

Price: ₹ 10

Nachiketanjali

A Journey Into The Spiritual Realm!

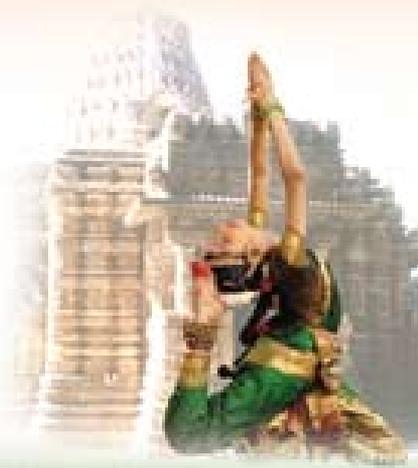


Vol: 2

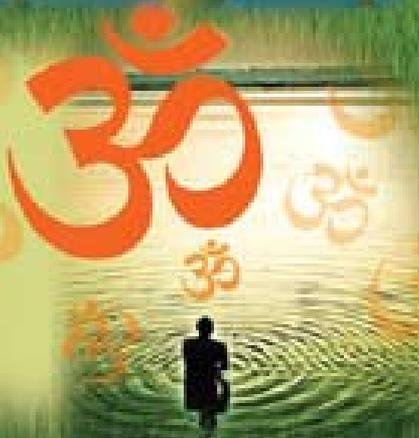
Issue: 12

August: 2012

PROUD TO BE INDIAN...



Happy Independence Day





Founder & Managing Trustee

Vasundhara P.

Adi Praneta

Swami Nachiketananda Puri

Adhyatmik Praneta

Paramahansa Swami Shivananda Puri

Editor-in-Chief : *Subhadra K.*

Executive Editors: *Annapurna R.*

Harini N.

Design & Layout: *Shyam R.*

Young Columnists Team:

Avinash A.

Neetika G.

Advisory Team:

Rajasekhar M.

Muralidhar M.

Sale and Operation

Team: **Laxman M.**

Promotion Team:

Vandana M.

Mamta A.

Software Team:

Krishna P.

Purvvi B.



Editorial & Publication Office

Nachiketa Tapovan

Plot No. 70, Phase I, Kavuri Hills, Madhapur,
Guttalabegumpet, Serilingampally, R.R.District. A.P. 500 081

Tel: 9849168937

email:nachiketanjali1@gmail.com

website:www.nachiketatapovan.org

www.facebook.com/nachiketatapovan

Single Copy - ₹ 10

Subscription

1 year - ₹ 100

3 years - ₹ 280

5 years - ₹ 450

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

(Plus ₹ 30 for outstation cheques)

Contents

Page No.

Satyameva Jayathe	2
The Human Touch of Gandhi	3
Journey	4
Jai Kali Ma	5
Can I Help you?	6
Yoga for your health	7
Do we have a 3rd eye?	7
Sri Ramakrishna's Amrita Dhara	8
Spiritual Quest	9
Yuvanjali	10
15 things to give up...	10
For the innumerable things they do	11
Silence Vs Emptiness	12
Vatapatra Sai	14
What is the significance of Tambulam?	15
The Reservoir	16
Festivals and Events of August 2012	17
Symbols of Science	18
A Trip to Ujjain	20
Family Portrait	22
Ahilyabai Holkar	23
Friendship	24
Sanskrit day Celebrations	25
Kathakali	26
Rain Water Harvesting	28
Can a Cracked Egg be hatched?	29
Free Programs	31
Guru Purnima Celebrations	32
How you can help	33





SATYAMEVA JAYATHE

Satyameva Jayathe is the national motto on our Indian emblem, having four lions. It is a well-known mantra - verse 3.1.6 from the Mundaka Upanishad. The full mantra is as follows:

Satyameva jayathe nArtam

Satyena panthA vitata devayAnah

yenAkramantyrsayo hyAptakAmA

*yatra tatsatyasya paramam
nidhAnam*

Meaning:

Truth alone triumphs; not falsehood.

Through truth, the Divine path is spread out by which, the sages whose desires have been completely fulfilled, reach where that Supreme treasure of Truth resides.

Satya or Truth is unchangeable, that which is beyond the distinction of time, space and person, that which pervades the Universe. Human life progresses through different stages- from childhood to adolescence to youth to old age. It is through these changes that people progress in this world. The body perishes after completing its life cycle; hence this body is not *Satya*. Then what is Truth?

The Supreme Consciousness is *Satya* and the path to the ultimate truth is *Satya*. It implies a Higher Order, a Higher Principle or a Higher Knowledge.

One may be a good yogi and could have attained yogic powers, or could have been a person doing charities and working for public welfare, or a learned intellectual, but by all these, illusion of the world would not disappear in that person. Then how to attain the Truth?

There is a beautiful simile of bow and arrow. A *Sadhaka* or seeker of truth should take a mantra which is the bow and purify himself through *Upasana (worship)* which is the arrow and make Supreme Reality or Brahman as his target. By pulling back the senses from their sensual interests, one should meditate and become as much concentrated like an arrow in flight and hit the target Brahman. Brahman is all in all. He is the action, knowledge, and the Supreme. To know Him, hidden in the lotus of the heart, is to untie the knot of ignorance. And when we are ready, He reveals Himself and accepts us as His own.

When *Moksha* or liberation is attained, elements of the body and mind go back to their sources losing their identity and SELF becomes one with the SUPREME, just like rivers lose their name and form once they enter the ocean.

Let us unlock the SELF and let the light of Truth flood our being, for Truth alone prevails.

SATYAMEVA JAYATHE!!!

- Subhadra K



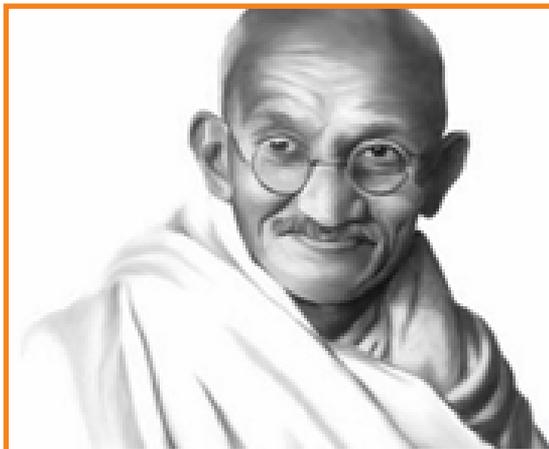
सत्यमेव जयते

Cover page: Sri Radhakrishna idols enshrined in Maa Yoga Shakti Peetham in Nachiketa Ashram, Jadcherla, Mahaboobnagar district.



THE HUMAN TOUCH OF GANDHI

Many of you must have seen the famous Attenborough's film 'Gandhi'. When I saw the film, my immediate reaction was that if I were to produce that film, I would have begun it in a different way. Those of you who have seen the film must have noted that it began with the scene of assassination of Gandhi. I am sure, from the point of historicity as well as excellence and aesthetics of art, there could have been a better beginning. I would have projected a flash back of two extreme events of 1947. One scene would have been the darkness of Calcutta, where Gandhi was giving the healing touch to the society that was torn by Hindu-Muslim riots. And the second flash back would have been the glittering lights of Delhi on the midnight of 14th August 1947, awaiting the dawn of freedom on 15th August 1947. Glittering lights, loud slogans and a poetic assertion of Late Pandit Jawaharlal Nehru, who said: "At the stroke of the midnight hour when the world sleeps, India will awake to life and freedom and a soul of a nation long suppressed will find utterance."



*The best way to find
yourself is to lose yourself
in the service of others*

- Mahatma Gandhi

I remember the darkness of Calcutta. I remember the agony of Gandhi. A few weeks prior to Independence Day of 1947, an emissary of Pandit Nehru and Sardar Patel was sent to Gandhi at Calcutta, who was working for peace and harmony among the Hindus and Muslims. The emissary reached at midnight. He said: "I have brought an important letter for you from Pandit Nehru and Sardar Patel." "Have you taken your food?" asked Gandhi. When the emissary said "No", Gandhi served him food. And after food, Gandhi opened the letter from Nehru and Patel. They had written: "Bapu you are the father of the nation. 15th August 1947, will be the first Independence Day and we want you to come to Delhi to give us the blessings." Gandhi said: "How stupid! When Bengal is burning, Hindus and Muslims are killing each other and I hear the cries of their agony in the darkness of Calcutta, how can I go to Delhi with the glittering lights?" These were the heart-rending words of Gandhi. He said: "I have to live here for the establishment of peace in Bengal and if need be, I have to give up my life for ensuring that there is harmony and peace."

The emissary started for his return journey in the morning. It was a moving sight, full of human touch. Gandhi gave the emissary a send-off. He was standing below a tree. A dry leaf fell from the tree. Gandhi picked it up and put it on his palm and said: "My friend, you are going back to Delhi. What gift can Gandhi give to Pandit Nehru and Sardar Patel? I am a man without power and wealth. Give this dry leaf to Nehru and Patel, as my first Independence day gift." And when he was saying this, tears came from the eyes of the emissary. And with a sense of humour Gandhi said: "How great is God? He did not want Gandhi to send that dry leaf. He made it wet. It is glistening with laughter. Carry this leaf as a gift full of your tears." That was Gandhi's human touch.

Excerpts from a lecture by
Professor Madhu Dandwate



Journey...

I was assigned the task to know the difference between a forest and a 'concrete jungle'! So, I set forth on an unknown journey... journey into a forest and a 'concrete jungle'! Sometimes I travelled through a dense forest, looking at huge mountains, walking with flowing rivers, dancing with gigantic trees and swaying with creepers and sometimes I travelled through a concrete jungle, rubbing shoulders with human beings, holding a handkerchief to the nose to avoid pollution, keeping fingers in the ears to shun the sound pollutions, so on and so forth. Sometimes in the forest at night, I walked miles together without fear whereas in the 'concrete jungle' even at day time I had very scary and the worst experiences. I felt human beings are wilder than wild animals. Anyway when I finally completed my journey, I found out that the journey into the forest was much safer than the journey into the 'concrete jungle'.

When I decided to prepare notes, I sat for meditation to make myself more calm and quiet. When I entered into meditation, I heard my inner

voice saying: "There is one more location; taking a journey into it is more difficult and perhaps the worst journey that hardly anyone notices."

