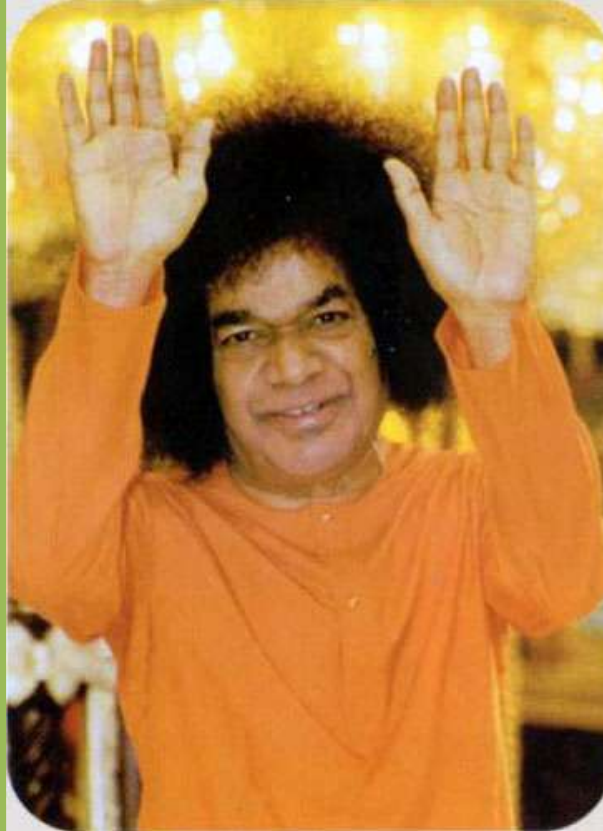


Venugaanam

Sai Krushna Charitable Trust Newsletter



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Lessons on Seva Saadhana

An extract from a divine discourse by Bhagavan Sri Sathya Sai Baba on January 12, 1968.

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Society is the coming together of people. Cooperation among people in a society, motivated by spontaneity and by pure intentions, is the hall-mark of *seva* (service). *Seva* can be identified by means of two basic characteristics' Compassion and willingness to sacrifice.

History informs us that in all countries and in every age, man is a social animal. Man is born in society, he grows in and through society and his life ends in society itself. Man's songs and speech, his duties and diversions, are all determined by society. Society for man is like water for fish: if society rejects him or neglects him he cannot survive.

What a single individual cannot accomplish, a well-knit group or society can achieve. A man walking alone will feel tired and miserable at the end of five miles; but, walking with ten others as a group he would find the five miles a jaunt. He arrives refreshed and strong. Social living contributes increased happiness and more efficient effort among birds and beasts. They are able to defend themselves from enemies, secure food and shelter, migrate to places beyond great distances when they act as a group. Even ants have learn, that immense benefits are derivable from group activity and social organisation. Monkeys also live in groups for greater security and happier lives.



Let me tell you that nothing is impossible of achievement if an organised society is set on achieving it. Even liberation from material entanglement (*Moksha*) can be won through serving and promoting the progress of society. Through the sense of unity, the willingness to sacrifice and the softness of compassion, all objects can be gained. So, the Sathya Sai Organisation must move forward with hearty enthusiasm in the field of service to society.

Service must bring about uprooting of ego

The first lesson *in seva* has to be learnt in the family circle itself. Father, mother, brothers, sisters---in this limited group which is well knit, one must engage in loving service and prepare for the wider *seva* that awaits outside the home. The character of each individual member determines the peace and prosperity of the family; the character of each family is the basic factor that decides the happiness and joy of the village or the community. And, the nation's progress is based on the strength and happiness of the communities which are its components. So, for the welfare of the country and of the entire world, the spirit of service, vital enthusiasm, constructive imagination, pure motivation, and unselfish alertness are all urgently needed.

Take Hanumaan as your example in *seva*. He served Raama, the Prince of Righteousness, regardless of obstacles of all types. Though he was strong, learned and virtuous, he had no trace of pride. When asked who he was by the *raakshasaas* (demons) in Lanka into which he had entered so daringly, he described himself, in all humility, as the 'servant of Raama.' That is a fine example of uprooting of the ego which *seva* must bring about in us. No one can serve another while his ego is rampant. The attitudes of mutual help and selfless service develop the 'humanness' of man and help the unfoldment of the divinity latent in him.

