

# *Nachiketanjali*

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*Splendour of  
Navaratri  
Festival*



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## Cover Story

*Shakthi is the primordial force. She is the Mother Goddess and manifests to destroy demonic forces and restore balance and harmony in the universe. She is the universal principle of energy and creativity. The worship of Shakthi's energy in the form of Durga is the main objective of Navaratri, the nine celestial nights.*

*Goddess Durga is the inherent dynamic energy through which the Supreme Consciousness manifests itself. She is the energy aspect of the Lord. The projection of the stronger and fiercer side of womanhood is evident in the form of Goddess Durga.*

*This Shakthi is hidden in every woman born on this Earth. She is the creative force. Without a woman there is no creation. She does not need validation from anyone. Nobody needs to give her the power. She is a super power herself. A personification of love, respect and gratitude, a woman has to be honoured forever.*

*The play of female energy has no beginning or no end.*

*If Women only knew the extent of their power!*

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## *Lokah samastah sukhino bhavantu!*

*A Sadhaka* was observing his friend's face intensely. He found a new glow in his face which was amazing. The friend was embarrassed with his gaze and asked him the reason. 'I can see radiance in your face which was not there before' replied the *Sadhaka*. The friend smiled and said 'Maybe your perception has changed because of your *Sadhana*. I am just the same.' The *Sadhaka* now learnt a new lesson that the source of everything is our perception and a search for Truth broadens this perception.

Our sages and seers have comprehended the truth that God exists in everyone. Spirituality is nothing but experiencing this profound Truth. So, by whatever name we might address God, it turns out to be a title for the God residing in all of us. Once this truth is experienced and established, we find no difference between us and our fellow beings. Our love and compassion expand, engulfing everyone around and every part of this creation. This love becomes our sacred wealth and we selflessly distribute it to all beings on this earth. Then the entire creation appears as a single entity to the *Sadhaka*. He sees unity in diversity. In fact he himself becomes an

embodiment of love and happiness, which spills into every being in this universe. Anybody who approaches such a *Sadhaka* becomes part of that infectious love.

This love is like an ocean. Can an ocean ever dry up? Similarly this love is vast like the ocean and the more it is distributed the more magnanimously it grows. Such a *Sadhaka* aspires only for the wellbeing of everyone in this universe.

Let us all aspire to reach that stage. And when it is accomplished there exists in this universe nothing but unpolluted love... Love in its purest and original form. Then there is no place for hatred, jealousy or fear. For, when we understand our connectivity with each other and respect the intricate web of life, no one wishes to do any harm to anyone in this world.

Lokah samastah sukhino bhavantu! May all beings be happy in this world!

This becomes the universal *Shanti Mantra*.

- *Subhadra K.*



# May be...

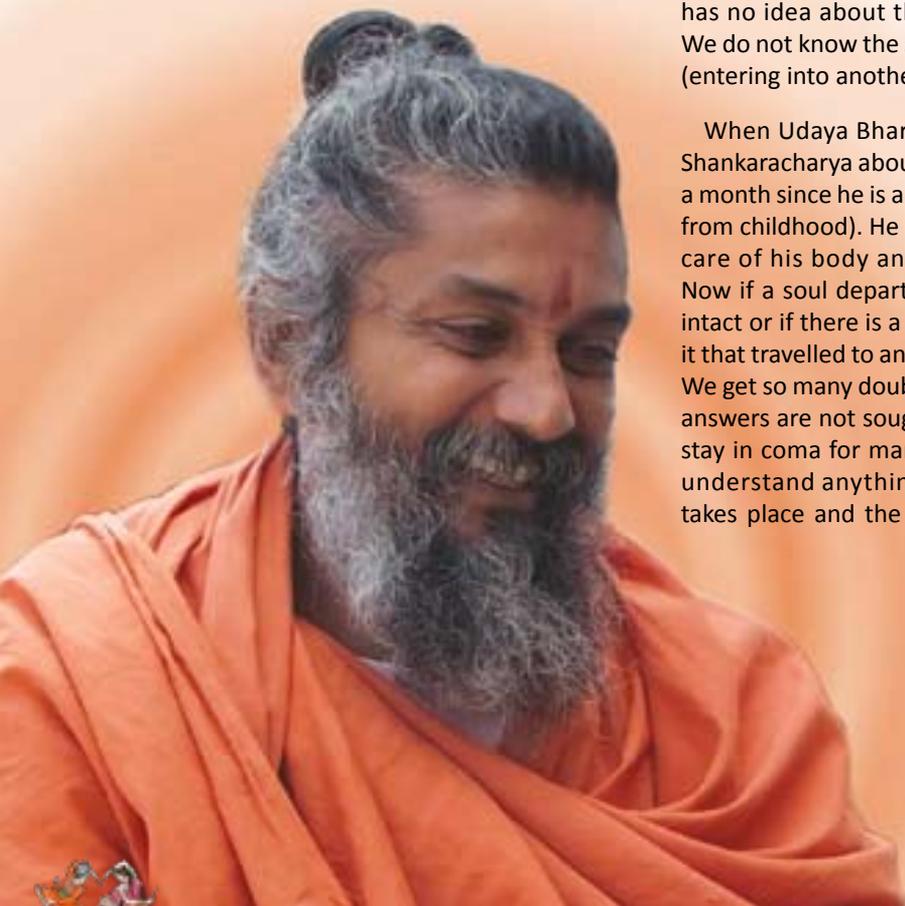
Facts are facts but unless we do not see it or experience it, it is difficult to believe it. Recently I was asked a question about soul and body and connection between them. Whether the body drops, if soul leaves or still it has some potential to get back to life?

Dear Sadhakas! It is not a strange and new phenomenon to Indian occult culture. There are people in remote areas of Himalayas and other parts of India still practicing different *Kriyas* to know and experience the connection between body and soul. Such rare yogis do not believe in demonstrating such occult *Siddhis*, therefore, majority of people are unaware of such practices and powers. Once Macchindranath asks his disciple Gorakhnath to take care of his body

and enters into a king's body. In Mahabharata, Sanyasini Sulabha enters into King Janaka's body and participates in debate, whereas Vipul who was a disciple of Devasharma enters into Ruchi who happens to be his Guru's wife and saves his Guru from Lord Indra. I know, these are all historical episodes without evidences, yet somewhere I feel there is something deeper than what we know today.

And as we all know, there are examples when a person is declared dead by modern scientific fraternity, and we have seen the body coming back to life with more clarity but with full of unknown facts. No one knows what exactly happens when the process begins. Even the person, who is declared dead, comes back to life with very little information about subtle or unknown world and has no idea about the process. Same is with us. We do not know the science of '*Parakayapravesh*' (entering into another body).

When Udaya Bharathi hurled questions at Adi Shankaracharya about marital life, he asks time for a month since he is a '*Bala Brahmachari*' (Celibate from childhood). He then asks his disciples to take care of his body and enters into a king's body. Now if a soul departs, then how is, the body still intact or if there is a soul in the body then what is it that travelled to another body to get knowledge. We get so many doubts and get confused if proper answers are not sought. Remember, many people stay in coma for many days. Science is unable to understand anything except that some miracle takes place and the person would come back to



life. In fact, in coma, bodies are taken care of with all external life supports whereas in meditative state, person knows how to use internal life support to support the body. There cannot be a better example than Adi Shankaracharya. He knew the science of body and soul.

If soul travels, then what keeps the body alive until the soul comes back and enters? If only life, then is it possible to preserve bodies without soul? We know one thing, that there is life pulsating throughout the universe. Life is everywhere, in everything and so is it with the soul. In trees, in plants, in stones, it is not necessary to have soul in everything yet one can feel an extension of soul in everything. It is still not clear or proven that soul lies in every object but life is there for sure. Just as the sun enters everything through rays similarly soul enters through life. Therefore, life is nothing but an extension of soul or we can say that soul is a store house of life. Life emancipates from the soul.

In any case, we still need to understand that life is not everything, whereas soul is. Life cannot be without soul but soul can be without life. Life can hold body to the maximum extent without soul. Like how in the womb though life takes place, soul enters quite later. That shows, there is something that needs to be pondered and contemplated scientifically. It is both ways. Life can have an independent identity pulsating without soul. Therefore, it could be either way. So, if we want to understand this phenomenon then it is something about life and beyond. Just as after plucking a flower we try to preserve it by wrapping the flower in a wet cloth and sprinkling water every now and then, similarly, spiritual scientists have found out some method that holds the life to a certain extent.

They say, Sri Paramhansa Yogananda's body didn't get decomposed for many days after His passing away. No chemicals were used nor any preservatives for that matter, yet what delayed the process of decomposing is not known to anybody. Please do not misunderstand, I am not encouraging anything that is fictitious and not factual. We have to make an attempt to know it. And this is a very small and humble attempt from my side.

Whereas in Adi Shankaracharya's case it was clear that he is going to come back and get back to debate. And it was proved. So the soul must have some mechanism that leaves something behind to take care of the body. We know that there are people who can meditate for long and sometimes for days together. If that is the case it is proven that people can be in that state for a long time but it is not proved yet whether the soul is in the body or not. Life is one thing without which body cannot survive. Internal organs should function but is there something that can survive for longer duration? Yes, our scientific evidences of coma suggest that very little is necessary to survive. Food is not given, no oral supplement, it is only through saline and other supplements. If that is the case, then is it possible to get those supplements to survive when the person is not given external support? Yes, it is proven once again that, in meditative state, a person needs very minimum and the system can survive for longer. How is it that a mother eats and everything becomes subtle and gets transformed into energy in various forms and then that is supplied to the child through umbilical cord? A child for nine months lives very happily inside the womb. Head down and legs up. What a state! Similarly, in Divine Mother's play, she made all necessary arrangements and on every different level from gross to subtle and from physical to spiritual, so that a person can activate support system and get necessary nourishment. Beauty lies in understanding and then assimilating. Beauty lies in experiencing and reflecting. Therefore, if one knows the science of soul, one can easily get into any mode and travel any length and breadth and also come back to body and get back to life.

Yes! There is a beautiful connection between body and mind and also at the same time absolutely no connection whatsoever. It is all about an oily surface that doesn't allow the lotus leaf to get wet, similarly there is something very special that allows to connect both body and soul and also makes sure that it doesn't affect the soul. It's all about a great mechanism that takes care of everything from life to death and death to life.

