



Nachiketanjali

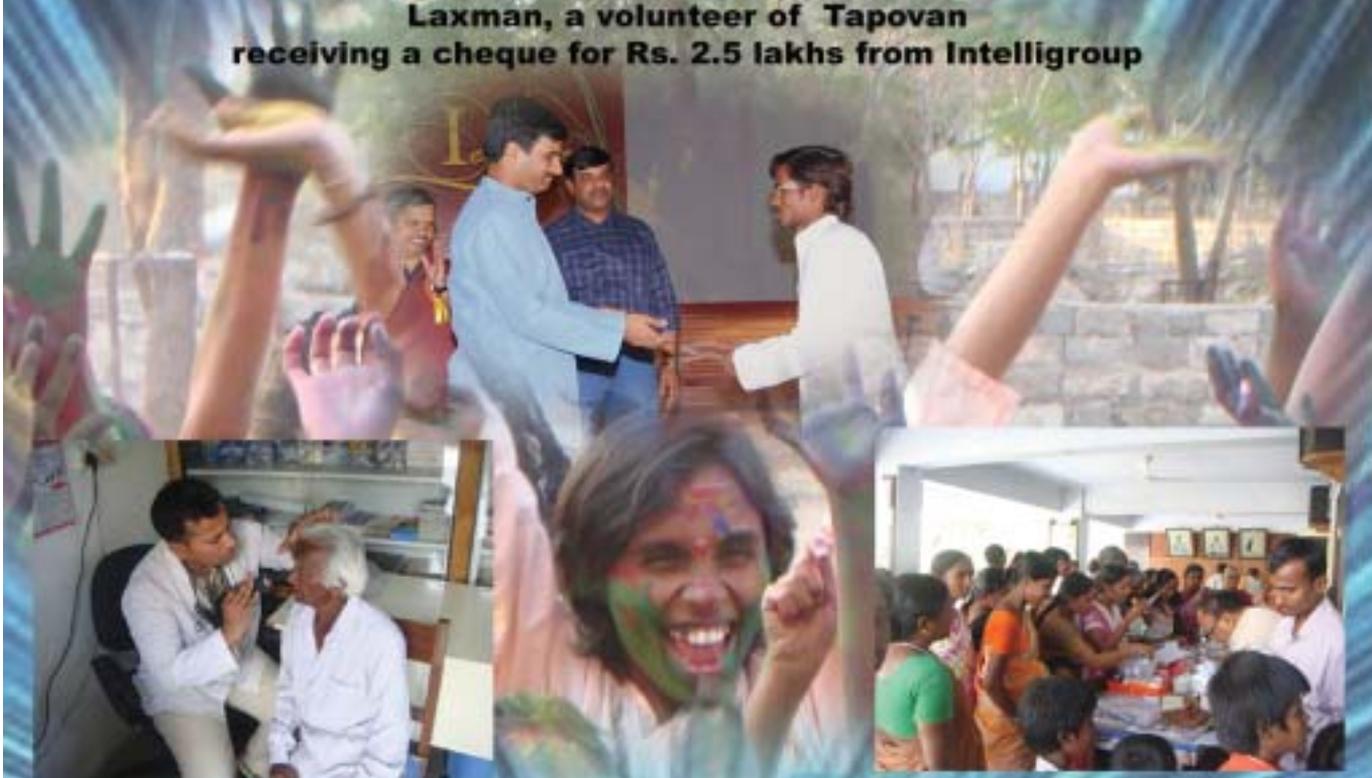
...an offering



A Journey Into The Spiritual Realm!

VOL: 1 ISSUE: 3 APRIL: 2010 PRICE: RS 10/-

**Laxman, a volunteer of Tapovan
receiving a cheque for Rs. 2.5 lakhs from Intelligroup**



**An eye camp was organised by Nachiketa Tapovan
supported by Vasudha Foundation and Rotary Club.**



**Children
enjoying
Holi**



**Mataji addressing the gathering at Sri Sai Chaitanya School,
on Women's Day, March 8th 2010**



Volume: 1

Issue:3

April 2010

Content

Page No.

| | |
|---------------------------------|----|
| Editorial | 2 |
| Holy Company | 3 |
| True Guru and Sishya | 4 |
| Aam Panna | 5 |
| Manasarovar | 6 |
| Spiritual Quest | 8 |
| Amrita Dhara | 9 |
| Yuvanjali | 10 |
| Goal in Life | 10 |
| Give Peace a Chance | 11 |
| Dharma - Boon for Mankind | 12 |
| Sri Ramanujacharya | 14 |
| Desire for the Right Thing | 16 |
| Love Thyself | 17 |
| Om Mani Padme Hum | 18 |
| The True Sound of Truth | 20 |
| Srutilaya | 21 |
| Benares Ghats | 22 |
| A Letter from Swami Vivekananda | 23 |
| Learn Sanskrit | 24 |
| Test your EpicQ | 25 |
| A Streak of Light | 26 |
| Sujok Acupressure | 27 |
| Mirror Mirror... | 28 |
| Kara Darshanam | 29 |
| Summer Camp | 30 |
| Helping Hands | 32 |
| An Appeal | 33 |
| Subscriptions | 34 |

Founder & Managing Trustee
Vasundhara P.
Adi Praneta
Swami Nachiketananda
Adhyatmik Praneta
Swami Shivanandamayji

Editor-in-Chief: **Subhadra K.**
Executive Editor: **Annapurna R.**
Editorial Team: **Surabhi D.**
Bhavya T.
Vinnu

Design & Layout
Swami Nachiketananda
Vinnu

Editorial & Publication Office

Nachiketa Tapovan
Plot No. 70, Phase I, Kavuri Hills,
Madhapur, Guttalabegumpet,
Serilingampally, R.R. District. A.P. 500 081
Tel No: 040-23113887, 9849168937
email:nachiketanjali1@gmail.com
website:www.nachiketatapovan.org

Single Copy - Rs. 10/-

Subscription

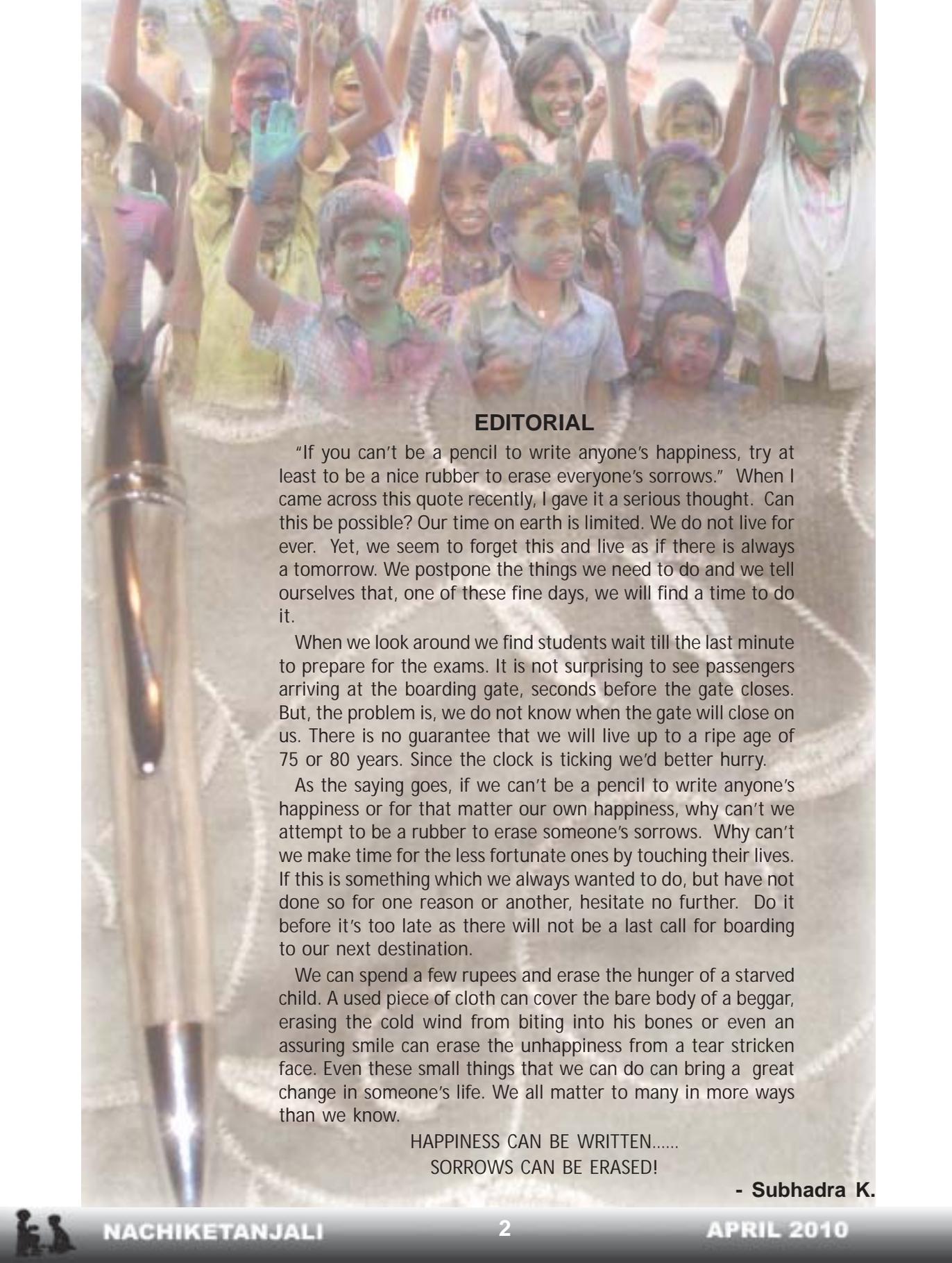
1 year - Rs. 100/-
3 years - Rs. 280/-
5 years - Rs. 450/-

Subscriptions can be sent by
MO/DD/Cheque/Cash in favour
of "Nachiketa Tapovan".

(Plus Rs. 50/- for outstation cheques)

Printed & Published by Subhadra K., owned by Nachiketa Tapovan Trust and printed at Kala Jyoti Process Pvt. Limited, Suburban Press, S. No. 185, Kondapur, R.R. District. 500 081 A.P. and published at Nachiketa Tapovan, Kavuri Hills, Madhapur, Serilingampally, Ranga Reddy District. A.P.





EDITORIAL

“If you can't be a pencil to write anyone's happiness, try at least to be a nice rubber to erase everyone's sorrows.” When I came across this quote recently, I gave it a serious thought. Can this be possible? Our time on earth is limited. We do not live for ever. Yet, we seem to forget this and live as if there is always a tomorrow. We postpone the things we need to do and we tell ourselves that, one of these fine days, we will find a time to do it.