Krishna was known to all as almighty, all-knowing, all encompassing and all-fulfilling. Yet, the enthusiasm to do *seva* prompted him to approach Dharmaraaja, the eldest of the Paandava brothers, on the eve of the magnificent *Raajsooya Yaaga* he had planned to celebrate and offered to take up *seva* of any kind. He suggested that he might be given the task of cleaning the dining hall after the guests have partaken of the feast! Krishna insisted on outer cleanliness and inner cleansing. Clean clothes and clean minds are the ideal combination.

During the battle of Kurukshetra, which climaxed the Mahaabhaaratha story, Krishna served as the 'driver' of the chariot of Arjuna throughout the day on the field and when dusk caused the adjournment of the fight, he led the horses to the river, gave them a refreshing bath and applied healing balms to the wounds suffered by them during the fierce fray. He mended the reins and the harness and rendered the chariot battleworthy for another day.

Seva rendered to every living being is Saadhana

The Lord sets the example for the devotees to follow. He teaches that service done to any living being is offered to Him only and is accepted by Him most joyfully. Service rendered to cattle, to beasts, to men is laudable *saadhana*. Keeping the environment of our residences clean, providing help to those who live around the place, going to hospitals and serving the patients who are in the wards---in such acts of service the members of the Sathya Seva Organisation must take active part. Many do such things now as 'social service,' not as a *saadhana* in a fullhearted manner. The *saadhana* spirit is not found in the activity. Through *seva saadhana*, Hanumaan attained identity with Raama, as the river attains identity with the sea. Arjuna too considered every act as *saadhana* to attain the grace of Krishna, for Krishna directed him to fight on, ever keeping Him in memory---"*Maamanusmara Yuddhyacha*."

You too should keep God ever in your mind as the pace-setter, whether you are serving patients in the hospitals or cleaning a drain in the bazaar. That is the *thapas*, that is the highest form of *saadhana*. More than listening to a hundred lectures or delivering them to others, offering one act of genuine *seva* attracts the Grace of God.

The body has to be utilised for service to others. Activity is its main purpose. Krishna says, "I have no need to be engaged in work but I do work in order to activate the world." More *aanandha* can be won by serving others than what can be got by merely serving oneself. Offer service to some one in need, with a full heart and

experience the *aanandha* that results. It need not be something big; it can even be small and unnoticed by others. It has to be done to please the God within you and him.

Avoid the ego marring your *saadhana*

We require today those who take delight in selfless service, but such men are rarely seen. You who belong to the Sathya Sai Seva Organisation, every one of you, must become a *sevak*, eager to help those who need it. When the *sevak* (helper) becomes the *nayak* (leader) the world will prosper. Only a *kinkara* (servant) can grow into a *Shankara* (Master). Of course, one has to eliminate the ego totally. Even a trace of it will bring disaster. However long you may do *dhyaana*, however constant your *japa*, a little ego will render them barren of results. *Bhajan* done with egoistic pride will be as harsh as the crow's caw. So, try to avoid the ego marring your *saadhana*, even to a small extent.

You all know the story of Vishwaamithra, who had as a result of severe *thapas* for years, earned the power even to create another Heaven amenable to his will. His ego made him intensely passionate and short tempered (*raajasik*). So, he was known as *Raaja-Yogi and Raajarishi*. He was jealous of the sage Vasishta who was adored as a *Brahmarishi* and sought that title for himself. This made him even more *raajasik*. The wilder his desire, the higher rose the ego flames.

Be vigilant against doubts and fears

The Sathya Sai Organisation has laid down *seva* as *saadhana*, in order to uproot from your mind this evil trait. Service helps you to remove the ego. So, do not pay heed to

what others might say when you engage in service activities. When you are doing good acts, why hesitate, why feel ashamed, why fear? Let Compassion and Sacrifice be your two eyes; let Egolessness be your breath and Love be your tongue. Let Peace reverberate in your ears. These are the five vital elements you have to live upon. God will not ask you, when and where did you do service? He will ask, "With what motive did you do it? What was the intention that prompted you?" You may weigh the *seva* and boast of its quantity. But, God seeks quality, the quality of the heart, the purity of the mind, the holiness .of the motive.

You know you have been doing, as *seva dhaal* members, *seva* in many fields and directions, for ten or twelve years. You are not novices; you are aware of the *seva-way* of life. But since you are human, veils and fog, weeds and worms infest the mind. Doubts and fears haunt your work. But be vigilant against the onslaughts of these. Strive everyday, faithful to the ideal you have set before yourself, to improve your *seva* activities along pure, unselfish, sacred lines.

