

The Takelars are not alone. Others are equally apprehensive about the shocking, daily images of gun-toting youngsters, of "permissive" and violent youth, who live in contact with the Indian ethos and culture. Says Subhjit Singh, who lives in Australia and is one of the new breed of financially secure NRIs: "Insulating the kids from decadent western values is now more important than earning dollars." With a large number of the NRIs having migrated from Punjab, the return of peace in the region—a restricted territory for foreigners till 1992—is also prompting parents to send back their wards, and the parents' yearning is more noticeable in the case of their daughters.

Compared to the years ago, most reputable public schools with strict entrance criteria for limited seats, show an annual increase of 10 to 15 per cent in admissions today. A. Bishop Cotton School in Shimla, about 14 per cent of the 400 students who applied this year for the 70 available seats, were NRIs. Of those who applied, 22 were admitted—

**F**IFTEEN YEARS AGO, WHEN BY RAMESH VINAYAK

more than three years ago, as had been admitted to the school. In Shivkuli Public School, Chandigarh, there were 50 new admissions this session—an all-time high—bolstering the number of new students to 200 out of a strength of 800.

With the best of boarding schools in India charging 2,000 pounds a year compared to the standard public school in Britain which cost 7,200 (£) pounds a year, the cost of education is a factor. But what really determines this exodus, says Dr H.S. Dhillon, principal of the 150-year-old Lawrence School at Saranar, is "the new parents' nostalgia for their parents' school."

Many expatriates are sending their children to schools in India to "escape the influence of western culture"

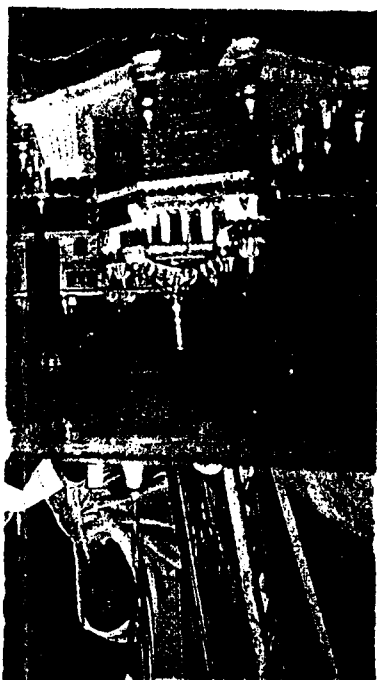
# IN SEARCH OF INDIAN VALUES

NRI CHILDREN

## EDUCATION

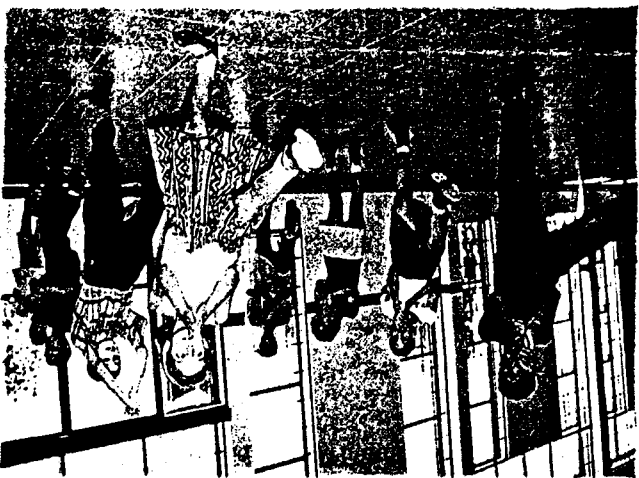


PRESTIGIOUS INSTITUTIONS LIKE THE LAWRENCE SCHOOL IN SANAMWAR TOUCH THE RIGHT CHORD IN MUSIC CLASSES.

