

# ***Nachiketanjali***

*...an offering*

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Samastha Loka Shankaram Nirastha Dhaithya Kunjaram  
Daretharodaram Varam VareBhavakthra Maksharam  
KrupAkaram KshamAkaram MudhAkaram Yashaskaram  
Manaskaram Namaskrutham Namaskaromi Bhaswaram

- Verse 3 in Ganesha Pancharatnam by Adishankaracharya

*Meaning: I bow down with my whole heart to the shining Ganapati who brings happiness to all the worlds, who destroyed the demon Gajasura, who has a big belly, beautiful elephant face, who is immortal, who gives mercy, forgiveness and happiness to those who bow to Him and who bestows fame and a well disposed mind.*



*Sri Yoga Ganapathi idol and Yantra are enshrined in Maa Yoga Shakti Peetham in Nachiketa Ashram, Jadcherla, Mahaboobnagar district.*

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**Vidya dadAti vinayam,  
vinayAdyAti pAtrataam I**

**pAtrAt dhanamApnoti  
dhanAdharmam tatah sukham II**

**Meaning:** "With knowledge you get humility, humility makes you worthy and worth helps you get wealth; wealth when invested in charity and utilized for doing good/righteous deeds will lead to salvation (you'll obtain eternal bliss)".

*Celebrating World Literacy Day on  
8th September!*

*Cover page picture shows little Vennela,  
2nd class student of Nachiketa Tapovan.*



## Editorial

# DO WE LIVE FOREVER?

It is a well-known fact that human birth is precious and not easily attained. Then isn't it wise to make the best use of it? Vedas proclaim that we should lead a Dharmic life. But today's scenario is in stark contrast. Dharma has flown out of the window.

A detrimental, competitive attitude exists in Educational institutions, Government and corporate sectors and for that matter in all fields. We hear of people resorting to crime and not hesitating to kill their own family members for financial gains. We are under the illusion that wealth is permanent but hardly do we realize that we do not live for ever. When our lives are ephemeral then how can wealth become perpetual?

As quoted by Bhartruhari: "Old age is like the tiger waiting at our door step. Our body is attacked by diseases. Our life span drains out like water from a pot with a hole. But strangely, people ignore this and resort to sinful acts."

And as Yogi Vemana says: "If you claim this earth to be yours, the earth laughs at you; Wealth scoffs at a miser; Time laughs at one who fears death". How true it is! Even kings have been cremated in a six foot earth pit. They would have spent all their lives to gain supremacy over the entire land but finally landed up with only a 6ft space in the earth to be cremated. We have seen Tsunamis washing away all that was existent on this earth including people's lives. Then what is it that is permanent?

It is time for us to awaken and realize that we cannot live forever and this awakening is sure to change our thought process. We tend to look at the world with a newer perspective and realize we are one with the Creation. So, why not strive for that awakening right now, at this very moment?

**- Subhadra K.**

# Formless Form

Dear Sadhakas!

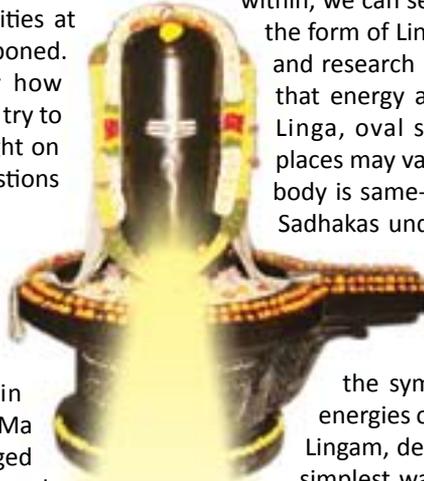
Om Namah Shivaya!

After consecration, I thought I will write articles pertaining to "Ma Yoga Shakti Peetham" but due to other developmental activities at the Ashram it was getting postponed. Now I have decided, no matter how busy and hectic the schedule, I will try to write few articles to shed more light on "Ma Yoga Shakti Peetham". Questions are always welcome!

It was long overdue for me to fulfill the desires of our beloved Sadhakas by helping them in their Sadhana systematically. So, I made many Sadhakas sit in different sanctum sanctorums at Ma Yoga Shakti Peetham to get charged with spiritual energy. They did so and enjoyed Divine bliss. However, when they were made to sit in the sanctum sanctorum of Yoga Lingam, many faced difficulty in getting proper vision. Reasons vary but one thing is sure; that for many, it is difficult to concentrate on the formless.

Dear Sadhakas, nothing is wrong with your Sadhana. The medium could be anything from Bhakti Yoga to Hath Yoga and Japa Yoga to Tantra Yoga but it is all about tuning ourselves to the Divinity-with form or without form. Ultimately all Sadhanas lead to the highest goal thus losing its identity but unfortunately we try to carry our vehicle called mind throughout the Sadhana thinking that we are going to get the highest bliss, but it never happens. Apparently we lose faith in God and slowly in ourselves. If we lose faith in God, we don't lose anything but if we lose faith in ourselves then we have lost everything. What we need to understand is that, just as while climbing up we leave every step of the ladder behind, so too with every device that we use in our spiritual pursuit.

It is very easy to concentrate on a form than the formless. Our Yoga Lingam or for that matter any Shiva Linga is formless form. When we dive deep within, we can see the form of formless form in the form of Linga. Intense scientific reasoning and research in this field is needed to prove that energy around any object is same like Linga, oval shaped. Lingams at different places may vary in size and shape but energy body is same- like Lingam all over. Once the Sadhakas understand the sublime reality of



the highest expression then doing Sadhana on Yoga Lingam becomes easier. We have "Ardhanarishwar"

the symbol of union of two different energies on the opposite wall facing Yoga Lingam, depicting the highest truth in the simplest way. For me, 'Ardhanarishwar' is a gross expression of Yoga Lingam or Yoga Lingam is a subtle expression of 'Ardhanarishwar'. Therefore one should assume before sitting near the Yoga Lingam that Ardhanarishwar is right there in the form of formless form.



Yoga Lingam is the place of two opposite energies meeting together. It is the place of pure energy web. It is the subtlest expression of Ma Parvathi and Shiva. It is a place of union of two opposite poles. It is a place where the soul unites with Supreme soul. It is a place of purity, sanctity... and above all the highest place of spiritual explosion... and when that explosion takes place in one's life, life gets transformed and perception changes. We are no more the same internally... we are not what we think we are but we are what WE ARE... and from that state of Divine intoxication... not us but the silence speaks... not us but the heart listens... not us but the soul communicates...!



- Swami Nachiketananda Puri



# Swadharna



**S**wadharna is performing one's own *Dharma* or duties. As stated by Kapilamuni, "One is aware of his *Swadharna* even when he is in the mother's womb. We are safeguarded by the Divine at this stage and we make promises to abide by *Dharma* when we take birth. But on taking birth, one is engulfed in *Maya* and forgets his *Swadharna*."

Prior to the Mahabharata war, a meeting was held and the Kaurava king Dhritrashtra, the Kauravas, Karna, Dronacharya and Aswatthama assembled together. The matter of getting support was discussed in the meeting. Dronacharya is a Brahmin. His *Dharma* was to teach the Vedas. Instead he assured the Kauravas that he would support them in the war. That night the Saptarishi approached him and advised him to support the Pandavas who stood by *dharma* and warned him of the consequences if he supported the Kauravas, who were fighting with selfish motives. They even told him that Pandavas would win the war as they were guided by Lord Sri Krishna Himself. To this Dronacharya replied that though he was the Guru for both Kauravas and Pandavas he would support the Kauravas as he was being fed by them. He did not abide by his *Swadharna* and as a result was killed by Drishtadyumna in the Mahabharata war.

The Pandava brother Bhima also forgot his *Dharma* for a while and had to be reminded of his *Swadharna* by his brother Yudhishtira. As the war was going to commence, all the Pandava brothers except Bhima were sharpening their weapons. Bhima was whiling away his time and

on seeing this, Yudhishtira questioned him why he was not taking care of his weapons. "I am thinking of using huge weapons which were used by Kumbakarna", replied Bhima. Yudhishtira tried to discourage him by stating those were weapons used in the *Tretayuga* and would be too huge to handle. But Bhima did not heed his advice. He was enraged with the Kauravas and thought he would use Kumbakarna's huge weapons and kill all the Kauravas. He went in search of them. Mid way he came across a pond and as it was sunset he wanted to perform *Sandhyavandhana* (offering water to Sun God). As he was about to perform the ritual he was stopped by a cowherd. He laughed at Bhima when he heard the reason for his search and said, "This is not a pond as you are thinking. It is the skull of Kumbakarna. Rain water has collected in it and you are under the illusion that it is a pond." Bhima was ashamed and thought to himself 'If Kumbakarna's skull is so big then what about his weapons?' He withdrew his idea and left the place. This proves that we should always follow our own *Dharma* instead of doing *Paradharna*.

Arjuna also came under this *Maya* or illusion and felt he should not wage war against his own kith and kin. He felt it was better to live by begging instead of killing them and threw down his weapons. Lord Krishna had to remove his ignorance through His *Upadesa* or sermon which became the Bhagavad Gita. He advised Arjuna that it was better to die while performing one's *Swadharna* rather than live by doing others' *Dharma*.

**Source: Mahabharata**

Nachiketa Tapovan held fund-raising art and craft fairs at Smt Navita Bagaria's house, Srinivasa Fortune Towers, 'Deep mela 2012' in Secunderabad, Kalpa School and Orchids International school. These events are held to spread awareness about services offered by Tapovan and also to raise funds for our free education and medical programs. We thank our hosts for graciously accommodating the events and in turn granting great support for our cause.



# GURU PURNIMA DISCOURSE

## Paramahansa Swami Shivananda Puri

(3rd July 2012)

**Gurur Brahma Gurur Vishnu  
Gururdevo Maheshwara I**

**Guru Sakshat Parabrahma  
Tasmai Sri Gurave Namaha II**

Brahma is the creator, Vishnu the ruler and Maheshwara is the destroyer of ignorance. Guru is considered to be higher than all these three Gods and He is the supreme *Brahman* itself. I prostrate to my Guru and the *Guru parampara*.

Our *Shastras* say that Guru is equal to God. When we hold on to our Guru's feet he helps us cross this ocean of *Samsara*.

Is it necessary to cross *Samsara*? What is the need for it? The ultimate result of worldly ties is grief. Animals and beasts do not have any bonds. Then why do we human beings get entangled in worldly ties? Trees give us shade and fruits but we forget to give back something in return to the society. We do not abide by *Grihastha Dharma*. In fact we have to follow all the four *Dharmas* set for us humans. A true Guru teaches us all these *Dharmas* and makes us follow them. Even Lord Rama and Krishna were tutored by Gurus.

God has created this world to make us perceive our true self. This world reflects our true nature just like the mirror which reflects our physical form. With the help of our Guru we have to learn how to lead a dharmic life. Instead we get entangled in familial ties and suffer because of it. During the wedding rituals the priest makes us chant the following mantra- '*Dharmecha, Arthecha, Kamecha, Mokshecha...*' It is evident that Dharma was given priority than all the other three aspects. But unfortunately today many do not give importance to *Dharma*. The necessity of *Dharma* is not understood by society of today in large.