This day and tomorrow, people with years of experience will be telling you the means and methods by which your *seva* activities can become more beneficial to a larger number of deserving people. You will also have group discussions on these topics. Confer among yourselves in a meaningful way and arrive at some proposals for bettering your service programmes. Later, I shall resolve any doubts that arise and advise you not only for *seva* here and now, but also for attaining peace and joy forever. I shall converse with you and reward you with *aanandha* through My Blessings.

ATMAJYOTHI – The Eternal Light of SatChitAnanda

By Shri Lakshminarayan Aithal

(Shri Lakshminarayan Aithal has served for over 3 decades in Swami's institution and is the former Principal of the Sri Sathya Sai Loka Seva Institutions at Muddenahalli. Inspired by Swami's direct message to study the Upanishads, he first learnt Sanskrit and then studied the direct works of Adi Shankaracharya and Swami. Sincere perseverance led him to the reality of Aham Brahmasmi and He realized and experienced Swami's words: "I am God and so are you". He shares the import of the Upanishadic teachings with us in this series of articles.)



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(In the last edition, we had discussed about the practice for the seekers of wisdom as advised by the Vedas and Upanishads. We carry forward this discussion to understand this).

REALLY EVERYTHING IS THE SELF ALONE

Meaning: Yasmin- in whom, ashesha-moortau- in Him who is in all forms, idam- this, ashesham- all, jagat- the world, rajjvaam- in a rope, bhujangama-iva- like a serpent, prati-bhaati- is seen, tam-vai- that famous, tamasah- to the darkness, param-beyond, arka-varnam- Him who has the colour of the Sun, poornam- He who is Full, sanaatana-padam- the eternal post, purushottama-aakhyam- He who is called as the Supreme Purusha, praataha- in the morning, namaami- (I) salute

This whole universe appears in Him who is in all forms as an imagined serpent appears (for the ignorant) on a piece of rope. He is away from the darkness of ignorance, for, He is the Sun of Knowledge; and He is famous as the Eternal-Post (for the seekers) ; and His name is the Supreme Purusha. In the morning, I salute Him, the Self...

THE NON-SELF IS ALSO THE SELF

(ASHESHA-MOORTAU)

35.Q: Sir, you have told that except the Principle of the Self , rest is the non-self; and it is not related to the Self. Then, whom does this non-self belong?

A: This also belongs to the Self. This is because; nothing appears apart from the Self.

Q: How does non-self belong and not belong to the Self?

A: We have already told that the non-self doesn't belong to the Self. But, for the non-deliberating ignorant the whole universe appears only to belong to the Self.

Q: Why does it appear like that?

A: If the Form of the Self is not determined after deliberation, then invariably the world appears.

Q: Why should non-existing non-self should appear for the non-deliberator?

A: It is not that non-existing object appears. For the non-deliberators existing Principle of the Self alone appears as the non-self to the

mind. Really, this seen and heard worldly forms belong to the Self alone. Know this.

AN ILLUSTRATION OF SERPENT AND ROPE

(YASMIN-IDAM JAGAT RAJJVAAM
BHUJANGAMA IVA PRATIBHAATI)

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Q: I haven't understood clearly what you have told. You have told that the Self doesn't have any special form. Now, you tell that all forms belong to the Self, itself. Are not these statements contrary?

A: No. It is because referring to the knower's of the Self, the Self doesn't have any speciality. Now, we are telling with reference to the ignorant that all



forms are seen in the Self. The speciality that seen in the Self should be understood according to the illustration of serpent and rope.

Q: How is that illustration applied here?

A: This is explained thus: A serpent appeared on the rope doesn't exist anywhere. Still, those who look at the rope in the semi-darkness; it may seem like a serpent, isn't it? The imagined serpent apart from the rope doesn't exist elsewhere; therefore, the imaginers consider the rope as the snake, isn't it? Similarly, it should be understood that the non-self appears in the Self. Really speaking, the non-self doesn't exist always; and there is no possibility of its existence also. This can be decided by the deliberation of the three

states as narrated earlier. Still, those who don't decide the True Form of the Self, for them, the Self, himself, appears as the non-self. Therefore, the non-self that appears is really the Self; and the non-self-form is the act of ignorance.

