

# *Nachiketanjali*

*an offering...*



**Vol: 4**

**Issue: 11**

**July: 2014**

**Price: ₹ 10**



*I wanted to paint you a rainbow. A pretty picture of Life. I climbed the ladder to try to reach up high. The rain drops poured like tears from heaven. The sun it warmed my heart. As I reached the very top step, it was as high as I could climb. I saw the rainbow painted for me. I knew that it was mine. All of heaven knew I loved rainbows, so the angels painted one for me.*

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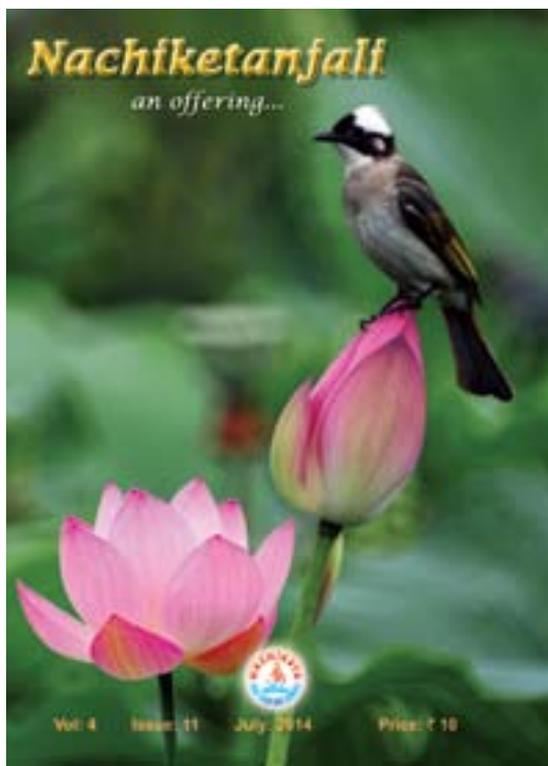
Single copy	₹ 10
1 year	₹ 120
3 years	₹ 320
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**Bank details to transfer funds: State Bank of India, Jubilee Hills Branch, Hyderabad.**

**IFS Code - SBI N0011745,  
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## **Cover Story**



*No*, it is not yours to open buds into blossoms.

Shake the bud, strike it; it is beyond your power to make it blossom.

Your touch soils it, you tear its petals to pieces and strew them in the dust.

But no colours appear, and no perfume.

Ah! it is not for you to open the bud into a blossom.

He who can open the bud does it so simply.

He gives it a glance, and the life-sap stirs through its veins.

At his breath the flower spreads its wings and flutters in the wind.

Colours flush out like heart-longings, the perfume betrays a sweet secret.

He who can open the bud does it so simply.

**- Rabindranath Tagore**

# I FOUND HIM!

I climbed mountains. I searched in forests. I couldn't find HIM. I travelled far and wide looking out for HIM. I enquired all passers-by if they had seen HIM. They said they haven't but suggested various paths to discover HIM. I did give a try but I couldn't find HIM.

The strong urge to see HIM sent me on many pilgrimages. I searched for HIM in all holy places, in temples and in all holy rivers. My body ached and my heart pined for HIM. But my search was in vain.

Then a thought struck me. What if I really find HIM? Will I take HIM home? Can I accommodate HIM in my house? Is there a place for HIM? Isn't it already crowded with all the trash that I have accumulated so far? Then where can HE live? It didn't strike me that I should have cleared all the junk and allot HIM a place before searching for HIM.

Anyway, what shall I discard? Can I throw away all the luxuries that I have been enjoying? If so, how can I live? I didn't find answers for these, yet I did not give up my search. I even searched for HIM in all the epics, *sastras*, Vedas and Upanishads but I couldn't find HIM.

I gazed at the sun, moon, stars and the sky and wondered if they can be HIM. But I wasn't content. Oh where is HE? How can HE hide from me? I was exhausted. I felt miserable and I cried. A soft breeze brushed against my cheeks. I opened my eyes eagerly expecting to see HIM, but no, it was not HIM! I felt forlorn. I went to the sea and looked at the waves rising high. Can HE be hiding in the ocean? Will HE rise along with the waves and reveal HIMSELF? I waited and waited but had to return dejected.

I was worn out and I collapsed. My breath was slowing down. My eyes closed and I felt I was sinking. Just then something happened. In a flash, I saw another eye looking inward, deep... deep... deep within, piercing everything that obstructed and there I FOUND HIM! Time stood still. My body and mind ceased to exist. Silence prevailed and I was submerged in the sea of silence. My house was vacated without my efforts and a golden light filled up the vacuum. Yes, I found HIM in the Light... the Light of Consciousness!

- Subhadra K.

# Spiritual QUEST

*Why always 'for me', why not 'for others'?*

**Ans:** We are always trained that way without knowing that everyone is divine to the core. From childhood to teenage, and youth to adulthood, we have been infused with the same philosophy of survival, where one has all rights to go to any extent and there is no any harm as such. But while attaching any philosophy of survival one should never forget that the same philosophy also says that on taking care of yourself, please take extreme care of others, since that alone is going to define the course of life, nothing else; but alas, somehow we use the best philosophy that suits and supports 'for me' but not really that which can also support 'for others'.

But let me share my observations with you. There still are people who think about others. Goodness hasn't died yet and as we all know it is not going to vanish altogether. People will come and go, societies shall get transformed and evolved in the course of time but goodness shall remain in the world as long as this world exists. So, no need to worry about 'for me' but need to start working on 'for others'.

Remember, that which is 'for me' is always selfish and 'for others' is always unselfish but the important thing is whether we are ready to accept the truth or not? Then one can see that the

world simply doesn't revolve around 'for me' but 'for others' as well. In order to hug bigger world, Swami Vivekananda simply dropped the tiny world and rest is history. It is important therefore to know what is selfish and what is unselfish, what is bad and what is good, what is 'for me' and what is 'for others'.

If one is ready to go further ahead with awareness in awareness, one can see a kind of transformation within. It is all again in the mind and it is foremost one should know how to take care of mind. As we all have understood, it is a person who needs a change not the society or the world. Therefore it is better right now than never otherwise once it starts getting injected deep within then no one knows when those impressions will turn out to be part and parcel of life, torturing, manipulating, agonizing one's life.

So let us start igniting the fire that lies dormant within to give light to the world. It is just a small change in our perception and it will become the best gesture in the world. I don't know how one is looking at life but it is for sure even in crisis one can find the best possible way to serve others. We have a team of volunteers, involved in all philanthropic activities without keeping any reservation or fluctuation of mood. They are genuinely, untiringly working for the noble cause. This shows somewhere that still people are there in the society who feel for others. Swami Vivekananda once said, "They alone live who live for others, rest are more dead than alive."

Therefore, dear friends, if we want to drop 'for me' and hug 'for others' then one should know what is lower and what is higher... what is selfish and what is unselfish... what is transient and what is permanent... what is ugly and what is beautiful... what is what and what is not what...!

— Swami Nachiketananda Puri



# Guru and Salvation

*Ananta Samsara Samudra Tara*  
*Naukayitabhyam Guru Bhaktidabhyam*  
*Vairagya Samrajyada Poojanabhyam*  
*Namo Namah Shri Guru Padukabhyam*



**Meaning:** I again and again prostrate to those holy *Padukas* of my reverential *Guru*, which serve as the boat to help cross this endless ocean of *Samsara*, which endow us with devotion unto our *Gurudev* and with whose worship we are blessed with the dominion of renunciation.

This *Sloka* from *Guru Paduka Stotram* glorifies *Padukas* of *Guru*. This *Stotram* conveys divine qualities of a *Guru* and beyond all the qualities it speaks of the power that his *Padukas* have. Here '*Padukas*' means not mere wooden chappals, but they signify the path of the *Guru* on which he walks and attains salvation.

*Guru* is considered as a realized soul, who has the experience of profound truth, or the ultimate reality. In our *shastras*, *Guru* is considered to be an authority, higher than God. This is understood through Sant Kabira's Doha. He says that if God and *Guru* stand together, first he would offer salutations to his *Guru*, because *Guru* led Sant Kabira to experience that ultimate reality of life and the universe. *Guru* is the one who spends his precious time and shows us the real abode of the self.

In our *Vedas* and *shastras* also *Guru* is considered as a living form of God. We have some true and live examples from our society.

Namadev was a great *bhakta* of Lord Vittala. At a very young age, he had *darshan* of Lord Vittala and started talking and playing with Him. After few years, Lord Vittala orders Namadev to go to a *Sannyasin* (*Guru*) to learn higher spiritual disciplines.

You might get a doubt that after having Lord Vittala in Namadev's life is it necessary to go to any other person to learn higher spiritual disciplines. Yes it is necessary. It is not difficult to have *darshan* of your beloved God in your life. But just by having *darshan* of Lord the purpose of human birth is not fulfilled. When you discover your true nature or divinity, when you find your true abode, then your purpose of human birth is fulfilled. It is only possible when the ignorance of self is dispelled. Your mother gives

you birth but *Guru* gives you life. The birth without a meaningful life doesn't have any value and will not fulfill the purpose of human birth. So *Guru* is the one who dispels *avidya* or ignorance and takes you on the path of *Jnana*. That is the reason Panduranga asked Namadev to go to the *Sannyasin*, who was a realized sage and who helped him attain the highest spiritual state of liberation. Sri Ramakrishna Paramahansa also used to talk with Ma Kali; and was initiated into many spiritual disciplines. Totapuri by giving him *sadhana* asks him to go beyond Ma kali and makes him realize the ultimate spiritual reality.