We are not born with a name. It is only on the 11th day after our birth that our parents give a name to our biological self and from then onwards we are called by that name until our death. But what happened to us those 11 days? Did we not still

exist? Then what is our true self? We might think it is very difficult to realize our true self, however it is not impossible. And it is here that the Guru's role becomes significant. Only a Guru can show us our true self. Once we get a Guru in our life we should not waste even a single moment. We should spend our precious time in search of truth. However one should play caution while selecting one's Guru. We should never fall into the trap of fake Gurus. When we develop the qualities of a Shishya or disciple the Guru himself comes in search of us.

It is 7 years since I have come into the fold of Swami Nachiketanaanda. I have not read any scriptures or Vedas. But in swamiji's proximity my personality went through a great change. I am extremely fortunate in getting him as my Guru. He is not only a Guru but also a mother, a father and a friend to me.

A candle burns, shedding light around but if you observe, you can see that the candle is surrounded by darkness. Similarly a Guru sheds the light of knowledge to the world but never exhibits his true self.

Swamiji has never denied his grace to anyone. He has educated many children and gave them the best support and help. He has led many a spiritual seeker on the path of spirituality by showering on them his Divine grace. I fall short of words to describe the greatness of my Guru for he is like an infinite ocean.

I can only pray that all of you should get a Sadguru in your life and enjoy his grace. I request Swamiji to bless all of us on this auspicious occasion of Guru Purnima.

Yours in the service of Divine Mother



Paramahansa Swami Shivananda Puri





# Ganesha

marry. Others hold however that Ganesha is the consort of Buddhi and Siddhi, daughters of Brahma. 'Ga' symbolizes *Buddhi* (intellect) and 'Na' symbolizes *Vijnana* (wisdom). Ganesha is thus considered the master of intellect and wisdom. Ganesha is also often portrayed along with Saraswati and Lakshmi, symbolising that success and beauty always accompany wisdom.

Acceptance of the somewhat funny looking elephant-headed man as the Divine force stills the rational mind and its doubts, forcing one to look beyond outer appearances. Thus Ganesha creates the faith to remove all obstacles, forcing one to look beyond form, removing doubts and pointing out the spiritual side of everything. Ganesha is thus often worshipped to remove obstacles.

## Beyond the Trinity

The One is beyond trinity and duality. Hence it is without form, so it cannot be named nor painted. For some the One will quite simply be named Shiva, or Krishna, or Devi. Still in Hinduism we find certain deities that through their very form try to come closer to the One. They mostly show the union of opposing forces, such as those of creation, preservation and destruction or of the male and female energies. Or they may be shown as particularly neutral, such as Ganesha.

Even though Ganesha is the son of Shiva, He is thus regarded as a being beyond the Trinity, as Ganapati, the Lord of all categories or Ganas, Trinities included. The Upanishads even say, "You alone are the creator, the sustainer and the destroyer". Ganesha is worshipped by virtually every Hindu, whatever his other spiritual preferences.

**Source: Sanatan Society**

**All** tantric and spiritual worship in the Hindu tradition begins with the invocation of Lord Ganesha, the elephant-headed God.

The human part of Ganesha represents that which is manifest, while the elephant part represents the un-manifest being. Therefore the elephant part is the head.

Ganesha rides a rat that represents the subjugated demon of vanity and impertinence. The conch represents the sound that creates *Akash*. The Laddu (sweet) represents *Sattwa*. The snakes represent control over the poisons of the passions and refer to Shiva, father of Ganesha. The hatchet cuts away the bondage of desires. The *Mudra* grants fearlessness. The broken tusk is the one with which Ganesha wrote the Mahabharata.

Some say that Ganesha has so much devotion to His mother Parvati, that He remains celibate. When He understood that all women are but manifestations of His mother, He decided not to

**Thanks to a devotee for his generous donation of 2 Lakhs towards Sponsor-child Corpus fund. The year interest will support the education of two needy children in Vidya Mandir.**



# WE ARE ONE



**A** few days ago, there was an article published in one of the reputed national newspapers regarding the ‘unsung’, ‘unprotected’, ‘unassuming’, yet ‘heroic’ information warriors. It was a story of how a fearless man in a predominantly tribal district non-violently took on the mighty mining lobby in Chhattisgarh with the help of the Right to Information Act, 2005, and was eventually attacked by the powerful. The author of the article identified the absence of law to protect the whistleblowers and lack of public solidarity with these brave individuals as two reasons for such attacks continuing on the information warriors. The attacks on many ‘little-known heroes’ are increasing by the day. Some of them are highlighted by the media while others go unsung even in death. But as a famous adage goes, public memory is short. We forget their sacrifice for us.

Yet another case in the recent time which has shocked our conscience and shamed us as a country is the ‘sexual assault’ on a girl outside a pub situated on an arterial road in Guwahati, Assam. While the girl was being stripped of her clothes, numerous cameras were capturing the scene. No one called the police for 20 minutes

or so. As news regarding the case unfolds slowly, and each institution of our democracy blames the other, we are forced to ask where we are heading to as a nation. Similar was the case of Keenan and Reuben in Mumbai. They were assaulted and killed because they ‘dared’ to question those who were poking fun at girls. The media has forgotten their case. We have forgotten them.

Where has our character of strength and courage disappeared all of a sudden? Why have we become so selfish and so detached from our environs? Today, we prefer to listen to songs in our mobile phones through our ear-phones than to share a conversation with our fellow-passengers. Whenever I reserve a ticket for myself in the sleeper class of a train, my parents are worried if I’ll get home safely. When it is my nation, and with my people around, why should I fear?

Had it not been for many brave souls, we would have never achieved our independence from the British rule. Had it not been for the souls who are continuing the freedom struggle against corruption, administrative inaction, illegal nexus between the government and the corporate sector and hypocrisy in society there would not be much difference between the India post and pre-independence. Let us display our solidarity with these selfless warriors and stand up on a firm ground, whenever we find something wrong happening. We are one; what happened to ‘thy neighbour’ can one day become ‘thyself’. Let us not forget this!



**Neetika Gogula**, Final year B.A. L.L.B. (Hons) has passion for writing articles on social issues.



# Sri Ramakrishna's Amrita Dhara

## Rani Rasmani

The setting for Sri Ramakrishna's Divine play was provided by Rani Rasmani who was commanded by the Divine Mother to build the temple at Dakshineswar. Sri Ramakrishna once said, 'Rani Rasmani was one of the eight Nayikas of the Divine Mother. She came down to the world to spread the worship of the Divine Mother.'

Rani Rasmani was born in September, 1793 at Kona, a small village on the eastern bank of the Ganga, about thirty miles north of Calcutta to a poor but pious couple. Her father Harekrishna Das though a farmer was well read and taught his daughter how to read and write. In the evenings, the people from his village would gather at his home where he would read out the Mahabharata and the Ramayana in a sweet and melodious voice. Thus she imbibed spontaneous faith and love for God. Her character was a blend of strength, truthfulness, uprightness, contentment and other noble qualities.

When she was eleven years old, her father began to worry about her marriage as it would require a great deal of money. Rajchandra Das, son of Pritam das, the great landlord of Jan bazaar, Calcutta saw her on the banks of the Ganges where she had gone to bathe. In April 1804 she was married to him. He was a great philanthropist and she was his perfect partner in every respect. She undertook several charitable projects both religious and social for the betterment of society. The couple was blessed with four daughters and they were brought up in a traditional Hindu manner even though they were surrounded by affluence and Western influence.

In the year 1836 Rajchandra had an attack of apoplexy and died at the age of forty-nine. Rasmani though grief stricken began to manage the vast estate with the help of her three sons-in-law, but she mostly depended on the youngest, Mathur Nath Biswas.

In spite of her responsibility as the owner and custodian of such immense wealth, she remained unattached as ever and as per ancient Hindu customs that widows followed lived like a Sanyasini.



Rasmani was highly regarded for her courage and public spirit. She was ready to help the poor and the persecuted. The British Government imposed tax on poor fishermen who fished in the Ganges. They went to Rasmani for help and she discreetly took the lease of the fishing right of the Ganga, from Ghusari to Metiabruz. She then asked the fishermen to barricade that area of the Ganga, from shore to shore, with bamboo poles and catch fish there without paying any tax. As a result the water traffic was stopped and no commercial boats could reach their ports. In reply to the show cause notice issued by the Government she replied that the fish were frightened of the steam boats and did not lay eggs and hence the fishermen could not catch any fish and legally she had every right to lay the barricades as she had bought the rights from them. At last the British Government settled the case with her by returning her money for the lease and rescinding the tax from the fishermen. There are many such instances wherein she fearlessly fought for the rights with the Government.



In 1847 she had a desire to visit Varanasi and had got ready a convoy of twenty five boats to visit the holy city. On the eve of departure, she got a dream wherein she was asked by the Divine Mother to build a temple along the river Ganga. She bought the land measuring about 20 acres in the eastern bank of Ganga at Dakshineswar. The temple took eight years to build and she spent Rs.13.36 lakhs to complete it.

In May 1855, Ramkumar, Sri Ramakrishna's older brother, at the request of Rani Rasmani, had agreed to officiate at the installation and also to continue as priest of the Kali temple until a successor was found for him. Sri Ramakrishna then was nineteen years old and did not on the first few occasions stay at the temple. He returned to Calcutta and only after his brother insisted that he stay back permanently at Dakshineswar that he settled there.

Three months after the ceremonial opening, an accident caused the loss of one leg to the image of Lord Krishna. Since it was considered inauspicious, the general consensus was to replace the image of Krishna. This decision made Rasmani despondent. On the advice of her son-in-law Mathur, she consulted Sri Ramakrishna. He answered in an ecstatic mood: 'If any one of the Rani's sons-in-law was to break a leg, would she forsake him and put someone else in his place? Wouldn't she rather have him cured by a doctor? Let it be the same in this case. Mend the image and worship it as before.' This simple, satisfying and logical answer delighted the Rani.

After the death of his brother Ramkumar, Sri Ramakrishna was appointed as the priest. His unusual behaviour and strange manner of worship was conceived to be of a mad man and it was brought to the attention of the Rani. But Mathur

secretly observed Sri Ramakrishna's method of worship and reported to her: 'We have got an extraordinary worshipper. It seems the Goddess will be awakened soon.'

Once Rani entered the shrine of the Divine Mother and requested Sri Ramakrishna to sing a few devotional songs. He started singing, but all of a sudden stopped and turned towards Rasmani, exclaiming, 'What! Even here you think such thoughts!' and struck her with the palm of his hand.

There was so much commotion and the temple guards rushed to drag Sri Ramakrishna out of the temple. Rani in an introspective mood realized that she was thinking of a lawsuit while listening to the songs. When the attendants complained about his insolent behaviour, she replied: 'You will not understand it. The Divine Mother Herself punished me and thus illumined my heart.' Due to her highly pure nature, Rasmani was able to understand, accept and benefit from Sri Ramakrishna's harsh action.