THE SELF, UNTAINTED BY IGNORANCE IS THE
LIGHT OF AWARENESS

(TAMASAH PARAM- ARKA- VARNAM)

37.Q: Nothing exists apart from the Self, it is taken to be granted that the ignorance born non-self appears in the Self alone. Then, does the Self have ignorance?

A: Yes. Before deliberation the ignorance is found in the Self, himself; and the world too, appears in the Self. But, really speaking, neither ignorance exists in the Self, nor the world appears in Him. As the Self knows the rest of the non-self; similarly, He objectifies the ignorance. Therefore, it is proved that not an iota of the seen ignorance exists in the Self who is the Seer. That is why the Shruti tells: Aaditya-varnam Tamasah parastaat , the Self is in the hue of the sun and He is far away from ignorance (Sve.3.8)

Q: Sir, have you not told that the Self doesn't have any colour in Him? Now, you tell that this Self has the colour of the sun. How do these sentences tally with each other?

A: The purport of the Shruti is this: As there is no possibility of darkness tainting the Sun, so, there is no possibility of ignorance tainting the Self. The ignorance has other names: Tamas (darkness), Avidyaa (nescience), Moha (ignorance), Bhramaa (illusion), etc. This Self, the Sun who has self-illumination, doesn't have an iota of relation of the darkness of ignorance. This

is the purport that the Self is in the hue of the Sun.

Q: Then, there is no chance to the world to appear !

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A: With reference to the Self there is no world at all.

Q: Many Self-knowers are existing. They conduct worldly activities as we do. If they don't see the world, how do they conduct the mundane activities?

A: We have already explained this in the first verse. According to that the answer is as follows: Those who the pure vision of the Self that is beyond the three states, they don't see the following two aspects anywhere: (I) many wise and ignorant conduct the worldly activities; and (II) body, organs of sense, mind and objects apart from the Self. Those who have blindness due to cataract of ignorance, only see the above two aspects. Hence, there is no contradiction.

THE SELF IS THE WHOLE, THE ETERNAL THE
SUPREME PURUSHA

(POORNAM SANAATANA-PADAM
PURUSHOTTAMA-AAKHYAM)

38. Q: When, where, and how does this Principle of the Self exists?

A: This principle of the Self exists everywhere in the same Form. This Principle is called the Supreme Purusha.

Q: Will you please explain this again, in detail?

A: This is Sanaatana, the eternal one ; this Principle exists for ever. This is because, this Self does never have binding of the time. All that are created are bound to the time. But the Self is not a created one ; and the time also does never exist apart

from the Self. Therefore, the Self is not time-bound, He is the Eternal One. The Principle of the Self is Poorna, the Whole One. This is because, the Principle of the Self is not limited by any place. A place can be located here or there in the space. But, the Self is the Whole One, who is not limited from places. This Principle is the Supreme Being, because, nothing exists apart from the Self to limit Him

Q: If He doesn't have any limitation from any object, why should he have the name Purushottama, the Supreme Being?

A: Please, listen to me. Whatever thing that is seen in the wakeful or in the dream states is called Kshara, the perishable; this is because, it has to be destroyed. But whichever object is destroyed; its seed remains to continue. People believe that seed exists even in the deep-sleep (Sushupti) and in the dissolution (Pralayla), really speaking, as we have shown earlier, it is reasonable to say that no non-self-object exists in the deep-sleep. Still, the people imagine that this world should be in the seed-form in the deep-sleep and in the dissolution; otherwise, there is no reason that this world appears in the wakeful state and in the period of its existence. This imagined seed of transmigratory-life will not be destroyed till the right Knowledge of the Self is dawned. This is because, falsely imagined imagination of an object will be lost only after the right knowledge of the object is had. Thus the imagined-indestructible seed of the transmigratory-life is called Akshara , the imperishable one. But the Form of the Self is neither perishable nor imperishable; hence, the Shrutis and Smritis call the Self as Purushottama, the Supreme Being . (Cha. 12.3, Bhag. 15-8)

Q: Sir, you have told that the Self doesn't have any limitation from place, time and objects. But the rest of the objects seem to be bound by these three concepts. Each object remains up to either to a place, or time, or another object. While, in the midst of all such objects, how does the Self alone have no bindings?

A: Place, time and objects belong to the domain of the non-self. And, we have shown that the non-self is mere appearance like the appearance of an imagined snake on the rope (Q.31). As the imagined snake doesn't harm the rope; similarly, place, time and objects appear due to ignorance do not harm the Self.

