

Nachiketanjali

an offering...



Vol: 6

Issue: 1

September: 2015

Price: ₹ 10



A mother to the hungry, father to the prodigal child, teacher to the seeker, friend to the lonely, a beacon to the lost, our Swamiji is; He brings out the best in you, leads you through the worldly path; not by holding hands but by letting you fly; into the realms of Spirituality! Swami Nachiketananda is the brain, heart and soul of Nachiketa Tapovan a haven for rich and poor alike helping all to

“Be And Make”.

We all wish you a Happy 50th Birthday Swamiji!

- Annapurna R.

Contents

	Where Am I?	5	Swamiji...	20	
	To me... Vivekananda Kendra...	6	Ashtavinayaka Temples	22	
	Why is Ganesha Given...	9	Gita Govindam	24	
	Sri Ramakrishna's Amrita Dhara	10	Lessons of Life	25	
	Vivekanjali	12	Education in India...	26	
	Swamiji... a Divine Presence	13	The Green Print	28	
	The People's President	14	Yoga That Works	30	
	Perspective	16	Ashram News	32	
	Education as Human Unfoldment	18	Sanskrit Lesson - Sixty Five	35	
	Great Souls are not Made...	19	Events & Celebrations	36	



Founder & Managing Trustee:

Vasundhara P.

Adi Praneta

Swami Nachiketananda Puri

Adhyatmik Praneta

Paramahansa Swami Shivananda Puri

Editorial Board:

Editor-in-Chief : *Subhadra K.*

Executive Editors : *Annappurna R., Harini N.
Neeru M.*

Nachiketanjali Support Team:

*Krishna P., Rajasekhar M.,
Avinash A., Neetika G., Rohan N.*

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

Nachiketa Tapovan

Plot No. 70, Phase I, Kavuri Hills, Madhapur,
Cyberabad, Hyderabad. 500 081, Tel: 9849168937

email: nachiketanjali1@gmail.com

website: www.nachiketatapovan.org

www.facebook.com/nachiketatapovan

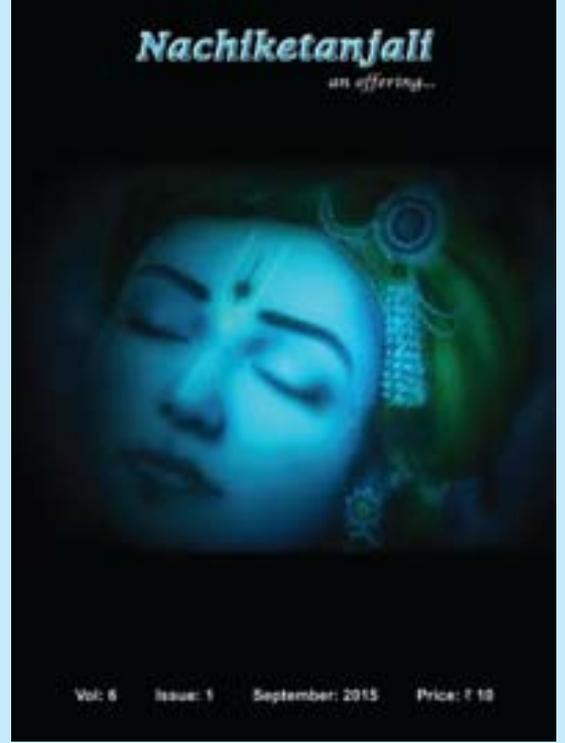
Nachiketa Tapovan Ashram

Nachiketa Adhyatmapuri, Kodgal Village,
Jadcherla Mandal, Mahaboobnagar Dist.

Ph: 8008882828 email: n_tapovan@rediffmail.com

admin@nachiketatapovan.org

Cover Story



मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम्
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

*I bow to that blissful
Madhava (Krishna), by whose
grace the dumb become orators
and the lame cross mountains.*



Where Am I?

Where am I? This question arises in every *Sadhaka's* mind at some point of time. Any spiritual practice is sure to yield results. But the nature of the result is usually not known. Hence it is natural that this doubt arises in the *Sadhaka's* mind and he is curious to know where he stands in the process of evolution. Keeping aside the doubt of his spiritual status, another common doubt that arises in the *Sadhaka's* mind is whether he is on the right path. In the true sense, the very fact that we believe in HIS existence and have embarked on the journey to find HIM shows that we are on the right path. Once the path is clear it doesn't matter how we travel. Making sure that we are on the path takes us to our destination one day or other.

But where are we? This question is yet to be addressed. In this context Sharada Ma says: When a sleeping person is carried along with his bed and placed somewhere else, he is not aware that he has travelled the distance until he comes back to the waking state. Similar is the state of a *Sadhaka*. He should always be in the waken state, the state of awareness to know where he is.

We are certain that we are travelling. And surely we can't travel beyond our destination. Where we are is not important. What we need is to check

on ourselves if we are sincere in our *Sadhana* and if we feel we lack sincerity then it is essential to transform ourselves. Isn't it necessary for a traveler to make sure that he has boarded the right train to reach his destination?

The spiritual path is such that it takes a *Sadhaka* on the forward march as long as he stays on the rails. Hence a *Sadhaka* can rest assured that he is progressing in his spiritual pursuit. A true *Sadhaka* is akin to a warrior on the battle field. Victory alone is his target and he strives for it.

Faith and confidence will help us attain our goals. Nectar is not easily available. To taste nectar one has to go through the process of churning. In his pursuit, a *Sadhaka* is churned in the course of encountering obstacles and his unfaltering faith alone leads him to realize his true self. Until then he has to pursue with patience. Hastiness and frustration will delay the results. A steadfast pursuit is sure to yield results and when the truth that he is one with the Supreme consciousness is revealed, he has reached his goal not without but within. He is filled to the brim with nectar and not only his doubt of where he is but also where he was supposed to be is addressed.

- *Subhadra K.*



To me... Vivekananda Kendra and Life workers



Vivekananda Kendra - Kanyakumari

It was a sunny day... the month of April and year 1996. I was carrying my two big suitcases filled with books and one small shoulder bag with my clothes. I reached Kanyakumari, the southernmost tip of our land. I was exhausted completely due to heavy luggage and climate as well. Somehow I could make it to Vivekananda Kendra residential premises after walking more than a kilometer from the gate and the first person whom I encountered was Praveenji. He was sitting outside the library hall and after seeing me, he immediately got up and the first thing he did was to take the luggage from my hand and asked me to follow him. My accommodation was in the second floor and Praveenji took pain to carry my entire luggage. Later on, when I enquired who this gentleman was, I came to know him as the joint Secretary of Vivekananda Kendra, Kanyakumari. There I realized and got my first lesson of how one can become the most respected person in life. I thought he was some ordinary being, in an ordinary attire helping me out but here was a very special person who taught me a great lesson through his silent action. During my one year training session at Vivekananda Kendra Kanyakumari, I had a wonderful time with him.



Praveenji

Another person, who inspired me a lot, was a man of commitment and simplicity. Everyone calls him lovingly Bhanudasji. I have seen him always engaged in some activity or the other. I was amazed to see his attitude. I do not know when he used to start his day but one thing that I noticed in him was his lively presence at a prayer session that used to start by 5.00 am. Most of the time, I have seen him sleeping late in the night and sometimes even after 2.00 am or so and yet he was there for the morning prayer. I felt he is a living example of *Karmayoga*... I don't remember much but I think he was then Treasurer of Vivekananda Kendra. A happy person with a mystic smile on his face always.



Bhanudasji

There was another great soul, I believe, who loved me a lot and tried her level best to bring a must needed change in me. She used to take classes on Sri Eknathji Ranade's literature. She used to give homework so that a person like me can get acquainted with Sri Eknathji Ranade, a non-*Sanyasi*, who had established such a magnanimous Swami Vivekananda Rock Memorial and Vivekananda Kendra, spiritually oriented organization





Rekha Didi

for the welfare of society. But I was such a mischievous person; I hardly used to present my homework. One day she was very much annoyed and asked me to stand outside in the hot sun. It was always fun for me but for Rekha Didi, serious business, since life-workers were going to represent Vivekananda Kendra. If I am not wrong, most probably she was from the second batch of life workers who sacrificed her life for the noble cause.



Nivedita Didi

Whenever she was found in the Kendra, we were given an opportunity to get lessons on Indian culture and

the philosophy of Vivekananda Kendra. I found that she is not just a living institution but also a living legacy translating mere ideas into simple yet a most effective knowledge bank for the coming generation. If history is on the tip of her tongue then her mind that is absorbed into **Viveka Vichara** is always into the growth of Vivekananda Kendra and Kendra alone. Any discussion at any time, she was always ready with a solution. I felt she is the person to look for in future whose simplicity, administrative capabilities and great prowess can mold, shape, and further take the Kendra to the next level. Presently she is the Vice President of Vivekananda Kendras all over the world. A sweet person with a sweet voice, a great orator with command on the subject, best friend, living legacy, and above all mother to all, is what I can say about her. She is a person who sacrificed her life at a very tender age, joined Kendra and then never looked back... What a great soul...!

One more soul, who inspired me a lot is Balakrishnanji. Very friendly and simple. He was then the secretary of Vivekananda Kendra. He was



Vivekananda Kendra Rock Memorial, Kanyakumari



always a morale booster. I hardly had any discussion about life with him, but whenever I met him or have seen him doing something, I felt he was a person living life to the fullest.

