

Nachiketanjali

an offering...



Vol: 5

Issue: 10

June: 2015

Price: ₹ 10

YOGA MAHOTSAV

In commemoration of International Yoga Day

We cordially invite you to attend Yoga Mahotsav on 21st June 2015
from 8:00 am to 10:00 am

at

Nachiketa Tapovan Ashram

Kodgal Village, Jadcherla Mandal, Mahaboobnagar Dist.

ALL ARE WELCOME!



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Design & Layout:

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SUBSCRIPTIONS:

Single copy ₹ 10

1 year ₹ 120

3 years ₹ 320

5 years ₹ 520

Bank details to transfer funds: State Bank of India, Jubilee Hills Branch, Hyderabad. IFS Code - SBI N0011745, Acct No. 30985314026.

Cheque/DD should be sent in the name of "Nachiketa Tapovan".

Please confirm wire transfer through email to nachiketanjali1@gmail.com

Editorial & Publication Office

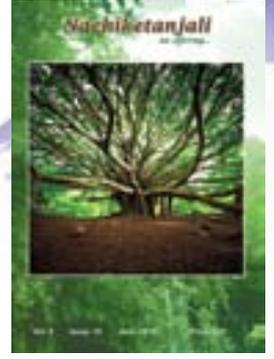
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Cover Story



Prithvi Sukta from Atharva Veda

The earth, upon whom the forest-sprung trees ever stand firm, the all-nourishing, compact earth, do we invoke.

Rising or sitting, standing or walking, may we not stumble with our right or left foot upon the earth!

Thy snowy mountain heights, and thy forests, O earth, shall be kind to us! The brown, the black, the red, the multi-coloured, the firm earth, that is protected by Indra, I have settled upon, not suppressed, not slain, not wounded.

The mortals born of thee live on thee, thou supportest both bipeds and quadrupeds. Thine, O earth, are these five races of men, the mortals, upon whom the rising sun sheds undying light with his rays.

Upon the firm, broad earth, the all-begetting mother of the plants, that is supported by (divine) law, upon her, propitious and kind, may we ever pass-our lives!

What, O earth, I dig out of thee, quickly shall that grow again: may I not, O pure one, pierce thy vital spot, (and) not thy heart!

Gentle, fragrant, kindly, with the sweet drink (kilâla) in her udder, rich in milk, the broad earth together with (her) milk shall give us courage!

O mother earth, kindly set me down upon a well-founded place! With (father) heaven cooperating, O thou wise one, do thou place me into happiness and prosperity!

(Verses 27, 28, 11,
15, 17, 35, 59 & 63 from
Prithvi Sukta)

Destinies can be transformed

All of us experience grief at some time in our lives. It is inevitable. Sorrow might flood our lives in various disguises. Out of the blue, tragedy befalls us and our lives get tossed like a ship in turbulent waves. Our destinies instantly get transformed. We feel life has been unfair to us forgetting the happy times life has awarded us earlier. Grief digs into our hearts, changes our lives and throws challenges to emerge out of it unscathed. The more we plunge into sorrow, the more unbearable it becomes and this is when we cry out for help. First and foremost we think of God, pray to Him and expect Him to do some magic that will erase the pain. But we don't have the patience to wait and instead of learning the lessons awaiting us we seek other sources for pressing help.

It is quite natural to be pushed into sorrow when we lose a loved one. We feel angry, bitter and miserable. We feel insecure and think that our lives will change dramatically with the loss. But beware! Sorrow can be a destructive force if we allow it to be our companion for too long. So instead of running away from our grief let us walk with it. Let us emerge with a more refined and strengthened mental setup.

Always remember, we are not alone in our distress. Every living being experiences it. The difference lies only in the degree of the experience. Our anguish can be brushed aside when we see other souls suffering with a greater cause than our very own. We instantly become more sensitive to their pain. Just imagine a major calamity happening in our neighbourhood. Don't we forget our own pain and run to their rescue? Don't we become more sensitive to their misfortune?

We do, because we are humane! We extend our unconditional love. We try all means to erase their pain. We try to take the reins in our hands hoping to reverse the situation and bring peace to them. We forget to heal our own pain and try to cure theirs. We share their burden by listening to their story and help them overcome their grief. It is only later that we realize that in our attempts to bring peace to others we have regained our own peace. We are healed of our pain.

When we stand at the fork of a road where it will be our choice to grieve or heal others, which one would we choose?

Our choice depends on how well we tackle life's issues...

Our choice reflects on how far we have travelled on the road called life...

Our choice portrays our transition through changes...

And our choice showcases our competence in transforming destinies... Ours as well as others.

- *Subhadra K.*

DON'T CRY ...



ABSOLUTE EMPTINESS

That emptied Me within Me...

Silence was louder than the chaos... It was pervading everywhere, so in the minds of people gathered around... No one was talking to anyone. All were engaged quietly in their daily chores. Everything was normal everywhere except in Swamiji's room. The most unusual part was that the room that used to be filled with laughter, now was in utter silence... So many disciples around Swamiji were shedding tears silently... But as doctors have said and also there was no further sign from Swamiji of any improvement, all hopes were lost except hope in Divine Mother who takes care of everyone. In the deepest and darkest corner of the heart everyone felt, time was up for Swamiji to bid final adieu...

Very close associates were around Swamiji whereas hundreds of disciples were looking after necessary arrangements in the Ashram and thousands of devotees were outside waiting to know eagerly every minute detail about Swamiji's health.

Swamiji was a well read, wide accepted soul. He had such a command on language and also subject that any kind of gathering no matter from children to youth, and middle age to senior citizens, he would mesmerize everyone by his speech. He was a great orator but more than that he was a man of wisdom. Whenever he used to deliver speech or for that matter a series of discourses, one thing

that accompanied him was his orange diary. Before starting his discourse and in between, he always used to look into it and then speak. He was always found referring the diary on and off.

Though thousands of devotees were influenced by his oratory skills, there were a few from different classes, who never gave much importance to his oratory skills. They used to think, 'what's the big deal in delivering any speech when everything is well prepared, and practiced thoroughly.' But whatever might be the reason, many young disciples who were greatly inspired, wanted to know how Swamiji prepares his notes and maintains it.

Though Swamiji was asked to relax, he knew his time was up, so he started encouraging everyone around to come up with a question if they had any. Senior monks started asking about future development and also other official matters. But one of the young disciples when he got the opportunity asked, "Swamiji, I always have curiosity to know how you prepare your notes and maintain diary. What is the reason for your carrying your diary to every *satsanga* even though you know about the subject very well?"

Suddenly Swamiji became silent, but only for a moment... And then while sporting a mystic smile on his face, slowly took out his diary from below his pillow touched it to his forehead and simply



turned the cover page...looked at it and gave it to that disciple. Now it was time for all the curious disciples to know what he writes and how he maintains his diary. Even senior monks of the order never knew what is written in his diary...since it was always kept as a secret. He never allowed anyone to touch his diary. It was as if, his own heart, though meant for all, always pulsating for others, feeling for everyone, showering love on all without discriminating, was kept secretly to himself for no obvious reason...

Probably and perhaps this was the moment when hardly anyone was aware of Swamiji or even least bothered about his health, since what they wanted to know from long was made available. First page was turned...and curious minds, throbbing hearts and critical intellects were constantly looking at Swamiji's diary. Then this disciple turned the next page and with every page their eyes became more wide open than never before. When they turned the last page, their faces were completely blank, they were more in shock than surprise. They didn't understand what to ask and how. All started looking at Swamiji with unbelievable expressions, thoughtless mind, speechless heart and completely non-discriminative intellect... since, the diary that Swamiji always carried with him, that always touched his forehead, that always was kept closer to his heart than anything else, that always was kept in secret was completely empty. Nothing was written in it... not even Aum... It was without a single dot in it... clean, clear, and completely blank... There was pin drop silence, probably due to their blankness or may be because of the dairy... But it was sure that every face had a mixed expression of surprise, shock and silence...

Swamiji looked at everyone and then started speaking to his close disciples. "I spoke from my heart rather than mind. At times it was direct from the soul. Yes! I read a lot but whenever I look at the diary and empty pages I get the feeling of nothingness and immediately I get connected to the Self. It is so powerful that I hardly had to refer anything in my life. I felt as if the real reservoir gets opened when one gets completely emptied. I sense a kind of silence that brings the soul to the surface. It was as if playing with silence just by looking at the empty pages of the diary. Every page of the diary reminds me to be as clean and blank as I can. And

therefore I never felt that I need to read anything. It was as if, every page in the diary used to communicate with me shedding new light every time when I used to speak or contemplate or meditate. It was like a meditation, when I used to address the audience. Just by seeing the diary I used to get transported to another world. But it took the precious time of my life and what I earned in my life is just nothingness and nothing else.

It is not that easy to empty ourselves within when lots of activities are going on in and around. It is not that easy to feel silence within when all over we feel chaos. It is not that easy to experience nothingness when we feel that we have a lot of our own. It is not that easy to feel the Self when we do carry an amazing identity within. It is not that easy therefore for journeying from everything to something, from something to anything, and from anything to nothing. But with experience, once we understand that nothing is our identity, we can move on to everything with ease, with perfect nothingness and nothing else...

Such is the power of keeping our diary and also ourselves always empty. If you feel that diary is not filled with anything then you are wrong. It is filled with silence and nothing else that goads everyone to the perfection. Therefore, dear ones, make sure that you read, understand, assimilate and then let it flow on its own from the state of silence. You do not need to worry about your existence since you have understood the best language to communicate with yourself. Remember this and move on... Remember this and communicate... Remember this and see how it feels... Remember this and start singing, dancing, writing, and you would see the best expression in everything. Now it's time for me to bid goodbye, but let me tell you, everyone can be heard, felt, seen and enjoyed, in that absolute silence. I don't know how far one can go and how far one can stretch but it is all again individual perception but in my case, it is that absolute emptiness that emptied me within me...and filled me with silence and nothing else..."



