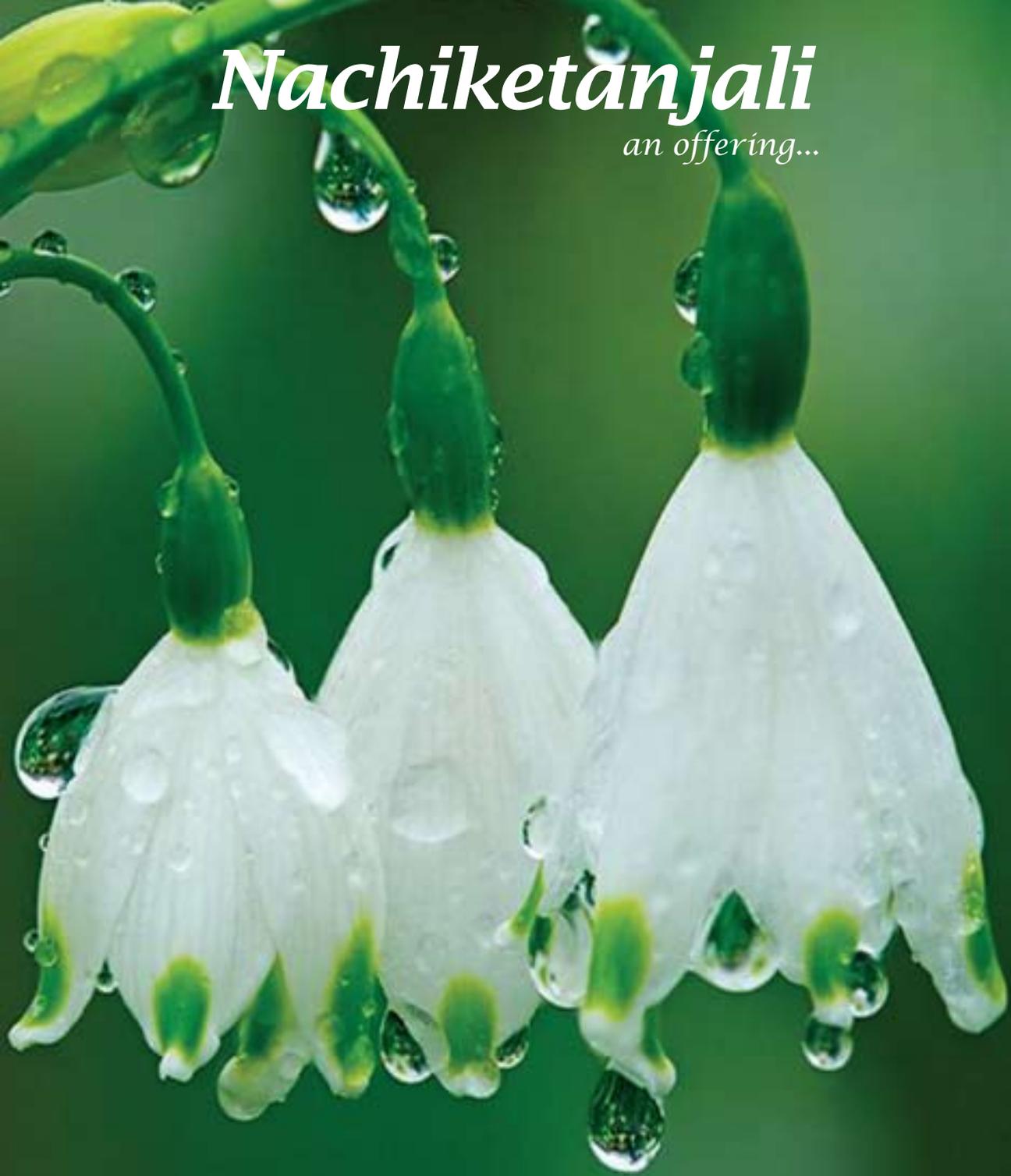


Nachiketanjali

an offering...



Vol: 5

Issue: 11

July: 2015

Price: ₹ 10



Mystic Verses of Kabir

Kabir: “As the night-bird Chakor gazes all night at the moon:

*So Thou art my Lord and I am Thy servant.
From the beginning until the ending of time,
There is love between Thee and me;
And how shall such love be extinguished?*

*Kabir says: As the river enters into the ocean,
So my heart touches Thee.”*

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Design & Layout:

Shyam R.

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



Flowers, more fleeting, more ethereal and more delicate than the plants out of which they emerged, would become like messengers from another realm, like a bridge between the world of physical forms and the formless. They not only had a scent that was delicate and pleasing to humans, but also brought a fragrance from the realm of spirit. Using the word "enlightenment" in a wider sense than the conventionally accepted one, we could look upon flowers as the enlightenment of plants.

- Eckhart Tolle

The Invisible Cord That Binds

Everyone has their one special day in life... the day when one's Guru enters his or her life. All seems well with life with the Guru's advent. From then on, one may lead a daily routine in life but impalpably under the silent benefaction of the Guru. The connection is made! The Guru slowly awakens the soul of his disciple to tread on the path of reality.

The disciple finds himself in an environment where fellow disciples are like-minded in their devotion to the Guru and his teachings. But within no time he realizes that it is not easy to walk on this razor thin path. Sacrifices have to be made. He realizes how much harder it is to live up to the Guru's ideals. The Guru challenges the disciple to live in the world but not get sucked up by the world. There is so much learning and growing to do.

The disciple learns through many failures and continues to learn. He is shocked to learn that it is not just enough being a good person, doing good deeds. Life takes a somersault. Confusion arises if he should step aside from the path set by the Guru and travel on his own. But he finds it is too late. Left with no option he decides to stay put and take up the challenges. This determination builds up his confidence levels and this is what the Guru desires. He puts the disciple through further tests and is happy to note his unswerving faith.

Grace showers and the disciple stands tall, displaying poise in all his actions. Even in the worst of life's experiences he sees the Guru's grace come to his rescue. He now understands that everything has to happen at the right moment though the right moment has eluded him for long.

Later on when the disciple reflects on his life he is astonished at how many times the Guru has chided, consoled and corrected him to set him on the right path. He is amazed at the caring touch of the Guru in every twist and turn of his life. The invisible umbilical cord between him and the Guru now becomes visible and the disciple is overwhelmed.



But to test his disciple further, the Guru stays away from the disciple's life for a while. The pangs of separation become unbearable and the disciple begs for the Guru's sacred and blessed presence in his life. Nevertheless the test continues. The disciple is left with no option but to accept all the blows of the Guru's chisel as he sculpts. In frustration the disciple seizes every opportunity to visit places of worship to seek peace and is surprised to see his Guru's face in all the deities he beholds. He is perplexed. In Mother Kali he finds the compassionate gaze of his Guru. In Krishna he visualizes the mischievous smile of his Guru.

