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# **Nachiketanjali**

*...an offering*

*A Journey Into The Spiritual Realm!*



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## *Go Green - Grow Green*



*“Look at the trees and if you have eyes  
you will be able to see that  
the trees are happy for no reason.  
It is simply unbelievable”*

**- Osho**



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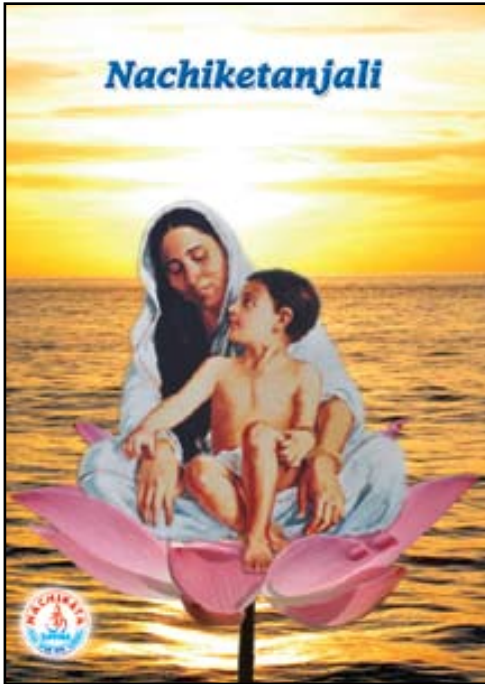
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## HARNESSING THE MIND



***...Dear Mother! You are full of love! And it is not a flushed and violent love like ours, and like the world's, but a gentle peace that brings good to everyone and wishes ill to none. It is a golden radiance, full of play. Dearest Mother! I wish we could send you a wonderful hymn or a prayer. But somehow even that would seem too loud, too full of noise!***

***...Surely the 'wonderful things of God' are all quiet- stealing unnoticed into our lives- the air and the sunlight and the sweetness of gardens and of the Ganga. These are the silent things that are like you!...***

**Sister Nivedita**

***If*** speed in driving could result in disasters, what about the speed of the mind? Mind has no form but is the source of our thoughts. In a moment it can take us to a blissful state and in the next moment can pull us back to the worldly state. It might be difficult to harness the mind but it is not unfeasible.

Mind can travel faster than the wind and if it is not harnessed we have to face the consequences. The tool to harness mind is meditation. Meditation is choosing a goal and giving it our total concentration. And that goal should be winning the grace of God and knowing the Self. To achieve this goal there are various paths like *Karma*, *Bhakti* and *Jnana* yogas.

A mother though engaged in various activities, gives her total concentration to her child who is playing. A farmer toils the whole day with the sole attitude of growing crops, which give him a livelihood. A scientist spends all his time in a lab engrossed in his research. A student gives his hundred percent to his studies during his exams. In all these cases their one pointed concentration turns out to be their meditation and they are good examples of *Karma yoga*. However in due course, this karma yoga should transform into selfless acts.

Worshipping God in the form of rituals, singing His glory and pining for His love becomes the meditation of the *Bhakta*. Winning the grace of God becomes his sole concentration. A *Jnani's* mind is always absorbed in knowing or realizing his Self. He works towards it. In all these yogas, the role of the mind is imperative and without applying the mind it is impossible to achieve our goals.

Removing all mental blocks will allow us to view the world in a better spectrum and as we progress we should listen to the feedback given by our Inner self which would in turn accelerate the process of achieving our goals. It is therefore essential to understand the power of the mind, harness it and utilize it the right way in order to attain our goals.

**- Subhadra K.**



## *Divine Mother's grace...*

*'O' Divine Mother, I often wonder what I would have done without your Grace...*

*In moments of quiet and chaos, there are a few moments of silence...*

*And in this silence, I see things which have happened...*

*And those which are yet to pass...*

*I see myself embraced by 'You', Dear Mother,*

*Tears of joy flowing uncontrollably from my eyes and my heart...*

*I see myself bowing my head at your feet,*

*Knowing fully well, that 'You' have accepted me with all my flaws and impurities,  
which I have many...*

*Engulfed by your Love, Grace and Divine presence,*

*I feel complete at my Divine Mother's feet.*

*'O' Divine Mother, I often wonder what I would have done without your grace...*

**-Gautam vir**



# Square and Rectangle...

When the new teacher entered the class, the first thing that he observed was restlessness and a tense atmosphere in the classroom. With great difficulty the children wished him, "Om Namah Shivaya" and he returned their greetings addressing, "My Dear Loving Friends, Om Namah Shivaya".

Teacher's entry itself was so mesmerizing that, children couldn't move their eyes from him. His expressive eyes were adding another feather to his charismatic personality. Children never dreamt that their mathematics teacher would be so young and handsome.

Children were keenly observing his every action and gesture, his looks and his walk, his clothes and his hairstyle. At the same time the teacher also was observing them, sometimes giving a smile and sometimes showering his compassion through his eyes.

Soon after he walked into the classroom, he started setting his table, chair, books, chalk pieces, duster and a small pointer in such an organized way that suddenly the small room started looking more spacious. Perhaps, for the first time the children realized that a table and chair can be so beautiful. His way of cleaning the black board was very inspiring for the children. For almost 15 minutes there was no activity except watching the teacher silently. His presence was captivating.

They all looked at each other without talking. The new teacher was taking his time to settle down whereas the children who were more

talkative were silently speaking through their eyes. Slowly, those eyes were glued to the teacher, silently watching... observing... sensing... perceiving... understanding and believing...

Those 15 minutes of silence were not boiling times but were learning times for all the children. They say, silence can teach anything, anytime to anybody without discriminating them by their age, creed, gender or religion.



He broke the silence by telling the tender minds of 9th class, "Leaders cannot be created but each one of you is born with leadership qualities... therefore for me, you are all born leaders." For the first time in their lives somebody was telling them that they are born leaders not bad boys or girls, monkeys, donkeys or shameless fellows etc. When the teacher saw that everything was sinking into their tender hearts, he continued, "But to bring out those qualities from within,

we need to understand the law of life."

Then the teacher drew a square and rectangle on the board in such a way that it was visible to everyone. Then he asked, "What are these?" Obviously, the entire class answered, "Square and a Rectangle."

"Dear friends, look at both the figures, though they are not identical, their angles are the same. Look at the square, all the four lines are equal and joining each other whereas in rectangle opposite lines are increasing proportionately and joining each other. In life also, when people come together we need to be like a square or rectangle to retain the essence of life. The

moment we try to change even one angle of the square or rectangle, it will not remain the same anymore. Similarly, if we try to change even one angle of ourselves, for example, that of passion; we may lose our identity like the square or rectangle and eventually, the essence of life.

Therefore, dear children, first find out your passion and then start working on it silently. To a bookworm, mathematics speaks about probabilities and possibilities but to people like you it always speaks about passion and passion only. No matter what subject you are dealing with, passion can bring out the hidden Ramanuja within you.

And let me conclude this session by telling that **learn whatever you want through any means but only for life not for livelihood...**"

There was pin drop silence. He looked at his watch and then started collecting his kit, cleaned the table properly, made proper arrangements for the next class, looked at the children and then the board. Then he cleaned the board in such a way that the dust particles did not spread around. He took out his handkerchief, cleaned his hands, neatly folded it and put it back in the kit.

Once again, before leaving he looked at the cleaned board and then the children. He knew that the board was clean but their minds were filled with the square and rectangle and their hearts with passion. Just before stepping out, once again he looked into their tender minds, gave a beautiful smile and with a very compassionate voice said, "Dear loving friends, always remember one thing, that **Life can teach but life cannot be taught...** To me, you are the most precious. And it is time for you to know how precious you are. Om Namah Shivaya!"



- Swami Nachiketananda Puri

## SHIVA SAMHITHA - LAYAYOGA



Atyanta bhinnomatayah  
paramārthaparānmukhāh

evamanye to sanchintya yathāmati  
yadhāsrutam

Nirisvaramidam prāhuh sesvaranca  
tathātare

vadanti vividhairbhēbairh suyuktyā  
sthitikātarāh

**Meaning:**

Thus believe in widely different doctrines, with faces turned away from the Supreme goal, they think according to their understanding and education, that this universe is without God; others believe there is a God, basing their assertions on various irrefutable arguments, founded on texts declaring difference between soul and God, and anxious to establish the existence of God.

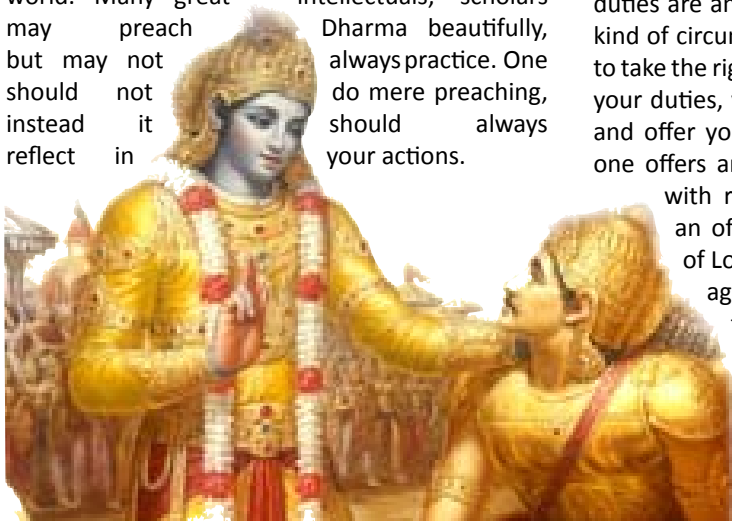


# Srimad Bhagavad Geeta

The *Panchama Veda*, song of the Lord is witnessed by Sanjaya. Sanjaya is enlightening the progress at the battlefield to Dhritarashtra. In the battlefield, Duryodhana was explaining to his Guru the army formation of Kauravas and Pandavas, the heroic fighter of the war, and the leadership of Bhishma and Bhima. As a sign of starting the war, Kauravas blew their various conches but when Pandavas blew their conch shells, the uproarious sound echoing through the sky and earth, filled the hearts of Dhritarashtra's sons with fear.