What a strange finding! So far, I was concentrating only on two but now this third one came into picture. They say "this is an in-built system- if considered, an extraordinary friend- if tutored, a great mentor- if pampered, an enemy... and if followed blindly like Dhritarashtra of Mahabharata, then the worst cheater like Duryodhana! Strange! But we have to believe it because it is none other than our own mind... which we have to live with always... in it always... Strange! I was encountering this third journey every moment but never realized how terrifying and horrendous it could be!

Lord Krishna had a mind, Yudhishtira, Sri Rama, Kunti, Swami Vivekananda, Sri Ramana Maharshi, Kabira all of them had a mind... in fact, everyone has a mind but it is unfortunate that only a few can transform it into a heart whereas most of us never notice the infinite possibilities of the mind.



Have we ever asked ourselves sincerely, "If somebody can, then why can't I?" The answer might vary but the truth is that we hardly pay attention to it. Our whole life goes into pampering our minds than training them like all great souls. They never did different things but they simply used their minds differently and created history. Today, if we glorify them, it is not because the way they lived or demonstrated themselves but because of the way they have exhibited and expressed their minds.

The most important question is whether we do have the enthusiasm to journey into the mind and then shape our destiny to cherish the highest truth, like any other great soul or not! Obviously Yes! But alas, our enthusiasm dies there itself when even a slight jerk in the form of comments, hurts our ego and eventually our mind. We should always remember that mind pampers ego and ego pollutes mind. They are good friends living together with mutual understanding but without agreement.

This journey is not all about just peeping into the mind but about taking a journey into the mind, which may help us cross the ocean of *Samsara* or just drop into it! The journey into the mind may be difficult but never impossible! Next time you ponder over; make sure that the journey into the mind sails smoothly- for this is one of the best ways to get attuned to Divinity!



- Swami Nachiketanaanda Puri

Jai Kali Ma!



What mind can possibly approach you,
 Much less grasp you, my beloved Kali!
 This ordinary mind longs for you to be simple,
 Predictable, easily appreciated, a sweet divinity,
 A demure goddess, lovely to look at,
 engendering kindness.
 Instead you parade forth in gruesome reality,
 Unabashed, you unleash your limitless creative power,
 Thrilling the mind and body
 With overwhelming sensual delights,
 Propelling the spirit into awe-inspiring
 transcendent domains and
 Crushing us all in your jaws of time,
 decay and suffering.

You gave birth to ignorance and her offspring,
 "lacking this" and "wanting that" populate the universe.
 Is there nothing you don't delight in creating?
 How is this poor mind ever going to truly worship you?
 I set out to circumambulate your divine form,
 To do puja to you,
 But lifetimes of effort have left me gasping,
 Seeing your infinitude spread out in all directions,
 My mind and heart quiver
 With fear and adoration,
 longing for annihilation in you,
 My beloved.

You demand full and total sacrifice,
 Not flower garlands and coins tossed at a statue,
 Not merely lighting candles and prostrating piously,
 Not sitting still as a corpse lost in the illusion
 Of inside and outside,
 No, you delight in swallowing all sense of separation,
 Offer me your individuality you say,
 Offer up your ego mind,
 Offer up the waking, dream and deep sleep states!

This yoga is only for the insane
 Drunk on the nectar of Divine Love.
 If you drink from the Holy Grail
 you will drown in the end.

-A poem from Kali's Bazaar
 Penned by Sir Lawrence Edwards
 (A.K.A.Kalidas), PhD, BCN



Can I help you?

Children today are accustomed to machines, maids and man power. Added to that is our still existent medieval culture of not entertaining children and men in the kitchen or involving them in household chores. That's the implicit privilege of the women in the house or for those employed for domestic help. Like all mothers, I tend to do too much for them. For a long time I never let them 'help' when they really wanted to - mix their own milk or serve themselves food for the fear of having to clean up spills. Not even allow them to touch the kitchen sink for the fear of dirtying their hands.

This summer I realized I had to be a little more courageous and forgiving to accept their little offers of 'can I help you?' and encourage their 'I can do it by myself' spirit. Our security, poise and sense of fulfillment - these all come from knowing that we have a purpose in this world and that we matter in the lives of others. It must be the same for children and not just the cute



things they say and do. Also, doing things by themselves is a great confidence booster. By 'setting everything on the table', we parents give everything except nurture two very important principles; self-confidence and the spirit of helping!

Often, they come rushing into the kitchen with 'can I help you?' Before, I assumed that this was their custom to disturb me in the kitchen or announce



their boredom. Today, I try to give chores they can enjoy in the kitchen and around the house. I'm much more relaxed when they are working with a serrated knife on a tomato, making maps rolling chapatti dough, washing dishes with a lot of soapy foam and water, squeezing lemons, loading laundry etc. Recently, when we had friends home, they even made summer drinks for all of them – made to order, although spilling a lot of it as well!

What did I learn? Worrying about a knife cut or a messy floor comes in the way of their learning to lend a hand and feel for others. I still wonder, if I'm doing the right thing but making a conscious effort in 'helping them help' and do things by themselves seems worth it. They are taught values in the assembly at school, in the books in the classroom and discoursed by parents at home. But if we don't let them live it, there isn't much use. As moms, we need to always be pushing the envelope, seeing what we can delegate or share to help them feel the joy of being kind and helpful. It all begins at home, they say. Kids especially observe and learn a lot from father's actions. They get the message and motivation faster when they see the dad attentive in helping with the chores.

Acts of helping sow the seeds to develop a compassionate heart. This isn't something we do for our benefit, but for theirs. It is part of their 'Karma Yoga'!

- Harini N.



Yoga for your Health

BHUNAMANASANA

BHUNAMANASANA (Bhu Namana Asana - Greeting the Earth Pose)

Sit with your legs out-stretched and with the spine erect. Keep both the hands on the knees. Place the left hand near the left buttock and later move the left hand further behind the right hand. Now twist the trunk 90 degrees to the left. Now slowly try to touch the forehead to the floor. Try to keep both the buttocks on the floor by keeping the legs together and keep the spine straight as much as possible. This is the final posture. Try to be in the final posture at least for 10 counts. Repeat the same practice with the other side.

WHO SHOULD NOT DO?

People suffering from back problems, peptic ulcer, hernia, hyperthyroidism, high blood pressure or heart problems should not practice this Asana.

GENERAL BENEFITS:

- ★ This Asana is good for diabetes, as it improves the functioning of the pancreas.
- ★ This practice is good for obesity, as it removes extra fat which is accumulated in the abdominal region.
- ★ It is also good for constipation and indigestion.
- ★ Good for Bile related problems.

SPIRITUAL BENEFITS:

- ★ This practice activates the Manipura Chakra, which is situated behind the navel, within the spinal column.
- ★ It assimilates Prana, the vital force which is the basic unit of creation.



- Maheshwari

Final year student of B.Sc. Yoga,
Swami Vivekananda Yoga Anusandhana Samstha
(International Yoga University, Bengaluru)



Do we have a 3rd Eye?

Lord Shiva's third eye is visible in all His pictures. But how many of us know that we too have a third eye? Our third eye is located between the two eyebrows and it is also called the *Ajnachakra*. When we close our eyes and withdraw our visual senses, we can still see with the third eye. When the third eye or *Ajnachakra* is activated it is possible to visualize what is happening at some distance. We can see and hear people talk though we are far away from them. We can even perceive the past, present and future.

If a Guru desires to do *Shaktipath* or pass on his energies to his disciple, he places his thumb on the disciple's *Ajnachakra* and the disciple receives the energy. His world and vision changes from that very moment. He perceives the hidden powers in nature.

A meditator or *Sadhaka* has to concentrate on the third eye during his *Sadhana*. There are different realms around us. What we see with the naked eye is the illusory world. There are several other realms and mystical energies that exist in these realms. To perceive them, one has to withdraw himself from this illusory world and with the help of his third eye concentrate on the other invisible realms. Within no time the invisible becomes visible and a *Sadhaka* begins to learn many profound truths. This encourages and supports him in progressing further on his spiritual path and it is from this *Chakra* that one can reach the ultimate – the *Sahasrara Chakra*. Constant *Sadhana* leads a *Sadhaka* to realize his true self.



Sri Ramakrishna's Amrita Dhara

Pilgrimage

Pilgrims make a place holy. Spiritual people throughout the ages go to places of pilgrimage and create a tangible spiritual atmosphere through their worship and prayer, japa and meditation, longing and austerities. Once Sri Ramakrishna agreed to accompany Mathur's family to Varanasi on a pilgrimage.

While entering Varanasi, Ramakrishna saw with His Divine eye that the abode of Shiva was made of gold. The luminous spiritual thoughts of monks and devotees throughout the ages had accumulated in this holy place and gilded the city. But Ramakrishna's glorious vision created a terrible problem for Him. How could He pollute the holy land of Varanasi by answering the call of nature? He saw this Divine luminosity in the paths, fields, gardens, wells, ponds, monasteries, and temples. He did not see Varanasi as made of brick, stone, and wood, as we do. The Master said that for some days Mathur arranged for a palanquin to carry Him across the Asi (a stream located beyond Varanasi) to answer the call of nature. When that particular mood later came to an end, He no longer needed to do that.

Swami Saradananda wrote:

When Mathur's boat approached the Manikarnika Ghat, the air of the cremation ground was full of smoke because many bodies were being cremated on the funeral pyres; on seeing which Sri Ramakrishna went into *samadhi*.

When the Master's ecstasy came to an end, He described His vision to Mathur and the others: "I saw a tall white figure with tawny matted hair steadily approach each funeral pyre in turn, carefully raise each individual soul from its cast-off body, and whisper into its ear the particular name of Brahman that liberates a soul. Seated on the opposite side of the pyre, the all-powerful Divine Mother Kali untied the gross, subtle, and causal knots of bondage created by each individual soul, thus sending the soul to the Absolute by opening the gate of liberation. Lord Vishwanath was blessing those souls by bestowing in an instant the experience of nondual, infinite bliss that people can attain only after ages of concentration and austerity."

Sri Ramakrishna said: "Although God dwells everywhere equally, He manifests more in holy places. One can get water by digging in any spot, but one does not need to dig where there is a well, pool, pond, or lake. At those places one can get water whenever one needs it."

Source: How to live with God by Swami Chetanananda



Spiritual Quest

What is twilight in a Sadhaka's life?

