

Nachiketanjali

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Inauguration of A Temple of Learning - Vidya Mandir Classrooms



Smt. Vasundhara welcomes Sri V.S. Rao



A bouquet of flowers for Swamiji



Sri Gopal Reddy & family inaugurate a classroom



Sri V.S. Rao inaugurates
a classroom



Boundless joy!



Sri Prasad inaugurates
Toilets Unit for girls



Prasadam served to the Guests



Volunteers greet Sri V.S. Rao



Greetings from the children



Veda chanting by Vidya Mandir children



Children perform Yoga Pyramid

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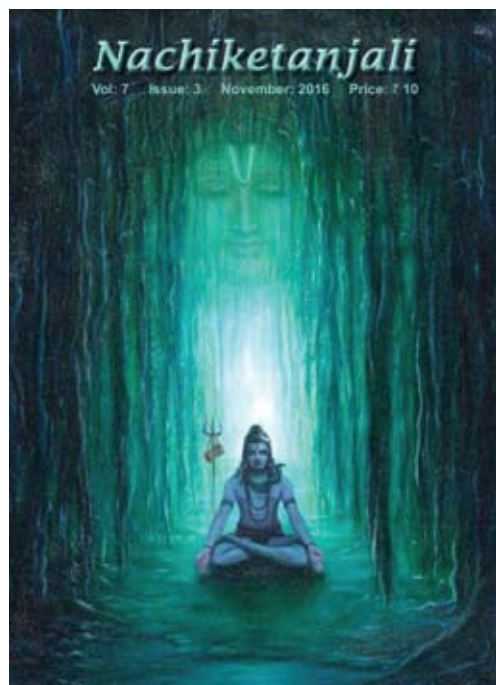
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Cover Story



Shivaya Vishnurupaya

Shivarupaya Vishnave

Shivasya Hrudayam Vishnu

Vishnushya Hrudayam Shivaha

Meaning:

Shiva is none other than Vishnu. Vishnu is none other than Shiva. Shiva resides in the heart of Vishnu. Vishnu resides in the heart of Shiva.

PLEASE NOTE

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What is true worship?

Most of us worship God as a daily ritual. But hardly do we know the real meaning of worship. We worship God with a desire-filled mind. We perform *Abhishekam* to the Lord, offer Him incense, light a lamp, offer a little *Naivedhyam* and perform *Arati*. These are the minimum rituals that we perform. And at the end of our worship, we unfold all our desires and woes to Him. "God, please do this for me. Give me health, wealth and prosperity... Get me a good job, a beautiful wife, lovely kids..." The list is endless. Some of us even bargain with Him, promising to go to His temple and make our offerings but only if our wishes are fulfilled. Our worship then becomes a business with God. Apart from this, we might also feel that we have evolved with our worship and that is the end requirement for this life.

Halt there and start questioning yourself!

Has your worship removed the fear of death in you?

Has your worship given you peace in totality?

Have you surrendered your ego along with your worship?

Has your worship led you to understand who you really are?

If 'No' is the answer for all the above questions, then there is definitely something wrong with our worship, for true worship should reward you with all the above benefits. Then what is true worship... one might ask? Surrendering ourselves to God is true worship. The rituals might give us instant peace, but most of us know that this peace lasts



only for a few seconds, or minutes or maybe a few hours. This kind of peace is not desirable. We should seek eternal peace. It should become a part of our life. One might scoff at it saying it is impossible, but the truth is, we all have the potential to experience this eternal peace. Sincere efforts are all that is needed. When the seeker is sincere in his pursuit, the Divine will help us experience eternal peace.

When our surrender is total, our very life turns out to be a perfect worship... Our life becomes our *Sadhana*! True worship is the base for our *Sadhana*.

When you want to get down from a merry-go-round, you need to ask the operator to bring it to a halt. Only then can you get off the ride. Similarly, you have to worship the Lord and pray to Him to help you put an end to the cycle of birth and death. You will be shown the techniques of accomplishing your desire. Then it is left to us to practice the given suggestions and help ourselves to evolve. That is true worship! It is through such worship that we gain a strong foothold in our spiritual pursuit.

- Subhadra K.

Spiritual Quest

Question: Where does the passion lie?