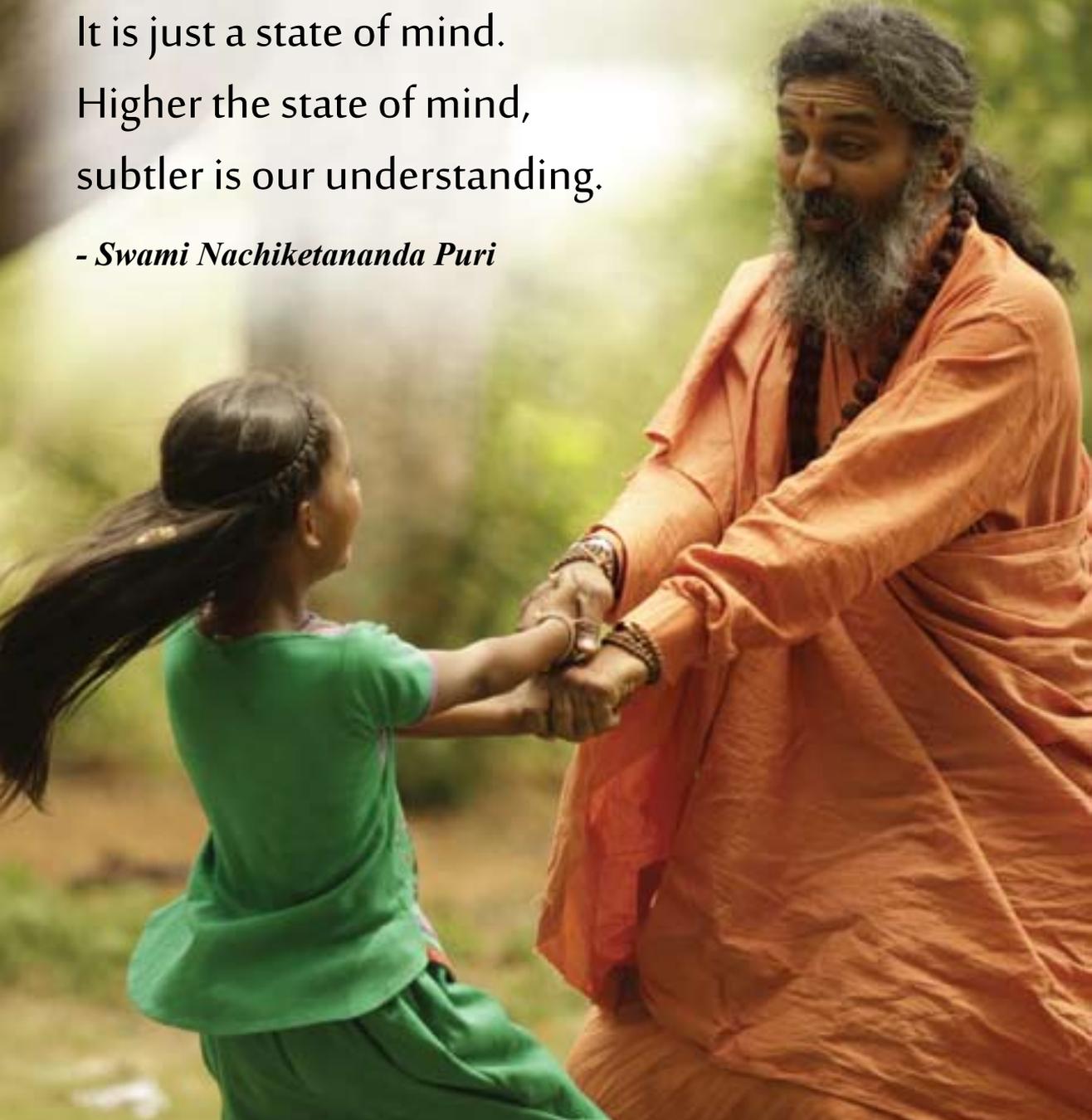
Time, the deciding factor has chosen this opportune moment. The disciple is now sure that Guru and God are one. He seeks the Guru and makes a complete surrender at his lotus feet. And with the complete surrender of the ego all that remains is only the true SELF... The Oneness!

The Quest ends here for there is no duality. The Guru and disciple might appear like two different entities but they are one intertwined living Consciousness.

- **Subhadra K.**

All the *Lokas* exist right in this universe;
when we are happy it is *Swarga* and
when we experience sorrow it is *Naraka*.
It is just a state of mind.
Higher the state of mind,
subtler is our understanding.

- *Swami Nachiketananda Puri*



THE FRUIT OF STRUGGLE



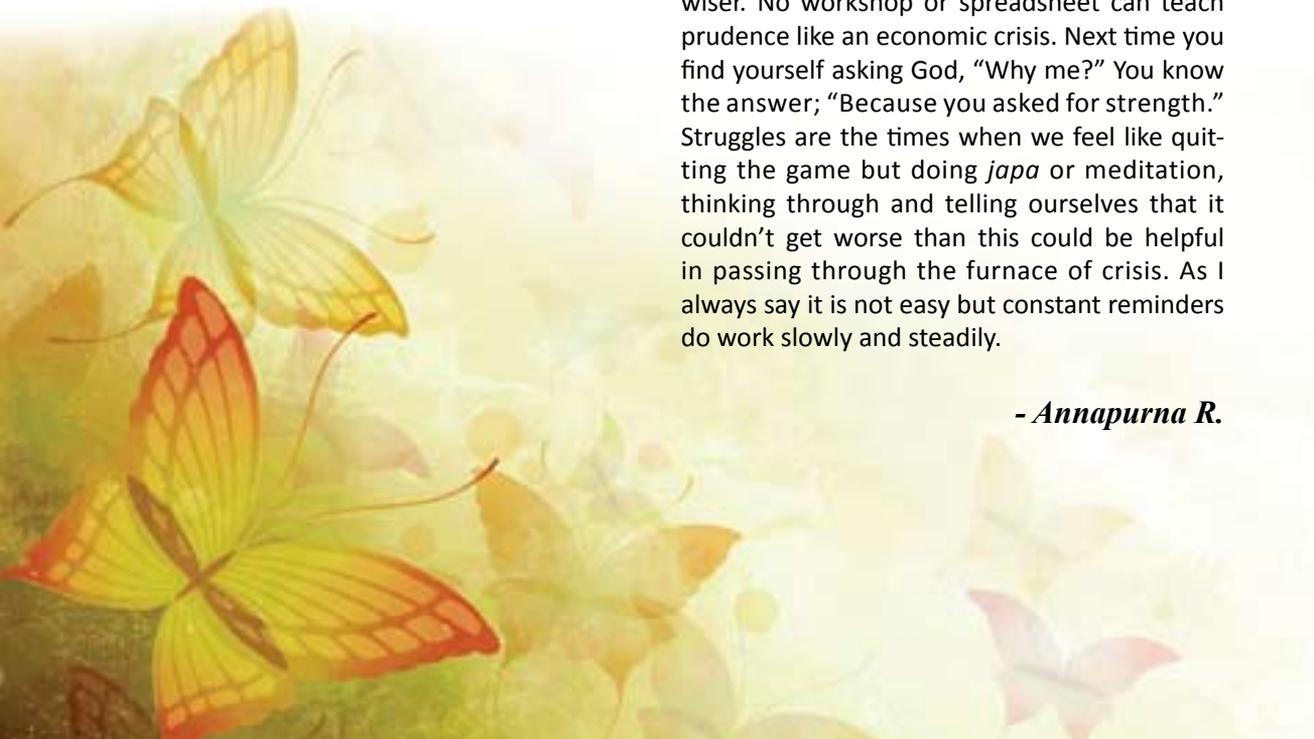
There was a nature lover who loved to watch the small details of nature with great delight. One day he found a Chrysalis (cocoon) dangling from a twiggy branch in one corner of his garden. It became a routine to look for that chrysalis everyday during his walk. After a few days he found a small opening on the chrysalis and something was struggling to wiggle its way out for several hours. The nature lover kept watching but the opening ceased to grow further. Finally he got impatient and with an intention to help the butterfly, he prompted the process by snipping the opening larger. The butterfly was successful in emerging out. It had a swollen body and shrivelled wings. He waited and waited to see it fly but all it could do was crawl; it never was able to fly. The phase that involves wiggling out through the small opening is essential for its metamorphosis into a healthy and full-fledged butterfly. That is when the extra

fluids in its body are forced into the wings and make them strong and functional. The nature lover, in a haste to help the butterfly emerge from the chrysalis caused it to be crippled for its life time. His urge to help has been satisfied but the outcome was disastrous!

Help, Charity and Kindness are sweet words exuberating benevolence yet their effectiveness is seen only when used like medicine than a meal. Help should be aimed at making someone self-reliant but not helpless! Leaving alone some acts of kindness that are spontaneous, Charity should be directed towards building a healthy nation than just fix a meal.

Struggle is the essential phase for growth. We emerge out of each struggle tougher and wiser. No workshop or spreadsheet can teach prudence like an economic crisis. Next time you find yourself asking God, "Why me?" You know the answer; "Because you asked for strength." Struggles are the times when we feel like quitting the game but doing *japa* or meditation, thinking through and telling ourselves that it couldn't get worse than this could be helpful in passing through the furnace of crisis. As I always say it is not easy but constant reminders do work slowly and steadily.

- Annapurna R.





Parable of the Tigress

*M*ASTER (to M.): “Some think: ‘Oh, I am a bound soul. I shall never acquire knowledge and devotion.’ But if one receives the guru’s grace, one has nothing to fear. Once, a tigress attacked a flock of goats. As she sprang on her prey, she gave birth to a cub and died. The cub grew up in the company of the goats. The goats ate grass and the cub followed their example. They bleated; the cub bleated too. Gradually it grew to be a big tiger. One day another tiger attacked the same flock. It was amazed to see the grass-eating tiger. Running after it, the wild tiger at last seized it, whereupon the grass-eating tiger began to bleat. The wild tiger dragged it to the water and said: ‘Look at your face in the water. It is just like mine. Here is a little meat. Eat it.’ Saying this, it thrust some meat into its mouth. But the grass-eating tiger would not swallow it

and began to bleat again. Gradually, however, it got the taste for blood and came to relish the meat. Then the wild tiger said: ‘Now you see there is no difference between you and me. Come along and follow me into the forest.’

“So there can be no fear if the guru’s grace descends on one. He will let you know who you are and what your real nature is.”