Ans: Twilight means when day passes into night and night passes into day. It is neither day nor night. This is called 'Sandhya Samaya' in Sanskrit. 'Sandhya' means union; union of two opposite poles, union of 'Prakruti' and 'Purusha', union of soul and Supreme soul, the place of spiritual explosion and internal integrity. It is Nature's natural cycle and the best time to explore our inner world. Even if we forget everything, nature does silently all that is necessary for one's spiritual growth and pushes one into a meditative state. This is the best time to do Sadhana as both our nostrils will be working simultaneously. That shows that both the hemispheres of our brain are working simultaneously. This is the best time to do meditation. Utter silence can be experienced in twilight. Generally our one hemisphere will be active for 90 to 180 minutes whereas the other hemisphere will be passive. The right hemisphere has understanding, holistic experience, intuition, poetry, emotion, feeling and passiveness whereas the left hemisphere has analytical thinking, rational approach, logical mind, languages, mathematics, activeness etc. If both get combined then the output is totally beyond human comprehension. This is the perfect Divine time beyond time... perfect space beyond space... faultless play beyond play.

Researchers are of the opinion that we use only 10 to 15 % of our brain and yet we have inventions after inventions... creativity after creativity... poetry after poetry...! Just imagine the output if we were to use 100% of our brain. Then we can see inventions beyond inventions... creativity beyond creativity... poetry beyond poetry... and what not...! And that is all possible when we make use of twilight in our life.

We live in a world of possibilities and once we experience Divinity through twilight, perhaps the best gateway to Divinity, then we will never compromise for less than Divinity. Once we understand that twilight that has been created by God is there just to get ourselves back to our grooves then all our energies will go after getting into those grooves. Then no matter what kind of activities we get involved into, eventually we find the source, resource and reunion with Divinity.



We cannot intellectualize twilight but one can be quite aware of it in the state of silence. In reality twilight exists in every moment. But to experience it, one has to have a higher state of mind and awareness. Our sages of yore have given great guidelines to get the utmost benefits of twilight. 'Sandhya Vandanam' is one such activity where 'Gayatri Mantra' is being chanted while taking pure water in both the palms, lifting hands above the head, and slowly releasing water down while chanting the mantra. While looking at the Sun and when we release water from Anjali (cupped palms), rays pass through the water thus purifying our body and mind. It has got great therapeutic importance and one cannot deny it.

Twilight takes one beyond duality, helps in chaos, shows the path in utter darkness, transforms knowledge into wisdom; metamorphoses human qualities into Divine qualities and peace into silence. It has a significant role to play not only in the Sadhaka's life but also in all human beings. In fact twilight is to make sure that each and every human being should find out his lost identity. It is like a mirror and one who sees in it, perceives everything. So let us bring opposite energies together in the form of folded palms and fill silence in the form of water in Anjali, lift it beyond intellect in the form of head, and let the silence in the form of water fall down like how grace descends from Divinity, blessing everyone without discriminating.

Twilight in Sadhaka's life is like a mother in child's life, moon at night, eyes to the blind and Guru in a disciple's life. Therefore, if everyone decides to bring twilight in their life then the day is not far when we can experience a changed perception, compassionate eyes and pulsating hearts all over, making no amendments, dictating no commands and taking no credits.

- Swami Nachiketananda Puri



Yuvanjali

FREEDOM

Man has freedom already, but he will have to discover it. He has it, but every moment forgets it. That discovering, consciously or unconsciously, is the whole life of every one. But the difference between the sage and the ignorant man is that one does it consciously and the other unconsciously. Every one is struggling for freedom from the atom to the star. The ignorant man is satisfied if he can get freedom within a certain limit, if he can get rid of the bondage of hunger or of being thirsty. But the sage feels that there is a stronger bondage which has to be thrown off.

Source: The complete works of Swami Vivekananda



15 things to give up to be happy

1. Give up your need to always be right.
2. Give up your need for control.
3. Give up on blame.
4. Give up your self-defeating self-talk.
5. Give up your limitations.
6. Give up complaining.
7. Give up the luxury of criticism.
8. Give up your need to impress others.
9. Give up your resistance to change.
10. Give up labels.
11. Give up on your fears.
12. Give up your excuses.
13. Give up the past.
14. Give up attachment.
15. Give up living your life to other people's expectations.



For the Innumerable things they do

"India is my country. All Indians are my brothers and sisters." After saying this for almost twelve years, I remember the 'National Pledge' as I sit to write, fondly reminiscing the month of August. I love the month for four principal reasons – firstly, it has many holidays, secondly, our great nation celebrates its independence, thirdly, my favourite festival 'Raksha Bandhan' falls in this month every year and fourthly, Friendship Day is observed in August. While our every action at Tapovan is dedicated to our dear Mother India, I would like to dedicate this article to my brother and a dear friend who is a sister from a different mother.

It was almost 2.00 am. I was waiting on the platform for a train to take me to Hyderabad, which was scheduled to arrive at 9.20 pm the previous day but had as usual not arrived on time. It was biting cold in Bhopal as it was winter. My brother had spoken to me the previous night, asked me as to what I was doing, urged me to sit inside the waiting room, and when I finally did not concede, he told me he was going to sleep. That was around 12 am. The train finally arrived, and after much drama, I could get into it. As I was about to inform my parents, I received a message asking if the train was there. It was none other than my brother. He was still awake!

A famous quote goes thus: "I sought my soul, but my soul I could not see. I sought my God, but my God eluded me. I sought my brother and I found all three." Siblings grow with us, they share things with us, we fight with them (or even the other way round!), they teach us a lot and they may also be our friends. But if the sibling is God-given, and the bond grows strong by the day, one feels blessed. I had met this wonderful person at my school, and even before the bond of brotherhood could be cemented, he had left my school. A few years ago, almost five years after his leaving the school, when we could communicate again, it felt wonderful to think back and cherish all that had happened in our lives.



As for my friend, we met at our University. It is said that the relationships which we forge at the student age stay with us lifelong. It was the first day of our course and we were bidding bye to our dear parents who had come to leave us at our hostel. The biggest fear which was lurking in all of us, which was to be allayed later, was of seniors ragging us. Immediately after class, seniors used to catch hold of us and ask us to introduce ourselves. As all of us were waiting for the class to get over so that we could go to our hostels, this clever friend of mine went out of the class with a Professor on the pretext of a clarification and ran back to the hostel before all of us! We came together to prepare for exams and from then on, we have no secrets; we have no inhibitions before each other. My friend stands as a rock for me and has an innate ability to perceive even the unsaid. On a lighter note, she calls me by different but sweet names every few days and leaves no stone unturned to ensure that I am happy.

My brother and my friend are blessings – for parents, for others at home and for everyone else remotely related to them. Yes, they give only as good as they get! Nevertheless, they have a big, kind heart. They are younger to me, but have taught innumerable lessons, besides understanding and accepting me as I am. And all this, when we have known each other for only a few years! Giving unconditionally is what these people have done.

I find myself at a loss of words to thank these wonderful people and above all, our great nation and elders for passing on to us an amazing culture which we often take for granted and prefer to conveniently overlook. Though we cannot celebrate our dear ones in a day, I would like to say and pray: Dear brother and friend, you are extraordinary. May you move ahead on the path of your dreams, be successful at every step and may all happiness be yours!

- Anonymous



Silence Vs Emptiness

I started writing this article for a few of my friends...wonderful people who have gone through some heart rending experiences and have had to learn a thing or two about life the hard way. They have come out of those painful experiences stronger and have become more sensitive people; sensitive to people around them, sensitive to life in general.

They had almost reached a point where nothing mattered, living didn't matter, eating didn't matter, and in fact nothing mattered. It was just plain pointless, everything seemed to have come down crashing; dreams, hopes, life, as they knew it; everything was gone in one moment.

But this article is not only about pain and loss; it is about hope...it is about the fact that these people didn't give up. They tried and they failed and they got up and tried again and fell down again but they didn't give up, and they kept working on it till they discovered strength within themselves that they knew not existed.

They realized that what they had lost cannot be got back again, but there were learnings hidden in these painful and sad incidents and they almost clawed their way back, worked on themselves and today have become something more than what they were before... richer... fuller... humbler and above all more sensitive than ever before.



This is a tribute to them and their spirit.

There is a huge difference between 'Silence and Emptiness'... between 'Aloneness' and 'Loneliness'. A gap, so vast, that one can mean 'life' and the other 'death', one leads to 'ecstasy' and the other to 'utter despair', one gives rise to 'hope' and the other ends up in 'depression'.

I have not reached that depth within myself, where I can feel this 'silence' and 'aloneness' at all times. I am not there yet, but I have had the privilege to be in the presence of people who have attained this 'silence', this 'aloneness' and their 'presence' itself has such a stabilizing and centering effect on those around them that a change in one's perception is very tangible.

For me personally, being in the sheltering grace of such people has fueled my burning desire to attain this kind of 'silence' within me, to be able to touch the very core of my being because the music and fragrance of this 'silence' is something that cannot be explained, it needs to be experienced.

Today, we need more and more people to experience this 'silence', this 'aloneness'... even a drop of it, because at the rate at which we are going, we are creating more and more chaos around us, we are moving further away from nature and the truth, we are creating a gap between ourselves and the environment we live in, we are distancing ourselves from the people and every other living thing around us.

Not realizing that everything we do to our surroundings, our people, our environment, our trees and the water is doing to ourselves, we are poisoning ourselves, we are depriving ourselves and we are isolating ourselves.

When we cut down a tree without a thought of what it has provided us with, we are destroying something within us, we somehow become 'less', we lose touch with ourselves and finding our way back isn't easy. It is an arduous road

and more often than not, we're finished before we find the way back and our only option is to start once again from the beginning.

And without the necessary stability within ourselves, when we see this chaos, when we see what we have done to ourselves, both within and without, our first reaction is to go into depression, to commit suicide... because there is only loneliness... there is only emptiness... and everything seems pointless.

If we were to taste even one moment of 'silence', just one drop of it, then we would know what it is to be 'centered'. It would not change the fact that we have created a huge mess around us and we're fast headed to the point of no return. However, this 'silence' and 'aloneness' enables us to simply look at things the way they are... without bringing our nonsense in the way and it allows us to become aware of what needs to be done. Then we cannot remain in passive acceptance of the situation - we are willing to work, we're willing to invest our blood and sweat and tears to make a difference and to create a better tomorrow.

I am aware, that I have much to learn and unlearn, much to give of myself and much to accept of what is being offered. I am trying and I am working on it. This article is a token of my respect, love and gratitude to all those people who have been an inspiration to me... who have shown me the way, many a times without knowing it themselves by simply being themselves... by trying when everything seemed pointless and giving up seemed much easier than to keep on going... for believing in the good and positive when it seemed like there was no hope and because they have come out winners and because they did not give up, it inspires me to keep on trying... to never look away and to never stop learning.

