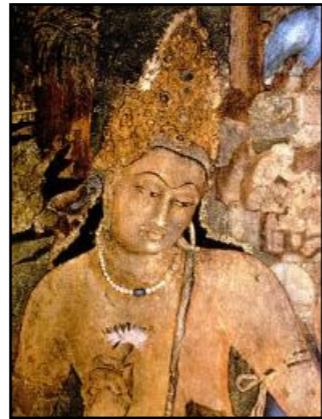
Amongst other Buddhist caves, all of the first nine (caves 1-9) are monasteries. Each of the last two caves, Do Tal (cave 11) and Tin Tal (cave 12) has three stories.

The Hindu caves were constructed in the beginning of the 7th century and represents a different style of creative vision and execution skills. These temples were carved from top to down. Some were of such complexity that they required several generations of planning and coordination to complete.

Cave 16, called The Kailasa or Kailasanatha Temple, is the unrivalled centerpiece of Ellora. This gargantuan structure – designed to recall Mount Kailash, the abode of Lord Shiva – looks like a freestanding, multi-storeyed temple complex, but it was carved out of one single rock, and covers an area double the size of Parthenon in Athens.

Jain caves reveal specific dimensions of Jain philosophy and tradition. They reflect a strict sense of asceticism – they are not relatively large as compared to others, but they present exceptionally detailed art works. For example, the 32nd cave, Indra Sabha is a shrine with a very fine carving of the lotus flower on the ceiling. In another cave, an imposing yakshini is seated on her lion under a mango tree, laden with fruits. All other Jain caves are also characterised by intricate detailing. Many of the structures had rich paintings in the ceilings - fragments of which are still visible.

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Ajanta Caves

Ajanta Caves in Maharashtra, India are rock cut cave monuments dating from the second century BC, containing paintings and sculpture considered to be masterpieces of both "Buddhist religious art" and "universal pictorial art." The caves are located just outside the village of Ajintha in Aurangabad District in the Indian state of Maharashtra. Since 1983, the Ajanta Caves have been a UNESCO World Heritage Site.

The caves are in a wooded and rugged horseshoe-shaped ravine about 3½ km from the village of Ajintha. It is situated in the Aurangabad district of Maharashtra State in India (106 kilometers away from the city of Aurangabad. The nearest towns are Jalgaon (60 kilometers away) and Bhusawal (70 kilometers away). Along the bottom of the ravine runs the river Waghur, a mountain stream. There are 29 caves (as officially numbered by the Archaeological Survey of India, excavated in the south side of the precipitous scarp made by the cutting of the ravine. They vary from 35 to 110 ft. in elevation above the bed of the stream.



Trymbakeshwar Shiva Temple

Trymbakeshwar is an ancient Hindu temple in the town of Trymbak, in the Nashik District of Maharashtra, India, 28 km from the city of Nashik. It is dedicated to Lord Shiva and is one of the twelve Jyotirlingas. It is located at the source of the Godavari River, the longest river in peninsular India. The Godavari River, which is considered sacred within Hinduism, originates from Bramhagiri mountain and meets the sea near Rajahmudry.

Trymbakeshwar is a religious center having one of the twelve Jyotirlingas. The extraordinary feature of the Jyotirlinga located here is that it has three faces embodying Lord Brahma, Lord Vishnu and Lord Rudra (Shiva). All other Jyotirlingas have Shiva as the main deity. The entire black stone temple is known for its appealing architecture and sculpture and is at the foothills of a mountain called Brahmagiri. Trymbakeshwar town is known for its scenic beauty in rainy monsoon season and is surrounded by lush green hills untouched by pollution. Anjaneri mountain, the birth place of Lord Hanuman is 7 Km. from Trymbakeshwar.

Shri Nilambika/Dattatreya Temple

This temple is on top of the Neel mountain. All goddesses ('Matamba', 'Renuka', 'Mananmba') came here to see 'Parashuram' when he was performing penance (tapas). After his penance he requested all goddesses to stay there and the temple was formed for these goddesses. There's a myth that God Dattatreya too was born here.