“If the devotee practices spiritual discipline a little, the guru explains everything to him. Then the disciple understands for himself what is real and what is unreal. God alone is real, and the world is illusory.”

Source: Gospel of Sri Ramakrishna
Translated into English by
Swami Nikhilananda



Spirituality is purity, silence and ability to love everyone and everything. Spirituality is neither just a theory nor a philosophy, not even a set of rules given by our sages. Spirituality is right living, it is the way of life and the fragrance of life.

– Paramahansa Swami Shivananda Puri





BE HELPFUL TO OTHERS

I haven't read the Puranas, yet I can tell you this, because I have heard so:

अष्टादश पुराणेषु व्यासस्य वचनद्वयं ।
परोपकारःपुण्याय पापांकुशा परपीडनम् ॥

This means that in the eighteen Puranas, Vyasa has taught mainly two things; helping others is *Punya*, i.e. pure or sacred, and hurting others is a sin.

Before I tell you more, let me refer to another *sloka* with a similar meaning, about those individuals who help us always and yet we treat them so badly.

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति आतपे ।
फलान्यपि परार्थाय वृक्षाः सत्पुरुषाः इव ॥

This means that, they give shade to others while standing in the sun themselves. Their fruits too are meant for others, trees certainly are like great men.

Our beloved Swami Nachiketananda told me once, that the reason for your very existence should be to serve others. He told me that, when you do anything, think whether it will be help-

ful to others, or whether it would benefit others, and then do it. Now, when I say benefit, it doesn't mean that you should be 'of use' to people. There is a very thin line of difference between being useful and being helpful.

Being helpful is always the act of serving a person or people in need. It need not be just poor people or underprivileged people who you help, nor is it always necessary that the help offered is always monetary. Even the rich need help once in a while, obviously not in the form of money, because they have enough of it. For example, if a rich person needs an organ replacement, how much ever money he has, he cannot just get the organ. He needs to be placed on the list for organ donations, and so, only if there are people who are benevolent enough to donate their organs, people in need of them can be helped. To give you a really simple example, even if a rich person is old and scared of crossing the road, you can go help them, and that too is a helpful act!

To talk about the poor and underprivileged, they can be helped in so many ways. You can take NachiketaTapovan as an example in itself. People not only donate in the form of money, whereas they also come and volunteer to teach the students, in-





interact with them, share their knowledge and even entertain them! In both cases we can see that money just cannot buy you everything.

To talk about being useful; it is the act of offering your service or help to a person who may not be in need of it. This makes you something that everyone likes to call... A doormat.

So if you are helpful to a person who doesn't need help, they are basically using you and have no respect for you.

I watched a movie called 'Jai Ho', which was the only reasonably good movie starring Salman Khan, by the way; only because of the following idea. Anyway, to get to the point, this movie had a very good idea in it. For those of you who haven't watched it, he says that, "If you think that I have helped you in any way, don't thank me. Instead help three other people in need and tell them to help three more people." In this way a long chain of helping will be formed and so much good can happen.

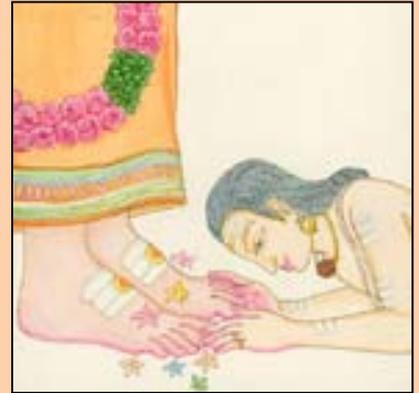
Helping a person can not only bring good to that person, it also gives you immense pleasure. Another thing you should know is that you should never expect anything in return when you help someone. Because you are not doing them a favor, you are being human. Humanity is a quality that all of us must make into a habit, and this is possible only if you take the first step, by being helpful.

It's not necessarily a friend,

Anyone who helps in the time of need,

Is helpful indeed!

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



The Scientific Explanation of **TOUCHING FEET** *(Charan Sparsh)*

Usually, the person whose feet you are touching is either old or pious. When they accept your respect which came from your reduced ego (and is called your *shrad-dha*) their hearts emit positive thoughts and energy (which is called their *karuna*) which reaches you through their hands and toes. In essence, the completed circuit enables flow of energy and increases cosmic energy, switching on a quick connect between two minds and hearts. The nerves that start from our brain spread across all your body. These nerves or wires end in the fingertips of your hand and feet. When you join the fingertips of your hand to those of their opposite feet, a circuit is immediately formed and the energies of two bodies are connected. Your fingers and palms become the 'receptor' of energy and the feet of other person become the 'giver' of energy.

Source: Hindu Traditions





At the Feet of Ramakrishna

Narendranath was the foremost among the monastic disciples of Sri Ramakrishna. The first meeting at Dakshineswar between the Master and Narendranath was momentous. Sri Ramakrishna recognized instantaneously his future messenger. Narendranath, careless about his clothes and general appearance, was so unlike the other young men who had accompanied him to the temple. His eyes were impressive, partly indrawn, indicating a meditative mood. He sang a few songs, and as usual poured into them his whole soul.

When the singing was over, Sri Ramakrishna suddenly grasped Narendranath's hand and took him into the northern porch. To Narendranath's utter amazement, the Master said with tears streaming down his cheeks: "Ah! You have come so late. How unkind of you to keep me waiting so long!"

My ears are almost seared listening to the cheap talk of worldly people. Oh, how I have been yearning to unburden my mind to one who will understand my thought!" Then with folded hands he said: "Lord! I know you are the ancient sage Nara — the Incarnation of Narayana — born on earth to remove the miseries of mankind." The rationalist Naren regarded these words as the meaningless jargon of an insane person. He was further dismayed when Sri Ramakrishna presently brought from his room some sweets and fed him with his own hands. But the Master nevertheless extracted from him a promise to visit Dakshineswar again.

They returned to the room and Naren asked the Master, 'Sir, have you seen God?' Without a moment's hesitation the reply was given: "Yes, I have seen God. I see Him as I see you here, only more clearly. God can be seen. One can talk to him. But who cares for God? People shed torrents of tears for their wives, children, wealth, and property, but who weeps for the vision of God? If one cries sincerely for God, one can surely see Him."



Narendranath was astounded. For the first time, he was face to face with a man who asserted that he had seen God. For the first time, in fact, he was hearing that God could be seen. He could feel that Ramakrishna's words were uttered from the depths of an inner experience. They could not be doubted. Still he could not reconcile these words with Ramakrishna's strange conduct, which he had witnessed only a few minutes before. What puzzled Narendranath further was Ramakrishna's normal behaviour in the presence of others. The young man returned to Calcutta bewildered, but yet with a feeling of inner peace.

During his second visit to the Master, Narendranath had an even stranger experience. After a minute or two, Sri Ramakrishna drew near him in an ecstatic mood, muttered some words, fixed his eyes on him, and placed his right foot on Naren's body. At this touch Naren saw, with eyes open, the walls, the room, the temple garden — nay, the whole world — vanishing, and even himself disappearing into a void. He felt sure that he was facing death. He cried in consternation: 'What are you doing to me? I have my parents, brothers, and sisters at home.'

The Master laughed and stroked Naren's chest, restoring him to his normal mood. He said, "All right, everything will happen in due time."

Narendra, completely puzzled, felt that Ramakrishna had cast a hypnotic spell upon him. But how could that have been? Did he not pride himself in the possession of an iron will? He felt disgusted that he should have been unable to resist the influence of a madman. Nonetheless he felt a great inner attraction for Sri Ramakrishna.

On his third visit Naren fared no better, though he tried his utmost to be on guard. Sri Ramakrishna took him to a neighbouring garden and, in a state of trance, touched him. Completely overwhelmed, Naren lost consciousness.

Sri Ramakrishna, referring later to this incident, said that after putting Naren into a state of unconsciousness, he had asked him many questions about his past, his mission in the world, and the duration of his present life. The answer had only confirmed what he himself had thought about these matters. Ramakrishna told his other disciples that Naren had attained perfection even before this birth; that he was an adept in meditation; and that the day Naren recognized his true self, he

would give up the body by an act of will, through yoga. Often he was heard to say that Naren was one of the *Saptarshis*, or Seven Sages, who live in the realm of the Absolute. He narrated to them a vision he had had regarding the disciple's spiritual heritage.