Being a *Jagath Guru* even Lord Krishna had sage Sandeepani as a *Guru* in His life. It is the same with Lord Rama also who had Vasishtha as His *Guru*. So *Guru* plays a great role in a *shishya's* life. He tries to remove the layers of ignorance created by the disciples from many *Janmas*. He is the luckiest and purest soul on the earth who has a true *Guru* in his life. In today's society, it is easy to find many *Gurus* but it is very rare to find a true *Guru* in one's life. It is the same with the disciple also. In today's society it is hard to find a *shishya* like Nachiketa who has thirst for supreme knowledge. In this *Kali Yuga* you may feel that it is difficult to find a true *Guru*. But I feel it is not difficult. In this world nobody wants to renounce true happiness. But how many will work hard to achieve that happiness? Many people have the desire to experience that ultimate reality. But just having the desire will not help you to experience the truth. You need to have a burning desire, your every part of the body should have a greater and higher intensity to realize the truth. It is up to a *shishya* or disciple to have a burning desire to know the true abode of the self. Then whatever the *Yuga* might be certainly a *Guru* will come to you to remove the layers of ignorance and to show the path of light. So try to become a true *shishya*. *Guru* will definitely make you cross the ocean of *samsara*. So let us pay our homage to that *Guru* who is ever pure and full of divinity and knowledge.

- *Paramahansa Swami Shivananda Puri*



## *Sri Ramakrishna's Amrita Dhara*



*Satchidananda alone is the Guru. If a man in the form of a Guru awakens spiritual consciousness in you, then know for certain that it is God the Absolute who has assumed that human form for your sake. The Guru is like a companion who leads you by the hand. After realizing God, one loses the distinction between the guru and the disciple. The relationship between them remains as long as the disciple does not see God.*

**- Sri Ramakrishna Paramahansa**



## Free me, Lord!

Lord, free me  
 Free me from prejudice  
 In its subtlest form  
 Free me from judgment  
 In its faintest voice  
 Free me from arrogance  
 In its slightest trace  
 Free me from doubt  
 In its vaguest presence  
 Free me from desire  
 In its cunning garb  
 Free me from untruth  
 In its most harmless version  
 Free me from attachment  
 In its most concealed state  
 Free me from time  
 In its illusory aspects - past and future  
 Free me from fear  
 In its most credible shade  
 Free me from "me" -  
 Its false self-portrait  
 Free me from the need for freedom  
 Its twin whose name is bondage  
 Free me, Lord  
 Free me  
 So there is ONLY YOU  
 Here and everywhere  
 ONLY YOU

*Anisha & Abir*

## Grace



Grace is an important factor in the practice of *bhakti yoga*. It is inherent faith which is responsible for the realization of grace. It is said that nature is always benevolent; that the higher laws are always trying to help in every possible manner. However, man in his ignorance violates these higher laws.

Grace is a higher law or the law of higher nature. It is present everywhere, in everybody, and in order to experience this grace, one has to open one's mind, heart and spirit. The greatest obstacle in the experience of grace is one's limited ego. Human beings are guided mostly by ego. When one loses one's innocence, one loses touch with grace.

In order to experience grace one should be as innocent as a child. The ego is critical and always tries to prove differences. It tries to like one thing and dislike another. Anyone, including yoga aspirants, who has likes and dislikes, is far from grace.

- Paramhansa Swami Satyananda Saraswati



## *The World Around* – *A Classroom Very Profound*

Life is a school and the whole world is a classroom, where man is learning continuously from birth (PP1) to death (PHD). Every part of nature has some message to convey... a lesson to teach. If man can observe life with an open mind and a keen intellect, this world like a *Guru* can guide him towards Self-Realization.

Lord Dattatreya, the Adiguru, after observing life around him keenly, acknowledged 24 *Gurus* who inspired Him with valuable lessons. They are:

**EARTH:** Earth endures patiently the damage and destruction being done to it by humans and other species. Always forgiving, it is giving generously in the form of water, trees, hills etc. Mother Earth teaches tolerance and magnanimity.

**AIR:** Detachment and indifference are its best qualities. Air touches everything but is not attached to anything. Blowing through the flowers it smells fragrant and smells fowl over the gutters but in reality, air is odorless. Similarly, a seeker may mingle in the society and discharge his duties but with a sense of detachment and positive indifference.

**SKY:** The sky is all pervasive, unlimited and indestructible just like the soul, a Divine energy which is Omnipresent, Omniscient and Omnipotent. Sky teaches us to see divinity in the whole creation.

**WATER:** Purity and sweetness are the natural qualities of water. It purifies everything. A *Yogi* with a pure loving heart and a sweet tongue has the power to purify and transform people by his mere touch, look or intent.

**FIRE:** Just like the fire which dispels darkness with its brilliance and burns everything down to ashes, a seeker should dispel ignorance and destroy impurities within him with knowledge and awareness.

**MOON:** The waxing and waning (increase/decrease) of the moon is an illusion created by the shadow which falls on it. The truth is that the moon is unchanging. The physical body goes through all sorts of changes and experiences but the soul is unaffected and eternal.

**SUN:** The sunrays evaporate water from the earth's surface and gives it back in time in the form of rains. A seeker should use his senses to perceive and gain knowledge without indulging and getting enslaved to them.

**PIGEON:** There lived a happy pigeon couple with their newly born chicks in a forest. Their whole world revolved around their little ones. One day when the pigeons were out looking for food, the chicks got trapped in a hunter's net. On their return seeing their chicks in danger, the distraught pigeons impulsively flew into the net to rescue them and got killed. Excessive love and attachment causes misery.

**PYTHON:** A python does not make any effort to hunt its prey, instead eats whatever comes by its way, lying still in its place most of the time. Food should be consumed to keep our body healthy and alive, not to indulge our senses. It is wise to devote our time and energies towards acquiring the priceless treasure of Self-Realization.

**SEA:** Whatever is thrown into the sea is washed back on to the shore. The sea does not retain anything and keeps itself always clean or else it would have been a huge sewage by now. Rivers flow into it but the sea does not flood nor does it dry in summer. Human mind collects all kinds of information through senses. One should clean and clear the mind from negative thoughts and impressions and develop equanimity in both joy and sorrow.

**MOTH:** A moth attracted by the luminosity of the lamp falls into its flame and burns to death. Humans fall prey to the temptations of the senses and ruin their lives. Lust and passion hinder spiritual growth.

**HONEYBEE:** A honeybee sucks honey from flowers without harming them. Man must respect Nature. He should use it but not abuse it. Just like a bee which collects honey from different kinds of flowers the seeker should study *Sastras* (scriptures), gain knowledge and apply it for his spiritual growth.

**ELEPHANT:** A huge and strong animal, elephant falls into the trap laid by man who lures it with a female elephant. Lust clouds the intellect and makes one to stoop low. Without overcoming lust, a seeker cannot progress spiritually.

**HONEY GATHERER:** The honey gatherer takes away the honey collected by the bees with days of hard work. A miser accumulates wealth without enjoying it, only to lose it to thieves or his relatives after his death.

**DEER:** A deer is a swift runner but enticed by the tribal hunter's music, it gets trapped by him. A *yogi* should not yield to any distractions or temptations, and stay focused to his spiritual practice.

**FISH:** Urge for food makes the fish fall for the fisherman's bait. Of all the senses, the tongue (taste) is the most difficult one to control. Conquering it amounts to almost conquering the rest and for a seeker it is a long leap towards enlightenment.

**PROSTITUTE:** Pingala a prostitute had a revelation when one day, no customer turned up at her door and she out of dejection and despair started introspecting. She then realized that the greatest wealth of happiness is hidden within her. Peaceful after this profound revelation Pingala spent rest of her life in devotion and service. Sometimes intense emotions can awaken and enlighten us. A breakdown can become a breakthrough towards joy and liberation.

**BIRD:** A small bird was flying with a piece of meat in its beak. An eagle started chasing it for the meat. Sensing the danger the bird dropped the meat and saved its life. There is great joy and freedom in letting go.

**LITTLE BOY:** A little boy is always happy within himself free from responsibilities. Innocent and pure he is in a state of bliss. A true *Yogi* is also in the same state of mind but the difference is that the boy is unaware whereas the *Yogi* is in total awareness.

**YOUNG GIRL:** A young girl was cooking for the guests in her house. As her glass bangles were very noisy, she removed them leaving just two on each hand. When they still made noise she kept only one on each and worked in silence peacefully. When a group of people meet they argue and fight. Two people meet and they gossip and chit-chat. When one is alone there is silence and silence connects one to divinity.

**ARROW MAKER:** An arrow maker while making arrows works with total concentration and focus oblivious to his surroundings. Spiritual practices, done with such intensity takes the seeker to a state of *Samadhi* (trance).

**SNAKE:** Snakes do not have a dwelling of their own. They live in anthills made by ants. So also a *Yogi* realizing the impermanence of earthly possessions lives in temporary shelters unattached to places, people or things.

**SPIDER:** A spider spins the web through its mouth with the chemical produced in its body and sucks it back after using it. The source of the whole creation is the divine energy which creates, sustains and finally annihilates its own creation.

**INSECT:** A particular type of bee traps a small insect in its web and goes around it buzzing continuously. The insect out of intense fear focuses on the bee with total concentration. As a result, after few days the insect transforms itself into the bee. Consistent focused spiritual practice can transform a human into the divine.

Ultimately, mind is man's true Guru. It is very powerful. It can either be made a ladder to rise up to heavens of divinity or a stairway down to the dungeons of hell. The choice is ours!

**Compiled and translated by Uma Datt**

**Source: 'Datta Darshanam' by  
Sri Ganapati Satchitananda Swamy**



# *GIVE...* *as the rose gives perfume*



*G*ive as the rose gives perfume, because it is its own nature, utterly unconscious of giving.

Even the least work done for others awakens the power within; even thinking the least good of others gradually instills into the heart the strength of a lion.

Great men are those who build highways for others with their heart's blood. This has been taking place through eternity, that one builds a bridge by laying down his own body, and thousands of others cross the river through its help.