- Swami Nachiketananda Puri



Gospel of Sri Ramakrishna



SRI RAMAKRISHNA was sitting in his room at Dakshineswar. Latu, Ramlal, Harish, and Hazra were living with him at the temple garden. Baburam spent a day or two with him now and then.

Manilal Mallick, Priya Mukherji and his relative Hari, a bearded Brahma devotee from Shibpur, and several Marwari devotees from Calcutta were in the Master's room. Manilal was an old member of the Brahma Samaj.

MASTER (to Manila and the others): "It is wise to salute a person mentally. What need is there of touching his feet? Mental salutation doesn't embarrass anybody."

"The attitude that my religion alone is right and all other religions are false is not good. I see that God Himself has become all these: men, images, and *Salagram*. I see one alone in all these; I do not see two. I see only one."

"Many people think that their opinion alone is right and others' opinions are wrong; that they alone have won and others have lost. But a person who has gone forward may be detained by some slight obstacle, and someone who has been lagging behind may then steal a march on him. In the game of *Golakdham* one may advance a great deal, but still somehow one's piece may fail to reach the goal."



“Triumph or defeat is in the hands of God. We cannot understand His ways. You must have noticed that the green coconut remains high in the tree and is exposed to the sun, but still its milk is cool. On the other hand the *Paniphal* (A kind of aquatic fruit) remains in the water, but when eaten it heats the body.”

“Look at the body of man. The head is the root, and it is at the top.”

MANILAL: “What then is our duty?”

MASTER: “To remain somehow united with God. There are two ways: *Karmayoga* and *Manoyoga*. Householders practice yoga through karma, the performance of duty. There are four stages of life: *brahmacharya*, *garhasthya*, *vanaprastha*, and *sannyas*. *Sannyasis* must renounce those *karmas* which are performed with special ends in view; but they should perform the daily obligatory *karmas*, giving up all desire for results. *Sannyasis* are united with God by such *karmas* as the acceptance of the staff, the receiving of alms, going on pilgrimage, and the performance of worship and *Japa*.”

“It doesn’t matter what kind of action you are engaged in. You can be united with God through any action provided that, performing it, you give up all desire for its result.”

“There is the other path: *Manoyoga*. A *yogi* practising this discipline doesn’t show any outward sign. He is inwardly united with God. Take *Jadabharata* and *Sukadeva*, for instance. There are many other *yogis* of this class, but these two are well known. They shave neither hair nor beard.”

“All actions drop away when a man reaches the stage of the *Paramahansa*. He always remembers the ideal and meditates on it. He is always united with God in his mind. If he ever performs an action it is to teach men.”

**Source: Gospel of Sri Ramakrishna
by Mahendranath Gupta**



Ahimsa

Ahimsa is an important ingredient in Sadhana. In the process of purification Ahimsa makes you more pure. Our sages prescribe that you should not harm anyone by speech, thought or action. Ahimsa expresses on its own when you have a pure heart.



- Paramahansa Swami Shivananda Puri



Biological Magnification

While I was studying for my science exam for my boards (which are done, thankfully) I came across a concept which struck a chord in me. It's called biological magnification.

First let me tell you, that in the food chain, producers or green plants absorb only 1% of the energy from sunlight and when they are eaten by herbivores, the latter gain only 10% of the energy from plants, and the carnivores gain only 10% of the energy from herbivores and so on until humans who are at the top of the food chain (unless they are confronted by a bear or a hungry lion), inherit only a small fraction of the energy from plants.

Meanwhile, the pesticides and other harmful substances from nature, which enter the food chain through water or through the air used by plants, only increase in concentration as they go up the food chain. So this means that humans have

the highest concentration of these impurities, and the sad part is that they cannot be removed by any physical means so we have no option but to consume them!

This reminded me of the human tendency to pick up bad things easily but not do the same with good ones.

For some reason, though we know that something is bad, we are attracted to it. You feel like it is inviting you to indulge in that bad practice. Let's take a simple example of smoking. Why do people smoke? Is it because they don't know that it is bad for them? That's not possible because it clearly says on the box, "Smoking is injurious to health." Then why would people do it even if they knew that it was bad?

Researches have shown that most people pick up smoking at a young age and become addicted to it. So as they grow up, they feel that they



cannot get rid of the habit. At a young age, our minds are very impressionable, and what you feed into them, is reflected when you grow up. If you were given a choice between, going to a *Satsang* or temple, and going to a party or a movie, I am sure most of you would choose the second option. Now, I'm not saying that parties and movies are bad, although they can be enjoyed only to a limit. What I am saying is, human nature is inclined away from good.

The mind is a monkey. It jumps from thought to thought, idea to idea, and influences you in many ways. Our objective is to control that monkey and not let it control us. If you cannot control it, at least train it. Train it to do the right things, to be inclined towards the right things.

Coming to the point about being inclined away from good; we feel so, because we think that whatever is bad is enjoyable. We feel a thrill in doing bad things that we don't feel elsewhere and so we are attracted to them. Have you ever thought that instead of going for a movie, you could have gone for a jog or a trek or even a long cycle ride? Have you ever thought that instead of playing some violent video game or maybe even a sports video game you could have gone and played the same sport outside? Instead of mocking or taunting a classmate who has done something good, have you ever thought of the joy and respect you would get by appreciating them? So many such things that I cannot include here, can be done instead of so many other bad things. If you try doing these things like going to a temple or *Satsang*, a trek, or even helping somebody out, it will also give you immense joy, pleasure and peace, which is much better than the thrill of their bad counterparts. So what I am trying to say, if I am trying to say anything at all, is that know what is good and what is bad, and train your mind to do the right thing.

Biological magnification is the...

Oh God! Just stop it!

If you start any action that is bad, just drop it!

N. Rohan C. Govind
Class 11,
GT Aloha Vidya Mandir, Chennai



REAL COURAGE



*W*hat is courage? Courage could mean any number of things. For me, courage does not mean just physical courage but also moral courage. It is the ability to take risks, accept the changes that come with the risks and succeed without changing our core values. Sometimes life throws a lot of unexpected situations at us. How we react to these situations displays how courageous we really are.

One such story that has made a great impression on me is that of US born hiker, Aron Ralston. While on a hike in the wild Utah countryside, Ralston got into a mountain accident on account of which his arm got crushed under a huge boulder. Unfortunately for Ralston, who had gone on this hike all alone, he had not informed anyone of his plans, so no one went searching for him. His shouts for help went unnoticed as he was in a very remote part of the countryside. He spent five whole days surviving on the little quantity of water and food he had left with him. After five whole days and multiple failed attempts to release his arm, Ralston finally took out his pocketknife and amputated his own arm, using the power of his mind over the pain in his body to save his own life.

This story has in a way helped me to see how courage can mean different things in different situations. It has also made me understand that all of us have courage inside us. We just have to look for it and know that if we look hard enough we will always find it.

- Gayathri
Class 9
Nachiketa Tapovan Vidya Mandir





Letter of Swami Vivekananda

To Miss. Mary Hale
54 W. 33RD STREET, N.Y.,
1st February, 1895.

DEAR SISTER (Miss Mary Hale)

I just received your beautiful note... Well, sometimes it is a good discipline to be forced to work for work's sake, even to the length of not being allowed to enjoy the fruits of one's labour... I am very glad of your criticisms and am not sorry at all. The other day at Miss Thursby's I had an excited argument with a Presbyterian gentleman, who, as usual, got very hot, angry, and abusive. However, I was afterwards severely reprimanded by Mrs. Bull for this, as such things hinder my work. So, it seems, is your opinion.

I am glad you write about it just now, because I have been giving a good deal of thought to it. In the first place, I am not at all sorry for these things — perhaps that may disgust you — it may. I know full well how good it is for one's worldly prospects to be sweet. I do everything to be *sweet*, but when it comes to a horrible compromise with the truth within, then I stop. I do not believe in humility. I believe in *Samadarshitva* — same state of mind with regard to all. The duty of the ordinary man is to obey the commands of his "God", society; but

the children of light never do so. This is an eternal law. One accommodates himself to surroundings and social opinion and gets all good things from society, the giver of all good to such. The other stands alone and draws society up towards him. The accommodating man finds a path of roses; the non-accommodating, one of thorns. But the worshippers of "Voxpopuli" go to annihilation in a moment; the children of truth *live forever*.

I will compare truth to a corrosive substance of infinite power. It burns its way in wherever it falls — in soft substance at once, hard granite slowly, but it must. What is writ is writ. I am so, so sorry, Sister, that I cannot make myself sweet and accommodating to every black falsehood. But I cannot. I have suffered for it all my life. But I cannot. I have essayed and essayed. But I cannot. At last I have given it up. The Lord is great. He will not allow me to become a hypocrite. Now let what is in come out. I have not found a way that will please all, and I cannot but be what I am, true to my own self. "Youth and beauty vanish, life and wealth vanish, name and fame vanish, even the mountains crumble into dust. Friendship and love vanish. Truth alone abides." God of Truth, be Thou alone my guide! I am too old to change now into milk and honey. Allow me to remain as I am. "Without fear — without shopkeeping, caring neither for friend nor foe, do thou hold on to Truth, Sannyâsin, and from this moment give up this world and the next and all that are to come

“ We are what our thoughts have made us;
so take care of what you think... ”



— their enjoyments and their vanities. Truth, be thou alone my guide.” I have no desire for wealth or name or fame or enjoyments, Sister — they are dust unto me. I wanted to help my brethren. I have not the tact to *earn money*, bless the Lord. What reason is there for me to conform to the vagaries of the world around me and not obey the voice of Truth within? The mind is still weak, Sister, it sometimes mechanically clutches at earthly help. But I am not afraid. Fear is the greatest sin my religion teaches.

The last fight with the Presbyterian priest and the long fight afterwards with Mrs. Bull showed me in a clear light what Manu says to the Sannyasin, “Live alone, walk alone.” All friendship, all love, is only limitation. There never was a friendship, especially of women, which was not exacting. O great sages! You were right. One cannot serve the God of Truth who leans upon somebody. Be still, my soul! Be alone! And the Lord is with you. Life is nothing! Death is a delusion! All this is not, God alone is! Fear not, my soul! Be alone. Sister, the way is long, the time is short, evening is approaching. I have to go home soon. I have no time to give my manners a finish. I cannot find time to deliver my message. You are good, you are so kind, I will do anything for you; and do not be angry, I see you all are mere children.