Om Namah Shivaya!

- *Gautam Vir*



VATAPATRASAI

Rishi Markandeya was a great sage. Lord Narayana, pleased with his devotion wanted to grant him a boon. He asked Markandeya to choose whatever benediction he desired and He would grant the same.

Markandeya asked for the boon of witnessing the Lord's illusory potency. Sri Krishna, smiling, replied, "So be it", and then departed for His hermitage in Badarikashrama.

Thinking always of his desire to see the Lord's illusory energy, the sage remained in his Ashrama, meditating constantly upon the Lord within the fire, the sun, the moon, water, the earth, air, lightning and his own heart and worshiping Him with paraphernalia conceived in his mind.

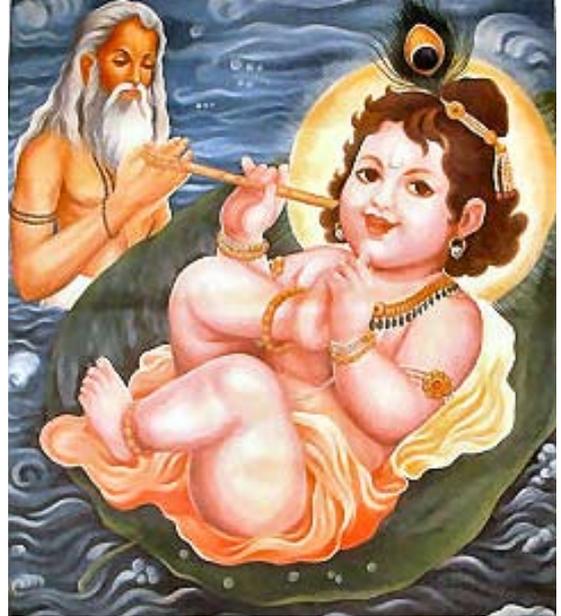
One day while Markandeya was performing his evening worship on the bank of the River Pushpabhadra, a great wind suddenly arose. That wind created a terrible sound and brought in its wake fearsome clouds that were accompanied by lightning and roaring thunder and that poured down on all sides torrents of rain.

Then the four great oceans appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves. In these oceans were terrible sea monsters, fearful whirlpools and ominous rumblings.

The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh winds, the bolts of lightning, and the great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.

Even as Markandeya looked on, the rain pouring down from the clouds filled the ocean more and more until that great sea and its waters violently whipped into terrifying waves by hurricanes, covered up all the earth's islands, mountains and continents.

The water inundated the earth, outer space, heaven and the celestial region. Indeed, the entire expanse of the universe was flooded in all directions, and out of all its inhabitants only Markandeya remained. His



matted hair scattered, the great sage wandered about alone in the water as if dumb and blind. He moved aimlessly through the infinite darkness into which he had fallen. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the earth. Countless millions of years passed as Markandeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Vishnu.

Once, while wandering in the water, Markandeya discovered a small island, upon which stood a young banyan tree bearing blossoms and fruits. Upon a branch of the northeast portion of that tree he saw an infant boy lying within a leaf. The child's effulgence was swallowing up the darkness.

The infant's dark-blue complexion was the colour of a flawless emerald, His lotus face shone with a wealth of beauty, and His throat bore marks like the lines on a conch shell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears that resembled pomegranate flowers and that had inner folds like a conch shell's spirals. The corners of His eyes were reddish like the whorl of a lotus, and the effulgence of His coral-like lips slightly reddened the nectarean, enchanting smile on His face. As He breathed, His splendid hair trembled and His deep navel became distorted by the moving folds of skin on His abdomen, which resembled a banyan leaf. The exalted Markandeya watched with amazement as the infant took hold of one of His lotus feet with His graceful fingers, placed a toe within His mouth and began to suck.



As Markandeya beheld the child, all his weariness vanished. Confused as to the identity of the wonderful infant, the sage approached Him. Just then the child inhaled, drawing Markandeya within His body like a mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Markandeya was most astonished and perplexed.

The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands and continents, the expanses in every direction, the saintly and demoniac living beings, the forests, countries, rivers, cities and mines, the agricultural villages and cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as Time itself, which regulates the progression of countless ages within the days of Brahma. In addition, he saw everything else created for use in material life. All this he saw manifested before him as if it were real.

He saw before him the Himalayan Mountains, the Pushpabhadra River, and his own hermitage. Then, as Markandeya beheld the entire universe, the infant exhaled, expelling the sage from His body and casting him back into the ocean of dissolution.

In that vast sea he again saw the banyan tree growing on the tiny island and the infant boy lying within the leaf. The child glanced at him from the corner of His eyes with a smile imbued with the nectar of love, and Markandeya took Him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Personality of Godhead.

At that moment the Supreme Personality of Godhead, who is the original master of all mysticism and who is hidden within everyone's heart, became invisible to the sage, just as the achievements of an incompetent person can suddenly vanish. After the Lord disappeared, the banyan tree, the great water and the dissolution of the universe all vanished as well, and in an instant Markandeya found himself back in his own hermitage, just as before.

Since then the Lord is called as Vatapatra Sai as He was found lying on the (banyan leaf) Vatapatra.

Adapted from Srimad Bhagavatham, Canto-12, Chapter 9



What is the significance of TAMBULAM?

The month of Sravan (July-August) is very auspicious for the Hindus, especially for married women. Special pujas are offered to Goddess Lakshmi and Goddess Durga on all Fridays and Tuesdays falling in this month. Varalakshmi Vratam is observed on the second Friday in the month of Sravan. On this day married women dressed in their traditional attire, perform the Vratam in the morning and in the evening invite friends and relatives for a special puja and offer them *Tambulam* along with turmeric, vermilion and flowers, which is considered as very auspicious.

Tambulam is one of the *Shodasopacharas* (sixteen-fold worship) performed to Gods and Goddesses. Any puja is incomplete without the offering of *Tambulam* along with Dakshina. *Tambulam* has a special significance in our Vedic culture. It forms a part of the wedding rituals. The rituals actually start with the exchange of *Tambulam* between the two parties. We give *Tambulam* to Pandits, and receive their blessings. Consisting of Betel leaves, betelnut, and lime, *Tambulam* is a part of all auspicious events.

Farmers growing Betel leaves treat them with utmost respect. They do not wear footwear when they enter their betel garden. On the day of Rakshabandhan they tie rakhis to the betel creepers.

Along with turmeric, vermilion, kajal, flowers, bangles, wedlock, black beads and toe rings, *Tambulam* is an auspicious symbol in a married women's life as well. It is said that when Hanuman saw Mother Sita offering *Tambulam* to Lord Rama, He immediately ran into a Betel garden and dressed Himself with betel garlands and danced with joy as He felt that would enhance the health of Sri Rama. Such is the significance of *Tambulam*.



The Reservoir

The reservoir sits proud and majestic on the outskirts of the city. It has been in use for centuries now, passing over from one generation to the next. In the summer months, even with dropping levels of water, it manages to quench the thirst of a scorching city. And in the rainy season, it overflows with nature's love, soaking into the rich brown mud of the fields nearby. Little children splash around in the water in their bare minimums. The elders look up to the rain Gods, eyes misting with tears of devotion, then overflowing with gratitude.

Thus it has been going for centuries now. Sometimes there's a dearth of water, while sometimes it overflows. But come rain, wind or sun, the reservoir never fails its cause. It sits there, proud and majestic, silent and humble, void yet full to the brim. And now, inevitably, a time has come when it is taken for granted.

The villagers and city-folk guzzle and drain out the water without a second thought. Forget gratitude, so much do they take the reservoir for granted that they have forgotten why it exists. They wash their clothes and buffaloes and muck in it. They drain out the water unthinkingly, unhesitatingly, unremorsefully. Eventually, when the water runs out and the reservoir is unable to meet the growing demands of the ungrateful inhabitants, they curse and throw stones in it. Their parched throats and dying fields call out hoarsely to the sky

and rain Gods, asking for a merciful downpour. But whatever little falls is not enough. They fight and snarl and bite over it, and go back home feeling quenched but not satisfied. How could they. It's all gone so terribly wrong.

Tired, lost and humbled, they fall to their knees. They bring out their flowers and fruits and deities out to the reservoir, invoking the unseen, unheard Lord to emerge and shower them with blessings. After weeks of prayer and song, the skies open up. Gurgling clouds and crackling thunder unleash generous downpours of fresh water unto the reservoir and the village and the city. Soon, all is green and lush and prosperous again, just like it had been for long centuries. The reservoir, well, is back to fulfilling its cause.

Now, you may be wondering which reservoir this is, where and when this happened. As it goes, this is not a true story. But the way I look at it, it is. It's our story. Mine. Yours.

You are the reservoir.

You are the reservoir. An eternal creation brought into this world, to make it a greener place with your contribution; meant to give away love and joy and service unconditionally. The world around you drinks from your glorious pool, and this is how you give meaning to the reason you are here. But ever so often, you dry up and have nothing to offer. And



at other times, you are overflowing and give more than is asked of you. It falls with the natural cycles. It's natural. It's the way you were meant to be.

Of course, they blame you and curse you when you don't give enough. They forget to thank you or appreciate you or give you back when you give them enough. They throw stones at you and curse you at times, forgetting all the times you have been there, giving them life.

Of course, they may realize the depth of your generosity someday, and come back to you with flowers and fruits and deities and prayers and song. But that doesn't change a thing.

Of course you have your good times and bad, your times of rain and sun. But that's how it was always meant to be. That is the paradox which gives meaning to you.

You are an eternal creation. A hollow and empty creation, brought forth to be filled with the purpose of a duty, a destiny, a cause. You are the vessel which stores the goodness of a higher power and passes it on, in your humble attempt to make the world a better place.

You know what you must do.

The grace of the Creator is with you.

And the hopes of a world in tatters, hangs onto you.

You are the reservoir.

(You might want to read the article again from start to end, to maybe discover a new depth to your insight and message from this little story)

- Avinash Agarwal

Currently lives in the city of Mumbai.
He is a Writer by profession and passion.
e-mail: avi794@gmail.com



Festivals and Events of August 2012



Raksha Bandhan



Avani Avittam



International Friendship Day



Janmashtami



Independence Day



Parsi New Year



International Humanitarian Day



Ramzan



Balram Jayanti



Sanskrit day



Onam



HERITAGE OF THE HOMETLAND BY HER SYMBOLS OF SCIENCE



Acharya Sir Jagadish Chandra Bose (30 November 1858 – 23 November 1937) was an Indian polymath: a physicist, biologist, botanist, archaeologist, as well as an early writer of science fiction. He pioneered the investigation of radio and microwave optics, made very significant contributions to plant science, and laid the foundations of experimental science in the Indian subcontinent. IEEE named him one of the fathers of radio science. He is also considered the father of Bengali science fiction. He was the first person from the Indian subcontinent to receive a US patent, in 1904. He also invented the crescograph.