Ans: Dear Ones! It is not that great souls have passion towards everything or they do not have passion at all. It is not that they select work or it is not even that they do not feel the need to select work. It is not that they do not apply to the very act or they always try to be in the act. The most important thing is that whatever work they are involved in, they do it very passionately. It is as if their passion lies in that very act. I think in the whole life, even if one does not find where one's passion lies, one should not give up and must start working passionately no matter what the work is. It is all about applying ourselves to the act and nothing else. It is all about applying

ourselves to life and nothing else. It is all about doing everything passionately and nothing else. That's how all great souls work. That's how one should start working. That's how one builds the platform for others. That's how one knows life and beyond. That's how one can get into the act. That's how one travels the length and breadth without travelling. That's how one makes sense of life. That's how one never meddles with nature but always is in accordance with it. That's how one develops intense love for everything.

No doubt, passion must be a byproduct of intense desire but 'doing things passionately' doesn't need passion at all. What it demands is acting in the act with total love, no matter what



Remember, life never demands or commands, it is our attitude that is more demanding or commanding. It is our desire that demands or commands and we get defeated in the hands of our own life.



that act is. If one knows where the passion lies, one is fully involved, thereby deriving maximum happiness. Passion follows if one is more passionate towards the work. Passion brings intense focusing into life whereas doing any act passionately without a particular passion throws one out in the ocean of an intense awareness. Ultimately, passion narrows one's path, thereby bringing intensity to the core. Whereas 'doing things passionately' broadens the horizon thereby bringing intense defocusing to the fore. No doubt passion drives one to the greatest satisfaction but doing things passionately where one has to drive oneself to the maximum extent, gives an immense satisfaction in the process itself. Therefore, once one knows the art of doing things passionately, one will never turn back and will give everything to the cause. It is all about giving life to an act. Those who have achieved higher levels will have nothing to gain or lose, therefore, they simply act and nothing else. It appears as if their passion lies in that very act but truly speaking for them passion lies in everything because they see every act as a divine act.

So long one does not achieve a particular passion, one has to negotiate, bargain, focus, toil, sweat, break, till the goal is reached but in 'doing things passionately', one learns to accept and start loving it immediately since there is nothing beyond that to achieve. It is therefore, not all about a focused mind, instead what is necessary is the intense defocused mind from loss or profit or results. If one finds passion and starts working upon it, one should never think about gain or loss. The whole purpose of life

gets defeated when one tries to think about results. But if one is doing things passionately, one need not be result oriented at all since for that person, everything lies in the process and not in the end result.

Remember, life never demands or commands, it is our attitude that is more demanding or commanding. It is our desire that demands or commands and we get defeated in the hands of our own life. If one is aware of life that comes as it is, that never demands and commands but presents the truth in the most beautiful way, then they will never get defeated or ditched.

There are two different things. One is to achieve a wonderful state and work for everything and the other thing is to know the passion. One who has reached the pinnacle of life will know that doing anything and everything is same as getting into a perfect mode of work after finding the passion. Hope those who have found out their passion will drop the idea of gaining results, so as to get the maximum out of life. After all, we are all looking, getting, feeling, involving into every activity to look beyond and get ultimate happiness.

Therefore, let us spend every moment by doing everything passionately rather than waiting to know where the passion lies and ye, the men of intense commitment, you shall know the passion by yourself... life by yourself...!

- Swami Nachiketananda Puri



THE MASTER AND HIS INJURED ARM

It was three O'clock in the afternoon. Sri Ramakrishna had been conversing with Rakhal, Mahimacharan, Hazra, and other devotees, when M. entered the room and saluted him. He brought with him splint, pad, and lint to bandage the Master's injured arm.

One day, while going toward the pine-grove, Sri Ramakrishna had fallen near the railing and dislocated a bone in his left arm. He had been in an ecstatic mood at the time and no one had been with him.

MASTER (to M.): "Hello! What was ailing you? Are you quite well now?"

M: "Yes, sir, I am all right now."

MASTER (to Mahima): "Well, if I am the machine and God is its Operator, then why should this have happened to me?"

The Master was sitting on the couch, listening to the story of Mahimacharan's pilgrimage. Mahima had visited several holy places twelve years before.