Dream no more! Oh, dream no more, my soul! In one word, I have a message to give, I have no time to be sweet to the world, and every attempt at sweetness makes me a hypocrite. I will die a thousand deaths rather than lead a jelly-fish existence and yield to every requirement of this foolish world, no matter whether it be my own country or a foreign country. You are mistaken, utterly mistaken, if you think I have a *work*, as Mrs. Bull thinks; I have no *work* under or beyond the sun. I have a message, and I will give it after my own fashion. I will neither Hinduise my message, nor Christianise it, nor make it any “ise” in the world. I will only my-ise it and that is all. Liberty, Mukti, is all my religion, and everything that tries to curb it, I will avoid by fight or flight. Pooh! I try to pacify the priests!! Sister, do not take this amiss. But you are babies and babies must submit to be taught. You have not yet drunk of that fountain which makes “reason unreason, mortal immortal, this world a zero, and of man a God”. Come out

if you can of this network of foolishness they call this *world*. Then I will call you indeed brave and free. If you cannot, cheer those that dare dash this false God, society, to the ground and trample on its unmitigated hypocrisy; if you cannot cheer them, pray, be silent, but do not try to drag them down again into the mire with such false nonsense as *compromise* and becoming nice and sweet.

I hate this world, this dream, this horrible nightmare with its churches and chicaneries, its books and black-guardisms, its fair faces and false hearts, its howling righteousness on the surface and utter hollowness beneath, and, above all, its sanctified shopkeeping. What! measure my soul according to what the bond-slaves of the world say? — Pooh! Sister, you do not know the Sannyasin. “He stands on the heads of the Vedas!” say the Vedas, because he is free from churches and sects and religions and prophets and books and all of that ilk! Missionary or no missionary, let them howl and attack me with all they can, I take them as Bhartrihari says, “Go thou thy ways, Sannyasin! Some will say, ‘Who is this mad man?’ Others, ‘Who is this Chandâla?’ Others will know thee to be a sage. Be glad at the prattle of the worldlings.” But when they attack, know that, “The elephant passing through the market-place is always beset by curs, but he cares not. He goes straight on *his own way*. So it is always, when a great soul appears there will be numbers to bark after him.” (Tulasidasa)

I am living with Landsberg at 54 W. 33rd Street. He is a brave and noble soul, Lord bless him. Sometimes I go to the Guernseys’ to sleep.

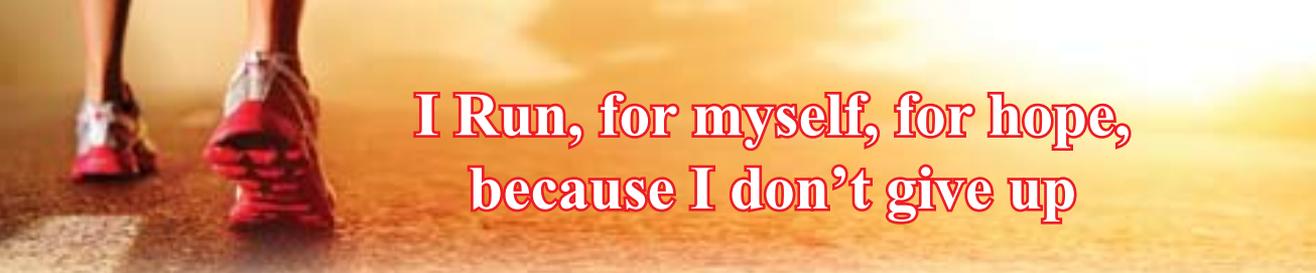
Lord bless you all ever and ever — and may He lead you quickly out of this big humbug, the world! May you never be enchanted by this old witch, the world! May Shankara help you! May Umâ open the door of truth for you and take away all your delusions!

Yours with love and blessings,

VIVEKANANDA

Source: www.vivekananda.net





I Run, for myself, for hope, because I don't give up

“...Tho' much is taken, much abides; and tho' we are not now that strength which in old days moved earth and heaven, that which we are, we are,

One equal temper of heroic hearts, made weak by time and fate, but strong in will to strive, to seek, to find, and not to yield.”

Ulysses - A L Tennyson

My friend and I love our runs together. We almost revere our KBR Park. We cherish our time together with nature.

We try and catch at least one run a week together at the KBR Park. Rest of the days we run on our own and swap notes about time, distance, ease, speed, view, etc.

A few days ago, we were running at KBR when we crossed a person who is also a regular at KBR. He was perhaps half our age, definitely half our size, definitely twice as fast and surely twice as fit.

We were running our 7th km when he passed us by like breeze. Bouncing on his toes, agile. very graceful to watch. By the time we crossed each other again, we were doing our 10th km and were barely running, hardly able to lift our feet from the ground.

I wanted to give up. We were a joke. We were making fools of ourselves. We weren't running. We were only **'trying'** to run. It was people like these, who are actually running.

This thought barely stayed with me for a few fleeting moments, when I thought about the above lines from the poem, Ulysses. My friend and I had this poem in our 10th standard. We both loved this poem, even while in school. But since we started running together, we have often spoken about this poem in different contexts. But this time, the above line which I have quoted, was ringing true within me with regards to our running.

I realized that there was something supremely more important than simply focusing on **'what'** we are doing. It is the **'how'** of what we are doing, that was most important...it is the **'how'** of things that makes all the difference...

We are running 35 km a week right now. We may push it to 60 a week. We may run several half marathons. We may even run a few full marathons. But it is a fact that we aren't ever going to be ace/ professional runners.

But that doesn't mean that our experience, our effort, our exhilarations has to be any less than the best long distance runners in the world. Every run is new. Every run is different. Every run is an achievement. Every run holds a new experience. With every run we prove to ourselves that we can. With every run we prove to ourselves that we won't give up. With every run we discover something new about ourselves. With every run, we realize that we are warriors of light...and giving up isn't even a choice. It never was. It will never be.

It is this 'will' to keep moving... to keep growing... to be humbled each day by the fragility of our body. To be elated with the strength of our heart and mind...it is all this and more, that keeps us going... Keeps us growing... Keeps us running and not give up.

I dedicate this note to my friend and best running buddy. But I also dedicate this to every person who has 'tried to run'...and not given up. This note is dedicated to every person, every soul, every being...who has faced a struggle in their lives and not given up...who have come out of their trials, a better, a more mature person. I salute the spirit of not giving up.

- **Gautam Vir**

THE SELF-RESPECT OF THE POOR

A few days ago, I was watching a video on Indian languages, made by a foreign university. Their observation left me smiling – they said that our language depends on the person who we are talking to. Accordingly, we talk in the local language at say, the road side tiffin centre, but speak in English at a multinational brand's store. I had never consciously observed this and thought it came naturally. Slowly as I internalized this, I noticed that the tone and tenor of a single language that we speak also depends on the person we are interacting with. But, what distresses me is the particular choice of words that some of us make when we speak to someone lower in 'status' (howsoever we may perceive it to be). This in turn leads to a question – is self-respect the preserve of the well-endowed?

A maid was relating how she was badly treated, verbally. I knew her to be hard working, putting in all the time she can to earn for her family. Her husband suffered from a paralytic stroke and is still recuperating. But this did not stop her from educating her two children. She is the sole earning member of her family! I asked if there was any mistake from her side. She said her son had forgotten to do some-

thing as he was in a hurry to go give his exam. When she told this to the so-called bosses, they taunted her in unparliamentary language and questioned what her son would do after studying. She was quiet, as she did not want to lose her job. She was quiet, but was visibly hurt. I pondered, will these so-called high-society well-educated men and women think in the same way if it is about their children's education? Will

they talk in the same manner to someone in their home? Can they accept it if someone speaks to them in the manner in which they spoke to the maid?

Self-respect or dignity is a basic character of everyone's personality. While this trait strongly manifests in some, circumstances take the sheen off this attribute for many. However, we are all human and another characteristic which should underline our personality is empathy for the right reasons.

While compassion or empathy cannot provide an alibi for inefficiency, nevertheless, any amount of wealth that we may have earned does not give us licence to verbally abuse others. As we go up in life, it is humility but not mindless vanity which should grow. Nothing is a preserve of the endowed; we are all born as humans and die as humans, and are free to craft our destinies in the way we desire. What comes to us is a blessing we should be humble about. Let us remember this well. Life travels a full circle. We should neither take pride in our possessions nor take advantage of another's helplessness; lest even before we open our eyes to reality, we may find ourselves in their position.

stay
true
stay
you



- Neetika Gogula

An advocate and has passion for writing on social issues.