Those that want to help mankind must take their own pleasure and pain, name and fame, and all sorts of interests, and make a bundle of them and throw into the sea, and then come to the Lord. This is what all the Masters said and did.

**Source: Living At The Source- Yoga Teachings of Vivekananda  
Edited by Ann Myren & Dorothy Madison**





Have you ever thought that when your friend falls down and gets hurt, you just console him and tell him that he will be alright, but at the same time, when your iPad or phone or any valued possession of yours falls down you start cussing and making a scene.

This shows pretty well how much you care for your friend and your possession, correction materialistic possession. We all do this.



I read about an incident that happened with His Holiness Swami Chinmayananda, when he was visiting a devotee's house. His hosts' child was entertaining him and the other guests, when the child unknowingly knocked down a vase. The mother, hearing the sound, came out of the kitchen and saw what had happened. When she saw the broken vase on the floor, she screamed at the child, hit him and took him to a room where she locked him. While she was away, everyone in the living room were flabbergasted by the happening. Seeing this Swamiji said, "This is the problem with us. We value our possessions more than our people."

Now most of you must be having an excuse saying that, "It's an expensive item, that's why I scolded the child/friend." That's fine, but how is hitting or swearing part of scolding? There's a difference between scolding and hitting or swearing. Don't say that you've never sworn at your friend when

he messed around with your things because you would have done that at least once in your life. If not that, you would have at least stopped talking to that person for doing something like that. I have an example for the very incident.

Once, I broke my brother's ceramic flute, which he had bought in Europe. I showed it to him and confessed to him and apologized. For a while he didn't talk to me and that's when I felt the pain. I started doubting myself, whether I was a good person or not. In five minutes, my brother was back and said it was okay. Flutes may break, but brothers' relationships don't. With this we started playing together again.

In this way, learn to forgive and forget. When you were small it was your pencil, now that you've grown up, it is your iPad or your phone. Times change and you move on to better things, but you and your friends are always the same from inside. Don't spoil that relationship because of one small object. We must also learn from our mistakes and know whom you can trust with certain objects, because you may know that however close a friend a person is, he may not be very careful. It's better to be safe than sorry.

So remember, materialistic objects have a limited period. What has to go will go. People are here to stay. Even if they are no more, their memories endure. Make your memory last in the hearts of others.

Finally, when it comes to the choice between man or material...

You can think of it in this way; is it better to love an object, or a person who can buy you many more of those objects.

Man Vs Material, a game where you decide who wins.



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# Dukh Daru...

Unable to cope with challenges posed by perceived vagaries of modern life every year, around one million individuals belonging to our species decide to put an end to beautiful journey of life. By the time our planet, which till today is the only known place supporting life in this vast universe, completes her day's journey, about 3000 homo-sapiens would have made an option to pull the plugs of life force from the five-matter body which makes it into a living being. Almost 115 every hour and in all likelihood about 20 by the time you finish this article. Any sensitive soul will be shocked to the core of his being after learning this extremely alarming and saddening fact.

In our daily life, we generally come across two types of people. First who are spiritually centered believers and second who are purely materialistic. For the former, who in my view are evolved souls, this life is a unique opportunity which is achieved after countless incarnations and extremely long cycle of birth, death and rebirth in human body hence should be used to redeem the soul from this endless cycle. The latter consider life as a sole opportunity which is like a mega lottery prize, very unlikely to come one more time therefore should be used to satisfy one's longing for material pursuits and pleasures. They might have contrasting belief systems on their philosophy towards life and existence or the absence of an all pervading omnipotent force but their thinking converges on one point- that life is a rare opportunity and a beautiful experience.

Still this tragic phenomenon which is universal in nature and transcends geographies, religions, ethnicities, cultures, economic strata and social standing continues unabated. The moot question is why so many individuals with such diverse backgrounds adopt this path? Although there could be several, three core factors which in majority of cases drive people to take this extreme step are- emotional, economic and health related.

There is no denying the fact that for most of us, today's life is really a constant roller coaster experience and circumstances created by one or

combination of more than one of the above factors can be really overwhelming, demotivating and sometimes depressing. Nevertheless should these reasons outweigh the logic of staying put and continue playing the game rather than opting to exit. It is a common fact that people who adopt latter path generally get imprisoned in their self-constructed cocoons and do not look beyond myopic horizon of their viewpoint. Even under a presumably most compelling situation, it is always advisable that rather than being self-centric and feeling like a victim of circumstances, one should look around and probe if he is the only one undergoing such tribulations? Just looking a little far, by every probability one will find numerous others who may be co passengers in the same ship. While analyzing dispassionately, one will certainly spot countless others who may be in a much worse situation. If he is worse than few he will certainly be better off than many who are still less fortunate than him on so many accounts.

All our pleasures and pains are feelings produced by our mind which are largely governed by prism with which we look at our outer world and hence vary from one individual to another. Different persons will react differently to the same situation. Before reaching to a conclusion one should always critically ponder whether perception of the problem is equivalent to real problem. Some-time back, I came across one beautiful promo running on TV channels. A woman is peeling pea pods for preparing meals when all of a sudden she spots a caterpillar crawling on her hand and by a reflex action starts screaming at top of her voice. Her toddler son playing by her side picks the caterpillar and after putting it on a piece of paper atop a straw fixes it in a bottle. The benign caterpillar which appeared so dreadful to the mother resulting in panic attack now looks like a beautiful showpiece after this little creativity by a small child.

By a natural instinct we all like butterflies and sight of these beautiful tiny creatures of various sizes and colors, flying cheerfully in air is really mesmerizing. Most of us who know the life cycle



of a butterfly would also know that before this transformation to winged form she is just an ugly and deadly dull pupa which remains in this stage from few to several days and in some cases even for months. Although this stage marks an end to one journey as a caterpillar yet it holds promise to the next which will be far more exciting. This stage of butterfly teaches us the significance of hope- the art of faithful waiting which assures that this dark phase will not last long. It also tells us something about power of patience- which will help her to eventually evolve into something very beautiful and completely change her from a crawling caterpillar to a bubbly butterfly. When the final time comes for her to get out of the shell, it is also not smooth sailing. On the contrary she has to struggle a lot against the shell walls before breaking it open and finally breathe in the fresh air after taking a new form. It will be intriguing to know that this final process of intense physical effort is systematically designed by nature for strengthening wing muscles of the butterfly, to prepare her for flying and anything less than this process will result in weak wing muscles and ultimately affect adversely her ability to fly. Do we ever think what will happen if someone wants to cut the shell open and save the butterfly from this labor? The butterfly can still come out of the shell minus this assigned labor but will emerge crippled and will never be able to fly.

Evening prayer in a Gurdwara begins with a very significant verse which says 'dukh daru sukh rog bhaya' meaning that all pains have ultimately proved to be medicine and what was considered as pleasure has proved a mere disease. What the verse says is that every challenge, every difficulty, every pain is a task given by HIM to test us. At a high level it also teaches us that our pleasures as well as pains are not real as they are the outcome of our identification with body and mind which is an illusion. The greater reality is beyond our body and mind. Our difficulties and pains help us in understanding the deeper meaning of life, provide us an opportunity to neutralize the debt of bad Karmas and work as a catalyst for us to evolve spiritually and connect with HIM. Remember, a master will always give the most daunting task to his most promising student and for such a student bigger the challenge better the opportunity to fully explore his strengths, discover his latent faculties and prove his mettle before the master. Every tunnel has to end and we shall ultimately see the light, provided we do not permanently shut our eyes with temporary experience of darkness. Our attitude towards life makes all the difference. The tinted vision looks at empty half portion of the glass whereas positive outlook visualizes the glass as full- one half filled water the other half with air. It is said that a pessimist will find a problem in every opportunity but an optimist will always find an opportunity in every problem.

Above all, everything in this material world is governed by the law of duality; thus in the absence of experience with pains it will be very unlikely that we will rightly understand the concept of pleasure and genuinely relish even material pleasures. Hence it will not be out of context to conclude with the following verse of a Ghazal sung by Ghazal maestro late Jagjit Singh:

***Gulshan ki faqat phoolon se nahin  
kaaton se bhi zeenat hoti hai  
Jeene ke liye is duniya mein  
gham ki bhi zaroorat hoti hai***

**- Karamjit Sharma**

# The Elephant Rope

As a man was passing the elephants, he suddenly stopped, confused by the fact that these huge creatures were being held by only a small rope tied to their front leg. No chains, no cages. It was obvious that the elephants could, at anytime, break away from their bonds but for some reason, they did not.

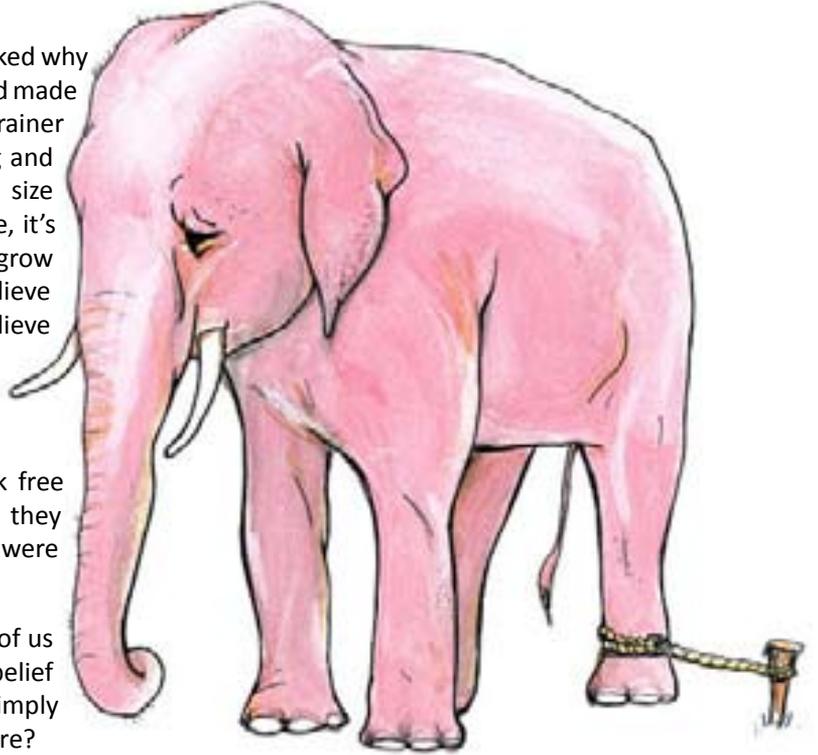
He saw a trainer nearby and asked why these animals just stood there and made no attempt to get away. "Well," trainer said, "when they are very young and much smaller we use the same size rope to tie them and, at that age, it's enough to hold them. As they grow up, they are conditioned to believe they cannot break away. They believe the rope can still hold them, so they never try to break free."