THE SELF ALONE SHOULD BE SALUTED.

(PRAATAR-BHAJAAMI)

39.Q: Therefore what do you want to instruct them who have acquired the knowledge of the Self?

A: What does the knower of the Self do? If people obtain their desired object, they spend their time in the love of that object. Similarly, the knower of the Self, as soon as he gets up in the morning, he remembers and worship that Self alone and he immerses himself in the Self; and spends his time blissfully. None can instruct him either to perform certain activities, or to avoid some other actions. This is because, he has already reached the goal of his life after performing all his duties (Krita-kriya). That is why the Shruti tells: Sa Vaa Esha Evam Pashyan....Sa Swaraad Bhavati , He seeing thus, deliberating thus, knowing thus, he attaches to the Self, plays with the Self, enjoys with the Self; and he experiences the Self blissfully and he experiences the kingdom of the Self. Etad-bhuddhwa , The knower of this Self becomes wise and the performer of all his duties. Thus the Bhagavad-Gitaa speaks.

DIFFERENT STROKES- ASTROLOGY AND SPIRITUALITY: JUPITER

By KVRK Bhargav

(Bhargav is a student of Swami who after completing his B.Tech in Textile Engineering graduated with an MBA from the the Sri Sathya Sai University in 2001. Ever since, he has had the great fortune of waiting for Swami's direct guidance. He has been blessed with many interactions with Swami and he pursues astrology as a hobby to understand how it complements and dovetails spirituality. He shares his insights on how the planets are not causes of fear; rather they all serve the common goal of prodding man towards his spiritual destiny of Self Realization)



Buddha is popularly known as the Laughing Buddha is admired for his happiness, plenitude, wisdom and contentment. The laughing Buddha is regarded as one of the most auspicious Gods of wealth and charity.

He has a protruding belly, a short stature, long flowing robe, with a linen sack full of sweetmeats to be given to children who make a beeline wherever he goes. An infectious smile always plays on his lips.



He is based on an eccentric Chinese Ch'an (Zen) monk who lived

over 1,000 years ago and has become a significant part of Buddhist and Shinto culture. Because of this monk's benevolent nature, he came to be regarded as an incarnation of the bodhisattva.

The Laughing Buddha personifies the characteristics of planet Jupiter or Guru. Jupiter is the largest planet of our solar system and astrologically considered as the great benefic. In Indian mythology Jupiter is depicted as Bruhaspati the preceptor of devas and in Greek mythology he is represented by Zeus. It gives abundance, charitable nature, contentment and higher wisdom. It is considered that if Jupiter is strong in a chart a thousand handicaps of the horoscope are nullified.

A strong Guru makes a person champion the cause of morals and ethics. Lord Rama had a very strong Jupiter in the first house of personality as mentioned in our epics which made him go through untold hardships to uphold morals and ethics. As a corollary a weak Jupiter makes a person compromise higher ideals in life for some petty gains.

Jupiter is a planet of higher wisdom and higher intelligence and gives an individual a keen discriminative faculty. Swami calls this the *Dhi shakti* which gives a person the understanding to discriminate between right and wrong.

Jupiter signifies all types of wealth. Kubera, the lord of riches in *puranas* is believed to have a very strong Jupiter influencing the houses wealth and abundance according to Bhrigu Naadi. But this wealth always comes with a caveat. Osho's chart is a classic example. His Jupiter was very strong giving him abundant wealth and prosperity, but the surfeit of it gave him an over expansive nature which finally led to his downfall.

Osho's case study teaches us the lesson of moderation. Many astrologers believe that there should be a contracting influence of Saturn to prevent the individual from going overboard. Hence a strong Jupiter should also have a strong Saturn to keep the balance for excellent spiritual growth. Jiddu Krishnamurthy a profound thinker, sage and philosopher had a very strong Jupiter in the fifth house of intellect giving him higher wisdom and a strong Saturn which gave him grounding without getting carried away by the abundance he received in his life.

In *Sanatana dharma* Jupiter is considered a very auspicious planet and many muhurtas for important functions like marriages, house warming ceremonies, akshara abhayasam or upanayanam are fixed when it is strong, for the success of the undertaking.

The *pushkara* festival, the festival of having ritualistic bath in rivers all over India depends on the movement of Jupiter. Jupiter takes one year to traverse one zodiacal sign and whenever it enters a new sign it results in the *Pushkara* festival of a particular river.