Sanjaya continues to describe that after blowing their respective conch shells, Arjuna speaks to Lord Krishna, "O Krishna, seeing all my friends and relatives assembled for battle makes my limbs quiver and mouth dry up. My whole body is trembling, my hair is standing on end, my bow Gandiva is slipping from my hand and my skin burns. I am unable to maintain my composure and my mind is reeling. O Krishna, I can only see misfortune ahead."

Though aware of the path of Dharma, many do not try to tread it. Even Arjuna, the great warrior, eminent scholar, great intellectual, friend, relative, best companion, and beloved devotee of Lord Krishna, could not take the right step! After seeing his kith and kin, he experienced the cloud of sorrow and grief; he could not think and was confused about his duties in difficult circumstances because of attachment and identification with the world. Many great intellectuals, scholars may preach Dharma beautifully, but may not always practice. One should not do mere preaching, instead it should always reflect in your actions.



Mahabharata is going on in every one of us. Very often in our life when we come across a similar situation, though we have lot of strength, we become weak and take hasty decisions. Before taking any decision in a difficult situation, we must pause and become like Arjuna instead of Duryodhana. Duryodhana always took hasty decisions. Just when the war is about to begin in the battlefield...if a cloud of ignorance engulfs us, our discrimination faculty does not function at all. When we have taken birth, we have to play our role but many of us forget that we are at the battlefield and we are meant to fight against Adharma. There might not be any apparent, external enemies to fight with because, all the characters are within us. Many times the traits of Kauravas become stronger in us. Instead we need to evoke Arjuna and fight against these characters with the help of Lord Krishna who is also within us. In spite of being a great personality Arjuna was not victim of ego. Arjuna didn't allow ego to overpower him. Where as Duryodhana due to tremendous ego caused his own destruction. When one drops ego, he takes refuge in the Higher Self.

When sorrow and misery surrounds, one experiences anger, depression, frustration etc... These below said words of Arjuna, clearly convey his infinite faith in Lord Krishna. Arjuna says, "O Krishna, I am overcome by weakness. Hence I am confused about my duties. I surrender myself to you as a disciple. Please instruct me as to what my duties are and what is right for me to do". In this kind of circumstances, if you are not in a situation to take the right step, and if you are confused about your duties, you must give a pause and surrender and offer yourself at the feet of the Lord. When one offers any kind of action at the feet of God with reverence and Shraddha, it becomes an offering. Arjuna surrenders at the feet of Lord Krishna and expresses his grief and agony and humbly requests Lord Krishna to instruct further. So it becomes Arjuna's Vishada yoga, which means an eternal relation is formed and yoga is experienced between the Supreme Self and you.

- Swami Shivananda Puri



# Yoga for your health



In this modern age, “stress” is the main factor for all ailments- physical, mental, emotional and intellectual. It weakens the person from all directions. Mainly the person who is under stress loses his discrimination due to disturbances in the function of Nervous system. In the present day, ailments like **Diabetes, Backache, Obesity, Anxiety, Depression, Migraine and Paralysis** etc. have become common.

Yoga practices help you in understanding your own defects and the nature of your own mind through promoting internal awareness. Yoga teaches us to be aware of ourselves.

In this issue, let us look into the practice **Vipareeta karani**.

## Vipareeta karani with wall support:

- \* To perform this asana lie down on the floor near a wall.
- \* Now bring up the legs on to the wall, stretch the legs completely on the wall with the trunk placed on floor at an angle of 45 degrees.
- \* You can take the support of your hands to keep your trunk at 45 degrees.
- \* Alternately, if you are unable to keep the trunk at 45 degrees, you can keep your trunk on the floor



itself, perpendicular to legs and place your hands on floor, with palms facing downwards.

- \* When you are inhaling, the stomach should bulge up and when you are exhaling, the abdomen should go in. Maintain the posture with breathing. Do it for 10 rounds as slow as possible.
- \* This is the final position of the asana.

## General Benefits:

- \* This asana generally balances the circulatory, respiratory, reproductive, nervous and endocrine systems.
- \* This practice tranquilizes the mind, relieves mental and emotional stress.
- \* Nerves passing through the neck to the brain are toned.
- \* This asana helps in strengthening the immune system.
- \* This practice helps to overcome ailments like Diabetes, Epilepsy, Menstrual disorders, and Knee pain.

## NOTE:

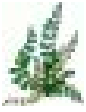
- \* People who are suffering from enlarged thyroid, liver or spleen, cervical spondylitis, slipped disc, heart problems and high blood pressure should not practice this asana.
- \* This practice should be avoided during menstruation and advanced stages of pregnancy.

## Spiritual Benefits:

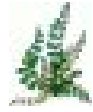
- \* Vipareeta karani practice activates the VISHUDDI CHAKRA which is situated at the back of the head, behind the throat pit. Shuddhi means purification, “vi” is the prefix which tells about its quality. So the “VISHUDDI CHAKRA” is the centre of purification.
- \* The Vishuddi Chakra governs the ears and the vocal chords, the region of larynx, and the parathyroid glands.

- Maheshwari

A Student of B.Sc. Yoga,  
Swami Vivekananda Yoga Anusandhana Samstha  
(A International Yoga University, Bengaluru)



## *Sri Ramakrishna's Amrita Dhara*



*Direct disciples of Sri Ramakrishna - Swami Adbhutananda*



**Swami Adbhutananda-** or Latu Maharaj as he was affectionately called was born in Chapra District of Bihar and was given the name Rakhturam. His parents were poor villagers and he became an orphan by the time he was five years old. He lived with his uncle who moved to Kolkata. Latu was employed as a servant in the house of Dr. Ramachandra Datta, a close devotee of Sri Ramakrishna.

His lack of formal education made him unique amongst the disciples of Sri Ramakrishna. It was as though the Master intended to demonstrate

to the modern world through Latu that God can be realized without the study of books and scriptures, that spiritual wisdom comes not through intellectualism but through inner realization.

Hearing Ramachandra speak about Master, Latu was attracted to Sri Ramakrishna. Rakhturam once expressed his desire to visit the Master to Ramachandra Datta around the year 1880. During his first visit, Master touched Latu who went into an ecstatic state. After the first visit Latu longed to be in the company of the Master and had little interest in his duties. He met Him at every opportunity he got and in June 1881 he told his mistress that he wanted to quit his job and serve Sri Ramakrishna.

Latu would never begin the day without first seeing Master and saluting Him. He was personally instructed by the Master in spiritual practice and was constantly monitored by Him. This included when to sleep, how much to eat etc. Latu followed Master's teachings implicitly. He was very fortunate to live with the Master and serve Him for six years. Latu reminisced: "Did you know that the Master snatched me from the snares of the world? I was an orphan; He flooded me with love and affection. If He had not accepted me, I would have been like an animal, spending all my days working like a slave. My life would have been worth nothing. I am an unlettered man. He used to tell me: 'Always keep your mind spotless. Don't allow impure thoughts to enter it. If you



find such desires tormenting you, pray to God and chant His name. He will protect you. If the mind still will not calm, then go to the temple of the Mother and sit before Her. Or else come here (pointing to Himself).”

He served the Master at Shyampukur and Cossipore during His illness. Serving the Master was worship for him. After the passing away of the Master he went on a pilgrimage with Holy mother to Vrindaban. Later he joined his brother monks at Baranagore Monastery. Vivekananda asked Latu to also take sannyasa and he agreed at once. According to the custom one’s shradda ceremony was to be performed before the sannyasa ceremony. Instead of chanting Sanskrit mantras he followed his own unconventional method. He simply evoked his departed ancestors in his own guileless way and offered food and other articles to them, saying, “Father dear, do come here, take your seat; accept my worship; take this food and drink,” and so on.

Swami Vivekananda gave him the monastic name Swami Adbhutananda, meaning, “He who finds bliss in the wonderful nature of the Atman.” He practiced severe austerities during his time

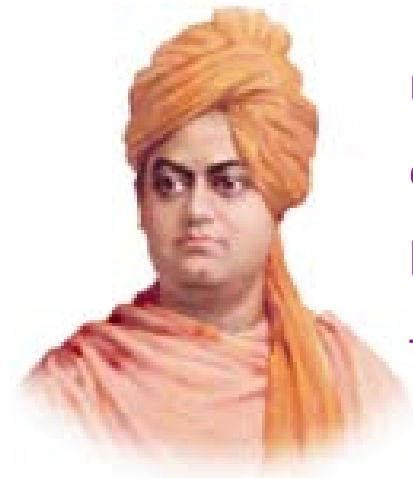
here with his brother monks. He would never waste time sleeping in the night but stay awake and chant the Lord’s name.

From 1886 to 1912 when he permanently moved to Varanasi, Latu Maharaj lived almost entirely in the Kolkata area, not far from the places where Sri Ramakrishna stayed and often visited. Until 1903 when he took up residence at Balaram Bose’s house he lived the life of a wandering monk.

Latu Maharaj spent the last eight years of his life in the holy city of Varanasi. He stayed in the Ramakrishna Advaita Ashram and later at different locations. He continued to teach whoever came to him. He distributed his hard earned spiritual treasures without any reservation.

During his last days Latu Maharaj seemed to be gradually withdrawing from the world. His brother disciples visited him. He passed away on 24 April, 1920. Throughout his life, his mind was filled with the thoughts of Sri Ramakrishna, and he would sometimes reveal to others the substance of these thoughts. Latu Maharaj completely fulfilled the name ‘Adbhutananda’ one who enjoys the wonderful bliss of Brahman.

*- Compiled by Geetha K*



“Latu is Sri Ramakrishna’s greatest miracle. Having absolutely no education, he has attained the highest wisdom simply by virtue of the Master’s touch”.

*-Swami Vivekananda*



# Yuvanjali



**“M**other! In the sea of life my bark is sinking.



The whirlwind of illusion, the storm of attachment is growing every moment.

My five oarsmen (senses) are foolish, and the helmsman (mind) is weak.

My bearings are lost, my boat is sinking.

O Mother! Save me!”

“Mother, Thy light stops not for the saint or the sinner; it animates the lover and the murderer.” Mother is ever manifesting through all. The light is not polluted by what it shines on, nor benefited by it. The light is ever pure, ever changeless. Behind every creature is the “Mother”, pure, lovely, never changing. “Mother, manifested as light in all beings, we bow down to Thee!” She is equally in suffering, hunger, pleasure, sublimity. “When the bee sucks honey, the Lord is eating.” Knowing that the Lord is everywhere, the sages give up praising and blaming. Know that nothing can hurt you. How? Are you not free? Are you not *Âtman*? He is the Life of our lives, the hearing of our ears, the sight of our eyes.