The man was amazed. These animals could at any time break free from their bonds but because they believed they couldn't, they were stuck right where they were.

Like the elephants, how many of us go through life hanging onto a belief that we cannot do something, simply because we failed at it once before?

Failure is part of learning; we should never give up the struggle in life.

- Adapted by Sreekala Madhavan



*We are extremely thankful to*

**Sri Mohan Reddy, Ohio, USA**

for his kind donation of  
₹ 5,91,275 towards Ashram's  
Corpus Fund

**A volunteer**

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₹ 1 lakh towards Ashram's Corpus Fund



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# Lasting Peace

The experience of this one life must be enough to show you that there is no joy un-mixed with grief, that both grief and joy are short-lived and that they both depend on the mind and its control. You do not require the experience of a series of lives to grasp this patent fact. This world is keeping you in bondage; it is a prison from which you must get released. You should not plan to return again and again. The means to this permanent release are *sadhana* (spiritual practice), *sath-karma* (good deeds), *bhakthi* (devotion) and

*upasana* (worship). All these help you by reducing your wants, by curtailing your wishes and by teaching you detachment from sensory pleasures.

These are shackles, which bind you to the body and the senses, to the limiting emotions of greed and hate, to the blinding passions of anger and lust. Escape from them and you will have lasting peace.

SSS. Vol. 8



## Significance of Dry Sticks

In many upanishadic stories we note that a disciple approaches his *Guru* with an offering of dry sticks. Swami Rama explains the significance of dry sticks is as follows:



“When you offer a bundle of dry sticks to a *Guru* he understands that you are prepared to tread the path of enlightenment. It means ‘Please relieve me of my past and burn all my negative thinking in the fire of knowledge.’ The *Guru* burns the dry sticks that is the disciple’s past *karma* and gives him a new life.”

# Japa & Tapas

**Q**uestion: What is the effect of *japa* or *mantras* [repeating sacred syllable[s] or formula as a means to realize the Self]?

**Ramana:** Diversion. The mind is a channel, a swift current of thoughts. A *mantra* is a bund or dam put up in the way of this current to divert the water where it is needed.

**Q:** Some years ago I had been initiated into two *mantras* and was enjoined to repeat them a minimum number of times each day. I have been doing it punctiliously. But now after entering the *ashram*, I have no mind to do it. I fear the consequences of the non-observance of the instructions of my initiation. I am making a clear breast of my default to Bhagavan.

**Ramana:** [smiling] Just because you have done so much *japa* its merit brought you here. Why should you now fear when you are enjoying the fruits of your *japa*?

**Q:** What is the relationship between Self-enquiry and repetition of sacred syllables, *mantra japa*?

**Ramana:** Self-enquiry itself is *mantra, japa, tapas, sacrifice* and Yoga.

**Q:** Does it mean that for those practising Self-enquiry it is unnecessary to repeat *mantras*?

**Ramana:** Self-enquiry is the source, the essence of all *mantras*. All that it means is that one should not be attached to the *mantra* as such. It does not preclude it.

**Q:** Sometimes involuntarily enquiry and *japa* overlap. What is one to do then?

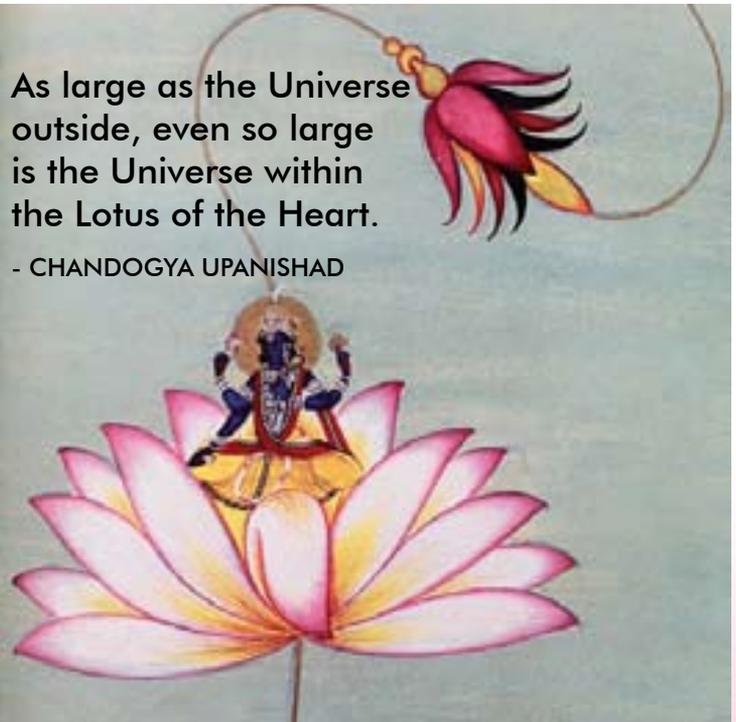
**Ramana:** As a result of previous practice even without effort it happens. But can enquiry or *japa* take place without the 'I' or the *mantra*?

**Q:** While doing Self-enquiry sometimes one reaches a blank.

**Ramana:** Whether blankness is seen or fullness is seen there is the one to see it. Find out who it is that sees the blankness. The reply is 'me'. Find out who that 'I' is. If one enquires, blankness which appears due to habit would disappear. When there is any kind of perception one must enquire. Then what remains is the 'I'.

**Q:** I have heard the *vicharamarga* [enquiry path] of yours, but I have no clear conception of it. Is it to sit in a quiet place and ask oneself the question "Who am I?" repeatedly or meditate on that question as on a *mantra*?

**Ramana:** No, it is not repeating the question or meditating on "Who am I?" It is to dive deep into yourself and seek the place from which



As large as the Universe  
outside, even so large  
is the Universe within  
the Lotus of the Heart.

- CHANDOGYA UPANISHAD

# DEVOTION

the 'I'-thought arises in you and to hold on to it firmly to the exclusion of any other thought. Continuous and persistent effort would lead to the Self.

**Q:** What should one do in order to remain free from thoughts as advised by you? Is it only the enquiry "Who am I?"

**Ramana:** Only to remain still. Do it and see.

**Q:** It is impossible.

**Ramana:** Exactly. For the same reason the enquiry "Who am I?" is advised.

**Q:** *Vedantic* texts, particularly the *Vichara Sangraham*, recommends fasting strongly, please clarify.

**Ramana:** They do not mean that you should abstain from eating food, or drinking water. All that is meant is that without causing hardships to the body one should eat limited quantities of food conducive to meditation.

**Q:** How am I to rise above my present animal existence? My own efforts in that direction have proved futile. I am convinced that it is only a superior might that can transform me. And that is what has brought me here.

**Ramana:** You are right. It is only on the awakening of a Power mightier than the senses and the mind that these can be subdued. If you awaken and nurture the growth of that Power within you, everything else will be conquered.

**Q:** What is the use of mind yearning for meditation? Here it is only kitchen work.

**Ramana:** Let the hands and legs do the job. You are not the hands or legs. You are the unmoving one. Problems will be endless so long as one is not aware of it. If you identify yourself with the body you are bound to dualities. Work would appear difficult. Even if we free ourselves from work will the mind cease to wander? It does not let you even sleep in peace. It keeps wandering as in dreams.

**Source:** *Abide in the self* by Ramana Maharshi



An enlightened being talked to us about an elevated soul.

A soul, who can't read or write. Who can't do math or science. Someone we might wrongly label, through our limited and shallow view, as 'specially-abled'...

But in truth, she truly is special... Her only focus or desire is to be able to be one with her *Kaanha* (Lord Krishna).