She loved to spend time with Sri Ramakrishna to talk about God and listen to him singing. In the year 1861 she fell ill with fever and chronic dysentery. Shortly before her passing away she was brought to the banks of the Ganga. Seeing some lights in front of her, she exclaimed: 'Remove, remove those lights. I don't care for this artificial illumination as my Mother has come and the brilliance of Her form has illumined the whole place.'

Sister Niveditha has rightly pointed out, 'Humanly speaking, without the temple of Dakshineswar there (would have) been no Ramakrishna, without Ramakrishna, no Vivekananda; and without Vivekananda, no Western mission.'

**- Compiled by Geeta K.**

*Our sincere thanks to Smt. Nirupa and family for their timely donation towards making an additional classroom that was much needed.*



# Yuvanjali



It was August, 1888. Swamiji was on his way to Vrindavan from Agra. As he reached the outskirts of the town he saw a man contentedly smoking tobacco by the wayside. Swamiji was tired as he had walked a long way. He felt an urge to smoke and take some rest. So he approached the man and asked him if he could smoke his hookah. The very proposal made the man shudder. He said to Swamiji, 'I am sorry, sir! I cannot allow you to smoke this pipe which I have used. You are a monk while I am a Bhangi, an ignoble sweeper!'

Swamiji said nothing and resumed his walk. But having gone some distance, it struck him in a flash: "What! Am I not a sannyasin who has renounced everything including the idea of caste, family prestige and so forth? What a shame that I would not smoke his pipe only because he is a Bhangi!" The thought made him prepare a chilim of tobacco, much against his wish. Then Swamiji joyfully smoked the pipe.

Source : The complete works of Swami Vivekananda



A few months ago, we had gone on a family vacation to Jamshedpur. We were in our farmhouse, at the base of Dalma Hills on the outskirts of the city. That evening, it had rained heavily and the lush greenery of the hills was even more accentuated. The sweet smell of wet mud and earth permeated through the setting seamlessly, leaving us in a state of divine contentment.

It was then that Dad said something which both shocked and pleased me- "I'm planning to retire soon, build a house here and stay at the farm," he said, looking deeply into the distance. I stared at him incredulously, almost cynically. Of course I didn't believe that- he had said things like these, too many times!

But then, inevitably, I got to fantasizing and imagined my parents in a cosy cottage at the farm, sipping tea leisurely in the mid-afternoon and gazing at the stars late into the night. It was a picture perfect for them- the sense of peace and relief that comes with the burden of everyday things being lifted off your shoulders.

And then I got thinking, maybe the picture was a little too perfect? Unrealistic, even? After all, what would they do the whole day? Just sit and stare at nothing? No, not at all likely.

Sure enough, after the vacation we got back to the hustle and bustle. By now, Dad's probably forgotten about the conversation. At least, he doesn't mention it any more. I think I know why.



It's the sense of purpose, of significance, of adding value that makes our life worth living. When a working man comes back home after a hard day's work, though tired to the bones, he is comforted by the fact that he's done a hard day's work to fend for his family. When a homemaker spends a whole day thanklessly working in the kitchen or setting everything in the house right to that perfect angle, she beams silently to the thought that this is the home her loved ones will come back to.

What, then, is the meaning of retirement? Leaving all this to someone else and do nothing all day? Where, then, is the sense of purpose and joy that comes with it?

Think about it. People express a need to retire because they feel the stress, the fatigue and the anxiety creeping in already. They know that deep inside, they are burning out and will need a break. But this is no time for a break, they think. How can they afford to do that now? Think about it this way- if you don't stop to refuel at the petrol pump, how long will you be able to drive on?

I think retirement is an ancient concept. It's possible only in theory today, or with little success in practicality. Our lifestyles and habits today will not permit us to sit idle tomorrow. After all, we've been brought up with the teaching, "An idle mind is a devil's workshop."

Fair enough. And perfectly valid.

Come on, we owe it to ourselves. If we keep living in the mad, illusionist chase of 'tomorrow', how and when will we enjoy today? For all we know, tomorrow could be our last day- rendering all those retirement and leisure and 'see the world' plans void.

We've got so caught up trying to make a living, we forget we're here to make a life. What kind of life is this, that slips away recklessly, from one day to the next?

And that is why, I think, we must retire every day. Taking out a little 'me' time. A walk in the garden, an hour of painting in the balcony, a quiet book-read in the study, a warm scented bath in the tub, an hour of hobby in the evening or a surprise weekend getaway to a nearby haven!

I know you're smiling to yourself already, allowing yourself the momentary indulgence to this fantasy. Do it. Retire a little every day, and you'll see that there never will be a day when you look longingly into the distant future, wishing for a perfect ending to your story.

Your story is here, now, every day. Live it like it's your last. Live it like it's your first!

Retire. Every day

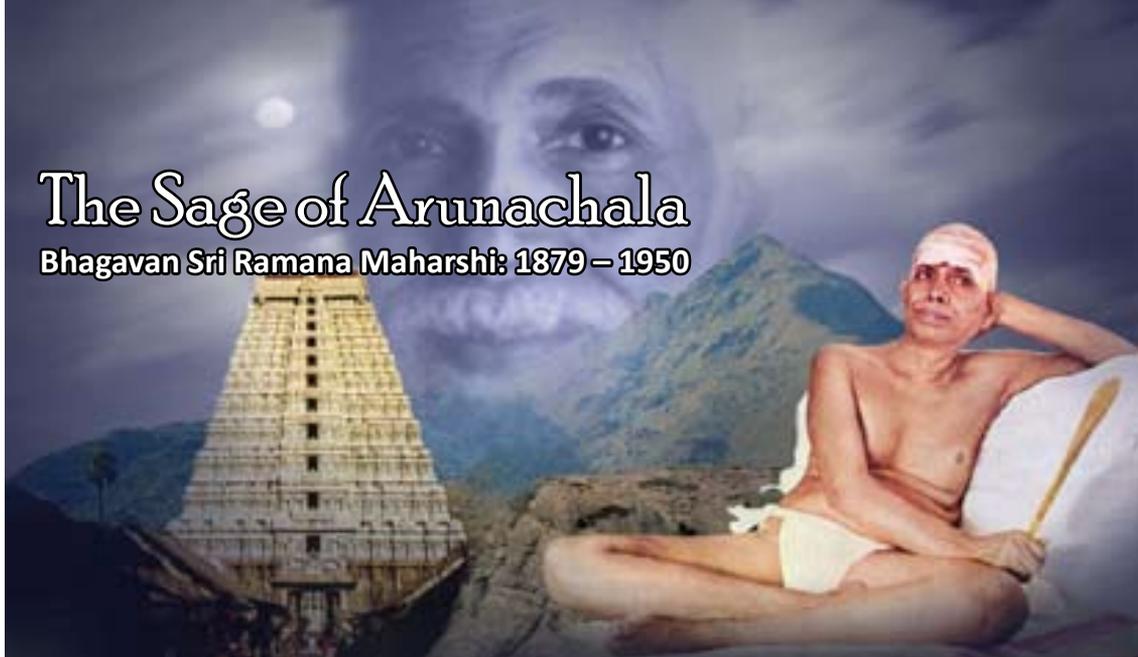
**- Avinash Agarwal**

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# The Sage of Arunachala

Bhagavan Sri Ramana Maharshi: 1879 – 1950



It was dawn on 1st September 1896. A young lad barely 17 years alighted at the railway station in Tiruvannamalai, a small town in North Arcot district in Tamil Nadu. He gazed at the gleaming white towers of the ancient Arunachaleswara temple (the famed temple of Siva revered as Agni linga) with the holy Arunachala hill standing as a silent sentinel in the back drop. He rushed towards the temple straight to the innermost shrine. Unusually all the gates and inner doors were open and there was not a soul in sight. It looked as if Lord Arunachaleswara had set the scene to welcome His beloved son. He stood before the deity in the inner shrine overcome with bliss; and said: "Appa (Father) I have come in response to your call".

The boy was none other than Bhagavan Sri Ramana Maharshi, one of the most famous Indian sages of the twentieth century.

Born on 30th December 1879, Venkataraman, as he was called, grew up as a seemingly ordinary child until the age of 16. One day in his 16th year, he was sitting in a room when violent fear of death overcame him, in spite of good health. The shock drove him inwards and he experienced with certainty that he was the supreme deathless spirit transcending the body. From that moment he remained centered within, on that supreme Self, and his absorption in it remained unbroken. The permanent awakening of this new awareness within him simply marked the transcendence of his individual I or ego sense in union with God. This is a unique phenomenon in the entire spiritual history.

With this new experience came a dramatic change in Venkataraman's life. He had previously heard about Arunachala from a family relative. He left home, drawn by the power of Arunachala, and he remained there for the rest of his life until he left his body over 50 years later.

Initially he moved from place to place on and around the hill until settling down at the current site of the Ramana Ashram. His fame grew and attracted by his radiance, a number of devotees flocked around him.

He preferred to communicate with seekers through the power of overwhelming silence, a silence so deep and powerful that it stilled the minds of ardent seekers who were attracted to him from all over the world. Although preferring silence, He was always willing to answer the questions of sincere aspirants and never failed to guide them in the right direction.

His instruction was specific and exact on every occasion. Two noteworthy instances are his initial messages to his mother and to Kavyakanta Ganapathi Muni. Hearing of his whereabouts after he left home, his mother went to him and tried every means to take him back home. His response, which he wrote on a piece of paper was, "The Ordainer controls the fate of souls in accordance with their *Prarabdha Karma*. Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may, to prevent it. This is certain. The best course, therefore, is to remain silent."



Ganapathi Muni was a great scholar ascetic and a popular personality with a large following himself. He was well versed in all the religious scriptures and performed severe austerities for many years but doubts continued to assail him. He sought refuge in the young Swami and implored to him to explain the nature of Tapas. Speaking for the first time since his arrival at Arunachala, he said "If one watches whence the notion 'I' arises, the mind is absorbed into that. That is Tapas. When a mantra is repeated, if one watches the source from which the mantra sound is produced, the mind is absorbed in that. That is Tapas." These instructions and the overwhelming grace he felt emanating from the Swami filled him with unspeakable joy, and he declared that the Swami should henceforth be addressed as Bhagavan Sri Ramana Maharshi and composed several verses on him.

Although Ramana authorized many different methods of spiritual practice, he however laid the greatest emphasis on the path of self enquiry, the primal 'I' thought. It is only after the rise of the original 'I' thought that innumerable other thoughts arise. When searched by means of a deeply introverted mind for the source of the 'I', the 'I' topples down and immediately another entity will reveal itself proclaiming 'I'. Even though it also emerges saying 'I', it does not connote the ego, but the one perfect existence.

People of all religions came to him and he never advised any of them to change their faith or abandon their creeds. He answered all their questions patiently but in the end brought them around to the self. "Know who you are, and all else will be known", he would say.

To a question put to him about happiness, he replied, "Happiness is your real nature. You identify yourself with the body and mind, feel its limitations and suffer. Realize your true self in order to open the store of unalloyed happiness." That true self is the reality, the supreme truth, the universal self, as distinct from ego or the bodily idea of the self.