We go through the world like a man pursued by a policeman and see the barest glimpses of the beauty of it. All this fear that pursues us comes from believing in matter. Matter gets its whole existence from the presence of mind behind it. What we see is God percolating through nature. (Here “nature” means matter and mind.)

From: **The Complete Works of Swami Vivekananda, Volume 7**

## The Best Service

**S**ervice is the most sacred word in the book of spirituality. People who would like to serve humanity are involved in different kinds of **dhana** – **anna dhana, vasthra dhana, vidhya dhana** and so on. People, who are interested in serving the animals, feed, protect and maintain the stray animals; they gain awareness about the species which are becoming extinct and try to do something to help them. There are also people who are interested in saving the environment and nature.

There was always a question within me, ‘what is the best service one can offer to all the creatures in the earth? And who will render this kind of service?’ I was pondering about this thought for a week and one fine morning, I saw the answer sitting right in front of me – the picture of my **Guru**. The best service one can offer to the mankind is guiding it in the path of Self-Realisation, which is the most important need of the man. The second best service can be enhancing morality within the human heart. These two services can only be offered by a Guru of real caliber. This service then brings about a change within men, which transforms them in a way that whenever they see someone suffering, their arms go forth voluntarily with a heart filled with love to serve the needy without pride or ego.

So the best of **ghanas** is **jnana dhana** (offering knowledge as a service), and it can be offered only by our **Gurus**. All we need to do is to keep our hearts open like an empty begging bowl and when the guru imparts **jnana** try to get as much as possible so that the whole humanity will be benefitted. May God bless us all with such hearts capable of accepting His service.

-**Revathy S Rajaram**, a recent post-graduate student who just returned from Australia after completing studies there. (e-mail) revathysrajaram@gmail.com

# Journey through consciousness

## YOUR CHOICE!



One of the greatest gifts that we humans are endowed with is the capacity to make choices. At every juncture of life, if we just pause for a moment without acting, we can see the choices that present themselves. This is not an idle philosophical thought; the extra piece of chocolate, or the extra hour in bed, are all nothing but choices that we make. The angry words uttered in traffic, the impatience shown at the checkout line in the store are also choices we make. Even our response to irreparable loss and inconsolable grief is also a choice.

In the Katha Upanishad, Yama begins his counsel to the chosen disciple, Nachiketa by grouping these myriad alternatives as 'Preya' and 'Shreya'. The former being most pleasing to the senses and the 'ego' self, the latter though not so pleasing at first sight, but promising everlasting happiness. Nachiketa stops Yama to mention that this is something all of us have heard and it's a no brainer that "Shreya" ought to be our pick. But, he asks, why is it that in spite of knowing the nature of these choices, we almost always helplessly pick "Preya"?

**Getting hold of the reins** – Yama goes on to explain that the body is like the chariot drawn by five strong horses, the **senses**. The driver is the **intellect** and the rider is the real self, **Atman**. The chariot is being driven, at break-neck speed, from birth to death.

In a perfect world, the rider conveys to the driver his chosen destination and the driver in turn conveys it to the horses. But in reality, the intellect is sleeping and the horses take over, taking us on a wild ride! We end up identifying ourselves as the Chariot and horses instead of knowing ourselves to be the rider<sup>1</sup>.

This analogy works great in objectively observing our reactions to pain and pleasure, likes and dislikes. It helps to cultivate the habit of framing our thoughts this way – my leg is in pain (Vs I'm in pain) or my mind dislikes that (Vs I hate that!).

Thus, Yama explains that the key is to always hold the "reins". Only then the choice is ours, to choose the road to Shreya, towards "perennial joy" and not the road to Preya, towards "passing pleasures". This toughness, says Yama, can be learnt. It may take many years for us but the horses can be well trained.<sup>2</sup>



Nachiketa then asks Yama, "Tell me how to choose?"

Yama answers, "Just don't take the other road!"<sup>3</sup>. Sri Ramakrishna Paramahansa simply put it as "if you want to go East, don't go West!"

*"May we light the fire of Nachiketa*

*That burns out the ego and enables us*

*To pass from fearful fragmentation*

*To fearless fullness in the Changeless Whole"*

- (Katha Upanishad, thritiya valli, verse 13)<sup>4</sup>

**- Harini N.**



### Citations

1. Eknath easwaran – Dialogue with Death,pg 35
2. Eknath easwaran – Dialogue with Death,pg 40
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## Invoke Rama to kill the Ravana



**R**avana the Dashakantha is known to have ten heads. In Hinduism every detail conveys an inner meaning. What do Ravana's ten heads signify? **Lust (Kama), anger (Krodha), delusion (Moha), greed (Lobha), pride (Mada), envy (Maatsarya), the mind (Manas), intellect (Buddhi), will (Chitta), and ego (Ahamkara)** --these constitute the ten heads.<sup>1</sup> Ravana is one who has these ten qualities.

All the demons and Ravana symbolize Tamasic and Rajasic qualities respectively that are within us. Rama, in order to meet Sita, had to kill all the demons and finally Ravana. During the duel with Ravana each time a head was cut off a new head would spring up. Ravana's heads could finally be destroyed only by attacking the

source or centre of his existence. Like Ravana's numerous heads our desires keep perpetually resurfacing each time they are dealt with. This unending phenomenon can be resolved only by understanding the cause of each at its source but neither by suppression nor satiation. Atmapareeksha, meditation, Japa, Satsang, good readings are some of the tools that help us gain this understanding. This evolution of man towards his true Nature by means of evoking the Rama in him to vanquish desires and Vaasanas by attacking their source is the meaning of life!

**- Annapurna R.**

1. Sri Satya Sai Baba's Divine Discourse: 14 October 1988



## *What is Marriage?*

**T**o unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life - that is the very foundation of marriage, but you already know, that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other - that is good, that is necessary but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquility, peace and joy in each other - that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonize your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once - that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines Destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward the same pace on the same spiritual path, that is the secret of a lasting union.

*By The Mother of Sri Aurobindo Ashram*

## **JIVATMA**



**A**di Shankara was once resting in a village during His Pada yatra. People flocked to meet Him and have His darshan. Adi Shankara was speaking about this illusory world when an inquisitive bhakta raised a doubt and asked Adi Shankara "When this entire universe is considered as Brahman, how can we who are a part of this universe be afflicted by the fruits of good and bad karmas?"

Adi Shankara ordered His disciple to light a fire and put a pot of water to boil. The water started boiling and those who were present wondered what the pot had to do with the query. Shankara asked the bhakta to look at the boiling water and tell Him what made the water to boil.

Bhakta: Fire

Adi Shankara: Is it not the pot?

Bhakta: No not at all.

Adi Shankara: Listen my child, the pot is the body. Boiling water is Jiva Brahma and the fire is our karmic actions. As long as the Jivatma is in the body it is bound by karmic actions. Now break the pot and see what happens.

The bhakta broke the pot and realized there was no pot, no water and no fire. He realized the TRUTH and prostrated at Adi Shankara's feet.





Ever wondered how you are able to carry out your jobs and duties with minimum obstruction? Ever pondered over how you are able to sleep peacefully? Did you ever think how we maintain our independence and sovereignty as a nation? It is only because of a few brave hearts, be it the police or the army men working round the clock for our safety. In turn, we the members of the civil society do not even care to acknowledge their work, leave alone doing something for them.

Captain Anuj Nayyar died on 7 July, 1999 at the age of 24 fighting infiltrators in the Kargil region of Jammu and Kashmir. He chose the army with pride, did his duty with reverence and laid down his life for our motherland. He was posthumously awarded the Mahavir Chakra. But, what followed for his parents was a nightmare. His father, Professor Satish Kumar Nayyar, a visiting professor at the Delhi School of Economics, never asked for anything, but the Government of India offered him a petrol pump in recognition of the services of his son. After much persuasion by the Army, he agreed to accept the pump. But, to get it was a Herculean task. An officer of the Delhi police asked him to prove that he was the father of Captain Anuj in order to get a No Objection Certificate. Mr. Nayyar showed him three pictures: one when he was holding two-year old Captain Anuj, the second when he was given stars and the third where his shoulder supported Anuj's dead body. He got the electricity to run the pump only after running it on a generator for two years and exhausting all his resources. It is a shame that a martyr's father had to face all this. More than the apathy of the bureaucracy, it is the attitude of the common man which pains Mr. Nayyar. People used to scorn at him for no reason. They thought he made crores of money out of the pump! We Indians typically cannot digest the well-being of our fellow-countrymen.



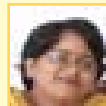
I always adored Mr. Nayyar for his courage and love for his son. This year I went to meet him at the petrol pump, without any prior notice. In a freewheeling conversation, he asked how I got to know about their story and how I was so 'attached' to or rather influenced by Captain Anuj. (I had earlier written a letter to him that he found too emotional to reciprocate). He then related how life was going on for them. His wife is a woman of courage and now says that she took back Anuj within herself,

just as she gave birth to him. But Mr. Nayyar does not want to forget and move on. He wants to be with his son and now, the petrol pump is symbolically Anuj for him. He is there till late at night and is back in the morning. His room in the pump is adorned with the laurels won by Anuj. He decorates the pump on 7 July every year. When I asked for his message for the youth, he said we need to be brave, honest, dutiful, and committed to our family, the institutions which

foster us and to our dear nation.

As I was talking to him and looking at the smiling photo of Captain Anuj Nayyar, I could not hold back my tears. As he bid an adieu to me, he said, **"Beta, there are many ways to do and get things done in life. But there are principles which one always needs to adhere to, despite difficulties. This is the way to 'live life'."**

Arm-chair philosophizing is always easy. But the next time, before we blame the system, let us introspect and see whether we are contributing anything positive to the system. The next time before giving a bribe to the traffic policeman, let us ponder if we really deserve to call ourselves a part of our amazing culture. People who lived, and died, for their principles have always been respected. The rest simply get mixed in the dust!



**Neetika Gogula**, 4th year  
Student of Law has passion for  
writing articles on social issues.



# Vyasa's Final Lament



The VEDAs speak of AUM-TAT-SAT which in the Christian Bible is called The Father, Son and the Holy Ghost.