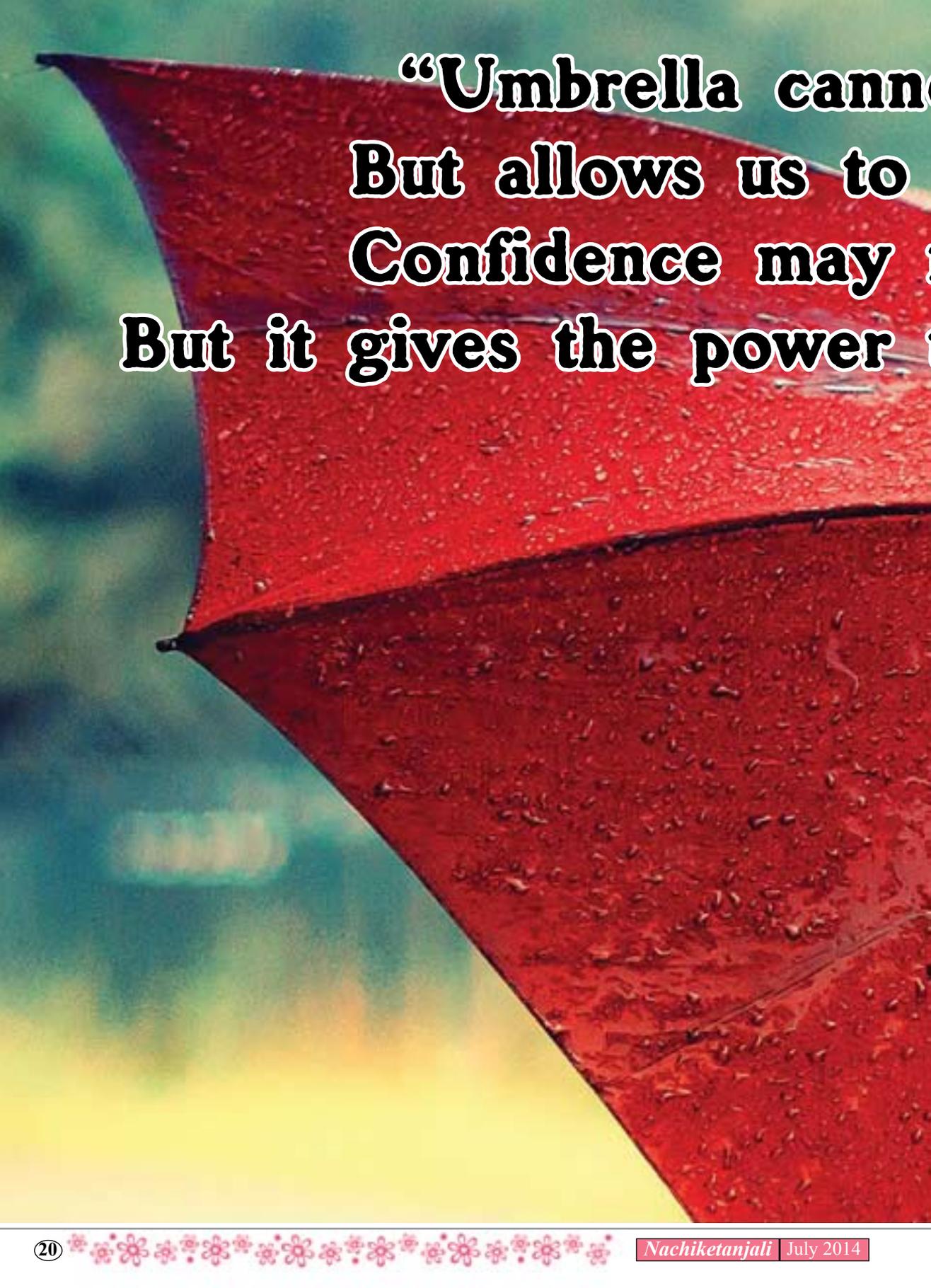
An able and talented singer who knows over 12000 *Bhajans*.

So simple and pure is her devotion, that it has converted a handicap and weakness, into her strength... where there is no need for logic and technicalities.

Just a prayer that comes out of her heart and reaches the divine.

Blessed am I today, to have heard the story of this beautiful soul.

- *Gautam Vir*



**“Umbrella cannot  
But allows us to  
Confidence may  
But it gives the power**



# Bhakta Savithamali



*B*hakti doesn't mean mere praying to God or following the rituals blindly. It means total faith in God. It means surrendering oneself to God totally. To such people, God manifested Himself in human form. This shows how God moved with His devotees!

The fact that God lives in the heart of His devotees, is proved literally in this story.

Once upon a time there lived a *bhakta* (devotee) called Savithamali, in a village called Arunabhendi. He had seeds of *bhakti* in him by birth. They were nurtured and promoted by his father through his devout songs, stories and his ideal life. Savithamali's *bhakti* grew up with him as he grew up.

He took up the gardening work like his father. He woke up before dawn, performed his prayer, served his parents and went to the garden to do his duty there. As he was performing his gardening work, his mind was engrossed in the name of God.

His garden turned out to be an epitome of God. Every flower that shone, every plant that grew, every fruit that was borne seemed to speak, every brook that sang, seemed to speak volumes about God.

His parents performed his marriage with Janabai. Marriage was no hindrance to his spiritual path. He balanced his marital life with his spiritual life in such an ideal way that he became a role model to his generation. His parents were proud of him. They breathed their last breath without any worry about him. Their death enhanced the already existing *bhakti* and *vairagya* in him. He observed the transient nature of human life and realized that there was no point in being attached to the material world. So he engrossed himself more in the name of God.

Once, Janabai's relatives visited them. Savithamali who was in his own sweet world was not paying any attention to the guests. They were offended at his indifference and complained to Janabai. She took it to heart and fought with her husband. She opined that he was indifferent to them just because they were her relatives.

Savithamali clarified her doubts in a pleasant way. 'If my ways look strange to you, I am helpless. I don't have any differences between your people and my people. My mind is centered round the Lord Almighty. So I am not interested in the mortal human beings with whom our relations are but a passing phase. We took up many *janmas* (births) before this *janma*. What happened to relatives of those *janmas*? Remember one thing! Only one bondage comes with us forever. That is the bondage with God. Our *ananda* is *satchitananda*. My relatives are those who have faith in God. I will honour them wholeheartedly. I am not inclined towards these relatives. I am sorry if I have hurt your feelings. Janabai felt sorry for misunderstanding her husband since she could see the divinity in him. So she fell to his feet and asked for forgiveness.

Savithamali's name and fame spread far and wide. It reached the ears of the great *bhakta* Namadev. He came to visit him. Savithamali was thrilled at his visit and Namadev was pleased with his *bhakti* and devotion. Both of them spoke at length the miracles of the Lord Vittala and the '*Vibhuti*' they experienced.

The next day as they just sat for their lunch, a '*phakir*' reached his doorstep. He looked very shabby and poor. He expressed his desire to have lunch with them. Savithamali strongly believed in '*Athidi Devobhava*'. So he had no objection to it, but Namadev couldn't take it lightly. He appreciated the broad mind of Savithamali earlier, but he could not face it firsthand. All the same he sat through the ordeal silently. Savithamali unaware of the conflict in his guest's mind carried on his work peacefully. Later the *phakir* left them.

Namadev and Savithamali went to the temple in the evening to have the *darshan* of God. But lo! They couldn't believe their eyes. The idol of Lord Vittala disappeared and the '*phakir*' who ate with them appeared in His place. Namadev was shocked and Savithamali was stunned. The next minute, they could see the Lord they prayed to, in His usual form.

Savithamali's joy knew no bounds when he could realize that God came down personally to his house in the guise of a 'phakir' to bless him. Namadev felt ashamed of himself. He knew God is Omnipotent but he couldn't see God in 'phakir'. God wanted to teach him a lesson. He appreciated Savithamali for his knowledge of Brahman.

One day, Jnanadev and Namadev were singing bhajans on God. God appeared before them and said 'I am going to a village called Bahula' to save a devotee of mine. Why don't you accompany me! 'They were more than delighted at the invitation and silently followed Him. As they reached a garden, God said that He was feeling thirsty and that He would go inside to quench His thirst. Panduranga asked Namadev & Jnanadev to wait outside till He came back.

That was the garden of Savithamali. He was busy watering the plants. When he saw God in human form he fell to His feet and prayed to Him. He felt that his life's purpose was fulfilled by touching the Lotus feet of the Almighty, God said, 'Savitha! I need your help'.

'Oh God! You help all the living beings in three lokas. Imagine me helping the Omnipotent God! Why do you pull my leg?'

Then God said, 'Oh Savitha! You are mistaken. I never make fun of my devotees. Trust me! I am speaking the truth. I really need your help. You should save me from two thieves who were following me. I ran into your garden to avoid them. You hide me somewhere so that they cannot find me'.

'Oh Bhagavan! What a test for me? Where can I hide an Omnipresent God?'

Can we confine the infinite sky in a small pot or a vast ocean in a mere well? Impossible! Hiding you somewhere is equally impossible'.

'Savitha is this the time to discuss Vedanta? Do something quick!' ordained God.

Savitha thought over it for a while and then struck upon an idea. He picked up his garden knife, cut open his heart and said, 'Oh God! I can't think of a better position than my heart. So please enter my heart'. God became as small as a thumb and entered his heart.



There outside the garden, Namadev and Jnanadev waited long enough for God to return, but there was no trace of Him. Unable to wait any more they stepped inside. They saw Savithamali lost in deep meditation. Namadev was glad to see Savitha again and asked if he had seen Lord Vittala. Savithamali wished them and replied in the negative.

Namadev was worried as to what could have happened to his God! Unable to bear his grief, Vittala spoke from inside, 'Oh Namadev, I am here!' They realized that God wanted to show them that He resides in the heart of His devotees! They prostrated before God when He stepped out of Savithamali's heart. Namadev reminded God of their errand.

Savithamali was curious to know where they were going. The Lord answered 'Oh Savitha, we are on our way to save a devotee like you. We happened to see you on our way'. Savithamali wanted to know more about the disciple. 'Oh God! May I know the name of the devotee? What a blessed soul is he to have gained your special attention?' Jnanadev narrated the story of Kurmadadas and Savithamali also proceeded with them.

Thus Savithamali continued to be a special devotee of God and composed many *keertanas* in praise of the Lord. He merged with the Supreme ultimately on an auspicious day!