He never advised anyone to renounce their family or move to the forest. "The obstacle is the mind" he would say, "it must be got over whether at home or in the forest, and why should your occupational duties in life interfere with your spiritual efforts?" Not giving

up activities, but giving up attachment to activities, or fruits thereof, and giving up the notion "I am the doer." The practice of his teaching doesn't require outward rituals or ceremonies. He takes one straight to the source of one's own being, which is the source from whence all religions spring and must ultimately resolve. It can be practiced by men and women of all walks of life, regardless of their environment. The Maharshi lived what he talked. In fact, his life was the most perfect demonstration of the supreme state of self-realisation.

Several of Bhagavan's followers were notable personalities of those times. For Bhagavan however, there was no distinction between men and women of different castes and religions, between a prince and a peasant, and an ascetic and a householder. His equality extended far beyond human beings and his benediction embraced even plants and animals.

He left the physical body on 14th April 1950 after enduring a terrible suffering caused by a malignant tumor on the left arm, silently and without complaint for over a year. He breathed his last at 8.47 pm and at that very moment, an enormous star trailed slowly across the sky and disappeared behind the holy Arunachala hill.

If any attachment to anything could be said of him, it was truly an attachment to the Arunachala hill. He loved it, said it was God Himself, the Spiritual Heart or the Centre of the Earth. He seemed never to be so happy as wandering along its slopes, and once remarked there was not a spot on the hill where he has not set his foot. He encouraged devotees to walk around the 8 miles circumference of the hill, as it has been well known from ancient times to be a very potent spiritual exercise.

Even today, thousands visit the Ramana Ashram and feel the powerful influence of his presence. "They say that I am dying, but I am not going away. Where could I go? I am here." He used to repeat this several times, implying clearly that the end of his body will not interrupt his grace and guidance.

(Compiled from a transcript of the narration in the film "The Sage of Arunachala" and other sources on the web)

- *Compiled by Sreedevi P.*



# Laws of the Spiritual World

All Gods and Goddesses are only different manifestations of the one Godhead. Men differ in their temperaments, so they imagine all those forms with their minds. To meet the needs of all, the scriptures prescribe three kinds of worship:

“The highest worship is to think of oneself as Brahman; the second method of worship is meditation on God; and the last method is external, ritualistic worship.” The highest *Sadhana* is to experience the *Atman* all the time. The stage prior to this is meditation. At that time the aspirant feels that only God and he exist. In deep meditation, he sees the form of his chosen deity and cannot continue his *Japam*. In the stage prior to meditation the aspirant glorifies God, chants his name, and at the same time thinks of his form. The last method is the ritualistic worship of God embodied in an image or symbol. These are all different stages of evolution of the mind. Each person begins his spiritual journey from where he is.

Suppose an ordinary man is instructed to meditate on the formless Brahman or to practice *Samadhi*, it is not yet possible for him to understand these things. For a while he may try, but sooner or later he will become frustrated

with his failures and give up his *Sadhana*. But if he is asked to worship the Lord with flowers and incense, he will understand at once what to do. He will follow the instructions, and he will get the feeling that he has done something. For a time his mind will be calm and he will get some joy. By and by he will outgrow that stage and go to the next.

The finer the mind becomes, the less it finds pleasure in gross objects. For example, today you have started ritualistic worship. After a few days you will feel more joy in *Japam* than in worship, and gradually you will begin to feel more joy in meditation than in *Japam*. This is called natural growth. In the course of this mental evolution, the experiences the mind acquires are not lost.

Suppose you are in the courtyard and you want to go to the roof; now instead of climbing the staircase step by step, if you are hurled bodily up there, what will happen? You will be seriously injured. One should follow a gradual path. Just as there are laws in the physical world, so there are laws governing the spiritual world.

**Compiled by Vasundhara P.**

**Source : Spiritual Life by Swami Brahmananda**



*Utkarsh foundation has gifted the children of Vidya Mandir with a very special gift; a school library with a wonderful collection of books, six book shelves, educational aids and two computers. We are grateful for this noble gesture and hope to continue receiving their support.*



# Serendipity or Soul Call?

Who is your 'Ishta Devata' (Preferred deity)? Swami Shivanandamayi (Mataji) recently asked me this when she was stressing the need to stick to one mantra during *Sadhana*. To develop deep one pointed devotion; it is easier in the beginning, to have exclusive connection with a single personification of Divinity. Though I seem to understand what that means, I still struggle to come up with a definite answer. My difficulty in deciding on a favorite image could be a result of having grown up in an environment that nurtured Vedanta and universality of religions. So then how do I pick a 'favorite'?!

It is said that in the presence of a spiritually advanced person we discover our own answers. The thought that crossed my mind was the worship of the Supreme in the personification of Mother Divine. Seeking and being reliant on mother's love comes naturally for any creature on earth. Even as infants, without any teaching, we spontaneously cry out 'amma' through any discomfort. Many great saints like Sri Ramakrishna and Paramahansa Yogananda sought the love of Divine Mother and spent their lives venerating Her. As I went through these thoughts of mine with Mataji, her next question was 'Which form of Mother charms you the

most? And I can give you a mantra accordingly'. Well there are many forms; Lakshmi, Durga, Kamakshi, Meenakshi, Mahishasuramardhini, Kali etc. Confusion again!

A while ago, Swami Nachiketananda had invited some of us for the temple consecration at Nachiketa Ashrama. I consider myself very fortunate to have participated in this very intensely sacred ceremony. I had no prior affinity to Divine Mother's manifestation as Ma Kali because of Her outwardly unappealing form. But during the ceremony, as Her 'Prathishta' (consecration) was happening, my eyes simply shed continuous tears; something that was happening without my control or volition. Remembering that incident made me contemplate on Her that evening, after speaking with Mataji. I also wished to see Her image, of the deity in the Ashram temple, so that I can contemplate better on Her form. The very next day I get an email from my co-editor Subhadra ma with a poem on Kali ma and a picture of Her attached (the photo of the deity in the Ashram)!

It's hard to brush it off as mere happenstance. That was the very first time I prayed to Ma Kali during my meditation and that was the very first time I got that photo through email from anyone. Have I found my 'object of contemplation'? I don't know but the experience of receiving such a blessing was simply wondrous. Many of us have had similar experiences. It is said that listening and receiving a response to our prayer is as important as the prayer itself.

We might ignore them as 'just a coincidence' but being aware of them leaves us with an immense feeling of gratitude. It also re-affirms the fact that each and every thought of ours is known to the Omniscient One!

- Harini N.



# Sri Raghavendra - The Saint of Mantralaya

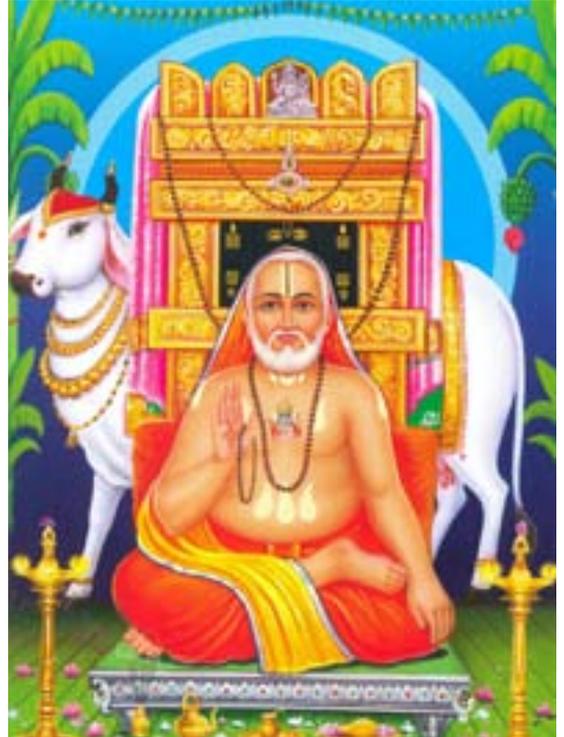
Sri Raghavendra was born in 1595 by the grace of Lord Venkateshwara to Gopikamba and Thimmanna Bhatta at Bhuvanagiri in Tamilnadu and was named Venkatanatha. His father died when he was a young boy. Venkatanatha was taken care of by his brother who performed his *Upanayanam* (thread ceremony) when he was seven. He was sent to Madurai for his education and lived with his sister. His brother-in-law, Sri Lakshminarasimhachar taught him methodically, various subjects like religion, arts, drama and poetry.

He married a virtuous bride by name Saraswathi Bai. He expressed a desire to study in depth, the works of Sri Madhwacharya and the elucidations thereon, written by great saints like Sri Jayathirtha and Sri Vyasaraaja. He was sent to Sri Mutt at Kumbakonam where he was tutored by Sri Sudheendra Thirtha. He was the best student and was conferred the title 'Parimalacharya' by the Mutt.

He lived with his family at Bhuvanagiri teaching the Vedas to a large number of students. The family lived in abject poverty and on his wife's behest, he left to Sri Mutt to seek patronage of his Guru, Sri Sudheendra Thirtha. He toured with his Guru to holy places and to courts of royalty to debate on religious and spiritual subjects. He was gradually groomed to become the head of the Mutt. His Guru was ageing and needed to hand over the responsibility of running the Mutt and also to perform the Moola Rama pooja. He tried broaching the subject with his disciple but he would not accept it as he had a young wife and a son for whom he had not even performed the *Upanayanam*.

As days passed, Sri Sudheendra Thirtha was anxious as to the performance of the Moola Rama pooja. Lord Rama appeared in his dream and took responsibility of convincing Venkatanatha to accept Sannyasa. On hearing from his Guru about the dream he was overwhelmed with fear and anxiety as to the path he needed to follow. It was in the early morning hours that Goddess Saraswathi appeared before him and said, "I live in those who do pooja to Moola Rama

and worship Him, as per the desire of Veda Vyasa. I will live in your Guru for two years only. After that there must be a very accomplished *Sannyasi* to do the pooja and you must become that. You will revive the faith in God. Morality and righteousness will be rejuvenated." She left the place after giving him the *Mantrapadesa*.



Early the next morning he went to his guru to narrate the incident. His guru asked him not to disclose it to anyone. He then performed the *Upanayanam* of his son. His guru took him to Thanjavur to perform the coronation ceremony as a religious head, at king Raghunatha Bhoopal's palace. He was given the saintly name of 'Sri Raghavendra Thirtha'. The moment his wife heard the news, she ended her life by jumping in a well as she could not bear the separation from her husband. His brother took the orphaned child with him.

Sri Raghavendra then assumed his duties as the head of the Mutt at Kumbakonam. As was the practice by the heads of the Mutt, he undertook



several Yatras to all the *Punya Kshetras*. He performed several miracles during his time such as bringing back the dead to life, giving sight to the blind, bringing rain to drought ridden kingdoms etc.