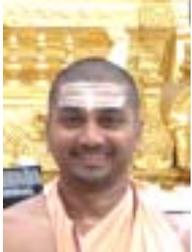
When we look around we find students wait till the last minute to prepare for the exams. It is not surprising to see passengers arriving at the boarding gate, seconds before the gate closes. But, the problem is, we do not know when the gate will close on us. There is no guarantee that we will live up to a ripe age of 75 or 80 years. Since the clock is ticking we'd better hurry.

As the saying goes, if we can't be a pencil to write anyone's happiness or for that matter our own happiness, why can't we attempt to be a rubber to erase someone's sorrows. Why can't we make time for the less fortunate ones by touching their lives. If this is something which we always wanted to do, but have not done so for one reason or another, hesitate no further. Do it before it's too late as there will not be a last call for boarding to our next destination.

We can spend a few rupees and erase the hunger of a starved child. A used piece of cloth can cover the bare body of a beggar, erasing the cold wind from biting into his bones or even an assuring smile can erase the unhappiness from a tear stricken face. Even these small things that we can do can bring a great change in someone's life. We all matter to many in more ways than we know.

HAPPINESS CAN BE WRITTEN.....
SORROWS CAN BE ERASED!

- Subhadra K.



Holy Company

There was a young soldier. He had a horse whom he adored. Feeding everyday, giving bath and talking to his horse was a routine work for him. They both developed great intimacy and respect for each other.

One evening, the soldier receives an invitation from the King for saving his life in the war. The King says, "You are the best soldier and I want to felicitate you by giving half of my kingdom and my younger daughter to you in marriage." The soldier gets excited and feels very proud. This news spreads around and many people come to congratulate him, but in his arrogance he does not respond well.

The horse doesn't understand all this and thinks: "Is my master the same person who respects and receives everyone with a smile? Why is he behaving so arrogantly? What happened to him and where has his usual charm gone?"

The young soldier hastily decides to go to the palace. His friends and well-wishers try to warn him that it is not the right time to go to the palace. "You have to cross the dense forest which is full of wild animals. Please go tomorrow and we shall accompany you." But he haughtily replies that he doesn't need anyone's company.

He immediately takes his horse and starts his journey. After riding a few miles into the forest suddenly the horse stops, sensing the presence of tigers. The horse makes different sounds and tries to convey to the soldier the impending danger, but in vain. The master only gets annoyed and beats the horse and forces him to move on. After they move a little ahead the tigers attack the horse and the soldier. At that very moment the soldier starts realising everything. He understands why the horse was not moving. But it was too late for him to prevent the danger. The only thing on his mind was to save his own life whereas the horse decides to save

his master. The horse was already tired and on top of that injured as the tigers started attacking. The horse gathers inner strength and takes a long leap and runs faster than the wind towards the big tree and suddenly gives a jerk to the body in such a way that the master gets thrown up. To his surprise, the master sees himself holding on to the branch of the tree. The master looks down at his horse with tears in his eyes. The horse also looks at the tigers and then the master. Their tearful eyes meet each other. The horse in his contentment that he could save his master, hardly feels any pain in the body and with tearful eyes bids goodbye to the master.

Dear Sadhakas, our true identity is not our ego, pride or name and fame but the Self. We might be saved, but slowly values will die if we do not get back to our basics. Values themselves



don't need any support, but we need to understand that, we are the medium through which values are being expressed. We have lost our natural flavor and instead getting entangled into artificial fragrance.

Therefore my sincere request to all is, not to project what you are not, but express what you are!

Swami Nachiketana





TRUE GURU AND SHISHYA

The problems that we are facing in spiritual world are due to the wrong approach of disciples and Gurus. Many people are going to Gurus for material gains. Many times we see that people are seeking a Guru, for health, wealth and many other worldly reasons rather than for Self realization. The thing to be remembered is that a True Guru will never ask you to fulfill the worldly desires.

Along with other fields, lately we have been witnessing an upsurge of problems including some unseen and unheard of incidents in the spiritual world as well. Due to this, some people are in shock, some are in dilemma while some are completely lost. We need to know what the reason is for this situation.

In life, we are bound to come across problems. Most of us, from smallest problem to highest goal of self-realization, look for someone to guide us through these. We search for an experienced soul or true Guru to show us the true path. What we fail to realize is that instead of searching outside for the right source, it is necessary to search within you. The truth is that the right source is not in an external object in the world outside you, but it exists within you. The difficulty lies in getting to the right source and this is where a true Guru comes into the picture. A true Guru plays a major role in one's life. He does it by unfolding the divinity in you. He makes you aware of your true source. But again rarely do you find such a Guru. You may even give up the search thinking that there is no right Guru at all in this Kali Yuga.

On their part disciples and devotees need to know how to approach a Guru. Some approach the Guru with desires and for selfish fulfillments. Some approach Him with blind faith; without using their discrimination. There are also some great disciples who receive the Guru's message and start practicing. There are different kinds of people and different mentalities. All are not ready to receive the highest truth. You need to have a proper bowl to drink milk. If your bowl is full of spices, how could you store the milk in it? You need to clean your external and internal dirt, in order to receive the highest truth. A doctor doesn't give the same medicine to all the patients. He prescribes medicine to the patients according to their ailments. God and Guru do the same thing.

Those who are true seekers should remember the example of Sri Ramakrishna and Swami Vivekananda as a mantra in their life. When Swami Vivekananda's family was facing poverty, Swami Vivekananda tries to get a job, but He doesn't find any and feels dejected. When Swami Vivekananda seeks Ramakrishna Paramahansa's help in presenting His problem to Mother Kali, He advices Swami Vivekananda to go to Kali temple and ask Ma for money and wealth. Accordingly Swami Vivekananda goes to Kali Temple in Dakshineshwar to pray. The moment



He sees Kali Ma, He forgets to ask about His financial issues. On His return from the temple, when Ramakrishna Paramahansa asked Swami Vivekananda, "Didn't you pray Ma for money? Swamiji replies, "I forgot". Ramakrishna Paramahansa asks Swamiji for the second time, to go to Ma Kali and ask for money. Again Swamiji fails to ask about wealth. He prays to Ma Kali for things beyond wealth. He prays for Bhakti, Jnana and Vairagya but not for wealth. This repeats the third time also. That's how Ramakrishna Paramahansa makes Swamiji realize His divine nature.

The true Guru is the one who is beyond miracles, name and fame. He frees you from ignorance and illusion. A true guru will never misguide you; He takes you on the right path. You may think that in this day and age it is difficult to find a Guru like Sri Ramakrishna Paramahansa. But if you are prepared, if you have a strong and burning desire to experience self-realization, it is very much possible to find one. God will certainly guide us. He will never leave us in the midst of maya. God has to take form and will take you across this ocean of illusion.

Sishyatva is also important; the true seeker is the one who has a burning desire and longing to experience the ultimate reality. If you are pure, true to yourself and have the yearning to know the truth, God will guide you. In Bhagavath Gita Sri Krishna says,

"Mayyeva mana aadhatsva

Mayi buddhim niveshaya |

Nivasishyasi mayyeva

Ata urdhvam na samshayaha||"

Fix your mind on Me only, place your intellect in Me; then, (thereafter) you shall, no doubt, live in Me alone.

The important thing is, if the seeker is clear about the goal of his life, no one in this world can cheat him. God takes care of true seekers in all difficulties and in all circumstances because of their unflinching faith in Him.

- Swami Shivanandamayi



AAM PANNA

Aam Panna is a green mango drink widely consumed in the summer months. Apart from being delicious and refreshing, this summer staple is believed to have several health benefits.

Recipe for making Aam Panna:

Ingredients:

- 4 medium sized raw mangoes
- ½ cup sugar or grated jaggery
- ½ tsp black salt
- 1 tsp dhania powder
- 1 tsp roasted jeera powder
- Mint leaves to garnish
- 4 cups of water

Procedure:

1. Boil or pressure cook whole mangoes till soft.
2. Peel and make into pulp.
3. Alternatively roast the whole mangoes on hot coal or over an open flame.
4. Add water, sugar or jaggery, black salt, dhania and jeera powders to the mango pulp and blend well.
5. Serve chilled with a garnish of mint leaves.

Health Benefits:

- It is a wonderful tonic to fight the harsh rays of the Sun.
- Protects against sunstroke.
- A good source of vitamin C.
- It also prevents summer diarrhea, cold, piles, morning sickness, indigestion and constipation.



AN EXPERIENCE AT MANASAROVAR



the peak of Kailas. Ahead of me was the outline of the dancing waves of Manas as I stood gaping at the shore of Manas. The sky was clear with a multitude of star patterns and a full moon. The air was crisp, clear

and very cold. As I stood there relishing the beauty, my mind was being mesmerizeda serenity and calmness enveloped me. As time seemed to pass, suddenly out of nowhere....

fear enveloped me ...there I was all alone on the shore by myself. It was then that my instinct guided me to chant Maha Mrutyunjay Mantra. After a while my senses began to calm. I kept looking all around me for something mystical to happen. I stood there in 'His' abode trying to keep in tune with Him. Slowly my physical body and soul were lost in time for I have no recall of what happened the next 3 hours. Though I was standing in chilly night enveloped in layers of clothes my soul was all bare....devoid of any thoughts and feelings. I had never experienced anything like that before.

Sometime through the night I began to hear the barks of dogs all around me..... Again I began to chant the mantra fervently. After just a few minutes, I began to see a

As my eyes adjusted to the darkness of the night, to my left I saw the moonlight dancing on

the peak of Kailas. Ahead of me was the outline of the dancing waves of Manas as I stood gaping at the shore of Manas. The sky was clear with a multitude of star patterns and a full moon. The air was crisp, clear



star move slowly across the lake. For a minute, I thought I was hallucinating....it could not have been true. Then more and more stars just kept whizzing past me....then I knew I could not take this to be a coincidence. Some of them just went into the water. I checked the time on my watch and it was around 3am...the 'Brahma Muhurtam' time. It is said that it is the time when the 'Devas' descend onto the Earth. Though I had heard many stories of the Devas taking a dip in the Holy Lake; Manas, at Brahma Muhurtam time, I now had seen and felt it with my own senses. Overwhelmed, my joy knew no bounds. I began to lose track of the count of stars that went into the water.

As the blue stars descended for a dip they illuminated the dark grey waters with radiance and a halo. Then suddenly, something made me look up.....I cannot tell you what made me do so....it was as if somebody had called me from above. A lone

starvery slowly started moving towards the lake. It was as if a person was walking very, very slowly. It moved and moved....maybe for more than a minute. It stopped just....somewhere in the middle of the lake. It then started its descent into the lake...still very slowly. I could clearly see the star rather the blue light touching the waves



because of the radiance from it. I was waiting and wondering... what next... then, it emerged from the waters and slowly rose above before disappearing into thin air. I could not handle it any more. My vision became hazy as my eyes were now filled with tears. This was no star....It was a "Light".

Was it real.....or was I imagining? I knew the truth more than anyone else...I could not be imagining so many things. It was happening right in front of me and my senses were a witness to it. It was very real.