Absorbed, one day, in *samadhi*, Ramakrishna had found that his mind was soaring high, going beyond the physical universe of the sun, moon, and stars, and passing into the subtle region of ideas. As it continued to ascend, the forms of gods and goddesses were left behind, and it crossed the luminous barrier separating the phenomenal universe from the Absolute, entering finally the transcendental realm. There Ramakrishna saw seven venerable sages absorbed in meditation. These, he thought, must have surpassed even the gods and goddesses in wisdom and holiness, and as he was admiring their unique spirituality he saw a portion of the undifferentiated Absolute become congealed, as it were, and take the form of a Divine Child. Gently clasping the neck of one of the sages with his soft arms, the Child whispered something in his ear, and at this magic touch the sage awoke from meditation. He fixed his half-open eyes upon the wondrous Child, who said in great joy: 'I am going down to earth. Won't you come with me?' With a benign look the sage expressed assent and returned into deep spiritual ecstasy. Ramakrishna was amazed to observe that a tiny portion of the sage, however, descended to earth, taking the form of light, which struck the house in Calcutta where Narendra's family lived, and when he saw Narendra for the first time, he at once recognized him as the incarnation of the sage. He also admitted that the Divine Child who brought about the descent of the rishi was none other than himself.

The meeting of Narendra and Sri Ramakrishna was an important event in the lives of both. A storm had been raging in Narendra's soul when he came to Sri Ramakrishna, who himself had passed through a similar struggle but was now firmly anchored in peace as a result of his intimate communion with the Godhead and his realization of Brahman as the immutable essence of all things.

**Source: Vivekananda A Biography
By Swami Nikhilananda**





The Swami's Verse

means of *pranayama* (breath control) let thy mind enter the Heart. Take thy firm stand as *Atman* (i.e. be firm in Self-realisation).

Kavyakantha Ganapathi Sastri on a later occasion requested the Maharshi to explain fully the meaning of the term "Heart" and the facts stated about it, for the purpose of Self-realisation.

Maharshi thus answered: "The Heart is that from which all thoughts spring... How do we proceed to trace all thoughts to their source, you may ask? Well, let us discover if all thoughts could in the first place be traced to one thought as their base of operations and let us then go deeper and find the source of the basic thought. Is there then any such basic or fundamental thought underlying all other thoughts? Do you not see that the thought or idea 'I' – the idea of personality – is such a root thought?"

For as the Maharshi explained later, whenever any thought arises, the questions arise and should be raised by the aspirant aiming at Realisation: 'Does this thought exist independently of any person thinking, or does it exist only as the thought of a person, and if latter is the case, to whom does it arise?' The answer is: 'This thought arises only as a person's thought and this thought arises in me.' So the 'I' idea may be regarded as a stem from which other thoughts branch forth.

Next let us see the root source of this (stem). But how? Dive deep in ecstatic concentration within yourself and perceive its source. There is nothing there to perceive in or through the senses. You have no guidance from sensations and rationalization for this search. But if you have the right intuition, the Centre '*Hridayam*' is immediately felt and the above or former 'I' which enquired disappears into this 'the Centre'. Thus *Hridayam* or the Heart Centre, is the source of the 'I' thought and of everything else.

Source: Adapted from **Sri Ramana Gita** of **B.V. Narasimha Swami** (Chapters 2 & 5)

On a certain day during the winter of 1915, Sri Ramana was sitting in Skanadashram. Before him sat Jagadeesa Sastri, a young man well-versed in Sanskrit who had previously composed Sanskrit verses. On that day Jagadeesa Sastri wrote on a piece of paper, as part of the first line of a stanza, the words '*hridaya kuharamadhye*' and his mind, in spite of effort (or perhaps on account of it), could not proceed further and he did not complete it. Then Maharshi asked, "What is it you are writing?" Sastri handed over his paper.

Maharshi said, "Go on. Complete the verse."

Sastri replied, "I am trying, but my mind refuses to work."

Maharshi then took up the verse and then and there completed the verse as given below. The verse was taken later to Kavyakantha Ganapathi Sastri at Mandassa, who later incorporated it into his Sri Ramana Gita. In fact, this, strictly speaking, is the Sri Ramana Gita, as it was sung (or was a song composed) by Sri Ramana.

The Stanza runs thus:

Hridaya kuharamadhye kevalam brahmamatram

Hyahamahamiti sakshadatmarupena bhakti

Hridi visa manasa svam chinвата majjata va

Pavanachalanarodhad-atmanishtho bhava tvam

It means:

Within the cavity of the Heart, pure *Brahman*, as "I, I" shines with immediacy as the Self (i.e. as the soul or inner core of your personality). Therefore either by seeking the Self or diving in it or by

WOMEN

in Vedic Culture

Among the many societies that can be found in the world, we have seen that some of the most venerating regard for women has been found in Vedic culture. The Vedic tradition has held a high regard for the qualities of women, and has retained the greatest respect within its tradition as seen in the honor it gives for the Goddess, who is portrayed as the feminine embodiment of important qualities and powers. Even divine power in the form of *shakti* is considered feminine.

Throughout the many years of Vedic culture, women have always been given the highest level of respect and freedom, and also protection and safety. There is a Vedic saying, "Where women are worshipped, there the gods dwell." Or where the women are happy, there will be prosperity. In fact the direct quotes from the *Manu-samhita* explains as follows:

"Women must be honored and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire their own welfare. Where women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers. The houses on which female relations, not being duly honored, pronounce a curse, perish completely, as if destroyed by magic. Hence men who seek (their own) welfare, should always honor women..." (*Manu Smriti* III.55-59)

In a similar way that would foretell the future if women are no longer honored, Grandfather Bhishma explained: "O ruler of the earth (Yuddhisthira) the lineage in which daughters and the daughters-in-law are saddened by ill treatment, that lineage is destroyed. When out of their grief these women curse these households, such households lose their charm, prosperity and happiness." (*Mahabharata*, Anushashanparva, 12.14)

Furthermore, in the Vedas, when a woman is invited into the family through marriage, she enters "as a river enters the sea" and "to rule there along with her husband, as a queen, over the



other members of the family." (*Atharva-Veda* 14.1.43-44) This kind of equality is rarely found in any other religious scripture. Plus, a woman who is devoted to God is more highly regarded than a man who has no such devotion, as found in the *Rig-Veda*. (*Rig-Veda*, 5.61.6)

In the matter of *dharma*, in the days of Vedic culture, women stood as a decisive force in spirituality and the foundation of moral development. There were also women *rishis* who revealed the Vedic knowledge to others. For example, the 126th hymn of the first book of the *Rig-Veda* was revealed by a Vedic woman whose name was Romasha; the 179 hymn of the same book was by Lopamudra, another inspired Vedic woman. There are a dozen names of women revealers of the Vedic wisdom, such as Visvavara, Shashvati, Gargi, Maitreyi, Apala, Ghosha, and Aditi who instructed Indra, one of the Devas, in the higher knowledge of Brahman. Every one of them lived the ideal life of spirituality, being untouched by the things of the world. They are called in Sanskrit *Brahmavadinis*, the speakers and revealers of Brahman.

Throughout the history of India and the traditions of Vedic society, women were also examples for maintaining the basic principles in *Sanatana-dharma*. This honor toward women should be maintained today by the preservation of genuine Vedic culture, either in the country or in the institutions, which has always been a part of India.

Extracts from Women in Vedic Culture
By Stephen Knapp

Living and Dying Gracefully

*I*t was such a feeling of déjà vu... I got back home late in the evening and came to know that one of my dog Bageera, a beautiful black Labrador, had met with an accident. Having had dogs all my life, this is something that happens every few years.

Since I was away from the scene of the accident, two of my childhood's closest friends, brought him to the hospital. He didn't make a sound all through. He had multiple fractures on his right hind leg and had a very bad internal injury, his intestinal sac had ruptured and so the situation seemed very bleak.

By the time I reached the hospital, it was 9:30 pm. It was obvious that he was in immense pain and discomfort...but there was hardly a whimper from him...the doctors had to turn him around and check, and still no fuss...they had to give him medicines intravenously and still not a sound. He wanted to change his position but couldn't because his hind leg was broken and still hardly a sound...just deep breathing...and his sad, tired and scared eyes keep looking for me...if he saw me around, he felt safe and resigned himself to this suffering, with dignity and grace.

My friends, refused to leave my side till 10:30 pm, when they finally left, saying that they were only a phone call away.

Bageera was in a state of shock and could not comprehend what was happening and so I stayed at the hospital till 1am that night, and all through I was thinking about two things... One, the people who were with me on that evening hadn't met Bageera before that evening, and yet each one of them had tears in their eyes, seeing him in so much pain, they were there with me without questions or expectations or conditions. They were simply there...they had become a part of his and my life in ways that people cannot imagine. Two, something that Sadhguru says often...that animals live gracefully, procreate without much fuss, live a full life and then die gracefully...while on the other hand, we humans (most of us), make a fuss and ruckus at every stage and for everything.