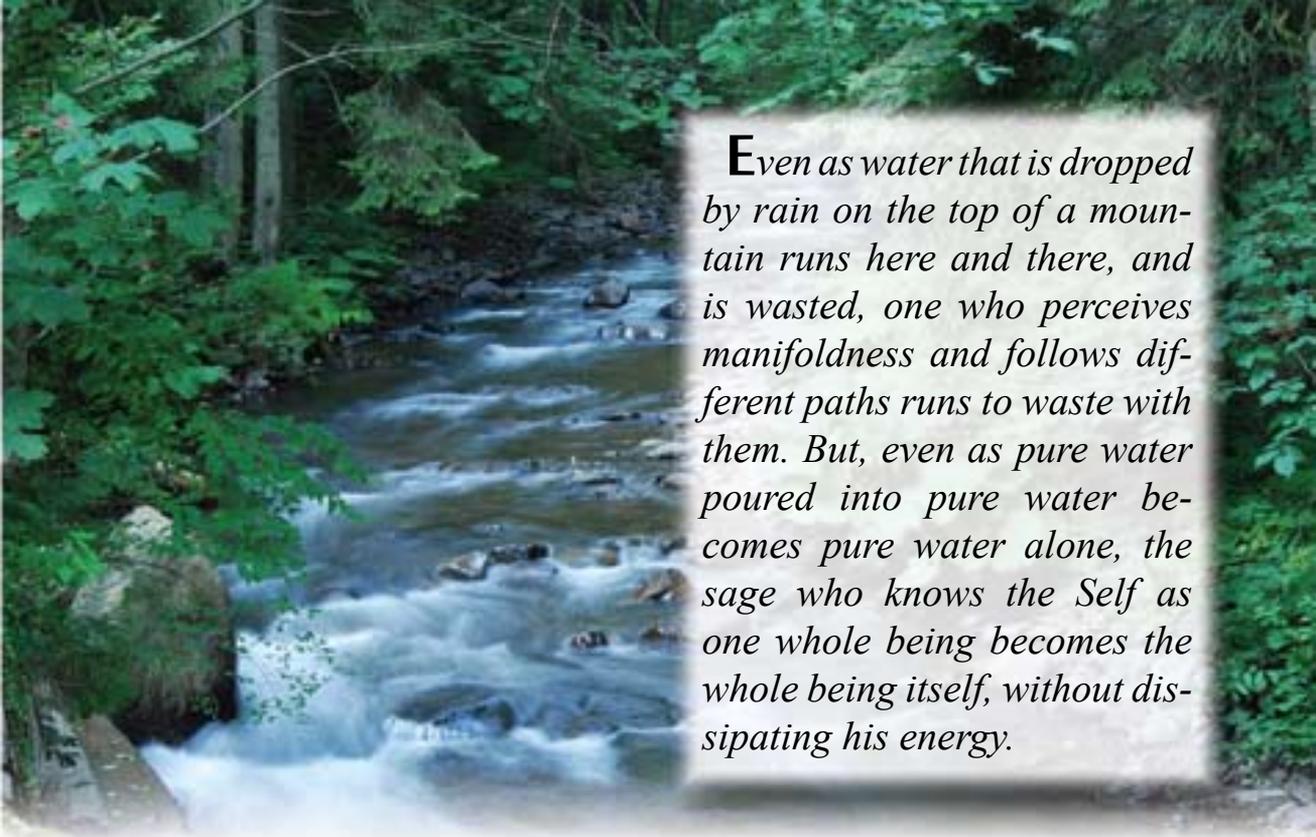
The Path of The Seeker

The Sruti says, "Arise, Awake! Through obtaining men of wisdom, know it. A sharpened edge of a razor, hard to tread, a difficult path it is – thus sages declare." The individuals of the universe are all sleeping persons or dreamers in the night of ignorance. They are exhorted to wake up to the day of knowledge.

The path of *Sadhana* is beset with great dangers. The *Sadhaka* has to experience sorrows and very unpleasant conditions in the process of the transformation of the individual into the Supreme Reality. Knowledge arises, in the beginning, not through mere self-effort, but through the company of the wise, the result of which is accelerated by the effects of past meritorious deeds. Self-effort takes the form of an intellectual undertaking, and the intellect being very strongly influenced by internal convictions and experiences of the individual concerned, the effort is many times not well directed. Every right effort should be preceded by right thinking, and no right thinking is possible as long as the individual is controlled by personal prejudices and desires. Hence the need for the company of the wise, which shall break open the fort of preconceived notions in the individual.

Further, the path is a very difficult one to tread. The search for Truth is attended with many dangers. The *Sadhaka* is likely to be tempted, opposed, misled or held up on the way. The inner propensities take concrete forms and present themselves before the seeker because of his attempt at concentration of mind. Concentration is a death-blow given to mental desires, and hence the latter rise up with all might to put an end to the practice of concentration. Moreover, *Sadhana* is the method of the disintegration of the personality consisting of the five material sheaths. These sheaths include within themselves the substance of the entire universe. Therefore, when the aspirant turns his face against these sheaths, he is actually acting against the lower natural current of the whole external universe of manifestation. Here lies the danger of the practice. The objective powers of the universe rebel against the internal consciousness, and though this consciousness is more powerful than any objective power, it does not appear to be so because of its non-manifestation. The aspirant seems to be defeated, because his condition is one where the external tendencies are opposed and the internal Self is not known. Hence, he has no help until a higher





Even as water that is dropped by rain on the top of a mountain runs here and there, and is wasted, one who perceives manifoldness and follows different paths runs to waste with them. But, even as pure water poured into pure water becomes pure water alone, the sage who knows the Self as one whole being becomes the whole being itself, without dissipating his energy.

state is reached, though he is unconsciously being led higher by the law of the Absolute. It is in this helpless condition of the absence of knowledge that the power of the result of previous discriminative practices raises the individual above the material entanglements.

The object of knowledge is too subtle to be easily known, and the object of the senses is too gross to be easily avoided. This is the reason why there is every likelihood of the seeker's falling back into relative experience. But there is one great helping hand which pushes forward every *Sadhaka*, in spite of the several oppositions before him. Every bit of action that is done as a *Sadhana* for perfection produces such a power that it can never be destroyed by any material force of the universe. When a *Sadhaka* is opposed by an external power, the impression of the previous practice urges him forward, and this forward march is another act which adds another fresh stock of power to the already existing one. Every step taken forward adds more power to the previous stock, and the

cumulative effect of *Sadhana-Sakti* becomes so great that it is able to overcome any external power.

The subject is always more powerful than the object, because the subject is conscious and influences the object. The knower has a power over the known. The fact that the knower has the power to know the entirety of Nature shows that Nature is subservient to the knower. If the knower were less than the known, it would never have been possible for the knower to have complete knowledge of anything. Knowledge of everything means transcending everything in quality as well as in quantity. The path to perfection is, therefore, the way to the expansion of the localised being into limitless existence. Since every being is essentially consciousness, it is possible for everyone to become the greatest and the best, and exist as the Absolute, in the end.

Compilation Source:

Kathopanishad: The Science of the Inner Life
By Swami Krishnananda



Say 'O God'... You see 'God' in you

Galileo Galilei (1564-1642)—Father of Experimental Science—was a professor of mathematics in Pisa University. Every night while going to the library he was observing the oscillations of the oil lamp suspended from a chain at the main gate of the university. He guessed that the oscillations might be isochronous. In those days there was no device to find the duration of time in seconds for one complete oscillation. So, he used his pulse as a chronometer (72 heartbeats per minute). While going to the university he used to hold the right wrist with the palm of his left hand and count the number of throbs during one complete oscillation. His colleagues could not understand why Galileo was walking in a peculiar way. One of them approached him and asked him if he was praying to God in the Heavens. Galileo remained silent. His colleague went on to say about his own qualities- Dignity without pride, love without passion, tenderness without weakness and so on. Even then Galileo

was silent. He was laconic by temperament. Still finding no response, the talkative fellow expressed doubt if a finite man can realize infinite God. Now, Galileo answered, "Your argument is as fallacious as saying that one who drives fat oxen must himself be very fat".

Galileo scanned the discovered skies with the astronomical telescope constructed by him. On observing the celestial wonders, he felt "I am filled with infinite astonishment and also infinite gratitude to God that it has pleased Him to make me alone the first observer of such wonderful things, which were hidden since the creation of the universe".

Johannes Kepler (1571-1630), a renowned astronomer studied the planetary motion in detail and enunciated three laws. It was this work that inspired Newton (1642-1727) and paved the way for the law of gravitation. When an assemblage of scientists declared that Kepler's laws are in



full agreement with theory and experiments and universal truths, Kepler lyrical praised God- that he created the stars as a puzzle for us to solve in order to prove that we are worthy of the mind given to us for that very purpose. Kepler's belief in the existence of God was concretised.

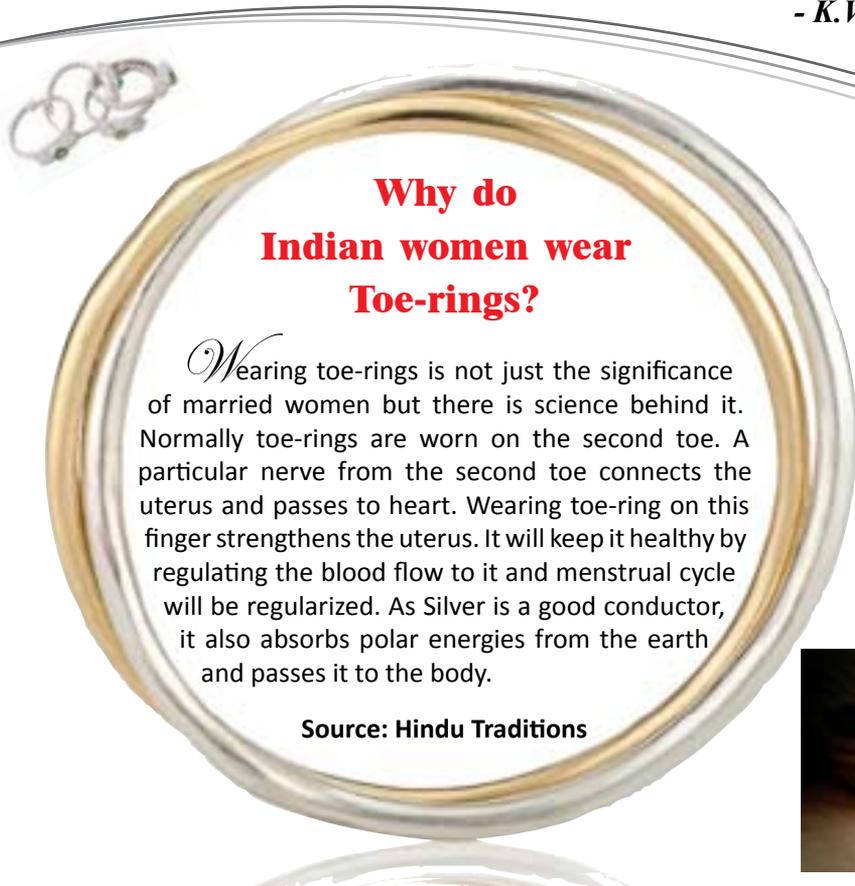
The purpose of all discoveries is to make men and women aware of what was and what is, to incite them to probe into what may be, it seeks to teach them to understand. Kepler had a friend who was an atheist. However much he attempted to save his friend from the inferno, he turned his deaf ears away from him. Kepler designed a very beautiful model of the Solar System with the planets (Mercury, Venus, Earth...) in their natural colours revolving around the hot and bright Sun. He placed this model in his laboratory in such a position that visitor couldn't miss it.