*- Swami Nachiketananda Puri*



## How Mother Plays



The *jnanis*, who adhere to the non-dualistic philosophy of Vedanta, say that the acts of creation, preservation, and destruction, the universe itself and all its living beings, are the manifestations of Shakti, the Divine Power. If you reason it out, you will realize that all these are illusory as a dream. Brahman alone is the Reality, and all else is unreal. Even this very Shakti is unsubstantial, like a dream.

But though you reason all your life, unless you are established in *samadhi*, you cannot go beyond the jurisdiction of Shakti. Even when you say, "I am meditating", or "I am contemplating", still you are moving in the realm of Shakti, within Its power.

Thus Brahman and Shakti are identical. If you accept the one, you must accept the other. It is like fire and its power to burn. If you see the fire, you must recognize its power to burn also. You cannot think of fire without its power to burn, nor can you think of the power to burn without fire. You cannot conceive of the sun's rays without the sun, nor can you conceive of the sun without its rays.

What is milk like? Oh, you say, it is something white. You cannot think of the milk without the whiteness, and again, you cannot think of the whiteness without the milk.

Thus one cannot think of Brahman without Shakti, or of Shakti without Brahman. One cannot think of the Absolute without the Relative, or of the Relative without the Absolute.

The Primordial Power is ever at play. She is creating, preserving, and destroying in play, as it were. This Power is called Kali. Kali is verily Brahman, and Brahman is verily Kali. It is one and the same Reality. When we think of It as inactive, that is to say, not engaged in the acts of creation, preservation, and destruction, then we call It Brahman. But when It engages in these activities, then we call it Kali or Shakti. The Reality is one and the same; the difference is in name and form.

It is like water, called in different languages by different names, such as "*jal*", "*pani*", and so forth. There are three or four *ghats* on a lake. The Hindus, who drink water at one place, call it "*jal*". The Mussalmans at another place call it "*pani*". And the English at a third place call it "water". All three denote one and the same thing, the difference being in the name only. In the same way, some address the Reality as "Allah", some as "God", some as "Brahman", some as "Kali", and other by such names as "Rama", "Jesus", "Durga", "Hari"...

Oh, She plays in different ways. It is She alone who is known as Maha-Kali, Nitya-Kali, Smashana-Kali, Raksha-Kali, and Shyama-Kali. Maha-Kali and Nitya-Kali are mentioned in the *Tantra* philosophy. When there were neither the creation, nor the sun, the moon, the planets, and the earth, and when darkness was enveloped in darkness, then the Mother, the Formless One, Maha-Kali, the Great Power, was one with Maha-Kala, the Absolute.



Shyama-Kali has a somewhat tender aspect and is worshipped in the Hindu households. She is the Dispenser of boons and the Dispeller of fear. People worship Raksha-Kali, the Protectress, in times of epidemic, famine, earthquake, drought, and flood. Smashana-Kali is the embodiment of the power of destruction. She resides in the cremation ground, surrounded by corpses, jackals, and terrible female spirits. From Her mouth flows a stream of blood, from Her neck hangs a garland of human heads, and around Her waist is a girdle made of human hands.

After the destruction of the universe, at the end of a great cycle, the Divine Mother garners the seeds for the next creation. She is like the elderly mistress of the house, who has a hotchpotch-pot in which she keeps different articles for household use.

Oh, yes! Housewives have pots like that, where they keep “sea-foam”, blue pills, small bundles of seeds of cucumber, pumpkin, and gourd, and so on. They take them out when they want them. In the same way, after the destruction of the universe, the Divine Mother, the Embodiment of Brahman, gathers together the seeds for the next creation. After the creation, the Primal Power dwells in the universe itself. She brings forth this phenomenal world and then pervades it. In the Vedas creation is likened to the spider and its web. The spider brings the web out of itself and then remains in it. God is the container of the universe and also what is contained in it.

Bondage and liberation are both of Her making. By Her *maya* worldly people become entangled in “woman and gold” and again, through Her grace they attain their liberation. She is called the Savior, and the Remover of the bondage that binds one to the world...

The Divine Mother is always playful and sportive. This universe is Her play. She is self-willed and must always have Her own way. She is full of bliss. She gives freedom to one out of a hundred thousand.

Compilation Source: The Gospel of Sri Ramakrishna  
By Swami Nikhilananda



# KARMA YOGA

*Are you not happy with your life? Do you feel somebody is responsible to make your life hell? Don't you find peace of mind?*

Are you seeking answers for all these questions? Where do you find answers for all these questions? In temples, mosques or in churches?

The answers lie very much with the person who is questioning. If he has the problem, then he also has answers within him.

Where do the problems lie? How to eliminate them? It lies in the process of action and reaction. Hence the science of action has the answers for it.

Mere Karma brings pain whereas Karma Yoga eliminates pain.

Karma Yoga is an expression of the inner self which expresses depths of your *Sadhana*. A true Karma Yogi is always happy within and without. He never blames, he never complains. He accepts the world as it is and starts exploring the Self.

Karma Yoga is the secret of action. When the truth behind Karma reveals, one becomes Karma Yogi.

As long as one does not discover the secrets of Karma, it is difficult to transform mere action into an offering or Karma into Karma Yoga.

As Lord Krishna says, Karma Yoga is selfless action. One must not expect fruits of it. This cannot be practised intellectually.

It becomes the very nature of the self when it merges with the universal self. Or when you fall in love with the divine, Karma Yoga springs forth from within when the divinity converses with Nature.

Unconditional love and Oneness become the spontaneous expression of a true Karma Yogi.

- Paramahansa Swami Shivananda Puri





Today's world has been colonized, taken over by a single language: English. The power of this one language has been tremendous- it has managed to unite nations and has become the sole medium of communication. In fact, English has grown to occupy a position higher than that of their own language in people's minds. This case-whether it be good or bad- is true even in our own country: India.

Wherever I go, I see people converse in English nowadays. This is definitely a good sign in the sense that it indicates our literacy rate is growing- but otherwise I find it quite disheartening that in the process of English becoming our primary language, we Indians are forgetting our own language.

Language is a key element of any nation's culture and heritage. It is a part of us, and plays a role in defining who we are. We, Indians, who boast of being a nation that speaks over a thousand languages, are raising a generation of children who cannot even speak their own mother tongue fluently. Countless times I have seen children struggle to speak in their own languages, and yet they have no problem speaking in English.

However, the problem as I see it isn't in learning English, but in ignoring to pay equal attention to learning our own languages.

I firmly believe that we should place more emphasis on learning our nation's languages, and imbibe the importance of knowing these languages within our children's minds. After all, these languages are such a big part of our culture, and since language is something that is passed on from generation to generation, if the next generation's use of these languages is limited, it could lead to their potential extinction due to under-use.

Could you imagine a world without our language in it? I cannot- it seems too big of a part of me, my life and my country. It is something that not just I, but none of us can afford to lose. We all must do our part in preserving these languages by doing our best to learn them fluently, and ensure that we pass on these languages to the generations to come, so that no matter how many years pass by, our own languages will always survive.

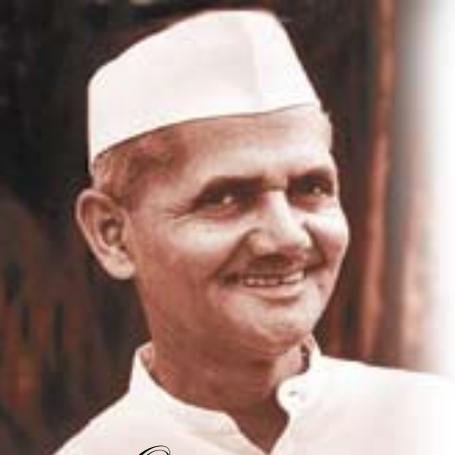
**- Ria Thimmaiahgari**

Grade 10, Indus International School

## Rakhi

Rakhi Purnima was celebrated at Nachiketa Tapovan on 18th August 2016.





# THE LITTLE DYNAMO

October 2 is the birthday of the Father of our Nation. It is also the birthday of our second Prime Minister, Shri Lal Bahadur Shastri, who was short in height, but a giant in stature.

Shri Shastri was born in Uttar Pradesh in a small town near Varanasi. His father, who was a school teacher, passed away when Shastri ji was about a year and a half old. Subsequently, he was sent to his relative's place in Varanasi. 'Nanhe' (meaning 'little one'), as he was affectionately called at home, used to walk many miles to school without footwear, even in the burning summer. Overcoming the difficulties that came his way, he graduated with a first-class degree in philosophy and ethics from the famous Kashi Vidyapeeth. It is interesting to note that 'Shastri' is the title of the degree awarded by the Vidyapeeth, but it stuck on to his name.

Inspired by Mahatma Gandhi, Shastri ji threw in his lot in the struggle for our freedom. He enrolled as a life member of the 'Lok Sevak Mandal' and worked for the amelioration of the condition of the Harijans. He was an active participant in the freedom movement, including the Salt Satyagraha of 1930 and the Quit India Movement in 1942, and spent close to nine years in prison. Thereafter in 1947, he was appointed as a

## His first address to nation as a Prime Minister

"There comes a time in the life of every nation when it stands at the crossroads of history and must choose which way to go. But for us there need to be no difficulty or hesitation, no looking to right or left. Our way is straight and clear—the building up of a socialist democracy at home with freedom and prosperity for all, and the maintenance of world peace and friendship with all nations."

Minister in the Government of Uttar Pradesh, and a Cabinet Minister (Railways and Transport) in the Government of India in 1952. Such was his moral fibre that he himself submitted his resignation accepting responsibility for a railway accident in which about 144 people were killed.

After handling a few portfolios in the Centre, Shastri ji became the Prime Minister in 1964. Addressing the problem of chronic food shortages in the country, he urged his people to give up one meal in a week. He himself observed the 'Shastri Vrat' every Monday evening. He gave the clarion call 'Jai Jawan, Jai Kisan' when under his leadership, India repulsed Pakistan's attack in 1965. After a sterling and principled career, he died in office in 1966 in Tashkent. While it is not possible to state everything about this great man here, the following instances mirror his character.

- ❖ When he married Ms. Lalita Devi in 1927, a spinning wheel and a few yards of hand-spun cloth was all the dowry he accepted. This he did, at a time when tradition was (and now also, largely is) otherwise.
- ❖ When he was the Prime Minister, his son once used Shastri ji's official vehicle. Shastri ji later confronted his driver, asked him to enter the distance travelled by his son as 'personal use' in the log book and made sure that the money for the trip was deposited in the Government account.
- ❖ Despite being occupied with a lot of work, he would devote time to his mother and family once he returned home. This, he said, would help him get over the day's fatigue.