**Stories of Bhaktas by Madduri Rajya Sri**



# Dhyana

Swami Nachiketananda Puri



Whether olden days or modern days, one thing that is common is pressure but what is uncommon is the intensity and the kind of pressure that is felt in modern world. Things have changed today. Lifestyles have evolved and at the same time a kind of development that we see today making everyone glue to objects with minimum movement in the body kicking adrenaline to maximum extent has made people of high caliber prone to every possible disease. And this has taken people on the toss by their own inventions that are developed with great tenacity under expert's guidance. I don't know what these experts are doing now, even though technology has played significant role to bring world together but leaving people totally fragmented. There is one more common thing that I have sensed and that is people now tuning up themselves to meditation in order to avoid medication. Previously meditation was not simply used as a substitute for medication but it was aimed at realizing higher truth and used as one of the finest tools to awaken the hidden potential that lies dormant if not ignited by meditation. It is not that people haven't tried to know whether medication also has the same effect as that of meditation on human body and mind, but for little effects like intoxication, they found nothing and felt that meditation has the best soothing effect on all dimensions of life. Meditation therefore became the best practice

rather than medication in ancient times. But unfortunately, over a period of time, deterioration started due to uneven development. Today we encounter one sided development that is science without spirituality. So to get back once again to normalcy if not highest truth, I shall try to share a simple and easy to practice meditation technique with you all.

Sometimes simple techniques might not appeal but they can transform one from ordinary human being to extraordinary human being. So let us prepare to know in depth what depth we have gotten within through this simple meditation technique.

Concentration on a particular object or for that matter even on any story shall take one into a meditative state but only when all our sense organs get channelized towards one direction and also body and mind works in harmony. You can try out by thinking about one story or any episode of life with full of visualization. But see that you should stick to that story or episode only. You can change every day a story or take any new theme if you want or else if you have something very special and want to work on one single theme for many more days then have a common theme in mind and work on it in meditation. That will not only make your visualization very strong but also make you more meditative than never before. You can immediately take any



issue and enter into a meditative state. But as said many times it is better to be more on positive side than negative. It is better to think more on constructive lines than destructive lines. It is important to know the fact that it is easy to hold on to negativity than positivity. We do not know how strong these negative vibes are, they do not go away that easily and harm one very badly. We have many examples where we have found out people losing control on their mind because of lot of negativity. But one who is equipped with inner strength, can practice to get out of negativity. One can take any bad episode in life to burn it totally but at the same time one should be aware of other requirements. It is like removing thorn from the leg by using another thorn. A lot of understanding and courage is needed. Otherwise how and when one gets carried away nobody knows. Therefore it is better to get equipped first with all information rather than simply entering into meditation.

### Important Points:

1. Have only one theme at a time
2. In story, many other episodes may come but they all need to be part of your theme
3. Time period- In the initial stage have a particular time to train your mind
4. Place for *sadhana*- It is better if you have a place where no one can easily disturb you
5. Visualization- It is an important factor so the more the proper visualization would be more clear and multicolored frames would appear
6. Relaxation after meditation- It is a must since many times the grace that we may not receive in meditation will be received in relaxation time

So I wish you all the best. Even if you are trying to write an article or a book, seeking higher help or some solution to a major problem this meditation would certainly help you out.

## There is no Magic Pill!

“People are not prepared to undergo any *sadhana* for purification and self-realization. They want a magic pill to push them into *Samadhi*. The *guru* and *shastras* can show the path and remove doubts, but the direct intuitive experience must be achieved by one’s own efforts. A hungry person has to eat for himself; a person who has severe itching has to scratch for himself.



No doubt, the *guru*'s blessings can do everything, but one receives his blessings only by pleasing him. A *guru* can be pleased with his disciple only if the latter carries out his spiritual instructions implicitly. When the disciple carefully follows the instructions of the *guru* and acts on those instructions, he will deserve his blessings.”

- Swami Sivananda  
Founder of Divine Life Society

# Prayer Vs Destiny

**Question:** Does prayer always go along with devotion?

**Answer:** When I pray to the Lord, I accept in my mind that the Lord is all-powerful and merciful. He can give me what I need and is kind enough to give it to me. I cannot pray if I don't have this kind of trust. I cannot perform a prayer unless I am convinced that my prayer is going to be answered, or at least going to be heard, with a sympathetic ear. I do not want to say something to deaf ears! If God does not listen to me at all, then I do not want to pray to him. So when I perform the prayer, I know that He listens and cares. There is at least that understanding or acceptance on my part! This is devotion. This kind of *śraddha* or trust is involved in prayer.

**Question:** How does prayer influence destiny?

**Answer:** Prayer is an expression of free will. The human being has been given free will and, therefore, the capacity to perform a deliberate action, which is what we call *purushārtha*. *Purushārtha* means a deliberate action that is performed, using free will. Then there is destiny, *prārabdha*. There are many forces in life, which are not in my con-

trol. My own action, however, is in my control. In every situation, there are two factors, *prārabdha* and *purushārtha* or destiny and free will.

In explaining this, a certain example is sometimes given. Let us say that I have a boat and it is floating in the river. Destiny is like the river that is flowing and my free will is like the boat. I have a certain freedom with reference to my own sail with which I can guide my boat whichever way I wish, even as the river is flowing. Similarly, there is a flow of destiny in life, but I do have a limited amount of freedom to navigate my boat to my destination. In life, there are many things and situations that are not under our control. How we respond to each situation is something that is within our control. This is where free will, *purushārtha* or self-effort, comes in.

Prayer is an expression of my free will. Although there is destiny, with the help of my prayer, I can bring about some change in my destiny. If my destiny is very strong, I may not be able to change it significantly, but if my destiny is weak, I can change it. So prayer can definitely influence destiny. In praying, we are performing a deliberate action that we call *punya*, meaning that we are worshiping the Lord and thus creating a positive influence. The positive influence created by prayer can counteract any negative influence that may be in my destiny. In that sense, I can bring about some change in the effect of destiny. How much change, however, will depend upon how powerful my destiny is and how powerful my prayers are. But any positive thing that I do will definitely counteract something negative, which may be there in my destiny.

**Answers by**  
**Swami Vidadatmananda**  
**of Arsha Vidya**  
**Gurukulam**

# A South Indian Meal

The origin and meaning of the names of some components of a basic South Indian meal as explained by Sri Kanchi Paramacharya-

A typical South Indian meal is served in three main courses: *Sambar sAdam*, *Rasam sAdam* and *More (buttermilk) sAdam*.

*Sambar* is also known as *kuzhambu* in Tamil, a term that literally translates to 'get confused'. Paramacharya explains how these three courses are related to the three *gunas* of spirituality: the confusion of *sambar* is *tamoguna*, the clarified and rarified flow of *rasam* is *rajoguna* and the all-white buttermilk is *satvaguna*. Our meal reminds us of our spiritual path from confused inaction to a clear flow of action and finally to the realized bliss of unity.

## sAdam

Cooked rice, the main dish of a South Indian meal is called *sAdam*. That which has sat is *sAdam*, in the same way we call those who are full of *sat*, *sadhus*. We can give another explanation for the term: that which is born out of *prasannam* is *prasAdam*. What we offer to *Swami* (God) as *nivedanam* is given back to us as *prasAdam*. Since we should not add the root '*pra*' to the rice we cook for ourselves, we call it *sAdam*.



The other one, served earlier to *rasam* in a meal, is the *kuzhambu*. *Kuzhambu* contains dissolved tamarind and cut vegetable pieces, so it looks unclear, its ingredients not easily seen.

## Rasam

*Rasam* means juice, which is also the name of filtered *ruchi*. We say 'it was full of *rasa*' when a speech or song was tasteful. Vaishnavas, because of their Tamil *abhimAnam*, refer to *rasam* as *saatthamudhu*. It does not mean the *amudhu* (amrita) mixed with *sAdam*. It was actually *saatramudhu* (*saaru* or *rasam* + *amudhu*), which became *saatthamudhu*. If something is an extraction of juice, then would it not be clear, diluted and free of sediments? Such is the nature of our *rasam*, which is clear and dilute.



## Payasam

*Payas* (in Sanskrit) means milk. So *pAyasam* literally means 'a delicacy made of milk'. This term does not refer to the rice and jaggery used to make *pAyasam*. They go with the term without saying. Actually *pAyasam* is to be made by boiling rice in milk (not water) and adding jaggery. These days we have dhal *pAyasam*, *ravvApAyasam*, *sEmiapAyasam* and so on, using other things in the place of rice.

Vaishnavas have a beautiful Tamil term *akkaaraadisil* for *pAyasam*. The '*akkaar*' in this term is a corruption of the Sanskrit *sharkara*. The English term 'sugar' is from the Arabian '*sukkar*', which in turn is from this Sanskrit term. The same term also took the forms 'saccharine' and 'jaggery'. And the name of the dish *jangiris* from the term jaggery.

Vaishnavas also have a term *thirukkannamudhu* that refers to our *pAyasam*. What is that *thirukkann*. *Thirukannalamudhu* has become *thirukkannamudhu*. *Kannal* means sugarcane, the base crop of sugar and jaggery used in *pAyasam*.

## Buttermilk

A western meal normally ends with a dessert. In a South Indian meal, desserts such as *pAyasam* are served after the *rasamsAdam*. Any sweets that were served at the beginning are also taken at this time. After that we take buttermilk rice as our final course. Paramacharya explains that since sweets are harmful to teeth, our sour and salty buttermilk actually strengthens our teeth, and this has been observed and praised by an American dietician. The buttermilk is the reason for our having strong teeth until the end of our life, unlike the westerners who resort to dentures quite early in their life.



Source: [Thapas.wordpress](http://Thapas.wordpress)

# Tusni-Bhava In Action



Oriental scriptures including Gita advocate performing actions, without getting engrossed with the idea of what one gets in return to performed actions. “Action for action sake” should be the motto of an ideal performer of the action. This is based on tested psychological principle, viz., thinking of results before and during the action dissipates attention of the performer compromising the quality of the outcome of action; instead one-pointed attention to the job at hand, putting maximum quality efforts ensures success by passing the possible chances of errors of performance. Moreover, the fruits of performed action depend upon more than the one factor of performer’s performing, on which the performer may not have control. That is why psychologists advise not to get lost ruminating on the possible outcome of reward of the action, as cautioned in the following verses:

Karmanye vadhikarasthe maa phaleshu kadachana  
maa karma phala hetur bhurma te sangostvakarmani  
(Gita -2 .47)

“Your right is to work only and never to the fruit thereof. Be not instrumental in making your action bear fruit, nor let your attachment be to inaction”.