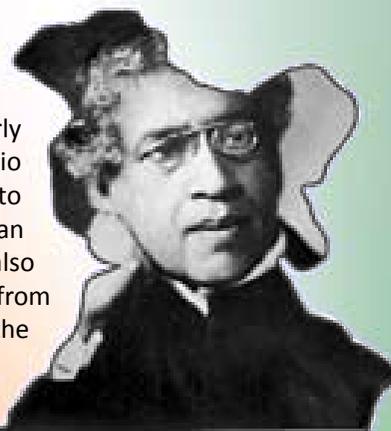
Prof. Satyendra Nath Bose (1 January 1894 – 4 February 1974) was an Indian physicist specializing in mathematical physics. He is best known for his work on quantum mechanics in the early 1920s, providing the foundation for Bose–Einstein statistics and the theory of the Bose–Einstein condensate. He is honored as the namesake of the Boson. A Fellow of the Royal Society, he was awarded India's second highest civilian award, the Padma Vibhushan in 1954 by the Government of India.



Sir Chandrasekhara Venkata Raman, (7 November 1888 – 21 November 1970) was an Indian physicist whose work was influential in the growth of science in India. He was the recipient of the Nobel Prize for Physics in 1930 for the discovery that when light traverses a transparent material, some of the light that is deflected changes in wavelength. This phenomenon is now called Raman scattering and is the result of the Raman effect.



Srinivasa Ramanujan (22 December 1887 – 26 April 1920) was an Indian mathematician who, with almost no formal training in pure mathematics, made extraordinary contributions to mathematical analysis, number theory, infinite series and continued fractions. Ramanujan was said to be a natural genius by the English mathematician G.H. Hardy, in the same league as mathematicians like Euler and Gauss.



Sálim Moizuddin Abdul Ali (November 12, 1896 – July 27, 1987) was an Indian ornithologist and naturalist. Known as the “birdman of India”, Salim Ali was among the first Indians to conduct systematic bird surveys across India and his bird books helped develop ornithology. He became the key figure behind the Bombay Natural History Society after 1947 and used his personal influence to garner government support for the organization, create the Bharatpur bird sanctuary (Keoladeo National Park) and prevent the destruction of what is now the Silent Valley National Park. He was awarded India's second highest civilian honour, the Padma Vibhushan in 1976.



Subrahmanyan Chandrasekhar (October 19, 1910 – August 21, 1995) was an Indian-American astrophysicist who, with William A. Fowler, won the 1983 Nobel Prize for Physics for key discoveries that led to the currently accepted theory on the later evolutionary stages of massive stars. Chandrasekhar was the nephew of Sir Chandrasekhara Venkata Raman, who won the Nobel Prize for Physics in 1930.



Homi Jehangir Bhabha (30 October 1909 – 24 January 1966) was an Indian nuclear physicist, founding director, and professor of physics at the Tata Institute of Fundamental Research. Colloquially known as “father of Indian nuclear programme”, Bhabha was the founding director of two well-known research institutions, namely the Tata Institute of Fundamental Research (TIFR) and the Trombay Atomic Energy Establishment (now named after him). Both sites were the cornerstone of Indian development of nuclear weapons which Bhabha also supervised as its director.



Sir Mokshagundam Visvesvarayya (15 September 1861 – 14 April 1962) was a notable Indian engineer, scholar, statesman and the Diwan of Mysore during 1912 to 1918. He was a recipient of the Indian Republic's highest honour, the Bharat Ratna, in 1955. He was knighted as a Commander of the British Indian Empire by King George V for his myriad contributions to the public good. Every year, 15 September is celebrated as Engineer's Day in India in his memory. He is held in high regard as pre-eminent engineer of India. He was the chief designer of the flood protection system for the city of Hyderabad, as well as the chief engineer responsible for the construction of the Krishna Raja Sagara dam in Mysore.



Source: Wikipedia



A TRIP TO UJJAIN

A sudden urge to visit Ujjain during the Narmada Pushkar, led me to board the flight from Hyderabad to Indore on 25th May 2012. It was a direct 2 hrs flight and at the Indore airport we took a cab and proceeded to Ujjain which is 55 km from Indore. Ujjain is situated on the right bank of River Shipra and is one of the seven sacred cities of the Hindus. It was originally called Avantika. Kalidas wrote his soul stirring poetry here. Ujjain is also a site for the triennial Kumbh Mela. The temples in Ujjain are some of the most venerated ones in India.

We checked into Hotel Shipra Residency owned by Madhya Pradesh Tourism board. After a brief rest we proceeded on our temple tour starting with **Chintamani Ganesh temple**. On either side of Ganesh are seated His consorts, Riddhi and Siddhi; Worshipers throng to this temple because the deity here is traditionally known as Chintaharan Ganesh meaning “the assurer of freedom from worldly anxieties”. After receiving His blessings we proceeded to **Mahakaleshwar temple**. This temple is one of the 12 *Jyotirlingas* and its glory has been vividly described in various *Puranas*. The lingam of *Mahakal* is *Swayambhu* and faces south which gave its name - Dakshinamurthy. Apart from the Shivaling, the temple also houses various other deities.

We had a beautiful *Darshan* of Lord Mahakal and proceeded to the adjacent **Harasiddhi Mata temple**. This temple occupies a special place in the galaxy of ancient sacred spots of Ujjain. Seated between the idols of Mahalaxmi and Mahasaraswati, the idol of Annapurna

is painted in dark vermilion colour. The Sri Yantra, the symbol of power or *Shakti*, is also enshrined in the temple. According to the Shiva Purana, when Shiva carried away the burning body of Sati from the sacrificial fire, her elbow dropped at this place. Harasiddhi is described as Vaishnavi Shakthi. The roof of the hall in front of the *Garbhagriha* is painted with 50 Matrika Devis. There are two very big *Deepa Sthambas* in the temple campus. We were fortunate to attend the evening *Arti* of the Goddess and witness the splendid sight of the *Deepa Sthambas* lit with several lamps.

We went to Mahakaleshwar temple early next morning to attend the Bhasmabhishekam of the Lord which is a must see. You are transported to a different world when the *Abhishekam* is done. After the *Abhishekam* we visited other temples in Ujjain. Here is a list of the temples.

Bade Ganeshji ka Mandir : There is a huge sculptured image of Lord Ganesh in this temple, close to the tank near Mahakaleshwar. An idol of this size and beauty is rare to be found.

Mangalnath: Regarded as the birthplace of Mars according to the Skanda Purana, Mangalnath commands a panoramic view of

the Shipra. Mahadev is worshipped at the temple here.

Kal Bhairav: The worship of Kal Bhairava is carried out here and the temple was noteworthy for its exquisite painting in the Malwa style. Liquor is offered to the deity as part of the rituals.

Gad Kalika: The deity of Mahakali in this temple is believed to have been worshipped by Kalidasa. Mahakali was pleased with his devotion and bestowed him with literary skills.

Sandipani Ashram: *The main shrine* in the Ashram is dedicated to the founder of the Ashram, the sage who was fortunate to tutor Krishna himself – Guru Sandipani. This shrine houses his Samadhi



Ceiling in Harasiddhimata Temple





at the place where he taught his disciples, who too have their place within the shrine. Right opposite to their teacher are seated Sri Krishna, Balarama and Sudama as obedient students. The peace and calm that the Ashram offers today, in this age of materialism and change, makes one wonder what a wonderful place it would have been in the time of Sri Krishna. When you look around, you can feel the subtle presence of Krishna in every inch and space.

Pir Matsyendranath, Siddavat, Gopal Mandir, Rama Janardana Mandir and Bhartrihari caves are the other places worth visiting when you are in Ujjain. We checked out at noon and proceeded to Indore. En-route we stopped at the exquisite Iskon temple and were just in time for the noon Aarti. The deities of Lord Sri Krishna, Balaram, Radha, Guru Sandipani, Chaitanya Mahaprabhu and Nityananda Prabhu were marvelous. A Swamiji showed us around and we were amazed at the way the temple was maintained. The spic and span marble floors, the well manicured gardens, the neatly arranged dresses of the deities in the wardrobes were in striking contrast to other temples. The Swamiji gave us special Prasad which was the *Bhog* offered to the deities. We felt like lingering there for a while but there were other places to see.

We proceeded to Indore and checked in at Hotel Lemon Tree which is a nice place to stay. In the evening we visited the **Jain Kanch Mandir** and the beautiful **Annapurna temple**. Annapurna temple belongs to Annapurna Peeth founded by Swami Vishwesharanand Giriji, in 1955 and houses many beautiful temples. The Veda Mandir is dedicated to the four Veda Purushas and also Panchamukha Anjaneya and Shiva along with other deities. The Kasi Vishwanath Mandir in the premises adorns beautiful paintings of all the 12 Jyotirlingas and we were fortunate to beat the drum and other

instruments during the evening Aarti. The vibrations were tremendous and have to be experienced directly.

The next day we headed to **Omkareshwar** which is a 2 hrs drive from Indore. The importance of Omkareshwar lies not just in its temples, but in the "OM" shaped island itself. This not only gives the island the name "Omkareshwar", but this is what has drawn holy men to this site from time immemorial. We were excited on seeing the Narmada. We visited Mamleshwar temple which is a part of the Jyotirlinga, performed Abhishekam and proceeded for our Pushkar bath in the holy river. It was a beautiful sight to see many temples surrounding the River Narmada and Omkareshwar towering in the vicinity. We could feel the presence of Lord Shiva in the Omkareshwar temple which is the other part of the Jyotirlinga. There was a heavy rush, yet we managed to have a good *darshan*, received the Lords blessings and returned to Indore. In the evening we paid another visit to the Annapurna Temple, spent quality time and retired for the day.

Khajrana Ganesh Mandir was on our itinerary on the last day of our tour. This is a beautiful Mandir and in spite of the heavy rush we were happy when a Pandit beckoned to us and allowed us to have a special darshan. Being Monday, I wanted to visit a Shiv Mandir before catching our flight back to Hyderabad. We were pleasantly surprised to be led into a Shiv Mandir just next to Ganeshji, where Abhishekam was being done by a few staunch devotees of Lord Shiva. The devotion spilling out of their eyes as they sang in praise of the Lord made us strongly feel the Lord's presence. They were true *Bhaktas* and I personally felt they were in union with their Lord. There were various other deities in the temple campus and all of them were beautifully carved.

