



SPANDAN

SATKĀMA & BODH

Sahaj Seva Samsthan Educational Newsletter

MESSAGE FROM SAHAJ SEVA SAMSTHAN

Sri Vidyadhar Joshi, Member, SSS

This is the seventh year of publication of "Spandan", quarterly educational newsletter of Sahaj Seva Samsthan. It was in the year 2008 when our Beloved Pujya Sri K.C Narayana Garu visited Satkama High School on its Annual Day and suggested that we start a regular newsletter to encourage Divine Resource Development primarily amongst children. The first issue of Spandan was published in January 26th, 2011. The editorial team had no experience then on how to go about starting and running a newsletter. I solemnly feel that it is Pujya Sir's Blessings and encouragement from time to time that we could bring about successive issues of Spandan. His vision of Divine Resource Development and the passion he had for its development especially in children, is humbling and emulation worthy. His vision included the posterity and towards that end, he was deeply passionate about value based education of children right from their early childhood. He could discern with remarkable clarity, the problem of unhappiness, competitiveness and greed that ails the modern-day society and saw real education as the way to fix that. That children should be made into happy and healthy individuals, by enabling them to feel the presence of the only friend – "Sakha", the Divine in the heart, was his refrain. This is evident in many places in his writings. With an intention to reaffirm the purpose as stated by him in several places, we humbly place before you some of these writings. Let us all contemplate deeply on this and be prepared to work earnestly. Now when he is no more with us physically, it becomes important to solemnly remember the pure good will he had for humanity and inspired us to be humble participants in transformation towards becoming real humans. We are forever indebted to him. Fondly remembering him, this issue of Spandan is dedicated to him. We will continue to be guided by the pure inspiration he offered and keep improving in this effort with his blessings. Pranaams.

COMMENTARY ON PRAYER BY REV.K.C.NARAYANA

It had been my experience that several persons who were informed of the system of the Sri Ram Chandra's Raja Yoga telling me that they are not yet prepared for it and that unless they purify themselves they cannot start any sadhana. They also told me that they would come after making themselves deserving for such method. It is very amusing, and as Rev. Babuji said these persons want to complete their graduation before starting to learn ABC. This is one type of egoism. There are few others who say that they do not deserve to come to this path as they are hopeless sinners and are not prepared to pollute the atmosphere in the satsang. This is another type of ego which requires to be cleansed. There are a few others who join the system and then tell that they are hopeless individuals and do not deserve to be here and go on pitying themselves. This is yet another type of egoism. There are a few others who told me that there is lot of time to think about this and this can be taken up after retirement from active life or service. This is all because there is no clear cut idea about the life itself and the goal they are seeking.

For majority of the people the purpose of life is very vague and most of the time the question perhaps never arises. This is because from almost 6 months old the child is told about the various rhymes and songs starting with the imbecile recitation of 'baba black sheep, have you any wool'. We are told to learn by rote several nonsensical things which have no value for life as such. The so called education that we are getting imparted is nothing but the capacity for addition, subtraction, multiplication and division of information which might help us in enabling us perform skills required for a social life. These are not educts but only adds on. Real education should mean educating some thing from within. That Divine resides in the heart of all and that it can be realized and we can live in harmony with it performing our social and divine responsibilities is totally forgotten. The technical skills we develop, even animals and birds have. The birds build their nests, the dogs trace out thieves. These skills if necessary should be learnt by us but they are not the real ones we should educate. The divine resource we have within has to be more exploited than the animal and human resources which we are trying to harness for the material prosperity of some one whom we serve or asked to serve. The traditional lullabies and divine stories told to the children are totally forgotten and our children are being taught songs and poetry which do not carry any morals. The Aesop's fables and Panchatantra stories are almost forgotten and in their place we have Riche Rich, Top Cats engaging the attention of our children. This lack of direction at the childhood is the root cause of lack of meaning in life that one ponders later in life and being confused gets lost in the maze of sensuous delusions and sensory illusions. The goal of life has to be imparted early in life. On the contrary the children are being taught to be 'first' in the studies, first in play and first even in eating! It is very unfortunate that comparison and competition which surely promote jealousy, greed and hatred are being taught to us from early childhood, instead of harmony and good will to others.

This is the seed for the degeneration of the present day values of life. Human civilization would not have advanced to the extent to which it has if cooperation and goodwill were not the values advocated in earlier days. The ethical values of our earlier generations so carefully nurtured and preserved are losing their ground and today the words are 'kill', 'fire', 'envy'. To what levels we have sunk one can estimate for oneself. Porn and Violence are being taught from the beginnings of life and the modern media (thanks to our great advances in audio visual fields) and advertising are doing irreparable damage to human civility and culture. The funniest part of it is, these are being used to, what we are told, preserve our culture and tradition. The need of the day is to know the goal of human life.

The prayer of the system of Rajayoga of Sri Ram Chandra starts with a clear statement that "O Master! Thou art the real goal of human life". That means the goals set by our schools and colleges which are totally geared to economic worth of the individual by harnessing his human and animal resources is not the goal that one should set for himself. The Artha (economic) and Kama (pleasures and luxuries) are not the goals that are worth striving for. They become available anyway according to ones own capacities. The craze (greed) of every parent to see his/her offspring becomes an IIT engineer or an M.B.B.S., from National Institutes, though one knows pretty well is not likely to materialize however much they may try for it with all the home works and tutors and tutorials, is something that is amazing. There is no basic awareness that the potentialities differ. Greed has overtaken their common sense and the children are put to enormous but avoidable suffering. These values taught from the early childhood have so overtaken us we do not know of any other value. Life is just not earning livelihood. It has other purposes to serve. The need for satisfaction of animal needs (Kama), the need for earning money to satisfy our wants and needs (artha) are secondary to the means through which these are sought to be satisfied. The means should be Dharma and not Adharma. Today any means is good enough for achieving the satisfaction of kama and artha. That is where the dissatisfaction starts. Therefore, are the arisal of conflict and disharmony. This lopsided approach to life should give place to the holistic way of life. Dharma is not what Manu has stated or any other modern Manu has stated. To be balanced under all circumstances is Dharma. To be in tune with Nature is Dharma, to maintain ecological balance is Dharma, to give respect to all beings and existences is Dharma, understanding the temporariness of life and living according to the principle 'let us leave the World a bit better than what it was when we started life' is Dharma. To know the Master as the Goal means not to search for some God in far off heavens, but to feel Him in the caves of the Heart directing us every moment towards harmony which is personal, social and trans-personal lives. There are several social values developed over a period of time with the advancement of human civilization. Fraternal love is one such. But carried to the extremes without reference to the God's wishes can be ruinous. While the fraternal love has been rewarded in the case of Laxmana and Bharata because it meant good for all, in the case of Kumbhakarna this was not so and he was punished. Between God (good for all) and individual's satisfaction, God should be preferred. Similarly loyalty to the friend (Karna's dedication to Dhuryodhana as against the will of God), loyalty to the King (in the case of Krupa, Drona as against the side of God), Satya vratatva (in the case of Bhishma as against the side of God) all got doomed. Krishna was only pleading for somehow adjusting among the brothers and not go in for war. He was seeking peace in the name of their values of life the great warriors of the day of Mahabharat, these persons erred badly and therefore perished. To live and to love all is the meaning of life. This is best expressed by the Master as "Mould your living so as to rouse a feeling of love and piety in others". Such is the goal we should have and then only we feel our oneness of being with the Master realized. After all this universe is a material manifestation of the Divine, which requires to be loved and enjoyed. That is bliss, that is happiness, that is peace. It is our individual identity that makes us separate from the Universe. This identity is an illusion. There are no individual existences, all are interdependent beings. Whenever the individual tries to extricate from the interdependency, he becomes a Titan or an Asura. Titans and Asuras never were capable of such severance and ultimately they had to perish. Their values which are now borrowed in the name of independence of individuals both women as well as men is false and there is need to submit ourselves to the Divine or the Master so that our lives are happy and we make others happy.