There were so many other life workers who have contributed in some way or other to my life. If I have learnt a great lesson of *Karmayog* from Ramana, then discipline and punctuality was injected silently by Joshi. If I have learnt playing volleyball from Kuduvasi then sisters like Latha Didi and Hema Didi have taught me how and why to be affectionate towards everyone around. I think, if I write about everyone, it might take pages together and yet it won't give a complete picture, so dear readers if you are interested in their social and spiritual life, you can login to www.vivekanandakendra.org or just visit Kanyakumari. While spending your most precious time on the shore watching the sun rise or set, please visit a most fabulous place called Vivekananda Kendra and meet few heavyweights, who are as lighter, brighter and multicolored like a peacock feather and do not forget, peep into their lives to get more inspired. They are dynamic, enthusiastic and above all authentic signatures of hardcore Karmayog. Please salute their work if not them. They are certainly not here for their own life but for the lives around.



Balakrishnanji

To me... Vivekananda Kendra and life workers are synonyms for each other. I have hardly come across a bunch of such wonderful souls working ceaselessly for the welfare of the society. Whether it is working in Kanyakumari or for seven sisters (North East) or for that matter any remote part of India, they are found risking their lives for the elevation of the masses. For them, Nation stands first and their life last...

Dear Friends! Vivekananda Kendra is not just the place of action but also is a place of religious symbolism. Their simple motto "Man Making Nation Building" and their pulsating hearts and crying souls have brought a sea change in the lives of many, and if passionate souls come forward and join hands, soon we would see the blue planet a better place to live in.

Dear Readers! We have worked for ourselves, now it is high time to work for the coming generations, our planet, towards global warming and warming, and above all for our motherland. Please therefore, contribute whatever you can; and ye the most vibrant souls thou shalt be blessed like never before.

Vivekananda Kendra
Vivekanandapuram,
Kanyakumari-629702



- Swami Nachiketananda Puri

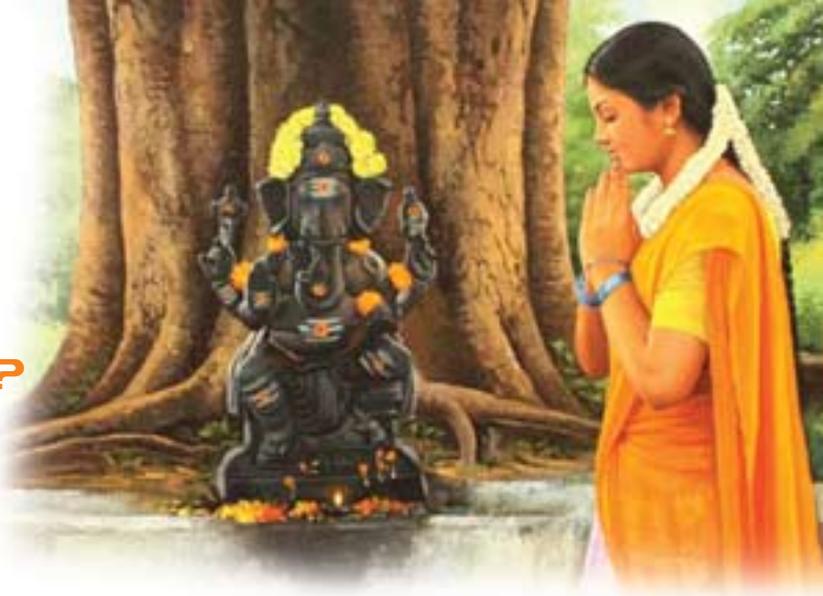
Shraddha

A sadhaka should have Purna Shraddha on Guru, Ishta daiva or in himself. Without faith, a sadhaka cannot be successful in his sadhana. Complete surrender makes shraddha blossom from within. Shraddha helps the sadhaka to tread on the path of Satya.

- Paramahansa Swami Shivananda Puri



WHY IS GANESHA GIVEN THAT SPECIAL VENERATION?



‘Vignanasaka...Vinayaka’! We worship Lord Vinayaka before initiating any event. But why is Ganesha alone given this supremacy and not other Gods? Didn’t the other Gods object to this? Let us look into it. There is a *puranic* story behind this:

Once, Karthikeya, son of Lord Shiva and Mother Parvathi was describing the male and feminine aspects and was also forecasting how the future is going to be. While he was talking, Ganesha tried to disturb his brother by all means. This angered Karthikeya and it is said that he broke one of Ganesha’s tusk, in a fit of rage. Lord Shiva came to know about this and reprimanded Karthikeya for doing so. Karthikeya explained why he had to do this. “If it is so, then can you tell what my future holds”? Shiva questioned Karthikeya. Karthikeya looked at Lord Shiva for a while as though reading his future and then prophesied, “You are going to hold a *Kapala* (skull) in your hand in future, which will give you the name *Kapali*”. Shiva was angered with this prediction. He grabbed all the astrological scriptures from Karthikeya and threw them in the ocean.

Shortly, Lord Shiva and Lord Brahma had an argument about their supremacy. In that context Shiva told Brahma, “I know everything about your birth whereas you are totally ignorant about mine. Then how can you call yourself supreme”? “Of course I know about your birth” replied Brahma arrogantly. In anger, Shiva chopped the fifth head of Lord Brahma with his finger nail and carrying it in his hand marched towards the Himalayas where he met Lord Vishnu. Vishnu understood

the situation and he asked Shiva to make an injury on his shoulder with his Trishul. Shiva did so. From the blood flowing out of Vishnu’s shoulder emerged two forms of energy, Swetha kundala and Raktha Kundala. Both of them started fighting with each other over their supremacy. A divine voice intervened asking them to end the war as a vast damage was already done to the universe and predicted they would get a chance in future for proving their supremacy. On hearing this, the two energies separated and Lord Vishnu handed over Swetha kundala to the Sun God and Raktha kundala to Indra.

Vishnu advised Shiva and Brahma to put an end to their arguments. He asked Lord Shiva to continue to hold the *kapala* in his hand and his act would be called as *Kapalavrat* in future. Now Shiva understood that Karthikeya’s prophecy in fact turned out to be true. He called Karthikeya and asked him to retrieve his scriptures from the *samudra* (ocean) and henceforth the retrieved scriptures became popular as *Samudrika Shastra*. Now it was implicit to Karthikeya that Ganesha created obstacles for him as part of a divine plan for the benefit of the universe. He returned the broken tusk to Ganesha.

Henceforth Ganesha came to be called as Vinayaka and Vignanasaka...creator and also remover of all obstacles. He is venerated foremost before starting any *puja* or event.

- A Puranic Story





A DAY AT DAKSHINESWAR

Saturday, April 5, 1884

It was about eight o'clock in the morning when M. arrived at the temple garden and found Sri Ramakrishna seated on the small couch in his room. A few devotees were sitting on the floor. The Master was talking to them. Prankrishna Mukherji was there.

Prankrishna belonged to an aristocratic family and lived in the northern part of Calcutta. He held a high post in an English business firm. He was very much devoted to Sri Ramakrishna and, though a householder, derived great pleasure from the study of Vedānta philosophy. He was a frequent visitor at the temple garden. Once he invited the Master to his house in Calcutta and held a religious festival. Every day, early in the morning, he bathed in the holy water of the Ganges. Whenever it was convenient, he would come to Dakshineswar in a hired country boat.

That morning he had hired a boat and invited M. to accompany him to Dakshineswar. The boat had hardly left shore when the river became choppy. M. had become frightened and begged Prankrishna to put him back on land. In spite of assurances, M. had kept saying: "You must put me ashore. I shall walk to Dakshineswar." And so, M. came on foot and found Sri Ramakrishna talking to Prankrishna and the others...

The Anāhata sound

PRANKRISHNA (to the Master): "Sir, what is the *Anāhata* sound?"

MASTER: "It is a spontaneous sound constantly going on by itself. It is the sound of the *Pranava*, Om. It originates in the Supreme Brahman and is heard by *yogis*. People immersed in worldliness do not hear it. A yogi alone knows that this sound originates both from his navel and from the Supreme Brahman resting on the Ocean of Milk."

Reincarnation

PRANKRISHNA: "Sir, what is the nature of the life after death?"

MASTER: "Keshab Sen also asked that question. As long as a man remains ignorant, that is to say, as long as he has not realized God, so long will, he be born. But after attaining Knowledge he will not have to come back to this earth or to any other plane of existence.

"The potter puts his pots in the sun to dry. Haven't you noticed that among them there are both baked and unbaked ones? When a cow happens to walk over them, some of the pots get broken to pieces. The broken pots that are already baked, the potter throws away, since they are of no more use to him. But the soft ones, though broken, he gathers up. He makes them into a lump and out of this, forms new pots. In the same way, so long as a man has not realized God, he will have to come back to the Potter's hand, that is, he will have to be born again and again.

"What is the use of sowing a boiled paddy grain? It will never bring forth a shoot. Likewise, if a man is boiled in the fire of Knowledge, he will not be used for new creation. He is liberated.

The "ego of Devotion"

"According to the *Puranas*, the *bhakta* and the *Bhagavan* are two separate entities. 'I' am one and 'You' are another. The body is a plate, as it were, containing the water of mind, intelligence, and ego. Brahman is like the sun. It is reflected in the water. Therefore the devotee sees the divine form.