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Saptashringi

The Swayambhu of Saptashringi, in Maharashtra is a manifestation of the principle of the Adi Shakti, - the manifestation of the last of the three and a half coils of the kundalini. The first part is Mahakali, Mahasaraswati, Mahalakshmi, and the last half-coil is the Adi Shakti.

A Swayambhu is a natural manifestation from the Earth of a divine principle. And that divine principle was realized by the great sage Markandeya, who, from this mountain, realized that this Swayambhu was here in this mountain and perceived it. And it was from this mountain that he shot his arrow into the mountain and revealed the Swayambhu. The Swayambhu looks like a sculpture, a carved sculpture of the Goddess with her many arms. It looks like it might have been carved by man, but it was created by the Mother Earth and emits the vibrations of the Adi Shakti.

SPEECH OF H.H. SHRI MATAJI NIRMALA DEVI (Ashram of Vienna, 9th June 1988)

THE STORY OF MARKANDEYA

"You know the story of Markandeya or not? I tell you the story of Markandeya. You see, his father had no children and the father and mother were unhappy. So they prayed to Shiva and they said that we want to have a son. Shiva said: "I'll give you the son, but I will have to take him back after eight years. So he'll only exist till he is about eight years of age." So they

gave that boon to him plus this kind of a curse. The parents were very upset that "our child will die after eight years of age", very upset. But they found the child very bright, brilliant and also shining and very religious.

One day he asked his father: "Why do you always so worry, I mean, after all I am your son?" So they said that it is said so, eight years or sixteen years, something like that. "Now I will be losing you very soon. Who can surpass Shiva?" He said it, "so I cannot think we can really ask anyone to neutralize the

curse upon us. If you are not born to us we would not have been so attached to you. Now you are born to us, we are so much attached to you."

He was a very wise person, he said: "No, I know someone, I know Adi Shakti. And he went to this place where you got to see this Saptashringi. There he prayed to Her. Nobody had prayed to Adi Shakti. They would pray to Jagadamba, they would pray to all others. To Adi Shakti, who is the God, he prayed to Her. She appeared there and Her face is just like Me. It is Saptashringi because She has seven charkas on Her head. "Shringa" means on the head, like what you call the Shikara, peak?" "Seven Peaks". She was born with seven peaks. She came there, appeared from the Mother Earth, She just came out and he prayed to Her. He prayed to Her and then the whole place became so vibrated that Shiva could not touch him.

I mean he was the first who wrote about Adi Shakti. All these things that you read about Shankaracharya, he took it from Markandeya. He was the first who wrote about Kundalini, the first about realization, he was the first who did all that. Even today they say that there is a gap between two hills and people used to cross that gap on a bullock cart and the bullock cart was carried over to the other side.



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Now of course you got a place to go up, but at that time there was nothing like that, so they used to go up on a bullock cart and the bullock cart was carried over without any tension by Adi Shakti. And She is the complete, because we have got, as you know, Mahakali, Mahalaksmi, Mahasaraswati, three of them in Maharashtra. Mahakali is in Tuljapur, then Mahalaksmi is in Kholapur and the third one is in Mahur. In Mahur there is one mountain where is Mahasaraswati. And Adi Shakti is Artha Mata, on top of everything and this is it. Markandeya was actually the dearest son of Adi Shakti, because he is the one who incarnated Her.

He was like a little child, absolutely. Everything is described, My hands and everything, even My body in a way. Just like a little child grabbing on the Mother. The dedication and devotion was so great, I mean, that Adi Shakti had to take him up. He is the one who brought Me in. There was no idea of Adi Shakti taking birth or anything, nobody thought of it. Only once She came in Gokul, She was created in Gokul. Gokul is the one, now of course later on it was reflected in India, but Gokul is where Shri Krishna played, in the Goloka, in the Vaikuntha. She was created as one cow with all the deities sitting in Her, She never came on this earth and he is the one who gave the form, in what form She has to come? with thousand hands, the face like Mine and seven charkas. In that way India is very much blessed, I should say, with these things, but the difference between the saints and the public is so much, that they never understood. They know it is a very great place and Saptashringi is there.