The realm which seemed impossible was a reality to me now. That was it; I saw no other star moving after that. The Sun slowly emerged with time and a new 'Me' headed back to the tent. When I look back now and reminiscence about that night... There ... 'I' ... all alone... without moving an inch... in the freezing temperatures...all night. Was it humanly possible for me? No, it cannot be! It was definitely a Divine intervention to showcase to me 'His' presence there. I was indeed blessed!!!!!!

Remembering the words of the Hindu poet, Kalidasa, "When *Manasarovar* touches your body, you shall go to paradise and shall be released from the sins of one hundred births". For me too, this experience was a sojourn into 'Heaven'.

- A Devotee



SPIRITUAL QUEST

Swamiji answers questions from the seekers. Questions are welcome from everyone. They can be e-mailed to nachiketananda@gmail.com

What are the spiritual practices?

Ans: There are many spiritual practices and we can adopt any one of those practices. Singing devotional songs and transforming emotions into devotion, practicing Asanas and bringing vigor in life, practicing Pranayama and slowing down the aging, practicing Meditation and listening to the song of silence within, doing intense Japa and bringing harmony in the body and mind, working on selfless Karmayoga and finding utmost satisfaction and there are many more wonderful disciplines in spirituality. Without disturbing our daily routine we can take up any practice and charge ourselves.

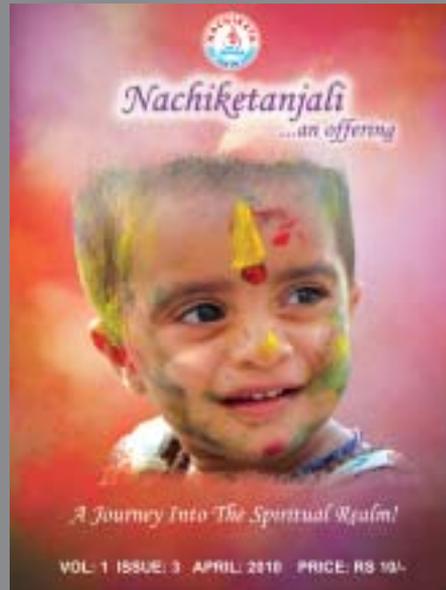
What is simplicity?

Ans: Simplicity is like a fragrance in the flower, aroma in the incense stick, Ma Ganga in the flowing river, light in the sun and coolness of the moon. Simplicity comes like a cool breeze in hot summer, warm breeze in chilling winter, spontaneous smile on the face when somebody near and dear appreciates your work and yet we are just what we are. Simplicity doesn't demand anything. It is a wonderful gesture and expression of divinity itself. A childlike smile and innocence are the two wings of simplicity. With the help of those two wings we can reach to any height in our lives. A smile is seen whereas innocence is experienced. A pure smile on the face shows the depth of the person. We can not practice simplicity. Simplicity is the true nature of human beings but completely lost in the process of livelihood. If we want to find out simplicity then we need to understand what life is all about. Sincere sadhana, sincerity in life and pure heart will awaken that simplicity within and will bring balance between livelihood and life.

- Swami Nachiketananda

Cover Story

HOLI ...the colour of innocence



A lovely portrait of Darahasini 16 months old, who is an infant volunteer of Nachiketa Tapovan. A volunteer in the true sense as she sprinkles the colours of Holi throughout the year with her beautiful smile. The world comes together with us to observe and even enjoy the innocence of our Indian heart, the bliss of traditional and cultural values imbibed in us with a child like enormous exuberance.

Man seeking the ultimate

Sri Ramakrishna has beautifully divided men into four classes: those bound by the fetters of the world, the seekers after liberation, the liberated and the ever-free.

"Among the ever-free we may count sages like Narada, they live in the world for the good of others, to teach men spiritual truth."

"Those in bondage are sunk in worldliness and forgetful of God. Not even by mistake do they think of God."

"The seekers after liberation want to free themselves from attachment to the world. Some of them succeed and others do not."

"The liberated souls, such as the Sadhus and Mahatmas, are not entangled in the world, in 'lust and gold'. Besides, they always meditate on the Lotus Feet of God."

He gives an example of a net being cast into a lake to catch fish by fishermen. Some fish are so clever that they are never caught in the net. They are like the ever-free. But most of the fish are entangled in the net. Some of them try to free themselves from it and they are like those who seek liberation. But not all the fish that struggle succeed. A very few do jump out of the net, making a big splash in the water. Then the fishermen shout, "Look! There goes a big one!" But most of the fish caught in the net cannot escape, nor do they make any effort to get out. On the contrary, they burrow into the mud with the net in their mouths and lie there quietly, thinking, "We need not fear any more, we are quite safe here." But the poor creatures do not know that the fishermen will dig them out with their net. These are like the men bound to the world.

The bound souls are tied to the world by the fetters of 'lust and gold'. They are bound hand



AMRITA DHARA

and foot. Thinking that 'lust and gold' will make them happy and give them security, they do not realise that it will lead them to annihilation. When a man thus bound to the world is about to die, his wife asks, 'you are about to go; but what have you done for me?' Again, such is his attachment to the things of

the world that, when he sees the lamp burning brightly, he says: 'Dim the light. Too much oil is being used.' And he is on his death bed!

"The bound souls never think of God. If they get any leisure they indulge in idle gossip and foolish talk, or they engage in fruitless work."

When His devotees queried whether there was any way man can get out of this misery, He answered "certainly there is. From time to time he should live in the company of holy men and time to time go into solitude to meditate on God. Furthermore, he should practise discrimination and pray to God to give him faith and devotion." Once a person has faith he has achieved everything. There is nothing greater than faith.

Every creature has an instinct for survival and knows precisely what its role is. For example birds migrate from Siberia to India for nesting and the younglings once capable of flying instinctively know the route back to Siberia. Research is on whether these birds are equipped with GPS (Global Positioning System). Then is it not entirely possible that God has given the same GPS to us humans to seek Him? Since human birth is the supreme amongst His creations and been gifted with the power of discrimination. It is for us to discern and locate the said GPS within us to seek Him. Have immense faith in Him and go forward!

**Compiled by
P. Vasundhara and Gita K.**



Face the brutes



The monkeys of Varanasi are huge brutes and are sometimes surly. They now took it in their heads not to allow me to pass through their street, so they howled and shrieked and clutched at my feet as I passed. As they pressed closer, I began to run, but the faster

came the monkeys and they began to bite at me. It seemed impossible to escape, but just then I met a stranger who called out to me, "Face the brutes." I turned and faced the monkeys, and they fell back and finally fled. That is a lesson for all life-face the terrible, face it boldly. Like the monkeys, the hardships of life fall back when cease to flee before them. If we are ever to gain freedom, it must be by conquering nature, never by running away. Cowards never win victories. We have to fight fear and troubles and ignorance if we expect them to flee before us.(1:338-39)

I fervently wish no misery ever came near anyone; yet it is that alone that gives us an insight into the depths of our lives, does it not? In our moments of anguish, gates barred forever seem to open and let in many a flood of light.(8:466)

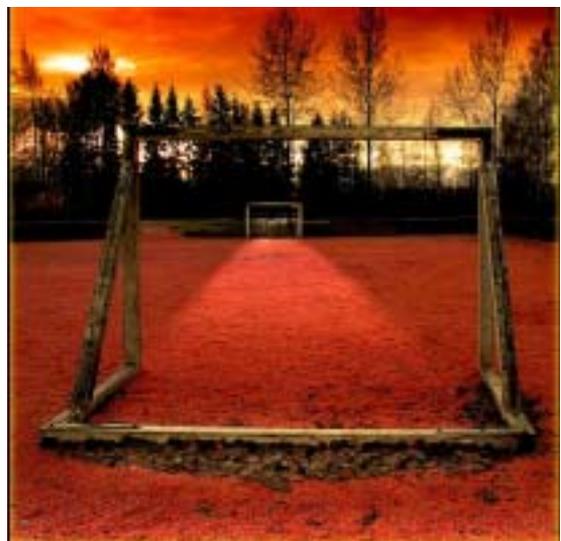
Don't look back-forward, infinite energy, infinite enthusiasm, infinite daring, and infinite patience- then alone can great deeds be accomplished. (8:353)

-from Living at the Source, Yoga Teachings of Vivekananda: Edited by Ann Myren and Dorothy Madison.



Goal in Life

A serious problem in today's lifestyle is stress. Stress is a silent killer and everyone in today's society is stressed. In spite of all that we have, most of us are stressed. The reason is nobody has a goal in life. It is usually work, socializing accompanied by drinking and smoking and leading an unhealthy life. There is no aim...no purpose and the most crucial of all, no wanting to achieve anything. Money or fame or any material end cannot be the purpose of life. The purpose of life should be such that it gives us happiness, peace and has a contributing factor. Comfort can be bought but peace cannot be bought. Happiness cannot be purchased. Material hankering can only lead to stress and worry; it will never give peace of mind. One has to grow the heart. Dalai Lama has so truly said that in our country so much energy is wasted on growing the mind, but what is required is growth of the heart. Only if we feel for others, can we develop ourselves. Compassion should be the key word. Then we can have a goal in life and the rest of the things will fall in place. A fast life



can only give short time happiness and long time unhappiness. A wandering mind is of no good to oneself and equally destructive to others. An unhappy individual causes harm to himself and to all that surround him. There has to be wanting. It is the most essential thing. We have to grow from within and help others to grow. Peers have a heavy influence on our thinking. It is essential to have good peers and it is equally important to give good advice to others. The easy life with best of material comforts is so alluring. But it leads to more restlessness from within. Very soon everything else goes out of control and depression sets in. We have to fight back every such temptation for our own good. The more we can keep such enticement at bay, the stronger our resolutions will grow. It is very important to grow as an individual. Life should be one continuous process of learning. We should not stagnate in our life. We must brush ourselves and accept better things to improve ourselves. Life is short and so much has to be done. When God breathed life into us He did not create us for our self needs. He wanted us to do something for others. We can contribute something positive if our own direction in life is positive only. Eat well, think well, sleep well and work well, then everything will be okay. Life is a balance of thoughts, work and deed and the key player is we ourselves. All is in the mind. If we understand that a certain thing is good and we should do it, then it can be achieved but the will power has to be developed for it. We have to be our own guides then only can we light the lives of others. The thing is not just to live but to develop oneself to the fullest. Then life will give us back much more than we can ever anticipate.

- Sukanya Ghosh

Give Peace a Chance



I opened the morning newspaper today and read about the homage being paid to a young student who had died, succumbing to his wounds from the blast in German Bakery, Pune on February 2010. Also, his friends said that he had rejected a job offer a few days ago because he wanted to be a Radio Jockey. I allowed myself a small smile- ah, a rebel! Just like me...

Another picture showed the crumbled stones that were once the roof of German Bakery. I thought to myself, how many such dreams and lights were blown away in such blasts? This, and so many other places where blast, riots and killing has become so commonplace that we read about it only as we would read about a new scientific invention or a political figure giving a talk somewhere.