The Mutt and the followers were known for adhering strictly to all the religious procedures. But Sri Raghavendra showed that faith and love for the Lord and their Guru could alter any religious procedure. The following instance proves that:

Sri Raghavendra observed the Chatur Masya Vrata; performing Pujas, gracing Bhaktas and writing commentaries. One day he observed a person standing near the *Dwaja Stamba*. He beckoned him towards the temple but the person refused stating he was a Harijan (untouchable). He recognized that he was his disciple Kanaka Dasa in his previous birth. He asked him to come the following day and offer something to the Lord and eat the *Prasad* of Moola Rama. The next day he brought mustard which was the only thing available in his house to offer to the Lord. It was an orthodox custom that in *Ashada Masa*, while observing this *Vrata*, mustard should not be used in cooking. People around were pitying him that the offering would not be accepted but Sri Raghavendra not only accepted it for *Naivedya* but also asked the cooks to include mustard in their cooking. The pundits were astounded but he simply said that the Harijan had brought it with a pure heart and hence it had to be accepted. He said "There is no harm in changing some of the *Sastras* and customs, if they would be for pleasing the Almighty. It is Sri Moola Rama's intention to teach us through this Harijan that *Moksha* can be attained, even if mustard is added in food during *Ashada Masa*." It is on account of this incident that during *Ashada Masa*, Chatur Masya Vrata, the food cooked in Sri Mutt contains mustard in the preparations.

The Nawab Siddi Masood Khan as a penitence for testing Sri Raghavendra offered his entire domain to him. But Sri Raghavendra asked only for Manchala village in Adoni District which was a dry, barren and uncultivable land. Sri Raghavendra supervised the Brindavan and the temples built in this village and did the Brindavan Pravesha in 1671 AD. His message for his devotees was to have true

devotion, speak the truth, respect the elderly and that he would live in the hearts forever in those who surrender themselves to him.

Sri Raghavendra said that he would live bodily for 100 years and after Brindavan Pravesha, he would live in the Brindavan for 700 years and for 300 years his works will be resplendent.

Even after his Brindavan Pravesha, Sri Raghavendra performed several miracles and gave darshan to several devotees who had faith in him. One such incident was reported in the Provincial gazette of Madras. The British government in the 19th century was annexing the Inam lands and the Manchala (Mantralaya) land too was in the list. Devotees sent several petitions objecting to it. Thomas Munroe was the settlement officer sent to make on the spot study. He made enquiries about the place before he left to Mantralaya. When he arrived there he removed his shoes and hat and went inside the Brindavan barefoot. Inside the Brindavan he was seen talking in bits, people around could not comprehend it. He prostrated before the Brindavan and showed the people around, the *Mantrakshata* that Sri Raghavendra had given him. He then explained that Sri Raghavendra appeared before him and explained about the land and that he spoke in English. He quashed the proposal to acquire the land.

Even today we come across various miracles performed by the saint. Recently a very rich businessman was suffering from stomach problems and had to be operated upon, for his survival. The doctors did not know how to proceed as they were sure he would not withstand the operation. The businessman submitted himself with tears to Sri Raghavendra. In the morning the doctors came in confidently and performed the operation successfully. On enquiring it was known that the doctor was detailed about the operation, the previous night, by Sri Raghavendra.

Thus the blessings and miracles performed by Sri Raghavendra are endless and he is here with every devotee who submits himself at his lotus feet. He is waiting to help people in need and distress. So it is in our hands to approach him and obtain his blessings to withstand the trials of life and live a meaningful and peaceful life.

- Geeta K.





## Guiding lights of education from our very own organization



N. Jyothi

Teachers should be the personification of the ideals for the students. 'GURU' means the one who removes darkness. I consider my profession as divine. Working in Nachiketa Tapovan gives me great satisfaction and happiness. The fact that I'm making a difference and guiding these needy children gives me great fulfillment. I hope to continue in this profession with due diligence and do justice to the noble ideals associated with being a teacher. I will do my best to shape these young minds into responsible denizens of future India.

- N. Jyothi, VIII and IX Class Teacher



Ujwala

I came to this school right after my wedding. What drew me to the school was the fact that every religion, caste or creed is treated equally. Every festival is celebrated with the same energy and enthusiasm irrespective of the religion.

I'm very happy when I'm working with the children. I have learnt not only how to be better at my job but also about healthy lifestyle and being responsible towards the environment. I rarely miss a single day of work because I know that the minute I step into the school, I forget all my problems!

- Ujwala, VI and VII Class Teacher



K. Sunitha

Swamiji and Mataji have taught us many spiritual and moral values in Nachiketa Tapovan. It has benefitted me tremendously in being a better teacher to the students. In my view, a teacher is always a learner. I plan to do the best I can to fulfill my role as a teacher and do justice to my profession.

- K. Sunitha, IV Std Class Teacher



T. Jyothi

Becoming a teacher was something I strived for since childhood. I love the children that I work with, in this institution. My main reason for being here is my love for them. I not only teach but learn many wonderful things from them. I try to do my best as I feel sympathetic towards these children who lack proper parental guidance. I feel proud to be part of this noble work.

- T. Jyothi, V Std Class Teacher



A. Rama Devi

I'm working as a teacher in Nachiketa Tapovan for the past seven years. I have been mentored and trained in various teaching methodologies here. Working with these children has given me the opportunity to learn creative ways of teaching. I believe now that any kind of child is capable of learning. I feel great satisfaction in what I do.

- A. Rama Devi, I Std Class Teacher



K. Hemalatha

In my school days, my teachers used to impart discipline and values apart from academic education. I always dreamt of becoming a teacher and that led me to a career in Nachiketa Tapovan. My ideal is to impart education to the children with a 'serviceful' mind, instill good values and inspire them to recognize their true potential. I'm thankful for this wonderful opportunity.

- K. Hemalatha, UKG Class Teacher



Savitha

I feel fulfilled in what I do at Nachiketa Tapovan. I have learnt many new ways of being a better teacher here and enjoy educating the children.

- Savitha, III Std Class Teacher



D. Durga

Behind successful students is not only their hard work and capacity but also the guidance of good teachers. Teachers play the important role of guiding the first and important steps of education in a child's life. Thus it is a very noble profession and that's the reason I chose it as my vocation. I'm not only a teacher in Nachiketa Tapovan but also a constant learner. I want to be a good friend, philosopher and guide for these children.

- D. Durga, II Std Class Teacher



G. Radha

As a teacher I want to help the children who look for my guidance. I enjoy what I do very much.

- G. Radha, LKG Class Teacher



# One for four. Four for one.

**That's what we realize at the end of life. As an Indian practice, when we die, our dead body is carried to our grave by four people. So in essence, we must have at least four close people who can rely on you and who you can depend on in life. Think about it. Take your time.**

What is the use of human life if it cannot be useful to other human beings? We were not meant to be born in isolation. Our birth is not by chance. Our parents and well-wishers are responsible for our well-being from birth till now. We could never have survived without the selfless care of the parents, without the trust of well-wishers, or without the affection of relatives.

Once we come to this realization, it becomes evident that we too must learn to co-exist with the people around us – parents, relatives, friends, neighbors and others. To earn their respect and love, we must have the courtesy of selfless service and care. We must exhibit pleasant behavior. We must be trust-worthy and must be ever helpful to the needs of others.

It is only in the trusted relationships that we find our support, our success and our happiness. Without them, we are nothing. We may wander

in our ways, thinking we are kings of our own destiny. We may rejoice in our freedom. We may rule the world. But when we are left alone or become lonely because of our own actions; and when we don't have the company of caring people in times of sickness and when our future looks dark and confused, then we realize and see how the world really is. We realize that we also need the company and guidance of elders, and the comfort of close relatives. We go through life on our own terms and sometimes defy the ones who care for us. Finally, when death is near and life comes to an end, we awake from our ignorance and pride and take human values seriously. It is then that we realize the value of relations, the cost of our behavior and the uselessness of money.

As the wise say in the ages gone by, we must be of use to at least four people, because it takes four people to carry our body to our grave with the respect we deserve. It is never too late to change your ways or mend your lives. Always be close to your well-wishers. Be happy with all. Have enmity with none. Give relations a chance. Live in the wisdom of God.

**- Sreedhar K.**  
writethought@live.com



# HARBINGER OF BHOODAN MOVEMENT

**H**arbinger of the Bhoodan movement, Vinoba, was born at Gagode village in Colaba district of Maharashtra on September 11, 1895. His father was Narahari Shambhuro and his mother, Rukmini Devi. His parents called him Vinayaka. Mama Phadke called him Vinoba. Saints are called by adding 'Ba' at the end of their names.

Vinoba received religious education at his home. At school he used to spend much of his time in the library. After matriculation in 1917, he joined a college. But the educational system there disappointed him. He met several scholars at Kashi (Banaras). Later, he lived in Sabarmati Ashram run by Gandhiji. In 1921, Gandhiji deputed Vinoba to Wardha for establishing Satyagraha Ashram, as desired by Jamnalal Bajaj. Vinoba established the Ashram and undertook several constructive tasks.

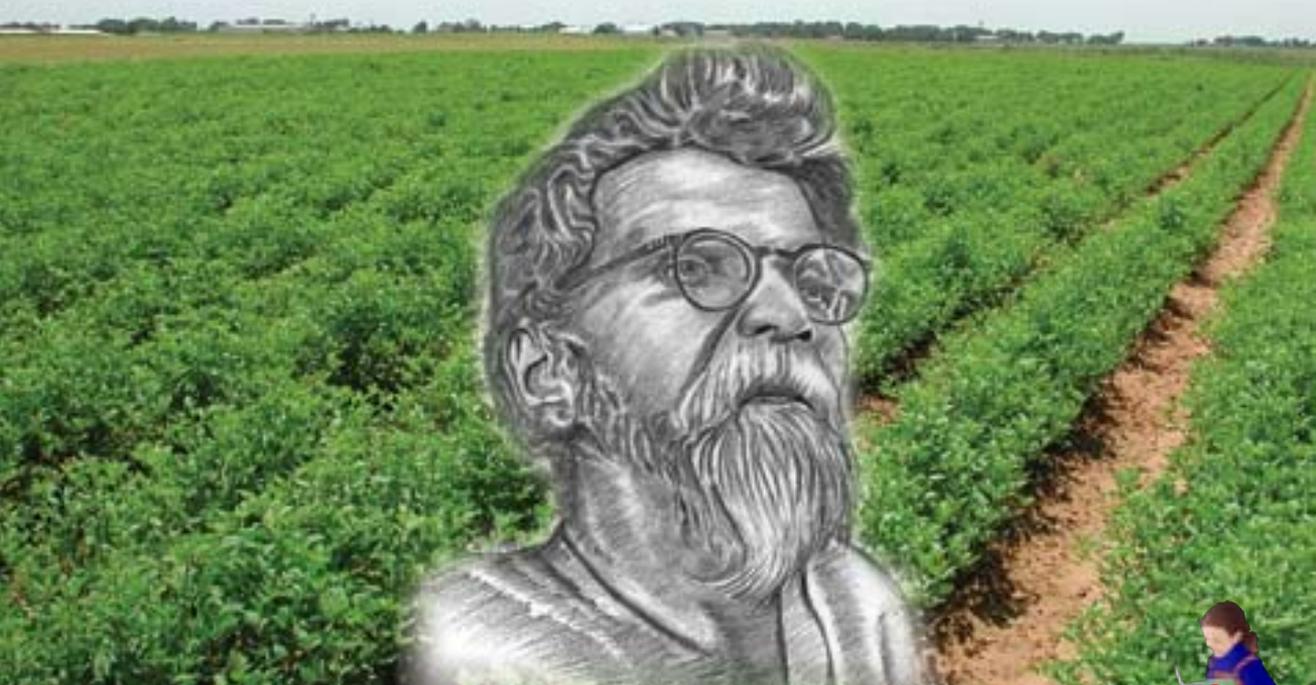
Vinoba dreamt of the 'village-state'. Every village should be independent and strive for its prosperity. It should produce goods, required by a family there itself to the extent possible, he said. His final goal was to create a Sarvodaya

society by converting society through Bhoodan. Stating that "land belongs to all; those who own it should give it to others", he took up the task of distributing land donated by landlords. The Bhoodan movement of Vinoba attracted people's attention.