What is it that prevents us from yielding to the Divine. It is our self-centredness and concern for ourselves. When Swartha overtakes Parartha problems of life get complicated. True it is that there are basic instincts like Kama and Krodha. There are also Lobha, Moha and Ahankar which are our own creation. It is necessary that the latter three are to be minimized if not totally eradicated. The basic instincts of Kama and Krodha are to be moderated. That we are not able to do these is mainly because of the fact that we are slaves for our wishes. Please note the difference between wishes and drives that are mentioned here. Instincts and Drives cannot be got rid off. The process of civilization is nothing but finding sublimation and moderation of the instincts. All the social customs and restrictions are geared towards this end. Acceptance of the fact that we are slaves of our wishes is a must. We always tend to defend all our cravings, wishes and desires as the most natural things we should and can have. This refusal arises mainly because of the Swartha we have. Even to accommodate others points of view happen to be viewed as sacrifice. The word sacrifice is now almost deleted from the Dictionary of individuals. Sri Ram Chandrajai Maharaj makes this as the base for the second line of prayer "We are yet but slaves of our wishes putting a bar to advancement".

The word 'yet' suggests that we have the hope of getting out of this level of being "slaves of our wishes". It suggests that we want to be obedient to Him and live in happiness. When self interest predominates conflict and disharmony result. When we work for the Divine, harmony alone stands.

The prayer does not end with the awareness of our being 'slaves of our wishes', it also states that we are aware that this position puts us in a handicapped condition and we are not able to advance in our journey. Unless the self is reduced to the nominal level and the interest of the whole of Universe predominates our advancement towards the goal is impeded. The need for Peace or Santhi in the Universe is paramount as compared to the individual Peace or Santhi. Rev. Sri Ram Chandraji Maharaj in his book 'Reality at Dawn' makes this point clear and brushes aside the effort at Universal peace through political institutions and asserts that individual peace alone can lead to Universal peace. Spiritually evolved people alone can live in Peace and the effort should be in that direction. Our being slaves of our wishes (generated by our drives, needs and aspirations) are all barriers to spiritual progress. All that we consider as bad and good are to be given up. This means the total Samskaras are to be washed away. Our incapacity to do that is obvious. Whatever means we adopt (building shrines and temples, arranging for Choultries for pilgrims, performing yagas and yajnas, participating in acts of charity and service, total dedication to the understanding of the real nature of Reality and self) they form samskaras of their own. That is the point stressed by Bhagawan Sri Krishna in the Bhagavad Gita when he states "Sarvadarman parityajya". Karma Yoga, Jnana Yoga and Bhakti Yoga are all useless. It is total dedication to the Divine and utter consecration of our life to the Divine that leads us out of this helpless state. But then to which Master are we supposed to surrender totally. Is He the Ishta Daivam, is He the Kula Daivam, Is He Agni, Is He Vayu, Is He the Indra? "Kasmai devah havisha videma?" The answer traditionally is either 1. The God behind all Gods or 2. The God of your choice. Neither of this is true. It is that God who is easily accessible, who can understand our problems, the God who was here very much and experienced all that we go through in our lives. It is that One who does not seek from us anything and is willing to part with everything. He has with Him provided we offer ourselves to Him. There is nothing that we can give to Him. The question of offering the yajna phalam to some God does not arise. It is He who gives us. He does the Pranahuti provided we are prepared for receiving the same. Such is the Master we should pray.

The last part of the Prayer of Rev. Ram Chandraji Maharaj states this. It is necessary to understand that the Divine is the driving force of our existence and it is He who directs our ways. Since we think we have our own problems and solutions for our existence there is confrontation and conflict in every aspect of our lives. The moment it is the Divinity that is expressing itself through us dawns, this illusion is gone and we participate in the Divine activity totally and integrally. To think about a Goal in far off heavens is a tough job. To feel in the core of the heart is natural and real. To meditate on the great deeds performed by the Divine in different geographical locations and try to impress the greatness of such Divine expression leads to conflict amongst religions and faiths. To know Him as the Creator, Sustainer and Destroyer is difficult. To feel Him in our heart is natural and simple. He expresses Himself as the Divine light. A light which is beyond our comprehension but yet real. It is light without luminosity. It is light without being bright. It is natural, soothing and one with us. To such a Divinity (Master) we assert that He is the means and we say "Thou art the only God and power to bring us up to that Stage". The stage of the Master as the Goal in the first line and this stage of total surrender to Him in the last part of the Prayer summarizes the entire sadhana. The prayer therefore should be perennial and the constant remembrance is nothing but being aware of the state of Prayer. "Pray (beg) that you pray (be submissive) and continue to pray (constant remembrance) so that prayer (yielding) may continue" is the correct advice that we can practice and suggest to others for practice.

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Illustration
T. Mounika, X Class

Meditation on supposition of Divine Light is given as a 15 minute daily practice for students of VII to X class. Below reports show how the students felt after meditation.

15-7-2017: After Meditation I felt peace.

19-7-2017: Before Meditation, I felt angry.

After Meditation I felt calm.

20-7-2017: Before and after meditation I felt happy.

13-7-2017: I did meditation peacefully and heartfully

19-7-2017: I thought of divine light during meditation and after that I felt very peaceful.