We boarded the afternoon flight to Hyderabad with hearts that melted with devotion and happiness derived from accomplishing our mission. I highly recommend that Ujjain should be a spiritual destination for all spiritual seekers.

- *Subhadra K.*





Family portrait

A person who you love very much
Someone who guides you everywhere
She's with you forever
Safely in your heart, she's kept there

She's friendly and kind
And has a great mind
She's honest and loving
A hard person to find...

Can you guess who it is?
Your Mother!

There's someone else who keeps you bright,
He's cheerful and fun
He's very very caring
And is just like the Sun!

He will make you work hard
But also laugh out loud
Your father is the one
Just keep him very proud

Mom and Dad are parents
With them your life is cool
They will make you work hard
But they will also take you to the pool!

He's playful and fun
But can also really fight
Your brother is the one
Who sleeps next to you in the night.

She takes care of you
And tells you right from wrong
That explains your sister
Who'll stay with you for long.

Siblings and parents are fun
They teach you many things
Without them your life will be lonely
I can't imagine such a thing!



- *Pratya Poosala*

5th Std. Vidya Shilp School,
Bengaluru



Ahilyabai Holkar

India has had many female rulers, warrior women and poet queens, but Ahilyabai Holkar commands more affection and respect for her accomplishments during her 30-year-long reign than any other have. She was noted for her piety, for her administrative ability, for her keen interest in all her people and for an extraordinary amount of building at holy sites all over the country. Her rule of Malwa in the 18th century is still cited as a model of benevolent and effective government.

Ahilyabai was born in 1725 in the village of Chondi, in Bhid district, Maharashtra. Her father, Mankoji Shinde, was the patil of the village, a member of the proud Dhangar community. Women then did not go to school, but Ahilyabai's father taught her to read and write. Her mother also seems to have been a well-read and pious woman. Her entrance on to the stage of history was something of an accident: Malhar Rao Holkar, a commander in the service of the Peshwa Bajirao and lord of the Malwa territory, stopped in Chondi on his way to Pune and, according to legend, saw the eight-year-old Ahilyabai at the temple service in the village. Recognising her piety and her character, he brought the girl to the Holkar territory as a bride for his weak son, Khande Rao.

Ahilyabai's husband was killed in battle in 1754. Twelve years later, her father-in-law, Malhar Rao died. From 1766 until her death in 1795, she ruled Malwa, trained in both administrative and military matters by Malhar Rao.

Among Ahilyabai's accomplishments was the development of Indore from a small village to a prosperous and beautiful city; her own capital, however, was in nearby Maheshwar, a town on the banks of the Narmada river. She also built forts and roads in Malwa, sponsored festivals and gave donations for regular worship in many Hindu temples. Outside Malwa, she built dozens of temples, ghats, wells, tanks and rest-houses across an area stretching from the Himalayas to pilgrimage centres in South India. The Bharatiya Sanskritikosh lists as sites she embellished, Kashi, Gaya,



Somnath, Ayodhya, Mathura, Haridwar, Kanchi, Avanti, Dwarka, Badrinarayan, Rameshwar and Jaganathpuri.

Ahilyabai lived a very simple and religious life. She rose an hour before daybreak to say prayers. Then she had scriptures read to her, distributed alms and gave food to a number of Brahmins. Her breakfast, as indeed all her meals, was vegetarian. After breakfast, she prayed again, and then took a short rest. She attended her durbar for a few hours and later after religious exercises and a light meal, she again attended to business. Her life was marked by prayer, abstinence and work, with religious fasts, festivals and public emergencies affording the only change in this routine. Her devotion was to Shiva, although she respected all religions. "Shri Shankara" appeared on all royal proclamations along with her signature.

In spite of all that is known about the warrior queen and all that she has left behind- timeless testimonies of her imagination and beneficence- she was not given the recognition that she rightfully deserves. Visitors to Varanasi know of the golden domed temple of Vishvanath, in the heart of the city. Pilgrims headed for Pandharpur, a major sacred site in Maharashtra, go a little further along the same route to Mangalvadhe, to a place called Gopalpur, a large endowment for religious travellers. Both are part of Ahilyabai's building and charitable legacy. It is said that she even repaired the road from Varanasi to Calcutta, as well as other routes to sites of pilgrimage.

Historians of the 19th and 20th centuries- Indian, English and American- agree that the reputation of Ahilyabai Holkar in Malwa and Maharashtra was then, and is, even now, that of a saint. Nothing has ever been discovered by any researcher to discredit that. She was truly a magnificent woman, an able ruler and a great queen.

**Source: Ahilyabai Holkar
A Magnificent Ruler, Sainly Administrator**



Friendship

Friendship is noble, fruitful, holy—
When two separate souls march in difference
Yet in harmony, agreeing and disagreeing,
Glowingly improving diversely,
With one common longing to find solace in true pleasure.
When ne'er the lover seeks
Self-comfort at cost of the one beloved,
Then, in that garden of selflessness
Fragrant friendship perfectly flowers.
For friendship is a hybrid, born of two souls,
The blended fragrance of two unlike flowers
Blown together in love's caressing breeze.
Friendship is born from the very core
Of secret, inexplicable likings.
Friendship is the fountain of true feelings.
Friendship grows in both likeness and difference.
Friendship sleeps or dies in familiarity,

And decays in lusts of narrow-eyed selves.
Friendship grows tall and sturdy
In the soil of oneness in body, mind, and soul.
Demands, deceptions, sordid sense of possession,
Courtesy's lack, narrow self-love, suspicion,
These are cankers which eat at the heart of friendship.
Ah, friendship! Flowering, heaven-born plant!
Nurtured art thou in the soil of measureless love,
In the seeking of soul-progress together
By two who would smooth the way each for the other.
And thou art watered by attentions of affection
And the tender dews of inner and outer sweetness
Of the inmost, selfless heart's devotion.
Ah, friendship! Where thy soul-born flowers fall—
There, on that sacred shrine of fragrance,
The Friend of all friends craves to come and remain!

From 'whispers from eternity' by Paramhansa Yogananda





इसलइरगो वद्य टदोडेरतोरनइ



Sanskrit, being the oldest known language and the foundation for many modern languages, including English, presents a rich source of study and inspiration for children. It is recognized by scholars as having one of the most perfect systems of grammar. Children enjoy the beautiful and pure sounds of Sanskrit which they begin to recite in their first year at school. Many foreign countries teach Sanskrit in their institutions. Quite a few of us may have read that St James Independent Schools in London have made Sanskrit a compulsory subject. They say

- It has a perfect system of sound and grammar which gives the child an excellent base for the study of all languages. Children love the order and beauty of the sound and the letters.
- The language is sound-based and helps to sharpen listening and speech skills. There is a wider range of sounds and letters than in most other languages and this enables the child to grow quickly in precise speech.
- Studying Sanskrit gives children access to one of the greatest stores of literature available and the children love the stories.

Realising the importance of Sanskrit, Ministry of Education of Government of India ordered in 1969 that Sanskrit Day should be celebrated on Shravana Purnima day. This day was selected because, as per our good old tradition, studies would resume on this day after a long break from Pushyami Purnima till Shravana Purnima.

Sanskrit day was being organized albeit as a non-event in an attempt to pay due respect to the divine language by Government institutions. However, after Indian government declared 1999 as Sanskrit Year and gave special funding for its celebrations, there is a boom in the celebrations in the Sanskrit communities. By then Sanskrita Bharati, which started in 1981, established itself as a people's movement. It has made it a point to facilitate Sanskrit Day celebrations as an annual event.

"Sanskrit is a language which shows you the direction to attain salvation." Said H.E. Hansraj Bhardwaj Hon'ble Governor of Karnataka, in one of the Sanskrit day celebrations. Sanskrit is undoubtedly an absolutely perfect language by virtue of its own natural characteristics and origin.

Uttarakhand legislative assembly gave Sanskrit the status of Second official language, under the article 345 of the constitution on January 18, 2010.

"Sanskrit has a rich cultural and aesthetic history, being one of the most ancient languages; it must be practiced in day-to-day life to ensure that it does not fade away", this was a unanimous call by all the scholars to promulgate the legacy of the language.

Sanskrit celebrations in Twin Cities have become a regular event. In other parts of AP, we hear of Sanskrit Day's celebrations in no less than 25 centres. In the state capital, we have been celebrating Sanskrit Week. Sanskrit Week extends from 3 days prior to Shravana Purnima to 3 days after it. Department of Culture, AP has been extending its full support to Sanskrit Week. While in 2008, Sanskrit Academy and Sanskrita Bharati celebrated the Sanskrit week together, in 2009, all Sanskrit organizations - Sanskrita Bharati, Sanskrit Academy, Sura Bharati Samiti, Department of Sanskrit at OU, Sanskrit Lecturer Association of AP to name a few - came under one banner and celebrated Sanskrit Week in a grand manner. There were educational programmes in the afternoons and colourful cultural programmes in the evenings.

Last year Sanskrit Academy celebrated it in their premises and organized a series of lectures on Shashtras, while Sanskrita Bharati had concentrated on district centres. Department of Sanskrit at OU does a one-day celebration. A number of colleges and schools follow the tradition.

This year Sanskrita Bhasha Parirakshana Samiti, a newly formed umbrella organization of all Sanskrit promoting bodies in AP, which is also striving for preserving employment opportunities for youngsters pursuing Sanskrit education, is planning the Sanskrit Week celebration on a grand scale from 30/07/2012 to 05/08/2012. On the last day, which happens to be a Sunday, there is plan to organize a huge procession and a grand function.

In the time of Vivekananda's 150-birth year celebrations, it will be a fitting tribute to the monk to promote Sanskrit at all levels. He opined that to uplift the downtrodden of our country, Sanskrit education would be the best vehicle.

On behalf of Sanskrit enthusiasts, we welcome you to participate.

- Dr. V. Subrahmanyam
Deputy Director, Sanskrit Academy
vasantosh79@gmail.com



KATHAKALI

The Sacred Dance of India



Over 2,000 years ago Bharatha Muni wrote the NATYASASTRA [The Science of Acting], which became the academic guideline for classical dance, drama, music, costumes, make up and the visual arts of India.

The Kathakali characters were inspired by the stunning sculptures of the temples depicting the Gods and Goddesses of the Ramayan and the Mahabharata. Kathakali also draws its incentive from the temple rituals and earlier forms of classical drama to include Kootha, Koodiyattam, Krishnanattam and various folk arts.