Bhagavad Gita was Vinoba's favourite. When he happened to be at Dhulia jail, he wrote an invaluable volume, Gita Pravachana, in Marathi. This is a work of repute.

Vinoba was sentenced to jail term thrice for participating in the freedom struggle. He participated actively in the flag Satyagraha held at Nagpur in 1923 and in the Satyagraha held at Vaikom in Kerala in 1924. He spent his last days at the Wardha Ashram amidst his disciples. Vinoba was a brave man who invited his death. He was sore at the happenings in the country. He died at the age of 88. Subsequently, the Government of India honoured him by conferring on him Bharat Ratna award. A social reformer, Vinoba, was a teacher to the world.

*- Koti Rajasekhar M.*



# Bhadrapada Ambaji Fair



This fair is held every year in Gujarat in the centre of Ambaji village, just outside the Ambaji temple premises. About 15 lakh devotees are known to attend this fair each year from all over the world. Not only Hindus, but some devout Jains and Parsis also attend the fair, while some Muslims attend the fair for trade. The fair is mostly important to the farmers. This fair marks the end of the monsoon which is actually a very busy season for them.

Ambaji is the principal shrine of a Goddess who has been worshiped since the pre-Vedic period. She is often referred to as Arasuri Amba, named after the location of the temple which is in the Arasur hills, near the source of the Saraswati river at the south-western end of the Aravali mountain range.

The inner sanctum of the temple has silver-plated doors. There is a Gokh, or niche, in the wall on which is fixed a gold-plated marble inscription of the Viso Yantra, a Vedic text on sacred geometry, which is the main focus of worship. There is no idol of the Goddess perhaps because the temple is so ancient that it predates idol-worship, but the priests decorate the upper portion of the Gokh in such a way that it looks like an idol of a Goddess from a distance.

According to the legend the demon Mahishasur, after being given a boon by the Fire God Agni that he wouldn't be killed by weapons bearing masculine names, caused grave destruction and terror. The Gods sought the help of Lord Shiva, who advised the invocation of the Goddess Shakti. With the Gods' prayers, a divine luster sprang from the heart of Lord Shiva and the bodies of all the Gods and formed the Goddess Adhya Shakti. The Gods gave Her ornaments, arms and a lion as a vehicle. She fought with the evil Mahishasur for nine long days and nights, eventually killing him. After the battle She chose the Ambaji Gabbar, the shakti peetha, for Her permanent residence. Shakradaya Stuti, the Gods' prayers of thanks, is an important part of Saptasati: 700 verses praising the deeds of the Goddess Ambaji, recited with reverence at the Bhadrapad Ambaji Fair. On the night of the full moon, groups of pilgrims arrange performances of Bhavai: a traditional and popular folk-drama, and Garbas are sung in the Chachar Chowk, using simple musical instruments.

## BHAVAI DANCE:

Bhavai is a form of folk theatre where the term is derived from Bhav, i.e. world, or Bhava, or emotion. As a matter of fact the word 'Bhavai' is derived from the Sanskrit word 'Bhava' meaning expression of emotion or feeling. In the fourteenth century, an excommunicated Brahmin named Asaita Thakar, who was a *Kathakara* i.e. narrator of *Puranic* stories familiar with dance and music, began writing plays with prose dialogue. He was perhaps inspired by one of the medieval Sanskrit *Uparupaka* forms, enacted in the open. He is said to have written 360 scripts called *Vesha* literal meaning of which was 'dress'. In later days it came to be known as Bhavai, along with other similar plays written after him.

The *Veshas* are usually episodes from the social life of the community in the countryside, focusing the satirical way. These mainly say as to how certain sections are characterized. As for example Baniyas, Bohras, Wandering tribes, etc. Women are strictly





prohibited from taking part in the Bhavai; hence the male artists only have to perform the female roles, which makes the entire drama more joyful.

Famous twentieth-century Bhavai entertainers included Muljibhai Nayak, Pransukh Nayak, and Chimanlal Naik. But the village environment has radically changed owing to cinema and television, and Bhavai has lost its charm and is decaying. Some workers of modern Gujarati theatre attempted to write new plays to suit the times, though hardly any concerted effort was made in this direction. However, two pioneering endeavors acquired all-India fame. The names can be mentioned as Rasiklal Parikh's Menu Gurjari i.e. 'Mena of Gujarat' in 1953, using elements of Bhavai dance and music, and C. C. Mehta's Hoholika in 1956, incorporating typical Bhavai clowning.

**Source: Indian Fairs and Folk Dances**



On 17th July 2012 Anand Ghan Satsang Bhavan Committee donated a generous Rs. 84,000/- towards providing uniforms for the 230 children in our Vidya Mandir. We extend our heartfelt thanks for their wonderful gesture.



## LOVE, OUR COSMIC MOTHER

That is inactive, beyond any action  
When That acts, it is selflessness

That is choiceless, no chance to choose  
When That chooses, it is simplicity

That is undemanding, never has asked  
When That demands, it is surrender

That is still, ever so still  
When That moves, it is beauty

That is voiceless, not even a whisper  
When That is heard, 'tis a song of tears

That is silent, oh so silent  
When That speaks, it is the Truth

That is ineffable, needs no expression  
When That does, it is pure Bliss

That is invisible, seldom seen  
When seen, it reveals as a Guru

That serves, That follows  
That protects, That melts  
That sustains, That liberates  
To That, we give what is its own  
That is Love, our Cosmic Mother

*- Abir & Anisha Bordoloi*



# A TRULY INSPIRING JOURNEY



Community service is hard, very hard- at first. My first day at Nachiketa Tapovan started off just like any other day; to the kids I was just any other teacher. Little did I realize that I was embarking on a truly inspiring journey.

Physics experiments was the subject I chose to teach these students at Nachiketa Tapovan, a school for underprivileged kids. I had just completed Grade 10 myself and since I had a long vacation, I planned to take classes for a whole month for children from classes 7, 8 & 9.

It was not like the month went off without bickering from my side. I had to make lesson plans, get the experiment equipment ready, punch tins, make balancing scales, fashion levers, and retry experiments which would fail on first count, plus catch my quota of football. The Euros were on and on most nights I would be awake till 1am. Also, it didn't help that the power cut timings coincided exactly with my class hours. But strangely, each time I went to school, I came back from the classes not feeling tired but totally energized and on top of the world. These kids fortunately took to me and our relationship evolved into a successful one.

One factor which made the teaching so much more easy and fun was the fact that the kids and I were more or less of the same age group which helped me a great deal because they could relate with me and I could do the same with them. Some called me "anna" or "annaya" while others started addressing me as "bhaiyya."

I was astounded that children from such deprived backgrounds were so bright, intelligent and interested in education despite having to deal with severe hardships at home. From air pressure to liquid pressure and then onto mechanics, and electricity they managed to remain excited and interested in each and every experiment. Somewhere between classes, cracking jokes and playing cricket with them after class hours, we managed to forge an amazing relationship.

On the day of the fair, my heart truly brimmed with pride when I saw my "students" in action. From explaining the power of suction to crushing cans employing atmospheric pressure, they were truly in form. Most visitors who came to the fair were amazed at how sharp and confident the kids were. They tackled questions with ease and there was never a doubt that they had understood all their concepts. In fact, most visitors were also astonished that the children were able to speak English so fluently.

After the fair, they presented me with gifts which they had made with their own hands - a pen stand, a book weight and a Rakhi. I will not only treasure these gifts but also the memories that will last a life time. These kids have completely changed my outlook with their level of generosity, emotion and affection. I will definitely miss them. They have made a lasting impact on my life and I shall never forget what we have done together over the past month. Nachiketa Tapovan and the children will always remain special to me and I'll always keep coming back here to help.



- Rohan Reddy



# Lord Vamana

Uniqueness of Sri Vamana Avatar is that it is the first Avatar where Lord Sri Maha Vishnu took complete human form though a dwarf. Also in this Avatar the Lord did not use any weapon. The only weapon He used was that of a begging bowl in front of King Bali in accordance to the Brahmanic (Brahmachari) form He had attained. The Lord did not kill King Bali even though he was an Asura. He conquered him in a Vedic way with His intelligence. Unlike other Avatars, Vamana Avatar was a Sattvik Avatar. The Lord had to resort to this strategy due to the promise He had made to His beloved devotee Prahlada not to kill any of his descendants. Astrologically Jupiter (Guru) is said to be the Paramatma Amsa of Vamana Avatar.

Message from Vamana Avatar is total surrender to God, however mighty one may be. When one sheds ego and surrenders totally with devotion at the feet of the supreme Lord there is nothing one can worry about. This is what exactly has happened in case of Bali who had no other alternative but to surrender to Lord Trivikrama (Vamana in his giant

form) who had conquered the three worlds. The three worlds are represented by Bhur Bhuvah Suvah. Bhur stands for material world. Bhuvaha represents the realm of thought, i.e., the mind. Suvaha is the principle of the Atma. All the three are contained in man.

Because of the undesirable quality of ego in Emperor Bali, Vamana incarnated to eradicate it. Bali was known for his love of his subjects. Poverty was unknown in his realm. He looked after the welfare of his people with an equal eye. He felt proud about his kingdom and his people. Vamana wanted to remove even this pride and redeem Bali. When King Bali surrendered in front of Lord Vamana with total devotion, the Lord was very much pleased and gave him boons voluntarily without being asked.

**Festivals related to Vamana Avatar:** The day on which Lord Vamana was born is celebrated every year on Bhadrapada Sukla Dwadasi day as Vamana Jayanthi.