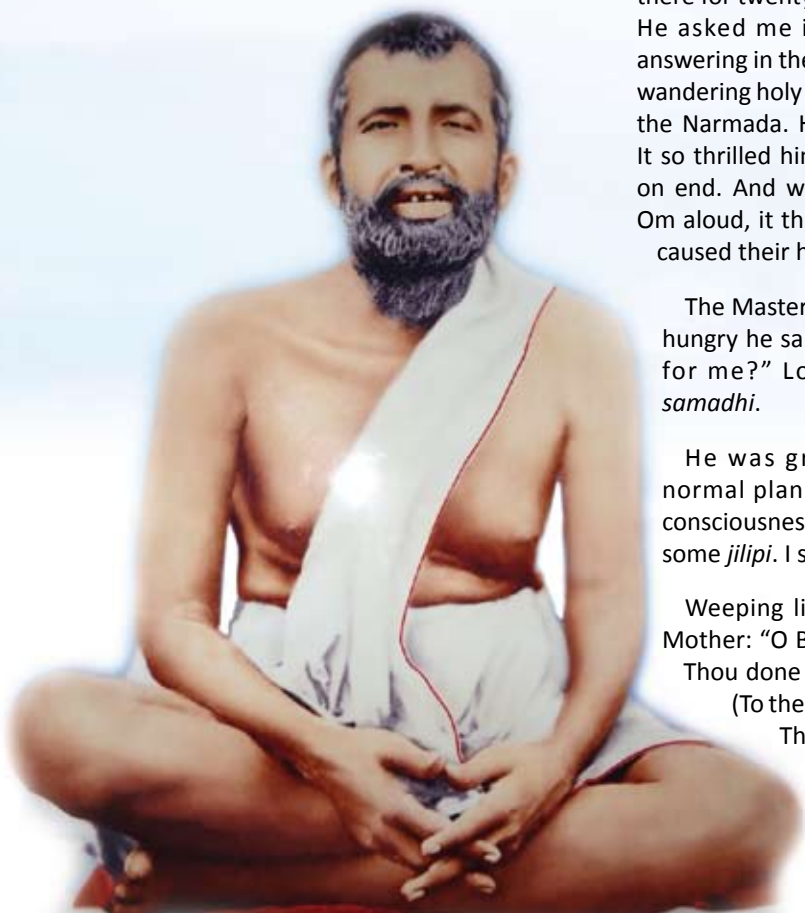
MAHIMA: "I found a *Brahmachari* in a garden at Sicrole in Benares. He said he had been living there for twenty years but did not know its owner. He asked me if I worked in an office. On my answering in the negative, he said, 'Then are you a wandering holy man?' I saw a *sadhu* on the bank of the Narmada. He repeated the Gayatri mentally. It so thrilled him that the hair on his body stood on end. And when he repeated the Gayatri and Om aloud, it thrilled those who sat near him and caused their hair to stand on end."

The Master was in the mood of a child. Being hungry he said to M., "What have you brought for me?" Looking at Rakhal he went into *samadhi*.

He was gradually coming down to the normal plane. To bring his mind back to the consciousness of the body, he said: "I shall eat some *jilipi*. I shall drink some water."

Weeping like a child, he said to the Divine Mother: "O Brahmayi! O Mother! Why hast Thou done this to me? My arm is badly hurt. (To the devotees) Will I be all right again?"

They consoled him, as one would a child, and said: "Surely. You will be quite well again."



MASTER (to *Rakhal*): “You aren’t to blame for it, though you are living here to look after me; for even if you had accompanied me, you certainly wouldn’t have gone up to the railing.”

The Master again went into a spiritual mood and said: “Om! Om! Om! Mother, what is this that I am saying? Don’t make me unconscious, Mother, with the Knowledge of Brahman. Don’t give me Brahmajnana. I am but Thy child. I am easily worried and frightened. I want a Mother. A million salutations to the Knowledge of Brahman! Give it to those who seek it. O Anandamayi! O Blissful Mother!”

Uttering loudly the word “Anandamayi”, he burst into tears and said:

Mother, this is the grief that sorely grieves my heart,

That even with Thee for Mother, and though I am wide awake,

There should be robbery in my house.

Again he said to the Divine Mother: “What wrong have I done, Mother? Do I ever do anything? It is Thou, Mother, who doest everything. I am the machine and Thou art its Operator.

(To *Rakhal*, smiling) “See that you don’t fall! Don’t be piqued and cheat yourself.”

Again addressing the Mother, Sri Ramakrishna said: “Do I weep because I am hurt? Not at all!

Mother, this is the grief that sorely grieves my heart,

That even with Thee for Mother, and though I am wide awake,

There should be robbery in my house.”

The Master was again talking and laughing, like a child who, though ailing, sometimes forgets his illness and laughs and plays about.

The Gospel of Sri Ramakrishna
By Swami Nikhilananda



Why do we need to direct our mind? What is the necessity?

For material or spiritual gains you should be the boss or owner of your own mind. Only then you can achieve success in every aspect of life. Sant Tulasidas says, “I bow down to that sage who has conquered his mind.”

So, mind is a powerful instrument to experience the purpose of life. It is the greatest medium to realize the Self. Only thing is you need to understand the mechanism of the mind with the help of right practice or Sadhana described by our sages.

For me, thoughts are like scattered flowers, mind is like a thread and sadhana or practice is a skill which helps in making a garland.

Lord Krishna says, “Bondage and liberation are the mind alone.”

Make a beautiful garland with the help of right Sadhana, so that you can offer that garland to the Lord.

Mastery of the mind helps in achieving the destiny and makes life meaningful and purposeful.

- Paramahansa Swami Shivananda Puri



Ode To The Tibetan Mountains...

*A*s we drove across the Tibetan terrain, mountain after mountain we crossed...

Not one exactly the same as the other...each with its own story to say...

With each one of them I felt a connect, a story or an experience in common...

I was reminded of 'The Book of Mirdad', the story of my life it resembled...

At times, I was the bare and naked worn down mountain, nothing to offer, nothing to give...

At other times, I was like the green mountain with flowing slopes
which offered support and sustenance to many...

And at yet other times, I was like the cold mountain...standing tall and
strong...self-contained and alone...commanding respect and adoration...

I am and have been all of these and none of them...and I bow down in
respect to each one of them...

But the goal is, 'Kailash'...to become that aspect of life,
that we refer to as 'Shiva' and to touch the very source and core of
existence...

To him, I bow down in complete reverence and walk towards him in utter
humility.

- Gautam Vir



DEV DEEPAWALI in Varanasi

Dev Deepawali in Varanasi is celebrated on **Kartik Poornima**, the full moon of the Hindu month of Kartik, fifteen days after Diwali. Dev Deepawali is not a standalone, in itself. It is celebrated on the last day of Ganga Mahotsav, which begins on *Prabodhini Ekadashi* (11th day in the Lunar month of Kartik) and ends in Dev Deepawali which falls on 14th November 2016. It is interesting to note that Dev Deepawali in Varanasi also coincides with Guru Nanak Jayanti and Jain Light Festival.

The traditional plan of events for Dev Deepawali in Varanasi is quite elaborate and is followed religiously every year. The ceremony starts with the offering of prayers (*Ganesh Vandana*) and flowers to Lord Ganesh. This is followed by the offering of lit earthen lamps or *diyas*, known as *deepdaan*, by 21 Brahmins and 41 young girls with the chanting of *Vedic mantras* in the background. A lot of devotees take a dip in the river Ganges on this auspicious day, known as *Kartik Snan*. This ritual is believed to rid a person of his/her sins. Many households also organize *Akhand Ramayan* (chanting of the holy scripture, Ramayana) followed by *Bhoj* where food is offered to people.

Dev Deepawali is a spectacle worth beholding in Varanasi. Every *ghat* and temple in the Holy City is alight with earthen ghee *diyas*. Whether the stars have found their way down to the Earth or not, one can hardly say. It is believed that the Gods descend to Varanasi on this auspicious occasion to take a dip in the River Ganga. This is what makes this festival so popular. Tourists from all over the country flock to Varanasi during this auspicious festival. On the night of the main festival, thousands of people, locals and tourists alike, come to watch the spectacular and elaborate *arti* at the river ghats. With thousands of *diyas* lit all over the place, the view is rather enchanting and magical, despite the large number of people.