The "ego of Knowledge"

"According to the Vedānta, Brahman alone is real and all else is *māyā*, dreamlike and unsubstantial. The ego, like a stick, lies across the Ocean of Satchidananda. (To M.) Listen to what I am saying. When this ego is taken away, there remains





only one undivided Ocean of Satchidananda. But as long as the stick of ego remains, there is an appearance of two: here is one part of the water and there another part. Attaining the Knowledge of Brahman one is established in *samādhi*. Then the ego is effaced.

“But Sankaracharya retained the ‘ego of Knowledge’ in order to teach men.

The signs of a Jnāni

(To Prankrishna) But there are signs that distinguish the man of Knowledge. Some people think they have Knowledge. What are the characteristics of Knowledge? A Jnāni cannot injure anybody. He becomes like a child. If a steel sword touches the philosopher’s stone, it is transformed into gold. Gold can never cut. It may seem from the outside that a Jnāni also has anger or egotism, but in reality he has no such thing...

The state of a *vijnāni*

Prankrishna always talked about *jnāna*. Was this why the Master described the state of the *Jnāni*? Now he proceeded to describe the state of the *vijnāni*.

MASTER: “*Jnāna* is the realization of Self through the process of ‘*Neti, neti*’, ‘Not this, not this’. One goes into *samādhi* through this process of elimination and realizes the *Ātman*.”

“But *vijnāna* means Knowledge with a greater fullness. Some have heard of milk, some have seen milk, and some have drunk milk. He who has merely heard of it is ‘ignorant’. He who has seen it is a *Jnāni*. But he who has drunk it has *vijnāna*, that is to say, a fuller knowledge of it. After having the vision of God one talks to Him as if He were an intimate relative. That is *vijnāna*.”

“First of all you must discriminate, following the method of ‘*Neti, neti*’: ‘He is not the five elements, nor the sense-organs, nor the mind, nor the intelligence, nor the ego. He is beyond all these cosmic principles.’ You want to climb to the roof; then you must eliminate and leave behind all the steps one by one. The steps are by no means the roof. But after reaching the roof you find that the steps are made of the same materials—brick, lime, and brick-dust—as the roof. It is the Supreme Brahman that has become the universe and its living beings and the twenty-four cosmic principles. That which is *Ātman* has become the five elements...

“After attaining *vijnāna* one can live in the world as well. Then one clearly realizes that God Himself has become the universe and all living beings, that He is not outside the world.

(To Prankrishna) “The fact is that one must have the ‘spiritual eye’. You will develop that eye as soon as your mind becomes pure. Take for instance the Kumari Puja. I worshipped a virgin. The girl, to be sure, had all her human imperfections; still I regarded her as the Divine Mother Herself... everything depends upon the mind. The pure mind acquires a new attitude. Through that mind one sees God in this world. Therefore one needs spiritual discipline.

“Yes, spiritual discipline is necessary. You should know that a man becomes easily attached to a woman. A woman naturally loves a man, and a man also naturally loves a woman. Therefore both fall speedily from their spiritual ideal. But it also must be said that there is a great advantage in leading the life of a householder. In case of urgent necessity a man may live with his wife.

(Smiling) “Well, M., why are you smiling?”

M. (to himself): “The Master makes this much allowance for house-holders since they cannot renounce everything. Is complete and absolute continence impossible for a householder?”

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





The Powers of the Mind

Have you ever noticed the phenomenon that is called thought-transference? A man here is thinking something, and that thought is manifested in somebody else, in some other place. With preparations — not by chance — a man wants to send a thought to another mind at a distance, and this other mind knows that a thought is coming, and he receives it exactly as it is sent out. Distance makes no difference. The thought goes and reaches the other man, and he understands it. If your mind were an isolated something here, and my mind were an isolated something there, and there were no connection between the two, how would it be possible for my thought to reach you? In the ordinary cases, it is not my thought that is reaching you direct; but my thought has got to be dis-

solved into ethereal vibrations and those ethereal vibrations go into your brain, and they have to be resolved again into your own thoughts. Here is a dissolution of thought, and there is a resolution of thought. It is a roundabout process. But in telepathy, there is no such thing; it is direct.

This shows that there is a continuity of mind, as the *Yogis* call it. The mind is universal. Your mind, my mind, all these little minds, are fragments of that universal mind, little waves in the ocean; and on account of this continuity, we can convey our thoughts directly to one another.

Compilation source: Complete Works of Swami Vivekananda, Volume -2

We are what our thoughts have made us; so take care about what you think. Words are secondary. Thoughts live; they travel far.

- Swami Vivekananda



Swamiji...

a divine

presence...



Is he a Child?

A child he is! His innocence and his naughtiness are both endearing. Always ready to make others laugh...always ready to laugh at himself...

Is he a Friend?

A friend indeed! Always has time to listen and to support... but rarely sermonize.

Is he a Mother?

Mother to the world he is! A presence, so soaked in motherly love and care that being in his presence, feels like having 'come home'...

Is he a Guru?

A Guru of utmost simplicity! He squatted on his haunches like an innocent farmer... Sat amongst his disciples as one of them.

Willing to take the back seat with an ease, only few can accomplish.

A realized being...who has no possessions of his own and no airs about himself...

But he has a wealth that cannot be measured in any way...it is the wealth of wisdom and self-attained realization.

A Child, A Friend, A Mother, A Guru...all rolled into one...

Coming together as a very simple, yet very 'real' Divine Presence!!!

- Gautam Vir





The People's President & The Children's Chacha

A smile always adorned his face. When he saw children, his eyes lit up. He interacted with intellectuals, college students and children with equal ease. Ask him anything and more often than not, he had an answer. Untouched by politics, his visions always envisioned a better future for all of us. He was never tired of saying that India will soon be a developed country and that the power to unleash the potential of our great country is in the hands of the youth. Yes, we are talking about the eleventh President of our country, the 'Missile Man of India', Dr.A.P.J.Abdul Kalam.

Born on October 15, 1931 in Rameswaram in Tamil Nadu to Jainulabdeen Marakayar and Ashiamma, Kalam never let his poor financial background deter him in any way. He was devout during childhood and would find great joy in simple things, for instance, the sweet prepared by his mother on his birthday. He worked hard and rose to occupy respected positions in the Indian Space Research Organization and Defence Research and Development Organization. He spearheaded our nation's nuclear programme. Honoured by many universities in India as well as abroad, he went on to receive the highest civilian award of

India, the Bharat Ratna in the year 1997. Driven by passion to work to see his countrymen smile, he along with cardiologist Dr.Soma Raju developed the first coronary stent of India.

He became the President of India in the year 2002. He was approachable to the people and constantly interacted with them. His addresses to the nation on the eve of Republic Day were always enlightening and inspiring, often with an oath for the youth. His simplicity led to him being affectionately called as the 'People's President'. His love for children was immense. On July 27 this year, 83 year old Kalam 'saahab' breathed his last, doing what he loved the most – teaching/interacting with students.

His life abounds with lessons for us. While there are a lot many, we wish to identify the following five:

Hard work: Our elders often tell us that there is no substitute for hard work. Dr.Kalam's life is an example of how far hard work can take us, irrespective of our background.

Passion: Dr.Kalam was always passionate to see his country as the best in the world. This passion drove him to do more and more. Like-





 *Be more dedicated to making solid achievements than in running after swift but synthetic happiness*

 *Thinking should become your capital asset, no matter whatever ups and downs you come across in your life*

 *If you want to shine like a sun. First burn like a sun*

 *Failure will never overtake me if my definition to succeed is strong enough*

 *It is very easy to defeat someone, but it is very hard to win someone*

 *All of us do not have equal talent. But, all of us have an equal opportunity to develop our talents*

 *Don't take rest after your first victory because if you fail in second, more lips are waiting to say that your first victory was just luck*

 *All Birds find shelter during a rain. But Eagle avoids rain by flying above the clouds*



wise, all of us need to be passionate about the thing that we are desirous of achieving.

Humility: Despite all the achievements, Dr. Kalam remained humble and approachable.

Empathy: There is a famous anecdote regarding this. A colleague of Dr.Kalam had promised to take his children out one evening. But he got so immersed in his work that he failed to notice the time. But lo! Dr.Kalam, who knew about the promise, took his colleague's children out. He was one among his co-workers, despite being in a position senior to them. He was empathetic.

Love for the nation: If there is one single predominant thought that occupied Dr.Kalam's mind, it would most certainly be 'India'.

We are proud to live in the same time as Dr.Kalam, The Scientist Saint. Now that he has left for a better world, we pray that his ideals and ideas constantly guide us.

- Neetika Gogula

An advocate and has passion for writing on social issues.



PERSPECTIVE

I have grown up listening to stories of Lord Krishna, Gautama the Buddha, Sri Rama, Sant Kabir, Guru Nanak Dev Ji, Jesus, Hanuman Ji and so many more enthralling tales from our wonderful cultural/spiritual heritage...

I have loved each of the stories I heard as a child but my favorite has always been when the Pandava brothers are in *Vanvas* (exile) and a group of sages come to have a meal at the Pandava's home in the forest and there is no food left, only one grain of rice left in the pot. Krishna miraculously arrives just then and eats half the grain to feed the rest of the world and half to satisfy his hunger.

The sages suddenly feeling very full and their hunger satisfied, decide to quietly continue on their path rather than having 'another' meal.