One day when Kepler's friend entered into the laboratory he was dazzled and felt a sense of awe and beauty. Regaining his senses, he called for Kepler and asked him a series of questions about the model. Kepler's answer was only -"I do not know". He was irritated, beat him mercilessly and was going back home gloomily. Kepler followed him saying smoothly, "Dear Brother, if you think that there must be someone behind the model, why don't you think that there must be some one behind the splendid infinite cosmos?"

An untouchable man was very keen to have the *darshan* of Lord Krishna in the famous temple of Udipi (Karnataka State). One night he dreamt- a Godsend. The divine agency exhorted him to see Him through the hole in the wall behind the temple main gate.

If you move one foot towards God, he runs 100 feet towards you.

- *K.V.Ramakrishna Sastry*



Why do Indian women wear Toe-rings?

*W*earing toe-rings is not just the significance of married women but there is science behind it. Normally toe-rings are worn on the second toe. A particular nerve from the second toe connects the uterus and passes to heart. Wearing toe-ring on this finger strengthens the uterus. It will keep it healthy by regulating the blood flow to it and menstrual cycle will be regularized. As Silver is a good conductor, it also absorbs polar energies from the earth and passes it to the body.

Source: Hindu Traditions





Educate Empower Enlighten...

Our work at Tapovan and Ashram speaks for itself, so does the workshop 'Educate Empower Enlighten' for tribals and local youth, speaks of its quality. It was not just a Camp for Spoken English or Computer literacy but it was all about taking care of their overall growth. We were dealing with youth who have hardly had any quality education, neither a proper background, nor strong support system and spiritual backup. Initially it took time for them to understand the different lifestyle, from eating to sleeping and waking up in the early wee hours to organizing life. But after few hiccups they realized that there is another life that was much more beautiful.

The decision to have a residential camp for our needy brethren proved to be a right decision. Though Mataji and her Team of young Nachiketas were struggling initially, as the camp started progressing, everyone settled down very well and at the end we could see the youth roaring to go into the society with more confidence and courage.

Highlight of the camp was not all about clubbing two camps together but clubbing two different groups together. Our Nachiketa Tapovan children who have attended 'Learn to Live' camp had to play dual role in the camp as campers and also as volunteers. We never knew that our children could handle pressure so well within and without. In the absence of Mataji, these below 15 years leaders have contributed remarkably and have shown that they are capable of doing anything and everything.

Some of our volunteers have come all the way from Hyderabad and spent their precious time and shared their valuable knowledge with children. Krishna P. tried to share tips on life management and Manjula our volunteer who stayed throughout the camp tried to infuse *Bhaktiyog* in their minds by teaching them devotional songs and bhajans. Jyothi, another volunteer cum teacher at Tapovan, rendered help in Computer Literacy program. Mahamood conducted *Yogic Sadhana* and Computer Literacy program. Our young volunteer, Rohan

assisted Mataji in spoken English classes and also played a significant role in shaping the youth. Vishnu our youngest Nachiketa who also participated as a camper, left his signature behind by contributing from correcting their grammar to teaching songs.

Especially, from day one till the end, some of our Nachiketas like Teju, Jishnu, Chanappa, Ashwini, Srujana, Shailu, Indu and Anu have done a great job. Teju was seen everywhere from doing admin work to arranging everything whereas all other young Nachiketas were also doing their bit. I think, no I strongly believe that without our Nachiketas, it would have been a difficult task for Mataji to conduct the camp successfully.

No doubt the camp expenses were high, but many likeminded philanthropists have come forward and contributed magnanimously towards it. I feel without their support we would have had great difficulty in organizing this camp. Cooking was taken care of by Pandu, and another helper Ravi (Annapurna Sevaks). They never showed signs of tiredness and exhibited motherly care while feeding our campers.

Last but not the least, there were two more campers who were our silent volunteers and active Sevaks. Ajay who was taking care of Ma Yog Shakti Peeth used to keep everything ready before 4:30am & Nirakar who was in-charge of water and ringing bell used to wake up early in the morning and sleep late in the night. Hats off to all of them for their wonderful support and great service. They are truly silent Pals... silently contributing towards the cause and making difference in the society.

'Educate Empower Enlighten Camp' started on April 23 and how 12 days passed by, we don't know. On May 4th it was an emotional farewell. I am not sure whether all 70 youth would make difference in the society or not, but one thing, they are going to leave their signature behind for sure.

- Swami Nachiketananda Puri





HEAR OH HEART!

If you look at the organ of our heart, it just looks like just a soft muscular mass of veins and arteries.

But it is a structure that is so carefully designed and created to beautifully provide all the functions that deals with every aspect of a living life.

Its constant consistent rhythmic beat, offer sustenance and supplements to our lives and it is the best thing we've inherited as thinking, feeling, doing beings.

It pumps blood through blood vessels of the circulatory system the most vital operation for a living being.

Its central to the overall existence of life. Ironically it is also situated or located in the middle or centre of the chest cavity

Although there is much complex detail of this otherwise simple structure of the heart...its beauty and magnificence lies not so much in its structure as much as its functions.

It offers us life, with every breath we take. It gives us power for one more act, one more deed. It provides us the ability for one more movement, for one more moment of life. Each time it beats, each time it contracts and relaxes.

How incredibly blessed we are to have this heart dwell and lodge within us.

Yet how we distort it, distract it, divide it or even destroy it. Bit by bit. Part by part. Fraction by fraction.

The heart is protected and enclosed in a protective sac called pericardium, additionally it also has 3 layers called the epicardium, myocardium and endocardium.

Yet how we further fortify this already amply protected heart with tough inaccessible barricades of personal guilt around it.

We harden the heart with indifference and apathy.

We close it with narrow thinking and selfish motives.



We humiliate its existence by choosing and preferring whom to love and how much to love. The heart knows not one...but everyone.

Heart does not lack its ability to feel, express, or convey love.

It does not lack. It only loves. Boundlessly, unconditionally, unreservedly.

We have heart attacks...but its not the heart that is responsible...its the mind that attacks it... with anger, blame, grudges and regrets. Towards ourselves. Towards others.

The heart only knows how to love...how to receive as much as how much to give. The heart knows only how to open and be fearless. It knows only how to express and expose not hide or screen.

The heart of the matter is that our heart is all that which must matter most to us.

The mind comes in between with its logic and reasoning and prevents the heart from functioning to its actual capabilities and capacity. It brings in doubts and apprehensions and baseless fears.

The mind only questions, while the heart always answers.

If the mind can be tamed, then its the ego that precludes the heart from loving and sharing.

A hundred distractions and distortions, yet the heart keeps beating and propelling us, another movement, another moment, loveless, unloving.

Try opening the heart...expand, express, exposed its ability to love.

That is truly living life. Fully living it. Freely living it.

Else we're all in chains. Don't bind a heart... don't shackle your life with a closed heart.

Be brave. Be strong. Be a heart. Be all heart.

Sweetheart.

- Mallika Shastry Chandrasekhar

Dream

Every spark has a dream
To become a fire,
Success is the result of
Incessant hard work and perspire,
What does it matter that-
Embers are down the dust,
Just a one wind blow,
Spark will no more be
A spark
But an unstoppable fire
Every spark has a dream
To become fire

Every man has a dream
To become a Great man,
But one cannot become Great
In a short span,
To reach to the zenith
Of any high mountain,
One has to perseveringly climb,
Greatness is nothing but
One directed efforts
To some great cause
For a long time,
Blossom to your full potential,
To become a Great man
That trait is essential

- Lokendra Singh Rathore



HOW TO READ THE GITA

Here are some suggestions for you to consider on how to read the Bhagavad Gita.

1. Read it as a continuous text

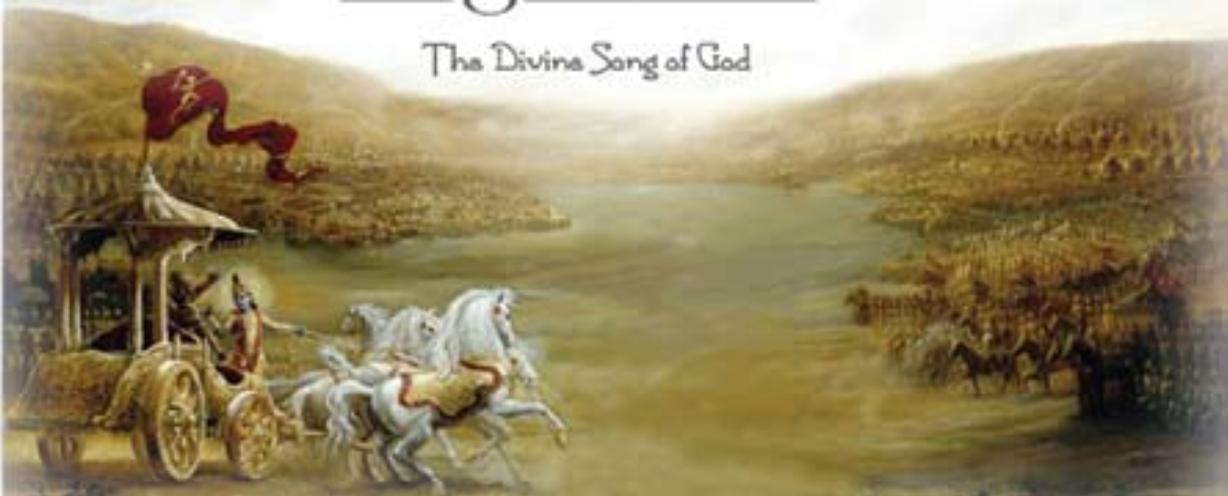
One of the conventional ways to assimilate the message of the Gita is to study it thematically. For Karma Yoga we tend to turn to Chapter 3, for Gyana Yoga we go to Chapter 4, and for Bhakti Yoga we go to Chapter 12. The commentarial tradition reinforces this practice; often, a spiritual leader gives a discourse on one chapter this year, and a different chapter the next year. Even in recitations, the reciter announces the chapter division: '*Athah dvitīyo'adhyāyah.*' But if we really consider the Gita a speech or message from Krishna to Arjuna on a battlefield, we cannot but reconsider the chapter divisions as editorial interventions. Consider the content of the chapters, and we see much repetitions and overlap. Chapter 2 functions more or less as a summary of the entire Gita. Chapters 3, 4 and 5 really ought to be studied together. Even though Chapter 12 has much about devotion, Chapter 9 has the well-known verse about how Krishna accepts devotion even in the simple form of a flower, fruit, water or leaf.