Following is the table of the transit of Jupiter in a sign and the river associated with that sign for the sacred bath festival:

SNo.	Zodiac Sign	Name of the river
1 st sign	Aries	Ganga
2 nd sign	Taurus	Narmada
3 rd sign	Gemini	Saraswati
4 th sign	Cancer	Yamuna
5 th sign	Leo	Godavari
6 th sign	Virgo	Krishna
7 th sign	Libra	Kaveri
8 th sign	Scorpio	Bhima
9 th sign	Sagittarius	Brahmaputra
10 th sign	Capricorn	Tungabhadra
11 th sign	Aquarius	Indus
12 th sign	Pisces	Tapti



View of Narmada river

17th May 2012 Jupiter enters the sign of Taurus marking the beginning of Narmada Pushkara festival. It is believed "*Pushkar*" , a mythological character, who is imbued with

the power to make any river holy, will travel with Jupiter as Jupiter moves from one Zodiac house to another and gives each river the potency to confer worldly gains and also spiritual benefit to the people who take bath during this time.

A strong guru in a horoscope makes a person pursue a career of teaching, judiciary or priesthood. It even gives a good job in government as advisors. Dr. Sarvepalli Radhakrishna, an outstanding educationalist, excellent author and statesman had a very strong Jupiter in the first house of personality.

Guru signifies children and is considered a bestower of good children. For girls, he represents a good husband.

Guru rules the sweet taste. Individuals with a strong influence of Jupiter on the second house of taste naturally like sweet taste. Second house also signifies oratory skills and wealth. Strong guru placed in second house makes a person a powerful orator and very wealthy.

Jupiter is the harbinger of good health, social status, wealth and prosperity Jupiter signifies the fat component in the human body; hence a strong Jupiter imparts a corpulent body to the individual. It also signifies the liver and the spleen. Its weakness in a horoscope is the prime cause of diabetes and jaundice. Jupiter is depicted as a planet with a golden hue thus imparting a golden colour to an individual. Jupiter rules the hips, pelvis, thighs and the sciatic nerve. It also governs illness where too much of a good thing are contributing factors.

Hence any affliction to guru gives ill health, worry and loss of honour. This can be alleviated by praying to Lord Shiva and chanting rudram. It is also believed that sleeping in a *gurusthanam* for three nights also strengthens a weak Jupiter in a horoscope. The best way to utilize Jupiter

energy is to observe moderation and share the resources, skills and talents bestowed on us with others for the betterment of the society.

As Guru Nanak puts it very beautifully, 'Wealth hoarded is wealth lost, wealth given in charity is wealth gained'.

THE PERFECT INTRO

By L. Abirami

(Abirami joined as a student of Swami in Class 4 in 1995 and has been fortunate to graduate with her B.Sc. in Home Science and her M. Sc. in Food Science and Technology under Swami's direct guidance. She also has a specialization in dietetics and food service management. She combines a loving heart and genuine care for patients in her current role as dietitian in the Sri Sathya Sai General Hospital. In this article Abirami shares her experience of seeing Swami for the first time and how the Lord left an indelible mark in her life).



How did the universal lord walk in to your life??

I hear this question being posed to many people out there and each has a unique and gratifying experience to narrate. A loving glance, an electrifying look, a word of assurance, gentle touch, all perfect examples for love at first sight.

Going down my memory lane, I still remember the horror when we set out for Puttaparthi. I was barely 5 years old when one October morning my mother said we are going to see God. My heart skipped a beat, for me God was nothing but the one who watches all that we do and punishes us by burning us in big cauldrons of boiling oil. All my pranks of stealing chocolates,

gooseberries and disobeying came flooding to my mind, I knew my end was near. I made a "master plan" and decided I will not show my face to God, then He will never know who I am (foolish me!)

The day arrived; we were seated on sand awaiting His arrival. There was a hush, the dharshan had begun. I behaved like a perfect ostrich dug my head down, just wanted to hide completely from Him. Within few minutes I could see an orange form standing right in front of me. I knew at that moment I was caught for the oil bath, and then I heard Him in a voice so sweet He asked why I sat with my father? Yes I knew this was the trick to see my face, stubborn me, did not lift my head in spite of everyone nudging me. After about a couple of

minutes He moved away. I was in ecstasy, my master plan worked. My joy was momentary. He suddenly came back, and once again stopped, tears began to trickle down my face. I still hung my head down. All I could feel was a shower of akshatas (yellow rice grains), falling on my head and people were enthralled. Automatically I looked up; there He stood in complete splendor with the most benevolent and an enchanting smile. My joy knew no bounds. All I could think was He is a good God.