This story has always inspired me to not waste food being served / offered to me, as I am aware of what even a grain of rice can do. I feel very fortunate and privileged that I don't have to worry about such basic things as food, water and shelter while millions of people don't even have a single meal a day or clean drinking water or a roof over their head... It is truly a humbling feeling, when this stark and not so pleasant reality hits you in the face.

"Sometimes you need to look at Life from a different perspective."



I do my bit. I am sure I can do much, much more, but I feel, I am a very busy person and 'despite' being so busy, I do whatever I can. And that makes me happy and at the end of the day, I feel I have earned the food on my plate. Well earned.

The above conceited idea of me may also have been acceptable. But I don't stop there you see, I want to 'change' people, I want to show them a 'better' way. 'My way'.

My cousin had come to Hyderabad and stayed with us for a week. He is much older than me and a very wonderful person. We had a nice time together, except the repeated differences on the dining table.

He would leave a spoonful of grains of rice on the plate. Everyday. Every meal. And I would shake my head. I shut up for the first few times because it is rude to check your guests like this. That too someone older than yourself. But on the 3rd day, my 'pride' and 'ego' took over and I said to him with a shake of my head and scorn in my voice, that 'one mustn't waste food', 'we should value each grain of rice on our table'.

He ignored me. That irritated me. But I let it pass. I am a good host, you see.

On the 4th day, I said it again when he left a spoonful of rice scattered on his plate. This time I said it with even more irritation and anger. He ignored me yet again. This infuriated me. This time I forgot all about being the host.

An argument ensued and we stomped off in different directions. For the whole of the next day we ignored and cold shouldered each other.

On the 6th day, we realized that it was time to part ways soon, so we set aside our differences and behaved normally.

A week after he had left, I was sitting on the table and eating. And I suddenly burst into tears. Sitting on the same dining table, I had been thinking about the exchange with my brother.

In my pride and ego of 'being right in asking him not to waste food', I hadn't realized something that was very obvious. He has been operated several times for his eyes since his childhood and wears very thick glasses. I failed to see, that he probably couldn't see the spoonful of rice grains scattered on his plate.

I felt so ashamed of myself, that I couldn't eat my food that day. I realized in that moment, that there is always, at least one more perspective to things, sometimes more than one.

Simply because I could see the grains of rice on his plate, I assumed that he could see them too. But what if he wasn't able to see them? How much my telling him not to waste food, would have humiliated him, frustrated him, because of his disability.

I haven't spoken about this to my cousin. I don't even know if my conclusions about his reasons are right. But that doesn't matter anymore, what I needed to realize, I have realized. And I don't have to prove anything to anyone. Everyday things happen in our lives, we can either view them as wounds or wisdom.

Everyday, we jump to conclusions, say and do things which are based on our assumptions but have nothing to do with the truth. And when we do such things, either in our ignorance or arrogance, we cause a lot of damage to people and life around us.

I realized this with such utter clarity when I had this experience, and I made a promise to myself that I wouldn't take anything for granted, that I would think before acting either out of pride or arrogance or ignorance or compulsiveness.

I fail everyday, but I introspect, understand and course correct. Because giving up and living insensitively or compulsively isn't an option I want to give myself.

- *Gautam Vir*





EDUCATION AS HUMAN UNFOLDMENT

Following India's *adhyatma-vidya* Swamiji goes much deeper, and gives a second dimension to education, to be followed by other higher dimensions. He says that, having educated man as an individual, and given him a sense of freedom, we have to take that education one step further; education has to make the individual grow into a person. From the freedom of individuality he must grow into the freedom and responsibility of personality. What is the nature of that growth? It is this question, and the answer to it, that makes Vivekananda's and Vedanta's contribution to education unique. That growth is entirely spiritual. It is education for Learning to Be, and not merely for learning to do, in the words of the UNESCO report on education. That is not a physical growth. Physical growth we have from childhood onwards. It is not mere intellectual growth either; we have it through secular education. But there is another growth, namely, spiritual, by which we are able to go beyond the organic limitation of our ego and expand ourselves in love and sympathy and service to inter-act with millions of people in society.

yond the intellectual dimension; it is a growth from which issue, as a by-product, moral values, aesthetic sense, ethical awareness with its concern for other individuals, a spirit of service and dedication, and a capacity for team work. The late scientist Julian Huxley's definition of person and personality is illuminating in this context: persons are individuals who transcend their organic individuality in conscious (social) participation. When you participate in the life of other individuals in society, you cease to be a mere organically limited individual centred in the ego. You become a person, warm, genial, and endowed with the capacity for communication with others. It is persons of this type that our country must have in abundance, if we are to strengthen and mature our infant democracy established for the first time during the long 5,000-year history of our nation, and to realize our dream and hope of establishing a non-violent progressive social order in India; we have now to stress this second vital step in education, in order to transform our largest democracy into the greatest democracy.

This spiritual growth from individuality to personality is never achieved by mere intellectual growth; it is a growth be-

**Source: Eternal Values for A Changing Society
by Swami Ranganathananda**





GREAT SOULS ARE NOT MADE, THEY ARE BORN

There was once a boy called Vishwadeep, born 50 years ago in Maharashtra. He was not what you would call the ideal child, but little did people know, that, true to his name, he would grow up to be the light of the world. This boy played a major role in my life, and I remember a few incidents of his childhood that he shared with me. He told me once, that there was a test scheduled in his school for the next day and he was sitting in his verandah, chit-chatting with other kids, who were his neighbours. His father heard about this test and came looking for him. In school, or anywhere, it is prerequisite to laugh when a friend is scolded by someone, and let me tell you, that his friends had a hearty laugh that night!

This boy was surrounded by people who wanted to become government servants but he never wanted to be one. After an age, earlier than usual, he practically lived away from home. He learnt life skills the way they should be learnt. He learnt to cook and eat whatever he could and to stay wherever he found accommodation even though it had only meager comforts. His teacher was life itself. He was and still is an amazing sportsman. He used to play, captain and even coach a football team. His coach would say that he was the only player who could see the whole game from a different point of view (like the big picture) and understand it instead of just playing from his point of view. He joined the Vivekananda Kendra and conducted competitions, programmes and various such inter school events at a city level in Hyderabad.

He was the reason that Nachiketa Tapovan came into being. He is the reason that this magazine touches hearts throughout the globe. He is the

reason many proud housewives can say that they have done something for society, through Nachiketa Tapovan. He is who he is!

From the time that I have known him, he has called me Gurujji, though it is obviously the other way around. Apart from things like whistling and winking, that he would try to teach me to irritate my mother, he has taught me - no - he has shown me what true spirituality is. He has shown me that every moment of my life that I live, I must live for others. He has taught me spirituality not through *Sadhana* or *Japa*, but through *Karma Yoga*.

He is an unparalleled singer. His *Bhajans* have so much feeling in them that we feel like singing and listening to the same thing again and again. I have heard that, if you fail to plan, you plan to fail. Well, in that case, he never ever plans to fail. The most materialistic *sadhu* in the world, in the sense that he can never stop thinking about society and mankind. He is the spirit of our souls.

In every silent and somber night at the Ashram, his jokes fill the air with laughter. In every serious situation, his sarcasm eases every tension. In every game that he conducts, there is no child who goes to sleep without having enjoyed it. In every moment that he lives, there is no one whom we can owe any more to.

So on his 50th birthday, I would like to wish our dear Swami Nachiketananda Puri, a very Happy Birthday!

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



SWAMIJI . . .

A colossus who rides the world of selfless service!

Our nation has always been rich and blessed with selfless and sacrificing souls. Only such great souls are solely responsible for the growth of people in the physical, mental and spiritual spheres. Their lives are to be recorded with pride, affection and gratitude.

Swami Nachiketananda Puri affectionately called as Swamiji, is one such great soul belonging to a cadre of people where human service alone counts irrespective of any hurdles and hardships, which are but natural. But when the mission is noble nothing can pose a hindrance.

Fifty years ago, born on the auspicious day 19th September 1965 at Dhanki in Maharashtra, Swamiji rose with a challenging and dedicated mission of serving the human race right from his childhood. Not a single day passed without him rendering selfless service. He served the Vivekananda Kendra for a few years. His strong passion for the Himalayas made him leave the Kendra but his mission of service was destined to carry on.

He took up a mammoth job of resurrecting the lives of the commoner. Unshaken and undisturbed by the volume of responsibilities involved in his mission, he marched ahead with military discipline.

It was a beautiful sunrise! A new sun rose in Hyderabad giving birth to Nachiketa Tapovan. The Organization created history and stood at par with other organizations which rendered selfless service to the needy folks. Swamiji's policies and ideologies are so high that performances and accomplishments are bound to be equally excellent. Many other souls who shared similar ideologies joined in and gained the fortune of serving the human race under the shelter of a huge tree planted and nurtured by Swamiji. He has magical winning ways and this made him win the hearts of all those who are associated with him.

Swamiji pledged himself to be always one with the commoner, which pledge he continued all these decades protecting the welfare of common folk. His pledge turned out excellent results- beyond imagination. He is committed to principles and never compromises on them. Avoiding hankering after fame has only made him humbler for the younger generation to admire, venerate and follow his footsteps in their quest for success.

Words fall short to express our gratitude to this great soul. Our happiness is abundant as we bow down at his lotus feet, in reverence on the occasion of his 50th Birthday.

And there is someone else who watches him with tremendous delight and pride. She is none other than Divine Mother Kali.