There was a time on the following morning, when I felt that he was preparing to die...he turned his back towards me, faced the wall and shut his eyes, his breath was labored and without any fuss or noise, he was simply preparing to leave gracefully. However, we did revive him and he underwent a surgery at Dr. Muralidhar's Hospital, Dr. Dog. The surgery was successful and with the love and care that Bageera was receiving, from all my friends (family) and the team at Dr. Dog, we felt hopefully for his recovery.



Bageera

In the coming two days, we took turns to be at the hospital with Bageera and it seemed only a question of days before he would be home. It would not be easy because his hind leg would have to be amputated but these wonderful creatures are so hardy and such dogged survivors that they get used to it and manage to lead a near normal life.

Early that morning, I got a call from Ashish (my security guard and gully cricket team mate) who had been giving night duties at the hospital diligently, that Bageera had passed away at 4:15 am, 5th May 2015. He was inconsolable.

By 8 am we had all collected at my farm, where Bageera used to stay and buried him amidst much love, prayers and tears.

I'm sitting by myself, writing this note...and feeling this vacuum within me today...I am sure life will move on, we will have many more of these wonderful canine friends, but no one can take Bageera's place.

But I didn't start writing this note to come to this obvious conclusion. I didn't need to write this note at all, if it was limited to just that. I began writing this note for a few reasons:

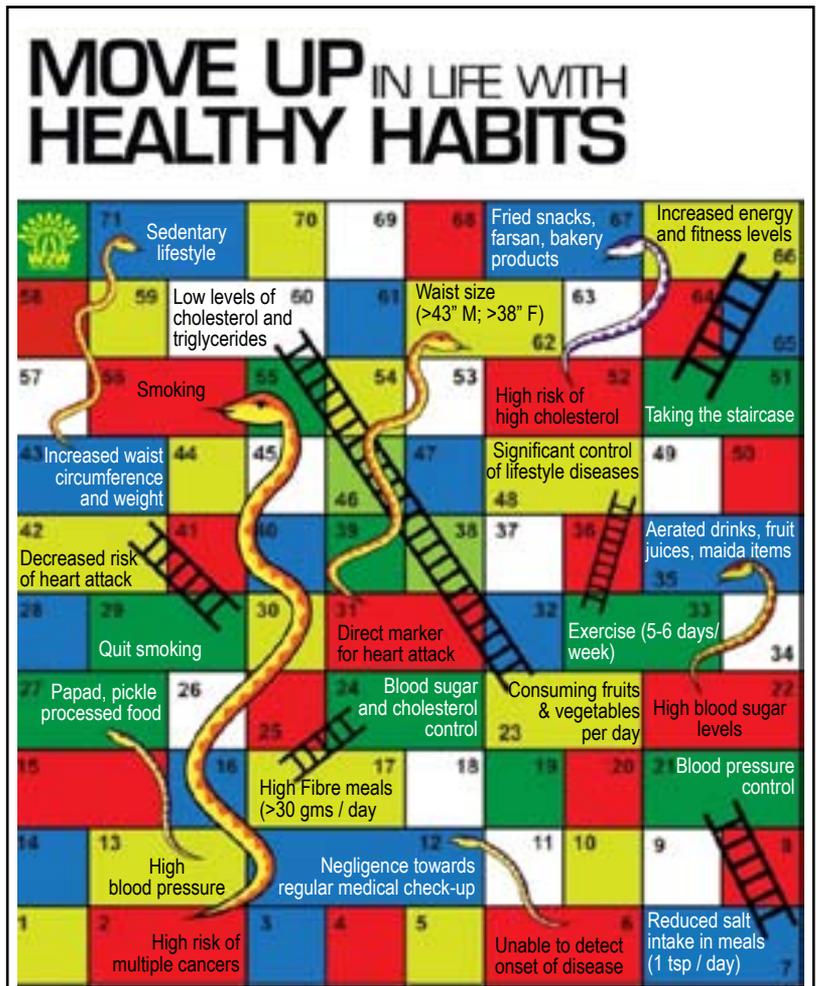
One, my heart is filled with love and gratitude for all those who became part of this three day rollercoaster ride with Bageera and me. With folded hands, an overflowing heart full of love and gratitude and tears in my eyes, I thank everyone who was (and will continue to be) part of this journey. So thank you, each and everyone of you who was a part of it, not only in person but also all

those who were with Bageera and me through their prayers and love. Each of you know exactly, how I hold you within me.

Two, the realization that I had in these three days...all the people who gave themselves completely to healing and helping Bageera, in these three days have been the true 'receivers' and 'gainers', our lives have been enriched in ways beyond our imagination...the tears and laughter and hope and sadness has bound us all together, in more ways than meets the eye.

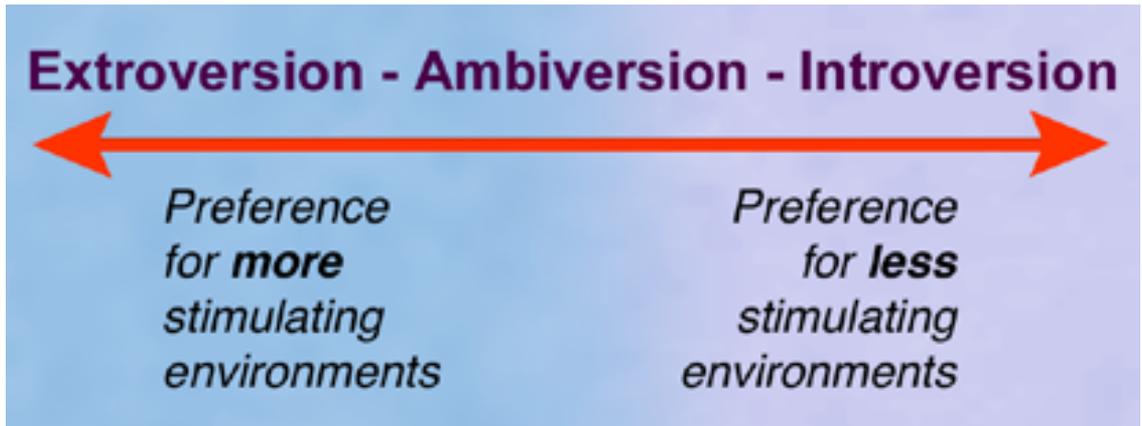
Three, The dignity and grace with which Bageera bore this unimaginable pain, has reinforced what Sadhguru says and has taught me, how it is possible to Live and Die Gracefully.

- Gautam Vir



Sent by Lakshmi Naik

WHAT I WOULD PROTEST FOR



Throughout history, there have been people protesting for public and private interests; Rosa Parks, Gandhi, Martin Luther King Jr., Susan B., Anthony, Malala, as well as many, many others. Protest is where people stand up against what they think is wrong. Protest does not always have to be violent.

When I witness immoral things, I get angry, sad and sometimes the urge to fight triggers in me. The urge to protest or fight for something triggers in some people when something very important to them is being violated or when they see someone close to them suffering or being badly treated for no fault of theirs. For some people this urge comes even when they see a complete stranger suffering. This shows their empathy for the public and society around them. I would protest for many wrongs in the society. For example, corruption, lack of public services and such. Not all the wrongs in our society and government are as obvious, like the fact that movie celebrities get more importance than someone who worked on a huge scientific breakthroughs. That is because of one thing, **The Extrovert Ideal**.

The Extrovert Ideal is how the society is biased towards extroverts. Modern heroes are always talkative, comfortable in the spotlight

and reckless at times. We do not appreciate the quiet introvert who is usually good at complex thinking and deep analysis.

A few centuries ago, people did not care as much about what others thought about them. This is because very few moved out of their families or immediate communities to go and make out elsewhere. When you are amongst strangers who do not know you well enough and need to differentiate between you and the next person, is when first impressions, presentation skills and other extrovertly aligned ideals play a role. This is when a person called Dale Carnegie recognised the importance of public speaking and started promoting the power of public speaking. He then founded a university to help people be able to “sell” themselves.

In addition, self-help books now talk about selling yourself to employer and others. Not important things, like building character, improving yourself.

That is what I would protest against: **The oppression of introverts in today’s society**. This leads to many other problems. For example, People we vote for are always those who can impress people well with their presentation skills, not if they will actually help our nation or not. Another example is in a work environment.

People overemphasize people skills. Only the loudest person will get the raise or promotion. This leads to us focusing too much to improve our presentation skills only and not as much to actually improve our work.

Extroverts are not necessarily bad; they are quick thinkers, comfortable in the spotlight and can be good. However, introverts are becoming the new, oppressed class, and most of us do not realize this as we are trained and conditioned to think that presenting yourself well is just as, or more important than actually being a good person or doing something well. People can be whole without having to go to other parties or interact much. Parents say, "Why are you so anti-social." They never say, "Why can you not handle solitude."