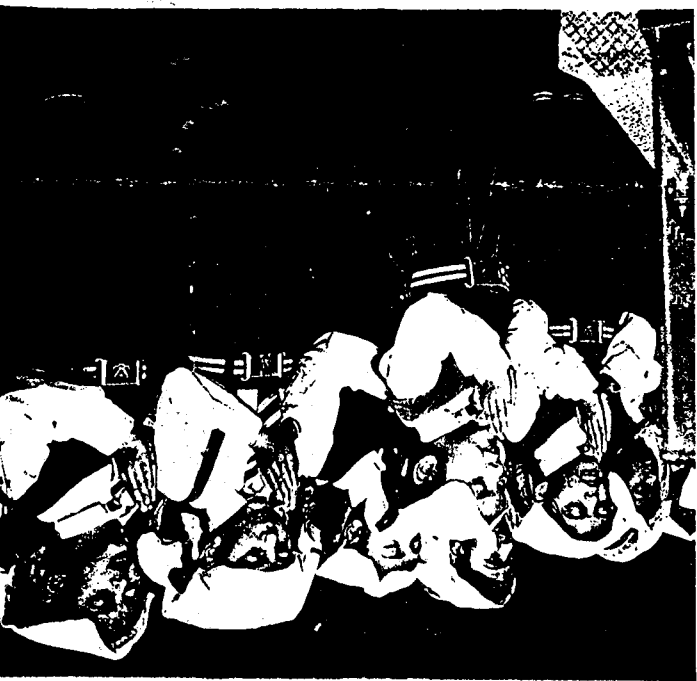


whose father, K. Jagann lives in Singapore, is taking learning about Indian scriptures from "my *Chitra Kallia* comics. Says Jagann: "I may get a taste of India wherever you live across the world, but nothing helps your children grasp the essence of Indian values as much as an oral Indian heritage. The school has an oral Indian classical dance and art program. stress the importance of learning about Indian heritage. The school has an oral Indian classical dance and art program."

THE NATIONAL ACADEMY FOR LEARNING, BANGALORE, HAS A MANDATORY TEST ON INDIAN CLASSICAL DANCE AND MUSIC.



**K. VENKATESH**



**SHARAD SAXENA**

come the initial cultural shocks. And readjusting, once they return home, is not much of a problem because even when at school in India, they spend their vacations with their parents abroad. "Initially, it used to be a big adjustment for the children when I went back to the US during vacations," says Ravi Sekhon, who has been studying at The Lawrence School in Sanmar for the last six years. "Now it's like having two homes."

And that is the whole point of the exercise. For these children, India was an "alien land" where they were told that they had roots. By spending their formative years here and becoming a part of the culture and values of this country, it now also spells home.

—with STEPHEN DAVID in Bangalore

Chandigarh's Yashwantrao Chavan Pratishthan Public School. This is a conviction borne out among many students, having been well in higher studies abroad. However, the earlier the children join in schools in India, the better, in fact, for the child. If the child is admitted to school above the age of 12, it is almost immune to the adverse effects of the school. In fact, many schools, like Shivaji, offer special psychological counselling to the new students to overcome the initial cultural shocks. And reading, once they return to their native land, they find that they have not lost touch with the world.

sis and a paper on Vedic mathematics. Chaman Walia, an eighth-year-old, is a boarding school near Ambala with four dozen nri students, conducts special classes on religious discourses, holidays, means, and the Dargah! Public School (DPS), near Solan in Himachal Pradesh—where the number of Punjabi nri children has doubled to 41 in the last three years—has special divinity classes and encourages students to read the scriptures. “Knowing about your religion makes you feel at home in a foreign land,” says 12-year-old Wicky Singh from Germany who is now learning to recite the scriptures in Punjabi. “It’s not just about imbibing the culture, nri students feel that academic standards are higher in India.” But it’s worth it when I go

SHIVAJI PUBLIC SCHOOL,  
CHANDIGARH, HAS COUNSELLING  
TO BRIDGE THE CULTURE DIVIDE.

“ I am forever blessed for I am his  
own breath, within his flute ! And if  
that breath is used up in one song I  
shall not mourn.  
The joy of all the worlds is in his  
flute, and I his breath”  
( from a Baal song )

## BHAJAN GROUP THANKS

On behalf of the bhajan group, a very big thank-you to all the people who so generously donated their time/effort/money to help stage last week's Music of Joy Concert. Thank-you also to the yogis who attended the concert, many travelling long distances (Canberra etc ) to do so. We really appreciate the love and support you showed us, you are an integral part of anything we may achieve.

Jai Shri Mataji!

from your brothers and sisters in the bhajan group.

## SONG OFFERINGS TO THE CREATOR

Thou hast made me endless, such is thy pleasure.