The Unmanifested, The Infinite, The Changeless Spirit is called Para-Brahman: The One Absolute. But during the cycles of manifestation, the Nameless and Formless is described as Aum-Tat-Sat.

AUM is God the Holy Ghost, Invisible Vibratory Power, the Direct Creator and Activator of all creation.

TAT is God the Son, the Christ or Kutastha Chaitanya (Cosmic Intelligence) actively present in all creation.

SAT is God the Father, beyond creation, existing in vibrationless unchangeability.

As the calm ocean without waves and the ocean with waves in tumult are one and the same in essence, differing only in appearance, so also the Unmanifested Sea of Spirit (Para-Brahman) and the Manifested Sea of Spirit (Aum-Tat-Sat) are the self same Sole Reality, differing only in form.

God as Sat is the Father of creation (Ishvara), though He exists beyond it. God as Tat is Son or Christ (Krishna or Kutastha) Intelligence that pervades the Universe. God as Aum is the Creative vibration that upholds the worlds through Prakriti, Mother Nature, His consort.

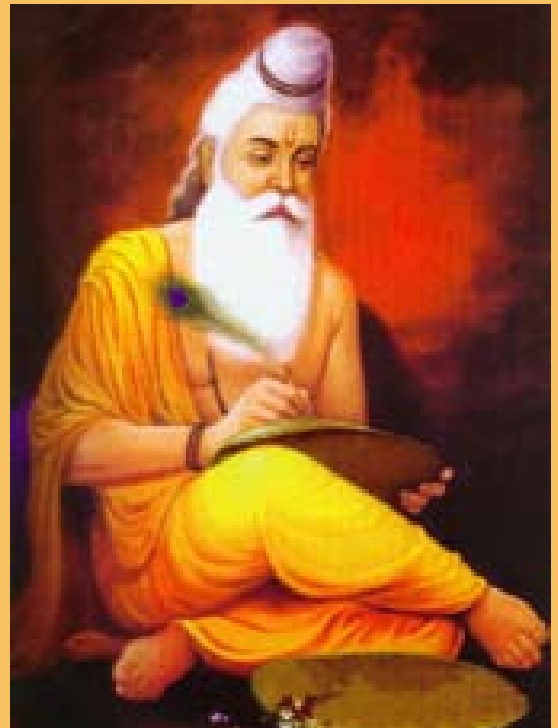
Man displays in himself the three divine manifestations. His body is the result of Aum or vibratory forces (Holy Ghost). His Intelligence (Son or Christ consciousness or Kutastha Chaitanya) or Tat exists in his omniscient spiritual eye between the eyebrows. This intelligence, individualized as his soul, is a reflection of Cosmic Consciousness or Sat residing in the thousand-petaled lotus, Sahasrara, in the brain.

Excerpted from "God Talks with Arjuna"  
-by Paramhansa Yogananda

At the very end of the Mahabharata, this is what *Veda Vyasa* says to his son, Suka.

"Thousands of mothers and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will (arise and) similarly depart. There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him that is ignorant but never him that is wise. **With uplifted arms I am crying aloud but nobody hears me. From Righteousness is Wealth as also Pleasure.** Why should not Righteousness, therefore, be courted? For the sake neither of pleasure, nor of fear, nor of cupidity should any one cast off Righteousness. Indeed, for the sake of even life one should not cast off Righteousness. **Righteousness is eternal. Pleasure and Pain are not eternal. Jiva is eternal.**"

Source: Mahabharata





# KABIR'S GURU RAMANAND

## A PARADOX

**K**abir showed signs of a religious inclination from an early age. Though deprived of formal instruction on account of his poverty and low caste, Kabir had a keen intellect, a discerning mind and a capacity for understanding and analysis far beyond the ordinary.

From Kabir's poems it appears that he visited a number of places and met many holy men. From his own observations he had realized the hollowness of the rituals and modes of worship of both the Hindus and the Muslims. Kabir later taught a path based on the practice of shabd, which aimed at God-realisation while living - a path not of outward pursuits but of going within. The Muslims dubbed him as infidel; the Hindus asked him where he had learned his new theories and who was his guru. From their ridicule and hostility Kabir realized that he needed the protection of a person who had an unquestioned hold over the people of Banares. Such a person was Ramanand. Kabir had to use a stratagem to gain his objective of becoming accepted by Ramanand as his disciple.

The relationship between Kabir and Ramanand had its own contradictions. Kabir was opposed to all external rites and rituals, most of which Ramanand revered. Though he always respected his guru, Kabir never subscribed to Ramanand's

traditional beliefs. Though an upholder of Hindu traditions of Hindu metaphysics and rigid formalism, Ramanand was also liberal enough to let his disciple follow his own method of worship.



It is said that Kabir's association gradually affected a change in his Guru's outlook. A poem by Ramanand included in the Adi Granth confirms the oral tradition that Ramanand was initiated into, the practice of Shabd by Kabir. The Adi Granth is a unique collection of spiritual and devotional compositions. Shabds or hymns of only those saints and devotees are included who had faith on the One Formless God. The including of Ramanand's is significant, for it confirms that he

had at sometime in his life accepted the path of saints.

### ***The poem by Ramanand (a translation)***

"Where need I go, for within my home I have been dyed in the Divine hue. My mind has ceased from its wandering...

Oh Satguru, I sacrifice my all to you, you who have cut the chains of my confusion, my delusion. The Lord pervades all, says Ramanand and the Guru's Shabd eradicates a million karmas.

- Compiled by - ***V. Sitalakshmi***

From "Kabir the weaver of God's name" by V.K. Sethi

# Mother of All



When you look at Holy Mother Sri Sarada Devi's picture you feel that She is your own mother. With Her simple dressing like any ordinary village woman and with Her compassionate eyes She is showering Her love and blessings on everybody even today.

One incident happened in Jayarambati at Holy Mother's house. Sri Sarada Ma provided milk for a cat every day. Brahmachari Jnan complained that cats are not faithful and they steal. Mother said, "To steal is their nature, my boy; who will feed them fondly"? One day Jnan flung the cat away, the mother looked pale with pain. She could not bear the beating of the cat. When She was leaving for Kolkata, She said, "Look here, Jnan don't beat the cats; for even in them am I". With these words tremendous change came into Brahmachari Jnan's nature. He started feeding the cat, fish even though he was a strict vegetarian.

"In one sense She was the Mother of all the devotees and in another She Herself was all; Her infinite motherhood left none outside, it is all-comprehensive grasp. Brahmachari Rashbihari asked Her, one day, 'Are you the Mother of all?' 'Yes', replied the Mother. 'Even of these lower creatures?' pressed the inquirer. 'Yes', answered the Mother.

The Mother treated everybody with the same love whether they are sannyasis or Brahmacharis or devotees. Even animals had a special place in Her heart. Once, a direct disciple of Sri Ramakrishna requested Mother not to allow one devotee whose conduct was bad. But She replied, "If my son wallows in the dust or mud, it is I who have to wipe all the dirt from his body and take him to my lap."

Her motherliness broke all barriers of caste, gender and country. Even during the days of boycott of foreign goods (1905-11) when people's prejudices against Britishers ran high, Mother was heard to say, "They too are my children, to be sure."

One Sannyasi asked Her, "If Sri Ramakrishna is God Himself who are you then?" Without the least hesitation the Mother replied, "who else should I be? I too am the Divine Mother".

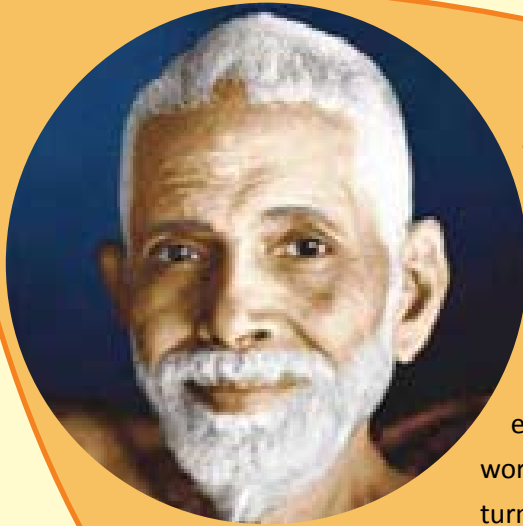
Her last words were: 'If you want peace, don't find fault with others, but find fault rather with yourself. Learn to make the world your own. Nobody is a stranger, my dear, the world is yours'.

Let us meditate on the above message and let us bow down to Her holy feet and ask Her to grant Motherliness to everybody.

Compiled by – **Vasundhara P.**

Source: Holy Mother Sri Sarada Devi by Swami Gambhirananda





**Sri Ramana  
Maharshi**

born December 30th

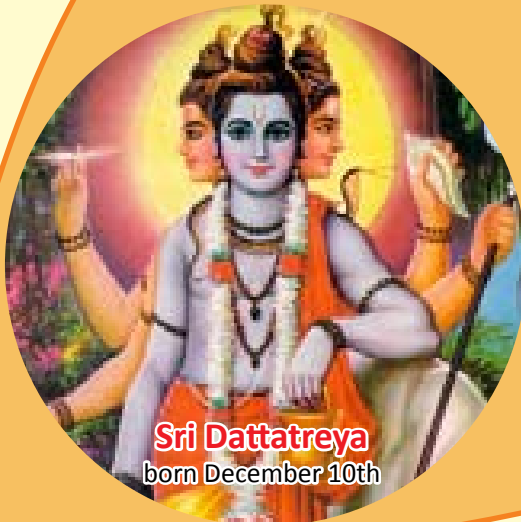
“You and I are the same. What I have done is surely possible for all. You are The Self now and can never be anything else. Throw your worries to the wind, turn within and find Peace.”



**Geeta J**  
December

Whenever we had lost sig  
Immortal monumen  
Blossomed with

“The Avadhut has no ideal, neither strives he after the attainment of an ideal. Having lost his identity in Atman, free from the limitations of maya, free also from the perfections of Yoga, thus walks the Avadhut. He argues with no one, he is not concerned with any object or person.”