The last article I then read was about the owner of German Bakery, who said that the bakery would be rebuilt. It would be the same again. Now that's news! Hope, optimism and the perseverance to build a better tomorrow...that's what our world needs today.

Centuries have passed, and we've been plagued by every possible threat- diseases, famines, world wars, terror attacks. But if there is something that keeps the world going round, it's peace.

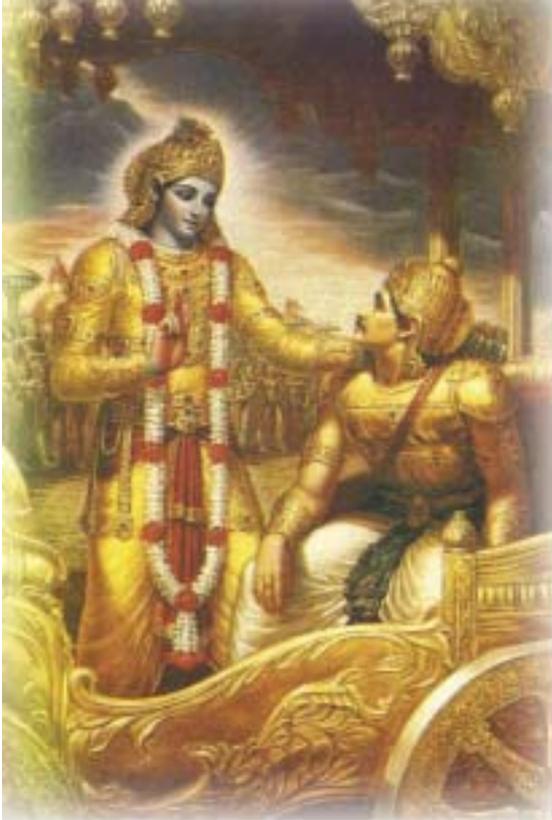
By peace I don't mean a cute little dove flying off somewhere in the sky- I mean the peace in our hearts. Happiness, love, prayer, gratitude and service- these are little signals that the candle of peace is burning brightly inside us and all is not lost. In fact, nothing is lost. After all, as the saying goes, a flicker of light is enough to dispel centuries of darkness.

So this is an appeal to you reading this- Look for a reason to celebrate! Life is not a mindless pursuit of happiness; it's an *expression* of happiness!

And along the way, give *Peace* a chance...

- Avinash Agarwal





DHARMA

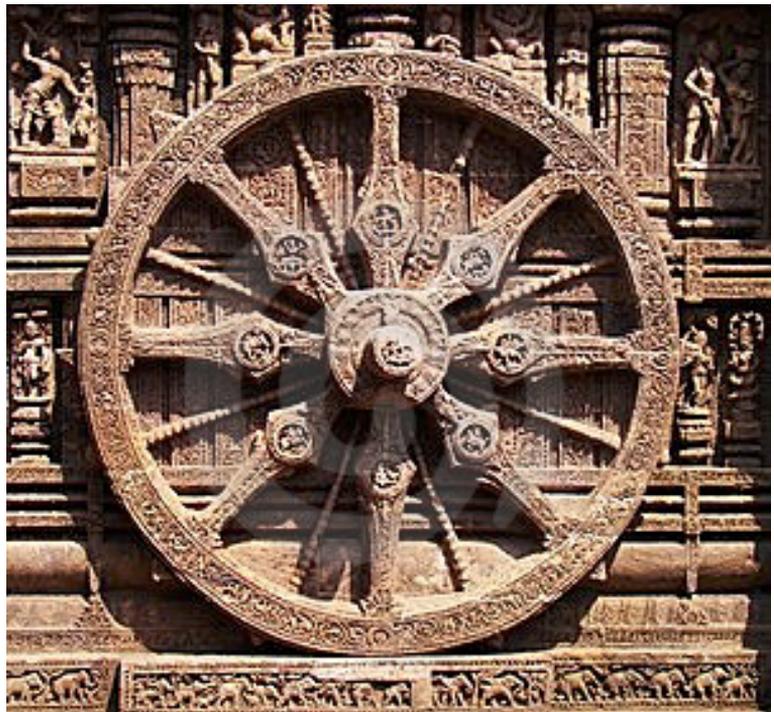
Boon for Mankind

When I was a child of 8 years, one beggar used to come to our home daily for alms. He was a blind beggar. I used to ask my mother why he can't see. My mother while trying to inculcate some moral values in me would say that he committed a sin and whoever commits a sin would be punished by God, like in this case. This did not startle me, but what she uttered next did. She said that it is our **Dharma** to give alms to him. Since he is blind and needs our dharma to support him. Since then I had been flooded with the same word in different contexts as I started growing. Sometimes I used to think the meaning for dharma as offering alms or work or duty or responsibility. The search for the real meaning did not end there. As I grew older I tried to find out the core meaning of the word Dharma. It was the time when I learnt from my School Teacher about the importance of usage of Dictionary to know the meaning of new words. I used the chance for knowing meaning of the word Dharma. The literal meaning of Dharma as found in the dictionary, 1) Social Custom, 2) Correct Behavior and 3) Hindu Moral Law. At that time I could only perceive the meaning of Correct Behaviour,

but not Social Custom and Hindu Moral Law. For a student, the Dharma is to pursue studies and become self-reliant. Swami Vivekananda said, "Education is the manifestation of perfection already in man." The perfectionist can only bring change in the lives of his own people and in the society around. For a policeman, the Dharma is to protect the people and maintain Law and Order. The Dharma of a government is to strive for the welfare of its public and for their betterment, peace and prosperity. For the head of a family, the Dharma is to ensure a bright future for his dependents. So on and so forth. The intention of writing the foregoing lines is not to explain the different Dharmas but to realize how everyone is inherently bounded by Dharma. Are we Dharma abiding? The dharma is the bedrock of our culture. In all our epics the Dharma played a pivotal role. Lord Rama along with His wife Sita left for Aranyavaasa in discharge of Dharma called "Pitru vakya paripalana". Even Lord Krishna had said to Arjuna to follow Dharma in the battle field, we know better as Bhagavad Gita. It glorifies nothing but Dharma. The duty of a warrior is to fight war, a just war. Try to understand what would have been the mind set of Arjuna before war. Fortunately Arjuna had the Lord by him during that vacillating stage. Today whom do we have by us to resolve problems in the battle field called life? We can't teach Strength unless we are strong is the saying. Similarly unless we protect Dharma, it cannot protect us. "Dharmo rakshati rakshitaha". Every person though born by Karma is bounded by Dharma. This is not a curse but a blessing indeed. No other creature in this world is privileged like the man. We have the ability to think which is lacking in other creatures even today. Yet we are acting weirdly. Our selfish needs are ruining the very fabric of Dharma to some extent. We have unknowingly tuned our minds that Dharma is a concept that

belongs to saints and noble men. It is to be practiced by these men only and we need not bother about it at all. The startling fact is that all of us practice dharma in our daily life. The western culture calls it an obligation but we call it Dharma, a noble duty. This great sense had made King Janaka to take birth again and again to serve humanity. To understand Dharma, there is no better and simple way than to practice it incessantly. To do this we need not fight battles like Arjuna or go to forest like Lord Rama. Our country is called as Karma Bhoomi wherein Lord Rama and Krishna took birth for the betterment of humanity, yet lived like ordinary people and performed dharma. Let us erase the false notion from our minds about the Dharma and try to do our daily chores with great feel in a detached manner. The attachment and expectation are the two foes of Dharma. This attachment and expectation is the root cause of all the problems in day to day life. We work and try to excel in our works. The attachment factor disturbs us when we do not get enough appreciation for the work done. An employee does his work taking it as a challenge, trying to outperform others. In the process he gets attached personally and accomplishes it. He forgets the fact that it was a part of his occupation and gets upset when he does not get enough appreciation or recognition. He takes it personally though he discharges his duty professionally. The crave of expectation and appreciation is also playing a key role in family life. The parents, when they grow old feel the pain when their siblings do not spend time with them; they ignore the fact that during their hay days they also did the same. When the parents understand this issue in a better way, the problem of loneliness or persecution does not arise. This is one side of the coin and the other side is not that rosy, the

children tend to ignore to look after their aging parents and try to join them in an old age home. In both instances the parents and children alike, failed to perform **grihasta dharma**. Today it has become human tendency not to accept failure. If one realizes one's Dharma i.e. **Swadharma**, it will automatically solve the crisis. For realizing, we can look up to our heritage and culture, which preaches nothing but Dharma. With realization comes the responsibility, a commitment where the self has no role. With this sense of duty and determination a government can serve its people in a better way, a citizen can become law abiding, a student will achieve better results, parents will look after their siblings more responsibly and vice versa, a professional will act more professionally. In this backdrop, if we resolve to do our duty first i.e. **swadharma** the other aspects will fall in place on their own. As Lord Krishna said in Gita, "if you win you will gain the kingdom, lest will achieve the heavenly abode." Let us try to apply the same to our lives and make this world a better place for ourselves and future generations.



- M. Koti Rajsekhar



SRI RAMANUJACHARYA

In the dark of the night, Ilaya Perumal slipped into the forest to save Himself from a designed murder. As He was trying to trace His way out of the forest, miraculously there appeared a man and His wife attending to Him. He took the water offered by the aged hunter couple and went into a trance coming out of which He found Himself near Kanchipuram and that the couple had disappeared. They were none other than Lord Varadaraja and Perundevi Thayar guiding their beloved devotee Sri Ramanujacharya who was named Ilaya Perumal after Lakshmana and was an incarnation of Adishesha.



Sheer Jnana (knowledge) without bhakti can degenerate into dry intellectualism and at the same time bhakti without jnana can lapse into sentimentalism. When Sankara's (788-820 AD) Advaita was being misinterpreted and misused there arose a dire need to restore balance between sheer Jnana and pure Bhakti. This need was fulfilled by the advent of the philosopher-saint Ilaya Perumal who came to be known as Sri Ramanuja a theologian, exponent of Vishistha Advaita school of Vedanta, philosophical and social reformer and the author of several literary works which paved way to the theistic approach to realization of the Ultimate. Thus Sri Ramanuja was the savior who brought about a balance of the two elements and raised Vedanta to sublime levels. His life and works show His strong and unique personality, logical acumen, charismatic energy, contemplative insight, love and dedication to God and fellow human beings with no place for caste distinction.