M. Eesha, X Class

A. Praveen Kumar, X Class

By prayer, we come nearer to our goal because we come in contact with the Being. (SDG-67)

Address to teachers and parents of the BODH school on the occasion of the Independence Day Celebrations - 2004 by Pujya Sri K.C. Narayana Garu.

The word education is derived from the root 'educere' meaning 'extract from' 'draw out'. Similar are the origins of the words 'deduce', 'induce', 'reduce'. It implies that there is something in the individual that can be drawn out and exhibited in its perfection that the individual possibilities permit. This meaning of the word I am informed is not current now a days and the word is derived from educate the meaning of which I do not know. Surprisingly in some of the latest dictionaries I find no reference to the roots from which the word is derived from. Yes. That is my point. We forget the roots.

Every one of us is an expression of the ultimate energy or power of God and within the constraints of the form we have try to express the spirit behind us. Every individual is endowed with a physique, a mind and a heart. The physical body is an instrument to work relating to the physical world, the mind is an instrument to work in the mental plane and the manas is the tool as also the jewel box of sentiments, emotions, feelings and sensitivity expressing the nature of the heart we have. The endowments in the physique and mind are different and each accomplishes according to the assets and limitations of the same. But the realm of manas except in very unfortunate cases has the same potential and capacity in all though there are covers and coverings over the heart. While the perfection of the physique and mind are sought to be achieved through conventional education enabling us to learn skills and techniques the realm of the heart is brought to perfection by making it more and more exposed to the bounties of Nature and blessings of the Divine.

Education may be thought of, from one of point of view as the process of attaining basic skills such as those involved in reading, writing, speaking and computation. It may be thought of as acquiring knowledge of geography, history, science and other subjects. It may be conceived more generally as 'learning to think'. However there is more to education than all these, if individual development is the meaning we give for it. Thus 'education' is a multidimensional in nature. Not only the intellectual aspect of development and social and emotional adjustment is the task of education but more than all this essentially making a person 'human' is the real task of education. Human perfection lies in 'man' becoming 'real man' according to the Great Master of the day Sri Ramchandrajai Maharaj of Shahjahanpur, U.P. India.

But at present education is perceived mostly as a preparation for a vocation. Vocation is other wise called and better known as means of livelihood. I am sure there will a hue and cry when I say so; but I have come out of the indoctrination of the philosophies of market place. After all the education, a person completes in school or college or Universities the question that faces him is "what is my place in the Labour market?" Recently a Chief Minister of a State went on record to the extent to saying that study of arts, humanities and fine arts is a waste and all that is required is professional (what it means I am not clear) education and technical education. There is no technology without basic sciences is totally forgotten. So every one is after those professional institutions and land up in the category of unemployed (I understand in India the number of unemployed is over 20 crores at present and professional graduates and post graduates constitute about 25% of them). They do not know anything other than the skill sets taught and never had occasion to practice. They thus find themselves incapable of entering into the labour market. Since they equated a job with happiness they are not happy. Happy living is natural to all species of animals including human. But the process of lop sided education has made many an young man forget the basic skill God has endowed all of us with-'to be happy'. It is this prejudice in favour of what is thought of as professional or vocational education that inhibits the natural expression of joy and happiness in human life.

All education now a days lead a person to unhappiness as the art of happy living is never taught and learnt. The concept of education that it is meant for vocation and thereby to a decent living (no body knows what it is) has really ruined the thinking of parents and children alike. Even by the time a person enter a kinder garden school the student is taught how to be a coolie: learning the lessons of load carrying. That it affects the tender bones of the bodies of the children which affects their health much later if not immediately is neither the concern of the parents nor the teachers; the only thing in mind is the illusory vision of the ward becoming a great Engineer, Computer professional or a Doctor with a D.S. That these visions collapse soon is a known fact and depression for parents and frustration and dejection for children is the consequence. Thus emotional maladjustment and misbehaviour on the part of the children ensues.

While that is the lot of the child with average and above average abilities in the physical and mental planes the lot of the children with difficulties in learning is worse. They are really unwanted children for the parents and also in the society that seeks to see every individual as a bee in the hive, slogging for the Queen or the Boss in the industry. Exploitation is the norm in all cases and in the case of these persons with faculties of body and mind not fully developed the neglect and disregard of the human worth is worse. The admission of such students in the normal schools is a problem by itself. They are usually the drop outs at various stages of educational training and become bullies at various stages in their life.

Children are to be viewed as embodiments of love and affection. The educators' job to develop their inner resources so as to become tomorrows' peace makers. In the myopia generated by the over riding priority to money and vocation, the interest of the spiritual growth of the individual is totally forgotten. I repeat for the sake of emphasis that man is essentially a spiritual being: an expression of the Divine and not just a rational being. Rationality is and should be subservient to the needs of spirituality of the individual. This fundamental fact is forgotten and educators have become experts in killing the spirit in man and promoting the machine and animal in him.

This is a sin that is universally practiced. This sin is promoted and abetted by the marketing of consumer goods and hospitality industry as it is called. The two things for which we are to earn and save are: to spend all our earning on food and drinks and fashion and display. We were all taught through generations the wisdom of saving and the present thinking is the art of spending. No matter we have no money: someone is there to lend. The stature of the person we were taught in the schools of Economics is ones' credit worthiness and not the Gold or silver he may have and now all the human population are credit worthy. Borrow and purchase what we sell is the slogan. Creation of paper money was the first error and the creation of card money is a blunder.

But the educators' role is essentially to provide support to the children to grow spiritually and learn the virtues of gratitude, hope, satisfaction, friendship, sharing, non-violence, non-jealousy, nonenvy, controlling the desires and urges etc., Above all the creativity which is another word of "life" has to be promoted. By our insistence to curtail the creative expression of the individual we make 'bonsai' equivalents in human form. They should learn the most important lesson of 'letting go'; it is the absence of this learning that we find is the main reason for all conflicts in family and societies.

The materials for children's spiritual education we provide are to be practical, easy to follow, and professionally presented. Our children will not be able to live in peace until a majority of the people of the world adopts an all-inclusive view of religion and move on to understand spirituality in the real sense of the term. Recent world events have demonstrated that our lives literally depend on a unified understanding of the concepts of God and religion. Religious prejudice has led to rampant brutality and greater devastation. Just as the peoples and nations of the world have come to recognize and promote the fundamentals of universal human rights, so should they come to acknowledge and celebrate the essential oneness of all in a bond of fraternity. The researches of the Great Master Sri Ramchandraji Maharaj which discovered the points in the human frame where meditations are to be done for holistic living are to be made available to students from childhood. Meditation is a preparation that is essential for spiritual development.