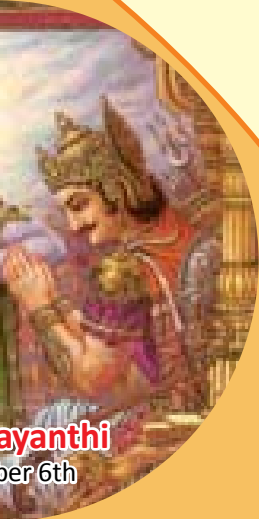
**Sri Dattatreya**  
born December 10th

**Hea**  
**Homag**  
**bouquet**  
**Souls b**  
**Decen**

“Thou shalt love the Lord  
and with all thy soul, and  
with all thy mind; and thy r



**Jesus C**  
born Decem



**Venkyanathi**  
born December 6th

Light Rays of the same light  
beams of love and grace  
shine on a human face

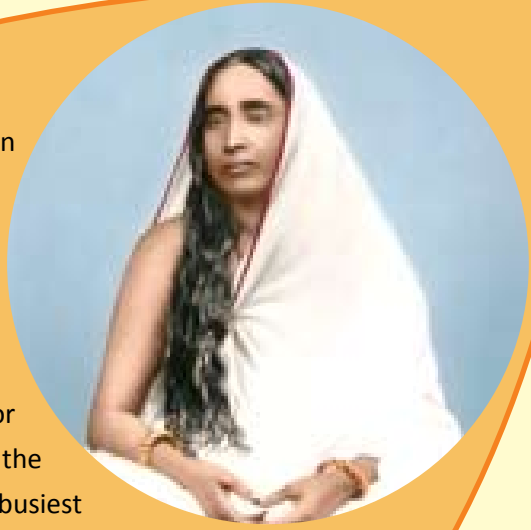
**Artful  
tribute to the  
of great  
born in  
December!**

Worship God with all thy heart,  
with all thy strength, and  
thy neighbor as thy self."



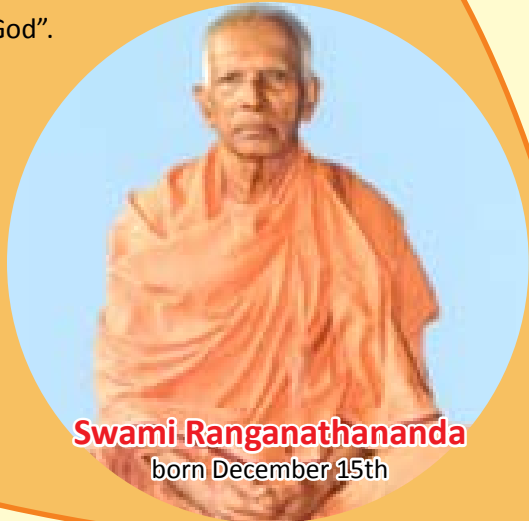
**Christ**  
born December 25th

"My child, you have been extremely fortunate in getting this human birth. Have intense devotion to God. You must devote some time for prayer even in the midst of the busiest hours of the day."



**Ma Sarada Devi**  
born December 22nd

"Every pulse of the human heart, every struggle of life in general is towards fulfillment. Every step that we take in life has fulfillment for its goal, the urge to wholeness for its motive. This is a general feature of the universe; the drop strives to join the ocean; the fraction finds its wholeness in the integer; and man finds his fulfillment in God".



**Swami Ranganathananda**  
born December 15th



# Swami Ranganathananda

**E**xcellence is the correct prescription for India today. Develop character-excellence; then your behaviour and work will express that excellence that is within you. Hitch your wagon to some high star; let mothers and fathers inspire their children to do so. But I am sorry to say that most educated mothers and fathers in India, specially among the middle class and the upper middle class, play up only one pursuit before their children; passing examinations, getting degrees and securing a lucrative job; absolutely nothing else. They seem to forget that there is such a thing as human excellence, that there is something like being intrinsically great as a man. Whether one is getting Rs. 12,000 or Rs. 10,000 or only Rs. 3,000 a year, there is such a thing as an intrinsic excellence in man which is of primary significance; and that excellence cannot be sold or purchased with money. Other things are secondary to this human excellence. If this idea is not inculcated in our youth early, we shall only deepen the tragedy through which we are passing today. A man holds a job, a position; his only value is his position. Take it away from him and he is a zero. Naturally he will struggle hard to stick to that position. He will never allow himself to get out of it, because outside of it he is nothing. Whereas if, in our national education, we help a child to build an intrinsic greatness into himself, when later he occupies a job or a position, it will be he who will adorn it and not vice-versa.



What a beautiful concept of human excellence that is! This is a new lesson to us in India. I say it is a new lesson, because during the last few centuries, we had taught our children not to strive for greatness in themselves but to shine in the borrowed greatness of a father or a grandfather, of the status of a caste or a social hierarchy. Human excellence as such we failed to stress in our society; nor did we prepare our children to admire and seek this value-sense. The zero has no value by itself; but place it after a digit and it is endowed with value. Similarly, we are zeroes trying to be on the right side of someone or something to assume value. This must change. Every child must be told that he should seek to achieve for himself or herself an integral value and not a mere positional value. He must be taught to develop an intrinsic human excellence. In this way, from childhood onwards a new philosophy, a new vision of human greatness, must be instilled in our children, a new concept of confidence in oneself, a capacity to face and overcome any obstacle on the way to this intrinsic greatness; this again, children must be told, comes only by hard work. If there is one single lesson that our Indian children must be taught again and again, it is this great lesson which Swami Vivekananda expressed in Bengali that no great work can be done, no greatness can be achieved, through *chhalaki* or cleverness, but only through hard work: *Chhalaki dwara kono mahat karya hoy na-* 'Through *chhalaki* no great work, no true greatness, can be accomplished.'

Source: "My Life is My Work"  
published by Nachiketa Tapovan

## SUN OF DARK



It is said the tendency of humankind is selfishness. He is always bothered about his well being and gets perturbed if his dignity goes for a toss before the public, particularly before those who are not known to him. But staying calm in the face of disgrace, predicament and adversity, and maintaining mental balance are rare qualities that draw a line of distinction between ordinary and the extra ordinary, human and Divine. Such people never mind if their personal image takes a beating as they realize it is momentary and if carefully observed, their reaction is etched into history which the world talks about for a long, long time. One such great personality is Dr. Nelson Mandela. The ill treatment he suffered in the hands of whites wrote a new history that brought light to the Nation and Continent that became synonymous with dark.

Dr. Nelson Mandela, the only hope of South Africans and President of African National Congress was released in February 1990 after imprisonment for a long period of 27 years for fighting for the rights of Blacks. Nelson Mandela was born in 1918. He secured a job at a firm in Johannesburg in 1942, at the age of 24. On the very first day of his service, a White typist called him and said, "When the boy brings tea today, take your share of tea from the tray. We have procured

two new cups for you and Gaul Radicke. You should take only those tumblers". This instigated him to struggle for long. On another occasion, a lady typist treated Nelson as her subordinate. All this was because he was a Black. Bitterness of apartheid grieved Nelson. He rebelled against disrespect and violence meted out to Blacks by the white minority and declared a struggle. He was imprisoned due to his continuous struggle. Mandela, who spent more than a quarter of a century in jail, has immense respect for Mahatma Gandhi. While in prison he read books on Gandhiji and his struggle for independence. But he did not hate the Whites who put him in jail. On July 17 1988, he celebrated his 70th birthday in prison.

Nelson is a good writer. He has written an Autobiography titled "The Struggle of my life". Several international honours have been conferred on him for crusading against racial discrimination. Mandela is also an Orator. When he was released in February 1990 F.W. De Clerk, President of South Africa, helped him. He practiced Law for some time.

In October 1990, the Government of India honoured him by presenting the "Bharat Ratna" award, the highest civilian honour conferred by it. Mandela said on that occasion: "I have come to India to strengthen the mutual commitment to the struggle which would continue till success is achieved". He was presented the Jamnalal Bajaj Award also. In response, he stated, "this is a befitting honour to the South African people who are struggling for freedom with Gandhiji's principles as their strength".

The release of Nelson Mandela has infused much strength to the struggle of South Africa's Blacks. In the general elections held in May 1994, Dr. Mandela was elected President of South Africa in a smooth and democratic transfer of power from his predecessor, De Clerk. Mahatma Gandhi's dream of Independence for South Africa thus became a reality, nearly a century after his struggle here in India.

- M. Koti Rajasekhar



## What Happiness is Vs What gives us Happiness

Every human being wants to avoid unhappiness and attain happiness. A cave man was in quest of happiness, the modern man is, and the future man will be. Hence it is an eternal pursuit. Several thinkers have given several theories about it. What is the importance of Upanishads' enquiry into happiness, when all other thinkers: materialist philosophers, socialist philosophers and psychologists also enquired about happiness? Other than Upanishads all other enquiries about happiness are focused on what object and/or what situation gives us happiness. Whereas, Upanishads don't ponder on what gives you unhappiness or what gives you happiness. Instead, Upanishads delve into the nature of happiness or into what happens to you when you are happy.

This is because 'an object that gives happiness' cannot always be generalized. It is not consistent with everyone. The object that

gives happiness to one, doesn't give happiness to the other. One may like one color and the other may like another color and yet another may hate that color. It is not consistent also because your happiness depends upon various factors like tastes, regions, culture, brought-up and so on. For example, if you are from Europe the food you like is different and if you are from India your food likings are different. The food which gives happiness to one might give misery to the other! Therefore, the conclusion that, 'this object gives happiness' is not consistent with all. It is going too far even to look for consistency even between two good friends. And also 'particular object gives happiness' is not consistent even with the same person after some time. An object you love this minute and congratulate yourself for selecting it, by the time you go home, might transform into something you don't like that much. Therefore, to say that, 'this object gives happiness', is far from reality.







According to the Upanishadic sages, a more realistic question is 'what is the experience called happiness?'. There are several interesting points one can see in this kind of enquiry. The object giving happiness to one may not give happiness to the other but the experience of happiness is same from one individual to the other. I may not understand how or why a particular object can give you happiness because it does not give me happiness but I can understand your feeling of happiness because the experience of happiness is the same. Whether the person is a child or an adult, rich or poor, intelligent or unintelligent, an African or an Asian, the experience of happiness is the same for all. This clearly shows that when one is happy something must be happening at fundamental level which is what Upanishads enquire into. Therefore, enquiring about the experience of happiness is more consistent and is at fundamental level. What we need to do is to gently look into self to find out what exactly is happening at the time we are saying, "we are happy". And this 'happening' does not depend upon young or old, rich or poor; it also does not depend upon ancient times or modern times. Therefore this question is an eternal question. When we ask the question as to what object gives happiness, the question is simple whereas when we frame the question as to what is the experience of happiness then the question is taken to the fundamental level. This is the unique feature of an Upanishad that ordinary looking questions are handled from fundamental level.