- Subhadra K.

As a son, Swamiji played Krishna's role in my life and gave me an opportunity to be his Yashoda Ma. With his childlike acts he made our lives colorful. As a mother, he stood beside us during our difficulties and gave inner strength and solace. As a Guru he removed obstacles and brought clarity in the path of spiritual journey. With his love and affection he changed many lives and brought Nachiketa Tapovan to what it is today. Himself staying behind the screen, he let us shine in the limelight of spiritual responsibility to serve the nation.

- Vasundhara P.



ASHTAVINAYAKA TEMPLES

*A*shtavinayaka Temples refer to the eight Shrines of Lord Ganesha situated in Maharashtra state of India. The Ashtavinayaka *Yatra* is the pilgrimage covering these eight holy abodes of Ganesha in and around Pune District of Maharashtra. Out of these 8 Temples 6 are in Pune and 2 are in Raigad District.

Lord Ganesha the elephant faced God is usually worshiped first before any other worship service is carried out to any other deity. "Vinayaka" is another name of Lord Ganesha. *Ashtavinayaka* literally means "eight Ganeshas" in Sanskrit. These temples have great significance as it has the *Swayambhu* (self-originated) idol of Lord Ganesha. Lord Ganesha is known by different names in these 8 temples. The various names of Lord Ganesha are Moreshwar or Mayureshwar, Mahaganapati, Chintamani, Girijatmak, Vighneshwar, Siddhivinayak, Ballaleshwar and Varad Vinayak. These Temples are situated at Morgaon, Ranjangaon, Theur, Lenyadri, Ojhar, Siddhatek, Pali and Mahad.

According to Shastras, a person going for the **Ashtavinayaka Temples Pilgrimage** should first visit Moreshwar of Moregaon and then in the order Siddhatek, Pali, Mahad, Theur, Lenyandri, Ozar, Ranjangaon and then again Moregaon to end the Ashtavinayak Mandir *Yatra*. Given below is the details and short description of these temples.

SHREE MAYURESHWAR TEMPLE, MOREGAON:

Shri Moreshwar or Mayureshwar Temple is situated along the Karha River in the Morgaon village in the Baramati Taluka of Pune district in Maharashtra. Moregaon Village is said to have



received its name as once upon a time the shape of this place was like a peacock and there was an abun-

dance of peacock birds in this region. Literally Moregaon means 'Village of Peacocks'. As per the legend Lord Ganesh riding a peacock in the form of Mayureshwar slew the demon Sindhu in response to pleas from the Gods. This is the first Temple to be visited during the Ashtavinayaka Temple Pilgrimage.

SHREE SIDDHI VINAYAKA TEMPLE, SIDDHATEK:

Shri Siddhivinayak Temple at Siddhatek is one of the renowned Ashtavinayaka Temples in Maharashtra and is situated off the Pune-Solapur highway at a distance of about 200 km east of Pune. According to the Legend it is believed that it was on the Siddhtek Mountain that Lord Vishnu invoked Lord Ganesha during his battle with the demons Madhu and Kaitabha and acquired Siddhi from him.. This Ganesh Temple is on hill top facing north and built by the Peshwas. This temple is located on the banks of Bhima River in a remote little village called Siddhatek in Karjat Taluka in Ahmadnagar District.



SHREE BALLALESHWAR TEMPLE, PALI:

The Ballaleshwar Temple of Pali is situated in the Sudhagad Taluka in Raigad District and approximately 110 km from Pune. This is the only temple of Lord Ganesh which is famous by the name of the Ganesh devotee. The Ganesh idol of Pali is known as Ballal Vinayaka and is associated with the legend of a young lad Ballal's devotion to Lord Ganesh. This Temple is situated between the historical Sanrsgad Fort on one side and River Amba flowing on the other side.



SHREE VARADAVINAYAKA TEMPLE, MAHAD:

Shri Varadavinayaka Temple is located three kilometers off the Pune-Mumbai highway near Khopoli in Mahad village of Raigarh District in Maharashtra.



Varadavinayaka literally means 'the bestower of boons'. It is believed that Lord Ganesh as Varadavinayaka fulfills all the desires of his sincere devotees and also grants them boons. The Varadavinayaka shrine is associated with the legend of Prince Rukmangada, Indra and Sage Grutsamad.

SHREE CHINTAMANI VINAYAKA TEMPLE, THEUR:

In this shrine Lord Ganesh as Chintamani brings peace of mind and drives away all the perplexities. According to the Legend it is at this spot Lord Ganesh is believed to have restored the precious Chintamani jewel from the greedy Prince Guna who stole it from Sage Kapila. However the sage refused to take the gem back and began to call Lord Ganesh as Chintamani Vinayaka. Since the incident took place under a Kadamba tree this place also came to be known as Kadambanagar. Another legend regarding this place is associated with Lord Brahma. It is said that once Lord Brahma was feeling restless and called upon Vinayaka to ease his mind. As Lord Brahma's worries (*Chinta*) were removed by the Ganesha at this place Lord Ganesh came to be known here as Chintamani Vinayak.



SHREE GIRIJATMAJ VINAYAKA TEMPLE, LENYADRI:

'Girijatmaj' literally means Ganesha the son of Girija (Goddess Parvati). According to the Legend, Goddess Parvati who had a strong desire to have Vinayaka as her son performed penance for 12 years in the caves of Lenyadri to fulfill her wish. Pleased by



her dedication Lord Ganesh blessed her and on the day of Bhadrapada Shudh Chaturthi when Parvati was worshiping an idol of Lord Ganesh it came alive and told her that her wish has been granted. This Temple is situated at the Lenyadri Mountain in a Buddhist Cave which is around 95 km from Pune.

SHREE VIGNESHWARA TEMPLE, OZAR:

This Ashtavinayaka Temple is in the banks of Kukadi River which is in Junnar District and around 85 km from Pune. The Deity of this shrine is known as Vigneshwara which means 'remover of all obstacles'. It is believed that after visiting this place God takes away all your problems. As per the Legend a demon by name Vignasura was troubling the Sages. Responding to the prayers of the Sages Lord Ganesh fought with the Demon Vignasura who surrendered to Ganesha and agreed to stop his misdeeds. In connection with the surrender of Vignasura the Sages installed an image of Vigneshwara at Ozar on Ganesh Chaturti day and offered worship.



SHREE MAHAGANAPATI TEMPLE, RANJANGOAN:

Shri Mahaganapati Temple of Ranjangoan is the eighth and last Ganesh Temple to be visited during the Ashtavinayaka Temple Pilgrimage. According to the Legend it is said that it is at this place Lord Shiva invoked Ganesha before fighting the Demon Tripurasura. Therefore the Ganesha idol of this Temple is also known as Tripurarivade Mahaganapati.



- *Vinitha*





●●●●●●●●●● GITA GOVINDAM ●●●●●●●●●●

The divine pastimes (leelas) of Sri Radha-Krishna reside together like a collection of paintings in the mansion of Sri Jayadeva's heart. An artist first has an internal vision. After transferring that vision to his canvas, it becomes a painting. Similarly, this picture of loving pastimes has been painted by the brush of Sri Jayadeva. The marvelous mansion of his heart is decorated with paintings of Sri Radha-Madhava's intimate encounters, and its fabulous treasury is his fascinating poetry. The poet has renounced all sense of responsibility for the authorship of this narration because his speech and mind are absorbed in Sri Krishna.

What kind of poem is this? In response the poet says, "This poem is predominated by *shrungara-rasa* and it is exceptionally sweet. Its meaning is readily comprehensible. Every verse is immensely endearing. Radha-Krishna's attribute of beauty enhanced by love. As a lover is dear to her beloved, this charming composition is extremely dear to the pure devotees. The theme of it is the love of Radha and Krishna, symbolizing the longing and striving of the individual, for communion with God, culminating in their blissful union. Love naturally takes expression in song, so Sri Gita-Govinda has naturally assumed the format of a musical. It should be sung in a melodious voice."

- Sri Narayana Maharaj



Lessons of Life

All of us at sometime or the other go through some crisis that tilts the comfort zone that we live in. Most of these are ones wherein the solution to the problem does not lie with us but on various external factors beyond our control.

When I was in school I would read the religion column in The Hindu which would be published on the last page in those days. I had come across an article wherein Kunti Devi prays to Krishna to give her grief always as that would ensure that she remembers Him constantly. I found it a strange wish to ask for as everyone would only want riches and happiness in that order and not grief. But with age and the resultant maturity I could understand why she chose to ask Him that.

God does give us a crisis for us to learn something from the experience. It is for us to find out what he is trying to teach us by giving these constraints.

All of us get accustomed to a certain way of living and cannot comprehend what would happen if the same is not sustained in the long run. We do not want to give up the luxuries we have become habituated to. We are unable to think of a situation wherein we can live with a simple life without the existing luxuries we are accustomed to.

Based on my experience here is what I think we are supposed to learn:

1. Faith – to have faith in Him that in spite of everything, He will be there for us always
2. Compassion- One must learn to empathize with others when they go through a crisis
3. Love- to know that His love is all encompassing and that He will never abandon us
4. Karma- the theory of karma is strong and that what you sow, so shall you reap!
5. Gratitude- to be grateful for what we have received thus far and to thank him every morning for what He has bestowed upon us

We can learn from Swami Ranganathanandaji's summation of Bertrand Russell's statement that "unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow."