Introverts are always thought of as 'shy', or 'anti-social'. Introverts do not have to be any of these things. Introverts can be confident and out-going. However, introverts save that for only intimate friends.

I was always not sure of whether I was an extrovert or introvert. Recently I have realized that I am a rather different type of person. I am an ambivert.

I have never had a large group of friends or wanted people to notice me too badly. I do have a tiny group of a couple of friends, though. I do not feel very comfortable in the spotlight. Nevertheless, if I have my facts, I can stand my ground. However, I have never been good at thinking on my feet.

I was told to 'be more social' and 'go out and play' many times. Soon I got very annoyed and told my mom about my ambiverted persona.

That is what I want to change. Nevertheless, how? I would need to start small. This is not one enemy or a government to fight against; it is people's mind-set that needs to change to recognize introverts and their strengths. I need to start in my own family, school, community by helping people recognize this and talking to people. This would take a long time, but after that, hopefully, those people will tell others and the idea will spread virally.

I would tell them who an introvert is and how their kid, husband or anyone else they feel is 'anti-social' is probably just an introvert and why there is really nothing wrong with it. I would tell them about the power of introverts. How they can enjoy solitude and work alone. How they can defend their point of view better than anyone else can, once they have prepared their facts. I will try my best to change their mind.

I will talk to introverts who feel inferior to extroverts. I will make them more confident and more people will respect them that way. It is a very hard task to change people's mind-set.

Otherwise, how can introverts survive in a world that is always talking?

- Avinash Boddu
13 years

"Forget the past. The vanished lives of all men are dark with many shames. Human conduct is ever unreliable until man is anchored in the Divine. Everything in future will improve if you are making a spiritual effort now."

- Swami Sri Yukteswar



PURI RATH YATRA 2015



'RATHA YATRA' or the 'Car Festival', the most important festival of Lord Jagannath commences on the 18th July, Saturday and Return Car Festival or 'Bahuda Jatra' on 26th July this year. This colourful festival, which draws millions of devotees from various parts of the country as well as from abroad to Puri, is held in June-July every year. Lord Jagannath, Lord of the Universe, comes out of His sanctorum to give *Darshan* to all devotees belonging to all sects and communities. It is said that those who take part in the Car Festival earn their passage to the Heaven.

The much famous Temple Chariot Festival of Lord Jagannath, takes place in Puri. On the first day, the Jagannath temple images are carried through the streets in three huge thundering chariots which have made this event internationally known. Nine days later, the journey is repeated in the opposite direction. To witness this festival is an experience of a life time.

Each year, in monsoon season, the proxy images of Jagannath, Balabhadra and Subhadra- the deities enshrined in the Jagannath Temple at Puri- are carried in colorful processions every evening for 21 days to the Narendra Tank where they cruise in a bright decorated boat.

In gaiety and color, this festival stands next only to the Car Festival. On the full moon day of *Jyestha* (June), the *Sananjatra* or the bathing festival is observed when the images in worship are actually brought out for public viewing.

After the bathing festival, the deities spend 15 days in seclusion during which period they are repainted and prepared for the Car Festival. The Car Festival is celebrated on the second day of the bright fortnight of *Ashadha* (June-July) and the deities are taken on a journey of around 3 kms in stupendous and decorated chariots for sojourn in the Gundicha Ghar till the return Car Festival which is held 9 days later.

The chariot of Lord Jagannath, known as '*Nandighose*', is 23 cubits high and has 18 wheels. The chariot of Balabhadra, which is 22 cubits in height and has 16 wheels, is named '*Taladwaja*'. '*Devadalan*' the chariot of Subhadra, is 21 cubits in height and has 14 wheels.

The chariots are made anew every year in accordance with strict and ancient specifications and are pulled by several thousand devotees at a time. In terms of splendor and fervent devotion, the Car Festival is one of the world's most incredible spectacles.

The Unwilling Participants

The practice of dowry has assumed many forms. While initially it used to be the groom's family demanding certain things from the bride's family, these days it is generally not so explicit. However, the system is so entrenched in our social set-up that it goes without saying that a certain figure of dowry needs to accompany a marriage proposal. This is notwithstanding the professional earnings of the prospective bride.

Times have changed, and are changing for the good in a few respects. Most women are no longer limited to the confines of their homes, and most women contribute to the income of their households (sometimes more than the man!). The amount of work done by women is more than that by the man. Apart from their professional duties, they manage their homes in a way nobody else can. Moreover, while men enjoy a break on weekends and on festivals, our women are flooded with more work on these days. And the beauty is that they enjoy this extra load, for it is a way of showering their love on their families. Yet, the irony of our great society is the discrimination that this wonderful class of humans has to face at every stage of life.

It is said that the dowry system has become less prominent, thanks to law, social awareness and supposed women empowerment. However, we ignore the fact that this system has taken subtler forms. Some of the classic statements of the groom's side these days are: (i) We do not want anything, all that you give will be your daughter's (well, then why do you care what she gets? Let it be the discretion of the parents and their daughter); and (ii) We do not want anything, but you should make sure that the marriage arrangements are great (are your guests not going to attend the functions? So, should you not share the cost?). They 'do not want anything'. Add to this the competition in society for splurging humungous amounts on marriages.

People who stood by their principles all their life falter, I would like to call it so, when it comes to marrying their children. Many become a part of



the system 'unwillingly' and 'inevitably'. Drawing an analogy from our everyday life, I feel that those demanding dowry are selling their sons to the family of the girl! But for honourable exceptions, dowry has become a norm. The only change is that previously it was demanded, now it is given 'out of free will' (which is actually social coercion).

As I write this, I am reminded of what a woman (from Bihar) in her late 90s told me once. I expected her to be orthodox as she is from a conservative family. When I touched her feet, she affectionately blessed me, asked me about my education and then said, "You daughters are our pride. I do not understand why people trouble daughters, especially in their marital homes. In fact, they deserve all love and adoration because they leave behind their own home and provide a foundation, a beautiful home to a totally unknown person and family." How I wish we are all blessed with this wisdom! If every girl and every prospective groom is strong enough to object to this 'commerce', will we not be successful in doing away with this system? And to those who say such things are to be left to the elders, please have the courage to speak up. Marriage is a great social occasion to mingle with people and share joy. Let it not become a burden on any particular individual or family.

- Neetika Gogula

An advocate and has passion for writing on social issues.





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. 262 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.*

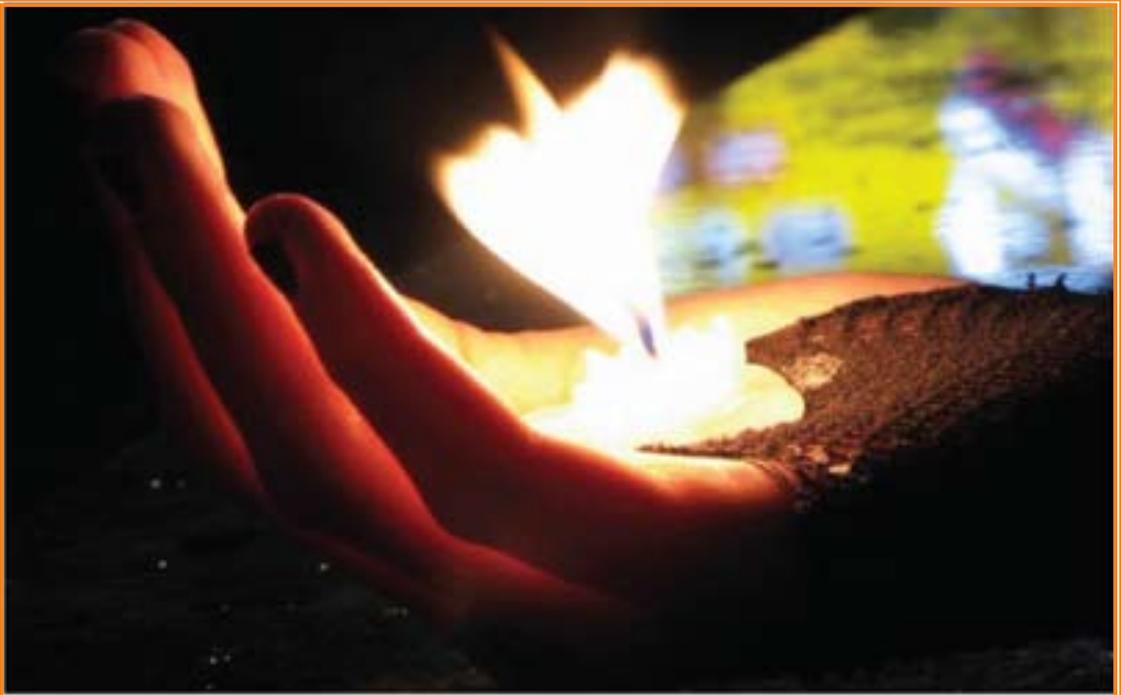
✓ *At present, we only have 73 corpus sponsorships, help us reach all of our 262 children!*