Just as one person's experience of happiness is not different from that of the other person, the happiness of the interplay of material object and

the happiness of spiritual path are not two different things. However, there are several issues associated about the object dependent happiness whereas happiness attained by spiritual path is unencumbered and eternal. The happiness resulting from objects can hook one up and subsequently lead to loss of his freedom. It need not only be drugs or drinks; even ordinary food like a cup of tea can take control over one's senses and enslave him. Another important aspect of going after an object for the sake of happiness is that it demands that a lot of other hidden conditions need to be fulfilled which you would not have realized at the time of going for the object.

In addition another important applicability of this understanding is that all the rat race in the world, the corruption, exploiting of the weaker sections by the upper sections, the cut throat competition and many such inhuman practices are all in search of happiness, with the wrong notion that objects give happiness. This is the cause of all social evils. In addition to these are eco-evils: fast burning of the precious fossil fuel, the forest denudation, and the air and water pollution, all for the sake of earning more and more money and subsequently aspiring for more and more happiness. What we really require is the correction in our understanding. In the modern style of functioning, with all these objects, is man really happier or has he lost his happiness? According to Indian philosophy going after material objects for the sake of happiness is not called as sin but as ignorance and stupidity.

Vasishtha tells Rama in Yoga Vasishtha, "Rama! The happiness one can find in sitting quiet is so rich that in front of it the happiness of even a big kingdom is like a piece of straw."

**- Sri N.V.Raghuram**

International Yoga Professor of  
Vivekananda Yoga University,  
Bangalore, India



# THE MUST-KNOW ABC OF LAW - F. I. R.

**L**aw can be broadly divided into civil law, criminal law, constitutional law, military law, administrative law and international law. For our purposes, we are interested in civil and criminal laws. Civil law deals with the disputes between individuals or organizations, in which the relief

awarded is compensation, generally. However, criminal law defines the conduct which is prohibited by State. Committing an offence defined under the penal laws is a crime against the State and hence, State acts through its instrumentality, the police. The punishments imposed under the criminal law include incarceration, fine, and death penalty.

Ignorance of law is no excuse in a court of law. Hence, we as citizens need to know a few basics of law, which we may encounter at any point of time in our life. FIR is one such important aspect. FIR, as we all know, is First Information Report.

**Meaning:** It is a written document prepared by the police when they know of commission of a cognizable offence.<sup>1</sup>

**Importance:** An FIR sets the ball rolling. Only after an FIR has been filed that the police act.

**Who can file:** The victim of a crime, anyone who has seen the offence take place or anyone who knows of the commission of the offence can lodge the FIR. The one who lodges the FIR is known as informant.

**Copy of the FIR:** It is the right of the informant to get a copy of the FIR free of cost.



## What if the FIR is not lodged?

If the FIR is not lodged by the officer-in-charge of a police station, then the informant can make a complaint to the concerned Superintendent of Police in writing and by post. The informant also has the option of filing a private complaint with the Magistrate.

Keep in mind that if the complaint is trivial, the police may after recording the reasons in writing not proceed with the investigation even after you have

filed the FIR.

**Procedure:** It is the duty of the officer-in-charge of a police station or anyone acting under his direction to reduce the complaint made to him orally into writing and read over the same to the informant. It is then signed by the informant and record is kept in the format as prescribed by the State Government.

**Contents of the FIR:** The FIR should contain all the important details like the date, time, place of occurrence of the offence, the description of the offence, name and address of the informant etc. Also bear in mind that lodging a false FIR is an offence punishable by law.

Law gives us many rights. But, if we are not aware of the same and if we do not demand them, we cannot have them. The key lies in awareness and the courage to fight. So, the next time before you think of lodging a complaint, do not exercise your mind by searching for contacts in the police department. Just go to the police station and make your complaint!

<sup>1</sup>. A cognizable offence is one in which the police may arrest without warrant and proceed with the investigation without the permission of the court.

- Neetika Gogula



**Q:** I was watching a movie in which a man suffering from a deadly ailment decides to live his life to the fullest. He takes everything that life offers as a last chance and seizes the moment. He finally dies a satisfied man. How does it feel to know that I am going to die at a particular time in future? Will my entire outlook towards life be changed? Bhagat Singh and his friends too knew that they would soon be hanged. Still, they happily died for their cause. What is it that is present in a few people that they do not fear even death?

**Answer:** I think knowing about one's own impending death would definitely change one's outlook by 180 degrees. Just the other day a doctor-friend of mine was telling me how one of her young patients whose cancer was detected at an incurable stage, used to wonder why people go to such extent to hide their wrinkles or gray hair! She'd say that "Oh I would give anything to live to that point when I'd see a wrinkle on my face! I would celebrate every gray hair that appears on my head!" Well, how many normal people blessed with healthy bodies and reasonable life spans look at life from that perspective?

We all love life dearly and that is how it should be. In order to lead a healthy life we need to maintain our body but do not need to obsess about it. The problem arises when we love our body more than life itself. Fear

of death is the fear to leave this body. Once you can discern upon the limitations of the body and continuity of life (soul), there will be no more fear. Understanding that life goes way beyond this body helps us gain gradual detachment from the mortal body. Once this concept of transience of body in relation to soul is established and experienced in most cases (through meditation), body ceases to be the candy anymore. These concepts have to take form in our minds when still young against many notions that young people should not be subjected to 'Vairagya'. Because most of us can't let go of life gracefully and instead spend the last minutes in utter agony and pain. This is not desirable based on the Upanishadic studies that the emotions and feelings that a person experiences in his final moments is passed on with the packet of energy that exits to move on into the next existence. Some people are born with that clarity; may be because of past life spiritual sadhana. But an ordinary person can do sadhana so that, in this very life which started from the plane of ignorance, he can attain this wisdom. Every individual is body-mind-consciousness complex and as long as we identify with body we have trouble dying. But if we can identify with consciousness then death will not touch. This is the purpose of spiritual sadhana like meditation etc.

Finally, great people have such clarity in their minds that they know the one thing they want above all. Martyrs like Bhagath Singh must have viewed body as a mere tool to reach that higher goal whereas a layman views body's well-being as the ultimate goal and everything else in the world as tools to achieve that goal.

***TyajEth Ekam kulasyarthe, GrAmasyarthe KulamtyajEth, GrAmam janapadasyarthe Atmarthe prithivim tyajEth.***

- Mahabharatha

You should sacrifice an individual (ekam) for the family (kulam); the family for the village (grama); the village for the state (janapada); but for self-realisation (atmarthe) sacrifice the world (prithivi).

To summarize:

1. Know the impermanence of body and infinity of soul
2. Practice meditation to experience this truth
3. Have goals that extend beyond you

-Annapurna R



Readers are welcome to send or email their questions and concerns to 'Counsel Corner', nachiketanjali1@gmail.com



# The Eternal Battle



There was a hushed silence as both armies stood facing each other on the Kurukshetra battlefield. Except for the wind swishing past their ears and a horse neighing loudly, nothing else was heard.

Arjuna looked around himself with large eyes full of sorrow and said to his charioteer, "These are my kith and kin- my own brothers and uncles and grandparents and Gurus. How can I kill them all just for a throne?"

His charioteer, Krishna, was none other than Lord Vishnu incarnate. Krishna smiled at Arjuna. Then, without saying a word, He stood up and walked to the centre of the battlefield.

"Watch me, Arjuna. I shall show you who I really am."

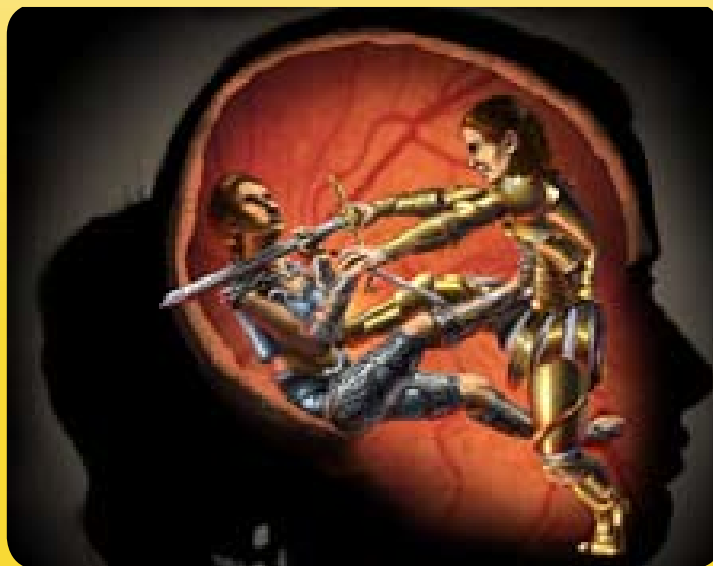
The next instant, before his very eyes, Arjuna saw Krishna growing taller and larger. His feet firmly on the ground, Krishna's blue body became one with the limitless sky and Arjuna began to see in it reflections of all existence- the stars, the nine planets, the animals and birds and trees of the earth, all the human beings good and evil, all those who had lived, were living and would live one day.

Lord Krishna grew to such a gargantuan size that He blocked everything else out of view and began to shine even more brightly than the Sun. Overwhelmed, Arjuna bowed down on his knees with arms folded in submission, tears of devotion filling his eyes.

"I see you, Lord Vishnu. You are the living and the dead. You are the mortal and the eternal. You are all that has existed and all that has not. I bow down before you."

Lord Vishnu looked down at Arjuna and then imparted to him the Divine Knowledge that cleared all of Arjuna's fears and doubts. It is known as the Bhagavad Gita, one of the Holiest and most Revered of Hindu scriptures.

It is said that the teachings of the Bhagavad Gita, rendered over 5000 years ago, still echo on the fields of Kurukshetra. Of course, our modern hearing devices may not be able to grasp it, but the vibrations of energy still resonate there. Many cultures and historians from across the world have studied these scriptures and tried to make their own interpretations of this timeless message. Yet, no one has been able to grasp it in all its entirety.