So let us all seek the Lord's help in seeking wisdom with knowledge so that we can fulfill the purpose for which we have taken this divine birth in the human form.

- Geetha Koduru



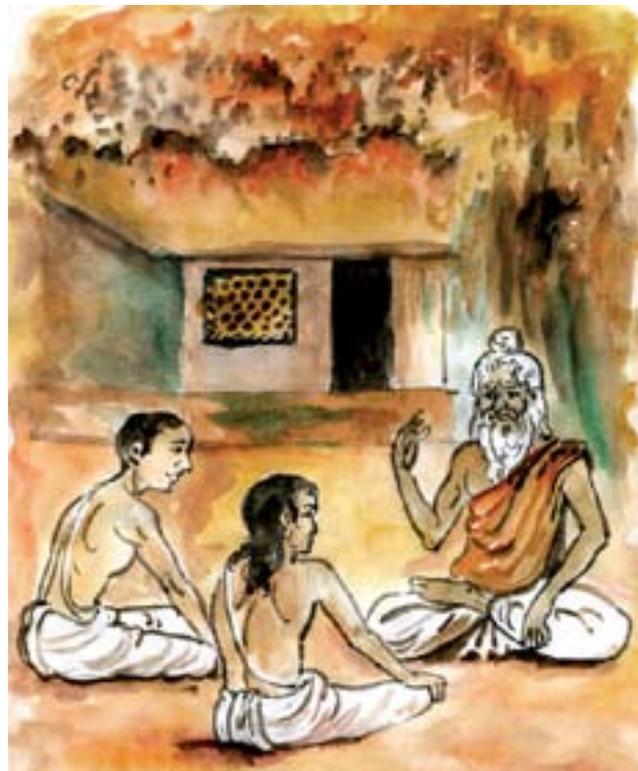
Education in India - Ancient Indian System

India has a rich tradition of learning and education right from the antiquity. These were handed over generations to generations either through oral or written medium. The highly esteemed Vedas have come down to us. They existed for nearly 2000 years before they were known in India. It was the knowledge of acoustics that enabled ancient Indians to orally transmit the Vedas from generation to generation. Institutional form of imparting learning came into existence in the early centuries of the Christian era. The approach to learning was to study logic and epistemology. The study of logic was followed by Hindus, Buddhists and Jains, one of the most important topics of Indian thoughts was *pramana* or means of reliable knowledge. The *Nyaya* schools upheld four *pramanas* - perceptions of are liable by analogy or comparison, word (Sabda), and pronunciation of a reliable authority such as the Vedas. The Vedanta school added one more to it i.e. intuition. It is probably while studying the process of inference that the schools of true logic arose...

In the field epistemology, Jains contributed the most. There were not only two possibilities of existence and non-existence but seven more. Although the modern logicians might laugh at this pedantic system of ontological and epistemological reality they concede that the world is more complex and subtle than we think it to be. Regarding institutional form of education the first was the *guru-sishya* system. According to sacred texts, the training of the Brahmin pupil took place at the home of a Brahmin teacher. The first lesson that was taught to the student was the performance of *sandhya* and also reciting of *Gayatri*. The family functioned as a domestic school, an *ashrama* or a hermitage where the mental faculties of the pupils were developed by the teacher's constant attention and personal instruction. Education treated as a matter of individual concern, did not admit of the method of mass production applicable in industry. The making of

man was regarded as an artistic and not a mechanical process. Indeed, the aim of education was the developing of the pupil's personality, his innate and latent capacities. This view of education as a process of one's inner growth and self-fulfillment evolved its own technique, its rules, methods and practices.

The thinking principle, *Manana Shakti* was reckoned higher than the subject of thinking. So the primary subject of education was the mind itself. According to the ancient Indian theory of education, the training of the mind and the process of thinking, are essential for the acquisition of knowledge. The chase counts more than the game. So the pupil had mainly to educate himself and achieves his own mental growth. Education was reduced to the three simple processes of *Sravana*, *Manana* and *Nididhyasana*. *Sravana* was listening to the truths as they fell from the lips of the teacher. Knowledge was technically called *Sruti* or what was heard by





Nididhyasana means complete comprehension by the pupil of the truth that is taught so that he may live the truth and not merely explain it by word



the ear and not what was seen in writing. The second process of knowledge called *Manana* implies that the pupil has to think out for himself the meaning of the lessons imparted to him orally by his teacher so that they may be assimilate fully. The third step known as *Nididhyasana* means complete comprehension by the pupil of the truth that is taught so that he may live the truth and not merely explain it by word. Knowledge must result in realization. The admission was made by the formal ceremony *Upanayana* or initiation by which the pupil left the home of his natural parents for that of the preceptor. In this new home he had a second birth and was called *Dvijya* or twice-born. Besides these regular schools of instructions, there were special institutions for the promotion of advance study and research. These are called in the Rig Veda as *Brahmana-Sangha*.

What might count as earliest literary congress of the world was the congress of philosophers which was codification of Brahmanical philosophy by discussing the subject under the direction of the master philosopher, Yajnavalkya. In these deliberations at the highest level, a lady-philosopher named Gargi was a prominent participant beside men like Uddalaka Arni. Obviously, in those days women were admitted to the highest knowledge and did not suffer from any education disabilities. There was equality between the sexes in the field of knowledge. The Rig Veda mentions women Rais called *Brahmanavadinis*. To begin with, in ancient India; the main subject was the Veda. The teacher would instruct handful of students seated on ground. For many hours daily they would repeat verses after verses of the Vedas till they attain mastery of at least one of them. To ensure correctness of



memory, the hymns were taught in more than one way. Soon the curriculum was expanded. The limbs of the Veda or the six Vedangas were taught - the performance of sacrifice, correct pronunciation, knowledge of prosody, etymology, grammar, and *jyotisha* or the science of calendar. Also in the post-Vedic era, teachers often instructed their students in the six schools of Philosophy. The writers of Smritis maintain that young women of upper class under went this kind of training. This is a doubtful contention. Princes and other leading Kshatriyas were trained in all the manifold sciences to make them fit for government. Most boys of the lower orders learnt their trades from their fathers. Some cities became renowned because of their teachers. Chief among them were - Varanasi, Taxila from the day of Buddha and Kanchi in the beginning of the Christian era. Varanasi was famous for its religious teachers. Taxila was known for its secular studies. Among the famous men connected with Taxila was Panini, the grammarian of the fifth or fourth century B.C.: Kautilya, the Brahmin minister of Chandragupta Maurya and Charaka one of the two leading authorities of Indian medical sciences. The institutions imparting Vedic knowledge exist even today.

Compilation Source: Bharat-an untold story





THE GREEN PRINT

Dear Sadhaks!

Whether it is 'The Green Print' or for that matter any other activity, Mataji has become a perfect synonym for everything that shapes, moulds and transforms the society. Whether it is rendering services to the villagers or needy society, or getting Government to the doorstep or convincing high ranked officials for their support, Mataji is doing her green bit and perhaps more than what she can... though results are not that green, yet her green thinking has never come to a halt nor her green action...

Dear Atman! If anyone who is looking for a 'Blue Print' of 'The Green Print', then it shouldn't be a seasonal activity but regular spiritual green business... If we feel to transform our 'Earth into Green Earth' then leaving green footprint behind is the only solution... If we want peace, peace and peace all over, then begin search for water bodies, overflowing tanks, waste water and drainage areas, wet lands etc and start plantations. We are doing it and decided to take seasonal activity to the next level by translating it into regular Green Drive... If one person can convert mere dry land into a massive forest then 'we' as a 'one' can do much more... We strongly believe, it is just sheer will power, green passion and above all feeling for Mother Earth and transformation begins... Therefore, dear One, please come forward and shoulder responsibility or else if you know such places anywhere, please bring it to our notice, and we would take up plantation.

Dear Seekers of 'The Green Print'! We never dreamt that after our 800 plantation at Hills of Yedaguttala Tanda, Modhampally there would be heavy rains...

"वो कहते है की अगर दिलमे जज्बा हो, कुछ करने की इच्छा हो और हम एक कदम आगे बढ़ाते है तो पूरी कायनात हमारा साथ देती है!"

And that happened... We had good rains. Apart from that young Nachiketias have taken "The Green Print" to a different

level... and if Government, Institutions, Philanthropists likeminded souls, and the Green enthusiasts feel that one should keep this green spirit alive, then we seek your green encouragement, support and Divine intervention... Please help us out in our every GREEN endeavor...

Dear Green Walkers! Road is the only limit for Mataji's Green walk... with the help of two tiny limbs called young Nachiketias and pure green heart Mataji has walked miles together and took Avenue Plantation to the next level... We have completed 7 km Avenue Plantation so far... Two more km and we would complete Avenue Plantation from Peddarevally to Ashram. No matter how long the roads are, our Green walk would go on... Therefore, green walkers, if possible please walk the extra mile along with us since who knows, who may get inspired...

Dear Seekers of The Green Print! We need at least 50 Spades and 50 Digging Bars immediately to take up the Green cause to the next level. No doubt, this year, we do not have good rains but as I said earlier, we can still start searching wet lands, water bodies, overflowing tanks, drainage areas, ponds, etc to make "The Green Print... an initiative towards Green Earth" happen. Each Spade with handle would cost ₹200 and Digging Bar ₹600. Sponsors, Government Agencies, Philanthropists, pious souls, NGOs, Private Institutions, Business sectors can still give serious thought to support our Green cause... We are not just looking at donations or a few equipments but also looking for your Green investment, Green involvement and above all Green presence...