"A great man is different from an eminent one in that he is ready to be the servant of the society." We remember Shri Lal Bahadur Shastri ji with affection, gratitude and reverence.

**- Neetika Gogula**

An advocate and has passion for writing on social issues.





# Breathing



The Personal God is only the sum total of all, and yet it is an individual by itself, just as you are the individual body of which each cell is an individual part itself.

Everything that has motion is included in *Prana* or force. [It is] this *Prana* which is moving the stars, sun, moon; *Prana* is gravitation...

All forces of nature, therefore, must be created by the universal mind. And we, as little bits of mind, [are] taking out that *Prana* from nature, working it out again in our own nature, moving our bodies and manufacturing our thought. If [you think] thought cannot be manufactured, stop eating for twenty days and see how you feel. Begin today and count... Even thought is manufactured by food. There is no doubt about it.

Control of this *Prana* that is working everything, control of this *Prana* in the body, is called *Prânâyâma*. We see with our common sense that it is the breath [that] is setting everything in motion. If I stop breathing, I stop. If the breath begins, [the body] begins to move. What we want to get at is not the breath itself; it is something finer behind the breath.

There was once a minister to a great king. The king, displeased with the minister, ordered him to be confined in the top of a very high tower. This was done, and the minister was left there to perish. His wife came to the tower at night and called to her husband. The minister said to her, "No use weeping." He told her to take a little honey, a beetle, a pack of fine thread, a ball of twine, and a rope. She tied the fine thread to one of the legs of the beetle and put honey

on the top of its head and let it go with its head up. The beetle slowly crept onwards, in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle, and got possession of the silken thread, then the pack thread, then the stout twine, and lastly of the rope. The minister descended from the tower by means of the rope, and made his escape. In this body of ours the breath motion is the "silken thread"; by laying hold of it we grasp the pack thread of the nerve currents and from these the stout twine of our thoughts, and lastly the rope of *Prana*, controlling which we reach freedom.

By the help of things on the material plane, we have to come to finer and finer perceptions. The universe is one, whatever point you touch. All the points are but variations of that one point. Throughout the universe is a unity... Even through such a gross thing as breath I can get hold of the Spirit itself.

By the exercise of breathing we begin to feel all the movements of the body that we now do not feel. As soon as we begin to feel them, we begin to master them. Thoughts in the germ will open to us, and we will be able to get hold of them. Of course, not all of us have the opportunity nor the will nor the patience nor the faith to pursue such a thing; but there is the common sense idea that is of some benefit to everyone.



The first benefit is health. Ninety-nine per cent of us do not at all breathe properly. We do not inflate the lungs enough... Regularity of breath will purify the body. It quiets the mind... When you are peaceful, your breath is going on peacefully, it is rhythmic. If the breath is rhythmic, you must be peaceful. When the mind is disturbed, the breath is broken. If you can bring the breath into rhythm forcibly by practice, why can you not become peaceful? When you are disturbed, go into the room and close the door. Do not try to control the mind, but go on with rhythmic breathing for ten minutes. The heart will become peaceful. These are common sense benefits that come to everyone. The others belong to the Yogi...

Deep-breathing exercises are only the first step. There are about eighty-four postures for various exercises. Some people have taken up this breathing as the whole pursuit of life. They do not do anything without consulting the breath. They are all the time observing in which nostril there is more breath. When it is the right, they will do certain things, and when it is the left, they do other things. When the breath is flowing equally through both nostrils, they will worship.



The Yoga system of Patanjali is known as the Eightfold Path.

1. *Yama* (moral conduct) - *Yama* is fulfilled by non-injury to others, truthfulness, non-stealing, continence, and non-covetousness
2. *Niyama* (religious observances) - The *niyama* prescripts are purity of body and mind, contentment in all circumstances, self-discipline, self-study (contemplation), and devotion to God and guru

When the breath is coming rhythmically through both nostrils, then that is the time to control your mind. By means of the breath you can make the currents of the body move through any part of the body, just at will. Whenever any part of the body is ill, send the *Prana* to that part, all by the breath.

Various other things are done. There are sects who are trying not to breathe at all. They would not do anything that would make them breathe hard. They go into a sort of trance... Scarcely any part of the body functions. The heart almost ceases to beat... Most of these exercises are very dangerous; the higher methods are for acquiring higher powers. There are whole sects trying to lighten the whole body by withdrawal of breath and then they will rise up in the air. I have never seen anyone rise... I have never seen anyone fly through the air, but the books say so. I do not pretend to know everything.

Source: A Compilation from  
Complete Works of Swami Vivekananda, Volume 1

## The Yoga system of PATANJALI

3. *Asana* (right posture) - the spinal column must be held straight, and the body firm in a comfortable position for meditation
4. *Pranayama* - (control of *prana*, subtle life currents)
5. *Pratyahara* (withdrawal of the senses from external objects) - The last steps are forms of yoga
6. *Dharana* (concentration) - holding the mind to one thought
7. *Dhyana* (meditation)
8. *Samadhi* (superconscious experience)

This Eightfold Path of Yoga leads to the final goal of *Kaivalya* (Absoluteness), in which the *yogi* realizes the Truth beyond all intellectual apprehension.



# The Removal of Sorrow and the Attainment of Bliss the aim of the Gita

*G*ita means that which is sung; and song is generally inspired in times of joy and not in times of sorrow. So the seeker should remember that the ultimate goal of the Gita is bliss. Its purpose is to show the path to a state of unconditioned bliss. Through the eighteen chapters, the Gita reveals to the individual being the different paths leading up to unbroken bliss. So it is that the Gita starts with the word – “*Asochyan*” (those for whom no sorrow need be) and ends with “*masuchah*” (do not grieve). The denial of sorrow and the attainment of joy – these are the two great fruits of the Gita to mankind tormented by the fierce fire of earthly life. The

grieving soul is comforted. The troubled man is inspired with courage. The man in despair is instilled with enthusiasm. Thus many people approach the Gita, the mother, and derive a wonderful change of heart...

The Gita is not fiction. It is a historical fact. Lord Krishna, Arjuna and others are not imaginary characters, but real men who lived in Bharath (India) in the past. As we realize this fact, our faith in the Gita would be redoubled.

Source: Gita Makarandam  
by Swami Vidyaprakashananda



# HOW TO MOTIVATE & GET MOTIVATED



Human beings possess immense capacity to perform and reach new heights. This capacity lies latent unless motivation triggers their will and enthusiasm to make use of their capacity and accomplish a particular task.

It is thus a dynamic force setting a person into action. The word motivation is derived from motive, which means an active form of desire, craving or need that must be satisfied.

Management is often defined as the art of getting the right things done through people in an organized setting to achieve certain goals. Getting things done through people involves motivating them, inducing in them the willingness to do work and persuading them to put in the needed effort and skills to perform a task.

Art of motivation starts by learning how to influence the behavior of an individual. Motivation is the powerful tool in the hands of the leaders. It can persuade, convince and propel people to act.

Always remember that winning and losing rotate in a cycle. If you have been losing for a long time you are very near the winning edge. It's not whether you get knocked down that's important, it's whether you get up again. Everybody in them has a motivational fuse. Always remember to encourage those who move on their own because if you motivate a self-starter even slightly, it will put that person into action.

Motivation is something that enables you to get above average outputs. It is continuously goal directed so that once a goal is achieved, a higher goal is selected and efforts are exercised towards this higher goal.

There are different types of motivation:

- a) Achievement motivation - It is the drive to pursue and attain goals
- b) Affiliation motivation - Drive to relate people on a social basis
- c) Competence motivation - Drive to be good at something allowing an individual to perform high quality work
- d) Power motivation - Drive to influence people and change situations
- e) Attitude motivation - It is how people think and feel
- f) Incentive motivation - It is where a person reaps an award for performing an activity

Finally, Motivation means...

To determine goals

To maintain a positive attitude

To leave personal problems aside

To upgrade your knowledge and skill

To be passionate

To decrease or eliminate energy drains

To practice self-talk

To confront challenges and fears

To acknowledge and reward success

ALWAYS REMEMBER - SEEING OURSELVES  
PROGRESSING, MOTIVATES US!

- *Mrudula*





# IT SEEMS LIKE ONLY YESTERDAY



*I*t seems like only yesterday  
The land was abloom,  
The trees basked in the sun  
Having no thought of doom

It seems like only yesterday  
The animals roamed the land,  
Unaware of the threat about  
To pose their motherland

And then man arrived  
And put himself in charge,  
Deaf to the cries of Mother Earth  
Made changes small and large

Poor mother Earth waited,  
Hoping to see some sort of evolution  
In return she got polluted,  
Which caused her lot of depression

Save mother Earth is all we cry,  
With no effort put to make it of use  
Projects have been started in effort to help,  
But abandoned with an excuse

**BUT THE QUESTION IS,  
DO YOU REALLY CARE?**



**Anjali Vinodh**  
5th Grade,  
National Public School  
Bengaluru

## Dissolution

*L*ikes and dislikes, what do I do with them?

You and me, what do I do with that thought?

Us and them, what do I do with this divide?

When I use my mind, you and me, us and them...can never be one...constantly stuck in this web...

When our mind is used as a knife to cut others to size, likes and dislikes will always gnaw at us from inside...

Even today, we have differences with those we claim to love... even today, there is strife and struggle...

I don't want to waste my life like this, I don't want to waste my time forming opinions and judgements...I don't want to wither away without any transformation...

If only we were able to see the divine in everyone and everything, this would be an issue, no more...and enlightenment would not be a faraway thing.

**- Gautam Vir**



## The Message of VIVEKACHUDAMANI

*Ato vimuktyai prayateta vidvan*

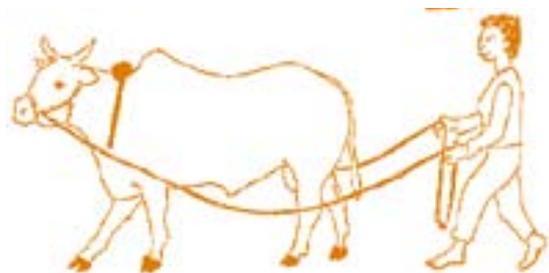
*Sanyasta-bahyartha-sukha-sprhah san*

*Santam mahantam samupetya desikam*

*Tenopadistartha-samahitama (8)*

The man of learning should strive his best for liberation (*ato vimuktyai prayateta vidvan*) having renounced his desire for pleasures from external objects, duly approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him. A wise man will strive to attain freedom because he feels the pinch of bondage. He finds his sense organs pulling him in different directions...

He will renounce his desire for pleasures from external objects (*Sanyasta-bahyartha-sukha-sprhah san*). The longing for sensual enjoyments must be gradually given up. Our sensory system forcefully draws our mind towards the sense objects, often without even our knowledge. This tendency is purely animal in nature. It must be carefully checked. All animals are slaves to their sensory impulses. And most of the men are not much different from them. In our literature this slavery is pictured as a herdsman pulling a bull in different directions with a rope, which is tied to the bull's nose-ring. The bull has no choice. Man in ignorance is like this bull, with no choice at all. He has lost his freedom to the power of his sense-organs, which forcefully drag him in different directions. But this is not worthy of a human being. If even a little bit of wisdom comes into his life, he



will be able to exercise restraint and stop making peace with this kind of slavery. Animals cannot check themselves, but we can. Therefore we have to control our mind and the sensory impulses. It is the first step towards spiritual illumination.

We conquer external nature by science and technology. Similarly, there is an inner nature to be conquered. We have to have tremendous self-control. But this is what is lacking today... Vedanta teaches us to become the master of our inner world through the supreme discipline of self-control. Even a little practice of self-control brings great results...

We have to learn the technique of disciplining our crude psychic and sensory energies by duly approaching a good and generous preceptor (*Santam mahantam samupetya desikam*). Desikam means a teacher, who is good (santam) and large hearted (mahantam). A teacher is one who is good and compassionate. But mere approaching a teacher is not enough. We have to fix our mind on the truth inculcated by him (*Tenopadistartha-samahitama*). We have to train our minds in the teachings imparted by him. This brings strength to our mind, followed by tranquility. Every one of us has to undergo this discipline for oneself. We have to raise ourselves by our Self.

*- Swami Ranganathananda*





## MIRABAI'S UNTAINTED LOVE

### For Her Beloved Krishna

Born in Samvat 1557 in far-off Marwar, in the village Kurkhi, Mirabai, the princess of Chitor, forsaking the glory of the palaces, started in the Quest of the FLUTE-PLAYER barefooted, to tread the path that led to the Abode of Eternal Bliss. In the forehead of the little child shone the signs of future greatness, as she rose up startled by the sound of the marriage procession that passed below the palace and peeping through the barred windows of the balcony and seeing the child-bridegroom dressed artistically, this baby of five cried out "Mother, and where

is my bridegroom?" The mother smiled at the innocence of the child and replied (pointing to the little lovely idol of Lord Krishna that stood in the temple and was so much loved by the child), "Giridhara Gopala is thy bridegroom." Since then Gopala became a subject of special fascination to her. All her time was spent in bathing and dressing Krishna's idol. She worshipped it... slept with it on a deerskin...danced about it and sang to it lovely songs. Its joys were her joys and when a slight ray of gloom was witnessed by her on its bright forehead that would make her



weep for hours, till she again saw a clear smile on the face that would captivate her heart. To everybody it became clear that this mad girl could read all expressions in the idol's face and would hold conversation with the mute idol.

Thus passed some years in patiently wooing her Beloved. From her childhood, therefore, she could know of no other love but that for her dear Krishna. The family mocked at her devotion and thought of a way to take the maniac out of her madness for the Lord and relieve her of her divine intoxication. They found a suitable husband for the princess. The fateful day arrived when her daily worship was disturbed by the music of the drum, by feasting, feedings, and the variety of ceremonies; for, this was the bridal procession that had arrived at the palace. Mira was married to the heir of the mighty State of Chitor- the valiant Bhojaraja, the eldest son of Rana Sanga.

Mira stood out a sublime figure of a devoted wife, and left no stone unturned to please her husband and see that his mandates were obeyed. But in her love for Lord Krishna she could accept no compromise. To her that was supreme over all duties - spiritual, moral or temporal. There she stood adamant in her virgin glory, guarding her rights with meticulous care. After finishing her household work, she would go to her temple and start in the company of one or two devotees the nightlong ecstatic dances before her Lord and sing songs to Him. In her ecstatic moments, witnessing this exuberance of the heart and complete effacement of the Self, the Lord would Himself appear. The little lovely idol that sat mute would get up, clasp His devotee to the bosom, play the melodious tunes on the flute to her and hold long discourses.

This was Mira's joy. This was Mira's life. Mira was born for it. But this frantic display of self-surrender and utter recklessness of form and formalities greatly irritated her mother-in-law. She forced Mira to bow down before the family deity Mother Durga, the Goddess of Shakthi. But Mira with tears in her eyes pleaded with her mother-in-law that her life was already

dedicated to the lotus feet of Sri Krishna and she can no more bow before any other God or Goddess. The mother-in-law complained to her son Bhojaraja and told him that his wife held discourses with her paramours at dead of night in the temple.

The anger of the prince knew no bounds and with a sword in his hands he rushed into the apartment of his newly wedded wife to kill her. He found Mira making confessions of love to her beloved idol and found no one else around. She was in an ecstatic mood, completely unperturbed by his presence. But the eyes of the prince could not discern the Lord behind the mask that He wore, screened as they were by the veil of Maya. He saw nothing else but the idol. He caught hold of Mira and asked her with whom she was conversing. "Show me thy lover. I am athirst for his blood", he cried.

Pointing to the little image in front, Mira said, "There He sits; shatter Him to pieces, if you can; there is the Eternal One who has always been stealing the butter of the Gopis in Vraja, sometimes stealing their clothes as they went down to bathe. But more than all He has stolen my heart and gives it not back. But I do not complain of it; for, therein lies, my solace. See how He smiles at His mischief! No, He again assumes the old grim face. Beloved! Smile once more as You smiled of yore! Ah no, He feels I have given myself up to the Prince. No dear, no! Wait. Oh Wait. Why are You parting so early? Pray, Wait, W....a.....i.....t" and Mira fainted away.

Henceforward the Prince felt that his wife had gone mad and much later, seeing her resolve as adamant as ever, gave up his militant attitude and got a temple especially constructed for her to carry on her devotional practices.

Source: The story of Mirabai  
Gita Press, Gorakhpur





## Kondapalli Bommalu



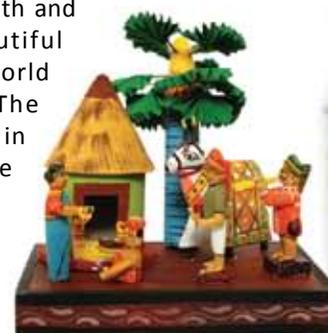
The village Kondapalli, is a 20 minute drive from Vijayawada. It is popular for its toys which have taken the name of the village itself. The art was a lineage left behind by a Rajasthani group called Arya Kshatriyas of the 16th century. The toys made of soft wood are completely hand woven and some 40 families in the village continue this legacy.

Kondapalli Bommalu or Koyya Bommalu gives us glimpses of the tradition and mythological stories of yester years. Unfortunately sufficient encouragement is not given to the craftsmen and this wonderful art is likely to wane over a period of time. These toys find a major place in most of the 'Bommala Koluvu' during Dusshera/Navaratri. Women and children enthusiastically display these toys in a very artistic style during Sharad Navaratri. The entire neighbourhood, compete with each other in bringing out the best of their talents in arranging the *Bommala Koluvu*.

Here are some interesting facts as to how Kondapalli Bommalu are made. Making these toys is no child's play. The entire family is involved in the making. The craftsmen procure a special variety of wood called '*Tella Poniki*' which is very soft and easy to mould. However this wood is available only in forests 50-60 km away from Kondapalli village. The wood is cut according to required sizes and dried for a couple of weeks to make it lighter and for all the moisture to evaporate. Special instruments called *Bahudara* and *Aakrai* are used in carving these exquisite toys. Once the carving is done it is brought to a finish by filing all the rough edges and *makku* (a fine mixture of ground powder of tamarind seeds and sawdust boiled in water and made into a paste) is applied on the toys. Interestingly only male craftsmen are involved until this stage. Women take control over the painting phases. Mostly vegetable dyes and oil paints are used but slowly they are being replaced by chemical colours.

During the Harappan civilization these toys were made of clay and stone too. They portrayed the daily lifestyle of people besides occasional figures of animals and birds. The figures gave an impression that they are little people ready to jump out of the toy, any minute. So naturally were they carved!

In these days of mass-produced Barbie dolls, these beautiful folk toys are so unique and they create a feeling of warmth and friendship and a beautiful connection with the world around for the child. The Government has to step in and safeguard this exquisite art before it becomes extinct.



# Gangtok... A Green Haven

*I*t was one of those hidden treasures that we happened to stumble upon. It wasn't one of those commercial tourist locations bursting with hawkers and peddlers and street shops and their shopping cries. It was a breath of fresh air- literally!

To escape the Hyderabad hustle and bustle, we planned a short holiday to Gangtok, the capital of Sikkim. Tucked away in the curves and turns of lush green hills, this was a green haven that we were unprepared for! Every moment spent there was a strong reminder of how our North-eastern states are the richest natural and culturally endowed states, but sadly neglected. This experience was a refreshing one from the mainstream lifestyle of the country, and an eye-opener into the parallel, almost-underground lifestyle and culture of the North-east!

Upon reaching Gangtok, the first impression we had was the striking influence of Buddhism in the region. A number of beautiful monasteries, both new and old; house walls with Buddhist paintings and statues, some with lotuses on them and some with 7 bowls of water- a common ritualistic symbol. It also happened to be the time of the Red Panda Festival, a mega carnival that attracted citizens from across Sikkim to come down for the festivities. Men and women, dressed in splendid traditional attire participated enthusiastically in the singing and dancing, creating an almost-infectious air of festivity! The city was dotted with colorful square flags, marking the presence of holy monks and their strong devotion to Buddhism.

Whether young or old, male or female, everyone was extremely well dressed. It was a delight to see the amount of effort they had taken into choosing the attire, accessories, even hairstyles! Chubby babies with cheeks pink from the cold winds smiled and gurgled playfully, as their parents willingly got photos clicked for the tourists!

Perhaps more so because of the festival, the streets were at their liveliest and we marveled at the stream of humanity flowing around us like a river. We could have stood in one place for hours and just marveled at the city around us, as if we were standing at the riverbank and enjoying the spray of water in the evening sunset. The warmth and humility of the people, even though we



The Author's family





couldn't communicate in a common language- was touching. They were full of love, gratitude and respect- and it invoked the same sentiments in us. Even the simple act of shaking hands with them or giving-taking something was a hospitable experience!

Once again, we were struck by how welcoming they were to tourists, and more so, content in the simple lives they led in the lap of nature. The smell of air was fresh and green, as if the Oxygen had just been manufactured! No smoke, no tobacco, very few vehicles- with these rules enforced strictly, the environment remained pure and natural. There were large dustbins located every few meters, even on highways. And we did not see a single beggar or hawker throughout our Gangtok trip. Moreover, all the shops had boards with fixed

prices and no negotiation- showing their level of education and the respect they had for their craftsmanship. The streets were sparkling clean and there were no other animals apart from some furry dogs- naturally endowed to withstand the extreme cold temperatures that were attributed to this place.

Located at a height of 6000 feet above sea level, Gangtok experiences cold to chilly weather around the year. Apart from the steaming hot soups and plates of Maggi, the markets kept on display fresh leafy vegetables of humungous sizes- looking like they had just been plucked out from the hills in the distance. The fruits too were juicy and delicious, and what attracted our taste buds were the Darjeeling oranges, small but very sweet!

We walked between 6-8 km every day, which was a lot for us tourists but we didn't quite feel it. The healthy air, natural food and plush green surroundings explained how the citizens of Gangtok were fit and enjoying life to a ripe old age.

We truly had a great time there and we returned, recharged and rejuvenated. I feel that I was able to enjoy the green haven called Gangtok to even deeper levels because I was blessed with the practice of 'Nachiketa Chaitanya Kriya' that kept me positive and open to all the wonderful moments we shared there...

*- Mamta & Avinash Agarwal*

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**Smt. Dodla Deepa Reddy**  
for her kind donation of ₹ 50,000 towards  
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# Shri Ram - Quiz



1. Why did Indra chop off the wings of the mountains?
2. What was the Guise of Ravana when he came for kidnapping Sita?
3. What was the age of Sri Rama and Sita at the time of Pattabhishekam?
4. When and how did king Dasaratha die?
5. What did Vibhishana tell about the outgo of one's 'karmaphala'?
6. Who is the father of sage Vishwamithra and what is his lineage?
7. How did Jambavantha take birth?
8. How did sage Agasthya get that name?
9. Who named the sons of Dasaratha as Rama, Lakshmana, Bharata and Satrugna?
10. Who were Vatapi and Ilvala? How were these two, troubling Brahmins?

## ANSWERS

1. Earlier, mountains were flying and moving with their wings. All Devatas, Rishis and all other living beings were scared of this and felt the mountains might fall on them and sought Indra's help. Indra was annoyed and chopped off the wings of the mountains with his weapon Vajrayudham.
2. Ravana disguised himself in saffron with chatram and padukas, dandam (a staff or stick) in left hand and kamandalam (a bowl carried by a Hindu ascetic) in right hand and with a look of darkness during sunset.
3. Sri Rama was 25 years old and Sita was 18 years old.
4. On the midnight of the sixth day, after Sri Rama went on exile, when his queens Kaushalya and Sumithra were in deep sleep; grieved and sorrowful, due to the separation of his dear son Rama and thinking of him, Dasaratha breathed his last.
5. "Karmaphala" cannot be outgone by anyone, by means of wealth, deep desire, parikrama or by any Sovereign order.
6. "Gadhi" is his father and belongs to the lineage of "Kula".
7. From the mouth of Lord Brahma while he was yawning.
8. "Agam" "sthambhayath" "ithi" 'Agasthyaha'. Agam means mountain (Vindhya mountain) Stambhayath means to make it immovable.
9. Family priest Vasistha.
10. Vatapi and Ilvala were two demon siblings. These two in the guise of Brahmins used to call other Brahmins for 'Sraadh bhojan' (cooked food served as offering to the deceased ancestors on solemn occasion) Ilvala in the guise of Brahmin used to cook Vatapi and serve in the meal to the Brahmins and later, after the food is consumed by them he used to call 'Vatapi come back' and Vatapi used to tear open the stomach of Brahmins and was coming out, putting the Brahmins to death. In this way both the rakshasa brothers killed many Brahmins. (Sage Agasthya once went to this Sraadh bhojan offered by these demon siblings and counter tricked them by digesting Vatapi before Ilvala called out to him by saying "Jeernam jeernam, Vatapi jeernam").

By Dr. Kalluri Venkateshwar Rao, MA Ph.D  
Translated by Manjula





## My Life Conner

‘On the map of life it may seem that I am going home. But the truth is that I am getting one with you, my Beloved’.

While I was sipping my coffee sitting in this vast emptiness, in this sheer struggle within me to condense myself from untruth to truth, I scrolled over the events happened in recent past to those which are happening in the present. I saw that everything that happens in life, every relationship that we conduct in life starts with a high and over a period comes and hits a low. From ‘fullness’ to ‘Shoonya’. From feeling complete with the world outside to becoming complete with the emptiness within.

It is up to us either to dissolve and make a path towards our spiritual growth; or let it dissolve us in a process of pain, leading to an unwanted terrain. The line of choice is very thin and not visible. Most of the time we miss the thin line and continue with a hope to find this completeness in the world outside. And again we are pulled back. If we take one moment to peep within, we can see the line very clearly. Then you know that it’s a mere choice of either succumbing to pain and be in ultimate suffering, which some where becomes a comfort zone, or letting the pain dissolve you and allow yourself to experience life in its nakedness.

Everything in life is just about making a choice and to convert each choice/experience into a process of your spiritual growth.

And there is this place far inside me! We can reach to any truth if we just allow it to happen!

- *Suruchi Singh*

## Annadhata Sukhibhava!

We thank our sponsors for their Annadanam to our Vidya Mandir children at Nachiketa Tapovan, Kodgal. The children are greatly benefited by your contribution.

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# Desire

Desire, is a topic that I always wanted to address but I could do so only now, due to various reasons. Now, what do we desire? As children, we desire the toy that our best friend has. As teenagers, we desire an expensive phone or a gaming console or even marks in some cases. As youths, we desire the luxuries of life, like a sports car, a big house, a well-paid job... But it doesn't stop there. Desire is an endless journey. After we have a job we want to get married, and after that we want to have children, after which we spend our entire life trying to keep those around us happy. We fall into this rat trap of desire, because our wants are unlimited. I read a joke which read, "Everything I like is either, illegal, immoral, expensive, or impossible." I laughed about it for a while, because it really does describe the kind of things we want. Then it dawned on me that for all our desires to be of such a nature, we must be, desiring all kinds of wrong things.

Now let me start from the beginning. Is it wrong to desire? No. It isn't. Agreed, desire is the root cause of all suffering. Yet, anything in the right measure is not wrong. Gautama Buddha was said to have reached enlightenment by giving up all desire, ignorance and hatred. Yet, another way of saying it would be that he desired to find the truth by giving up all desires.

It is not wrong to desire, or to do anything for that matter, when it does not cross two very important boundaries, namely, control and limits. It is fine if you desire something that you can control. For example, my desire is to drive a car, at high speeds, because I love to do so. But doing it on an open road is dangerous, because it is beyond my control. I can only control my car, not all the other vehicles and people and obstructions on the road. At the same time if I desire to drive on a track, with safety

precautions, at a high speed, it is not wrong, because it is a controlled environment. Every aspect is controlled by a team of experts sitting in a room, watching me drive. Similarly limits. Let's take the same example. I love to drive. Let's even say that I have utmost control over my vehicle. Yet, I have not yet been licensed to drive. I would be stepping out of my limits if I drove a motorized vehicle, wouldn't I? Firstly, I would be stepping out of my legal limit, since I have not been licensed by the law to drive. Next I would be stepping out of my moral limit, as I would knowingly be breaking the law.



There are always two sides to a coin. When you need a head, it is favourable for you as long as the heads side is upwards. But once the coin flips, it is unfavourable for you. Similarly, desire in the right quantity, within its limit and your control, is good. Once it crosses these boundaries, bad things tend to happen. The question is 'what is good to desire'? It is not wrong to desire good marks, because that desire will propel you towards achieving your goal. It is not wrong to desire success. Yet, as it is said in the movie, 3 Idiots, "Try to achieve excellence, and success will automatically follow you." The thing about success is, if you have a set standard,



a benchmark of what you want to achieve, and you do so, then you are satisfied. You feel you have succeeded. But if you become greedy and start desiring more, that's when you fall into a rat trap. Also always remember, that success is what you achieve with your own hard work, not through someone else's failure.

I read a story in my English text book, which told us how life is a giant rat trap. The protagonist condemns people who run behind success, but one fine day he himself was lured by greed and he stole some money from someone. The good thing is, he understood it in time and thus he got out of the problem. The thing about desire is, however good your motive, it will make you do something bad to achieve your goal. Your job is thus, to desire to achieve something by going the right way.

Desire can be the fire that lights our pyre,

Or it can be the thing that takes you higher!

**N. Rohan C. Govind**  
Class 12,  
GT Aloha Vidya Mandir, Chennai



## Nachiketa's GO GREEN CLUB

*We convey our thanks to all the participants of the WOW initiative. You helped us earn Rs. 10,590 in the month of August and helped in keeping Mother Earth cleaner by recycling about 1765 kg of plastic and paper waste material.*

## An Appeal

Basic education is a distant dream for hundreds of underprivileged in and around the villages of Jadcherla Mandal. Education is the fundamental right of every child. Nachiketa Tapovan Vidya Mandir strives to make basic education an achievable goal for these children.

*Help us Build! Help us secure a safer place!*

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The rapidly rising costs of building materials have placed a great strain on our ability to complete the projects. With your helping hands we aim to change the course of many.

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## AMBAJI TEMPLE

*A*mbaji is an important temple town with millions of devotees visiting the Ambaji temple every year. It is one of the 51 *Shaktipeeths* (energy centers). The full moon of Bhadrapad (September) is one of the four most important festival days of the year, when farmers and agriculturists come to Ambaji.

Goddess Ambaji, is often referred to as Arasuri Amba, named for the location of the temple in the Arasur hills, near the source of the Saraswati River at the south-western end of the Aravali mountain range.

The Ambaji shrine is the principal shrine of the Goddess in Gujarat and its origins are still unknown. The red flag above the small temple dances welcomingly in the wind. Made of white marble with gold cones, the temple was originally built by Nagar Brahmins. There is a main entrance in the front and only a small side-door, because it is believed that Mataji (another name for Ambaji) has forbidden the addition of any other door. The temple is surrounded by an open square called chachar chowk where ceremonial sacrifices called *havans* are performed.

The original seat of Ambaji Mata is on Gabbar hilltop in the town. The Temple of Ambaji is recognized as one of the original *Shaktipeeths* where, according to the ancient Scriptures, the heart of the Goddess Ambaji fell to earth when her body was dismembered. A triangular Vishva *Yantra*, inscribed with figures and the syllable 'Shree' in the center, represents the deity. There is no idol, which in fact testifies the temple's antiquity. Idol worship became popular

much later. The slot covered with the colorful costumes is actually *Yantra's* plate carved with sacred figures. Goddess Amba is worshipped here in the form of *Yantra*, which represents the Omnipresence of the Goddess.

During *Bhadarvi Poonam* (in September), a big Religious Fair is organized at Ambaji by Shri. Arasuri Ambaji Mata Devasthan Trust, with the help of the whole District Administration. More than 17 to 20 lakhs of pedestrian pilgrims and tourists attend this Bhadarvi Fair of Ambaji every year.

Pilgrims from all regions in Gujarat visit Ambaji chanting their way 'Bol mari Ambe, Jai Jai Ambe.' The 11 km-long Trishulia Ghat route towards Ambaji town is decorated with festoons, flags and colorful lights. On the way, all the roads leading to Ambaji from different regions are found with walking pilgrims, singing and dancing with chants of Amba Mata. Refreshment stalls and rest houses are set up by donors. Many devotees are on way to Ambaji to invite the Goddess to play *Garba* with them in the coming Navaratri. There is a strong belief amongst the believers that the Goddess visits her devotees during Navaratri.

In the evening, performances of *Bhavai*, the folk drama of the state is held and *Garba* programs are organized. The devout attend readings of the *Saptasati*, the seven hundred verses in praise of the Goddess and visit the temple for a *darshan* (worship) of Ambaji.

At a short distance from the Ambaji temple is a large rectangular *kund*, with steps on all its four sides, called Mansarovar.

- Gujarat Tourism



# JANTAR – MANTAR, a place for monitoring Heavens

At least in the field of ancient Indian Astronomy, we are left with certain classical Astronomical texts. Thanks, to the efforts of ancient Indian Astronomers.

Aryabhattyam, Siddhanta-siromani, Bhrhat-samhita, Surya-siddhanta, Brahmasputa siddhanta, Sisyadhivridhida, etc are the texts that stand today as credentials of advanced Astronomical Knowledge of India.

The facts and concepts that were discussed in these books are in tune with modern Astronomical findings and at many instances they excel the present day knowledge.

To perceive astronomical facts, one requires certain special instruments. What were the instruments that were used by ancient Indian Astronomers? If they had used instruments, what happened to them today? Do they exist today? If they had disappeared with the elapse of Time, do we, at least have suitable references about their usage?

Most of the Indian Astronomical Instruments might have been destroyed during various foreign invasions on India. Today, we get the glimpses of their usage from the ancient astronomical texts. For example, Aryabhata, the renowned Astronomer lived near Kusumapura during Fifth century AD. He was monitoring heavens from an observatory called “Khagola” kha means space, gola means spherical instrument. Some believe that Indian astronomy got its name khagola-sastra from the observatory of Aryabhata.

Lalla, a famous Astronomer wrote a text called “Sisyadhivridhida”. In that text he explains twelve kinds of astronomical instruments called *yantras*. They are:

(1) *Gola yantra* (2) *Bhagan yantra* (3) *Chakra yantra* (4) *Dhanus yantra* (5) *Gatyantra* (6) *Sanku yantra* (7) *Shataka yantra* (8) *Karthari yantra* (9) *Pita yantra* (10) *Kapala yantra* (11) *Shalaka yantra* (12) *Yasthi yantra*.

Bhaskaracharya’s text *Siddhanta-Siromani* describes about *Nadivalaya yantra* and other *yantras*, which were used to calculate planetary motions and determine time.

In recent times, the person who had revived the lost knowledge about our Indian Astronomy and reconstructed the Astronomical *yantras* or instruments was none other than the Raja of Jaipur, Sawai Jaisingh-II.

Raja Jaisingh was a vassal king of Moghul Empire. During 1724-1727, he established Astronomical observatories called, “Jantar-Mantar” and hoisted the Flag of Indian talent. He founded them in five cities namely Delhi, Jaipur, Mathura, Ujjain and Varanasi. Among them except Mathura all the remaining four observatories exist today.

These observatories exhibit not only astronomical excellence but also architectural splendor and Engineering Ingenuity. The Sundial of Jaipur is the biggest existing Sundial of the world today. It observes various movements of Sun and the angles of other celestial objects.

“*Sasthamsa yantra*” can easily calculate the diameter of sun “*Jayaprakash yantra*” can study the night sky and stars. “*Kapala yantra*” a bowl shaped instrument had been used to determine the latitudes and longitude and thus enabled astronomers to depict the picture of celestial space. “*Ramayantra*” had been constructed in cylindrical shape to record the movements of Astronomical objects.

A few modern historians are of the view, that Jaisingh was influenced by Arabic and Persian Astronomy. But the instruments that were built by Jaisingh in his observatories had been mentioned in ancient Indian astronomical texts. Alburni, the Arab historian says, Indian Astronomy, Chemistry, Mathematics and Medicine influenced Arabia and Persia in many ways.

- Eternally Talented India, 108 facts



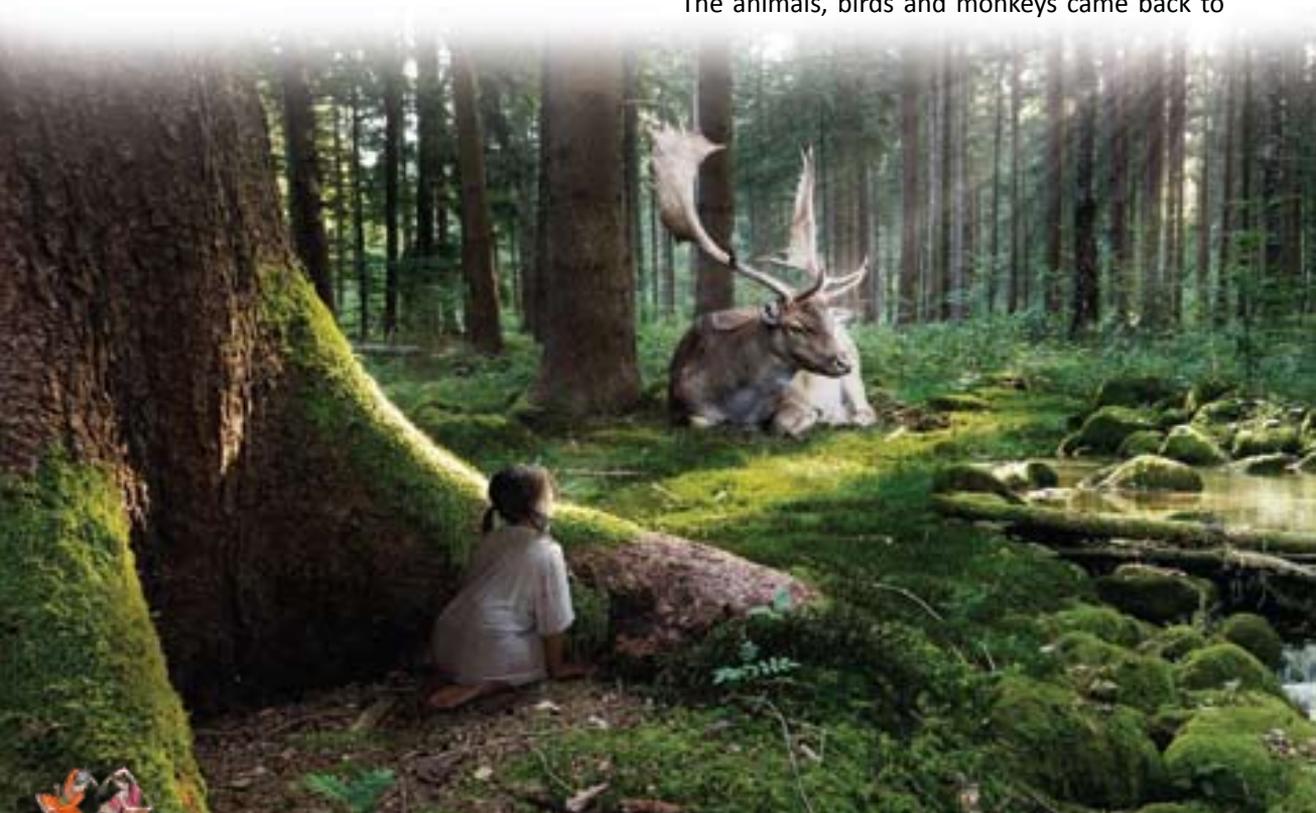
# We too, have the right to live!

*I* stood there in the forest along with my friends. We were enjoying the cool breeze and dancing to its rhythm. Animals were running past, chasing each other and wild beasts getting ready to pounce on their prey. The birds were chirping and sitting on our heads every now and then. I enjoyed their feel and was amused at the chatter of the monkeys who were jumping over me. I was sensing the fragrance emitting from my body. All was fine and then it started...

I was surprised when a few drops of water fell on me. Maybe, it is the birds' droppings, I reconciled. But Oh! What is that threatening, rumbling sound? I was getting scared. The sounds increased and there was a heavy downpour. Animals started running in fear. Monkeys started screeching and the sound was sickening. They were jumping over me in frenzy. Some animals came closer to me and started

rubbing their bodies against me. They were of course scared. I could sense it... But so was I! Where should I run and take shelter? I tried to move from where I was standing... but it was of no use. I tried again and again but my attempts were not fruitful. I realized I was rooted to the ground. I looked around for help. The animals were looking up at me and thanked me for protecting them, but no one came to my rescue. Don't I have the right to be protected? I looked up in despair. It was then that lightning struck me and I was burnt to ashes. As I fell, I could see the animals running away in fear. So did the monkeys and birds. Slowly I lost my physical existence.

One day, surprisingly I came up again though in a tiny form. But within no time I started growing and was glad to meet my old buddies still standing there, as though waiting for me. The animals, birds and monkeys came back to



me and greeted me on my arrival. I too enjoyed their company. One day many children came to the forest guided by some elders. They opened their food packets and water bottles, and settled down close to me. They started chatting and eating in joy. I liked that little girl dressed in pink. Chubby and cute she was with almond shaped eyes and a beautiful smile. I wanted to make friends with her and ask her for some water as I felt thirsty. But I couldn't speak. I just stood there as a witness, watching all their fun. Not a single kid bothered to share their water with me. But that is okay... at least they are playing and running around me. It eased out my boredom. I thought they would keep me company for longer but alas, there was a call from their teacher to pack up and get ready for a trek, and the children ran behind the elders, in excitement. And there I stood gazing at the departing children.

Days passed on slowly and one day, I heard voices and spotted two men who were coming towards me and my friends. I was getting excited that we were getting some new friends. But I was aghast when I saw axes in their hands and noticed their cruel looks. I knew something bad was going to happen to us. Those two men looked up at us, checking us out and planning which one of us should go first. They were discussing something about bringing us down and construct a big factory in the place. I saw them chopping off my friends and I started shedding tears. I was getting traumatic as they got closer to me with their threatening axes. I could see the axe going up and with one blow they brought me down... my second death... the first one caused by nature and the second because of the brutality of men. I didn't mind the first one because I was with God who was kind to me. But this second death is so brutal, I couldn't give up! I hovered above looking at my chopped stub, standing as a mute spectator to the ghastly act.

Is this fair? Don't we trees have the right to live? We didn't harm anyone... we gave shelter to men and beasts alike. We shared with them our fruits and flowers and felt happy in their

company... then why this drastic injustice is being done to us? If only we had voices we would have raised them... questioned them as to why we had to meet this fate... but unfortunately we are dumb spectators.

Hello! You there! Aren't you the person who sat on my trunk and rested for a while? Hey, little girl, did you not play with your friends under my shelter? That boy who stole my fruits is running past. Now here comes the old lady looking around for a place to rest her tired feet. I am asking you, 'don't we have the right to live? Can't you raise your voices and question the injustice done to us. You better hurry up or you won't have any place to rest except in the concrete jungle, devoid of beauty and breathing space'.

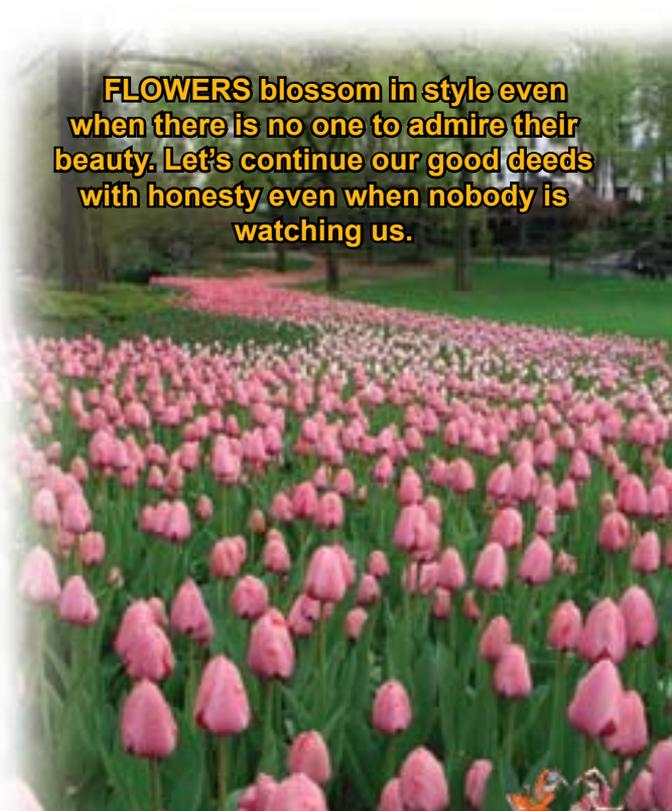
Tell them we want to live, just like you all!

If you are God's creation, so are we!

We too have the right to live!

- Sarayu

**FLOWERS blossom in style even when there is no one to admire their beauty. Let's continue our good deeds with honesty even when nobody is watching us.**



# Krishnashtami

*Vasudeva sutam devam  
kamsa cānūramardanam |*

*Devakī paramānandam  
krishnam vande jagadgurum ||*



Sri Radhakrishna  
at Maa Yoga Shakti Peetham



Children at Ashram celebrate Krishna  
Janmashtami on 25th August 2016

# Ganesh Chaturthi



Ganesh Chaturthi celebrations at  
Ashram on 5th September 2016

## Only Because of YOU...

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)	₹ 6000/day
Alpa Aharam (Snacks)	₹ 1200/day
Vastra Daanam (Uniforms)	₹ 900/2 pairs
Stationery Supplies (Copier Paper)	₹ 5000/term
Medicines (For needy people)	₹ 5000/month
Festival at Ma Yogashakti Peetham	₹ 20000

### 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 Information

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 "zeros" not letters "O")

### \*Corpus Fund

Sponsor a child ₹ 1 Lakh

\* 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.

### 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")

### For further details please contact:

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Nachiketa Tapovan, Hyderabad: 9849168937  
SMS to Swamiji: 9908234545  
nachiketananda@gmail.com; admin@nachiketatapovan.org  
Website: www.nachiketatapovan.org



Chief Guest Mr. Rahul Sarella

## Independence Day celebrations

Free India enters 70 as it broke the shackles of colonial rule on 15th August 1947.

It was our 70th Independence day. More than seven lakh, brave hearts, martyred themselves to get us our independence. Our Tapovan Vidya Mandir children saluted their ultimate sacrifice.

The celebrations at Tapovan started at 9 a.m. with our children welcoming the chief guest. Our chief guest Mr. Rahul Sarella, who is an alumnus of the prestigious National Law School of India, Bangalore, a now respected advocate, practicing in the High Court of Hyderabad, unfurled the National flag. The flag was hoisted with all of us saluting our "Mother India". Each and everyone present there remembered those who sacrificed their lives so that we can breathe the air of freedom. The young and vibrant students sang our National anthem "Jana Gana Mana" with such patriotic fervour giving everyone goose bumps.

The programme started with the lighting of lamp by our Chief Guest led by Vasundhara Amma. The young children sang a few patriotic songs. No doubt, when you listen to them, they can invoke a sense of awe for the country across ages. Class VI and VII children performed a dance invoking the spirit of India. Little angels of class III exhibited their talent in the form of a small skit and dance. Our tenth class student, Indu did a good job of anchoring.

Our Chief Guest gave a short and interesting speech, which the children listened to with rapt attention. He gave many valuable tips which would help the children as they grew up.

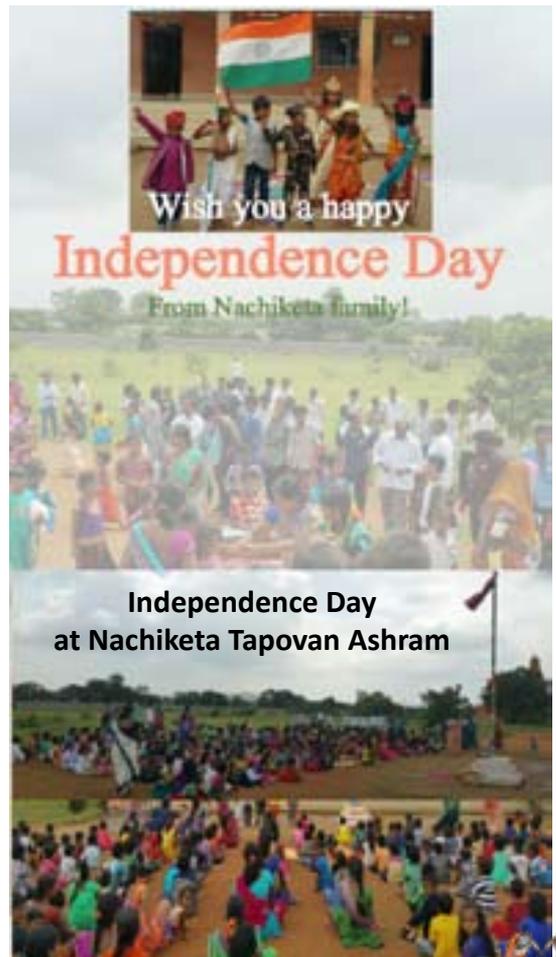
The celebrations ended with each and every one of us getting nostalgic about the rich legacy left behind by those martyrs who made us realize our freedom.

All the children were given fruits and cakes which were sponsored by our volunteer, Mrs. Supriya who spent time with the kids along with her family.

JAI HO

BHARAT MATA KI JAI

- *Mrudula*



Independence Day at Nachiketa Tapovan Ashram



# SRI MADHVACHARYA

Sri Madhvacharya was born in the year 1238 A.D, on the Vijayadashami day of the month of *Aswayuja* in a village about three miles from Udupi in South Canara. His father was a pious brahmin belonging to *Bhagavata Sampradaya* and a *pauranic* by profession. Sri Madhvacharya was born at a late period in his father's life after constant prayer and dedication of vows to Ananteswara in Udupi.

Madhyageha Bhatta, the father, was therefore happy and proud in no ordinary degree in his son whom he christened Vasudeva. Boy Vasudeva was very precocious and his father taught him the three R's in the privacy of his house. Not even had the boy attained his teens, when he felt an inner urge he could not resist, to taking to the holy orders and took *sanyasa* under Achutaprekshacharya in Udupi.

Achutaprekshacharya had been brought up in the then current Advaita school of thought but the philosophy of that school did not appeal to the new *sanyasi*. Achutaprekshacharya was somewhat displeased with his new disciple but he was however very much impressed with the earnestness, and scholarship of his disciple whom he had named as Purnaprajna. Purnaprajna thereupon began to preach his own philosophy according to which the world is real, the individual souls are different from Brahman, and Vishnu is the Highest Entity in the universe. Many a pandit and scholar of other schools came to him for debate and went back defeated by his keen and irrefutable logic. Purnaprajna, in order to propagate his faith undertook a pilgrimage to various shrines in South India and the pilgrimage was also an opportunity to meet opponents of other schools in the different places. Immediately



after he returned from the pilgrimage, Purnaprajna wrote the commentary on Bhagavad Gita. The Gita Bhashya (commentary on the Gita) is the first work of the *Acharya*.

Seven years after he took to holy orders Purnaprajna commenced a pilgrimage to the North where he touched Benares, Allahabad, Dwaraka, Delhi and other places and reached the famous Badri kshetra. He composed the Brahmasutra Bhashya at this place and went further North alone, all by himself, to the depths of Himalayas, where Sri Vedavyasa is said to have his abode. On his return journey Purnaprajna came to the banks of Godavari and had debates with two eminent and scholarly pandits, Sobhana Bhatta and Samasastry belonging to Advaita school.

The Pandits were defeated in the debate and with the conviction of the truth of the school of philosophy expounded by Purnaprajna, both of them became his disciples taking up *Sanyasa*. Shobana Bhatta became the famous Padmanabha Thirtha who succeeded to the pontifical seat of Purnaprajnacharya. Samasastry became Narahari Thirtha and at the behest of the *acharya* stayed behind to obtain the images of Mula Rama and Sita from the treasury of the local prince. Padmanabha Thirtha followed his master and was greatly devoted to him.

After his return to Udipi, Purnaprajna began to write various works establishing the new system of philosophy which has come to be called Dwaitasiddhanta. The cardinal point which distinguishes his system from others is the essential difference between Brahman who is Independent and all else which are dependent. This system has therefore come to be called Dwaitasiddhanta (the philosophy of Basic difference), Purnaprajnacharya declares himself at the end of many of his works to be an *avatar* of the Wind God Vayu and says that his *avatar* as Purnaprajna has been foretold in the Srutis where he has been called Madhva. Purnaprajnacharya is therefore popularly known as Sri Madhvacharya. The *Acharya* founded the Sri Krishna temple at Udipi and established eight mutts, the *Sanyasis* of which has to worship the

image by rotation. The system of rotation has continued until the present day at Udipi. Sri Madhva wrote commentaries or Bhashyas on the ten principal Upanishads, the special treatises called *Prakaranas* ten in number, the Gita Tatparya and other works during this period.

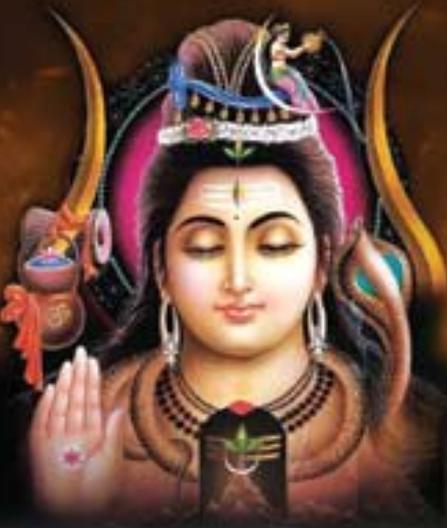
Sri Madhvacharya undertook the second tour to the north again. He met Jalaluddin Khilji at Delhi and seems to have conversed with him in Urdu. After returning from North he spent the rest of his life in Udipi occasionally visiting a place called Vishnumangala near Udipi. During one of his visits to Vishnumangala he had to meet a reputed champion of the Advaita school by name Trivikramapanditacharya. The debate between them seems to have extended to fifteen days and covered all the different systems of philosophy like the Bauddha, Sankhya, Nyaya and Advaita.

In the end Trivikramapanditacharya had to admit defeat. He was very much impressed with the *Acharya* and became his disciple having renounced Advaita and accepting the Dvaita Siddhanta. The conversion of Pandita Trivikrama was a great moral victory for the *Acharya* and many were the new adherents to his system. Trivikrama Panditacharya became so devoted to the *Acharya*. He wrote the commentary known as Tattvapradipa on the Brahmasutra Bhashya of Sri Madhvacharya. At his request Sri Madhvacharya wrote a metrical commentary on the Brahmasutras which is famous as Anuvyakhyana.

Sri Madhvacharya had many disciples belonging to the *Sanyasa ashrama* and many disciples who were house holders. He vanished from the sight of men in his eightieth year in the month of *Magha* on the 9th day of the bright fortnight while he was teaching the Aitareya Upanishad Bhashya to his disciples. A shower of flowers is said to have rained on him and he vanished from the sight of men in the shower of flowers.

Source: dvaitavedanta





# LORD SIVA

## The Fuel Seller

Varaguna Pandian was the king of Pandya kingdom. His capital was at Madurai. He was like Indra. Yemanathan, skilled in *Vina*, came to his *Durbar* from Northern India. He played thrilling songs on *Vina*. The king appreciated Yemanathan's music, gave him rich presents and kept him in a separate bungalow. Yemanathan was very much puffed up owing to his skill in music.

Varaguna Pandian understood that Yemanathan was proud of his knowledge of music. He called his *Durbar*-musician, Bhanabhadra and said to him: "O Bhadra! Will you be able to attain victory over the new musician, Yemanathan?" Bhanabhadra replied: "I can certainly defeat him through your grace and the blessings of Lord Somasundara of Madurai." The king said: "Well then, come tomorrow and exhibit your skill in music."

The disciples of Yemanathan roamed about in all the streets and lanes of Madurai, played on *Vina* and vigorously advertised about their skill in music. Bhanabhadra heard this and reflected within himself: "These disciples are very efficient in music and *Vina*. If the disciples possess such knowledge, what must be the splendor and glory of their Guru! How can I attain victory over this master-musician?" Then he prayed to Lord Siva: "Kindly help me now to defeat Yemanathan. I am in need of Thy grace."

Then the Lord assumed the form of a wood-cutter, wore a rag around his body and torn shoes on his feet. He had a *Vina* in his hand and a bundle of fuel on his head. He went to the house where Yemanathan was living and sat on the verandah. He took his *Vina* and played in a marvellous manner. He sang beautifully along with *Vina*.

Yemanathan was struck with wonder when he heard the wonderful music. He came out and asked the fuel-seller: "O fuel-seller! Who are you?" The fuel-seller replied: "I am one of the disciples and a servant of Bhanabhadra, the *Durbar*-singer of Varaguna Pandian. He has many disciples. As I became old, my master abandoned me and told me that I am unfit for singing."

Yemanathan requested the fuel-seller to sing again. He sang again *Satari Raga* which melted the heart of Yemanathan. Lord Siva, who acted the part of fuel-seller, vanished with his bundle of fire-wood.

Yemanathan thought within himself: "I have not heard this *Satari Raga* till now. It is *Devaraga*. If this old man can sing this *Raga* in such a beautiful manner, what must be the knowledge and glory of his master! Surely God only ought to have taught him this *Raga*. I cannot stand before Bhanabhadra. Let me leave this place at once." Yemanathan's heart was filled with fear and shame. He left all the things and left the house at midnight along with his disciples.



Lord Somasundara appeared in the dream of Bhanabhadra and said: “Do not be afraid. I put on the form of fuel-seller, sat on the verandah of the house in which Yemanathan lived and played on the *Vina*. He was struck with wonder and ran away at midnight. Be at ease now.”

Bhanabhadra got up in the morning, went to the temple at Madurai and worshipped Lord Somasundara. Then he went to the *Durbar* of Varaguna Pandian. The king sent a servant to call Yemanathan. The servant searched him in several places. He was not able to find out the new musician. The neighbours of the house in which Yemanathan lived said: “One fuel-seller came and sang. The new singer left the place at midnight. This only we know.”

The servant reported the matter to the king. The king said to Bhanabhadra: “Could you tell me what you did after leaving me?” Bhanabhadra told the king: “My venerable Lord! I went to my house and prayed to Lord Somasundara to bless me. He appeared in my dream and said: ‘I put on the form of a fuel-seller, sang *Satari Raga* in the house of Yemanathan. I drove him away.’ I at once woke up. This is what happened.”

Varaguna Pandian came to know that this was the *Lila* of Lord Siva. He admired the devotion of Bhadra and gave him rich presents. He said to Bhadra: “The Lord who made Brahma and the other Devas, His servants, became your servant and blessed you. We are all your servants only. I am your servant. In future sing the praise of Lord Somasundara always.”

Bhanabhadra rejoiced heartily. He was ever devoted to Lord Somasundara.

**Lord Siva and His Worship**  
**By Sri Swami Sivananda**



## An Appeal for Sponsor-a-Child Corpus Fund

**For ₹ 1 Lakh**

**Your donation will last a lifetime, Turn around their future!**

**VIDYA MANDIR, HYDERABAD**

*A free Home School for underprivileged children*

&

**VIDYA MANDIR, KODGAL**

*A free Home School for Tribal and local children*

- ✎ Nachiketa Tapovan aims at imparting a value-based education along with Yoga, Arts & Crafts, Vocational Training, Music, Dance, Samskrit and Computer classes as a part of the curriculum
- ✎ Education is received by 270 children from Vidya Mandir Hyderabad from levels 1 - 10 and 150 tribal and local children from levels 1 - 3 at Vidya Mandir, Kodgal
- ✎ Interest accruing from your donation is only used without touching the principal itself.
- ✎ At present, we only have 111 corpus sponsorships. Help us reach all of our 270 children in Hyderabad & 150 children in Kodgal
- ✎ Donors receive annual report card
- ✎ We express our thanks to Corpus Donors by permanently inscribing their names on the recognition board at Nachiketa Tapovan



All Donations are exempted from I.T. Under 80-G & accorded permission under FCRA

**Bank details:** Bank of Baroda, A/c No. 18090100004093, Jubilee Hills Branch, Hyderabad. IFSC code BARB0JUBILE,

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

**For further details please contact:**

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Nachiketa Tapovan, Hyderabad: 9849168937

SMS to Swamiji: 9908234545

nachiketananda@gmail.com; admin@nachiketatapovan.org

Website: www.nachiketatapovan.org



# Invitation



*We cordially invite you to attend our celebrations*



## NAVARATRI

*1<sup>st</sup> to 11<sup>th</sup> October 2016*  
Nachiketa Tapovan Ashram,  
Kodgal Village, Jadcherla.



## DIWALI

*30<sup>th</sup> October 2016*  
Nachiketa Tapovan Ashram,  
Kodgal Village, Jadcherla.

## Krishnashtami

*K*rishnashtami was celebrated on 24th August 2016 with much fanfare. Children, Volunteers and Teachers participated enthusiastically in the festivities.





## *Festivities of Diwali*



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!*

*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 this fact and do something sensible about it.*

– Gautam Vir