We have Saptashringi also in Puna, but Saptashringi is only there, where all you people go, near Nasik, that's the place. So that's the great part of Markandeya. He took his birth later on as Buddha, then he took his birth as Adi Shankaracharya, it's the same personality. But he was actually the son of Rama, to begin with. He was Luv and he went to Russia and that is why they are called as "Slavs". He ruled in Russia, that's why they are called as Slavs. Another son was Kush, who went to China, that is why they are called as Kushan. Then they incarnated again and again, also as Hassan and Hussain, as Mahavira and Buddha, as Adi Shankaracharya and Gyaneshwara, like that.

See, it is so peaceful. Cool breeze. I think the name Markus might be coming from Markandeya. Markandeya is a very unique name, isn't it? "Markanda" means a powerful personality. Markandeya is son, of course, Markandeya is the name of the son. Markandeya, is the son.

(2) What Shri Mataji said (Quoted from Her talk in America

Tour , 16-9-1983 - "Advice given at C.G. Jung Society's Hall". Printed in "Nirmala Yoga", vol.5 May-June 1985):

"...So fourteen thousand years back you'll be surprised, there was a great seer called Markandeya who has written all about Kundalini, about the ascent of the Kundalini and everything..."

"...Because when in the sixth century after the advent of Adi Shankaracharya – who also propounded that "It is the Kundalini who has to be awakened and unless and until you get your Realisation you are nowhere religion".



Nargol

Sahaja Yoga meditation was founded in Nargol in 1970 by Shri Mataji Nirmala Devi.

Nargol is a tiny village located at the southernmost tip of the Indian state of Gujarat. It lies about 150 kms north from Mumbai by the coast of Arabian Sea. Nargol has a beautiful, and in India quite uncommonly found, lonely sandy beach area dotted with Casuarina trees. The nearest town is Vapi (about 11 kms) and the nearest airports are Daman and Surat.

Nargol is the place where Shri Mataji opened the Sahasrara of the Universe on 5th, May 1970 to salvage the humanity. Shri Mataji Herself once revealed that the word 'Nargol' – itself means 'Sahasrara'.

Shri Mataji described the opening of the Sahasrara as; "I saw the Kundalini, which is the primordial force within us, which is the Holy Ghost within us, rising, like a telescope opening out. And then I saw the whole thing open and a big torrential rain of beams started flowing through My head all over. I felt I am lost, I am no more. There is only the grace. I saw it completely happening to Me."

Maharashtra tour 2007

Maharashtra Tour for Sahaja Yogis (December 14-23, 2006)

A tour of 10 days to enjoy collectively, places of spiritual interest and natural beauty in the Holy Land of Maharashtra "The Great Nation". It is at Maharashtra that the World's Kundalini consisting of three and half coils, eight Vinayaks (Shree Ganeshas), and five Jyotirlingas (Shri Shiva) is residing. Most of the incarnations and great saints have vibrated various places in Maharashtra.

The ten day Maharashtra tour just ended on December 23, night at Pune, after covering 2300 kms.

Day 1 : About 136 yogis, representing about 35 countries from all over the world participated in the tour. After a traditional welcome, by Attar, flowers and Kumkum, yogis were distributed caps of Maharashtra tour badges, and information booklet (containing description of the places covered in the tour). The tour assembled at Andheri (E), Mumbai as per schedule and started off in five AC 2*2 seater buses, with video facilities. As all auspicious events start with Shri Ganesh, the tour schedule was to cover Lenyadri and Ozar, two of the eight Vinayakas on first day itself.

After lunch, the tour reached Lenyadri, atop Sahyadri mountains. Yogis climbed more than 300 steps on the mountain to have darshan of Shri Girijatmak Ganapati. Vibrations of the place improved tremendously, after the Ganesh Atharvasheesha, aarti and meditation by yogis at the place. The beautiful sunset, cool mountain breeze, monkeys, and the sight of Shivneri Fort on the mountain opposite made a fitting start to the tour.

We moved to Ozar for Shri Vighneshwar Ganapati darshan. All the yogis were given a warm welcome by the temple trustees. Thereafter we all moved to Pune for night stay at hotels.