Another convention is to study a verse a day. It is true that some verses stand on their own, these are the verses that tend to be popular, and are memorized. Within the narrative and teaching of the Gita, separating a verse from the verses before and after it would be like plucking a sentence out of a paragraph. In the Gita, sometimes, the cognitive unit – i.e., the unit of comprehension - extends across several verses. 12.13 to 12.20 is one section, describing the qualities of a devotee. 10.12-10.18 is another section, where Arjuna addresses Krishna's glory, and 10.20 to 10.32 is a list of comparisons that help us understand Krishna's position in the universe. A collection of verses sometimes functions as a "scene."

Taking an approach like this is most helpful in isolating the poetics of the Gita. For instance, from 11.14, Arjuna uses the verb "see" in every single verse until 11.19. The reader is keenly aware that this is a spectacle, an extraordinary sight. In 11.22, the same sight is also seen by the Adityas, Rudras, Vasus and Sadhyas and all the deities of the universe— Krishna now becomes the center of every gaze in the universe. 7.06 to 7.11 has a word that is repeated, it dom-

THE Bhagavad Gita

The Divine Song of God



inates the stage – *asmi*, I am. In these ways, we find that the Gita is made of dramatic units and scenes, not verses and chapters.

2. Read text and context

Often it is the context that tells us how to understand the meaning of a verse. 3.01 can be confusing. It is a verse which acts as transitions between topics. Up until then, Krishna has been explaining to Arjuna the kind of person who can maintain equanimity. Arjuna misunderstands him, and asks, if you really think that the way of “*buddhi*” is better than “*karma*” why do you ask me to fight? Thus, 3.01 must be seen in the context of 3.02. And how does Krishna use the word ‘yoga’ in 3.02? For that, we need to look at 3.03.

2.16 is a good example of what happens when the verses are translated or commented upon without taking the context into consideration. Many translations are abstruse on this particular verse. They try to translate the terms ‘sat’ and ‘asat’ as abstract terms.

***nāsato vidyate bhāvo nābhāvo vidyate satah
ubhayor api drsto.antas tv anayoh
tattvadarśibhih***

na—not; *asatah*—of the non-existent/of the non-real; *vidyate*—it is found; *bhāvas*—being, coming to be, becoming. *na*—not; *abhāvah*—not being, not existing, not becoming; *vidyate*—it is found; *satah*—of the real/true/existent; *ubhayoh*—of both; *api*—indeed, surely, also, even; *drstoah*—seen, perceived, discerned; *antah*—certainty, conclusion, end; *tu*—indeed, but; *anayoh*—of these two; *tattva*—truth, reality, thatness; *darśibhih*—by the seers/perceivers/discerners/knowers.

The symmetry of this verse cannot be missed. The sound pairs of “*nāsato*” “*satah*” and “*bhāvo*” “*nābhāvo*” are not just the rhythm, but the message that contrasts truth with delusion. The first part of the verse is complex—what “is” and what “is not” could refer to anything—living/non-living, animate/inanimate, fact/lie. From the materialist perspective, the physical world

**To one who reads the
spirit of the Gita, it teaches
the secret of non-violence,
the secret of realizing self
through the physical body.**

M.K. Gandhi

The message of the Gita, p. 16



“is” and the “spiritual” world is conjecture, and the translation could be understood as a confirmation of materialism. Besides, it seems unsurprising for that which is non-existent to be non-existent.

But it is in the context of 2.15 that we must read 2.16. We then realize that ‘*asat*’ refers to the transient, and ‘*sat*’ to the not-transient. Alertness to the context resolves many confusions about the message of the Gita. Does the Gita downplay Vedic rituals, or uphold them? Some may say that the Gita puts down the Veda (see 2.41-2.42) but in fact, it is only selfish rituals that are being critiqued.

- Mani Rao

Mani Rao is a poet and translator of the Gita and Kalidasa

www.manirao.com



RESCUE IN THE DESERT

There was a disciple of the Blessed One, full of energy and zeal for the truth, who, living under a vow to complete a meditation in solitude, flagged in a moment of weakness. He said to himself: "The Teacher said there are several kinds of men; I must belong to the lowest class and fear that in this birth there will be neither path nor fruit for me. What is the use of a hermit's life if I cannot by constant endeavor attain the insight of meditation to which I have devoted myself?" And he left the solitude and returned to the Jetavana.

When the brethren saw him they said to him: "You have done wrong, brother, after taking a vow, to give up the attempt of carrying it out"; and they took him to the Master. When the Blessed One saw them he said: "I see mendicants; that you have brought this brother here against his will. What has he done?"

"Lord, this brother, having taken the vows of sanctifying a faith, has abandoned the endeavor to accomplish the aim of a member of the order, and has come back to us." Then the Teacher said to him: "Is it true that you have given up trying?"

"It is true, Blessed One," was the reply.

The Master said: "This present life of yours is a time of grace. If you fail now to reach the happy state, you will have to suffer remorse in future existences. How is it, brother that you have proved so irresolute? Why, in former states of existence you were full of determination. By your energy alone the men and bullocks of five hundred wagons obtained water in the sandy desert, and were saved. How is it that you now give up?" By these few words that brother was re-established in his resolution. But the others besought the Blessed One, saying: "Lord! Tell us how this was."



“Listen, then, mendicants!” said the Blessed One; and having thus excited their attention, he made manifest a thing concealed by change of birth. “Once upon a time, when Brahmadata was reigning in Kasi, the Bodhisattva was born in a merchant’s family; and when he grew up, he went about trafficking with five hundred carts. One day he arrived at a sandy desert many leagues across. The sand in that desert was so fine that when taken in the closed fist it could not be kept in the hand. After the sun had risen it became as hot as a mass of burning embers, so that no man could walk on it. Those, therefore, who had to travel over it took wood, and water, and oil, and rice in their carts, and traveled during the night. And at daybreak they formed an encampment and spread an awning over it, and, taking their meals early, they passed the day lying in the shade. At sunset they supped, and when the ground had become cool they yoked their oxen and went on. The traveling was like a voyage over the sea: a desert-pilot had to be chosen, and he brought the caravan safe to the other side by his knowledge of the stars.”

“Thus the merchant of our story crossed the desert. And when he had passed over fifty-nine leagues he thought, ‘Now, in one more night we shall get out of the sand,’ and after supper he directed the wagons to be yoked, and so set out. The pilot had cushions arranged on the foremost cart and lay down, looking at the stars and directing the men where to drive. But worn out by want of rest during the long march, he fell asleep, and did not perceive that the oxen had turned round and taken the same road by which they had come. The oxen went on the whole night through. Towards dawn the pilot woke up, and, observing the stars, called out: ‘Stop the wagons, stop the wagons!’ The day broke just as they stopped and were drawing up the carts in a line. Then the men cried out: ‘Why, this is the very encampment we left yesterday! We have but little wood left and our water is all gone! We are lost!’ And unyoking the oxen and spreading the canopy over their heads, they lay down in despondency, each one under his wagon.

But the Bodhisattva said to himself, ‘If I lose heart, all these will perish,’ and walked about while the morning was yet cool. On seeing a tuft of kusa-grass, he thought: ‘This could have grown only by soaking up some water which must be beneath it.’ And he made them bring a spade and dig in that spot. And they dug sixty cubits deep. And when they had got thus far, the spade of the diggers struck on a rock; and as soon as it struck, they all gave up in despair. But the Bodhisattva thought, ‘There must be water under that rock,’ and descending into the well he got on the stone, and stooping down applied his ear to it and tested the sound of it. He heard the sound of water gurgling beneath, and when he got out he called his page. ‘My lad, if you give up now, we shall all be lost. Do not lose heart. Take this iron hammer, and go down into the pit, and give the rock a good blow.’

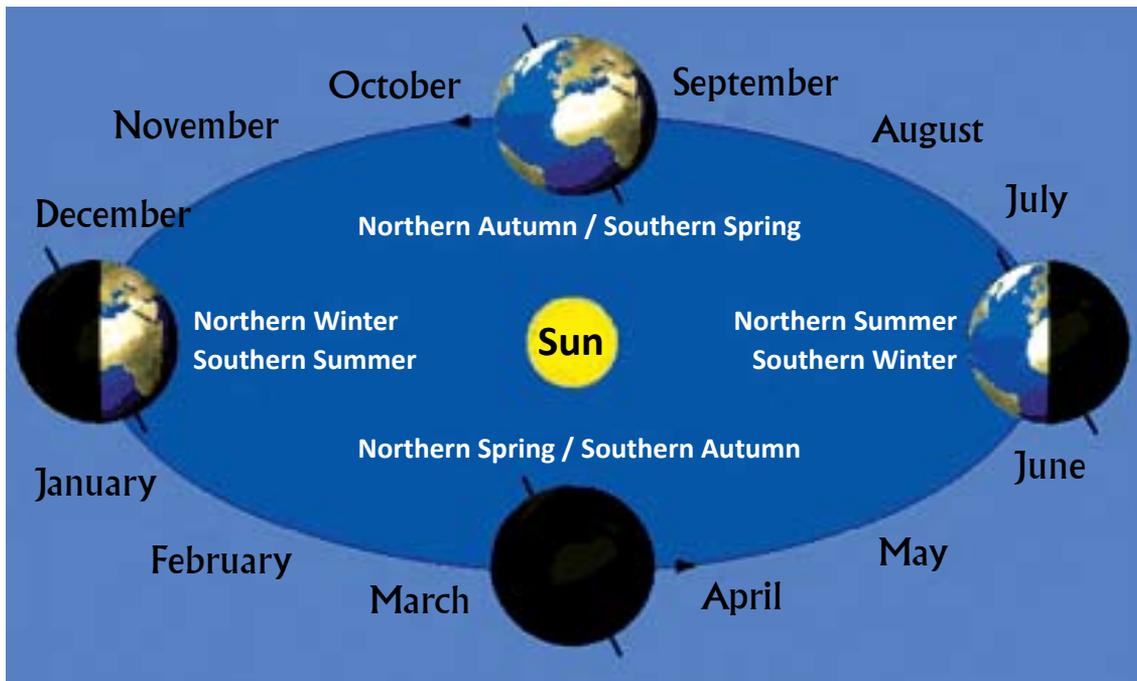
The lad obeyed, and though they all stood by in despair, he went down full of determination and struck at the stone. The rock split in two and fell below, so that it no longer blocked the stream, and water rose till its depth from the bottom to the brim of the well was equal to the height of a palm-tree. And they all drank of the water, and bathed in it. Then they cooked rice and ate it, and fed their oxen with it. And when the sun set, they put a flag in the well, and went to the place appointed. There they sold their merchandise at a good profit and returned to their home, and when they died they passed away according to their deeds. And the Bodhisattva gave gifts and did other virtuous acts, and he also passed away according to his deeds.”