Ilaya Perumal (1017AD-1137AD) was born in an aristocratic family to Kesava Perumal and Kantimati Ammal at Sri Perumbudur. By the age of sixteen, He mastered all the Vedas and Shastras. At the age of seventeen Ilaya Perumal was married to Rakshakambal within four months from which His father died and they moved to Kanchipuram. In Kanchi, Ilaya Perumal was placed under the renowned scholar Yadava Prakasa for training in Advaita Vedanta. Ramanuja proved Himself to be a good student, but His devotional

temperament clashed with the dry monistic interpretations of Yadava Prakasa. After a few conflicting events Ramanuja left His teacher and established a small school of His own which in no time attracted many people. Soon His fame spread far and wide. Around that time Sri Ramanuja came upon a saint named Yamunacharya from Sri Rangam whom He accepted as His Spiritual Master. Spiritual conjunction with the Guru doubled Ramanuja's strength and conviction in the doctrine of devotion. Yamunacharya who was also the chief pontiff of Sri Vaishnava Monastery had decided to take Ramanuja as His successor but died before carrying out His wish. However Sri Ramanuja fulfilled His Guru's last desires which were protecting people from the delusion of impersonalism and bestowing upon them the nectar of surrender to Narayana, writing a commentary on Brahmasutras and to prepare, name and devote a disciple after Parasara muni. After being a householder for many years, He finally took up sannyasa. From that day,

Ramanuja wore the symbol of Narayana on His forehead, wore saffron clothes and carried the three sectioned staff which signified service to God with body, mind and words. He never entertained any caste distinctions.

According to Sri Sankara, there is one Absolute Brahman who is Sat-chit-ananda, who is of an absolutely homogeneous nature. Brahman appears as this universe due to Maya the illusory power. The individual soul becomes identical with Brahman when he overcomes the maya through Jnana. Sri Sankara's Brahman is Nirvisesha Brahman (Impersonal Absolute) without attributes. According to Ramanuja, Brahman is not absolutely one and homogeneous. Brahman is with attributes (Savishesha). He is endowed with all auspicious qualities e.g. He is not intelligence itself, but intelligence is his chief attribute. He contains within Himself whatever exists. World and individual souls are essential constituents of Brahman's nature. Matter or Achit (without a free will) and soul or Chit (with a free will) form the body of the Lord, who is the Inner Ruler (Antaryamin). The living entity is a particle of the Supreme that can only serve the complete whole. The individual souls will never be entirely resolved in Brahman. Bhakti is the chief means to final emancipation and not Jnana. When the living entities are freed from the illusions produced by material energy through devotion and love for God, soul enters the spiritual sky called Vaikuntha and engages in eternal service of the Supreme Person, Narayana.

Ramanuja traveled throughout the country spreading the message of Vishistha advaita. He continued to live until He was 120 years in Sri Rangam, serving Narayana, doing all He can to preserve Vedas and imparting enlightenment to His devotees before He cast away His body. Fulfilling the pleas of His disciples who could not bear the

separation from their beloved teacher He left His physical body (which is preserved even today in the Sannidhi, in the South West corner, within Sri Rangam temple) and His last instructions for the ones near and dear to Him were - to remain in the company of souls devoted to God, have faith in teachings of Vedas and Saints, not to become a slave of one's senses and to conquer lust, anger and greed, worship of Narayana and utterance of His name is the refuge, serving His devotees is the highest service and the fastest means to the Supreme mercy.

Ramanuja's Literary Contributions:

1. Vedartha-Sangraha - A treatise presenting the tenets of Visishtadvaita, a reconciliation of different conflicting srutis.
2. Sri Bhashya - A detailed commentary on the Vedanta Sutras.
3. Gita-Bhashya - A detailed commentary on the Bhagavad-Gita.
4. Vedanta-Dipa - A brief commentary on the Vedanta Sutras.
5. Vedanta-Sara - Another brief commentary on the Vedanta Sutras and meant for beginners.
6. Saranagati-Gadya and Sri Ranga-Gadya - Manuals of self surrender to Lord Vishnu.
7. Sri Vaikuntha-Gadya - Describes Sri Vaikuntha-loka and the position of the liberated souls.

8. Nitya-Grantha - A short manual intended to guide the Sri Vaishnava devotees.

"I take refuge at the feet of Sri Ramanuja, our venerable master, who, during the dark night of the impersonal conception of divinity, carried the torch light of knowledge and thus illuminated the path of devotion to the Personality of Godhead."



Compiled by Annapurna R.





Desire For The Right Thing

Once upon a time a group of rishis were traveling to a far off land. On their way they had to travel through forests, villages and hilly areas. One morning the group was passing by a forest. At one point the rishis decided to rest for a while and then resume their journey. While sitting down under a tree, the eyes of one of the rishis from the group fell on two glittering gold bangles.



Hurriedly, the rishi started to cover the gold bangles because he feared that the gold bangles would make his wife, who was also traveling with them, greedy. The sight of gold bangles would arouse in her the desires for worldly things. And she may be directed back to attachments of life.

As the rishi was trying to put mud over the gold bangles and hide them; the rishi's wife saw him doing so. She looked at him and said smilingly - "*Why are you covering mud with mud?*"

This is a story I had heard a few years back. If we reflect on it, the story reveals deeper meaning of life and indicates the foolish nature of humans who always overlook the important things of life and get caught in meaningless things.

A piece of gold does not bring peace with it. It brings pride, greed, attachment, lure and insecurity. And a thing which carries with it, all these evil feelings does not deserve to be desired. But Alas! This is where we humans fail - we desire the undeserved.

- Suhani Dewra

Love Thyself!

My body, my family, my house, my country, my daughter, my husband, my laptop- what is common to all these phrases? It is simply "MY". As unceremonious as it sounds, it plays the role of digit '1' in front of '00,00,000' or umpteen zeroes. When you hear the word 'a child' your heart responds, but when you hear the word 'your child', your eyes glisten, your heart and senses get alert. Hence not only material but also emotional and sensory components, or in fact the entire world have meaning because of 'I', 'my' or 'Self' feeling. The magical word 'my' makes a world of difference.

Human life, right from the moment he is born revolves around this magical word "my". The sense of belonging, attachment, possession, responsibility, ownership, love and pain that is attached to these two letters is unmatched in case of most humans. This identity called 'my' is the thread that instills and preserves life in the physical body. Everything else falls in place when it connects through this channel called 'my' or 'Self'. We love our offspring, family and friends because they are 'ours'. We do service because doing so gives 'us' the sense of satisfaction. We strive to achieve because it gives 'us' the sense of accomplishment. As Yajnavalkya reasons the importance of Self realization to Maitreyi in Brihadaranyaka Upanishad: *Sah uvacha Na va are patyuh kamayapatih priyah bhavati, atmah na tu kamaya patihpriyah bhavati*, "My dear, it is not for the sake of the husband that the husband is dear, but only for one's own sake that the husband is dear". So ultimately everything comes down to 'me and mine'. Does it mean that we are selfish creatures that don't deserve this coveted human birth?

No. 'Self' is like the Sun that sustains life on the earth. It is the crux of human existence.

It is as essential as oxygen to stay alive. When you identify something as vital as this for existence, what do we normally do? Treat it preciously; take the best care for its healthy, prolonged and fulfilling life. The same kind of care needs to be taken of the 'Self'. But before that we need to exercise utmost caution not to identify our body as the 'Self' and get caught up there. Again as Yagnavalkya prescribes, to know who this 'I' is, Self should be realized through *sravana*, *manana* and *nidhidhyasana* that is listening, reflecting and meditating upon it.

But then somewhere along the course we convert this 'Self-love' into 'Selfish love' and 'Self-centered love' which not only takes the fun out of life but also taints it. The sense of possession exceeds the limits of mere convenience and becomes possessiveness, sense of belonging becomes obsessiveness and self preservation takes the ugly face of destruction of non-self entities. When Self goes beyond the limitations of physical body and extends to unlimited Self is when we experience the world at its best. According to Swami Ranganathananda Maharaj, "We have to understand that we are not an object but the Self. That should be our understanding. Let us realize that first."

-by an aspirant

Reference: *The Message of Brihadaranyaka Upanishad, First Edition, 2005 by Swami Ranganathananda*

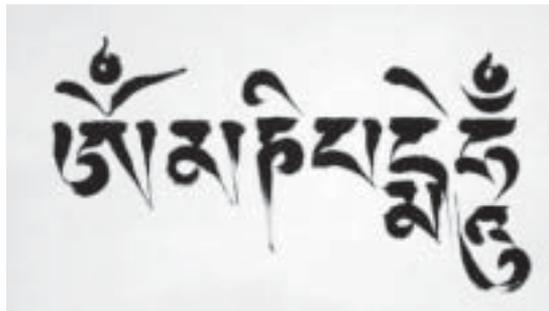


OM MANI PADME HUM



Sludge, mire, muck! Rooted in the dirt, sprouts a stem that makes its way through the waters and on touching the surface consummates in a bud which at the enlightening stroke of the Sun unfolds into the most splendid and mesmerizing masterpiece of His creation - a lotus. It is due to this transcendence that a lotus became the seat of all Gods and has forever been associated with a Jnani. The lotus plant anchors itself in the mud, seeps in water, grows by absorbing and processing the essential nutrients, emerges untouched by the scum and evolves into an epitome of ethereal beauty and purity. Lotus conveys the quintessence of human life. Human being rooted in the mire of attachments and materialism wades through the waters of pleasure, pain, love and hatred working his/her way towards liberation. When touched by the light of supreme knowledge, the consciousness unfolds into a thousand petaled lotus.





“Om mani padme hum” [O Jewel in the Lotus Flower], the buddhist mantra is saying, “I am in You and You are in me,” thereby stating the unity and brotherhood of all beings, as well as their inner divine potential. In Chhandogya Upanishad (8:1:3), the lotus is a symbol for the macrocosm and the microcosm, the universe and man.

Light and darkness, good and bad, joy and pain, health and sickness, youth and old age- all come hand in hand. We revel in the former but distress in the latter. A lotus is also a reminder to us that the best things are churned out of adversities. Only the searing heat of a summer day can bring forth jasmines which suffuse heavenly fragrance and radiate the soothing coolness. The incense stick has to be subjected to burning in order for it to surrender its essence to God! The scorching temperatures of a kiln only can harden soft clay into a bowl that can hold an offering of fruits for God.

“The spirit of the best of men is spotless, like the new lotus in the [murky] water which does not adhere to it.” -Gautama Buddha



The True Sound of Truth

A devoted meditator, after years of concentrating on a particular mantra, had attained enough insight to begin teaching. The student's humility was far from perfect, but the teachers at the monastery were not worried.

A few years of successful teaching left the meditator with no thoughts about learning from anyone; but upon hearing about a famous hermit living nearby, the opportunity was too exciting to be passed up.

The hermit lived alone on an island at the middle of a lake, so the meditator hired a man with a boat to row across to the island. The meditator was very respectful of the old hermit. As they shared some tea made with herbs the meditator asked him about his spiritual practice. The old man said he had no spiritual practice, except for a mantra which he repeated all the time to himself. The meditator was pleased: the hermit was using the same mantra he used himself — but when the hermit spoke the mantra aloud, the meditator was horrified!

"What's wrong?" asked the hermit.

"I don't know what to say. I'm afraid you've wasted your whole life! You are pronouncing the mantra incorrectly!"

"Oh, Dear! That is terrible. How should I say it?"