✓ *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.**





MY MASTER

*M*y teacher inspiring, motivating, and most encouraging
My Guru, Guide, Guardian and God
He lived and taught by example
He was so that we should be
He taught tough lessons, in the simplest of ways
He taught me that no matter what people say, think or do
We should never hit back or hurt back
He taught me that no matter what we want to say
We don't have to shout or yell across aggressively
We can say the strongest message in the softest of ways
To be effective and helpful is what counts
He taught me that no matter who is in front of you
The person has a heart where resides our Divine Master
The perfect indwelling Spirit
So, we must treat the person as if our Master is in front of us
With love, courtesy and respect
He taught me that no matter where we may go
We must always enter a house and make it a home
With our loving willingness and generous spirit
He taught me that no matter what may be the provocation
We should never stoop down to the level of anger and pettiness
Softly, silently, we must raise our own level and invite others too
He taught me by example that no matter what, no matter how

We must never hurt or harm others, by thought, word or deed
He taught me that no matter how tempting it may be
We must never spout our truth
We need not raise our voice to prove our virtue
We have a choice to live our truth, with no discomfort with lies
He taught me, by example, kindness – choiceless and timeless
He taught me love, by being Love
The pure, selfless, boundless, powerful love
Love that knows only in giving
He taught me that it's never going to be easy to be Him
But then that is the only way to honour Him
He taught me that there is no place, person or possession
In which our Master is absent
The Master is everywhere, in every one and in everything
Most importantly, our Master is inside us
In our hearts and as our never-failing inner voice
He taught me all these priceless virtues and innumerable lessons
Imperceptibly infusing, each module, each moral and value
Slowly, steadily, constantly, consistently
With love, working within me, for me
While I allowed arrogance and ignorance
That caused distance between me and my Master
He drew me close to Him quietly over the years
As I look at myself, right now, from outside in
I wonder where and how all this came to be!
When did my Master work His magic and marvel on me?
Then I can visualise my Omniscient Master's smile!
Such is the miracle of compassion
I feel now I am nothing but Him, my Master
I am His Love, His teachings, His gentle nature of tolerance
His unlimited capacity to accept and absorb
My Self became my Master, my soul is Swami
My greatest, toughest, most benevolent Master
Swami, You are Love. I love You.

- **Mallika Shastry Chandrasekhar**

“Do not believe that you can by means of selfless service reform or reshape the world. You may or may not. That does not matter. The real value of service, its most visible result, is that it reforms you, reshapes you.”

- **Sathya Sai Baba**





If...

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too:
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream — and not make dreams your master;
If you can think — and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same:
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings — nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And which is more; you'll be a Man, my son!

- Rudyard Kipling



An Altruistic Prayer

The day I reached Delhi for my recent visit on the late spring morning and checked into my lodgings, my hostess at the lunch already called and reached the guest house along with her son who is now 5 years old (or should I say young!). Soon we were driving to their residence when I told her that there was some medicine to be purchased on the way at any pharmacy. She had her vehicle driven to Apollo Hospital Pharmacy. As soon as we entered the complex there is a temple and the young lady instructed her son- "Offer prayer to Swami and ask Him to cure the patients in the hospital."

This set me thinking- this writer was struck by the altruistic nature of the prayer. Haven't heard anything like that ever before. One felt that such prayers coming from kids ought to be listened by the Almighty. Such young children are incapable of offering tendentious prayers and are pure at heart. The writer is reminded of a chapter dealing with altruism in Pitirim A Sorokin's - Reconstruction of Humanity which he read in more than 52 years back as a sophomore. This book may be out of print or if available may be difficult to get. There were not many readers for that book even in those years. Now it may be anathema.

One could not help thinking crass materialism, inter alia, has been one of the reasons for disappearance of such altruistic sentiments even

among traditionally respectable families. It left one wondering how it would be if each parent- mostly mothers who have more credibility with their children try a little bit to inculcate such qualities. Might have a competition in schools within the class to write a page or talk a few minutes (now even 5 year olds are expected to narrate a story, talk of topics like brushing teeth twice a day etc.) if a child is given some authority or a fund to spend altruistically what he/she would do...

I think such exercises are worth their while for this writer did not hear that word altruism in these 52+ years anywhere else.

- Sitarama Raju



METRO MADE ME HAPPY!

That was a routine day in my life. I went upstairs to attend physics class in my college. Our college is very near to the main road. The class was a bit noisy like my thoughts. Just then I heard a long horn. It sounded like a train horn but I wasn't pretty sure about it. The horn was clearer and louder this time and I confirmed it as the train horn. I peeped out of the window and my guess was right and I could see a metro engine moving. It might be for the testing purpose. I was very excited to see it. That made me happy. After viewing the metro engine, I was filled with lot of excitement and started working enthusiastically. When I shared my experience

with one of my friends, she started laughing and questioned sarcastically "Did metro make you happy"? That question made me think very deep... YES! METRO MADE ME HAPPY! I don't know how.

Thoughts started lingering in my mind. How can that train make me happy? It sounds very funny but still, it made me happy. So enjoying little things in life can certainly make you happy. Well, the philosophy of life is simple! Someone rightly said "Happiness is a state of mind". So let's start enjoying all those little things we see. I am sure we can enjoy our life too!

- Sai Harathi M.



MIND'S SLOTH

*Most of the time, the sloth is of a mind than a body
Strength is always there
But it can be used when the mind longs for it
But most of the people do not know
What potential one has
What's needed is just will and training
You can make others stunned by your energy
There are people who are of the same age, same weight
Yet there is a big difference in their energy
Sometimes a young seems weaker than an old
Just because the younger one has a weak mind
And the older one a strong mind
Extirpate the all sluggishness of the mind
Use your will and train your mind
Why an army man can run many kilometers
And a civilian get exhausted in a kilometer?
Even for an army man
It was difficult to run many kilometers
Before a training
But a training made the difference
So train your mind to eradicate sloth
So that you can realize your
True potential and strength.*

- Lokendra Singh Rathore



Camphor



Camphor or Karpur is widely used for various purposes

1) Pooja

For performing *aarti* during *pooja*

2) Inhaler

Camphor serves as a good inhaler for relief from cold and cough. It is also an excellent booster for normal breathing in high altitude, during mountain climbing etc.

3) Pesticide

Neem leaves - 4 cups

Camphor tablets - 2 pieces

Water - 3 litres

Boil everything together, till you get a pungent smell of neem leaves.

Leave it to cool.

Sprinkle or spray on leaves and pour a little on the soil.

Then water the plants.

4) Mosquito & Fly repellent

Water – 60 ml

Camphor tablets - 2

Leave in the place affected by insects and see the difference.

Caution: Store out of reach of children and away from fire.

5) Relieves tooth ache

Camphor - 1/4 pinch (powdered)

Black pepper - 1/4 pinch (powdered)

Cotton swab - 2" X 2"

Spread cotton, put camphor and black pepper in cotton, wrap well, press between gums and cheek and feel the tooth ache reducing slowly. Spit out the saliva. Keep for 4 hrs and discard the cotton swab.

Please visit your dentist for expert advice.

-Mamta Agarwal



(Continued from last issue)

Last and Next (गत-, आगामि-)

Suppose you want to say 'I will come next week', you can say that 'अहम् आगामि-सप्ताहे आगमिष्यामि'. Similarly, 'गत-वर्षे अहं विदेशे आसम्' means I was abroad last year. Notice that both these above are parts of a word. As usual, hyphenation is only for reading convenience.

Translate the following into English:

- 1) गतदिने अहं नववादने एव शयनं कृतवान्। (गतदिने is same as हयः!)
- 2) गतसप्ताहे भवन्तः किं किं कृतवन्तः?
- 3) आगामिपरीक्षायां उत्तीर्णता भविष्यति वा न वा भवतः?
- 4) आगामिदशके भारतं वेगेन पुरोगतिं प्राप्नोति चेत् संवृद्धदेशेषु भविष्यति नो चेत् न।
- 5) गतशताब्दे भारते का वा प्रगतिः?
- 6) आगामिक्षणे किं भविष्यति इति कः वा जानाति?

Several actions one after another

We know that Lord Rama did the following things in that order.