This frail vessel Thou emptiest again  
and again,  
And fillest it ever with fresh life.  
This little flute of a reed Thou hast  
carried  
Over hills and dales, and hast  
breathed  
Through it melodies eternally new.  
At the immortal touch of Thy hand  
my little  
Heart loses its limits in joy and gives  
Birth to utterance ineffable.  
Thy infinite gifts come to me only on  
these  
Very small hands of mine.  
Ages pass, and still Thou pourest,  
And still there is room to fill.

## A LETTER FROM THE HEART

The other day I took a child to the park and discovered it was the best idea I'd had in a long time. The sun was shining, the birds were singing, a little breeze rustled

amongst the trees, and the company was brilliant yet undemanding; my two year old companion was gazing up at me in love and adoration as "She who takes me to the park". Let me share with you the recipe for such heady success.

1. A mild, balmy day
2. A patch of grass, a few trees and a playground or a ball
3. A child- it doesn't have to be "your" child; any child will do
4. A bit of your time

The most demanding act required of you will be perhaps to push a swing back and forth- very meditative. The rest of the time can be spent soaking up the vibrations of the sponteneity and joy the child will so generously share with you- as well as their unconditional love.

**So do yourself a favour- find a child and get down to a park today- I guarantee it will be of more benefit to you than half a dozen footsoaks and shoebeats.**  
**Kim Pearce.**  
**(groups limited to 15! - ed. )**

## HELP

**We need a permanent, dry and accessible home for more than two wardrobes worth of boxed toys and teaching aides used for our Sahaj children . As this stuff is collective property it would be especially appreciated . Please ring Greta More on 9747 6709.**



Heather Sattarshetty; (02) 560 0029  
Burwood, Fax. (02) 745 4927

The Blacktown Medical program last week was a tremendous success with eighty new people attending the program, of whom 60 registered to followup. On Wednesday August 6th at 7:00 pm, the first followup Mind Body Clinic was held where 45 people were in attendance. The response from the collective was equally outstanding with over 30 Yogis in attendance.

The approach taken was to promote Sahaja Yoga Meditation as a non intrusive and practical treatment for anxiety, insomnia, and mild depression. The program introduced people to the practice of meditation and clearing and encouraged people to take part in the ongoing Mind Body clinics held at the centre.

Those attending the programs were very receptive to the message of Sahaja Yoga, because they are generally seeking assistance and help, and are looking for an alternate approach in improving the quality of their lives.

Medical follow up programs are handled in a slightly different manner to what we normally experience. Sahaja Yoga was discussed from the perspective of meditation and clearing, and why the Sahaja Yoga process is unique and beneficial.

Due to the large numbers, the attendees were broken up into two workshop groups. One room was setup as a clearing house where 25 buckets of warm salted water were waiting. The aim of this workshops was to clear people, so that no one would leave the program, without feeling their vibrations, and the cool of the Kundalini. Each new person received personnel attention from an established Yogi. The second workshops dealt with basic principles of clearing the left and right sides, how to awaken the Kundalini, and the process for meditation at home.

The verification of the awakening of the Kundalini for a new person helps reaffirm that self-realisation is both real, beneficial, and does much to encourage people to continue to follow up the experience.

The next few weeks will be vitally important. Normally we try to establish a ratio of one Sahaja Yogi for every new person. At the conclusion of the followup program 35 people had registered to attend the Mind Body Clinic next Wednesday evening. So we ask for a continuation of the outstanding support demonstrated by the collective last Wednesday evening.

## Development of the National Country Property

We begin this letter with an expression of thanks for the wide spread support the collective has shown towards the National Country Property project. To think of all those Sahaja Yogis whose contributions made the purchase of a Country Property possible gives one a wonderful feeling. The manner with which the Collective has accepted this project into their heart has been a tremendous encouragement to us all. It was what we most desired, a collective response.

We have finally secured the National Country Property, and a task which appeared daunting for many years has reached an auspicious settlement. However this is just a beginning, as a collective we will be responsible for repaying monies borrowed from Shri Mataji to finalise the purchase, to begin to develop the property for collective use, and in preparation for when Shri Mataji next blesses our shores.

The ability of the collective to expand their vision beyond immediate needs and towards a project such as this has been an inspiration, and has allowed us to achieve the goal Shri Mataji had set before us. Success is not only measured through the achievement of ones' aims, what is equally important is the manner with which those aims are achieved, with positive desire, vibrational support and overwhelming encouragement, everything we wish to accomplish will be possible.