The highly symbolic stories were memorized by the Brahmin priests [Namboodiri] families then passed, unchanged, to the next generation, ensuring that the spiritual meaning was preserved.

As the Brahmins traveled and settled in various parts of India their stories and culture went with them.

After hundreds of years these sacred stories were performed in the temple forecourt for the whole community to experience how their ancestors lived, their aspirations and the spiritual development by which they evolved. In later times, writers and poets began to create stories from other sacred books. The name given for the stories was **KATHA** [meaning story] **KALI** [meaning play] and Kathakali was born.

KATHAKALI:

Kathakali is an extraordinary combination of the arts, where each element merges to create total theatre to exemplify human behaviour and express our eternal desire to attain spirituality.

The training of all members of a Kathakali Troupe takes years of hard work and devotion. Each section has an Ashan – Guru, who will guide his student throughout his life. The training techniques are based on the ancient exercises of the military called Kalari Pyattu laid down in the Natyasastra which remain as the basis for Kathakali training. The whole body has to be trained to portray the great characters from the Hindu epics.



A summary of the acting technique is:

Where the hand moves, the eyes follow.

Where the eyes move, the mind follows.

Where the mind moves, the mood follows.

Where the mood goes, there the Rasa [flavor] arises.

As with most classical performing arts of India, a Kathakali story is told through sign language – Mudras, complete with alphabet, grammar and sentence structure and are considered to be the language of the Gods.

A Kathakali dancer never stands straight. His stance may seem unnatural, but is actually like that of a yogi, whose activity is dictated by a conscious inner force. In Kathakali, the eyes and face are very important and the most difficult skill for an actor to master. The facial expressions are called **Satvika Abhinayam** and require years of intense training to enable the actor to express their “inner performer”. Kathakali has the most extraordinary visual impact on the audience through the stunning costumes and make up. The technique of make up called Chutti (the three dimensional section of the makeup made from rice paste and paper shapes) is in the **Guinness Book of Records** as the best three dimensional make up in the world.

Although Kathakali originally flourished, in the 19th century Kathakali went into decline with the invasion of various nations, including the British. Fortunately the patronage provided by the Namboodiri families enabled Kathakali to just about survive.

It was in the early part of the 20th century when Kathakali, and the other classical arts of Kerala, were revived through the dedication and vision of the great poet Vallathol Narayanan Menon, supported by Mukunda Raja, who founded the Kerala Kalamandalam in the village of Cheruthuruthy.

Without this rescue Kathakali, Mohiniattam, Ottanthulal and Koodiyattam would probably have become extinct. Since then other institutions have been established to take Kathakali into the 21st century and retain its place in the remarkable heritage of Kerala.

Kathakali brought humanity into Hinduism to express emotions that go beyond words. The temple rituals, first performed in secret, have evolved into a vibrant drama that embraces the essence of what it is to be human.

**Ref: Background of Kathakali
By Kalamandalam Vijayakumar**



RAINWATER HARVESTING



The Rainwater harvesting is the simple collection or storing of water through scientific techniques from the areas where the rain falls. It involves utilization of rain water for the domestic or the agricultural purpose. The method of rain water harvesting has been into practice since ancient times. It is as far the best possible way to conserve water and awaken the society towards the importance of water. The method is simple and cost effective too. It is especially beneficial in the areas, which faces the scarcity of water.

People usually make complaints about the lack of water. During the monsoons lots of water goes waste into the gutters. And this is when Rain water Harvesting proves to be the most effective way to conserve water. We can collect the rain water into the tanks and prevent it from flowing into drains and being wasted. It is practiced on the large scale in the metropolitan cities. Rain water harvesting comprises of storage of water and water recharging through the technical process.

Methods of Rainwater Harvesting :

Catchment :

Any surface or the paved areas can be treated as catchment. Even the footpaths and roads can act as the catchment, as these areas too receive the direct rainfall. Rooftops are the best among them because of the large coefficient of run off generated from them and there are less chances of contamination of water.



Conveyance :

Conveyance system basically includes rain gutters and down pipes which collect the rain water from catchment to the storage tank. These rain gutters are usually built during the time of construction. They need to be designed appropriately as to avoid the loss of water during the conveyance process.

Storage :

The most important part of the rain water harvesting is the storage system. The storage system is designed according to the amount of water that is to be stored. The design and site (location) of the storage or the recharge system should be properly chosen. The areas which receive the rainfall frequently, there a simple storage system could be constructed, to meet the daily water requirements. Otherwise the areas which receive the lesser rainfall, there the storage systems are quite essential. Rain barrels, underground or open slumps are mostly used to collect rain water. Make sure that the storage system is properly sealed and does not leak. Use Chlorine from time to time to keep the water clean.

Benefits of Rainwater Harvesting: Rainwater harvesting first of all increases water security. It is the perfect solution to meet water requirements especially in the areas which do not have sufficient water resources. It helps in improving the quality of the ground water and increasing the level of the ground level. It also helps in improving the overall floral system. It reduces the loss of top layer of the soil. If we capture the water directly we need not depend much on the water storage dams. It is the good solution to the increasing water crises. Rain water harvesting reduces the flooding on roads and further prevents it from contamination. And finally, it decreases the menace of floods on regional scale.

Source: Eco India

CAN A CRACKED EGG BE HATCHED?

It was the early hours of the morning in the Hall of Bhagavan Sri Ramana Maharshi. He had had His bath, and now went to the farther end of the Hall to take His towel that hung from a horizontally suspended bamboo, at one end of which a sparrow had built her nest and laid therein three or four eggs. In the process of taking His towel Sri Bhagavan's hand came against the nest, which shook violently, so that one of the eggs dropped down. In this way the egg was cracked; Sri Bhagavan was taken aback, aghast. He cried out to Madhavan, the personal attendant. "Look, look what I have done today!" So saying, He took the cracked egg in His hand looked at it with His tender eyes, and exclaimed: "Oh, the poor mother will be so sorrow-stricken, perhaps angry with me also, at my causing the destruction of her expected little one! Can the cracked eggshell be pieced together again? Let us try! So saying, He took a piece of cloth, wetted it, wrapped it around the broken egg, and put it back in the mother's nest. Every three hours He would take out the cracked egg, remove the cloth, place the egg on His roseate palm, and gaze

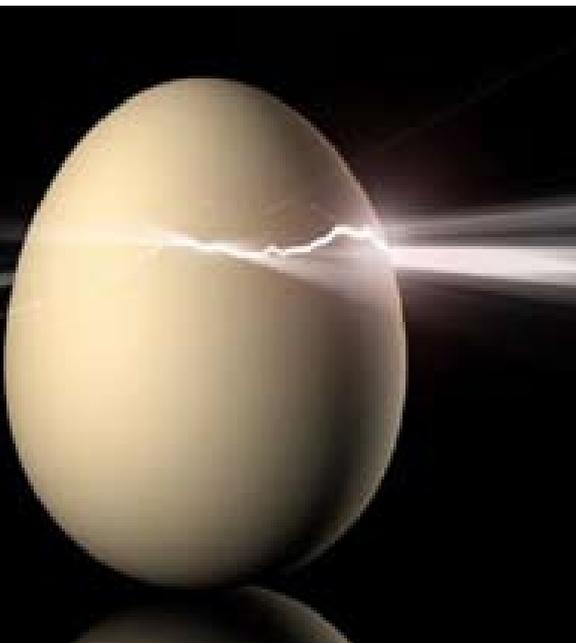
at it with His tender eyes for minutes together. What was He really doing at this time? How can we say? Was He sending with those wonderful looks of gentle Grace life-giving beams into the cracked egg, putting ever newer warmth and life into it? That is a mystery none can solve. Yet He kept on saying: "Let the crack be healed! Cannot this be hatched even now? Let the little one come from this broken egg!"

This anxious concern and tenderness of Sri Maharshi continued from day to day for about a week. So the fortunate egg lay in the nest with its wet bandage cloth, only to be fondled by Sri Maharshi with divine touch and benign look. On the seventh day, He takes out the egg, and with the astonishment of a schoolboy announces: "Look what a wonder! The crack has closed, and so the mother will be happy and will hatch her egg after all! My God has freed me from the sin of causing the loss of a life. Let us wait patiently for the blessed young one to come out!"

A few more days pass, and at length one fine morning Bhagavan finds the egg has been hatched and the little bird has come out. With gleeful smiling face radiant with the usual light, He takes the child in His hand, caresses it with lips, stroking it with His soft hand, and passes it on for all the bystanders to admire. He receives it back at last into His own hands, and is so happy that one little germ of life has been able to evolve in spite of the unhappy accident to it in the embryo.

Ah, what concern for the meanest of creation! Is it not the heart of the real Buddha which shed first tears of anxiety at the crack in the eggshell and then tears of joy at the birth of the newborn babe? Could the milk of kindness ever be seen or conceived of sweeter than this?

**Source: 'At the feet of Bhagavan'
by T.K. Sundaresa Iyer**





Turn around their future!

For ₹ 1 Lakh

Your donation will last a lifetime

Appeal for Sponsor-a-Child Corpus Fund

Nachiketa Tapovan runs a free school for 230 children from poor families. They receive all-round, holistic academic education in English medium (LKG to 10th Std.), including, arts, crafts, spiritual and culture lessons.

Sponsoring a child is a great opportunity to help protect a child in need whilst seeing in return the real effect that your support has. Make a difference in a child's life- the chance to form a lasting, meaningful relationship with a child. All your kindness will add up to a bright future.

- ✓ Nachiketa Tapovan is working hard to build a CORPUS fund to meet the ongoing expenses and expansion needs at a consistent pace. Donating to a Corpus Fund is a great way to sustain our efforts.
- ✓ Interest accruing from the investment made out of the Corpus donations, is only used without touching the principal itself. This way your DONATION remains forever, strengthening the cause and the organization.