The meditator gave the correct pronunciation, and the old hermit was very grateful, asking to be left alone so he could get started right away. On the way back across the lake the meditator, now confirmed as an accomplished teacher, was pondering the sad fate of the hermit.

"It's so fortunate that I came along. At least he will have a little time to practice correctly before he dies." Just then, the meditator noticed that the boatman was looking quite shocked and turned to see the hermit standing respectfully on the water, next to the boat.

"Excuse me, please. I hate to bother you, but I've forgotten the correct pronunciation again. Would you please repeat it for me?"

"You obviously don't need it," stammered the meditator; but the old man persisted in his polite request until the meditator relented and told him again the way he thought the mantra should be pronounced.

The old hermit was saying the mantra very carefully, slowly, over and over, as he walked across the surface of the water back to the island.

from *Dharma Haven*



Srutilaya... the rhythm of Dance

Man's soul urges and inner-drives expressed in rhythmic body movements constitute an art form and it is called Dance. Like yoga, dance induces trance, ecstasy, the experience of the divine, the realization of one's own spiritual nature and finally mergence into the divine essence. Shiva, the arch yogi of Gods, is also the master of dance. The forces gathered and projected in His frantic, ever-ending gyration, are the powers of the evolution, maintenance and dissolution of the world. Nature and all its creatures are the effects of His eternal dance.

Rhythm and movement are basic to all creation and existence. Men, birds and beasts, plants, the earth, the planets and the stars, all are engaged in a ceaseless cosmic dance recital as it were. Rhythm and movement is life and its cessation stagnation, decay and death. Dance symbolizes both evolution and involution. Dancing as an art form finds its best and continuous expression in man, whom God has created after Himself. Man is destined to dance his way to higher and still higher levels of consciousness till he achieves perfect fulfillment.

The aesthetic foundations of this Indian art form are laid on the rock foundations of spiritual sadhana or rigorous discipline leading to moksha or liberation. The experience evoked through dance is essentially transcendental. The artists experience in their creation and others experience as spectators. Both are participants in the same sadhana. The happiness derived is of higher order and serves to attain the yogic state when restlessness of the senses and the mind ceases and veils of duality are torn asunder leading to identification of the knower with the Self of Atman. The aim of all art is that which liberates.

And in the ultimate analysis, God is the only source of beauty, bliss and beatitude. That is why different art forms are at their best when they express His glory.

Ref: Dances of India
By Dr.B.R.Kishore



BENARES GHATS



Benares or Varanasi is famous for spiritualism, mysticism, Indian philosophy and Hinduism. All these are reflected in numerous Temples, Ashrams and Ghats. Spiritual life in Varanasi revolves around the ghats, the long string of bathing steps leading down to the water on the western bank of the Ganges. The best time to visit the ghats is at dawn when the river is bathed in a mellow light as pilgrims come to perform puja to the rising sun and at sunset when the main 'Ganga aarti' ceremony takes place at Dashaswamedh ghat. The most venerated and frequented ghats for devotional worship by the pilgrims are the Dashaswamedh ghat and Manikarnika ghat.

Dashaswamedh ghat is located close to Kasi Vishwanath Temple and is probably the most spectacular ghat. According to mythology Lord Brahma sacrificed ten horses in a yajna here. A group of priests daily perform 'Agni puja', in the evening wherein a dedication is made to Lord Shiva, Ganga, Surya, Agni and the whole universe.

Manikarnika ghat is believed to be the place where Lord Vishnu dug a pit with His chakra and filled it with His perspiration while performing various penances. While Lord Shiva was watching Lord Vishnu at that time, the latter's earring –'Manikarnika' fell into the pit. According to

another legend, Goddess Parvati hid Her earrings and asked Lord Shiva to find them, saying that they had been lost on the banks of Ganga. Her idea was that Lord Shiva would then stay around searching forever for the lost earrings. In this legend, whenever a body gets cremated at the Manikarnika ghat, Lord Shiva asks the soul whether it has seen the earrings.

Enhancing the spiritual significance, it was at Benares that Tulsidas wrote His Ramacharitamanas and Gautama Buddha gave His first sermon at Saranath near Varanasi. In many ways Varanasi epitomizes the very best aspects of India and as Mark Twain wrote: "Benares is older than history, older than tradition, older even than legend and looks twice as old as all of them put together."



A Letter from Swami Vivekananda



Alasinga Perumal, was a householder devotee of Swami Vivekananda. He was instrumental in sending Swamiji to America when Swamiji was an unknown monk wandering in South India. As Swamiji wished to start a magazine on Vedanta in India, Alasinga took it upon himself, to fulfill his wishes. In Swami Vivekananda's own words, "...He is my dearest disciple. He is the faithful man who sent me to America and revealed me to the world."

To Alasinga Perumal

Breezy Meadows,

Metcalf, Mass.

20th August, 1893

Dear Alasinga,

...Trust not to the so-called rich, they are more dead than alive. The hope lies in you—in the meek, the lowly, but the faithful. Have faith in the Lord; no policy, it is nothing. Feel for the miserable and look up for help—it shall come. I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart I have crossed half the world to this strange land, seeking for help. The Lord is great. I know He will help me. I may perish of cold or hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed. Go now this minute to the temple of Parthasarathi and before Him who was friend to the poor and lowly cowherds of Gokula, who never shrank to embrace the Pariah Guhaka, who accepted the invitation of a prostitute in preference to that of nobles and saved her in His incarnation as Buddha—yea, down on your faces before Him, and make a great sacrifice, the sacrifice of a whole life for them, for whom He comes from time to time, whom He loves above all, the poor, the lowly, the oppressed. Vow, then, to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day.

It is not the work of a day, and the path is full of the most deadly thorns. But Parthasarathi is ready to be our Sarathi—we know that. And in His name and with eternal faith in Him, set fire to the mountain of misery that has been heaped upon India for ages—and it shall be burned down. Come then, look it in the face, brethren, it is a grand task, and we are so low. But we are the sons of Light and children of God. Glory unto the Lord, we will succeed. Hundreds will fall in the struggle, hundreds will be ready to take it up. I may die here unsuccessful; another will take up the task. You know the disease, you know the remedy, only have faith. Do not look up to the so-called rich and great; do not care for the heartless intellectual writers and their cold-blooded newspaper articles. Faith, sympathy—fiery faith and fiery sympathy! Life is nothing, death is nothing, hunger nothing, cold nothing. Glory unto the Lord—march on, the Lord is our General. Do not look back to see who falls—forward—onward! Thus and thus we shall go on, brethren. One falls, and another takes up the work...

I must try to the end, and even if I die of cold or disease or hunger here, you take up the task. Holiness, sincerity and faith. First I will try in America, and if I fail, I will try in England; if I fail there too, I can go back to India and wait for further commands from On High.

Yours,

Vivekananda





संस्कृत

AWqÉç NÁŞÉÈ| (AWqÉç luÉ±Éj Éli)

I am student. 'chAtraH' and 'vidyArthI' are synonyms.

AWq nÉÁwÉÈ| pÉuÉlÉÍ MuÉ?

I am man. Who are you? (As you would guess, the questioned is a female. 'bhavatyAh' means 'your' while speaking to a woman/girl, whereas 'bhavati' means 'you'.)

AWqÉç xÉçMúÉ - (zÉÉÉMuÉ) pÉuÉlÉÍ MuÉ?

I am Samskrit teacher. Who are you? (Here the questioned is a male. Also notice that 'aham' means 'I' whereas 'mama' means 'my'. Similarly, 'bhavataH' means 'your' and 'bhavAn' means 'you'. Quite a few use 'mama' where they should use 'aham' initially.) Notice that I am using an intuitive way to transliterate Samskrit words into English. In fact, this is 'Baraha' convention. Baraha is a software that can be downloaded from www.baraha.com and used for typing Samskrit. Capital vowels indicate longer or 'dlrgha' versions of Indian letters. Similarly, Capital 'H' is used to indicate 'visargaH'.)

AWqÉç qÉlWáSÉÈ| (lÉÉuÍ, uÉlÉlÉÉÉ, xŞÉÍ uÉÉ)

I am woman. (All of us know that 'mahilA', 'nArI', 'vanitA' or 'strI' mean the same. So one can say 'aham nArI', 'aham vanitA' or 'aham strI'.)

AÉlÉlSÈ AÍxiÉ| luÉmuÉÉÉjÉÈ lÉÉlxiÉ| (' lÉ AÍxiÉ', lÉÉlxiÉ pÉuÉlÉÍ)

Anand is there. Viswanath is not there. ('na asti' together becomes 'nAsti'. 'na' means 'not' in Samskrit.)

nÉÉuXÉuá lMuqÉç lMuqÉç AÍxiÉ, lMuqÉç lMuqÉç lÉÉlxiÉ ClÉ uÉSiÉl EŞÉWúhÉÉjÉqÉç zÉUqÉç uÉÉlÉÉrÉlÉqÉç lçÉŞÉqÉç uÉxŞÉqÉç urÉÉlÉqÉç mÉkxiÉMuqÉç CirÉÉlS uÉxiÉuÍÉ|

In your vicinity, you may find things like door, window, picture, cloth, fan, book etc. Use 'asti' or 'nAsti' with these words such as 'vastram nAsti', 'vyajanam asti' etc.)



TEST YOUR EPICQ

1. Which of the following is generally considered as the oldest literary work in the history of the world?
 - a. Rigveda b. Yajur Veda c. Mahabharata d. Ramayana
2. Which sage was credited for organizing voluminous vedic literature into four distinct vedas?
 - a. Sage Jaimini b. Sage Vyasa c. Sage Vasishtha d. Sage Yajnavalkya
3. Which of the following is NOT a part of 'Shruti' Literature?
 - a. Yajur Veda b. Sama Veda c. Bhagavad Gita d. Brihadaranyaka Upanishad
4. Which of the following is one of the three principle scriptures of Hindu philosophy known as 'Prashthana Thraya'?
 - a. Bhagavad Gita b. Sama Veda c. Ramayana d. Puranas
5. Which of the following Hindu scriptures does not occur in the Mahabharata?
 - a. Yoga Vasishtha b. Vishnu Sahasranama c. Sanat Sujatiya d. Bhagavad Gita
6. Vedas are considered as 'apaurusheya', meaning 'not created by humans' even though the books themselves were attributed to various sages. This is because ____?
 - a. Vedas contain truths revealed to sages b. The final teachings of Vedas are universal in nature c. The Vedas are composed by Gods themselves
7. Upanishads primarily deal with ____
 - a. Karma Kanda b. Sacrifices and other rituals c. Jnana or Final Spiritual Truth
8. Sage Yagnavalkya is popularly identified with which of the following Upanishads?
 - a. Kenopanishad b. Brihadaranyaka Upanishad c. Kathopanishad d. Isha Vasya Upanishad
9. Which of the following Upanishads contains the teaching of 'Lord of Death' (Yama Dharma Raja) to the little boy Nachiketas?
 - a. Kena Upanishad b. Brihadaranyaka Upanishad c. Mundaka Upanishad d. Katha Upanishad
10. In which Upanishad, the Pranava or the Primary Sound 'AUM' or 'OM' was principally dealt with?
 - a. Chandogya Upanishad b. Mundaka Upanishad c. Mandukya Upanishad d. Prasna Upanishad



Upanishad
 9. Katha Upanishad 10. Mandukya
 8. Brihadaranyaka Upanishad
 7. Jnana or final spiritual truth
 6. Vedas contain truths revealed to
 5. Yoga Vasishtha
 4. Bhagavad Gita 5. Yoga Vasishtha
 3. Bhagavad Gita
 2. Sage
Answers: 1. Rig Veda



- Annapurna R.