II

That much for the philosophy of education we should adopt. The Sahaj Seva Samsthan has done well in starting an institution for the purposes of educating children who are not capable of entering the competitive world of other schools of education. The children in the schools of this institution are broadly classified as persons with learning difficulties. The teachers should have a firm grasp of the problems of learning the students have and use innovative methods to assist them. The other schools herd the students into rooms where education is provided for the entire group. This school should adopt the method of individual Lesson plan and attend to the students. The aims of the lesson plans we draw for the student is not to be just what he is going learn of the alphabets and numbers during the year but should cover the areas of character building and spiritual development. We should provide a systematic means for building a foundation for understanding the nature and purpose of life and the common relationship that all of humanity shares with its Creator.

The lesson plans and supplementary materials should be in addition to the academic (where however the students of our school may not compete with the rest of the children population) a response to a need for spiritual and moral education programs which embrace parents and children of various backgrounds. Our general framework should focus on holistic growth of the student/ward under our care rather than keep us bogged down with the learning of 3Rs.

Above all, we are to be committed to the students and their development and as they grow with us ever deepening conscious integration. Knowing them, as an individual, a unique creation, we should help them uncover their work, their path, and make them see how beautiful they are as creations of the Lord irrespective of their problems and difficulties of body and mind and enable them discover the Master in their heart—what they actually are, in the way that works best for them. Caring, compassionate, and—above all—completely human, the educators should be their mentors. The teacher should, do their utmost to support the natural, integrated unfolding of their students. The teachers at the Bodh School who were drawn together having realized the seamless Unity of Spirit and matter should spread the message through words if they can, if not through the heart. Further our teachers have come from variety of backgrounds and have many different interests, capacities and skills.

Some had extensive experience in various schools of learning both, both formal education and spiritual education. The teachers have the fundamental responsibility for the students and should serve the students in profound relationship of mutual and sacred trust. The management should work in concert with the teachers as important members of the aspirant's support team. They must help hold and nurture students in much the same way as older siblings might with their younger brothers and sisters. The fundamental principles of this work are that teachers and mentors should in simple and natural manner not only understand, but rather live the spirit in their everyday functioning.

The training in our schools should be as already stated not only academic but moral and spiritual. Regarding the teaching of the academics we should use the computers more and more. This is one gadget that is discovered by technologists that can aid enormously in helping all students and more particularly the students with learning disabilities. Repetition is the way for rote learning. Nothing in the world can compare its efficiency with the computer in this regard. The same exercise will and can be practiced any number of times as the student needs and the patience of the teacher and parent is not involved in this process. There are enough number of CD—ROMs in the market that can help the school administration and teachers in this regard. More than any thing else it is the creative preparation of exercises and lessons that is required.

No student should be thought of as incapable of completing the lesson plan drawn for him and should be allowed to appear for the examination for which he is being prepared in all subjects. Arbitrarily restricting them from appearing for the examinations is a prejudice and can mar the self respect of the student. In our eagerness to get 100% results in the examinations the School authorities should not curb the learning possibility by appearing for the examinations.

The need for periodic and constant evaluation of learning should be done by the teachers in all the subjects under question. Review with the students and parents should be regular. Unless the parents are enlightened they may not take interest in the child for they are not going to be productive bread winners—they are really unconcerned in anything except the employment there is going to have after studies. They refuse the realities of the situation and do not co-operate. But that is the reason for us to enter the field and help the future generations accept the philosophy of the Masters Commandments. There is every need to influence the parents of his philosophy and science of Raja yoga without being apologetic. That is the solution for deriving happiness.

The text books of NCERT and NOS are exhaustive and are excellent in helping the students. Our school which is recognized by the NOS authorities should try its best to live up to the expectations of the NOS thinking and concepts. It is likely that every one of our students may take more time than the normal student. But by utilization of computers into which our lessons are programmed we should be able to reduce the time frame. If programs of the school lessons is not done so far they should be done. The management should have no difficulty to provide for the same. The language Telugu should be taught to the students. The same is what is learnt by over 90% of the student population in Andhra Pradesh where that language is the medium of instruction. There cannot be any difficulty for the students to learn and the teachers to teach Telugu. To say that is a difficult language is not tenable.

III

I leave the subject of academic education here with the hope the teachers and administration will take necessary steps.

The more important is the imparting of moral and spiritual education. Here in lies the keys for happy living. As stated already the method of meditation on points A and B should be taught so that the lessons in fraternity get imbibed in them even without their awareness. They are only 10 minutes exercise. If need be the time can be reduced to 5 minutes. When the students are taught that the teacher should also pray along with them. Then the beginnings of moral education with firm foundation will start. Prayer as given by the Master should be taught explaining the meaning for the children in a way they can understand.

Prayer: It should be taught to all students. Our prayer is the same as given by the Master. To make it meaningful for the students we need to present it in a way that is appealing to them. It maybe like this.

O Master: Dear children, Master or God is the one who gives Peace. You all know we want Peace in our lives. The Peace giver is in the heart of all the people. Thou are: In old time English this means 'you are'. The goal of life: Our aim in life is to be happy and peaceful. We are: all of us are. But slaves of wishes: you know children you want many things. Some parents give and some teachers give us. But there are many more things you want and they do not give. You feel bad and some times angry. Thou art: You are. The only God and power: there is only one God and he is within us. To bring up to that stage: By remembering you in our heart we get peace as you are the giver of peace. Many other ways of explaining can be given by the teachers according to the level of the students.

The most important this is that every day the school should start with this prayer. This should be followed by the National song 'Vande Mataram'. The song should be sung. The teachers should teach the meaning of the song to all levels of students.

Development of Art: Every student has the capacity to express and this should be promoted. The school should organize Arts gallery of the student paintings and drawings. The students should be asked to explain their paintings. Efforts should be made to invite people and they should be encouraged to buy the art creations.

Music: The crow is never shy of singing in its own voice. There is no voice that is more sweet or less sweet. Every song has its own beauty and need to be encouraged. Singing should be promoted and taught in the school.

Dance: Dance is the best method by which the possibility of expression through body is learnt. Body language is something that is native to everyone.

Fortunately there are dance teachers, arts teachers and music teachers available for the school. With the spirit of co-operation the school administration should be in a position to avail their services.

Story telling is an ancient method by which morals were taught through out the world. The story of Panchatantra where the unwise and near imbecile children of the king were taught lessons of life by the teacher through stories. Story writing and telling are skills that every person in student education should know. It is found that often the good writers often break rules—but they know they're doing it and also why!