After the Teacher had told the story he formed the connection by saying in conclusion, “The caravan of the Bodhisattva, the future Buddha; the page who at that time despaired not, but broke the stone, and gave water to the multitude, was this brother without perseverance; and the other men were attendants on the Buddha.”

-Parables and Stories of Buddha



Fortnight & Month or Paksha & Masa



During the day of *Amavasya*, the moon shall be at the centre in between the Earth and the Sun. This straight-line position is taken as zero degrees. The moon's movement of 12 degrees from that position is considered as *tithi* or a day. During the period of such fifteen lunar days, the moon completes 180 degrees. This period is called *Sukla Paksha* and the fifteenth day is *Poornima*. The remaining 15-day period of Moon's motion is called *Krishna Paksha*, which ends with *Amavasya*. The two *Pakshas* or two fifteen day periods together become a lunar month or *masa* of 30 day period. Two months become one season or *Ruthu* and twelve months become one full year.

Our ancestors had identified 27 stellar constellations (*Nakshatra Mandal*) in the space and each of them had been classified into four parts or *Padas*. These 108 *padas* are divided in groups of Nine. So there are 12 such groups called *Rasis* or Zodiac signs. They are *Meena Rasi*, *Mesha Rasi*, *Vrishabha Rasi*, *Kanya Rasi* etc. Based on these *Rasis* the solar months have come into existence.

Lunar months that are in vogue are formed based on twelve stellar constellations. These stellar constellations are visible throughout the night sky, starting from dusk to dawn. Each month is named after a star that is visible throughout the night sky during that month. The following table indicates the visibility of the star throughout the night and respective name of each month derived from it.

| Month-Star | Month-Star | Month-Star |
|-----------------|-----------------------|---------------------|
| Chitram-chitra | Sravanam-Sravanam | Margasira-Mrigasira |
| Vaisaka-Visaka | Badrapada-Purvabhadra | Pushya-Pushya |
| Jyestham-Jyesta | Asvayuja-Aswini | Maagha-Magha |
| Ashadham-Ashada | Karthika-Krithika | Phalguna-Phalguni |

Earth is slanting by 23½ degrees towards north-west. Sun's rays fall perpendicularly on both sides of the equator by the 23½ degrees between north-south directions.

The line transcending 23½ degrees from north of equator is called *Karkataka Rekha*; the line transcending 23½ degrees from south of equator is called *Makara Rekha*.

The six-month period of travel of Sun's Rays from *Makara Rekha* to *Karkataka Reka* is called *Uttarayana* and the vice-versa is called *Dakshinayana*. The point of transition is called *Sankranti*. There would be two *Sankrantis* in a year.

Year:

Sun travels at a speed of one lakh kmph, the distance of 96,60,00,000 kms in 365 days. This period of travel is called a year.

Yugas:

Once in 4,32,000 years all the seven planets group together.

The span of 4,32,000 years had been considered as Yuga. Period of Kali Yuga is 4,32,000 years.

Span of two *Kali Yugas* is one *Dwapara Yuga*.

Span of three *Kali Yugas* is one *Treta Yuga*.

Span of four *Kali Yugas* is one *Satya Yuga*.

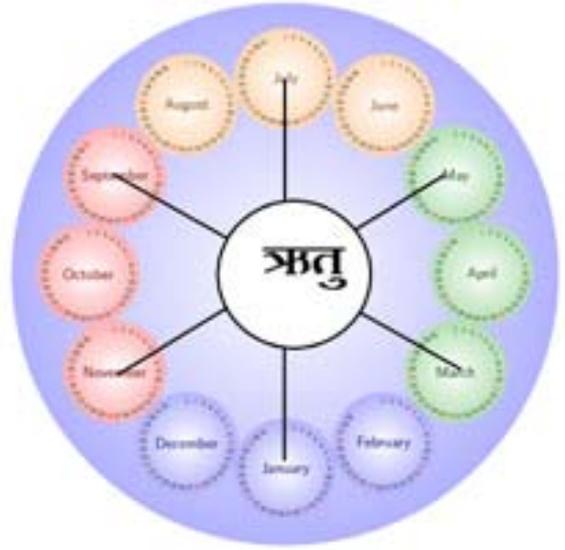
The period of four *yugas* is one *Chatru Yuga* or *Maha Yuga*. It is a period of 43,20,000 years.

72 such *Maha Yugas* are equal to one *Manvantaram*.

14 such *Manvantarams* are equal to one bright day of Brahma (excluding night) means 1000 *Maha yugas*, i.e 432,00,00,000 years. This is called one *kalpa*. One full day of Brahma i.e (bright day + night) is equal to 864 crore years. Brahma has such 365 days as one year and one hundred years of life span. One life span of Brahma is equal to one day of Vishnu. The cosmic age is equal to Brahma's life span.

Let us analyze how wonderfully the knowledge of time had been intermingled in the daily rituals of Indians. The *Sankalpa* of Hindus goes as under by which, Second October 2006 had been explained, herewith,

“By the order of Sri Maha Vishnu, I take this resolve and make prayer, as on Brahma's 51 year, (*Dwithiya parardhay*) of *Sweta Varaha kalpay* (*kalpa* is one day for Brahma), which is in the ruling period of *Vaivaswata Manu* during the first part of *Kali Yuga*, in *Jwambu Dwipa*, in *Bharata Varsha*,



in *Bharata khanda*, in the southern side of *Meru* mountains, towards the north eastern side of *Srisailam* ranges, in the land embedded between *Krishna* and *Cauvery* rivers, at my, residing house, in presence of all deities, *Brahmanas*, *Gurus* and family members, by following the lunar measurement of time, in the year named “*vyaya*” during the southern part of six months (*Dakshinayanam*), in the *Sarad Ruthu* (season), *Aswyayuja masa* (lunar month) during the receding fortnight of moon (*krishnapakshay*) on the Tenth day of fortnight (*Dasami tithi*), Monday (*Somavara*), *Uttarashada* (stellar constellation) and let all the *Subha yogas* and *Subha karanas* be bestowed during this auspicious time as I perform my actions.”

Are we not struck with awe, as we look at the above *sankalpa*, wherein we find a perfect blend of time & space to reveal an identity of an event? Our seers had wonderful knowledge of time and the way it had been intermingled in the daily rituals clearly proves beyond doubt about their ingeniousness, their systematically perfected outlook and scientifically evolved perspective. The above example, confirms the fact that Indians considered Time & Space as relative to each other.

Source: Eternally Talented India 108 facts



इवलइरगो दिइठन = इरगु त्ठ tvAtumun

(Continued from last issue)

Of today and all ... (-तन-)

If you want to say ‘Did you read today’s newspaper?’, then you could say भवान् अद्यतन-पत्रिकां पठितवान् किम्? Here hyphenation is only for reading comfort. People tend to be confused between ‘अद्य’ and ‘अद्यतन-’. The first is a word by itself, whereas the second is the first part of a ‘compound’ word. Look at these two sentences: ‘भवान् अद्य दिनपत्रिकां पठितवान्?’ and ‘भवान् अद्यतन-दिनपत्रिकां पठितवान्?’ They both mean differently. The answer to the first can be ‘Yes’ even if you read yesterday’s paper. But the latter is more specific and clear that it is today’s newspaper in question. Similarly ‘पुरा भवनम् आसीत्’ and ‘पुरातनभवनम् आसीत्’ mean ‘A building was here in olden times’ (perhaps indicating that the building is now gone!) and ‘An old building was (here/there)’ respectively.

Similarly, ‘In yesterday’s election, AAP party won.’ can become ह्यस्तननिर्वाचने काङ्ग्रेस-पक्षः घोरपराजयं प्राप्तवान्।

By adding ‘-tana-’ to time-related words, you get ‘of that time’ meaning. Notice that ‘tana’ does not result in a separate word. It comes in the middle of a construct as in the examples above. Here is a list of some of these terms:

| | |
|---|--|
| अद्य | अद्यतन- |
| हयः | हयस्तन- (विसर्गस्य सकारपरिर्तनं सन्धिकारणेन) |
| परहयः | परहयस्तन- |
| प्रपरहयः | प्रपरहयस्तन- |
| श्वः | श्वस्तन- |
| एवम् एव (likewise), परश्वः, प्रपरश्वः च (also). | |

This can be extended to a few other ‘avyayas’ as well:

| | |
|---------|--------------------------|
| पुरा | पुरातन- |
| नव | नूतन- (नवतन- इति न) |
| अधुना | अधुनातन- |
| इदानीम् | इदानीतन- अथवा इदानीन्तन- |
| पूर्वम् | पूर्वतन- |

Look at the following space-related usage:

| | |
|------|---------|
| अधः | अधस्तन- |
| उपरि | उपरितन- |

Translate the following into Samskrit:

- 1) We got defeated in day-before-yesterday’s match (स्पर्धा).
- 2) In modern (अधुना) times, young people take their decisions independently (स्वतन्त्रतया).
- 3) That is an old (पुरा) building.
- 4) Wear this new (नव) shirt (युतकम्).
- 5) In the house below (अधः), my brother lives.
- 6) In the table above (उपरि), there are 6 rows (पङ्क्तयः).