As part of the settlement the local Council has imposed conditions upon granting approval for our intended use of the property. As a collective we cannot begin to use Balmoral Village for our Pujas until this work has been completed. There are funds currently available to develop the property to complete the following required tasks:

### Work which will commence due to available Funds

#### Main Puja Hall - completion of mezzanine level

- construction and electrical work

#### Work to the flat at the rear of the Main Hall

#### Construction of an all-weather car park

- clearing, construction of an all weather surface.
- paving to some external areas.
- fencing to secure the dams, covering the wells.

#### Construction of an Amenities Block

- Purchase of a re-cycling effluent management system
- Building an amenities block including showers/toilets
- Drainage, plumbing

#### Purchase of water tank to increase drinking water capacity

The above task will enable us to comply with local council requirements for our collective use of the property, and while essential, much of the work will not make the main hall more suitable for our collective Puja use.

To this end we have in the past proposed that we ask each member of the National Collective not already contributing to the Country Property account to contribute \$5 a week to aid with its development. This contribution would be in addition to the \$5 currently collected for National Promotions, and any amount collected for State promotions. It is not intended that this further collection place a strain upon collections currently in place, but given the clear task now before us all, we believe the collective will respond accordingly.

There are no funds currently available to convert the Main building from an agricultural shed, for which it was previously used, into a more comfortable and fitting venue better suited for collective Puja use. The scope of this unfunded work is outlined below:

### Work which cannot commence due to unavailable Funds

#### Development of the Shed for collective Puja use:

- Purchase and construction of windows and doors
- Lining the ceiling and walls with insulation and gyprock
- Laying a wooden floor over the cement slab
- Painting, decorating and lighting
- Installation of a heating system

\$ 20000

A great task has been laid before us all.

Perhaps those members of the National collective who were unable to donate the \$500 per head contribution originally requested towards the purchase of the property now have the opportunity to render much needed financial assistance to help complete the development of the main Puja hall. Contributions should be made out to:

Life Eternal Trust (for Country Property)

sent to:

Radhika Richardson  
195 Burwood Road  
Croydon Park 2133

Building work will be soon commencing on the property, it is in our interest to complete the work as quickly as is possible. We have the man power, an almost limitless degree of enthusiasm, with the extra funds required we can complete the work before Shri Mataji next visits our shores.

On the weekend of August 16th we will begin development work at Balmoral Village, and in time its beauty can only flourish and increase from the work our hands will wrought.

## SHRI MATAJI: ON MEDITATION

In the morning you get up, have your bath, sit down, take some tea; don't talk. Don't talk in the morning... sit down, meditate... because at that time the divine rays come in, the sun comes afterwards. That's how the birds get up. That's how the flowers get up. They're all awakened by that, and if you are sensitive you will feel that by getting up in the morning, you will look at least ten years younger. Really, it's such a good thing to get up in the morning and then, automatically you sleep early. This is for getting up, for sleeping I need not tell because that you'll manage yourself. Then, in the morning time you should just meditate.

In meditation try to stop your thoughts. Watch my photograph with open eyes and see that you stop your thoughts. You should stop your thoughts, then you go into meditation. The simple thing to stop your thoughts is the Lord's Prayer, because that's the Agnya state. So in the morning you remember Lord's Prayer or Ganesha's mantra. It's just the same. Or you even say "I forgive". So you can start with Ganesha's mantra, say Lord's Prayer and then say "I forgive". It works out. Then you are in thoughtless awareness. Now you meditate. Before that, there's no meditation. When the thoughts are coming or "I have to take tea", "what shall I do", now what have "I to do", "who's this and who's that", all this will be there. So first you become thoughtlessly aware, then the growth of spirituality starts after thoughtless awareness, not before. One should know that. On rational plane you cannot grow in Sahaja Yoga. So first thing is to establish your thoughtless awareness; still you might feel little chakra blockages here and there; forget it. Just forget about it.

Now start your surrendering. Now if a

chakra is catching, you should say, "Mother, I surrender this to you". Instead of doing any of these things you can just say that. But, that surrendering should not be rationalised. If you're still rationalising and worrying—why should I say this, it will never work out. If there's pure love and purity in your heart that's the best thing; that to do so is to surrender. Leave all the worries to your Mother. Everything to your Mother. But surrendering is one point that is very difficult in ego-oriented societies. Even talking about that, I feel a little bit worried. But if there's any thoughts coming in to you or any chakra catching, just surrender. And you'll see that the chakras are cleared up. In the morning time you do not go on putting this way, that way, nothing; don't move your hands too much in the morning. You'll find most of your chakras will clear out in the meditation.