That day He made the best entry in to my life, a perfect intro, a smile and a loving look that could wash away all my fears. I recollect a poem-

***"We met as strangers
Though we knew each other.
Now that I am with you,
Let your house be my Home,
Where we can share our joy forever.***

Enrolling in to his prestigious institutions, studying and growing right under His canopy of love and care, each day spent has been a wonderful experience.

As a mother, ensuring that all her children was fed well. Checking on our health time and again, for the mother all that mattered was her dear ones were safe and happy.

As a friend giving small and big surprises of distributing chocolates, ice creams, torches, watches, dolls, pens, saris, it's a never ending list of gifts with love as price tags.

As a father admonishing about low marks, to study seriously, to work hard and come up to His expectations.

As a philosopher explaining simple facts and truths about life with beautiful anecdotes. He was the perfect gift all of us could get from our parents.

We came, we saw and He conquered us.

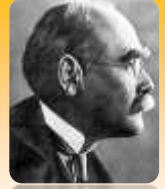
His love fosters life, it's the noblest gift which was and is so pure, selfless, sublime and all pervasive.

Life will have its own ups and downs; it may take a U turn or do a somersault. Whatever the situation may be with each problem we face, our faith in Him should grow stronger and stronger. Precious Swami I pray...

*Oh, lord
Lead kindly light amidst the encircling
gloom,
Lead thou me on;
The night is dark and I am far from
home...lead me on.
Keep thou my feet. I do not ask to see, the
distance scene one step enough for me.
I was not ever thus, nor prayed that thou
shouldst lead me on.
I loved to choose and see my path;
But now thou lead me on.
I loved the garish day, and spite fears,
Pride ruled my will; remember not past
years
So long thy power hath blesseth me; Sure it
will still lead me o*

IF**By Rudyard Kipling**

Joseph Rudyard Kipling (30 December 1865 – 18 January 1936) was an English poet, short-story writer, and novelist chiefly remembered for his celebration of British imperialism, tales and poems of British soldiers in India, and his tales for children. Kipling received the 1907 Nobel Prize for Literature. He was born in Bombay, in the Bombay Presidency of British India, and was taken by his family to England when he was five years old. Kipling is best known for his works of fiction, including *The Jungle Book*.



If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream - and not make dreams your master;
If you can think - and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breath a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on";

If you can talk with crowds and keep your virtue,
Or walk with kings - nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run -
Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man my son!



SAI KRUSHNA MANDIR – CONSTRUCTION UPDATE

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With the Divine Blessings and grace of our Beloved Swami, the children's home – Sai Krishna Mandir – is to be inaugurated on 23rd November, 2012. As part of this, the SKM construction team is working to ensure that the architectural drawings, foundation and construction are all moving along expected timelines. In this March update we share with you the Front View that has been developed by the expert architects and reviewed by the SKM Construction Team.



As of now, architectural drawings and soil testing have been completed. Three point soil testing was done to identify the depth of foundation needed and estimate the cost and time for foundation. By Swami's grace, the hard (solid) part of the ground was reached at a reasonable depth of approx 2 metres, hence the foundation need not be dug very deep. In the month of March, structural design and the civil contract will be taken up.



Soil Testing

FOUR THINGS YOU SHOULD KNOW REGARDING YOUR CELL PHONE

Courtesy – Web.

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Your mobile phone can actually be a life saver or an emergency tool. Check out the things that you can do with it:

FIRST: Emergency:

The Emergency Number worldwide for Mobile is 112. If you find Yourself out of the coverage area of your mobile network and there is an Emergency, dial 112 and the mobile will search any existing network to Establish the emergency number for you, and interestingly, this number 112 can be dialed even if the keypad is locked. Try it out.

SECOND: Have you locked your keys in the car?

Does your car have remote keyless entry? This may come in handy someday.

Good reason to own a cell phone: If you lock your keys In the car and the spare keys are at home, call someone at home on their cell phone from your cell phone. Hold your cell phone about a foot From your car door and have the person at your home press the unlock button, holding it near the mobile phone on their end. Your car will unlock. Saves someone from having to drive your keys to you. Distance is no object. You could be hundreds of miles away, and if you can reach someone who has the other ' remote ' for your car, you can unlock the doors (or the trunk).