Day 2 : We reached Alandi, located 29 kms from Pune, on the banks of river Indrayani. Gnyaneshwar (Shri Kartikeya Sakshat), the author of Gnyaneshwari lived and attained samadhi at Alandi at the age of 21. Gnyaneshwar is one of the most revered saints of India, and is the author of Gnyaneshwari (Transcript of Holy Geeta). He has described the awakening of Kundalini very vividly in the sixth chapter of Gnyaneshwari. In Pasaydan He has predicted about sahaja yogis. After the darshan of the Samadhi, yogis made their way across Indrayani river, to proceed to Dehu.

Famous poet-saint Tukaram, ardent devotee of Vithalla, was born and brought up in Dehu. He is known for his Abhanga Gathas. It is said that he was lifted bodily by Pushpak Vimana to Vaikuntha.

Bhimashankar, about 111 kms from Pune contains one of the five

Jyotirlingas found in Maharashtra. The origin of Bhima river is also near this temple. Yogis meditated with Shivoham Shivoham and moved to Pune for night stay

Day 3 : On the 3rd day morning, we all started for the Bhavani Temple at Tulajapur, which is about 289 kms away from Pune. Tulajapur is one of the three and half Shakti peethas of Maharashtra, where Mother Goddess Shakti is worshipped.

The temple is located on Yamunachala mountain, on the slopes of Sahyadri range. The temple was renovated by Shivaji Maharaj in 1661 AD who was a devotee of Goddess Bhavani and always took her blessings. Historic records speak of the existence of this temple from as early as 12th Century. It is said that Goddess gifted a sword to Shivaji Maharaj for success in his expeditions.

Yogis reached Sholapur and settled down in hotels. After sumptuous dinner, Yogis danced to the rhythm of the bhajans, till midnight.

Day 4 : Pandharpur is one of the most prominent pilgrim spots in Maharashtra, located 86 kms from Sholapur on the bank of river Chandrabhaga. It is famous for the temple of Lord Vithalla - Rukhmai and millions of devotees visit this place all the year round. After the darshan of Shri Vithalla and Rukhmai, we all headed for Kolhapur for the night stay.

Day 5 : We all reached Katyayani temple, early morning to have darshan of Goddess Mahakali. It is said that Goddess Mahakali took the form of Katyayani and vanquished demon Rakta Beeja at this place. The temple also has a Amrut Kunda, and its water was sprayed on the dead devas to give them rebirth. It is said that this temple is even more ancient than the Kolhapur's Mahalakshmi temple. After meditation at this temple, we all moved to Panhala fort.

Panhala Fort, built around 12th century, is the largest of all Deccan Forts, and Shivaji Maharaj is said to have resided here. Yogis greatly enjoyed Mardani Khel (martial arts), by the local artists of Kolhapur. After the performance, all of them got their self realisation also.

In the evening we all visited to the famous Mata Mahalakshmi temple at Kolhapur. The Swayambhu temple is more than 5000 years old, and is exquisitely carved in black stone. On the left side of the temple are the idols of Shri Ganesh and Shri Mahakali, on the right side is the idol of Goddess Mahasaraswati and at the centre is the idol of Goddess Mahalakshmi, a very sahaja happening indeed.

After the darshan, yogis shopped bangles, sarees and famous Kolhapuri jewellery/ sandals in the crowded streets of Kolhapur.

Maharashtra tour 2007

After the darshan, yogis shopped bangles, sarees and famous Kolhapuri jewellery/ sandals in the crowded streets of Kolhapur. In the night, Yogis enjoyed Bharud and Gondhal (devotional dance forms), and sahaja Bhajans arranged by the Kolhapur collectivity. Yogis were welcomed by Tutari- a begul like instrument used in Maharashtra for welcoming.