Did you get:

- 1) परहयस्तनस्पर्धायां वहं पराजिताः। (In this case however, ‘परहयः स्पर्धायां वहं पराजिताः’ also means the same.)
- 2) अधुनातनकाले, युवकाः स्वतन्त्रतया निर्णयान् कुर्वन्ति।
- 3) तत् पुरातनभवनम्।
- 4) भवान् नूतनं युतकं धरतु/धारयतु।
- 5) अधस्तनगृहे मम भ्राता निवसति।
- 6) उपरितनकोष्ठके, षड् पङ्क्तयः सन्ति।

(To be continued in the next issue)

- Krupalu Ogeti

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



Satsanga

On 4th April, Swamiji & Mataji held the monthly Satsang at a volunteer's house. The day coincided with the auspicious occasion of Hanuman Jayanthi, Pournami and also Chandra Grahan. Mataji made the best use of this auspicious day by conducting a session of Japa, Mahachaitanya Kriya and Meditation. Sadhakas could connect to the high energies that prevailed during the Chandra Grahan.



Hanuman Jayanthi

On 5th April 2015, Swamiji and Mataji attended Hanuman Jayanthi celebrations at Prakruthi Kuteer in Chippalapalli village. Swamiji and Mataji performed *puja* and *abhishekam* to Lord Hanuman followed by Homam.





Ashram News

Learn to Live...

Personality Development Camp for Nachiketa Tapovan Vidya Mandir

*I*t was 19th April...

Nothing very special. Just another day. But there was a festive mood all over. All Ashramites were busy throughout the day. Special arrangements were made. Rooms were cleaned and dormitories were decorated. Ma Sarada Nilayam was sporting a new look. Everything was made very special, as if, there was going to be something very special.

Instructions were given by Swamiji to all inmates, *Sadhakas* and *Sevakas* to make sure that they are going to meet the need of the hour. And in the evening a big vehicle arrives.

Most beautiful, cutest and dearest children of Nachiketa Tapovan get down from the vehicle. Swamiji and Mataji greet them with beautiful smiles on their faces and also warn them that they



are not just going to attend 'Learn to Live Camp' but are also going to share common program with 'Educate Empower Enlighten' workshop campers. So it was more or less a kind of training cum life infusing program for them.

The first day of the camp began at Ma Yog Shakti Peetham. The atmosphere was fully charged. Swamiji briefed the campers about the entire program and how their day would begin and end. Every day children were supposed to wake up by 3:55am and get ready for special *Arati* and *Yogic Sadhana* at Ma Yog Shakti Peetham. What an idea to begin with! Then they were given *Karmayog* to make sure that they are not going to forget to shoulder their higher responsibilities by contributing their energies towards society. Surprisingly the very thought of *Karmayog* brought tremendous change in their perception. They understood it is not all about killing time and getting exhausted physically but it is something more energizing and invigorating and new life infusing activity that not only supports society but also brings change in one's perception as well.

After that they were given different topics to discuss. Though young, they discussed mature topics ranging from BPL (Below Poverty Line) to Blind Faith to Adoption. One child said, "it is high

time for all of us to start rekindling the fire within and changing the graph from BPL to APL i.e. Above Poverty Line!". Many new ideas were given to enlighten the society.

Another activity that they were asked to perform was making 3D model by just seeing the Architectural Plan. And astonishingly, in just few sittings and settings, children could project and visualize simple plan into 3D and also walk through it of course mentally. On 23rd, both the groups were clubbed and these children were given the task to attend and also volunteer the 'Educate Empower Enlighten Workshop'. How the days passed by, no one knows but everything became very emotional on the day of 26th. Most of the Tapovanites were getting ready to go back to their homes. The scenery and settings were equally pleasant as on the first day and the gathering was even bigger, but the festivity was amiss! Children who have developed more attachments towards each other and spent time together like one family were separating. A kind of silence was felt in that moment. But as nothing is permanent, and somewhere, something has to come to an end, on 26th we had to close down our 'Learn to Live' Camp but keeping the hopes alive to continue learning to live and let live. Hope children have left the Ashram with rich experiences.

Thanks to Donors



We are extremely thankful to

Sri Sanjay Patwari
for his kind donation of
₹ 1 lakh Corpus Fund - Sponsor a Child Education

Smt. Radha & Sri Ch. R.K.V. Subba Rao
for their kind donation of
₹ 1 lakh Corpus Fund - Sponsor a Child Education
&
₹ 45,000/- for Vastradanam
(Uniforms for 50 students)



**Nachiketa's
GO GREEN CLUB**

*We convey our thanks to all the participants of the WOW initiative. You helped us earn **Rs. 13,940/-** in the month of April and helped in keeping Mother Earth cleaner by recycling about **1991 kg** of plastic and paper waste material.*



Events & Celebrations

*M*s. Maria from Brazil visited Nachiketa Tapovan and spent a valuable week with Vidya Mandir children. She enlightened the children on learning skills and the children enjoyed her company.



Craft Sale at Rockwell

On 4th and 5th April 2015, Rockwell International School held an exhibition. We thank them for providing a stall for Nachiketa Tapovan Vidya Mandir children to exhibit their crafts.



Donation

On 7th April Smt. Radha and Sri Ch. R.K.V. Subbarao and his family members distributed 250 school bags to Vidya Mandir students. We thank them for their kind gesture of donating ₹ 1 lakh, towards Sponsor-a-child Corpus Fund and ₹ 45000/- towards uniforms.



Farewell Party

On 15th April 2015, a Farewell Party was organized to 10 grade children by 8 & 9 grades students. Teachers and volunteers wished them good luck and students performed cultural programs. Even though it was a painful separation everybody wished them a bright future and 10 grade children promised to carry the values which they learnt in Nachiketa Tapovan.



Smt. Sandhya, a volunteer, lights the lamp



Performance by 9 grade children



10 grade children share their views



Smt. Suguna



Smt. Swathi



Smt. Sushma



Smt. Sowja

Parents Meet

On 17th April 2015, a Parents Meet was held at Nachiketa Tapovan Vidya Mandir. Parents enthusiastically participated in the meet.





Turn around their future!

For ₹ 1 Lakh

Your donation will last a lifetime

Appeal for Sponsor-a-Child Corpus Fund

Nachiketa Tapovan runs a Vidya Mandir, a free Home Schooling for underprivileged children:

Nachiketa Tapovan aims at imparting, man-making education rather than bread-winning academics, so the syllabus is designed in such a way that it can suffice SSC/CBSE/NIOS curriculum. 250 children receive education in English as medium of language offering levels 1-10. Apart from education Yoga, Arts & Crafts, Vocational Training, Music, Dance, Samskrit and Computer classes are also part of the curriculum. All these services are rendered by 50 volunteers and 12 coordinators.

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 Coordinators' Honorarium, Uniforms, Educational material, Building Maintenance and Housekeeping, Field trips, Excursions, Celebrations and Extra Curricular activities.*

✓ *At present, we only have 71 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 at Nachiketa Tapovan.**



Only Because of YOU...



Only because of kind-hearted well wishers like you Nachiketa Tapovan is able to provide free education, stationery and nourishing milk-n-meals to 250 children attending Nachiketa Tapovan's Vidya Mandir - a free home school organized with the help of 12 Coordinators, 50 volunteers and community participation.

anna dAnam mahA dAnam; vidyA dAnam mahattaram

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

Donations towards operation costs

| | |
|---|-------------------|
| 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) | ₹ 60000/- |
| Alpa Aharam (Snacks) | ₹ 10000/- |

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

- One child's education annually.
- Mid-day Meals for children for one day annually.
- Snacks for children 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
IFSC Code : SBIN0012655
SWIFT Code : SBININBB214

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



The creatures that inhabit this earth- be they human beings or animals-are here to contribute, each in its own particular way, to the beauty and prosperity of the world.

- Dalai Lama



Invitation



We cordially invite you to attend our celebrations



VIDYARTHI HOMAM

6th June 2015 at 10 am.

at Nachiketa Tapovan, Kavuri Hills, Hyderabad



2



Vat Purnima Vrat, Purnima Upavas,
Kabirdas Jayanti

22



Skanda Sashti

*Festivals
&
Events of
JUNE 2015*





Congratulations

Intermediate 1st year results are out and here is the graph of our children...

Residential Children at Vignan Junior College (MPC)



Nagamani

457/470 (97.23%)

H.T. No. 1515166495



Sravani

456/470 (97.02%)

H.T. No. 1515135527



Savithri

416/470 (88.51%)

H.T. No. 1515162937

Day Scholars at Vijetha Junior College (CEC)



Snigdha

426/500 (85.2%)

H.T. No. 1515165855



Shailaja

352/500 (70.4%)

H.T. No. 1515165413

Thanks for your great support and sincere prayers. It was all possible because of philanthropists like you who have come forward to support our children... Once again, we request you with folded hands to support in whatever way you can for this noble cause... A little bit push, A little bit support, A little bit encouragement and these children of immortality would certainly make the difference in the society and also make the world a better place to live in.

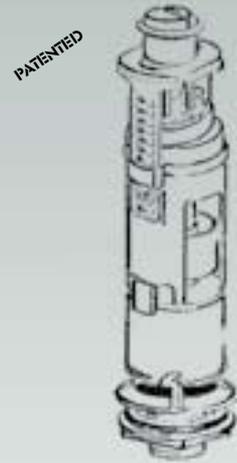
Today you have a choice, tomorrow may be too late...

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.



*Superflo Dual Flush Valve
Indian Patent Nos.196441 & 200284

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

Water Sustains Life...