- 1) रामः वनं गतवान्।
- 2) तत्र भरद्वाजेन मिलितवान्।

In place of the above sentences, we can say रामः वनं गत्वा तत्र भरद्वाजेन मिलितवान्।

- 3) तत्र सः एकं रम्यम् आवसथं लक्ष्मणेन कारितवान्।
 - 4) तस्मिन् सीतया सह उषितवान् (निवासं कृतवान् इति अर्थः)।
- We can combine this as: तत्र सः एकं रम्यम् आवसथं लक्ष्मणेन कारयित्वा तस्मिन् सीतया सह उषितवान्।
- 5) किञ्चित्कालानन्तरं अत्र निवासः मास्तु इति चिन्तितवान्।

We can combine the above 5 into: रामः वनं गत्वा, तत्र भरद्वाजेन मिलित्वा, तत्र सः एकं रम्यम् आवसथं लक्ष्मणेन कारयित्वा, तस्मिन् सीतया सह उषित्वा, किञ्चित्कालानन्तरं अत्र निवासः मास्तु इति चिन्तितवान्। The commas I placed in between are for reading comfort. They don't affect the meaning.

- 6) ततः दण्डकारण्यं प्राप्तवान्।
- 7) तत्र बहून् राक्षसान् निहतवान्।

The above two sentences need to be combined differently. That is because, unlike the examples previously, the verb forms are associated with 'upasargas' here. Here we do not end with 'tvA'. Instead, we end with a 'ya' as: ततः दण्डकारण्यं प्राप्य, तत्र बहून् राक्षसान् निहतवान्। Note that प्र-आप्तवान् = प्राप्तवान्, नि-हतवान् = निहतवान्.

(To be continued in the next issue)

- Krupalu Ogeti

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

Satsang

A Satsang was held on 9th May at Smt. Shanthi's residence. Swamiji and Mataji performed puja and homam. Nachiketa Chaitanya Kriya was performed by the participants under Mataji's guidance and Swamiji explained how the kriya helps a sadhaka on the physical, mental and spiritual levels.



Swamiji blesses the house by lighting lamp



Mataji performs homam



Mataji addresses the Sadhakas

A Satsang was held at Sri P. Suryanarayana Reddy and Smt Vasundhara's residence on 6th June 2015. The *satsang* started with *Bhajans* followed by Mataji's talk. She spoke about how the mind influences our actions and how the mind can be conquered through *Japa* and Meditation. "...Through sincere *sadhana* one can gain control over the mind. Instead of satisfying our worldly desires we should aim at controlling our desires through our mind. We are born again and again because of these desires and the *vasanas* resulting from them. We identify ourselves with the world and move away from our source. In the *sadhana* path one has to keep a check on one's thoughts. The *satsang* is meant to deal with techniques of controlling the mind..." Everyone will accept birth but not death. A *sadhaka* should be able to view birth and death equally..."

A meditation session combined with *Japa* was conducted followed by another session of Nachiketa Chaitanya Kriya. Mataji explained how *Japa* should be done with awareness and not monotonously.

Swamiji enlightened the gathering by laying stress on Nachiketa Chaitanya Kriya. "There are three phases in this *kriya*- *Antar Kumbhaka*, *Bahya Kumbhaka* and *Sahaja Kumbhaka*. *Antar Kumbhaka* and *Bahya Kumbhaka* have to be experienced whereas *Sahaja Kumbhaka* has to happen and this is the highest state. *Sahaja* state is natural and spontaneous. It keeps you connected to your own self and once you are connected you can see and experience the beauty that lies within and also without. You can adopt any practice but it has to ignite the spark within..."

Prasad was served and the next *Satsang* date was decided as 4th July 2015.

Vidyarthi Homam

Nachiketa Tapovan Vidya Mandir reopened on 6th June 2015. Mataji performed Vidyarthi Homam. The students were made to take an oath to abide by moral values.



Mataji performs homam and blesses the Vidya Mandir



Students listen attentively

Thanks to Donors



We are extremely thankful to

Sri C. Ramakrishna
for his kind donation of
₹ 1 lakh Corpus Fund - Sponsor a Child Education

Sri P. Bhaskara Rao & Smt. Girija
SVISS LABSS Pvt. Limited
for their kind donation of
₹ 1 lakh Corpus Fund -
Sponsor a Child Education



**Nachiketa's
GO GREEN CLUB**

We convey our thanks to all the participants of the WOW initiative. You helped us earn Rs. 39,405/- in the month of May and helped in keeping Mother Earth cleaner by recycling about 5629 kg of plastic and paper waste material.

Summer Camp Report

The 16th Personality Development Summer Camp took place successfully in Nachiketa Tapovan. It was held between 3rd and 10th of May 2015, the latter being the day of presentation and valediction. The camp would start at 8 am with prayer and yoga, which was followed by a game that would test a camper's hand-eye coordination and his integrity under pressure. After this, was a half hour break for breakfast. After breakfast, children would patiently sit down and listen to Gayathri Ma tell a story that carried a value and about a festival that we celebrate in India and the story behind it. Then there was a bhajan session by Rohan, where the children would sing along with great enthusiasm. After this, the children were given a topic for group discussion which they had to prepare and present in 15 minutes. This was usually followed by Vandana Ma telling the campers about various practices in the Hindu culture and the reason behind them. For two days, Avinash Bhaiyya also came in to give the campers a few tips and also gave them exercises to improve their public speaking skills. Children were helped to overcome stage fear.

On one day, an experiment including four glasses of water and different materials, was conducted to show the children about the different kinds of people in society. After this would be the lunch break followed by Craft class which was a delight to the students as they experimented with new ideas and created new things out of waste. They were taught to make greeting cards and flowers out of waste materials, and also learnt to make Murmura Chaat. Craft class was a joy under the guidance of Mamta Ma. Next there was a game for the children, which tested their physical strength and capabilities. Finally, we had Ravi Ganesh Sir teaching the kids Hanuman Chalisa.

On the final day, children exhibited all that they had learnt to their parents. Mataji delivered an inspiring speech to the audience. In the end, Ma Sarada team bagged the best team award. On this day, there was also a game for the mothers, which they all thoroughly enjoyed. In the end, children bid each other sad goodbyes, and were reluctant to leave, and just like all good things do, the Nachiketa Tapovan Personality Development camp too had come to an end.

- Rohan



Yoga session by Mahamood



Bhajan session by Rohan



Mataji addresses the Campers



Summer Campers overjoyed with their creation



Gayatri Ma with the Campers



A hen hatches the egg just by giving it its own body heat. When the heat is received sufficiently the hard shell cracks and the chick comes out. Similarly a Guru showers his grace on his disciple by removing the sheath covering the Soul and once it is removed the truth is revealed to the disciple.



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 262 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)	₹ 5800/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")



"I have learned silence from the talkative, toleration from the intolerant, and kindness from the unkind; yet strange, I am ungrateful to these teachers."

- Kahlil Gibran



Invitation

We cordially invite you to attend our celebrations



GURUPOORNIMA

31st July 2015

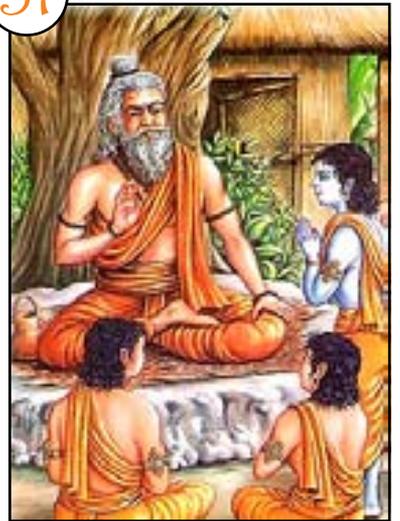
at Nachiketa Tapovan Ashram,
Kodgal Village, Jadcherla.

18



Ramadan
Jagannath Rathayatra

31



Gurupoornima

Festivals & Events of JULY 2015

Congratulations



Jishnuchandra

8.5/10

H.T.No.1503119894



Tejasvi

8.3/10

H.T.No.1503119794



Mahesh

7.8/10

H.T.No.1503119667



Madhu Babu

7.2/10

H.T.No.1503119705



Anuradha

7.2/10

H.T.No.1503119697



Sailaja

6.8/10

H.T.No.1503119412

Wachiketa Tapovan congratulates Vidya Mandir children who have passed class 10 with flying colours. Their determination, commitment and self-confidence are sure to take them a long way in accomplishing higher goals. We are happy to announce that Jishnuchandra is joining Intermediate at Vignan college and

Tejaswini, Anuradha, Shailaja, Madhu and Mahesh have secured seats in Intermediate at Vijetha College. We thank the management of Vignan and Vijetha Colleges for their generosity and concern for our students. We also thank the philanthropists who are supporting their education.

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