**Temples of Vamana Avatar:** Some of the famous temples of Lord Vamana are,

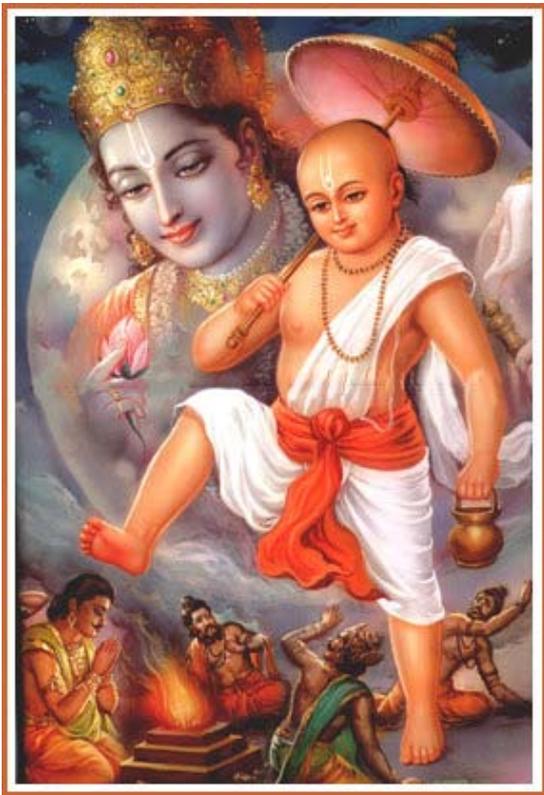
Ulagalanda Perumal temple: It is a temple of Lord Sri Maha Vishnu in Trivikramarooopa (Vamana Avatar). The statue is 35 ft. height and 24 ft. width. It is said that during Vamana Avatar Lord Vishnu appeared to King Bali at this place. It is also said that the Lord showed his Trivikramarooopa to Lord Aadishesha at this place. This temple is located in Shiva Kanchi (Kanchipuram) in Tamil Nadu state.

Thrikkara Temple: The only Vamana temple in Kerala near Cochin. This place is said to have been the capital of King Bali.

Tirukoilur - Ulagalanda Perumal Temple: Situated in Tirukoilur in South Arcot district of Tamil Nadu this temple is dedicated to Lord Trivikrama (Vamana).

Vamana Temple in Khajuraho in Madhya Pradesh.

- A Compilation



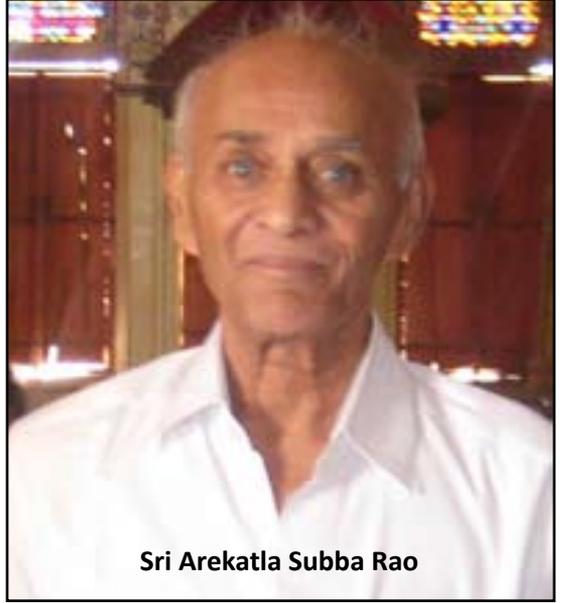
## Inspiration Galore

### Tasmai Shree Gurave Namaha!

A kind and friendly smile, eyes radiating happiness and inquisitiveness, a genial voice – these words are the least which can describe a person who has shaped the careers of many. His children are well-settled; his grandchildren have crafted successful careers for themselves. Yet, one thing that springs up his interest and drives away all boredom is education. He rarely talks about the marriage of his grandchildren; only their studies are his concern. He avidly reads newspapers and books. But, don't mistake him to be a book-worm kind of a person. He can discuss cricket too! Meet Sri Arekatla Subba Rao to whom we at Tapovan offer our respectful pranaam especially on the occasion of Teachers' Day.

Born into a farming family of limited means, he was the eldest of four children. From a very young age he had a zeal for studies and even though his family couldn't even afford to buy him books, he borrowed them from his well-to-do friends and made do. Back in those days the importance of education was hardly realised in our villages and he faced many a difficulty in pursuing his studies; to the extent that the elders in the house put out lamps while he was studying, just to save oil. Even on school days when he had to walk 10 kms to reach the school in the nearest town, he would work in the fields on the way back so he wouldn't be an additional burden on the meagre family income. Despite all these hardships, he passed his SSLC with flying colours.

And sadly, with the end of school came his father's untimely demise and at a young age of 16, the heavy responsibility of the family fell on his shoulders and the prospects of further education became bleaker still. Yet, driven by his desire to study, he left his home and joined as a PET (Physical Education Trainer) and while working as a PET, he completed his B.A. and B.Ed. through distance learning. In the meantime, he would send whatever he could to his family, though his income was meagre. Upon completion of his B.Ed, he joined as a teacher and for



**Sri Arekatla Subba Rao**

39 years of his service till retirement in 1993, he was dedicated to his profession above everything else. After the whole day would be spent taking classes in school, he would take tuitions in the evening, even free of cost for the poorer students and students whose houses were far off would even sleep in his house, transforming the place into a Gurukul.

He had innovative methods of teaching where he would devise games and the students would gleefully compete against each other without realising that they were actually learning geography, history and English grammar – his subjects. Even after retiring as head master of a ZP high school, he was always approachable to students past and present, and he was never once impatient in teaching his students. After 39 long years of teaching, ask him what his greatest achievement is and what his most cherished memory is and he replies without missing a beat that every single success of his students is his greatest achievement and every single instance that a student came back to meet him long after they ceased to be his students, is his



most cherished memory. He recalls with equal fondness the most studious pupils of his and the naughty bunch whose sole aim was to disrupt the class! Even today, his students, retired professionals themselves say without any qualms whatsoever that if not for 'Subba Rao Master' they would never have learned English.

All his life he has lived by the mantra that he preaches to everyone- in his own words, "Industry (meaning hard work) is more important than talent if you want to succeed". Even today at the ripe age of 78, he never for a day sits idle and says that a day spent learning nothing new is a day wasted that we'll never be able to regain! In spite of his health which often troubles him, his enthusiasm is remarkable. He unfailingly reads the newspaper everyday and also ventures into learning the properties of each medicine which he uses, sometimes making the task of convincing him to adhere to the doctor's prescription a real tough nut to crack. As his grandchildren now become graduates themselves, we can understand the happiness which he might be deriving from seeing the tree he had planted grow.

The nation is indeed grateful to these patient gardeners, who have tended to the plants with great care and nurtured them into fruit-bearing trees. We are blessed and honoured to know a person such as Sri Subba Rao, and pray for his good health and happiness. May we all take at least a leaf out of his life and do something resourceful for our dear Mother Nation.

Happy Teachers' Day, Sir!



**Phani Bhushan**



## Rishi Panchami

**Kashyapothri: Bharadhwajo  
Vishwamithrodha Gouthama:**

**Jamadagni: Vashishta cha  
Sapthaithey Rushaya: Smrutha:**

Bhavisyothara Puranam – Hemadri Kandam describes the significance of Rishi Panchami and the importance of following austerities on this auspicious day. Worship of Sapta Rishis – Sage Kashyapa, Sage Atri, Sage Bharadwaja, Sage Vishwamitra, Sage Gautama, Sage Jamadagni and Sage Vashishta along with Arundati (wife of Sage Vashishta), fasting on this day, chanting and listening to the glories of Lord, remembrances of one's Pitrus (forefathers) and following strict austerities on this day brings abundance of pieties includes virtuous offspring and 'salvation' to forefathers.

The Saptarishis are regarded in many contexts not as ordinary humans, or as Gods, but as cosmic principles. At the same time, they also have many personified aspects. They are said to be the mind born sons of Lord Brahma, who helped Brahma Deva in His act of creation of the world. It is believed that the Saptarishis lived for a period of time known as a Manvantara (306,720,000 Earth Years) – or the age of a Manu.

They are said to be 'seers' by virtue of being able to see the divine law which rules all creation and also sustains it. They are also said to be first Brahmans or the sons of Brahma. They have divine powers and are free from worldly pleasures, the circle of life and death and Karma. They bring down to the earth, the Knowledge required and energies to strengthen the processes of transition or Pralaya. They are the most evolved Light Beings in the creation and the guardians of the Divine laws.

- A Compilation



# India Renewed- Yes we can!



In recent months, a record number of scams have been exposed in India. On one hand, it is perhaps a good sign that these are being exposed and seeing the light of day, but on the other hand, is anything really being done to bring the culprits to justice. All of us know that something needs to be done so others will think twice before engaging in such shady activities. But, for how long will we wait for this **'something'** to be done by **'somebody'**.

That said, as a friend of mine says over and over again, we cannot be blaming the Government, the so called leaders, etc etc., for all the pitfalls in the country and it is about time each of us takes responsibility in contributing towards a positive change. **Let's do our bit and do it consistently and everyday and be the change we want to see.**

Its been more than an year since we moved to India and there are few things that really bother me, but am somewhat optimistic because I feel all of them are areas that we, the common man can make a difference ourselves without waiting for 'somebody'.

1. **Corruption at every step** - Corruption and taking bribes just to do what you are supposed to do have become such a norm, that people tend to forget where the system ends and where this parallel system begins.
2. **Lack of professionalism (Chalta Hai attitude)** People have very low expectations from each other, from our leaders, from the 'system'. So, be it in maintaining timings, setting proper expectations, completing work as promised, etc etc., there is this easy going tendency and the accepted norm again is that you either have to bribe with additional money or use some other carrot like a well known contact or some other threatening mechanism to extract the value you rightfully deserve.
3. **Cleanliness in public places** - Gandhiji said **'Cleanliness is next to Godliness'**. We are such a God loving/God fearing country by and large and yet the basic civic sense and cleanliness

that our people follow in public places (Railway stations, Roads, Public Bathrooms, Hospitals, etc) is nothing but pathetic.

I am concerned especially for our kids, the next generation. Let's step back and think if this is the country we want our kids to grow up in, be exposed to. I don't want my kids to accept this or get frustrated and go away to the faraway west in quest of 'greener' pastures. That is just accepting defeat and accepting to just be a **BYSTANDER** a.k.a **Fly on the Wall**. In all of the above, yes there is a systemic issue that needs correction, but that correction **WILL NOT** come unless we make those corrections ourselves one step at a time, one day at a time.

I want to try and take control and do my bit and wish you all will join too:. Here are few things I can think of and would like to propose.

1. **Corruption:** I know it is hard to live and even get simple things done as soon as we refuse to bribe anyone. This extreme action may be hard to digest, but at a minimum let's question and ponder before we blindly engage in these activities. Let's start talking to kids about the ill-effects of corruption and maybe start cutting back on bribes 1 or 2 things at a time until we gain the strength to push back fully.
2. **Professionalism:** Lead by example, set expectations and start holding people accountable. Yes, they will think you are a pain and may avoid you, but just the questioning may spark some thinking and will slowly bring some change.
3. **Cleanliness:** Let's start treating these public places like we treat our homes. Spread awareness about it. I know friends of mine who had posters put up all over the state reminding people not to litter, use public bathrooms, etc.