Day 6 : After morning meditation and early breakfast, we all started for Brahmapuri, enroute to Mahabaleshwar. It is an auspicious place situated on the banks of river Krishna in Satara district of Maharashtra. It is at this place, in deep waters, Swami Ramdas (Sakshat Hanuman Himself) found idols of Shri Rama Sita and Devi Angalai. It is said that Shri Rama Sita stayed at this place. During Mahabharata period, Pandavas also visited Pateshwar, nearby town. Many sahaja tours in the late eighties had visited this place and 6 sakar pujas were also performed here. Yogis enjoyed the vibratory atmosphere and the collective foot soaking in the river, and were very much moved by the deep impact felt at this place. We all moved to Mahabaleshwar for the night stay at the resort.

Day 7 : Mahabaleshwar is a beautiful hill station of Maharashtra located about 200 kms from Kolhapur, at an altitude of 4718 ft. Mahabaleshwar is the origin of five main rivers of West Maharashtra viz; Krishna, Koyana, Venna, Savitri and Gayatri. We all enjoyed the beautiful hills, scenic spots and greenery of Mahabaleshwar, boating at Venna lake. Thereafter we all moved to Panchgani to visit scenic Table top, which is one of the largest flat mountain plateau in the world.

Day 8 : Yogis were welcomed at Nirmal Nagari, Ganapatipule, with drum beats. Yogis recollected moments spent here on earlier visits. At Ganapatipule, many International sahaja yoga seminars and Sakar Pujas were held in the presence of H H Shri Mataji.

Ganapatipule is about 205 kms from Mahabaleshwar and has a swayambhu (naturally formed idol of Shri Ganesha). After footsoak in the clean sedate waters of the sea, yogis assembled for the night's music programme.

The programme started with the Bhajans and instrumental music by the Mumbai music group led by Pandit Chandrasekhar Vaze. Muladhar to Sahastrar bhajans performed by the group made the night lively and memorable.

Day 9 : After morning meditation, and cleansing at the sea, yogis went for local sight seeing including Shri Ganesha swayambhu temple and the Jaigarh Fort.

The night's musical programme started with the the display of the video clippings of the Maharashtra tour. Chandrasekhar vaze performed Shakti musical elaboration of different incarnations of Goddess Shri Mataji through different bhajans and classical vocal bandishes. After dinner, it was the turn of our foreigners brothers and sisters to express themselves through music.

We all enjoyed the performances of Malayasian collectivity, Dharamshala school, China Hongkong collectivity and a short drama highlighting the lighter/humour side of the Maharashtra tour.

After a vote of thanks to all the organisers /volunteers and the tour operators, beautiful quawallis were rendered to conclude the programme.

Yogis danced in joy (anand) throughout the music performances at Ganapatipule.

Day 10 : After the darshan of Swayambhu Mahaganesha, at Ganapatipule, the tour started for pune, where the tour ended. Yogis were given Anand Tandava (photo souvenir of Maharashtra Tour December 2006), showing Deities rejoicing in anand (joy) at the advent of Shri Adi Shakti on earth.

Throughout the tour, there were collective meditation, bhajans, sahaja discussions, video display of Shri Mataji's speeches, and self realisation to many seekers. The tour also helped bond the yogis from many cultural backgrounds and countries.

By divine planning and attention, the tour covered places which were related to our chakras. In the sequence, the tour covered:

Lenyadri and Ozar (Muladhar- Shri Ganesha),
Alandi (Right Muladhar- Shri Kartikeya)
Bhimashankar (Left heart- Shri Shiva)
Bhavani Temple Tuljapur (Central Heart- Goddess Bhavani)
Pandharpur (Vishudhi- Vithal Rukhmani)
Katyayani temple (Ida Nadi- Shri Mahakali)
Mahalakshmi Temple, Kolhapur(Sushumna Nadi and Nabhi chakra)
Brahmapuri (Right Heart and Pingala Nadi - Shri Rama Sita and Shri Hanuman)
Mahabaleshwar and Panchgani (Vishudhi- Ether- Greenery, open sky and natural beauty)
Ganpatipule (Back Agnya- Shri Mahaganesha)
Pune (Where H H Shri Mataji- Sahastrara Swamini Herself is residing)

The tour ended amidst great joy and satisfaction, and yogis thanked Shri Mataji for 10 memorable days, full of vibrations and collective growth.

[Sudershan Sharma](#)

For Maharashtra Tour organising committee: