

Nachiketanjali

an offering...



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GRAMA JYOTHI at Nachiketa Tapovan Ashram



Honorable Health and Medical Minister
Sri Laxma Reddy lights the lamp

A word of praise for Manjula, Vedavyasa Vidyalaya student



Nachiketa Mitra Mandali launch by Honorable Collector Dr. Sreedevi



Collector Sridevi Ma motivating the villagers
with her inspiring talk



Sri Laxma Reddy pledges his support for Ashram activities

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Cover Story



Srichakra:

The supreme Goddess Shakti, in addition to an iconic (murti) form, takes an aniconic (amurti) form of the Srichakra. The Srichakra is a two-dimensional geometrical diagram made of intersecting triangles as well as a three-dimensional pyramidal form called 'meru' – what is crucial to remember is that the Srichakra is not just a representation, but Goddess Shakti herself.

Five downward pointing triangles emanate from the Shakti principle and four upward pointing triangles emanate from the Shiva principle – the Yogi-ni Hridaya explains that the chakra as creation has five energies (inverted triangles) and as dissolution has four fires (triangles with apexes upwards)—the chakra is the union of five energies and four fires. The nine interlacing triangles are described as the navayonis, or the primal cause (mulakarana) of the universe (prapancha).

The apexes of these nine triangles are in a line, and together there are 43 smaller triangles. This is surrounded by two lotus circles of eight and sixteen petals and then again by three concentric circles. This periphery is enclosed by a three concentric lines with four 'T' shaped portals like thresholds facing four directions. Shakti is said to reside in the bindu at the center. In the puja, the worshipper's contemplation moves from the outer perimeter of the chakra to the center.

Srichakra on the cover page is consecrated at Ma Yoga Shakthi Peetham in Nachiketa Tapovan Ashram by Swamiji and Mataji.

The Last Link

I am not new to this world, neither is the world new to me. Yet this world appears strange to me. I am ancient... It is only that I have changed my clothes. I know this change is only external and within me is the eternal Me. Outwardly I am like the chameleon changing its colors. But I am the colorless one within.

I gyrate through the wheel of birth and death, probably because I have a lot more to learn. Whenever I leave, I always think that I have hit the climax. But it is only later that I realize it is not so. I am ushered into the world again, though in a new garb to play a different role and so it goes on... Role after role until I master the art... The art of knowing 'Who I am'!

How long it will take to end the play, I do not know. Well, it takes only nine months for my mother to bring me out. Then why is it that it takes so long to get back to my source? This question always haunts me...it hurts me. Who will give me the answer? They say enlightened masters are the ones who can guide us. But then how can we tell a true master? How to find one in this world of extremities? And if I am fortunate to find one, will he be able to help in breaking the ties of my earthly rebirth - the last link... permanently? Questions after questions pummel me but with no answers.

But one day, I had a ray of hope. On a dark no moon night, I was sitting on the riverbank forlorn, lost in thoughts. There was a sudden streak of light in the sky accompanied by a deafening noise indicating a storm. The light revealed the beauty of the river in all its grandeur. The river now appeared new to me. So this is its true form... yes, I couldn't see it earlier because I was shrouded in darkness. The light helped me view the true beauty of the river and its surroundings which I missed formerly. Then another thought struck me. If this were true then the light should also be able to reveal my inner self. But can lightning do the wonders? No, it can only reveal my external self... but that is not what I desire. My yearning is to seek my inner self, which means I need an inner light. Yes... I should seek the inner light to witness myself...the real Me!

My search changed its course like the winding river but this time inwards. Whether I succeed in my attempt or not only time can tell... but at least my search is focused on the right path... the path that can pilot me to my source. It may not be easy, but it is marvelously simple! I am sure the day will dawn when I reach there...when I can end my journey where I have started. And once I reach there I shall definitely sever the last link...the external link. I shall then dwell in true happiness for I will be linked to my source forever. In fact I'll become the synonym of Happiness... Ananda!

- Subhadra K.



Annapurna Ma...

It was a typical day like any other day for young Gopi... nothing was new or special. His day starts at 3.30 am to make sure that he would not miss the morning *Aarti* and meditation at Annapurna Mandir. He always feels that morning *Aarti* is like evoking Mother Annapurna who feeds everyone and meditation is not just the prayer of silence or silence in prayer or silent communication with Mother or channelizing mind towards one direction or listening to divine Mother's melodious song but it was all about unification with Mother... perhaps the best process of becoming one with Divine Mother.

He never had any problem in arranging or organizing any event, though he was young and almost without a penny. He used to cook for everyone without fail. Feeding devotees was his life's mission. All in all, devotees were happy with Gopi too. Other than morning spiritual activities, he was always found contemplating on spiritual treatises. He used to think, why the great soul Adi Shankaracharya says,

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।

ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥

He feels, if Mother gives food then why is Adi Shankaracharya asking for *Gyana* and *Vairagya* instead of food and if She is a giver of knowledge

and renunciation then why the food and ladle are shown in Her hand. Whatever might be, whether he was healthy or unhealthy he never missed a single day in attending daily activities nor meditation, nor contemplation or dialogue with his inner self.

Everything is going on well that day. He comes to temple, cleans up everything and then after preparing sweet *pongal* he performs his regular rituals. On completion of the rituals he sits for meditation. How long he sat in meditation he doesn't know. But he feels that Mother who is radiating highest bliss comes down from the pedestal, takes out one spoon of sweet *pongal* from the earthen pot and then slowly but rhythmically walks towards him... He looks at Her unparalleled beauty, smile and the golden aura around Her. He observes Her every gesture and most fascinating and rhythmic walk... as Mother comes closer to him and gently opens his right palm and puts sweet *pongal* in his hand. He feels tremendous vibrations passing through his spine and spreading all around his body, correcting, translating, activating and infusing life like never before.

He looks at his handful of sweet *pongal* then gently turns his head looking at devotees. He saw them still meditating. He then slowly brings his right palm near his lips appearing as if he was go-





Ma Annapurna at Ma Yoga Shakthi Peeth

ing to eat, but dear *Sadhakas*, no, it doesn't happen that way... Slowly he lifts both his palms closer to his forehead, closes his eyes and then slowly while bringing down both the palms he shifts the *prasada* from his right palm to the left palm. And dear *Sadhakas*, there was tremendous grace in his each and every action, the way he lifts both the hands, brings both the palms near forehead and how he shifts *prasada* and in the way he turns his head towards all devotees and the way he gets up and starts walking towards Mother to offer *prasada*, then the way he starts walking towards devotees... It was as if a perfect yogi is walking on the earth without hurting mother earth. I think, grace is not the right word, it is still beyond that.

Anyway, he waits for devotees to open their eyes, invites everyone to have *prasada* and slowly he starts distributing with his right hand taking each time a fistful of *pongol*. More than 100 devotees he feeds that day. And when the last person receives *prasada*, he finds hardly anything is left in his left palm... may be a single grain, that's it... Once again he looks at every devotee and finds each one is radiating powerful energy.

Then suddenly he hears, "Hey Gopi, get up, it's time for *Aarti*. He opens his eyes and turns his head towards devotees who are waiting for *Aarti*. He tries to recollect each and every single episode that he has gone through. Still he feels intoxicated... he notices that his body has gone through many changes... while getting up or walking also he feels some difference, very rhythmic and lighter like never before... and not only Gopi but devotees around also notice that change. They find grace in his every act. Gopi goes near Mother to perform *Aarti* and when he is about to take *Aarti* in his hand he finds one grain still sticking to his hand. On seeing that once again he gets a similar kind of experience that he went through, when first time Mother touched his right hand compassionately. Then after *Aarti* he opens the lid of the earthen vessel to chant *mantra* to purify the *prasada* "*pranaaya swaha...*" and is shocked to see one spoon of *pongol* missing... He gets goose bumps and drifts back to the same meditative state...

When he opens his eyes, he looks at the *pongol* and doesn't find any difference between sweet *pongol*, knowledge or renunciation. He looks at Mother, then bows down with utmost respect and chanting

**अन्नपूर्णं सदापूर्णं शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥**

takes vessel in his left hand and spoon in right and starts distributing *prasada*... with the same grace like Mother, passing through devotees, giving spoonful of sweet *pongol* to everyone around...



- Swami Nachiketana Puri



The Durga Puja Festival

SRI RAMAKRISHNA had come to Calcutta. It was the first day of the Durga *Puja*, the great religious festival, and the Hindus of the metropolis were celebrating it. The Master intended to visit the image of the Divine Mother at Adhar's house. He also wanted to see Shivanath, the Brahma devotee.

It was about midday. Umbrella in hand, M. was pacing the foot-path in front of the Brahma Samaj temple. Two hours had passed but the Master had not yet appeared. Now and then M. sat down on the steps of Dr. Mahalnavish's dispensary and watched the joy and mirth of the people, young and old, who were celebrating the *Puja*.

A little after three, the Master's carriage drove up. As soon as Sri Ramakrishna stepped out he saluted the temple of the Brahma Samaj with folded hands. Hazra and a few other devotees were with him. M. bowed before the Master and took the dust of his feet. The Master told him that he was going to Shivanath's house. A few minutes later several members of the Brahma Samaj came and took him to Shivanath's. But Shivanath was not at home. Shortly afterwards Vijay Goswami, Mahalnavish, and several other Brahma leaders greeted the Master and took him inside the Brahma temple.

Sri Ramakrishna was in a happy mood. He was given a seat below the altar. There the Brahma devotees sang their devotional music. Vijay and the Brahma devotees sat in front of the Master.

MASTER (to Vijay, with a smile): "I was told that you had put up a 'signboard' here that people belonging to other faiths are not allowed to come in. Narendra, too, said to me: 'You shouldn't go to the Brahma Samaj. You had better visit Shivanath's house.'

"But I say that we are all calling on the same God. Jealousy and malice need not be. Some say that God is formless, and some that God has form.

I say, let one man meditate on God with form if he believes in form, and let another meditate on the formless Deity if he does not believe in form. What I mean is that dogmatism is not good. It is not good to feel that my religion alone is true and other religions are false. The correct attitude is this: My religion is right, but I do not know whether other religions are right or wrong, true or false. I say this because one cannot know the true-nature of God unless one realizes Him. Kabir used to say: 'God with form is my Mother, the Formless is my Father. Which shall I blame? Which shall I praise? The two pans of the scales are equally heavy.'

"Hindus, Mussalmans, Christians, Saktas, Saivas, Vaishnavas, the Brahmajnanis of the time of the *rishis*, and you, the Brahmajnanis of modern times, all seek the same object. A mother prepares dishes to suit the stomachs of her children. Suppose a mother has five children and a fish is bought for the family. She doesn't cook *pilau* or *kalia* for all of them. All have not the same power of digestion; so she prepares a simple stew for some. But she loves all her children equally...

"Do you know what the truth is? God has made different religions to suit different aspirants, times, and countries. All doctrines are only so many paths; but a path is by no means God Himself. Indeed, one can reach God if one follows any of the paths with whole-hearted devotion. Suppose there are errors in the religion that one has accepted; if one is sincere and earnest, then God Himself will correct those errors. Suppose a man has set out with a sincere desire to visit Jagannath at Puri and by mistake has gone north instead of south; then certainly someone meeting him on the way will tell him: 'My good fellow, don't go that way. Go to the south.' And the man will reach Jagannath sooner or later.

"If there are errors in other religions, that is none of our business. God, to whom the world belongs, takes care of that. Our duty is somehow to visit Jagannath. (To the *Brahmos*) The view you hold is



good indeed. You describe God as formless. That is fine. One may eat a cake with icing, either straight or sidewise. It will taste sweet either way.

“But dogmatism is not good. You have no doubt heard the story of the chameleon. A man entered a wood and saw a chameleon on a tree. He reported to his friends, ‘I have seen a red lizard.’ He was firmly convinced that it was nothing but red. Another person, after visiting the tree, said, ‘I have seen a green lizard.’ He was firmly convinced that it was nothing but green. But the man who lived under the tree said: ‘What both of you have said

is true. But the fact is that the creature is sometimes red, sometimes green, sometimes yellow, and sometimes has no colour at all.’

“God has been described in the Vedas as both with attributes and without. You describe Him as without form only. That is one-sided. But never mind. If you know one of His aspects truly, you will be able to know His other aspects too. God Himself will tell you all about them...”

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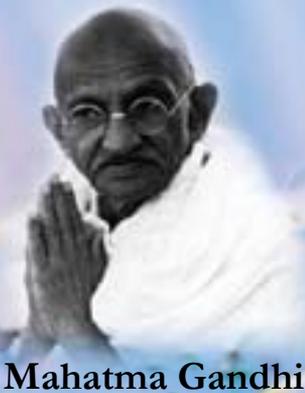
Discover the Power of Mind

“What is the biggest pollution in the world? Is it the air, water, sound pollution etc...? No, you will be amazed to know the truth because in the world, the biggest pollution is that of mind. In your mind you have both good and bad thoughts. Are you aware of the fact that your thoughts travel in the universe and attract the same kind of thoughts? That is the reason our sages suggested positive thinking. Then what about your mind? All the negative thoughts will be expressed in the form of diseases; they say that mind is faster than the wind or air. Mind is like a monkey. A monkey is not stable, it keeps moving from one tree to another, one place to another. Our mind also is similar to that.”



- Paramahansa Swami Shivananda Puri

Poor self-esteem is a lack of self-respect and self-worth. It leads to abuse of one's self and others.



Mahatma Gandhi



WOMEN AND THEIR PORTRAYAL



October is the month to celebrate the Universal Mother and feel proximity with her through fast and abstinence. While many may seek to understand or even question the method that millions of Her devotees follow, I feel it is a way of self-discovery – to know our strengths, become acquainted with our weaknesses and learn to fight them, and to closely observe our thoughts. The festival is yet another example of the exalted status that our culture accords to women. The Mother is worshipped with love and devotion, and by performing puja to little girls who are considered to be Her form. In many households, daughter is 'Lakshmi', the Goddess of wealth and prosperity.

I was wondering about the portrayal of women in popular culture. The thought started with a forwarded message. It had harmless jokes, on the 'much-exciting' topic of wives controlling their husbands. I had a hearty laugh. Nevertheless, it occurred to me whether this is the way to portray a woman; as the dominating person with the man hardly having any say. The numbers, however, have a different story to tell. Women are victims of violence in their households. Despite being equal contributors to the household, many a time they accept being relegated to a second position and more often than not, their voice is not heard. There is the other side of the coin too, with young women speaking up and their male counterparts being grounded in gender equality. But such instances still seem rare, though rising.

Then, a song was being shown on the television. Somehow, the sight of a woman dancing in between men for money and the men (mainly alcoholics), with their hands 'adorned' with flowers 'enjoying' the performance seems unpalatable to me. Call me old school or conservative, but it seems to be inappropriate, and an objectification of women. The lyrics of such songs are even more punishing to the auditory sense (one song described the dancer-woman as a chicken who

should be eaten with alcohol! What does that mean?!). And imagine such songs being played in a public transport vehicle with one or two women travelling, surrounded by male co-passengers and a driver humming the song in high spirits! If one simply enjoys the music (as many do these days, and that is why songs with meaningless lyrics are popular too), it might be alright. But how can we, when the lyrics are so outrageous? When I was in school, our Ma'am, Mrs. Arundathi, used to take special care to ensure that such songs are not used for performance in school. But these days, even a school party seems incomplete without them. Though I may forcefully assert that women are not bothered about such portrayals in popular culture and that it is only the fringe elements that are affected by such representation, I wonder why we do not have songs where men dance amidst women.

However, this does not mean that certain elements begin moral policing. It is we who have to collectively decide the direction we want to take our society in. We are evolving and our collective conscience will surely decide the appropriate path. In the process, probably the right course of action would be to simply observe our thoughts and our surroundings.

The society that we have has amazing relationships, which can nurture us and support us in the time of need. Why should we bring power dynamics into such wonderful relations? And sometimes, is subtlety not beautiful?

Or am I being too serious / sensitive? The message is after all, a simple joke to laugh off and the songs are expressions of creativity (protected by our Constitution). Again, I do not know.

- Neetika Gogula

An advocate and has passion for writing on social issues.





The First Step Towards Jnana

The word *Jnâna* means knowledge. It is derived from the root *Jnâ* — to know — the same word from which your English word to know is derived. Jnana-Yoga is Yoga by means of knowledge. What is the object of the Jnana-Yoga? Freedom. Freedom from what? Freedom from our imperfections, freedom from the misery of life. Why are we miserable? We are miserable because we are bound. What is the bondage? The bondage is of nature. Who is it that binds us? We, ourselves.

The whole universe is bound by the law of causation. There cannot be anything, any fact — either in the internal or in the external world — that is uncaused; and every cause must produce an effect.

Now this bondage in which we are is a fact. It need not be proved that we are in bondage. For instance: I would be very glad to get out of this room through this wall, but I cannot; I would be very glad if I never became sick, but I cannot prevent it; I would be very glad not to die, but I have to; I would be very glad to do millions of things that I cannot do. The will is there, but we do not succeed in accomplishing the desire. When we have any desire and not the means of fulfilling it, we get that peculiar reaction called misery. Who is the cause of desire? I, myself. Therefore, I myself am the cause of all the miseries I am in.

Misery begins with the birth of the child. Weak and helpless, he enters the world. The first sign of life is weeping. Now, how could we be the cause of misery when we find it at the very beginning? We have caused it in the past. [Here Swami Vivekananda entered into a fairly long discussion of “the very interesting theory called Reincarnation”. He continued:]

To understand reincarnation, we have first to know that in this universe something can never be produced out of nothing. If there is such a thing as a human soul, it cannot be produced out of nothing.

If something can be produced out of nothing, then something would disappear into nothing also. If we are produced out of nothing, then we will also go back into nothing. That which has a beginning must have an end. Therefore, as souls we could not have had any beginning. We have been existing all the time.

Then again, if we did not exist previously, there is no explanation of our present existence. The child is born with a bundle of causes. How many things we see in a child which can never be explained until we grant that the child has had past experience — for instance, fear of death and a great number of innate tendencies. Who taught the baby to drink milk and to do so in a peculiar fashion? Where did it acquire this knowledge? We know that there cannot be any knowledge without experience, for to say that knowledge is intuitive in the child, or instinctive, is what the logicians would call a “*petitio principii*”.

It would be the same [logic] as when a man asks me why light comes through a glass, and I answer him, “Because it is transparent”. That would be really no answer at all because I am simply translating his word into a bigger one. The word “transparent” means “that through which light comes” — and that was the question. The question was why light comes through the glass, and I answered him, “Because it comes through the glass”.

In the same way, the question was why these tendencies are in the child. Why should it have fear of death if it never saw death? If this is the first time it was ever born, how did it know to suck the mother’s milk? If the answer is “Oh, it was instinct”, that is simply returning the question. If a man stands up and says, “I do not know”, he is in a better position than the man who says, “It is instinct” and all such nonsense.

There is no such thing as instinct; there is no such thing as nature separate from habit. Habit is one’s second nature, and habit is one’s first nature



too. All that is in your nature is the result of habit, and habit is the result of experience. There cannot be any knowledge but from experience.

So this baby must have had some experience too. This fact is granted even by modern materialistic science. It proves beyond doubt that the baby brings with it a fund of experience. It does not enter into this world with a “tabula rasa” — a blank mind upon which nothing is written — as some of the old philosophers believed, but ready equipped with a bundle of knowledge...

What we think, that our body becomes. Everything is manufactured by thought, and thus we are the manufacturers of our own lives. We alone are responsible for whatever we do. It is foolish to cry out: “Why am I unhappy?” I made my own unhappiness. It is not the fault of the Lord at all...

Each one of us reaps what we ourselves have sown. These miseries under which we suffer, these bondages under which we struggle, have been caused by ourselves, and none else in the universe is to blame. God is the least to blame for it...

Is God to blame for what I myself have done? His mercy is always the same. His sun shines on the wicked and the good alike. His air, His water, His earth give the same chances to the wicked and the good. God is always the same eternal, merciful Father. The only thing for us to do is to bear the results of our own acts...

Our lives are the result of our previous actions, our *Karma*. And it naturally follows that having been ourselves the makers of our *Karma*, we must also be able to unmake it.

The whole gist of Jnana-Yoga is to show humanity the method of undoing this *Karma*. A caterpillar spins a little cocoon around itself out of the substance of its own body and at last finds itself imprisoned. It may cry and weep and howl there; nobody will come to its rescue until it becomes wise and then comes out, a beautiful butterfly. So with these, our bondages. We are going around and around ourselves through countless ages. And now we feel miserable and cry and lament over our bondage. But crying and weeping will be of no avail. We must set ourselves to cutting these bondages.

Talk of reason! Very few people reason, indeed. You hear a man say, “Oh, I don’t like to believe in anything; I don’t like to grope through darkness. I must reason”. And so he reasons. But when reason smashes to pieces things that he hugs unto his breast, he says, “No more! This reasoning is all right until it breaks my ideals. Stop there!” That man would never be a Jnani. That man will carry his bondage all his life and his lives to come. Again and again he will come under the power of death. Such men are not made for Jnana. There are other methods for them — such as bhakti-yoga, Karma-Yoga, or Râja-Yoga — but not Jnana-Yoga.

**Compiled from
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Lectures and Discourses- Volume 9**



A CLICK OF DISTANCE



The hustle and bustle of our daily life leaves us with anxiety and worries at the end of the day.

Instead of thinking about our present, we keep cribbing about our past and worry about our future that worsens our current moment.

Hypertension, depression and even suicide cases in our society have become common like Facebook.

The variant of different diseases has become common like the various mobilephones with different technologies easily available in the market.

With a click of post on Facebook, whatsapp and other networking sites, a click of contact numbers on your mobile phones people have engaged themselves in the show business today.

People rarely spend quality time with their near and dear ones. Cosmetics and expensive dresses have become necessities to portray in public the level of happiness in one's life. Do we need to prove to others how happy we are by making the materialistic things a gauging tool?

No.

A charming smile and calmness on one's face is sufficient enough to reflect the real happiness within. I would like to give an example here

about Holocaust - where Jews were persecuted/ oppressed in the rein of Nazis. Few people still survived who had strong will power.

Today we consider that World Wars are done with, yet we all are fighting to prove ourselves to our family, our society and to ourselves. By trying hard to earn lots of money we assume it will lead to happiness and success.

My dear friends I would like to share with you all my own experience that peace of mind is the utmost important success in life. If not now then one day with your own life experiences you will admit the same.

It's a click of distance that can lead us either to construct our life or destruct.

It's a click of distance that can bind us to the Vicious Cycle of *Sukha-Dukkha* or liberate us with '*Aatmabodh*' (Self-realization).

It's a click of distance that can put us in life imprisonment of guilt or life full of new hopes. God has given freedom to choose... Are we utilizing this wild card provided to us?

- Om Lokesh

Clouds and Waves

*M*other, the folk who live up in the clouds call out to me-
“We play from the time we wake till the day ends.

We play with the golden dawn, we play with the silver moon.”

I ask, “But how am I to get up to you?”

They answer, “Come to the edge of the earth, lift up your hands to the sky, and you will be taken up into the clouds.”

“My mother is waiting for me at home,” I say, “How can I leave her and come?”

Then they smile and float away.

But I know a nicer game than that, mother.

I shall be the cloud and you the moon.

I shall cover you with both my hands, and our house-top will be the blue sky.

The folk who live in the waves call out to me-

“We sing from morning till night; on and on we travel and know not where we pass.”

I ask, “But how am I to join you?”

They tell me, “Come to the edge of the shore and stand with

your eyes tight shut, and you will be carried out upon the waves.”

I say, “My mother always wants me at home in the evening-

how can I leave her and go?”

They smile, dance and pass by.

But I know a better game than that.

I will be the waves and you will be a strange shore.

I shall roll on and on and on,
and break upon your lap with
laughter.

And no one in the world will know where we both are.

- Rabindranath Tagore



Goddess CHAMUNDESHWARI

*M*ysore is the cultural capital of the state of Karnataka. The city is very popular for Chamundeshwari temple atop Chamundi hills. Pilgrims visiting the temple are welcomed by huge statues of demon Mahishasura and Nandi. The hill is encircled by luxuriant green trees and their leaves swaying in the breeze gives us a feeling as if they are fanning Mother Goddess. It is surprising that once this beautiful hill was domicile to a terrific war.

Legend holds that Mysore was earlier called Mahishasurapura, after the demon Mahishasura who performed a relentless penance on Lord Shiva to obtain the boon of gaining supremacy over Indra. When the time was ripe, Shiva wanted to grant his boon. All the demi-gods tried to stop him as their existence would be jeopardized. But Shiva replied that it was his duty to give Mahishasura the fruit of his penance. The helpless demi-gods approached Lord Vishnu for solution.

Meanwhile Lord Shiva had granted Mahishasura's boon but with a twist. Mahishasura asked for the boon of becoming a *Mrityunjaya* which meant victory over death. Lord Shiva said that was not possible. Mahishasura then asked for a boon



Nandi



Chamundeshwari Devi

of not having to face death in the hands of the Trinity- Brahma, Vishnu and Maheshwara. Lord Shiva granted the boon with a smile on his face for Mahishasura mentioned only the Trinity and not Shakthi.

Lord Vishnu decided to protect the demi-gods and took advantage of the ambiguity of the boon. The Trinity bestowed their powers and manifested a new form of Shakthi, Goddess Durga. On their request Goddess Durga resorted to killing Mahishasura and a fierce battle ensued. The battle raged for nine days and nights. Finally on the 10th day, Goddess Durga killed Mahishasura and her victory was hailed by the Trinity and all demi-gods. They prayed that henceforth she should make that hill her eternal abode.

During the time of King Vikramaditya, a temple was constructed on this hill and the deity of Goddess Chamundeshwari was consecrated. Later on the kings of Mysore worshipped Goddess Chamundeshwari as their *Kuladevatha* and in course of time Mahishasurapura transformed into Mysore and the hill came to be known as Chamundi hills.



Mahishasura

Initially it was a small temple. The king of Mysore came to worship Mother in a palanquin but it was very difficult for other devotees to reach the temple as the path was very narrow and strewn with rocks and thorns. Perhaps Goddess Chamundeshwari was displeased as one day when the king of

Mysore Chamaraja Wodeyar arrived at the temple and was returning after *darshan*, there was a rapid thunderstorm and the king had to get down from the palanquin and take shelter under a tree. The storm was worsening and the king went back to the temple and prayed Goddess Chamundeshwari to rescue him from the cataclysm. As he took the vermillion and applied it on his forehead there was a loud shattering noise and the king was stunned to see the tree where he took shelter being burnt to ashes as it was struck by lightning. The king was flabbergasted realizing the consequences. He would have been instantly killed. The storm ceased abruptly and the king understood the divine play and pledged he would develop the hill and make it easier for all devotees to have a free access to Mother Goddess.

Today the magnificent temple is viewed from all angles of the city of Mysore and lakhs of pilgrims derive the blessings of Goddess Chamundeshwari. The Navaratri festival in Mysore is a spectacular event.

- Sheela



I didn't realize 'how meaningful' these words were. I didn't realize it during the first *Sathsang*, I didn't understand it when my Guru said this to me in response to a question, I didn't realize the 'depth' of these words...

I have pondered upon these words for long... I have genuinely wanted to know and understand the meaning of this statement, and up until now, I had used my 'intellect' to understand this concept...but I reached nowhere. It was always a maze, a trap and I always came to the same thought process and stopped, 'I know what I know and so why should I say I don't know, because I have no problem accepting that I don't know what I don't...'

And then suddenly it dawned on me...like rays of the sun shining brightly as the clouds floated away...I'm nobody to decide whether I know anything or not...how can I be the one who is both the student and the examiner? Based on my experience(s), I may choose consciously in every moment, what I 'feel' is the right / appropriate thing to do in that moment, but I still cannot decide or judge of what I did or chose was the supremely best option...

And I may know something...but do I understand it to its very core? Do I know it completely to its deepest depth? Am I in a position to say with utter certainty/clarity that 'I know'? And if the answer to the above question is a 'no', then where is the question of feeling bad or going on an ego trip, when someone questions me? Especially when it is my Guru!!!

And there was another realization along with this one...that when I truly 'know', I won't / don't have to say it to anyone that I do. I won't have to announce it or prove a point. Because the need for doing this drops completely.

Today, I would like to acknowledge all those people who have contributed to my journey and also apologize with folded hands to all those who I may have hurt knowingly or unknowingly...for my anger, for the sharp words I may have used, my abominable thoughts, for not realizing the significance of my Guru's grace and above all for assuming that I already have all the answers, when in truth, I don't know anything about anything.

- Gautam Vir

CHOICE TO BE A MAN OR A CLEVER FOX

We can divide society into two categories – real human beings and just a clever fox. If a great number of people of the second type are produced in a nation, the nation goes down all the time. Honesty in administration comes from a sense of dignity among the individuals concerned. If I am to be the medium for rendering services to the people, I must change my attitude. I must rise to the occasion. My philosophy must be adequate for the purposes for which I am here in this particular chair. That philosophy is Yoga. I have power in my hands, but I must realize that this power is meant for millions and millions of people whose safety and welfare are in my hands. I must rise to the higher level of public responsibility.

When we are yogis in that sense, administration becomes quite all right and public welfare becomes ensured, through our activities. You may plough a field and raise a crop and water it; but if it contains rat holes, all the water will go away.

Similarly, if human beings constituting the administration become irresponsive to the people, irresponsive to the sense of national responsibility, insensitive to public ailments and grievances, they become destructive of the whole progress of the nation.

Yoga transforms a man into new type of human being, who possesses a heroic attitude, and not the petty attitude of mere profit and loss. When I have the heroic attitude, I shall work for the good of all. This is the real spiritual growth of a person. The sooner our people understand that religion does not mean just a few rituals and chantings or running after magic and miracles, the better it will be. *Religion means spiritual growth and the building up of character*, which make a man go beyond his organic limitations.

**Source: Eternal Values for A changing Society
By SWAMI RANGANATHANANDA**



Navaratri Upavas

Navaratri is one of the most important festivals of Hindus, celebrated with a lot of enthusiasm and excitement all across the country. According to tantrik tradition, the Goddess Durga is worshipped for nine days and nights. Nine is the last of the single digit numbers and also the highest. In Hindu tradition we find this number being used to express many concepts and practices. The Bhagavatapurana mentions nine forms of devotion : *Sravanam* (hearing about God), *Kirtanam* (singing the praise of God), *Mananam* (remembering God), *Padaseva* (serving the feet of God), *Archanam* (worshipping God), *Mantram* (offering prayers to God), *Seva* (serving the cause of God), *Maitri* (friendship with God) and *Saranam* (surrender to God).

During this period, devotees of the Goddess observe a nine day fast. The concept of observing a fast has many connotations.

From a religious and spiritual perspective, fasting is a way to get closer to the almighty. Many cultures believe that abstinence facilitates spiritual purification leading to a stronger willpower. It is also seen as a way to emulate and inculcate in oneself, virtues like self-discipline and stoicism. Those who fast therefore give up on their regular food and switch to lighter food items as a way to practice abstinence and move closer to God. 'Upavasa' means staying close to. By keeping lifestyle simple and easy, giving the least importance to mundane activities like earning and preparing food, utmost thought and focus is laid on the spiritual nurture of oneself. Fasting can be availed as an opportunity to soak in devotion by practicing a minimal, clean and detox lifestyle.

Interestingly, the festival chalks out a strict list of food items that one can consume while fasting. A few ingredients - which otherwise get a convenient skip in a regular Indian kitchen resume utmost importance.

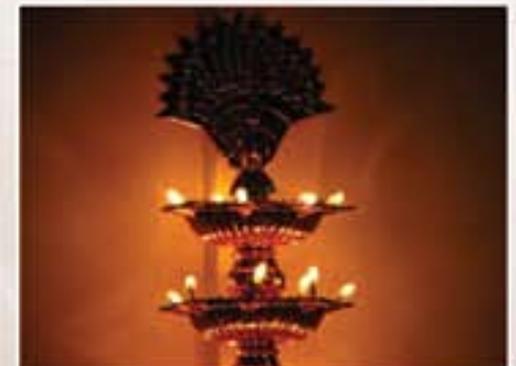
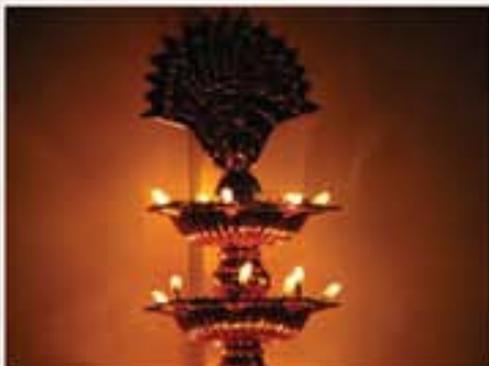
Fasting gives the body a much needed break from the regular dietary routine. This explains the choice of food items that are light on the stomach, easy on digestion but are full of nutrients. Grains, especially whole grains like millets, wheat, etc. slow down the process of digestion, that's why these are eliminated.

Navaratri is celebrated twice a year and if you have noticed, every time it falls during the change of season. From an Ayurvedic perspective, eating foods like meat, grains, alcohol, onion, garlic etc. attract and absorb negative energies and should be avoided during a seasonal change when our bodies tend to have low immunity and are more susceptible to fall sick.

Much importance is given to the consumption of dairy products, fruits, juices and light vegetables. The idea is to stay away or avoid processed food items as much as possible; this supports the choice of natural, unprocessed rock salt - *sendha namak* - over the regular, iodized, table salt.

To substitute for breads which form a crucial part of a regular Indian diet, a few food items like buckwheat (*kuttu*), water caltrop (*singhada*) and tapioca pearls (*sabudana*) go into the making of variety of flours, which could easily fill in the space created by the absence of millet and grain based breads. Health expert and nutritionist Dr. Ritika Samaddar, stresses on the nutritional efficacy of these food items. She explains how these food items strategically meet the nutritional requirement of our body and at the same time are light on our digestion. "Buckwheat is gluten free at the same time is extremely nutritious. It is enriched with fibre, protein, Vitamin B, magnesium and phosphorus. It serves as a great option during fasts," noted Dr. Samaddar.

- Compiled by Annapurna R.





Sri Swami Shantananda Puri Maharaj Ji

IT IS WHAT IT IS

helplessly. The worm calls it an act of compassion. The dried leaf takes no ownership of the gesture for the obvious reason that there is no choice involved. Life carried it to where it must be!"

IT IS WHAT IT IS! INDEED!

If it is true that IT IS WHAT IT IS, it must be perfection every minute, situation, season, year, and lifetime surely? Why doesn't it quite add up? Why are there millions of stories with infinite versions of suffering? What's missing really? I repeat to myself the line that follows me into every crevice of the mind. IT IS WHAT IT IS! Hold on! There is something missing here it appears, friends! Guess what? There is no "I" anywhere in "IT IS WHAT IT IS". *Whew* Oh, so, where there is no "I", there is no story and definitely no story with suffering as its title, content and end! Hasn't it been much ado about nothing then? Can you believe it? Life is not about "I". When there is a hint of a complaint from me, God swiftly responds, "Remember, child, IT IS WHAT IT IS. You are nowhere in the picture. Stay out, all is well; there could be no other way for what IS." And God smiles when I pretend I can't understand.

The impersonal nature of Grace has presented itself strongly for a while now; actually it appears to have you in its grip: "Is this impersonal nature of Grace that decides its absolutely personal touch?"

What is being noticed slowly but surely is clear: Saints are an extraordinary presence because everything about them, every moment with them is impersonally personal! The sun shines equally on all regardless of the merit of the recipient or what is done with the light received. No sun, no life! Yet, the sun is not fussed over its supremacy. It has no explanation for its existence. When asked, it says, "It just is. It has nothing to do with me."

So, whilst contemplation on "IT IS WHAT IT IS" seems to go on by its own power, life is confirming it unmistakably over and over again through the lives of sages, saints, pure beings, the sun and the rest of Mother Nature.

Having spent a week with one of the greatest saints ever on the planet, Sri Swami Shantananda Puri Maharaj Ji of Vasishta Guha, we rang Swamiji on our return, "Swamiji, how and why are You this PURE LOVE? We are surely not deserving of such Grace?" Swamiji chose to answer with a verse from Ashtavakra Gita. "*Neetah samsara vatenahvartat-eyshkaparnavat*". "A dried leaf has no choice, power or will to do anything at all. The cosmic wind blows it over distances and places it delicately just in time over a newly-born worm squirming

Several years ago, a client happened to visit Mr. Ramesh Balsekar at work and ended up whinging about his wife the entire afternoon. Rameshji calmly participated, "Yes, you are right, Sir." The man walked off the place happy but the following morning brought a surprise in the form of the client's wife. She used every word in the dictionary to tear her husband apart and that again was met with "Yes, you are right, Madam." Later, when Rameshji narrated the incident to his wife, Sharadaji, it was Sharadaji's turn to wonder at this "Yes, you are right" mystery. "How come you responded in the same fashion to both of them?" Rameshji calmly and quickly responded, "Yes, you are right." When there is no narrator left in the story, IT IS AS IT IS!

- Anisha Bordoloi

ASHWA PUJAN

Worship of the Horse: paying a timeless gratitude

Navaratri is one of the most auspicious times in the Hindu calendar. The festival of Navaratri, lasting for nine days and nights and hence known as Navaratri, is dedicated to the worship in our Hindu mythology of the Goddess Durga, the consort of Shiva. According to our mythology, it is 'The Woman', the 'Mother', who is the source of power, energy, vigour and for its onward transmission. Ma Durga (Mother) representing *Shakti* (Power) is depicted in nine popular avatars (forms) on each of the nine different days during the month of *Ashvin* (September / October). The Mother Goddess is worshipped to imbibe strength, power, courage and spirituality.

Navaratri is celebrated in full vigour in Rajasthan, the land of Rajputs. The ninth day of Navaratri is called *Navami*, the culminating day of the nine-day festival. On *Navami* the Rajputs everywhere recognize the various aspects on which their dependence and survival necessary lies. It is not surprising that one cannot separate a Rajput from his horse and the reliance and dependence of Rajput on horse can, in no way, be undermined. It is not just in India but the world over that many a household has survived because of the unflinching and faithful services rendered by the horse to man. It is therefore appropriate that one day in the year be especially dedicated in recognition of the usefulness of the horse and its contribution to the survival of the Rajput community. Commemorating the bond, the interdependence and the partnership

of horse and Rajput for centuries, *Ashwa Poojan* is really the grand finale to the Navaratri festivities, invoking both, the power of Durga and *Ashwa*.

The horses participating in the *poojan* belong to an internationally recognized breed known as 'Marwari'. This name is reflective of their area of origin, which is now a part of the present state of Rajasthan. The salient characteristics of the breed are that they are extremely sure-footed on hard rocky terrain and are at equal ease in the sands of the desert.

The royal horses selected for the *poojan* are Raj Tilak, Raj Roop, Ashwaraj, Raj Swaroop and Tarangini.. We have established as part of the Equine Institute of Udaipur a separate breeding programme for Marwari horses as the breed is threatened with extinction. As part of our Living Heritage, the celebration of *Ashwa Poojan* is testimony to the traditional reverential acknowledgement of the empathy between a Rajput and his Horse, continued since the ancient time, practiced and followed till this day. The House of Mewar salutes this legendary association and by perpetuating the tradition of worshipping the horse, attempts to preserve the intangible cultural heritage of Eternal Mewar.

(Ashwa Pujan on October 22 2015 at Udaipur City Palace, Rajasthan)

Source: Rajasthan Tourism

Mr. Lakshyaraj Singh Mewar, Trustee,
Maharana of Mewar Charitable Foundation performs Ashwa Puja



A TALE OF TWO PERSONALITIES

*I*t was just another hot summer day in India on July 30, 2015. As the day broke, it soon turned out to be a Thursday that we witnessed never before in our lives.

A billion Indians were happy. A billion Indians were disillusioned. A billion Indians were united and filled with love and the same set of citizens was filled with anger. The emotions and what followed were beamed across radios, televisions and every newspaper. It would not be an exaggeration that every adult in the country had at least one conversation or a thought during that day. The entire country was glued to their television sets, radio and social media.

If there is just one sentence that epitomises that day, it would be thus – **“Life is not what you have when you love but what you will be remembered for when you are no more”**.

On July 30, 2015 two people were cremated and mortal remains put to rest. Both were Indian citizens by birth and born about 30 years apart. One had studied Physics and Aerospace Engineering. The other was well-educated too with a Master's Degree in Commerce, Chartered Accountancy, Masters in English Literature and Masters in Political Science.

Both these individuals followed the same religious faith. Both these personalities were born into poor families and both lived their lives for a cause. Both these people were high profile public figures hence were widely covered by the media.

Their similarities ended there.

One brought honour to the nation and its citizens. The other brought disgrace to his country, to its people. As one was being cremated, we saw one had a billion eyes in tears and there was a State Funeral and even a seven-day national mourning observed. The other had a private ceremony, largely shunned by the State and the Media. There were not even photographs of the cremation.



APJ Abdul Kalam

One spread the world of love, the other spread that of hate. One embraced all religions and faith as one and gave inspirational speeches world-over for the young minds. The other was known as a convict and a terrorist for the 1993 Mumbai Bombings that killed over 350 people and injured 1200 others across many faiths.

The former, Avul PakirJainulabdeen Abdul Kalam, was born into a fisherman family on October 15, 1931, in Rameswaram, coastal town in Tamilnadu, India. He studied Physics and Aerospace engineering before he turned a career Scientist and reluctant politician, Dr.Kalam or APJ as was fondly called, became the 11th President of India (2002-2007), breathed his last in Shillong, India on July 27, 2015, while talking to students. APJ was awarded Bharat Ratna, Padma Bhushan, Padma Vibhushan, and had many more awards to his credit.

The latter, Yakub Abdul Razak Memon was born in western city of Mumbai on July 30, 1962 was convicted over his involvement in the 1993 Bombay bombings on in 2007. Terrorist Yakub as he was called, was hanged to death, as per Indian Law, in Nagpur on July 30, 2015.

What do you believe could have caused that? Could it be the value system? Could it be the Education? Could it be the Environment? Do schooling,

education and degrees have any meaning unless it is put to good use? Isn't knowledge a dangerous weapon if not used appropriately? Shouldn't education be used to protect lives, spread love and peace?

The same knowledge can be used to cause harm and take the life of others. The degrees and schooling alone does not make a person a good human. Isn't it hence important that we use our innate abundant abilities to improve lives of ourselves and others?



Yakub Abdul Razak Memon

Human beings are endowed with the rare gift of choice of action, and, it is left to us to use it intelligently. What legacy we want to leave behind is solely dependent on us. It is for us to chart on that path, now.

Go ahead, Go dream!

Some Quotable quotes from Dr. APJ Abdul Kalam

"You have to dream before your dreams can come true. Dream is not what you have when you sleep, but what keeps you sleepless when you are awake."

"To succeed in your mission, you must have single-minded devotion to your goal or your dream"

"Man needs his difficulties because they are necessary to enjoy success. We should not give up and we should not allow the problem to defeat us."

- Rajesh Soundarajan

A Poetical Tribute to Sri APJ Abdul Kalam

*B*orn impoverished
But rich in wisdom
He always had a lofty vision and mission
Born in a teeny-weeny village
But generous in heart
All becomes afflicted
When such people depart
Rejected or rebuffed by the Air Force
But headed the three forces
He gave India- nuclear power
Help and resources
Padma Bhusan, Padma Sri
Bharat Ratna, People's President
A scientist, A writer
But above all a Teacher
He guided many youths
As a motivational speaker
Made his signature into autograph
He is an ideal for many and
Many keep in their wallet or
On the walls his photograph
He dreamed, dreamed
And dreamed
Till he made it true
As he said, 'You have to dream
Before your dreams can come true'
He played a true role of hero
Always remained
Fully focused on the goal as an arrow
He wanted to fly the air force aircraft
When he was young
But when he died
Indian air force aircraft flew his corpse
To Delhi from Shillong
He sacrificed his whole life
For the country
And become not only a golden chapter
In the history
But an immortal
People will sing his victory forever
This is what I am doing
Through this poem
This is what my endeavor here
Singing his Glory
Singing his victory

- Lokendra Singh



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✓ *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.*

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✓ *At present, we only have 77 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.**





THE CRY OF THE WEEPING SOUL

Oh Beloved, why do You play this game of hide and seek with me

Oh Supreme, I ache to become one with You

Just when I have You with me, just when I am filled with joy of your presence, You vanish

Oh Master, take pity on me, I have lost my sleep, lost the fascination to this world, I have lost my mind

Just wanting to being with You, losing myself in Your silence, becoming one with You

Where separation ceases to exist, is my only purpose.

This tired desperate wave just wants to retreat and merge into the vastness of the ocean

Oh Divine One, have mercy on this weak, helpless, stubborn soul whose journey back home can be successful only with Your grace

Being with You, forgetting myself, emptying myself only makes me be filled with You

Becoming You is becoming me, my real me, my true me

Let me die to You Lord if in this death the great Oneness is the promise.

- Neena Reddy



Kullu Dussehra Festival in Himachal Pradesh

Kullu Dussehra festival is most vibrantly celebrated in Kullu in Himachal Pradesh. This popular festival is celebrated to commemorate the day when the demon 'Ravana' was killed by Lord Rama. However, various religious reasons are cited for the celebrations of this festival, and you will get to hear a variety of legends in different regions of the country. Enjoy a vacation in Kullu valley and see the resplendence that goes in the celebrations of this festival.

This valley of Gods is adorned with major rituals and attractions. Take up various tours to enjoy the famous Dussehra festival of Himachal Pradesh, and go to Dhalpur *Maidan* in Kullu, where a week long fair is held. This marks the beginning of the Dussehra festival. After this the respective deities are brought from all the temples to the fair ground where they pay homage to Raghunathji. This is called as the *Rathiyatra*, where the various Gods with processions and bands arrive and the *Gaddi* shepherds come down from their homes in the hills to sing, dance and praise the Gods. Being one of

the most spectacular processions in the country as well as the state, it attracts huge tourist attraction.

The chariot of Raghunathji is taken near the banks of river Beas on the last day of the festival. Then a heap of wood along with grass is set on fire, symbolizing the burning of effigies of Ravana, the demon king of Lanka.

The chief deity of Kullu is Raghunath Ji. Dussehra festival is held in its name. The idol is the same which was used by Lord Rama Himself at the time of *Ashwamedh Yagya* and was brought from Tretnath temple of Ayodhya.



Deities being taken in procession to Dhalpur Maidan



Dussehra procession at Kullu



Lord Raghunathji

The temple was constructed in 1660 AD with a mixed look of Pahari and Pyramidal style. It is said that Raja Jagat Singh used *charanamrit* of the idol for 42 days and was absolved from the evil effect of the curse of a Brahmin, Durgadatta.

In the 16th Century, Raja Jagat Singh ruled over the prosperous and beautiful kingdom of Kullu. As the ruler, the Raja came to know of a peasant by the name of Durgadatta who apparently possessed many beautiful pearls. The Raja thought he should have these treasured pearls, even though the only pearls Durgadatta had were pearls of Knowledge. But the Raja in his greed ordered Durgadatta to hand over his pearls or be hanged. Knowing of his inevitable fate at the hands of the king, Durgadatta threw himself on the fire and cursed the king. "Whenever you eat, your rice will appear as worms, and water will appear as blood". Doomed by his fate, the Raja sought solace and searched out advice from a Brahmin. The Holy man told him that in order to eradicate the curse, he must retrieve the idol of Raghunath from Rams kingdom.

Desperate, the king sent a Brahmin to Ayodhya. One fine day the Brahmin stole the idol and set out on his journey back to Kullu. The people of Ayodhya, finding their beloved Raghunath missing, set out in search of the Kullu Brahmin. On the banks of the Saryu river they approached the Brahmin and asked him why he had taken Raghunath ji. The Brahmin recounted the story of the Kullu king. The people of Ayodhya attempted to lift Raghunath, but their idol became incredibly heavy when headed back towards Ayodhya, and became very light when headed to Kullu. On reaching Kullu, Raghunath was installed as the reigning deity of the Kullu kingdom. After installing the idol of Raghunath, Raja Jagat Singh drank the *Charan-Amrit* of the idol and the curse was lifted. Jagat Singh became Lord Raghunath's regent. This legend is connected with the Dussehra at Kullu. This idol is taken in a *Ratha* to the Dussehra ground where all the Gods of different villages in Kullu Valley gather to pay homage to Lord Raghunathji.

- Kullu Tourism



The Truth behind the Toran

Comes the season of festivals, celebrations and auspice...! What is the first and last thing we think of on the eve of festival...? Yes, arrange for *toran*! Decorating the main door of the houses, temples or any other place, where some ritual is performed, with a festoon (*Toranam* or a string of mango leaves) is part of the Indian culture. Normally, this kind of decoration is done during festivals or celebrations. There is a scientific reason behind this festoon decoration though it has been merely practiced as a part of the tradition.

Indians use a festoon made of fresh and green mango leaves. Most of us know that the green leaves absorb carbon dioxide and release oxygen. This helps in keeping the surrounding atmosphere clean and hygienic. Why particularly mango leaves? It is because mango leaves are believed to release oxygen for longer time after being cut from the tree than the other kinds of leaves. However, leaves of other species like Neem are also used for this purpose. Keeping, the aesthetics in view, mango leaves are preferred, since their shape adds to the ambience.

All other advantages of having a festoon revolve around this basic reason. According to a theory, the air filled with carbon dioxide, which is lighter

than the pure air, gets purified immediately while passing through the festoon. At the time of festivals and celebrations many families and friends in large numbers gather in one place making it necessary to make provisions for fresh and clean air. In addition, insects get attracted to the green leaves. This stops the insects from entering the room.

It is said, in the Indian villages, dry mango leaves are used for treating certain ailments. The ash of dry mango leaves is used in the first aid for cuts and fresh wounds. This ash is applied directly on the wound or after mixing it with coconut oil. Dry mango leaves' ash has the capacity to check the bleeding. The dry leaves in the festoon come handy for providing safe first aid in such cases.

It is also a scientifically established fact that the green colour keeps a person mentally fresh and even the modern day medicine advises the modern day man, who comes under severe stress during his normal working hours, to spend some time amidst greenery to freshen his mind and soul. A festoon provides this facility at your doorsteps.

Applying Turmeric on the threshold is as important as having bath in every Indian house. It is beyond doubt that turmeric has anti-septic characters. It is an anti-bacterial too. While the green festoon hanging on the top of the main door frame stops insects and other visible but small flying objects from entering the room, turmeric applied on the door sill stops bacteria or other microscopic organisms from making their way into the house. Turmeric checks every invisible organism. In addition, the yellow color makes the main door colourful and is an aesthetic combination for the green festoon on the top of the doorframe.

Source: achrayaonline.com



इवलइरगो ।टइइठ = इरपु इर

tvAtumun



(Continued from last issue)

Study the different verb forms in the following exercise.

Translate the following into English:

- 1) भवान् पत्रालयं (Post office) गत्वा, एतत् पत्रं पत्रपेटिकायां स्थापयतु।
- 2) विदेशं गतवान् मम पुत्रः प्रथमं स्वसुखं साधयित्वा, मम कृते धनं प्रेषयिष्यति।
- 3) सायं बालकः क्रीडित्वा एव प्रतिदिनं गृहं गच्छति।
- 4) गान्धी-महाशयः प्रथमं दक्षिणाफ्रिकायां सत्याग्रहस्य फलं अनुभूय, अत्र आगत्य, स्वातन्त्र्यार्थं प्रयत्नवान्।

To achieve a result and the like...

Look at 'She went there to get some water'. Here we have two verbs, namely, 'go' and 'get'. Both these acts are mutually dependent. You can say it in Samskrit as: 'सा किञ्चित् जलम् आनेतुं तत्र गतवती'. Notice the new form ending with 'तुम्'. In this case, you can also change the construction as 'She went and got water': 'सा तत्र गतवती, किञ्चित् जलम् आनीतवती'.

This form 'तुम्' is also quite useful in situations where we use 'can' and 'wants to' with the use of 'शक्नोति' and 'इच्छति' (or equivalents such as 'अर्हति' and 'वाञ्छति') respectively. Accordingly, 'भवान् गन्तुं शक्नोति।' means 'You can go'. 'भवान् गन्तुम् इच्छति किम्?' means 'Do you want to go?'

Translate the following into English:

- 1) सः आचार्य-परीक्षां लेखितुं तिरुपतिं गतवान्।
- 2) अहं गन्तुम् उत्थितवान्।
- 3) भवान् सम्यक् पठितुं प्रयत्नं करोतु।
- 4) अद्यत्वे धनं विना कः कार्यं कर्तुम् इच्छति?
- 5) अहं वाहनं चालयितुं शक्नोमि।
- 6) तत्र किमपि खादितुं मम मनः न अङ्गीकरोति!
- 7) वयं कदा संस्कृतेन वक्तुं शक्नुमः?

Have you understood them as:

- 1) He went there to write MA examination.
- 2) I rose to go.
- 3) Try to read well (to a male).
- 4) These days, without money, who wants to work?
- 5) I can drive a vehicle.
- 6) My mind does not want to eat anything there!
- 7) When shall we be able to speak in Samskritam?

In some cases, we can reword 'tva/ya' usage using 'tum' above. For example, look at the following. Notice the verb order is inter-changed:

सः तिरुपतिं गत्वा आचार्य-परीक्षां लेखिष्यति/लिखति।
(go and write exam)

भवान् प्रयत्नं कृत्वा सम्यक् पठतु।
(try and study well)

(To be continued in the next issue)

- Krupalu Ogeti

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



Appreciation certificate awarded to Mamata from Govt High school Kodgal for making 1200 pits for plantation

Launch of Grama Jyothi

Grama Jyothi was launched at Nachiketa Tapovan Ashram on 18th August 2015 by Sri C. Laxma Reddy garu, Health & Medical Minister, Telangana & Dr. Sreedevi, IAS, Honourable Collector of Mahabubnagar District, on 18th August 2015. It's a great honour for us to host the event.

The event commenced with lighting of lamp by the chief-guest and prayer followed by cultural programs by Vedavyasa Vidyalaya children and Yoga pyramid by young volunteers of the Ashram. Sri Laxma Reddy addressed the huge gathering and encouraged them to become a part of Grama Jyothi project. He appreciated the performances of our children and acknowledged the service activities of the Ashram. He also pledged his support for the good work carried on by the Ashram.

Dr. Sreedevi Ma in her talk motivated the villagers to make use of all the Govt schemes. She said the Telangana Govt launched Grama Jyothi for the development of all the villages of Telangana. She laid stress on utilizing the toilets provided by the Govt which would ensure good health and also entrusted a group of ladies whom she called *Bhabhis* to take personal care of pregnant women in the villages and force them to use iron and folic acid tablets provided by the Govt. She assured the women that proper usage of these supplements will not only facilitate the health of pregnant ladies but would also bring down the fetal mortality rate. All those who assembled promised to abide by her good advice. Later she launched **Nachiketa Mitra Mandali** promoted by the Ashram.



Honorable Health and Medical Minister Sri C. Laxma Reddy Garu addresses the gathering



Rural folk watch the program with rapt attention



Vedavyasa Vidyalaya students perform a tribal dance



Sumptuous food for the guests

Prasad was served at Annapurna and it was a feast to the eyes to watch more than 700 villagers devouring the divine *prasad*.

After the program, Swamiji and Mataji held a special meeting for the young volunteers. All their hard work in making the program a grand success was highly appreciated. The youth on their part expressed their joy for being a part of this grand event and pledged their continuous support in all service activities of the Ashram. Maheshwari, a young volunteer was also appreciated for her prowess in anchoring such a beautiful event.

Nachiketa Tapovan thanks Dr. Sreedevi Ma for choosing the Ashram to host the event and also Health minister Sri Laxma Reddy for spending his valuable time to grace the occasion.



Maheshwari, anchor of the program

On 16th August, 70 members from Arya Samaj performed *Homa* and had *Vanabhajanam* at Nachiketa Tapovan Ashram, Jadcherla.



A cordial talk



EVENTS & CELEBRATIONS

Independence Day Celebration

Mrs. Vijay Laxmi (MA Psychology) who worked as a lecturer at Karimnagar and is currently a volunteer at Roshni Counselling Center was the chief guest of Independence Day Celebrations at Nachiketa Tapovan. She hoisted the flag and attended the cultural program and gave a useful and relevant message to the students.



Indhu & Ashwini



Flag Hoisting



Chief Guest Smt. Vijay Laxmi



Dance performance by 7th class students

NACHIKETA'S GO GREEN CLUB...



We convey our thanks to all the participants of the WOW initiative. You helped us earn Rs. 14,713/- in the month of August and helped in keeping Mother Earth cleaner by recycling about 2101 kg of plastic and paper waste material.

THYROID Treatment



Prof Park Jae Woo, the founder of all the therapies belongs to South Korea. He has taught us 26 - 27 types of different therapies under Onnuri medicines. He started with Su (hand) Jok (foot) in Korean language.

All the treatment is done on hand and foot for any types of ailments. There are different therapies like. - Acupressure, Acupuncture, Seed, Colour, Magnet Therapies, Smile Meditation, Twist Therapy, Sam Won Gong, Sam Won Dong.

Thyroid is a very common ailment due to the imbalance of thyroid glands.

Each endocrine gland plays a very major role in the body functioning.

Treatment in hyper or hypo thyroid ---



- Application for at least 10 days, then check thyroid levels

PLEASE NOTE

Continue your medication as prescribed by the doctor.

Acupressure to be done only after having your meals, with half an hour gap.

STRICTLY...no treatment to be done in fasting or lack of sleep or in pregnancy.

Cruciferous foods tend to be high in goitrogens but other foods can be high as well.

Goitrogenic Foods: (Broccoli, Brussel, Sprouts, Cabbage, Cauliflower, Mustard and Mustard greens, Radish, Coconut). Goitrogens are substances that suppress the function of the thyroid gland by interfering and blocking the enzyme that allows your thyroid to use iodine, this can cause an enlargement of the thyroid (goitre). Iodine is important in the formation of thyroid hormone. So by inhibiting iodine, there will be a decrease in thyroid hormone.

For any suggestions or ailment treatment required please mail to us.

1. TREATMENT WITH SEEDS AND COLOUR

As shown in the above figure, please use regular sketch pens not permanent marker for treatment

- Green dots
- Whole green *moong* seeds
- Keep for 6 - 7 hours
- Treat for 10 days and measure thyroid levels

2. TREATMENT WITH NAIL THERAPY

- Take left hand index finger, on nail side
- Green dots as shown in fig 2
- Green line on the nail, to be drawn as per arrow shown



- Keep strictly for two hours and wash well after that

Sujok Therapist Mamta Agarwal
jd_mamta@yahoo.com



*I planted the creeper of love
And silently watered it with my tears;
Now it has grown and overspread
my dwelling.*

- Mirabai

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 movement from darkness to light.

- Allan Bloom

Invitation

We cordially invite you to attend our celebrations



NAVARATRI CELEBRATIONS

13th to 22nd October 2015

at Nachiketa Tapovan Ashram, Kodgal Village, Jadcherla.



Gandhi Jayanti

2nd

13th to 22nd



Navaratri

**Festivals
&
Events of
OCTOBER
2015**

27th



**Valmiki Jayanti
Meerabai Jayanti**



Karwa Chauth

30th



Nachiketanjali



Why Advertise a Page in our Magazine?

- 📖 *Nachiketanjali's sole aim is to spread the message of universal truth, peace and love*
- 📖 *The publication is sold at a very nominal cost so that it is affordable and accessible to all*
- 📖 *You will lend a great hand in meeting our printing and mailing costs*
- 📖 *Nachiketanjali is circulated in many reading areas through subscriptions and free distributions and it reaches a wider audience throughout the city, state and country*
- 📖 *The magazine content is usually reread during the month and hence gives more visibility than a single newspaper Ad*

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Bank details to transfer funds:

State Bank of India, Jubilee Hills Branch, Hyderabad.

IFS Code - SBI N0011745,

Acct No. 30985314026.

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

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.



*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*

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!**

“We never know the worth of water till the well is dry.”

- Thomas Fuller