THIRD : Hidden Battery Power

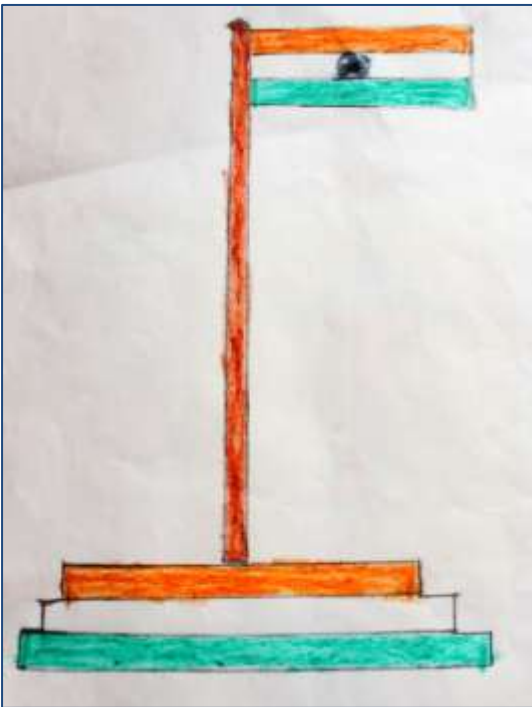
Imagine your cell battery is very low. To activate, press the keys *3370#. Your cell phone will restart with this reserve and the instrument will show a 50% increase in battery. This reserve will get charged when you charge your cell phone next time.

FOURTH: How to disable a STOLEN mobile phone?

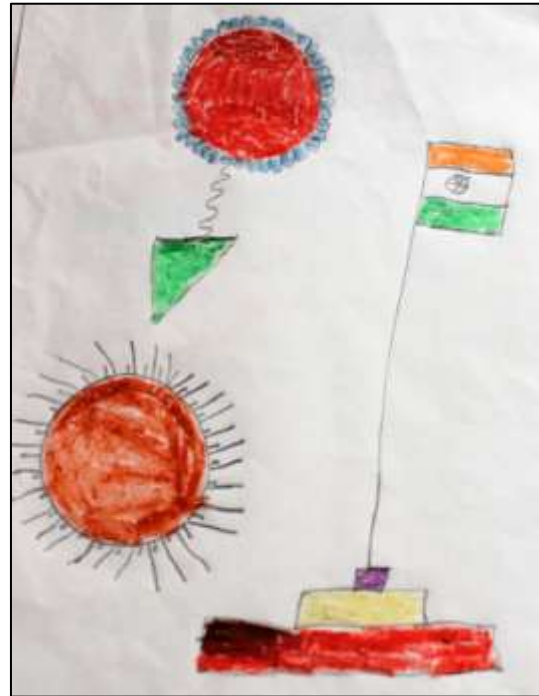
To check your Mobile phone's serial number, key in the following Digits on your phone: *#06#. A 15-digit code will appear on the screen. This number is unique to your handset. Write it down and keep it somewhere safe. If your phone gets stolen, you can phone your service provider and give them this code. They will then be able to block your handset so even if the thief changes the SIM card, your phone will be totally useless.

You probably won't get your phone back, but at least you know that whoever stole it can't use/sell it either. If everybody does this, there would be no point in people stealing mobile phones.

CHILDREN'S CORNER:



By Lakkanna Yalagondaankalagi- Class 4



By Lavanya- Class 2



By Sree Lakshmi- Class 4



By Savitha BM- Class 2

NATIONAL SYMBOLS

By Geetha N.

A class 6 student of Sharavathi Kannada Higher primary School at Hossadoddi.

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Every Nation has its own national symbols such as national flag, anthem, emblem, animal, bird etc. The national symbols makes us feel we are all one. Our National flag is of the colour, saffron on the top, white in the middle, and green at the bottom. There is a blue wheel in the centre of the white strip. The saffron denotes that we Indians are prepared to sacrifice our lives for the sake of the country. The white denotes that the people are truthful and pure in heart. The green denotes that the people work hard and grow plenty. Our national anthem 'Jana Gana Mana', a son composed by Rabindranath Tagore denotes that we are all Indians though we belong to different religions. Our national emblem is an adaptation of the Ashoka Pillar with the the lion of the north, the elephant of the east, the horse of the south and the bull of the west. This denotes that we work hard patiently for the progress of our country. Our national animal is tiger and the national bird if peacock.



सत्यमेव जयते