- ✓ Being a charitable institution, we earn an interest of 9.25% annually from a Govt Bank. The annual interest on 1 Lakh will fully support one child's education for one year.
- ✓ Your donation will come a long way by meeting our expenses that include Teacher's Salaries, Uniforms, Educational material, Building Maintenance and Housekeeping, Salaries for support and administration staff, Field trips and Excursions, Celebrations and Extra Curricular activities.
- ✓ At present, we only have 16 corpus sponsorships, help us reach all of our 230 children!
- ✓ Bring hope and light into their lives – as a group or individual or in the name of a loved one.
- ✓ Donors receive annual report card and are welcome to interact with our children.
- ✓ **We express our thanks to Corpus Donors by permanently inscribing their names on our recognition board in the school.**



Students of Nachiketa Tapovan Vidya Mandir





Free programs conducted by **NACHIKETA TAPOVAN**

Yoga workshops:

Program of “Yoga workshops” conducted by Swami Shivananda Puri includes instruction on yogic ways of healing oneself from stress related ailments that effect daily living. This event is conducted upon request from interested groups. To arrange a workshop contact: 8008844337



Cancer Awareness

workshops by Dr. Rohini and Dr. Shivananda Reddy.

Consultations and Guest lectures on the disease, self breast examination, support system for surgeries, steps to lower the risk, prevention and early detection. To arrange a workshop contact: 8008900764

Bala Vahini for children:

A fun-filled, values and culture oriented program conducted on every Sunday at Nachiketa Tapovan’s Hyderabad Center at 10:00 am. To register contact: 9849168937



Environmental Awareness

workshop: Program conducted to educate communities on:

- Learning to recycle, reuse and reduce waste
- Learning about conservation of resources
- Practicing ways to reduce pollution

To arrange a workshop contact: 9701935216





Swami Nachiketanaanda Puri addressing the gathering

Guru Purnima Celebrations at Ashram



Mataji performing Abhishekam to
Guru Dakshina Murthy

It was a day of contemplation and worship at Nachiketa Ashrama on Guru Purnima. The day started at 6:00 am with an elaborate puja in Maa Yoga Shakti Peetham followed by meditation. Later, Mataji performed a Homam at the Yagnashala, for the welfare of the society. This was followed by Bhajans sung by devotees. Mataji and Swamiji imparted their message on Guru Purnima. Mataji spoke about the significance of Guru Purnima and the role of Guru in our spiritual life. Swamiji stressed on the need to tread with caution and accept Gurus only after testing them. As there are many people these days who claim to be Gurus, blind faith in a person, he said, can lead one down the wrong path. The Satsang concluded with distribution of Prasadam. That evening, Kali Ma's Abhishekam was performed by the devotees at Maa Yoga Shakti Peetham. Bhajans and meditation followed. That wondrous day ended with another round of Sadhana at 10:00 pm and everyone retired refreshed at 2:00 am!



Guided meditation by Mataji



Mataji performing Purnahuthi
at Nachiketagni Yagnashala



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 230 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 costs	*Corpus Fund Options
Sponsor a Teacher (Dance & Music) ₹ 5000/Month	Sponsor a child ₹ 1 Lakh
Vidya Daanam (Education) ₹ 5700/year/child	Anna Daanam (Mid-day Meals) ₹ 50,000/-
Anna Daanam (Mid-day Meals) ₹ 4700/day	Alpa Aharam (Snacks) ₹ 10,000/-
Alpa Aharam (Snacks) ₹ 700/day	* With the accrued annual interest the following will be achieved every year, respectively.
Vastra Daanam (Uniforms) ₹ 800/2 pairs	- One child's education annually.
Stationery Supplies (Copier Paper) ₹ 5000/term	- Mid-day Meals for the whole school for one day annually.
Medicines (For needy people) ₹ 5000/month	- Snacks for the whole school for one day annually.
Sponsor a Festival in temple ₹ 3000	

Donations within India- Details	Overseas Donations- Details
Donations can be made directly by cheque or DD in favor of "Nachiketa Tapovan". The donations in India are exempt under the U/s 80G of IT Act, 1961. Donations can be also directed through bank account as below Bank Name : Bank of Baroda Branch Name : Jubilee Hills, Hyderabad A/c Name : Nachiketa Tapovan A/c No : 18090100004093 IFSC Code : BARBOJUBILE (Note: IFSC code contains the number "zero" not letter "O")	Donations can be made directly by cheque or DD in favor of "Nachiketa Tapovan". Nachiketa Tapovan has permission to receive donations from abroad under FCRA act Bank Information Bank Name : SBI A/c Name : Nachiketa Tapovan A/c No : 30953215793 SWIFT Code : SBININBB214

**You don't have to have a college degree to serve.
You don't have to make your subject and verb agree to serve.
You only need a heart full of grace. A soul generated by love.**

- MARTIN LUTHER KING, JR.

Griha Constructions, Chennai



LET NACHIKETANJALI SPREAD THE WORD FOR YOU

Let us carry your message to your customers.

Nachiketanjali connects you with your customers across the nation.

Advertise in this spiritual journal and be assured that your voice is heard by your deemed customers.



Write to us at : nachiketanjali1@gmail.com



SUBSCRIPTIONS:

WITHIN INDIA

Single copy	₹ 10
1 year	₹ 100
3 years	₹ 280
5 years	₹ 450

OVERSEAS

1 year	₹ 1500 (only in INR)
--------	----------------------

ADVERTISEMENT TARIFF

Page	Size	Multi colour	Black & white
Fourth Cover	15cm x 19cm	₹ 12,000	N.A.
Third Cover	15cm x 19cm	₹ 10,000	N.A.
Inside Page	15cm x 19cm	N. A.	₹ 5,000 (per month) ₹ 40,000 (per year)
Inside Strip	4cm x 15cm	N. A.	₹ 2,500 (per month) ₹ 20,000 (per year)



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
My Subscription No. for renewal **NTSC** _____

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

Send my subscription to:

Sponsored by:

Name : _____

Address: _____

PIN _____ E-mail: _____

Ph: _____

D.D. Details _____





Nachiketa Tapovan Ashram

Gairan Tanda, Kodgal Village, Jadcherla Mandal, Mahaboobnagar Dist. Ph : 8008882828, 08542202099

An Appeal

“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

Dear Patron,

Mahaboobnagar 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 Ashram 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

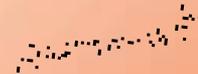
- ❖ It will also serve as a retreat to all those who seek spiritual rejuvenation

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
- ❖ Herb garden
- ❖ Construction of Vidya Mandir-Free School

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

Yours in the service of Motherland



Paramahansa Swami Shivananda Puri

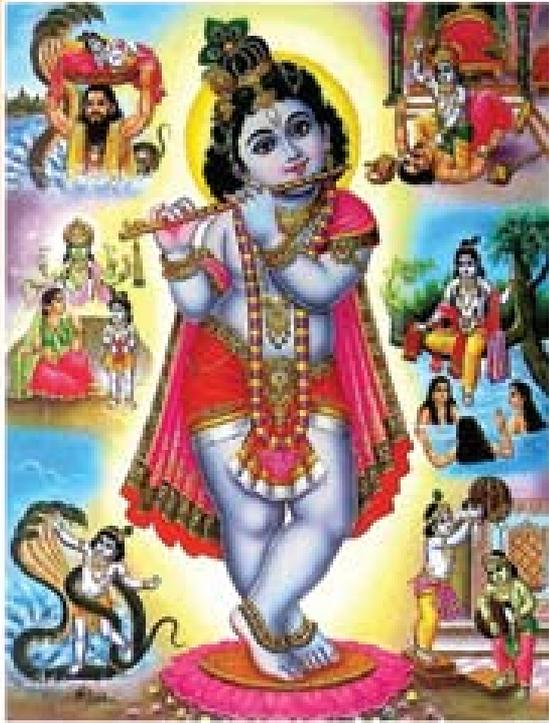


Invitation

We cordially invite you to attend our celebrations

Raksha Bandhan

1st August 2012
from 1 pm



Janmashtami

9th August 2012
from 4 pm at Hyderabad
&
10th August 2012 from 10 am
at **Nachiketa Tapovan Ashram**
Jadcherla, Mahaboobnagar Dist.



Independence Day

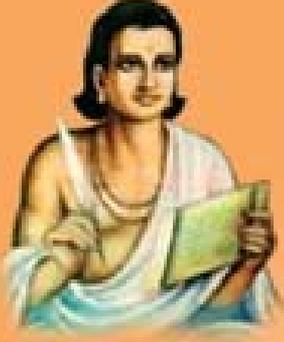
15th August 2012
from 9 am

Venue:

Nachiketa Tapovan

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





Kalidasa



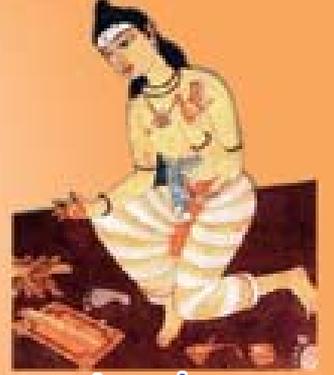
Adi Sankaracharya



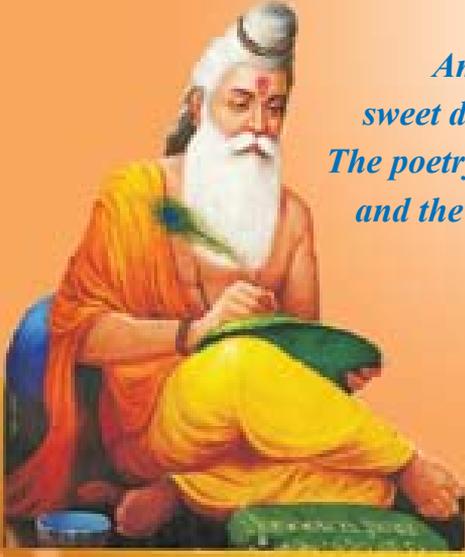
Asvaghosa

*bhAShAsu mukhya madhura
divyA girvANabhAratI
tasmAddhi kAvyam
tasmAdapI subhAShitam*

*Amongst all the languages,
sweet divine Sanskrit is the foremost.
The poetry in Sanskrit is extremely sweet,
and the wise sayings are even sweeter.*



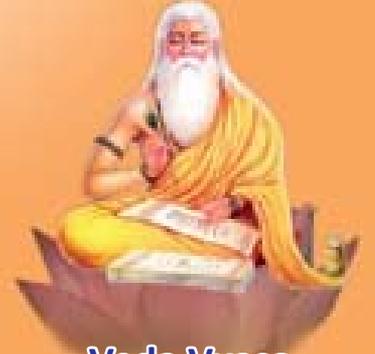
Jayadeva



Valmiki



Bhasa



Veda Vyasa

Hotel Sri Brindavan

Nampally Station Road, Hyderabad



*The leaf may look large and full of grooves and wrinkles,
but it has succeeded in reaching where it wanted to.*

*Ripples might appear in the river of our life;
nevertheless optimism will take you where you desire to reach.*