A STREAK OF LIGHT



It was my thirst to serve the deprived that inspired me to give my best to the society. Sometime back when I was living in Chennai I was looking for opportunities to serve the needy. When I came to know that the management of Padma Seshadri Bala Bhavan was looking for help to teach the blind children, I grabbed the opportunity and went to check it out, assuming it was story telling for the blind kids. But when I went there, I was in for a surprise. The blind people were all from colleges, doing their under-graduation or post-graduation. However, I went ahead and the requirement was to read out to them from their college books. They listened intently and wrote down in Braille. They were desperately in need of help and they made the best use of the reading and were attentive through out. I was overwhelmed by their enthusiasm, which

brought a change in my life. I had earlier discontinued my studies after my intermediate, but now I joined distant education and did my under-graduation and later post-graduation.

When I shifted to Hyderabad, I began working in a new way with a group of extremely motivated and committed people with ambitious ideas that would create opportunities to educate children from the deprived communities. Within no time I developed a bond with these children and the joy I derived cannot be expressed in words. I must express my overwhelming appreciation to the organization for instilling in me the confidence to serve the society. Not only has it allowed me to expand my service provision, but it has inspired me with a positive, optimistic attitude about serving the needy children.

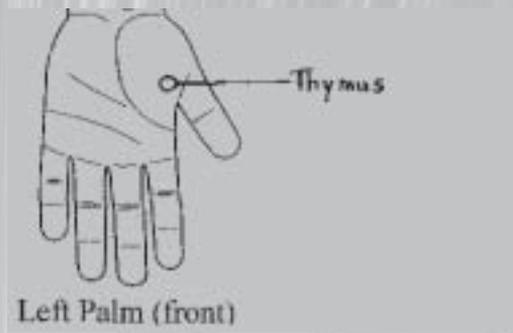
- D. Subha



SUJOK ACUPRESSURE

BASIC TREATMENT FOR-

1. Increasing immunity level in the body
2. Headache due to gas
3. Fever
4. Giddiness
5. Nausea
6. Acidity
7. Sunstroke



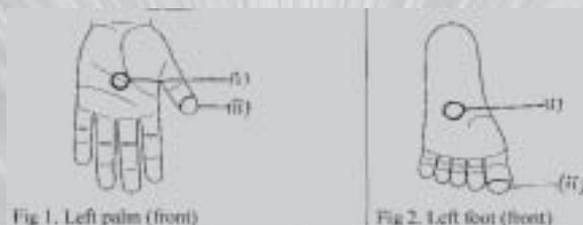
1) Increase immunity level in the body

With change of weather one tends to fall sick, but if we increase the immunity of the body, then we can fight back any ailment (disease) as per above figure.

- ◆ Search for thymus on the figure/ it is little below the starting of thumb line which is touching the palm, in centre.
- ◆ Search for the painful point with pen/ pencil.
- ◆ Place the green moong seed or methi seed, with adhesive medical tape.
- ◆ Remove after 6-7 hrs.
- ◆ Application can be done for 7-10 days as required.

2) Headache due to gas 3) Fever 4) Giddiness 5) Nausea 6) Acidity

- ◆ Apply dark blue colour with sketch pen on navel correspondence or centre of palm/ sole of foot
- ◆ If it still persists, apply ice cubes (till one can bear it)
- ◆ Remove when feeling better.
- ◆ Application of ice cubes can be given for 3 times in a day.
- ◆ Dark blue colour can be applied for 6-7 hrs, redo it, if colour fades or washed



7) Sunstroke and Fever

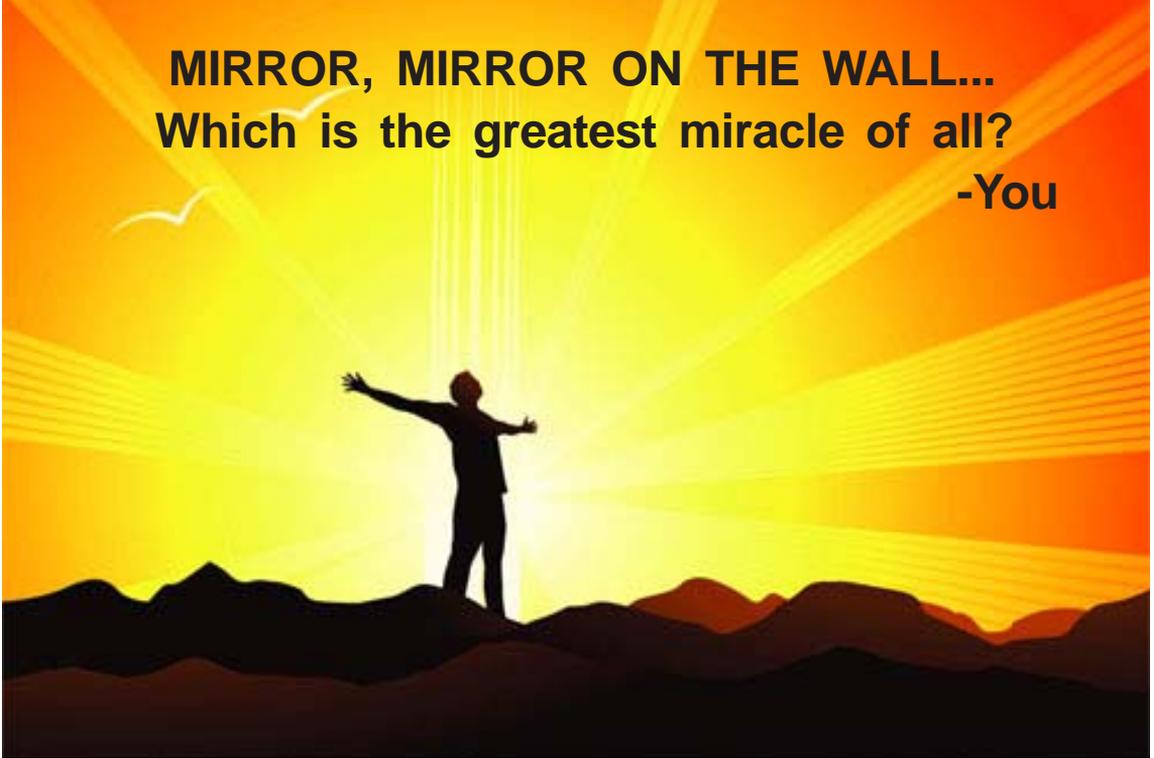
- ◆ Application of Dark Blue colour with sketch pen on the a) centre of the palm/ foot sole and on the head correspondence b) Tip of thumb (as above figures)
- ◆ Apply colour till the person feels better.

- Mamta Agarwal



MIRROR, MIRROR ON THE WALL... Which is the greatest miracle of all?

-You



Probably...Shiva is the creator and Uma- the creation.

Probably...DNA is the blue print and RNA the active fine print.

Probably...ADAM had seen on the morning of creation- the miracle, moment by moment, of naked existence when place, time and distance ceased to matter much.

Probably...Existence, though may seem fragmented with people, place and events. From the perspective of the bank it is one smooth flowing river of experience.

Probably...Your deeds determine you, as much as you determine your needs.

Probably...You are the one that creates the intention and the one who fulfils it.

Probably...You desire to create something for this world and there are a group of people already desiring for someone to create it.

Probably... All your ancestors ever existed because of you.

Probably... There is only one you and there is no one else like you.

Probably... You have a gift to offer that can teach the world in a way that no other person's gift can do.

Probably... It is not the gift but it is you.

Probably... The whole world would be denied experience of that gift without you.

Probably... The fruits of your labour already exist in you with your values.

Probably... Your garden of purpose is perennial and forever in need of tending.

Probably... You are surrounded by results that you have intended to create.

Probably... You are empowered by the splendor of your life and your asset is your personal validation.

Probably... The fulfillment of your dream, the resources and opportunities are reserved for you alone.

Quite possibly...You being reborn to every golden present moment is the greatest miracle of all.

- Dr. A. Surendra





Kara Darshanam

Karagre Vasate Lakshmi
Karamule Saraswati
Karamadhye Tu Govindaha
Prabhaate Karadarshanam

Meaning: Kara =palm, Agra = tip of the palm, mule = base of the palm, madya = middle of the palm. So the meaning of this sloka is: on the tip of the palm Ma Lakshmi, on the base of the palm Ma Saraswathi, and in the middle of the palm Govinda exist.

The meaning of this sloka is deeper than it seems. This sloka says that Lakshmi, Saraswathi and Govinda reside in your palm. That is the reason our sages say that every morning we should have a darshan or glance of the palm. Why only Lakshmi, Saraswathi

and Govinda? Why Karadarshanam? We come across many people who blame others for their unsuccessfulness. They would even blame God. Through this sloka our sages convey that man can do anything and everything. Swami Vivekananda also said that you are the creator of your own destiny.

Man has to fulfill the Chaturvidha purushardhas; Dharma, Artha, Kama and Moksha. Sometimes man struggles to fulfill all the Chaturvidha purushardhas. It is blind faith that just by having the darshan of your palm you will achieve all the Purushardhas without any effort. In fact this sloka reminds the divinity and existence of God in you. You might question why only Ma Lakshmi, Ma Saraswathi and Govinda? Because in one's life, if Lakshmi or wealth is attained more than a certain limit, his ego props up; excessive Saraswathi or intellect also boosts his ego. That's why Govinda brings balance between Ma Lakshmi and Ma Saraswathi. This sloka conveys that if you gain money or knowledge, it is because of Govinda or Paramathman. Only weaklings think that they cannot do anything in their life. This simple but beautiful sloka gives strength and tells us that God not only exists in the temple, but he very much exists within us. This sloka gives inspiration to perform Karma yoga or the path of action. In order to get perfection in the action it is necessary to invoke the power of Ma Lakshmi, Ma Saraswathi and Govinda in us. Let us invoke these great energies in us by having Karadarshanam every morning.





SUMMER CAMP

Children have unlimited energy and Nachiketa Tapovan endeavours to tap the source of this energy. The Non-Residential children camps are designed to achieve this objective.

Efforts are made to bridge the gap between the privileged and underprivileged children by making them participants of these camps and providing them the opportunity to establish a good rapport with all communities. Active participation of the children is ensured. Volunteers closely monitor the aptitude and skills of every individual participant. Punctuality and Discipline are emphasized.