What is this message? If this knowledge is so deep and timeless, can we ever understand it? Is it simple enough?

Strangely enough, yes.

In two simple words, the essence of the Bhagavad Gita is Karma and Dharma.

Dharma stands for the Universal Law that defines virtue, differentiating right from wrong. Karma stands for the cause and effect relationship effects of our own actions, inactions and wrong actions. That is all there is to it. But



sometimes, it takes us many a lifetime before we begin to open our eyes to the spark of that Divine knowledge.

Every element of the Bhagavad Gita has a deep symbolism attached to it- the battle between the Kauravas and Pandavas represents the Eternal battle between light and darkness, between knowledge and ignorance, between awareness and unawareness. It is a battle that we are fighting every moment of our lives.

The hundred Kauravas represent our limitless, irrepressible human desires. The five Pandavas represent the five organs of our senses, in constant battle for conquering those desires. Krishna is the Divine power who is steering the warriors in the right direction, towards victory. And Arjuna, the warrior, represents each one of us humans- who are born, die and are reborn to fight this battle.

The message of the Gita is simple- There is only awareness. There is no good and evil or light and darkness per se. The absence of good is 'evil' and the absence of light is 'darkness'.

But these are two essential elements present inside each one of us- very actively. And it is up to us to fight this battle with full consciousness, every moment of our lives. Because, in the end, there is absolution called victory or failure. There is only a choice- to be or not to be Awake, to find or not to find Enlightenment.

The message is that simple, really.

Or is it, really?

**- Avinash Agarwal**

currently lives in the city of Mumbai.

He works with SHOBIZ EXPERIENCE

and is a Writer, by profession and by passion.



इकलइकोते लइइठ  
twenty one



*Krupalu Ogeti, Secretary, Samskrit Bharati,  
Hyderabad.*

*email:okrupalu@samskritam.net*

(Contd from previous issue)

## Kati Santhi

सप्तमी विभक्ति for AkArAnta-feminine words are derived by adding याम् at the end as in:

- लता – लतायाम्  
शाखा – शाखायाम्  
भगवद्गीता – भगवद्गीतायाम्  
भाषा – भाषायाम्  
ग्रीवा – ग्रीवायाम्

भगवद्गीतायां कृष्णस्य उपदेशः अस्ति।

वेदाः संस्कृतभाषायां सन्ति।

आभवरणं ग्रीवायाम् अस्ति। Ornament is on the neck.

विश्वनाथस्य मन्दिरं काश्याम् अस्ति।

लेखन्यां मशी अस्ति। There is ink in the pen.

सप्तमी विभक्ति for IkArAnta-feminine words are derived by removing ई at the end and adding याम् as in:

- काशी – काश्याम्  
लेखनी – लेखन्याम्  
द्रोणी – द्रोण्याम् (bucket)  
देवी – देव्यां

उज्जयिनी – उज्जयिन्याम् (the City Ujjain)

द्रोण्यां जलं नास्ति।

मम चित्तं देव्यां भवतु।

उज्जयिन्यां महाकालेश्वरः अस्ति।

(To be contd in the next issue)



# NACHIKETA'S Go Green Club



## Make Your Own Kitchen Garden

### What

A kitchen garden is a garden which is functional as well as ornamental, different from the traditional family garden. It is laden with vegetables and other herbs which are of daily use and those which can be grown easily. Typically, kitchen gardens are made in the backyards of homes or a small plot. But in urban areas, space is a constraint. So let us see what we can do.



### Soil preparation

This is a very important step. Do not fill in any kind of soil. Add a good-quality soil used for the garden in 3:2 ratio with compost. The compost can be made by decomposing organic materials like the waste of tea, flowers used for puja etc. Ensure that adequate quantity of water is always available.

### What to plant



Dig deep and plant seeds of simple vegetables like tomatoes, eggplant (brinjal) and potato. Nurture them with love and reap the benefit in these days of price-rise! You can also have flowers to make the garden look ornamental. If you choose a tub or a broad container, plant

seeds closely to save space. Also, planting in such a way will demand less maintenance.

### Prelude

Just because you do not have a backyard does not mean you cannot enjoy the benefits of a kitchen garden. A balcony, terrace or a sunny window ledge with six to eight hours of sunlight will suffice. Sunlight is very important. After you select the area, then select containers to make your garden. Even a bucket or a tub with adequate depth would do. Make sure that they have at least one outlet for the excess water. If you select a deep pot, fill the bottom with materials which create spaces like broken terracotta pots, in order to aid drainage and then place a newspaper over the materials to avoid soil getting lost.

### After-word

Traditionally, we have grown vegetable plants in our backyards; but of late, we have forgotten this. Spend time with nature, be it only 10-15 minutes a day. It refreshes your mind and drives tension away.

- Neetika Gogula

### GREEN UPDATE

We appreciate all the contributions to WOW initiative. **1270 kg** of waste was saved from ending in the landfills in the month of October, 2011.



# Breast Cancer Awareness Programs



**W**hat better time to hold a series of Breast Awareness Programs than October which is the month of Breast Cancer Awareness! Dr Rohini Reganti and Dr Sivananda Reddy held several awareness sessions at different places to widely varying groups of audience- from farmers to doctors.

1. At 7.00 am on 15th October 2011 at Smt. Raji Kumar's residence in Trimulgherry
2. At 10.00 am on 19th October 2011 in Suma Niketan in Shankarpalli
3. At 1.00 pm on 20th October 2011 in Smt. Lakshmi's residence in Trimulgherry
4. At 10.00 am on 22nd October 2011 at Suma Niketan in Shankarpalli
5. At 10.00 am on 24th October 2011 at Indra Reddy Nagar near Shankarpalli
6. At 6.00 pm on 24th October 2011 at Ayyappa Society in Madhapur
7. At 12.00 noon on 28th October 2011 at Mahavir Hospitals near Lakdikapul
8. At 3.00 pm on 28th October 2011 at Institute of Genetics at Begumpet
9. At 10.00 am on 29th October 2011 at Suma Niketan in Shankarpalli
10. At 6.00 pm on 29th October 2011 at Times of India facility in Banjara Hills



At Institute of Genetics

Each session was attended by groups ranging in size from 40- 75 women. Dr Rohini informed them about several aspects of Breast Cancer- the perils of neglecting, importance of preventing, methods of diagnosis, treatment options, nutritional habits that keep Cancer at bay, myths about Cancer and significance of counseling. The core element of the session was the demonstration of the procedure of Breast Self-Exam (BSE). Dr Rohini Reganti's simplicity and heart to heart approach was found to be very appealing by the attendees who flocked her with questions and concerns each time after the presentation.

Reganti couple is planning to hold more such free awareness sessions in the coming months. Organizations or individuals interested in hosting a group awareness session may contact 8008882828, 9849168937.

**If recognized early, Breast cancer can be cured. Encourage your friends and family to get screening mammograms and help patients by volunteering for the cause!**



At Sumaniketan



At Trimulgherry



# *Celebrations at Tapovan*



## **DIYA SALE**

**T**his Diwali, we are pleased to announce the sale of 4,500 Diyas made by our children in Tapovan. Thanks to all the people who made this possible and encouraged the children by being our Diya customers! As always, the proceeds go to the children's accounts who have participated in making the Diyas. Our Special thanks to Polycon, Ness Technologies, Intelli Group and Covalence for hosting Diya sale in their offices.





## YOGA WORKSHOP

Swami Shivananda Puri conducted a free Yoga Workshop at the Times House in Banjara Hills in the city. The workshop was to share the ancient yogic techniques of relieving day to day stress and tension that many of us experience. The event took place from Oct 21st - Oct 24th. We are glad to inform that there were quite a few who attended the event and we hope benefited from it.

## DIWALI

The festival of lights, Deepavali was celebrated at Tapovan by children on the eve of 25th October. The children enjoyed crackers that were donated by a few kind souls. The celebration continued into 26th with a sacred Lakshmi Homa performed by Swami Shivananda Puri at 4:00 am in Tapovan's Dhyam Mandir.





# HOW YOU CAN HELP

**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 210 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.

## Donations towards operation cost

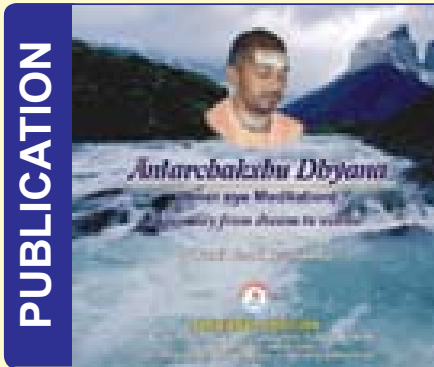
Sponsor a Teacher (Dance & Music)	₹ 5,000/Month
Vidya Daanam (Education)	₹ 5200/year/child
Anna Daanam (Mid-day Meals)	₹ 4200/day
Alpa Aharam (Snacks)	₹ 700/day
Vastra Daanam (Uniforms)	₹ 800/2 pairs
Stationery Supplies (Copier Paper)	₹ 5000/term
Medicines (For needy people)	₹ 5000/month

## \*Corpus Fund Options

Sponsor a child	₹ 1 Lakh
Anna Daanam (Mid-day Meals)	₹ 50,000/-
Alpa Aharam (Snacks)	₹ 10,000/-

\* With the accrued annual interest the following will be achieved every year.

- One child's education annually.
- Mid-day Meals for the whole school for one day annually.
- Snacks for the whole school for one day annually.



## A set of 8 'Yogic CDs'

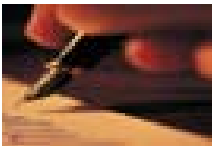
The CDs comprise instructions given on different yogic techniques based on an extensive research done by Swami Nachiketananda and assisted by other Swamis and volunteers. 'Antarchakshu Dhyana' is fifth of the series which takes you into the realms of Supreme Consciousness. All the CDs are available at the Nachiketa Tapovan premises at Kavuri Hills, and also in leading bookstores.

Cost of each CD is Rs. 20/-

*You cannot control what others do to you,  
but you can control your attitude towards those things.*

**- Swami Ranganathananda**

**Griha Constructions, Chennai**



## *Inviting writers for Nachiketanjali!*



**A** humble and ardent endeavor of Nachiketa Tapovan is our monthly magazine, "Nachiketanjali". The magazine offers an arena to showcase reflections and expressions of truth, values, spirituality, viewpoints and concerns of every day existence.