Dear Green Thinkers! Yet another milestone successfully achieved by Mataji... So far 5000+ plantation and still counting... 8km Avenue Plantation... Hills afforestation plantation... Home stead plantation... and now BUND plantation... Mataji was working day and night to collect all necessary information from farmer's name to complete address with contact numbers and survey numbers





to acres and required Teak plants to convincing them to have Bund plantation at their lands. You would definitely get flabbergasted after knowing what this tiny girl could do ... it is not that easy to get every minute details from farmers but she did it... 70 small and big farmers have come forward to have plantation and do you want to know how many plants we require..? We need more than 30000 Teak plants... This is mind blowing, isn't it? This is just a small but firm Green gesture by Mataji and her young Nachiketetas.

As we thought initially, everything is green everywhere, but it is not... people would appreciate and support the cause, but it is imperceptible... Government would make special arrangement, but it is slow... yet Mataji decided to not to stop till the Green Goal is reached... Her Green enthusiasm will never die then no matter whether she is allowed to work or not she says, if one door is closed another is always wide open. Her Green optimism is truly astonishing and beyond imagination. She got many more plans if not plants... Therefore, dear Green Thinkers! She wants to work upon few below mentioned basic programs...

1. Green Awareness Camps: Door to door campaign to create awareness on global warming and warning as well. Importance of Green patch.
2. Green Bases at various places: Creating and also encouraging small nurseries to meet the local green need.
3. Becoming Green citizen of our Nation: It is irrelevant, if we get a highest civilian award and do nothing towards green patch... today for us if there is any highest civilian award then it is Green Citizen award and nothing else.
4. Growing our own Nursery at Ashram: To meet the local need, we can plan our own nursery at Ashram from 1000 plants to 100000 plants. On an average, per plant would cost ₹10 or more.

5. To introduce 'MICRO NURSERY' Green Drive: Minimum investment maximum happiness. Might not even cost ₹1 also if concept of Micro Nursery is understood. Micro Nursery project where every individual would try to grow few plants in the house itself. This needs a small dedicated place from 2'.0" x 3'.0" to whatever area can be dedicated. Plastic covers, red soil, little dry cow dung and cow urine, one tray or plastic sheet.
6. In search of water bodies: Need proper survey of nearby areas where such water bodies are found and trying to find out the feasibility of plantation. Diverting kitchen waste water towards plants.
7. Green Fund Raising Camps: To establish nursery, we need lots of fund from collecting bags to good soil and good seeds to proper water source and *karmayogis* to commitment of pious souls around.

This is right now Mataji's Green action plan and I am sure, 'WE TOGETHER' can contribute in building a Green Earth like never before... therefore, please help us out in our every GREEN endeavour... Dhanyavadah!

I think, no, I strongly feel, a new era has begun in the form of Mataji, taking not only Nachiketa Tapovan Ashram to a certain degree of creativity, but also society to the new heights... I know, you wouldn't like to be a mere spectator or a passive player but surely be a most spectacular person and active Green player... Thanks for your support and subtle understanding towards Green Drive...

Dear Green Hearts! Mataji is leaving her Green signature behind so the young Nachiketetas of Nachiketa Team. What about you???

- *Swami Nachiketananda Puri*



YOGA THAT WORKS

The yoga most people are familiar with isn't meant for everyone. In fact, in this age it's hardly possible for anyone. The term yoga literally means 'linking' and refers to linking one's consciousness with the Supreme. The different yogic processes are named for the particular method adopted to reawaken one's relationship with the Supreme. For example, when the linking process is predominantly through one's work (*karma*), it is called *karma-yoga*, and when it is predominantly through philosophical analysis (*jnana*), it is called *jnana-yoga*.

The Vedic literature tells of the sage Visvamitra's failure to become self-realized after sixty thousand years of rigid yoga practice, revealing how difficult it is for even the accomplished transcendentalist to reach perfection by the process of *astanga-yoga*. In the Bhagavad-Gita Lord Krsna was natu-

rally concerned when Arjuna expressed a desire to leave the battlefield for a life of meditation. When, in the Sixth Chapter, Krsna presents an analysis of *astanga-yoga*, Arjuna finds it too difficult, and Krsna recommends a more feasible process.

Astanga means "eight parts," and *astanga-yoga* is an eight-step process of linking with the Supreme Lord through meditation on His form within the heart. It emphasizes controlling one's mind. The materially conditioned mind is absorbed in contemplating objects of sensual pleasure: sounds, taste, sights, and so on. By stripping the mind of external engagements and developing spiritual conviction, the advanced *yogi* directs his mind to an awareness of the Super-soul.

Astanga-yoga thus offers a feasible process for self-realization, and it certainly appeared to Arjuna to be a possible solution to his anxieties that is, until Lord Krsna explained the qualifications of a prospective yoga candidate:

To practice yoga, one should go to a secluded place and should lay *kusa* grass on the ground and then cover it with a deerskin and soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The *yogi* should then sit and firmly practice yoga to purify the heart by controlling his mind, senses, and activities and fixing his mind on one point. One should hold one's body, neck, and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life. (Bhagavad-gita 6.11-14)

Although Arjuna was a great warrior of the royal family and a close friend of the Supreme Lord. Sri Krsna, because he had responsibilities in his family life and occupation he represents the common man. He therefore expresses to Lord Krsna his doubt about achieving success by a yoga process that requires one to stay in a secluded place for the rest of one's life.



Furthermore, even if such retirement were possible, who but the most elevated renunciants could tolerate the rigid manner of sitting necessary for eventual perfection? Therefore in an honest estimation of his capabilities, Arjuna rejects the *astanga-yoga* process as a suitable method for his enlightenment:

O Madhusudana, the system of yoga which You have summarized appears impractical and undesirable to me for the mind is restless and unsteady. The mind is restless, turbulent, obstinate, and very strong, O Krsna, and to subdue it, I think, is more difficult than controlling the wind. (Bhagavad-gita 6.33-34).

Although Lord Krsna had spent considerable time explaining this system of yoga to Arjuna. He basically agrees with Arjuna's analysis: "O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind..." Unlike Arjuna, though, Krsna does see a path to *astanga-yoga's* eventual success, for He adds: "... but it is possible by constant practice and detachment."

The question therefore arises: What is the practice for controlling the mind, for certainly almost no one in this age can observe the strict rules and regulations of *astanga-yoga*, which demand restraining the senses and mind, observing celibacy, remaining isolated, and so on? The answer to how *astanga-yoga* can be practiced successfully is found in an understanding of Vedic cosmology.

According to the Vedic literature, time in our universe proceeds in cycles of 4,300,000 years, which for our purposes can be called millennia. Each millennium is divided into four ages, called *yugas*, which rotate like seasons and have their own characteristics. According to the capabilities of the populace in each age, a particular practice of yoga is recommended. For example, in the Satya-yuga people live 100,000 years and are endowed with exceptional qualities of goodness. The Vedas thus enjoin '*krte yaddhyayato visnum*': "In Satya-yuga, meditation on Visnu [*astanga-yoga*] is recommended."

The Bhagavad-gita was spoken to Arjuna before the beginning of *Kali-yuga*, the last and most degraded part of the millennium. For most people

today, even simple spiritual endeavors seem beyond them. The Vedas thus recommend, *kalau tad dhari-kirtanat*: "In the age of Kali, *bhakti-yoga* based on chanting the names of the Supreme Lord is recommended."

Although *bhakti-yoga* is a simple process compared to the rigors of *astanga-yoga*, *bhakti-yoga* based on the chanting of the Lord's holy name is nonetheless considered the perfection of yoga. The perfection of any yoga system is achieved when the mind becomes incapable of deviating from the Supreme. This final stage of absorption is called *samadhi* and is described by Lord Krsna at the completion of His description of the *astanga-yoga* system: "A true *yogi* observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere."

A *bhakti-yogi* is naturally fixed in this vision, because out of devotion he busily engages his senses in serving the Supreme Lord. Furthermore, because of the pleasure derived from such loving devotion, his mind remains fixed even in the midst of the greatest allurements.

In contrast to Visvamitra Muni's failure to achieve success by *astanga-yoga*, we find the example of the great devotee Haridasa Thakura, who resisted the temptation of the Lord's illusory energy personified an incomparably beautiful woman. Haridasa's perfection illustrates the superiority of the *bhakti-yoga* process of chanting the Lord's holy name. The lives of the devotees of the Lord thus confirm His last instruction about yoga in the Sixth Chapter of the Gita: "And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me is the most intimately united with Me in yoga and is the highest of all. That is My opinion."

Source: Iskcon Desire Tree



Ashram News



Children's Park

Dear Lovers of children! Great news! Ghan-shyam Das Sultania Charitable Trust, who has immense faith in us and also helps us in all our endeavours, has recently sponsored playground equipment. Previously also Roopa, a volunteer and her Society have sponsored few playground equipment... We thank wholeheartedly all our sponsors, philanthropist souls and beloved ones who believe in overall development of children and let these children of immortality get everything that they deserve. I strongly feel that, it is their birthright to ask for whatever they feel and demand as well but at the same time it is our responsibility to provide everything that can shape, mould and transform these children. Nation lies in

their overall development. With the right amount of parenting, respect, encouragement and character building support; and, thou shalt experience a transformed Nation rather than a mere robotic developed Nation... Once again, thank you for your wonderful gesture and great support... I know, 'We together' can contribute towards healthy Nation... It is just the matter of sheer will power, having a sense of belonging, and getting ready to walk the extra mile. Then believe me, truly that which we never ever dreamt would start happening... Dhanyavadah!