It seems people think a writer is a person, who walks around, or sits around, waiting until an idea strikes. Those who think that idea hits floods through the brain and finds expression thorough the fingertips onto the computer keys and a story is born are wrong. Those of the teachers who have struggled to write stories know better. We should know that story telling requires a thorough knowledge of the story and through creative expressions the teacher can make it very interesting to students. Our culture is very rich and we do not Ella's and Cinders to be the content. The teachers should have been influenced in their lives by the study of the lives of great men and women and they can weave stories of them in addition to the ancient tales of the land. If it is found the old story requires a different ending the same should be attempted and revised story told. If the teacher is really inspired or motivated by a famous or historical person she may want to introduce that famous or historical hero as a role model. Then she needs to do some serious study and search for details from all possible sources and prepare the story. The first few lines of any story are the most important-and often most difficult—words for us to write. The next most challenging piece of writing is the ending. Once we draw in the students and readers and take them through our story, we need to leave them with a satisfying conclusion. There should be a moral for the stories that are told. The children's story should not begin with description, continue with description, containing some dialogue here and there and end with description. The author should know that simply telling the story is not adequate and should realize that stories without dialogue are boring to the students.

Storytelling is an art. In order to attain a degree of excellence, one must become familiar with the basic principles of this art and dedicate many hours of practice to it. That requires the willingness to do additional work and one may be assured that it will be highly rewarding in the development of the teacher's spiritual worth. The stories should be followed by some questions about the students' comprehension of the same. The students can be asked to tell the story in their own words. We can ask them to draw pictures and paintings of the same leaving their imaginary creative ability a chance to express. They may be asked to suggest alternative endings to the story. Since I was asked several times to giving some clues as to how to go about the instructions in these schools I have troubled you with this note today. Independence Day is a day of rejoice. I wonder whether any student here can come forward and tell the story of the national heroes like Mahatma Gandhi, Pundit Nehru, Prakasam Pantulu, and Subhash Chandra Bose.

I was trying to motivate teachers and others to write and tell stories to children as also teach the students the stories and poems in the native language and other languages. Brothers M.V. Ratnam and others co-operated and selected poems for learning by the students. Brother Janardhan Reddy recited them in his rhythmic and sweet voice. It is hoped they are being taught. Dr.Koteswara Rao has taken pains to record some stories and gave tapes of the same to the school for distribution to others as required. Such help from elders is an advantage for our school and the school and the school teachers and authorities should utilize the same. The Sri Ramchandra Publishers have taken lead to get written some stories and tales by our brothers and sisters and they are now printed for use by the school, students and parents of our children. It is happy to note that is being provided on this happy occasion. Many more such books on morality and spirituality need to be prepared and taught in our school to make our students develop spiritually. Our opportunities to help the children of our schools are as many as the stars in the sky. The stars in the sky not only twinkle and make us wonder what they are as the rhyme goes. For a teacher of this land the stories offer scope to teach about the stars with their stories of Dhruva-the Pole star.

ACTIVITY CENTER

Colour the picture



Word Search On National Theme

A	S	H	O	K	A	P	I	L	L	A	R	V	R	I
A	B	B	O	G	D	H	N	O	Q	T	Y	A	A	N
B	C	F	L	C	T	Y	U	T	S	G	H	N	E	D
V	V	P	H	B	K	Y	E	U	R	B	N	D	N	E
C	D	W	J	C	A	E	Y	S	F	D	S	E	M	P
D	E	E	K	D	S	G	Y	H	G	C	E	M	U	E
T	R	I	C	O	L	O	R	F	L	A	G	A	H	N
E	J	E	P	A	E	W	Q	A	X	Y	Z	T	K	D
J	H	S	G	A	N	D	H	I	V	E	R	R	L	E
K	I	N	D	H	Y	Z	L	S	W	E	B	A	M	N
I	A	R	R	U	P	E	E	Z	G	H	G	M	N	C
G	U	B	Y	U	K	T	X	I	A	U	P	M	O	E
O	Y	A	K	T	Y	R	T	H	I	K	J	A	P	D
J	A	N	A	G	A	N	A	M	A	N	A	N	R	A
J	H	Y	C	D	E	W	K	H	G	R	O	G	D	Y
L	F	A	R	G	H	O	P	L	K	F	B	O	T	H
M	O	N	B	V	P	E	A	C	O	C	K	J	U	Y

Clue:

- The National Emblem of India
- The National Flower
- The National Fruit
- The National Bird
- The National Animal
- The National River
- The National Game
- The National Anthem
- The National Song played on Republic Day
- The National Currency
- The National Tree
- Our flag known as
- The leader of the Indian Independence movement against British rule.

Sow an Act, you reap a Habit; Sow a Habit, You reap a Character;
Sow a Character, You reap a Destiny. – Pujya Sri Ramchandraji Maharaj

Solutions on Page 14

ACTIVITY CENTER

What's the Value?



King Uttanpada had two wives. Sunity had a son named Dhruva and Suruchi's son was named Uttam. Dhruva was the elder of the two, so it was his right to become the next king. Uttanpada loved Suruchi more than Sunity because she was beautiful. Under her influence, he ordered Sunity and Dhruva to leave the palace. Mother and son started living in a small hut near the forest. Sunity told Dhruva stories about God and Dhruva always thought about God.

One day, Dhruva went to the palace and saw Uttam sitting on his father's lap. But when Dhruva tried to do the same, Suruchi stopped him and said, "There is no place for you on your father's lap. Only my son can sit on his lap." Dhruva looked at his father hoping that he would take him on his lap. But his father did not say anything and ignored him.

Deeply hurt, Dhruva returned to his mother. Weeping bitterly he asked her why he had no place on his father's lap and why they had no place in the palace. Dhruva said, "You told me that God is good, he helps those who pray to him. I will go and find God, he will certainly give me my place." Dhruva decided to go to the forest and pray until God appeared before him. In the forest, he met Narada Muni, who was worried that a five-year-old boy like him would face many difficulties in the forest. He warned Dhruva that wild animals could eat him up. But Dhruva was determined to find Lord Vishnu.