**Let us Save our India!**

**- Vasantha G.**



# Ashram News

## Inauguration of VEDA VYASA VIDYA MANDIR



Veda Vyasa Vidya Mandir was inaugurated in Nachiketa Ashram on 20th July 2012. Applicants for LKG and UKG assembled at Ramakrishnalaya along with their parents. Paramahansa Swami Shivananda Puri performed Ganapathi and Saraswathi Homam at the end of which children were made to offer Samidhas in the holy fire. After Homam, Swami Nachiketanda made the children sing bhajans.

Swamiji and Mataji spoke to the parents stating that from that day commenced the 'Jeevana Homam'. Instructions were given to the parents regarding student's admissions and Vidya Mandir's aims and objectives in imparting value based education were made clear. Parents were requested to understand the importance of educating their children and cooperate with the organization in giving the children the best education based on values and concentration by tapping the innate positive energy.

Swamiji introduced to the gathering, Tapovan's dedicated Volunteers, Manga and Vijaya who would take care of Vidya Mandir's activities. Spiritual Prasad was served at the end of the program.



## Cancer Awareness Camp

*On 13th July 2012 a Free Cancer Awareness Camp was held at Peddabhai Tanda near Nachiketa Tapovan Ashram by Dr. Rohini and Dr. Shiva Reddy. About 150 patients were screened and given medication. The program went on till midnight. We thank Dr. Rohini, Dr. Shiva Reddy and young volunteers of Nachiketa Tapovan for working tirelessly for a great humanitarian cause.*



Dr. Shiva Reddy



Dr. Rohini Reddy



# Events and Celebrations

## Physics Fair

On 13<sup>th</sup> July, 2012 students of Std 6 to Std 8 of Nachiketa Tapovan organised a one-day science fair in which a wide range of topics, from suction cups and surface tension to flow of energy, was covered.

“It was a great learning experience. We only read about these theories in books, but now we are doing everything practically and this helps us understand the concepts better,” said Girija, a student, proudly showing us her experiment.

While most students don't know what to do after their board exams and usually just while away their time, Rohan P Reddy is an exception to the rule. Rohan, who organised the fair, strongly believes that students should be taught the basics with the help of experiments and practical work.

“Basics are very important. All these experiments help the students understand the concepts better. I always wanted to do something productive for these children and thought that this was a good way to start. Just as for these children, this has been a great learning experience for me as well,” said Rohan. He managed to design all the experimental models and teach the students in a month's time.

The science fair also doubled as a fund-raiser and the money generated will be used to build a science lab and hire a practical teacher.



Teachers and volunteers were amazed to see that in just one month, the children had put up a great show. Another thing that set this science fair apart was that two-way communication was necessary. Visitors also were given a chance to participate. Students believe that their interpersonal skills have also improved after the event. “Before this fair, I was very shy and was scared of speaking to anyone. But now, my confidence levels are high. I am able to interact with strangers and that too in English,” says Gayathri, a student.

Visitors who attended the fair were astonished when the students spoke fluently in English and appeared to have a strong understanding of the subjects. Education is truly the main key to eliminate poverty, unemployment and child labour.

- excerpted from an article in 'Post Noon' dated July 16th 2012



**Thanks to our guests for the Science Fair event. Rs. 1,27,000/- was collected as donation to the school. We plan to create a corpus fund for Science Enrichment. The money derived as annual interest from this will be used to conduct science related events in the school such as Science Fair, Quiz competitions etc.**



# Varalakshmi Vratam



Lakshmi Puja was performed on 27<sup>th</sup> July at Nachiketa Tapovan on account of Varalakshmi Vratam. The girls from senior classes were enthusiastic to not only witness but perform the puja themselves. Our volunteer Subha ma organized the event and led the puja making it a memorable day for the girls!



## Rakhi

Rakhi celebrations in Tapovan were held on 1<sup>st</sup> August 2012. Children enjoyed a delicious lunch and tied Rakhis to each other.

# Sri Krishna Janmashtami



Janmashtami was celebrated in Tapovan on 9<sup>th</sup> August. Children from LKG to 2<sup>nd</sup> grade came dressed as Krishna or Radha. The best and second best Krishna and Radha were given away prizes. Children formed a human pyramid and the *Utti* (dahi pot) was broken with much cheer and play. The children sang songs and bhajans on Sri Krishna and the festivities concluded with distribution of *Prasad*.



Big thanks to Steel Cast India for sponsoring 5 yr subscriptions of Nachiketanjali to the libraries of following 11 Kendriya Vidyalaya schools around the Gujarat state!

1. Kendriya Vidyalaya, Vastrapur, Ahmadabad, Gujarat
2. Kendriya Vidyalaya, Daffnala, Ahmadabad, Gujarat
3. Kendriya Vidyalaya, Shahibaug, Ahmadabad, Gujarat
4. Kendriya Vidyalaya, Chandkheda, Ahmadabad, Gujarat
5. Kendriya Vidyalaya, Sabarmati, Ahmadabad, Gujarat
6. Kendriya Vidyalaya, Ankleshwar, Bharuch, Gujarat
7. Kendriya Vidyalaya, Makarpura, Vadodara, Gujarat
8. Kendriya Vidyalaya, ONGC Colony, Baroda, Gujarat
9. Kendriya Vidyalaya, Baroda, Gujarat
10. Kendriya Vidyalaya, Vadodara, Gujarat
11. Kendriya Vidyalaya, Bhavnagar, Gujarat





**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**



# इवलङ्करोट्टे इड्डुठ = त्वन्तु नोड

Krupalu Ogeti, Secretary, Samskrit Bharati, Hyd.  
email:okrupalu@samskritam.net



(Contd from July issue)

## Answers for the last Exercise

Check your answers with the following for the questions in the July issue. Note that 'म्' becomes 'anusvAraH' in a word when a 'hal' follows it. Otherwise or when it is in the end of a sentence, it remains unchanged as in 13 below. This is a convention we follow while writing Samskrit sentences. For your convenience, the original word is retained in the parentheses.

१. अहं चित्रं पश्यामि। (चित्रम्)
२. मम पत्नी देवालयं गच्छति। (देवालयः)
३. सः पत्रं लिखति। (पत्रम्)
४. सा घटीं क्रीणाति। (घटी)
५. रामः कौसल्यां वदति। (कौसल्या)
६. श्रीकृष्णः रुक्मिणीं परिणयति। (रुक्मिणी)
७. अभिमन्युः पद्मव्यूहं प्रविशति। (पद्मव्यूहः)
८. सुग्रीवः आज्ञनेयं प्रेषयति। (आज्ञनेयः)
९. देशभक्तः भारतजननीं नमति। (भारतजननी)
१०. सज्जनः दुर्गुणं त्यजति। (दुर्गुणः)
११. मञ्जुला कलाशालां प्राप्नोति। (कलाशाला)
१२. चालकः लोकयानं मन्दं चालयति। (लोकयानम्)
१३. आर्यपुत्रः शाकम् आनयति। (शाकम्)
१४. नागरिकः वृक्षं नाशयति। (वृक्षः)
१५. सः पुत्रीं निन्दति। (पुत्री)

## RELATIVE POSITIONS

I have a temple **in front** of my house.

मम गृहस्य पुरतः देवालयः अस्ति।

Notice the use of 'ShaShThI' गृहस्य before पुरतः

There is a river **behind** the temple.

देवालयस्य पृष्ठतः नदी अस्ति।

There is a lane **on the right** of my house.

मम गृहस्य दक्षिणतः उपवीथी अस्ति।

There is a hostel **on the left** of my house.

मम गृहस्य वामतः छात्रावासः अस्ति।

There is a crow **over** the tree.

वृक्षस्य उपरि काकः अस्ति।

My elder brother's house is **below** my house.

मम गृहस्य अधः मम अग्रजस्य गृहम् अस्ति।

Note that in all the 6 cases above, we have used 'ShaShThI' for the related-word. Use the following words: पुरतः – पृष्ठतः – दक्षिणतः – वामतः – उपरि – अधः and answer the questions below:

१. भवतः गृहस्य पुरतः किम् अस्ति?
२. भवतः गृहस्य पृष्ठतः किम् अस्ति?
३. भवतः दक्षिणतः इदानीं कः अस्ति?
४. भवतः वामतः कोऽपि अस्ति वा?

Assume that somebody placed Ramayana on the table and Bhagavadgita over it. Then

५. रामयणस्य उपरि भगवद्गीता अस्ति।
६. रामयणस्य अधः उत्पीठिका अस्ति।
७. भगवद्गीतायाः उपरि किमपि नास्ति।

Write questions for the above answers.

Rama, Sita and Lakshmana are going (in the jungle) in that order. Then

८. सीतायाः पुरतः रामः गच्छति।
९. सीतायाः पृष्ठतः लक्ष्मणः गच्छति।

Use these six words and write your own sentences.

(To be contd in the next issue)



# LET NACHIKETANJALI SPREAD THE WORD FOR YOU

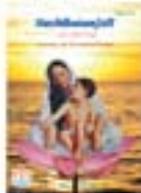
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Write to us at : [nachiketanjali1@gmail.com](mailto:nachiketanjali1@gmail.com)



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

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

Subscribe / Renew \_\_\_\_\_ subscriptions to Nachiketanjali for 1 year/3 years/5years  
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Donate ₹ \_\_\_\_\_ to Nachiketanjali corpus fund as patron

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

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

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

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# 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

Sponsor a Teacher (Dance & Music)	₹ 5000/Month
Vidya Daanam (Education)	₹ 5700/year/child
Anna Daanam (Mid-day Meals)	₹ 4700/day
Alpa Aharam (Snacks)	₹ 700/day
Vastra Daanam (Uniforms)	₹ 800/2 pairs
Stationery Supplies (Copier Paper)	₹ 5000/term
Medicines (For needy people)	₹ 5000/month
Sponsor a Festival in temple	₹ 3000

## \*Corpus Fund Options

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

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

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

## Donations within India- 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	: BARB0JUBILE
(Note: IFSC code contains the number "zero" not letter "O")	

## Overseas Donations- Details

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

*Let me not pray to be sheltered from dangers, but to be fearless in facing them.  
Let me not beg for the stilling of my pain, but for the heart to conquer it. Let me  
not look for the allies in life's battlefield, but to improve my own strength.*

– RABINDRANATH TAGORE

## Griha Constructions, Chennai



# Invitation

We cordially invite you to attend our celebrations



## Ganesh Chaturthi & Swamiji's Birthday Celebrations

19<sup>th</sup> September 2012

*Venue:*

### Nachiketa Tapovan Ashram

Gairan Tanda, Kodgal Village,  
Jadcherla, Mahaboobnagar Dist.



Vamana Jayanthi



Teachers' Day



World Literacy Day

### Festivals & Events of September 2012



International day of peace



Rishi Panchami



Ganesh Chaturthi



Haritalika Teej





*Celebrations at Tapovan*



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



*The whole objective world such as the body, is born of ignorance and transient like a bubble on water. Know the Self to be distinct from it and identical with Brahman.*

**- Ramana Maharshi**



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