- Swami Nachiketananda Puri



We are extremely thankful to

Smt. B. Jalaja
for her kind donation of
₹ 1 lakh Corpus Fund - Sponsor a Child Education

Smt. Madhavi
for her kind donation of
₹ 1 lakh Corpus Fund - Nachiketa Tapovan Ashram
Construction

Golden Gate Ventures Pvt. Ltd.
for their ₹ 2 lakhs donation for Uniforms



**Nachiketa's
GO GREEN CLUB**

We convey our thanks to all the participants of the WOW initiative. You helped us earn Rs. 19,130/- in the month of July and helped in keeping Mother Earth cleaner by recycling about 2732 kg of plastic and paper waste material.

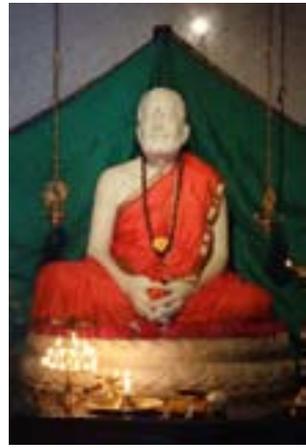
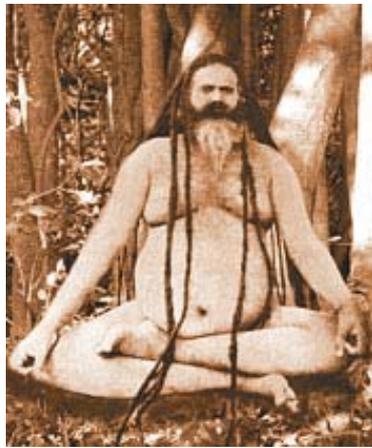


On 3rd and 18th July 2015, Smt. Suguna Alluri trained Vedavyasa Vidyalaya teachers & children in phonics at Nachiketa Tapovan Ashram



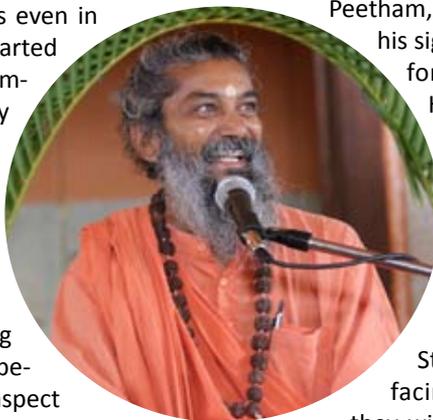
On 15th July 2015, Sri Bhikshapathiji, Retd HC Judge visited Nachiketa Tapovan Ashram and distributed 170 school bags to our Vedavyasa Vidyalaya Children. He runs an old-age home called Chaitanya Seva Samiti at Burgula Village, Balanagar Mandal where 30 senior citizens are being sheltered.





Discourses on Guru Purnima

Swami Nachiketananda's discourse opened humorously. He quoted the well-known *shloka* from the Upanishads, '*Sahanavatu...*'. He then explained its meaning and elaborated on the very last line, '*ma-vid-vishavahai*' -- which means 'let us not fight.' This line clearly tells us that there were many doubts and disagreements even in the ancient days when gurus imparted Vedic knowledge. The spirit of amity, Swamiji said, is crucial to any learning, and that is why he was invoking '*ma-vid-vishavahai*' before his discourse! Swamiji shared his insights on how to cultivate a sense of our own lively 'presence.' We can experience our presence by cultivating our awareness of ourselves and becoming more sensitive to every aspect of our environment. Even as we speak and engage with others, we also simultaneously need to observe ourselves, and ask, 'in what identity am I speaking now?' Slowly, our layers of identity will become evident to us, and we will begin to experience ourselves. This will also automatically exert an influence on our surroundings, as the people around us feel the impact of our self in all its dimensions—physical, emotional, mental,



intellectual, spiritual. Some techniques for cultivating a sense of presence are 1) Nachiketa Chaitanya Kriya 2) Awareness of identity 3) Silence.

Mataji Shivananda Puri performed an *abhishekham* to Dakshinamurthy at the Ma Yoga Shakti Peetham, and later that day, spoke about his significance. Dakshinamurthy is a form of Shiva, and the Adi-guru. He was the first guru who imparted teaching to four sages Sanaka, Sanatana, Sanandana and Sanatkumara, who are the mind-born sons of Lord Brahma. Why does Dakshinamurthy, as the name implies, face the Southern direction? Students are usually asked to sit facing the northern direction, as they will face the Guru. A Guru is like the North, which is a fixed and constant position, while the rest of the celestial sphere is in motion. North is also replicated in our own bodies. Mataji then elaborated on Swamiji's point about silence. It is easy to be silent externally, but it is only when we are silent internally, free of thought, that we can experience our own presence.

- Mani Rao



इवलङ्गो िइङ्ग = इङ्गु िरु

tvAtumun



(Continued from last issue)

Also, fill out the table below. For you to understand the usages with and without 'upasargas', we have given them on the same rows:

To mean	Plain usage	tvA-form	Upasarga-usage	Ya-form
Read	पठति/पठितवान्	पठित्वा	सम्पठितवान्	सम्पठ्य
Play		क्रीडित्वा		प्रकीड्य
Eat		खादित्वा		प्रखाद्य
Drink	पिबति/पीतवान्	पीत्वा		निपीय
Buy/Sell	क्रीणाति/क्रीतवान्	क्रीत्वा		विक्रीय
Be	भवति/भूतवान् (अभवत्)	भूत्वा		अनुभूय
See	पश्यति/दृष्टवान्	दृष्ट्वा		सन्दृश्य
Write		लिखित्वा		विलिख्य
Give		दत्त्वा		प्रदाय
Go		गत्वा		आगत्य
Stay	तिष्ठति/स्थितवान्	स्थित्वा		उत्थाय
Enter/Sit		विष्ट्वा		उपविश्य
Place/Present		स्थापयित्वा		उपस्थाप्य
Do/Take*		कृत्वा		स्वीकृत्य*

(* Here 'स्वी' is not exactly an 'upasarga', but behaves like one. There are many such 'upasarga'-equivalents.)

इतः भवान् अखादित्वा कृपया मा गच्छतु। Hope you understood the meaning of this usage: 'Please don't go from here without eating.' Notice that 'अ' (part of अखादित्वा) is not an 'upasarga'. (It is another matter that 'आ-' is an 'upasarga' as in 'गच्छति' and 'आगच्छति'.) Using 'अ-' gives us a meaning opposite of खादित्वा. Please note the difference. The following is a famous सुभाषितम्. It means - without causing hardship to others, without bending in front of worthless people and without giving up the path of the worthy, whatever little achieved is a lot.

अकृत्वा परसन्तापम्, अगत्वा खलनम्रताम्
अनुत्सृज्य सतां वर्त्म, यत्किञ्चिदपि तद्बहु!

As we have taken the example of historic Rama, all the above usages were in past tense. The tva/ya-forms provide for a sequence, irrespective of the tense.

(To be continued in the next issue)

- Krupalu Ogeti

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



EVENTS & CELEBRATIONS

*E*mpower Sport, an organization, is training children from grade 3 to 9 in sports. Mr. T. Vikram Reddy, National Football player and personal fitness trainer is giving football training. We thank Empower Sport for their support to Nachiketa Tapovan.



*T*his year Raaga, a musical club highlighted the various social causes of the society in its musical spirit. In July, Go Green was their theme. On 11th July 2015, Smt. Mamtaa, a volunteer accompanied Anitha and Indu of Class 9, Nachiketa Tapovan Vidya Mandir, who gave a demo on Go Green, at their meet.



Anitha & Indu



Smt. Mamtaa Agarwal with Raaga team members



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)	₹ 1200/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")



Education is the most powerful weapon which you can use to change the world.

- Nelson Mandela



Invitation

We cordially invite you to attend our celebrations



TEACHERS DAY & KRISHNASHTAMI

5th September 2015 at 10am
at Nachiketa Tapovan, Kavuri Hills, Hyderabad.
&
at Nachiketa Tapovan Ashram, Kodgal Village.



VINAYAKA CHATHURTHI

17th September 2015
at Nachiketa Tapovan Ashram,
Kodgal Village, Jadcherla.



SWAMIJI & MATAJI BIRTHDAY CELEBRATIONS

19th September 2015 at 9am
at Nachiketa Tapovan Ashram, Kodgal Village, Jadcherla.

5



Teachers Day

17



Vinayaka Chavithi

5



Krishnashtami

24



Bakrid

*Festivals
&
Events of*

**SEPTEMBER
2015**

Nachiketa Tapovan's THE GREEN PRINT



Swamiji & Mataji in action



Getting the pits ready



Lunch break for the participants



Watering Avenue Plantation area



Children marching towards Green Earth

Mataji collecting details for Bund Plantation from villagers

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.

PATENTED



*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!**



 **SUPERFLO**
Quality that speaks for itself.
www.superflo.net

*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