For many months, Dhruva prayed in the forest, and faced many difficulties. He even stopped eating. With every breath, he chanted the mantra in praise of God. Finally, Lord Vishnu was pleased and appeared before him. He not only granted Dhruva a place on his father's lap, but also a permanent place in the sky after his death. **Which value do you see developed in Dhruva at very young age.**

Various Characteristics of developing Viveka

For this one needs to practice Anukulasya Sakalpam Pratikulasya Varjanam (Follow what helps and Give up what is not required to reach the Goal). Fill in the blanks with associated value and join with correct picture. (Jijnasa, Possessiveness, Stability, Self-Control, Discriminative Intelligence, Service, Hoard, Determination)



1. Give a chocolate to a child and ask, "can you give me back?" See what happens, they will not give. Similarly you can see that people are attached with so many things like people, house, car or anything, do not leave that easily and hold on to that and doing this hurt themselves only. We should come out of _____.
2. People can save money for their future or bad times but only that required amount. Satisfaction of what you have and having faith in God and confidence in oneself never _____. The associated concept with it is greed.
3. Dhruva faced severe climate in the forest, he was without food, water and rest displaying qualities such as patience, tolerance, discipline and _____.
4. This animal when it is being hunted, the first reaction it has got is to withdraw all its limbs and it survives like that. Similarly here, to avoid bad company, the person who is trying to pull us out, when he would ask us to come somewhere or other such activities; in all those cases, we should be in a position to withdraw ourselves and avoid such company. In this or any other situation, we should not get angry, disturbed but we'll be able to control our feelings and will be at peace. This shows our _____.
5. Surrounding people tell anything or bark like dogs, but one has to move on to achieving his goal without paying attention and worrying about to ridicule saying or thoughts. Value you acquire _____.
6. This animal is able to differentiate between pure and impure, hence takes only water and worms in his mouth, but not dirt. Similarly, we should take only what is good values and good habits from our friends. This is called _____.
7. An incident in Ramayana where this animal has served the Master, though very insignificantly, and got blessings of Lord Rama. When the Vanaras were building a bridge, he climbed all over, rolled on the sand and dipped in the sea, trying to deposit the sand from his back into the water, and help in the construction of the bridge. This value is _____.
8. A person who is serious in getting to know about real values in life. He will develop _____.

Address to Parents and Teachers of Satkama School on School Annual Day February 13th 2007 by Pujya Sri K.C Narayana Garu

Dear brothers and sisters,

1. I am happy to be associated with you on the occasion of school day of Satkama. I was hesitant to accept this invitation from the President of SSS because though I have been associated with training institutions and universities I have never worked as a teacher for more than a year and that was four decades ago in my university. I have been mostly a student and teacher in spiritual education though there cannot be any division in the real sense of the term education as material or spiritual. All education attempts to educe that which is inherent in the student and the primary object of education is to enable a person to lead a happy and peaceful life.

2. Any responsible society and more particularly caring parents share the dream of raising children who are healthy, compassionate, independent, and happy. In order for this dream to come true, children must feel safe, loved, and valued. And most importantly, kids must love and value themselves: not just for what they look or achieve, but for the very essence of who they are.

3. Many aspects of modern society harm our children and cause them to become overly focused on superficialities. The media revere beauty, wealth, and fame, while wisdom, character, and compassion are often overlooked. Over focusing on externals, over stimulation, over scheduling, and having too much too soon, are all unhealthy aspects of our society that can alienate children from their very core.

4. We are understandably concerned about children who have a poor self-concept, struggle to succeed in school, are clumsy, or have poor social skills. And our concern is justified; our society has fairly narrow parameters regarding what is considered desirable and a child's negative belief about himself can set a self fulfilling prophesy in motion.

5. But children who are unusually attractive, bright, athletic, charming or well behaved can also be at risk if they become overly attached to an image that is based on other people's reactions. Unable to be carefree and true to their own nature, they become overly anxious as they continually try to portray an image that pleases the people that are important to them. And when their efforts fall short, their fragile sense of self shatters like a fallen mirror.

6. An 'A' grade student who falls apart when he does poorly on a single assignment, the perfect child who becomes distraught when mildly reprimanded, or the older child who would not go to school because he does not have the right clothes all these students reveal that they are overly dependent on their external image and reactions of others.

7. Keeping the child busy all the time may be fine for many parents who are already over burdened with their problems but giving constant activities and over stimulation to children are detrimental to their well being. In order to cope with the stress of our 24-7 society, sensitive children may begin denying their senses and deadening their feelings. But when children suppress their emotions in order to cope, they become out of touch with their true selves, their true nature and wholeness.

8. It must be realized that emotions and feelings are the path ways to our inner self or our core of being. Emotions lead us to a built-in monitor that lets us know if all is well. Parents can help a child to stay in touch with his inner self by encouraging him to pay attention to his body and his feelings. If a child accepts and values his own feelings then he will also accept and value the feelings of others, generously giving and receiving love, as well as choosing activities and eventually careers that will bring about personal fulfillment. By accepting your child's feelings and not overreacting to mistakes, you can help him love himself and resist bad influences.

9. It is very important to start planting the seeds of inner value early. This I understand is the thrust area of this school. It helps the children to skillfully navigate away from the negative impact society's narcissistic attitudes, the media, and over stimulation. Studies prove that these negatives impact children as young as three or four years of age.

10. If we allow things to go on ignoring these vital aspects, an older child or teen who is out of touch with his true self may be susceptible to the influence of peers, gangs and cults, as he continually aims to please whoever is currently shaping his identity. In contrast, a child who has a sense of his true inner value is resilient. He strives to achieve his goals.

**Mould your living so as to rouse a feeling of love and piety in others
- Commandment 9 - Pujya Sri Ramchandraji Maharaj**

11. Some ideas that strike me to nurture the students inner values are
- i. Avoid and if not possible restrict T.V. time and video games. This will work as a defense against over stimulation of modern life and technology.
 - ii. Try to ensure that the child has unstructured time so that they can relax or play freely and allow their creativity a chance to express.
 - iii. Try to teach children relaxation skills and simple meditation.
 - iv. Allow scope for the children to participate in and appreciate arts.
 - v. Enable them to listen to beautiful music.
 - vi. Encourage them in the creative arts of dancing, singing, drawing and painting.
 - vii. Teach them embroidery, stitching and tailoring.
 - viii. Allow them to spend time in nature and teach them to have reverence for all living things.
 - ix. Encourage your child to tell you how he feels.
 - x. Involve the child in helping others.
 - xi. Express gratitude and encourage the child to think of what he or she is grateful for.
 - xii. Avoid bragging about and labeling the child.
 - xiii. Do not become overly attached to your child's accomplishments.
 - xiv. Give sincere praise, but avoid over praising, as constant, excessive praise can discourage a child from finding the value in what he does from inside himself, independent of external rewards.
12. All that is stated perhaps already the teachers and parents know and it is only an appeal to practice these methods to enable the students develop proper inner values. We know the human resource development has happened and is happening mainly due to thrust areas of Science, Technology, Engineering and Mathematics or what we generally call the STEM. The current rate of technological invention is sure to continue in an accelerated manner. Instead of the usual text books which need to be updated every few years it may become necessary that the contents be digitally stored and updated constantly in response to the feedback from a fast changing world.
13. Literacy will be just not the three Rs but the schools have to train their wards with eco-literacy, information literacy, cultural literacy, psychological literacy and above all spiritual literacy. I am sure we do not know how the coming generation of students who are digital natives would use the technologies. Given the inevitability of the law of unintended consequences a key literacy must be routine consideration of multiple possible futures. Future consciousness it is necessary to realize shall become part of our every day thinking. It is lack of this responsible thinking that has led to the problems of enormous and horrifying eco disturbance and moral degradation in our lives.
14. Any commitment to the education of a new generation should consider very carefully the place of the human being in the Universe. More and more responsibilities will have to be borne by the individuals in the coming age. It would be paramount to develop personal character based on who one is and his place in the Universe. That nothing exists independently of the other should be understood and the awareness of one's universal character has to be learnt. Moral and spiritual development should find a way into the curriculum if the students are to be equipped with the necessary skills to meet the challenges that cannot be spelt out now but easily imagined. Even at present keeping ones' bearings in the dizzying world of contradictions and complexities is not an easy task.
15. Millions amongst us realize that some degree of inner work that leads to our inner self and spiritual wealth should be part of our learning so as to manage our lives satisfactorily. It is necessary that the future curriculum should cover such areas as critical and appreciative self reflection, integration of several layers of our being, meditation and creative contemplation.
16. It used to be said that we should learn to unlearn in spiritual or integrated life. But in the coming age not only should we learn how to learn but also change the method of learning. The age of specialization shall surely get wiped out. To possess only specialized knowledge in a rapidly changing environment will result in rapid marginalization unless it is accompanied by new ways of thinking about ones' expertise. Rapid information growth makes obsolescence the natural consequence and one needs to learn to forget or discard as much as one remembers.