When one goes on performing works keeping in view the above stated advice, a time comes when doing the works on the basis of duty and societal responsibility instead what he gets out of it, it volutes into yoga of equanimity by passing the boundaries of duality nature of mind-psyche ushering Divinity in the performed action – it becomes Divine act because, transcending the duality nature of mind is ‘Samadhi’, which err-long transmutes into second-nature, *Swabhava* of the performer. It in yoga parlance is called as ‘*Sahaja Samadhi*’. The same outcome has been predicted scripturally as:

Yoga sthah kurukarmani sangam tyaktva dhananjaya  
siddhy-asiddhyoh samo bhūtvāsamatvam yoga ucyate  
- (Gita 2, sloka 48)

“Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure; evenness of mind is called yoga”.

Human personality by nature is composed of dualities of life at perceptual level as health and disease; mental level as likes and dislikes; intel-

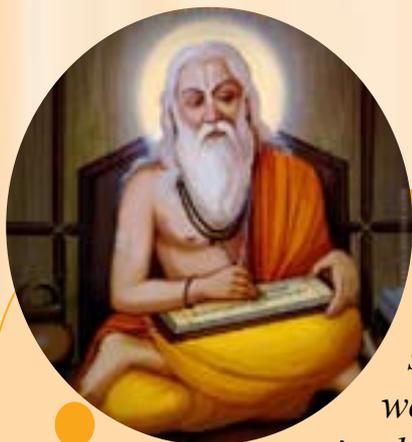
lectual level as gain and loss, reward, punishment etc. and subconscious level as remembering and forgetting.

The dualities of life arise because of *samskaras*, karmic action-reaction impression stored on causal body and released for 'bhoga' i.e, for 'living as life' on the continuum of time-space-causation, as age of the person is rolled out. These reactive impressions dole-out for suffering as miseries and happiness, as the case may be. This is the future of normal worldly-oriented person. This future of duality of mind-psyche, also leads to trans-migratory life after death.

The vicious cycle of life and death for individual self, called as 'Jiva' continues till he realizes his eternal nature of self as 'Soul/Atman', the absolute Self, *Parabrahma*, which is eternal, never born never dies, beyond the time-space-causation, manifesting in him as pure existence-consciousness-bliss (*sat-chit-ananda*) as he himself alone.

When man suffers the blows of vagaries of life, he tries to think the ways and means to go beyond, his present ephemeral, ego-oriented transitory life of self and searches for a guide, the GURU, who can take him to the absolute consciousness, the state of birth and deathless existential eternal life by merging in *Parabrahma*, the reality of Self, *Atman*. In this process he experiences and lives the life of "TUSNI BHAAVA or NIRLIPTATA", a mode of neutral existential life characterized by simple, calm, joyful, contented life of reactionless active life, i.e; he acts to the situation without any reactive impressions left in mind-psyche without any feeling of knowledge or ignorance; peace or restlessness. Thus, this mode of yoga of neutrality helps in preventing the residual *karma* as "Prarabdha" eliminating *karma* as the base of future transmigration life. This is *Moksha* as defined in *Shastras*.

- *Siluveru Sudarshan*



*I will tell you in brief the heart of the spiritual problem of the individual soul. I will tell you the secret. Two words imply bondage and two words imply liberation. The two words that imply bondage are 'I' and 'Mine'. And the two words that imply liberation are 'Not I' and 'Not Mine'.*

- Sage Veda vyasa

### NACHIKETA'S GO GREEN CLUB...



*We convey our thanks to all the participants of the WOW initiative. You helped us earn Rs. 31,679/- in the month of May and saved Mother Earth by recycling about 6335 kg of plastic and paper waste material.*

# Consistency and Spirituality

A villager was once traveling by foot to a neighboring village. As evening approached, he had hardly covered half the distance, when it began to get dark. Being a forest area, in no time it became pitch dark and he could not move any further. He stopped to light the lantern he was carrying with him but suddenly sat down and started crying loudly.

An elderly Pundit was passing by. Seeing the villager crying, he went up to him and enquired, "Son, what is the matter? Why are you crying?" "Sir, I am going to the nearby village. It has become very dark and I have yet to go a long way. My lantern is throwing light only up to a few steps. How am I going to cover miles of distance in this light? What am I to do?" replied the ignorant villager and started crying again.

The Pundit laughed and said, "My dear fellow, get up and start walking. With the help of your lantern, take a few steps at a time and move forward. In this way adding a few steps each time, you will be able to cover the distance and reach your destination. So, stop crying and resume your journey confidently." The villager followed the wise man's advice and reached the village happily.

**Yojananam sahasraani  
yaati gachcha pipilika**

**Agachchan vainatheyopi  
padamekam na gachchati**

'By walking consistently even an ant can cover the distance of thousand miles but a large bird like Garuda (Eagle) without taking a step cannot cross even an inch of distance.'

Likewise, spiritual *Sadhana* (practices) how-ever simple and small can lead a *Sadhak* (seeker) towards enlightenment if done consistently with faith and devotion.

**- A Seeker**

Every  
Step  
Counts



# इवलइरगो िइइठठ रिंरु ठरु

## avyayAni

(Continued from last issue)

### वरम्



This means 'a shade better'. Here are a few examples:

एतत् वरम्। तत् मास्तु।

This is better. Not that.

ग्रीष्मे कार्पासवस्त्रं वरम्।

In summer, cotton clothes are better.

अन्नदानम् उत्तमम्। तथापि विद्यादानं वरम्।

Giving food is good. Giving education is better.

### अतीव/नितराम्/बहु (इतोऽपि बहूनि पदानि)

This means 'a lot'. Here are a few examples. In these, you can substitute नितराम् or बहु with the same meaning:

अहं संस्कृतम् अतीव इच्छामि।

I like Sanskrit a lot.

सः अभिनेता अतीव निपुणः।

That actor is a very good expert.

सः अतीव दुष्टः। अतः दूरे तिष्ठतु भवान्।

He is extremely bad. Therefore, stay away.

सा स्वस्याः पुत्रे अतीव स्निह्यति।

She befriends her son a lot.

Translate the following into English:

1. आपः इत्युक्ते जलम्। एषा भगवतः प्रथमा सृष्टिः।
2. सः धूमपानं बहु करोति। अतः सः क्षयव्याधिं प्राप्तवान्।
3. एतत् कार्यम् एवम् एव करोतु भवान्।
4. सः सर्वदा तथा करोति।
5. चायं एव पिबतु भवान्। चायम् एव वरम्।
6. भवती पिता इव मा व्यवहरतु।
7. एतत् चलनचित्रम् अवश्यं पश्यतु इति मम मित्रं वदति।
8. प्रथमं पञ्चतन्त्रं पठतु। ततः परम् एव शकुन्तलम्।
9. इतः पूर्वं भवान् कार्शीं न गतवान् किम्?
10. मम बुभुक्षा नास्ति। अतः इदानीं न खादामि।
11. सीता अतीव सुन्दरी।
12. प्रातः द्विवारं मलविसर्जनं वरम् इति ज्येष्ठाः वदन्ति।

1. 'आप्तः' means water. This is God's first creation.
2. He smokes a lot. Therefore, he got TB.
3. Do this work like this only.
4. He always does like that.
5. Drink tea only. Tea only is better.
6. (Addressing a female) Don't behave like father.
7. My friend says, 'See this movie definitely'.
8. First read 'Panchatantram'; Then only 'Sakuntalam';
9. Did you not go to Kashi before?
10. I am not hungry. Therefore, I don't eat now.
11. Sita is extremely beautiful.
12. 'It is good to go to toilet twice in the morning', say the elders.

Answers:

- Krupalu Ogeti

(To be continued in the next issue)

Sanskrit Bharati, Hyderabad, okrupalu@sanskritam.net,  
Ph : 73962 49650



# Ayurveda

## A Therapeutical Treasure

Knowledge of Ayurveda has descended from Lord Brahma to Prajapati, from Prajapati to Ashwinikumars, from them to Indra, from Indra to Bharadwaj, from him to Atreya, and to his disciples Agnivesha, Khela, Harita and others. Over a period of time it got divided into two schools of thought:

1. Atreyaparampara
2. Dhanvantariparampara

In Atreyaparampara, *kaya-chikitsa* (medicine/ bodily treatment) is given prime importance. The famous text of this school of thought is Charaka Samhita, named after the famous physician, Charaka.

In Dhanvantariparampara *salya-chikitsa* (Surgery) also had been dealt with. In the line of surgery Sushruta is considered to be an authority and the famous treatise is Sushruta Samhita, written by him.

Apart from the above two schools of thought, Siddha medicine founded by sage Agastya is famous, even today in South India. In the yogic text Yoga Vashishta, it has been said that diseases first originate in mental plane, slowly descend to

pranic plane and then affect various nerves, arteries and veins, which in turn result in the bodily ailments etc.

Indian medical science had linked human thoughts to human health and evolved the therapeutical knowledge years ago; the purer and positive the thoughts, the better the health.

Today, modern medicine is slowly accepting the psychosomatic reasons for the advent of diseases. For this reason Yoga, Ayurveda and Naturopathy are becoming popular as alternative medicine to Allopathy. Our seers who had bequeathed us this knowledge had to be thanked, adored and worshipped.

Charaka Samhita, talks about a healthy person in the following lines-

*Samadosah samagnisca samadhatumalakriyah  
Prasannatmendriya manahsvasthaityabhidhiyate*

In whom there is a balance of three *doshas* namely *vata*, *kapha* and *pitta*, seven *dhatus* like lymph, blood, flesh, fatty tissue, bone, bonemarrow and semen and *malakriya* (proper balance excretion of faeces, urine and sweat), and who has self control of sense organs and mind, such a person has been defined as healthy person.