We're looking for true, original, personal essays or poetry that befits the pulse of the magazine. Articles can also relate to topics on Philosophy, our cultural heritage, great Indian personalities and our great epics.

This is a wonderful opportunity to discover and share your positive ideas, dreams and reflections. As they say "Pen is mightier than the Sword" and is a great medium for motivating others, affecting positive change and building self-confidence.

### **Please note ...**

- Articles selected and published will receive a gift subscription of Nachiketanjali for one year. They can keep it or gift to a friend
- Please encourage your friends or children to write too
- We particularly encourage young writers to participate
- Please keep the article under 300 words for one column and 500 words for one page
- Any number of Articles are accepted
- Please include your full name, address, date of birth and contact info
- Please send your articles to **nachiketanjali1@gmail.com**
- The Editor does not accept responsibility for the author's views.
- If you would like to mail in, our address is:

### **"Inviting Writers-Nachiketanjali"**

#### **Nachiketa Tapovan**

# 70, Phase 1, Kavuri Hills, Madhapur, Guttalabegumpet, Serilingampally, R.R Dist, Andhra Pradesh.

## *Wanted Teachers*

**V**idya Mandir at Nachiketa Tapovan is hiring experienced teachers for classes pre-K to 10th std. The applicants must be fluent in english and must be dynamic individuals who are passionate about teaching, ready to take up the challenge of educating children from a holistic perspective.

### **Senior classes**

1. English
2. Mathematics
3. Science
4. Social Studies (History and Geography)

### **Junior classes**

General Teachers (All subjects)

Candidates with previous experience are preferred. Freshers can also apply. Suitable remuneration will be provided.

Please send your resume to: n\_tapovan@rediffmail.com

For a personal interview, please call: 9849168937

### **Need a helping hand**

Dr. Rohini Reganti and Dr. Sivananda Reddy are holding Cancer Awareness Programs in and around Hyderabad to people whether literate or not. We welcome volunteers to support us in this endeavour. If interested please call 9849168937.



## A request to the readers of Nachiketanjali

Dear Readers,

Thank you all for supporting our Magazine.

### Did you know...

- You can gift a subscription to a friend
- You can request an ecopy of Nachiketanjali
- Your feedback is most welcome
- You can inform us if you are receiving double copies

Write to us at : [nachiketanjali1@gmail.com](mailto:nachiketanjali1@gmail.com)

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Page	Size	Multi colour	Black & white
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Third Cover	15cm x 19cm	₹ 10,000	N.A.
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Inside Strip	4cm x 15cm	N. A.	₹ 2,500



### AN APPEAL TO PATRONS & SPONSORS



*Ashraydatas are encouraged to become patrons of the magazine by joining Nachiketanjali's Patron's Scheme. Your donation will be deposited in the magazine's corpus fund. We express our thanks by announcing their names in the following issue of the Magazine. Donations received ₹ 5000/- and over will receive a 5 year subscription of the magazine.*

### Nachiketanjali ...an offering. Yes, I would like to

Subscribe / Renew \_\_\_\_\_ subscriptions to Nachiketanjali for 1 year/3 years/5years

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Donate ₹ \_\_\_\_\_ to Nachiketanjali corpus fund as patron

Amount of ₹ \_\_\_\_\_ is enclosed herewith by Draft/MO/Cheque/Cash (Add ₹ 30 for outstation cheques, drawn in favour of "Nachiketa Tapovan").

**Bank details to transfer funds: State Bank of India, Jubilee Hills Branch, Hyderabad.**

**IFS Code - SBI N0011745, Acct No. 30985314026.**

Please confirm wire transfer through email to [nachiketanjali1@gmail.com](mailto:nachiketanjali1@gmail.com)

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# Nachiketa Tapovan Ashrama

**“The poor, the illiterate, the ignorant, the afflicted- let these be your God. Know that service to these alone is the highest religion.”**

*— Swami Vivekananda*

## An Appeal

Dear Patron,

Mahboobnagar District, the second largest district in Andhra Pradesh, is situated within a 2 hr drive from Hyderabad. It is known to be one of the most backward areas in education and health in the state. In an effort to change the lives of the rural population, largely comprising of tribal communities in this region, Nachiketa Ashrama project in Kodgal village has been undertaken.

Our efforts are towards making the rural people self-reliant.

- ❖ We want to realize this by providing
  - ✓ Free vocational training
  - ✓ Free basic education
  - ✓ Free medical dispensaries
- ❖ The ashram will also be home to spiritual activities
- ❖ It will also serve as a retreat to all those who seek spiritual rejuvenation

To work towards our endeavor, we need your help in the form of generous donations towards the following projects:

- ❖ Drip irrigation
- ❖ Solar Power project
- ❖ Laying of roads
- ❖ Rain-water harvesting
- ❖ Construction of the compound wall
- ❖ Herbal garden
- ❖ Construction of Vidya Mandir-Free School

We look forward to your generous and valuable support and contribution.

Yours in the service of Motherland

Swami Shivananda Puri





# Nachiketa Bala Vahini

It's a Learning for Life!

We provide children tools for a joyous living and help them blossom to their full potential. Bala Vahini provides value education, awareness and appreciation of our ancient Indian culture and heritage. We also teach yoga and pranayam to energize their mind and body.



Character Development



Indian Culture



Story Telling



Energizing Yoga

For Ages 5-15 yrs

Every Sunday starting July 10th 2011

Timings: 10:00 a.m. - 12:00 noon

**THIS IS A FREE SERVICE**

## Nachiketa Tapovan

Plot # 70, Phase I, Kavuri Hills, Madhapur,  
Guttalabegumpet, R.R.District. A.P. 500 081

Ph: 9849168937, website:www.nachiketatapovan.org



Fun and Games

## Invitation

We cordially invite you to attend



### Gita Jayanthi Celebrations

6th December 2011  
at 2 pm

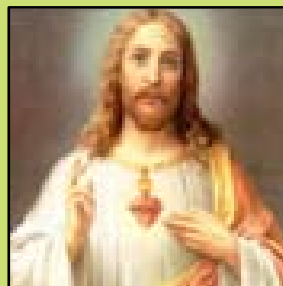
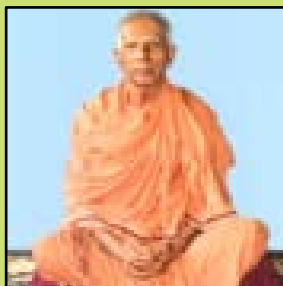
### Sharada Ma Birthday

22nd December 2011  
at 10 am.



### Swami Ranganathananda Birthday

15th December 2011  
at 12:50 pm



### Christmas Celebrations

24th December 2011  
at 12:50 pm

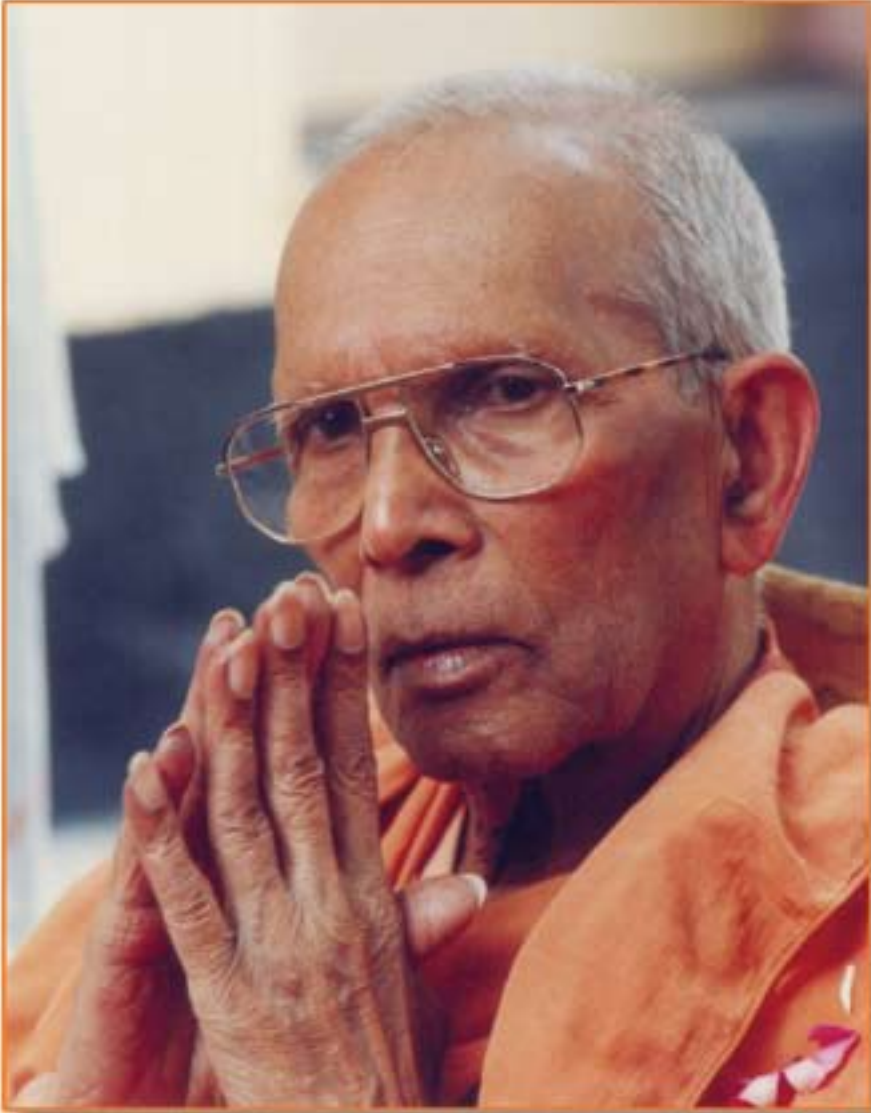
Venue:

## Nachiketa Tapovan

Plot No. 70, Phase I, Kavuri Hills, Hyderabad.

*“To earn money if we need great strength,  
to renounce money we need greater strength”*

*- Swami Ranganathananda*



***Hotel Sri Brindavan**  
Nampally Station Road, Hyderabad*

*“Chakras are mystical energy centres that exist within the human aura. Meditate, absorb those energies and illumine yourself”*