Know all people as thy brethren and treat them as such.
- Commandment 6 - Pujya Sri Ramchandraji Maharaj

Needless to say this makes pedagogy to shift from current primary focus on the mastery of content to a focus on process, that is, from knowledge of the noun to a focus on learning a verb. As spiritual awareness matures we realize that there are only verbs and no nouns and that awareness is going to give a quantum leap in the educational process. Thanks to the internet and global communication systems knowledge is no more any individual's or group's property but universal. The educational system should aim at making the students global citizens who are responsible, trust worthy and living the highest moral standards accepted by all mankind. The dream I have is a world of peace where cooperation, service and sacrifice would be the natural norm. The task SSS has taken is challenging. I am sure this institution under the guidance of spiritually and socially advanced persons who bask in the spiritual warmth of the great Master Sri Ramchandraji Maharaj of Shahjahanpur would achieve the objective of universal fraternity and harmony.

SRIMAD BHAGAVAD GITA

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य घर्मस्य त्रायतो महतो भयात् ॥

Herein there is no destruction of initial effort; nor does there ensure any impediment due to deficiency or non-continuation. Even a very little practice of this Dharma (Discipline) saves one from greater danger. (2-40)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

Reposing all actions in Master, he who does them abjuring all attachment; he, like a lotus-leaf by the water, is not contaminated by sin. (5-10)

Once in a forest, a sanyasi is meditating under a tree. A crow's droppings fall on him. He looks up and with his angry look, the bird is burnt and drops dead. He then goes to village for seeking alms and in one house, a woman asks him to wait because she is serving her husband at that time. But the sanyasi becomes angry and as he is about to show his anger to the women, she replies, "I am not a crow that you can burn with your looks. Go to market and see one Dharmavyadha and learn what is wisdom." The sanyasi is astonished how this woman knew about the incident in the forest. So he visits Dharmavyadha who is a butcher by profession. (vyadha means a butcher) He is a righteous man. The sanyasi sees that he attends to his parents and family properly and happily. The sanyasi asks him why is he doing the ugly and filthy work of selling meat. Dharmavyadha advises the sanyasi. "No duty is ugly, no duty is impure. My birth placed me in these circumstances and environments. I am unattached, and I try to do my duty well. I try to do my duty as a householder, and I try to do all I can to make my father and mother happy. The vyadha advises that all work must be done by "dedicating to God" and by sincere and unattached performance of the allotted duty one can become illumined. The sanyasi is humbled at the grace and wisdom of the vyadha. The lotus symbolises grace and wisdom. If we look at the qualities of the lotus flower, it always grows in muddy waters. When it blooms, it looks beautiful even if surrounded by the same muddy water. Yet, it is untouched by the mud or water. This is the grace it signifies. It requires wisdom to be like a lotus flower. What is this wisdom? When we do our duty dedicating all actions to God, without thinking about the result of action, our actions itself become worship. This is the discipline that is spoken about in the first sloka.



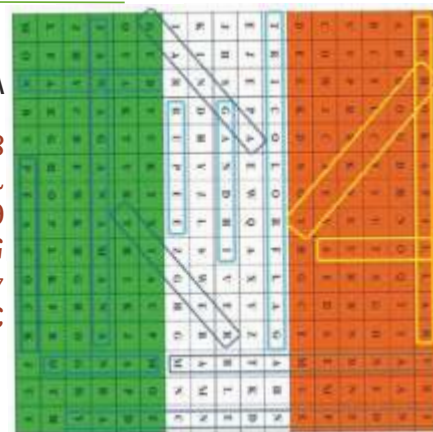
SOLUTIONS

Fill in the blanks

1. Possessiveness --b.
2. Hoard--a.
3. Determination ---c.
4. Self-control---g.
5. Stability--e.
6. Discriminative Intelligence--f.
7. Service--d.
8. Jijnasa--h.

What's the value?

Determination



KRISHNA AND SUDAMA

Sudama and Krishna are childhood friends. They first met at the ashram of Guru Sandipani. As time passed by Krishna grew up and became King of Dwaraka. Sudama, however was lost in poverty and he became so poor that he didn't have enough money to feed his children. His wife said "You talk of Krishna so often! Why don't you go to him for help?" Sudama was hesitant to go and seek help. But he thought for a while and decided to go to Dwaraka. He thought "I have to take some gift to Krishna. What gift can I get for the King?" When he asked his wife, she borrowed some poha from their neighbour and bound it in a piece of cloth. Sudama went to Dwaraka with this small gift. On seeing the city of Dwaraka, Sudama was amazed. He asked for directions for palace and reached there. Sudama looked like a hermit. The palace guards stopped him. Sudama said, "I want to meet Krishna, he is my friend. Tell him that Sudama has come." The guard hesitantly went and informed Krishna of Sudama's arrival. On hearing Sudama's name, Krishna immediately stood up and ran bare foot to meet him. Krishna took Sudama into the palace. He made him sit down and washed his feet. Rukmini fanned him gently. They recalled their childhood days at Sandipani's ashram. Seeing Krishna's wealth, Sudama felt ashamed to give the poha that he had brought for Krishna. But Krishna read his mind and snatched it from his hand and ate a handful greedily. Before, he could take a second handful; Rukmini stopped him saying, "One mouthful will give him all that he needs, my Lord." Being the goddess of wealth, she was responsible for its distribution. When Sudama got ready to go back home, Krishna embraced Sudama and escorted him out as he bid him farewell. Sudama was content and happy with the way Krishna treated him. He was touched by his friends love for him. On the way back, Sudama wondered, "What shall I say when my wife asks me what I've brought back?" As Sudama approached his home, he could not find his hut! His wife came out from the palace and dressed in elegant clothes. She told Sudama, "Look at Krishna's might, we have been rid of our poverty. Krishna has ended our miseries." Sudama recollected Krishna's pure love and his eyes filled with tears of joy.