Even from Vedic times the knowledge of Ayurveda had been divided into eight parts

1. *Kaya chikitsa* – General medicine & therapeutics
2. *Kaumarabhritya* – Paediatrics & obstetrics
3. *Shalyatantra* – Surgery
4. *Shalakyatantra* – ENT, ophthalmology
5. *Bhutavidya*- Psychiatry & Para psychic studies
6. *Vishatantra* – Toxicology
7. *Rasayana*– Rejuvenation therapy
8. *Varjkarana* – Virilification therapy



## Medicinal plants:

“Nature is bestowed with suitable and necessary medicines for all kind of diseases” says Charaka. In his Charaka Samhita around 582 kinds of medicinal plants have been mentioned. Similarly in Sushruta Samhita around 496 medicinal plants have been described. From them many medicinal preparations like powders, tonics and distillations are prepared.

## Alchemy & Medicine:

Acharya Nagarjuna and Vagbatta had used many chemical preparations including metals and alloys as medicines. Many of the Alchemy's methods were adopted by Arabs and from the Europeans.

*Pancha karma* treatment: (Methods of Internal Cleaning):

Charaka Samhita – Sutrasthana (chapter 16-verses 17-21) describes about *Pancha karma* treatment. The concept of *Pancha karma* is to keep the stomach clean from toxicities and impurities (*Tridoshas*). If the stomach (the internal furnace within the body for all metabolic reactions) is clean, the person would be free from many kinds of diseases.

1. *Vaman* – Emesis (through vomiting *doshas* are cured)
2. *Viraychanam* – Purgation
3. *Basti* - enema
4. *Nasya*- administering medicines through nose
5. *Raktamokshan* – Bloodletting

After *Pancha karma* treatment, the sense organs work efficiently. Colour of the skin becomes bright. Person obtains enough strength and would not appear aged. In *Raktamoksha* therapy usage of leeches is popular. Today it is being called as Leech therapy. Sushruta Samhita “Sutrasthana” (13 & 19 paras) clearly describes the usage of leeches in the therapy. Kudos! To knowledge that has used mother's milk for therapeutic usage in 70 diseases. For example it is said, that milk of women of black colour can cure many eye diseases.

*Source: Eternally Talented India – 108 Facts*



One can develop enthusiasm and efficiency in one's duties and tasks by developing the attitude of *Karma yoga*. *Karma* is the name of every kind of interaction that takes place. *Karma* is not physical labour or physical involvement. *Karma* is an interaction, which happens at lower levels, which happens at intermediate levels, which happens at higher levels. The *tattwas*, or elements, perform *karmas*. The mind, when it thinks, is performing *karma*. When emotions are expressed it is *karma* and a limb being moved is a *karma*. The senses perform *karma*, interact and intermingle with each other. The interaction and intermingling of something else is known as *karma*. When the mind associates itself with an object and thinks about that, it is *karma*. When the mind thinks of an idea or fantasizes that is *karma*. When aggression, affection, anger, jealousy, peace or silence is expressed it is *karma*. When one works in society and in life, then that is also known as *karma*.

– *Paramhansa Swami  
Niranjanananda Saraswati*





# Ashram News

## Educate, Empower, Enlighten, Rural Youth

“Educate, Empower, Enlighten, Rural Youth” program started with great response. Nearly 168 youth from nearby areas had enrolled themselves. Mataji divided youth into four groups as per their knowledge about the subject. Every day the session would start with Yoga class from 8:00 am to 9:30 am. Spoken English classes were conducted from 10:00 am to 12:30 pm for four different groups by our group

of volunteers. Basic classes for sub juniors were conducted by Nagamani and Shravani and junior and senior classes were conducted by Mataji and Bhavani Ma respectively. Our tiny tot Tanvi also was part of our entire camp. In the afternoon session Computer Training was imparted to children.

In the last three days a Residential Camp was held for selected children. They have enjoyed it thoroughly.

We had couple of guests visiting and interacting with our campers. A youth group called “The Orange Leaf” also contributed their youthful energy in gardening and at the same time shared their artistic ideas by creating charts for LKG children and painting our Vidya Mandir.



Mahamood imparts Computer training



Swamiji and Mataji with the campers



Mataji illustrates a yogic posture



Swamiji explains basic necessities of human life



Nagamani conducts Spoken English class



Members from Orange leaf engaged in gardening



Smt. Bhavani interacts with the senior campers



Campers perform Yoga



Mataji conducts Spoken English class for junior campers



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 Vidya Mandir for 250 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% 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 Teachers' 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 54 corpus sponsorships, help us reach all of our 250 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.**



# Only Because of YOU...



Only because of kind-hearted well wishers like you, Vidya Mandir at Nachiketa Tapovan is able to provide free education, stationery and nourishing milk-n-meals to 250 children studying at Nachiketa Tapovan with the help of 12 paid teachers, 50 volunteers and community participation.

**anna dAnam mahA dAnam; vidyA dAnam mahattaram**

**Celebrate birthdays, anniversaries, festivals and special occasions at Tapovan by sponsoring:**

## Donations towards operation costs

Sponsor a Teacher (Dance & Music)	₹ 5000/Month
Vidya Daanam (Education)	₹ 6500/year/child
Anna Daanam (Mid-day Meals)	₹ 5500/day
Alpa Aharam (Snacks)	₹ 800/day
Vastra Daanam (Uniforms)	₹ 900/2 pairs
Stationery Supplies (Copier Paper)	₹ 5000/term
Medicines (For needy people)	₹ 5000/month
Sponsor any Festival at Ma Yogashakti Peetham	₹ 20000

## \*Corpus Fund Options

Sponsor a child	₹ 1 Lakh
Anna Daanam (Mid-day Meals)	₹ 60,000/-
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. PAN No. AAATN2406K

Donations can be also directed through bank account as below

Bank Name	: Bank of Baroda
Branch Name	: Jubilee Hills, Hyderabad
A/c Name	: Nachiketa Tapovan
A/c No	: 18090100004093

IFSC Code: BARBOJUBILE

(Note: IFSC code contains the number "zero" not letter "O")

## 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	: State Bank of India
Branch Name & Code	: Kavuri Hills-12655
A/c Name	: Nachiketa Tapovan
A/c No	: 30953215793
IFS Code	: SBIN0012655
SWIFT Code	: SBININBB214

(Note: IFS code contains the number "zeros" not letters "O")

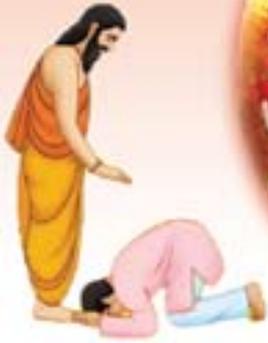
*"The best way to find yourself is to lose yourself in the service of others"*

*- Mahatma Gandhi*



# Invitation

We cordially invite you to attend our celebrations



## GURU PURNIMA

12th July 2014

**Venue:**

at Nachiketa Tapovan Ashram, Jadcherla.

12



Guru Purnima

23



Guru Har Kishan  
Jayanthi

27



Parents Day

5



Guru Hargobind Jayanthi

28



Id-UI-Fitr

## FESTIVALS & EVENTS IN JULY 2014

# CONGRATULATIONS TO THE STARS OF NACHIKETA TAPOVAN VIDYA MANDIR



*Nagamani*  
(9.5 points)

## Class 10 Results-100% Pass

*The ten children from Nachiketa Tapovan Vidya Mandir who appeared for class 10 exams- S.S.C and NIOS boards have cleared it successfully. Our heartfelt thanks to Vignan and Vijetha Colleges where our stars will pursue Intermediate in M.P.C and C.E.C streams.*



*Snigdha*  
(70.8%)



*Sravani*  
(9.3 points)



*Prasanna*  
(7.5 points)



*Srinu*  
(68%)



*Durga*  
(63%)



*Shailaja*  
(7.3 points)



*Savithri*  
(6.3 points)



*Ameer Khan*  
(61.4%)



*Anji*  
(53.8%)

## EAMCET results of former students

*Shiva, Anand and Basavaraju former students of the Nachiketa Tapovan Vidya Mandir have secured ranks 6195, 21843 and 77706 respectively in EAMCET. Shiva has the prospect of gaining admission to one of the prestigious engineering colleges. Anand wants to pursue a degree in engineering while Basavaraju will go for long term coaching for Eamcet and Kcet to secure a seat in Ayurveda Medicine.*



*Shiva*



*Anand*



*Basavaraju*



Today you have a choice, tomorrow may be too late...

By the year 2025, 2.8 billion people, one third of the world's population will experience water scarcity. About 25 to 30% of the population in Gujarat, Rajasthan, the Gangetic Plains, West Bengal and the North Eastern Areas will have practically no water.

Consequently the water crisis will dwarf the oil crisis.

Ignore the crisis and be a part of the problem, evaluate your option and be a part of the solution. The choice is simple, so is our contribution, a *Dual Flush*.

Flush the *Superflo* way, use the *Dual Flush*.

It's small, it's smart, it's a start.

A Dual Flush is a valve, which gives you the flexibility to discharge varying amounts of water depending on the usage.

It can be adjusted to discharge less quantity of water say 3 liters (half flush) or 6 liters (full flush).

All the leading Sanitaryware Manufacturers have chosen the *Superflo Dual Flush*.\*

Use a dual flush; be a part of the drive – a drive to save the most precious resource of our planet... *water!*



Water is the very core of life,  
It is life's mother (source) and medium.  
There is no life without water.  
It is high time we realize & accept this truth.

– Gautam Vir

 **SUPERFLO**  
*Quality that speaks for itself...*  
[www.superflo.net](http://www.superflo.net)