Campers are exposed to Group work, Team building, Leadership and Communicative skills, Positive thinking, Decision making, Exam preparation, Goal setting, Time management and Memory skills. Special attractions are Meditation, Devotional Singing, Vedic (shloka) chanting, Creative workshops, and fun filled games. The programmes are conducted by experts in various fields.

Play forms one of the important elements of child's personality and development. Children are given the opportunity of expressing their various emotions through their motor skills. Swamiji is tactful in allowing them to bring these emotions to the surface and attempts to heal them, thereby giving them a positive approach in life.

One of the unseen results of NRCC(Summer Camp) is the extraordinary sense of unity and co-operation that it produces among the campers.



NON - RESIDENTIAL CHARACTER DEVELOPMENT CAMP FOR CHILDREN

Age Group:
12 to 15 years

Date:
2nd May to 9th May 2010

Time:
8.00 a.m. to 4.00 p.m.

Fee:
Your hearty involvement and
personal commitment.

For application form please contact
the organiser on or before 30th
April 2010



- ◆ Admissions: Only for new applicants.
- ◆ Limited entries only.
- ◆ Please arrange your own transportation.
- ◆ Kindly bring your lunch box.

Venue:
Nachiketa Tapovan
Plot No. 70, Phase-I, Kavuri Hills,
Jubilee Hills, Hyderabad - 500 033
Ph. No. 040-23113887
09849168937, 08008882828

Swami Vivekananda said,
"This world is the great
gymnasium where we come
to make ourselves strong."

So dear children,
make yourself strong
physically, mentally,
morally & spiritually
through...



- ◆ Positive Thinking
- ◆ Self Confidence
 - ◆ Creativity
- ◆ Decision Making
 - ◆ Yogasana
 - ◆ Pranayama
 - ◆ Meditation
- ◆ Power of Prayer
 - ◆ Values



SPONSOR OPTIONS

Anna daanam maha daanam; vidya daanam mahattaram.

Annena kshanika trupthihi yaavajjeevanthu vidyaya.

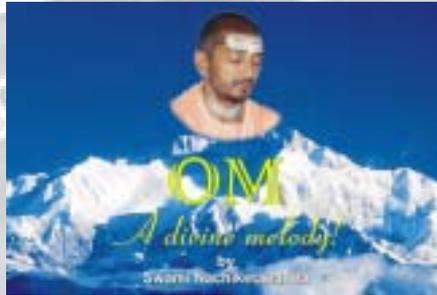
Vidya Mandir at Nachiketa Tapovan is currently able to accommodate a family of about 150 children who receive all-round nourishment from man-making education to milk-n-meals and basic health-aid in an atmosphere of genuine love. Kind-hearted Well wishers have been the unseen force behind this offering to God. We thank you for your continued support.

| | |
|--|----------------------------|
| Vidya Daanam (Education) | Rs. 3500/year/child |
| Anna Daanam (Mid-day Meals) | Rs. 3000/day |
| Ksheera Daanam (Morning Milk) | Rs. 600/day |
| Vastra Daanam (Uniforms) | Rs. 600/2 pairs |
| Dinnerware (Steel Plates & Glasses) | Rs. 5000/ 50 sets |
| Stationery Supplies (Copier Paper) | Rs. 5000/term |
| Festivals Celebration | Rs. 1500/festival |
| Oushadhi (Medical Supplies) | Rs. 5000/month |

Celebrate your Special Days with the Children at Nachiketa Tapovan!

PUBLICATIONS

A set of 8 'Yogic CDs' were released on 1st April 2007.



Cost of each CD is Rs.35/-

The CDs comprise instructions given on different yogic techniques based on an extensive research done by Swami Nachiketananda and assisted by other Swamis and volunteers. 'Om' - A divine melody is first of the series. All the CDs are available at the Nachiketa Tapovan premises at Kavuri Hills, and also in leading bookstores.

AN APPEAL



Dear Atman,

Nachiketa Tapovan has launched a massive Ashram project in Kodgal village, Jadcherla Mandal in Mahboobnagar district with a noble vision of providing Free Education, Medical aid, Vocational training and Spiritual upliftment for the underprivileged. Temples, Dhyana mandir, Residential Campus, Vidya Mandir and Dispensary are given priority in the 1st Phase of construction. With the grace of the Almighty we have been moving forward towards the completion of some of these projects.

First we want to thank our supporters and well wishers for accomplishing our goals of constructing a Dhyana Mandir and Residential Campus at the Ashram. Your support was essential for meeting the substantial expenses of this Humanitarian work for which we are deeply grateful. At present our top priority is the major Temple Project and Vidya Mandir which are under construction. The total cost for these projects is estimated at **Rs 2.9 Crores** Currently we have collected **Rs 1.19 Crores**. The rest of the funds have to be raised to inaugurate the Ashram. For the coming year, our goal is to continue reaching out to more and more souls

with our basic spiritual services, programs and publications and also to accomplish a number of smaller projects at Nachiketa Tapovan, Kavuri hills and Ashram at Jadcherla.

We hereby make a fervent appeal for generous donations. You can contribute to the project in any manner possible. Please participate in this noble task so that our cultural heritage and religious traditions will be safeguarded for the coming generations.

It may kindly be noted that donations to Nachiketa Tapovan are exempted from Income Tax U/S 80 G of IT Act, 1961 of Govt of India. Donations in the form of cheques/ Demand drafts may please be drawn in favour of Nachiketa Tapovan.

Yours in the service of Motherland

A handwritten signature in black ink, appearing to read 'Swami Nachiketananda', written in a cursive style.

Swami Nachiketananda



SUBSCRIPTIONS:

| SUBSCRIPTIONS | INDIA | INTERNATIONAL | GIFT SUBSCRIPTIONS |
|----------------------|--------------|----------------------|---------------------------|
| Single copy | Rs. 10/- | N. A. | Rs. 10/- |
| 1 year | Rs. 100/- | N. A. | Rs. 100/- |
| 3 years | Rs. 280/- | N. A. | Rs. 280/- |
| 5 years | Rs. 450/- | N. A. | Rs. 450/- |

Subscriptions can be sent by MO/DD/Cheque/Cash in favor of 'Nachiketa Tapovan'.

(Plus Rs. 50/- for outstation cheques)

AN APPEAL TO PATRONS & SPONSORS

Ashraydatas are encouraged to become patrons of the magazine by joining Nachiketanjali's Patron's Scheme. You can become patrons by donating Rs. 5000/- which will be deposited in the magazine's corpus fund. We express our thanks by announcing their names in the following issue of the Magazine and the patron will also receive a 5 year subscription of the same.

ADVERTISEMENT TARIFF

| PAGE | SIZE | MULTICOLOUR | BLACK & WHITE |
|------------------|---------------|--------------------|--------------------------|
| Fourth Cover | 15 cm x 19 cm | Rs. 12,000/- | N.A. |
| Third Cover | 15 cm x 19 cm | Rs. 10,000/- | N.A. |
| Inside Full Page | 15 cm x 19 cm | N. A. | Rs. 5,000/- |
| Inside Strip | 3 cm x 15 cm | N. A. | Rs. 2,500/- |

WELL-WISHERS:

1. K. Vijay Kumar
2. P. S. Reddy
3. Y.V.S.S. Prasad
4. Rama Devi K.
5. Intelligroup
6. Maa TV
7. Matrix Labs

SUBSCRIBERS:

1. P. S. Reddy - 100 Gift Subscriptions -1 year
2. R. Manjula - 10 Gift Subscription -1 year
3. Y. Laxmi - 10 Gift Subscriptions -1 year
4. N. Krishna Mohan - 10 Gift Subscriptions -1 year
5. P. Ramamurthy - 10 Gift Subscriptions -1 year
6. B. Rukmini Rao - 10 Gift Subscriptions -1 year
7. K. Rama Devi - 100 Gift Subscriptions -1 year

"So long as the body is considered, birth is real. But the body is not 'I'.
The self is not born nor does it die."

- Ramana Maharshi

A NOTE TO WRITERS:

- a) You can send articles by email to nachiketanjali1@gmail.com or by post to Nachiketanjali, Nachiketa Tapovan, Plot No.70, Phase I, Kavuri Hills, Madhapur, Guttlabegumpet, Serilingampally, Ranga Reddy District. A.P., with your full name, address and contact details.
- b) No article is returned.
- c) Your article should be reader friendly with a positive view point.
- d) No controversial or political issues are published.
- e) Word limit for an article varies from 250 (one column) to 1000 words (four columns).

Writers can contact the editorial team for further details.

- f) The styles of references should be as per the 'Documentation of Sources' given at the end of the *Merriam Webster's Collegiate Dictionary*.
- g) Editor reserves the right to accept/ reject articles and edit the selected articles.
- h) Unsolicited articles are not acknowledged.
- i) The Editor does not accept responsibility for the author's views.
- j) Articles received will be published in one of the forthcoming issues.



BOOK REVIEW

We request Publishers to send two copies of their Spiritual, Philosophical and Religious books for publishing a Book Review in our "Nachiketanjali" - monthly Magazine.

ACKNOWLEDGEMENT

Nachiketa Tapovan is indebted to all the well-wishers, donors, patrons and advisors whose immense help and cooperation in multiple ways has helped us accomplish our goals.

"Be Good and Do Good" - Swami Vivekananda

with best wishes from

Griha Constructions, Chennai

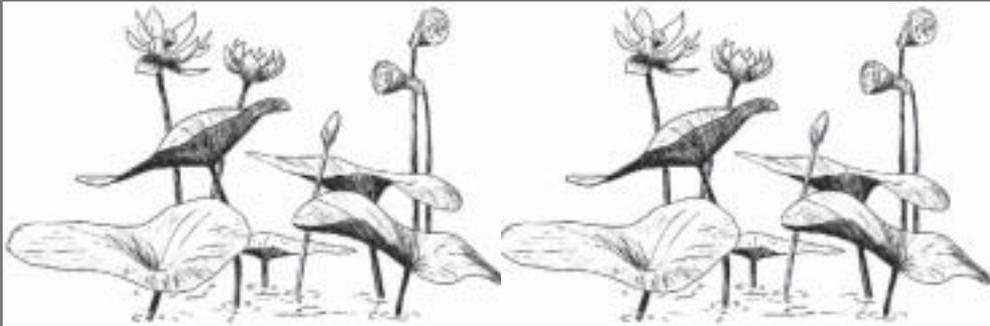


Pushpanjali to Martyrs...
23rd March



***“On our work depends
the coming of the India of
the future.”***

- Swami Vivekananda



WITH BEST WISHES FROM
VASAVI PRINTS, HYDERABAD



SWAMI VIVEKANANDA
(1863 - 1902)



HOTEL SRI BRINDAVAN
NAMPALLY STATION ROAD, HYDERABAD

Prayer is when
you talk to God.



Meditation is when
you listen to God.



www.kvkenergy.com