Try to put your love in your heart. Just try in your heart, and there, try to put your Guru, in the core of it. After establishing in the heart, we must bow to that with full devotion and dedication. Now whatever you do with your mind after realisation is not imagination because now your mind, your imagination, is itself Enlightened. So project yourself in such a way that you humble down at the feet of your Guru, your Mother.

And now ask for the necessary temperament needed for meditation, or atmosphere needed for meditation. Meditation is when you are One with Divine.

#### Specific Problems

Now if there are thoughts coming in first you have to say the first mantra, of course, and then watch inside. Also, you must say the mantra of Ganesha, will help some people,

and then you should watch inside and see for yourself which is the biggest hurdle.

First the thought... now for the thought you have to say the mantra of NIRVICHARA. Om Twamewa Sakshat Shri Nirvichara Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah

Now come to the hurdle of our ego. You see the thought has stopped now no doubt, but there is still a pressure on the head. So if it is ego, you have to say:

"Om Twamewa Sakshat Shri Mahat Ahankara Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Namoh Namah"

MAHAT means the great, AHAMKARA means the ego. You say it thrice.

Now, even now, if you find that ego is still there, then you have to raise your left side to push it back to the right side. With your hand, one hand towards the photograph. Push the left side higher and the right side lower so the ego and the super-ego get the balance. Do it seven times. Try to see how you are feeling inside, you see.

So once you have given yourself a balance, then, the best thing is to pay attention to your emotions, to MANAS SHAKTI. Watch them. You can enlighten your emotions, by thinking of your Mother. Right? Just enlighten them.

This solves all the problems. Whatever are the problems in the MANA. So once you are connected to those emotions and you start looking at them in your meditation you will see these emotions are rising within you and if you try to put these emotions on your Mother, (as they say at the Lotus Feet of your Mother) they, those emotions, will start dissolving and they'll become sort of, expanded. Expanse you see. You will extend them in such a way that you will feel you are in control of them and by controlling those emotions your emotions are expanded, enlightened, and powerful.

Now what you do is to watch your breathing. See now, try to reduce your breathing; reduce it, in the sense that you have breathed out, wait for a while, then breathe in. For a long time. Then you breathe out. So during one minute your breathing will be less than normal. Alright? Try that, keep the attention on the emotions, you see? So that the connection is established.

Better? See the Kundalini rises. Now, when you are breathing, you find that there is a space in-between which you just leave vacant. Breathe in. Keep it there. Now breathe out and keep breathing out. Now breathe in. Now start breathing in such a way, that you really reduce your breathing. Your attention should be on your heart or it could be your emotion. It's better to keep the breath inside for a while. Hold it. Bring it out. Hold out. Then keep it outside for a while. Then again. Then you'll find that for a while you will not breathe. Good. See, you're settled now. The LAYA takes place between your PRANA and your MANA. Both the Shaktis become one.

Now raise your Kundalini—up on top and tie it up. Again, raise your Kundalini—up on the head and tie it up. Again, raise your Kundalini and tie it up thrice.

Now at the Sahasrara you should say the mantra of Sahasrara—thrice.

"Om Twamewa Sakshat Shri Kalki Sakshat Shri Sahasrara Swamini Moksha-Pradayini Mataji Shri Nirmala Devi Namoh Namah"

Now its open now, if you see, now you can open again your Sahasrara like this.

And see that you are stationed there... Once this has been done—then you go into meditation....

Reduce your breathing, will be better. You reduce your breathing as if stopping it, but no exertion about it.

JAI MATAJI

## SAHAJA YOGA IS IN 'FOR ME'

The Monday 11th edition of the women's lifestyle magazine **FORME** will feature an article on the Mind Body Clinics and the use of Sahaja Yoga meditation in the treatment of stress. The article promotes the use on non intrusive techniques such as Sahaja Yoga to help improve one's health and the quality of our life.

The journalist visited the Sahaja Yoga stand at the Alternative Medical Treatment's Seminar recently held at the Hilton Hotel where she first learned of the Mind Body Clinics and the work being done in bringing relief to patients using meditation.

So if you ever wanted to know what is inside one of those women's magazines there will probably be no better opportunity.