SCHOOL EVENTS

Congratulations to the tenth standard students of SSC batch 2016-17 for their excellent performance in SSC board exams. Out of 15 students 3 students scored 9.5 GPA, 3 students scored 9+ GPA, 5 students scored 8+ and 4 students above 7.3+ GPA..

Haritha Haram



SANSKRIT DAY CELEBRATIONS

As part of Sanskrit Week, we celebrated Sankrit Day on 8th August, 2017. Acharya Krupalu, Sri Rama Chary and Smt. Sumanjali, Members of Samskrita Bharathi graced the occasion. The programme consisted of skits, conversations and songs in Sanskrit. The guests appreciated the students' performance and asked students to speak in Sanskrit.



The guests appreciated Smt. Shyamala Moorthy, who is doing good work in teaching Sanskrit. The students participated enthusiastically and everyone enjoyed a lot.

శతకము

చందమెరిగిమాట చక్కగా చెప్పిన
ఎవ్వడైనమారికేల పలుకు
సందమెరిగియందు సందర్భమెరుగుము
విశ్వదాభిరామ వినురవేమ
తాత్పర్యము : మాటయొక్క సందర్భాసందర్భాలు, అర్థాలు తెలసి చక్కగా
మాట్లాడినచో ఎవ్వరును ఎదురుచెప్పరు. అందుకే నేర్పుతో, చక్కగా
మృదుమధురంగా మాట్లాడుట నేర్చుకోవలెను. చక్కగా మాట్లాడుట కూడ ఒక
కళయే కదా!

संत कबीर के दोहे

भक्तन की यह रीति है, बंधे करे जो भाव ।
परमारथ के कारने, यह तन रहो कि जाव ॥

"The devoted are those, who with a feeling of
devotedness, serve the Highest good, not
minding whether their body lives or not."

INSTITUTE OF SRI RAMCHANDRA CONSCIOUSNESS

Training Programme

Imperience is conducting Free Training Programme for those who are interested in Pranahuti Aided Meditation for consecutive two days on Second Saturday and Sunday of every month at different training centres. Those who are interested and aged between 18 and 60 years may contact the telephone number (040) 27731223 for further details.

ధ్యాన శిక్షణా కార్యక్రమము

'ఇంపీరియన్స్' సంస్థ ద్వారా ప్రాణాహుతి సహిత ధ్యాన పరిచయము గురించి రెండు రోజుల ఉచిత ధ్యాన శిక్షణా తరగతులు ప్రతి నెల రెండవ శనివారము మరియు ఆదివారము వివిధ కేంద్రములలో నిర్వహించబడును. 18 నుండి 60 సంవత్సరముల మధ్య వయసున్న ఆసక్తి గలవారు వివరాలకు (040) 27731223 నెంబరును సంప్రదించగలరు.

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SAHAJ SEVA SAMSTHAN

10-3-783/254/3 RT, Vijaya Nagar Colony, Hyderabad, India – 500 047 , Tel: +91-40-23341380, +91-40-23344322

Sahaj Seva Samsthan is dedicated to spread the message of Sri Ramchandrajaji Maharaj of Shahjahanpur, U.P. India through self-less service with a commitment towards a Homic (Holistic + harmonious + integral) approach to life. With the advent of Sri Ramchandrajaji Maharaj of Shahjahanpur as the Special Personality, a New Era in human life has started. The New Era initiated the process of divinization of man through a modified system of Rajayoga which has been closely knit into the Natural path. SSS following the message of the great Personality, who is governing the destinies of humanity, is committedly advocating His philosophy through practical means of service, cooperation and sacrifice. Love Him and thereby Love all is the motto. Samsthan offers opportunities for self-less service in the fields of Education, Vocational and Health care.



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BODH
SPECIAL SCHOOL FOR SLOW LEARNERS
(CHILDREN WITH LEARNING DIFFICULTIES)

Bodh was started in the year 1991 and is one of the first institutions of its kind. It looks after the requirements of children with Special needs(Slow Learners) who are unable to study or repeated failures in normal schools and who are school drop-outs.Objectives of school are:

- To make the child realise that he/she carries the Divine Master in the heart and is loveable and useful in the society for that reason
- Initial assessment at the time of admission
- To develop goals individually for each child
- Individualized Education Plans
- Teacher pupil ratio 1:5 for individual attention

www.sahajsevasamsthan.org/Educational/Bodh.htm
email: bodh@sriramchandra.org



MSRCM HOSPITAL
HOLISTIC HEALTH CARE
10-3-783/254/3 RT,
Vijaya Nagar Colony ,
Hyderabad, India – 500 047,
+91-40-23341380

Services available in the hospital -

- Consultations:** General Medicines, Gastro Enterology Nephrology, ENT and Paediatrics
- Other Services:** General Surgery Surgical Gastroenterology, Laparoscopic Surgery Laboratory Services.
- Alternative Systems of Medicine:** Homeopathy and Ayurveda

www.sahajsevasamsthan.org/Health/Health.htm
email:msrcmh@gmail.com

VOCATIONAL WING: Samsthan's vocational wing has been imparting vocational training to the students of Bodh and Satkama in the vocations of Sahaj Sakthi Biscuits, Sahaj Sakthi Ready Mix and Citronella candle making. Students spend one period a week in learning these activities. Pujya Dr. K. C. Varadachari Nutritive Supplement Scheme was started on the occasion of Centenary birth year of Pujya Dr. K. C. Varadachari in 2002. Under Pujya Dr. K. C. Varadachari Nutritive Supplement Scheme, Sahaj Seva Samsthan is distributing free biscuits and milk every day to all the students and staff of Satkama and Bodh schools.

Sahaj Seva Samsthan members intending to volunteer for activities of Samsthan may contact the Samsthan office at Vijaya Nagar Colony, Hyderabad. We would be happy to avail your services.

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