If you thought **Benares** was the champion of Ganga *Arti*, wait till you attend the Ganga *Arti* on Dev Deepawali in Varanasi. The *ghats* are seen to be teeming with people from all over the country and the world, but the crowded Dashashwamedh Ghat is in no way devoid of excitement or enthusiasm. The Ganga *Arti* you will see on the evening of Dev Deepawali is the most elaborate Ganga *Arti* that is performed during the whole year.

You will soon grow tired of counting or imagining the sheer number of earthen lamps on the *ghats* and will be taken aback by the exquisite beauty of this particular evening in Banaras. The evening *arti* at Assi Ghat is the next hotspot for visitors to flock. Reeva Ghat, Man Mandir Ghat, Kedar Ghat and Panch Ganga Ghat should also be visited on the evening of Dev Deepawali in Varanasi.

For most travellers and spiritual seekers alike, Varanasi is a dream destination. People from all over the world come and stay in this city for days, seeking spiritual peace, meditating on the banks of the Holy River Ganga and paying several visits to the temples in what is popularly known as the city of temples. Dev Deepawali in Varanasi or Dev Diwali, is that time of the year when Varanasi truly seems like an abode of the Gods, not just of temples. Often known as the City of Light, Dev Deepawali is probably a manifestation of this very epithet.

Source: Heritage and Culture





Karma Yoga

According to the Sâmkhya philosophy, nature is composed of three forces called, in Sanskrit, *Sattva*, *Rajas*, and *Tamas*. These as manifested in the physical world are what we may call equilibrium, activity, and inertness. *Tamas* is typified as darkness or inactivity; *Rajas* is activity, expressed as attraction or repulsion; and *Sattva* is the equilibrium of the two.

In every man there are these three forces. Sometimes *Tamas* prevails. We become lazy, we cannot move, we are inactive, bound down by certain ideas or by mere dullness. At other times activity prevails, and at still other times that calm balancing of both. Again, in different men, one of these forces is generally predominant. The characteristic of one man is inactivity, dullness and laziness; that of another, activity, power, manifestation of energy; and in still another we find the sweetness, calmness, and gentleness, which are due to the balancing of both action and inaction. So in all creation — in animals, plants, and men — we find the more or less typical manifestation of all these different forces.

Karma-Yoga has specially to deal with these three factors. By teaching what they are and how to employ them, it helps us to do our work better. Human society is a graded organization. We all know about morality, and we all know about duty, but at the same time we find that in different countries the significance of morality varies greatly. What is regarded as moral in one country may in another be considered perfectly immoral. For instance, in one country cousins may marry; in another, it is thought to be very immoral; in one, men may marry their sisters-in-law; in another, it is regarded as immoral; in one country people may marry only once; in another, many times; and so forth. Similarly, in all other departments of

morality, we find the standard varies greatly — yet we have the idea that there must be a universal standard of morality.

So it is with duty. The idea of duty varies much among different nations. In one country, if a man does not do certain things, people will say he has acted wrongly; while if he does those very things in another country, people will say that he did not act rightly — and yet we know that there must be some universal idea of duty. In the same way, one class of society thinks that certain things are among its duty, while another class thinks quite the opposite and would be horrified if it had to do those things. Two ways are left open to us — the way of the ignorant, who think that there is only one way to truth and that all the rest are wrong, and the way of the wise, who admit that, according to our mental constitution or the different planes of existence in which we are, duty and morality may vary. The important thing is to know that there are gradations of duty and of morality — that the duty of one state of life, in one set of circumstances, will not and cannot be that of another.

Compiled from: Complete Works of Swami Vivekananda

Vol: 1 Chapter 2

A happier place

Where children learn to laugh

And people learn to love

Where the corrupt fall below

And the good rise above

Where justice overrules money

And friendship overrules hate

Where minds are free to imagine,

To invent and to create

Where education is universal

And opportunities plenty

*Where the government works with
its people*

Without promises left empty

In that world where hard work

And virtue is embraced,

I believe there will exist,

A happier place

- Ria Thimmaiahgari

Grade 10, Indus International School



A TEMPLE OF LEARNING

*Inauguration of Vidya Mandir Classrooms
on the occasion of Swamiji's & Mataji's Birthday*

In Nachiketa family, September 19th has always been a day to celebrate the spirit of selflessness and determination epitomized by Swamiji in his daily life... but going forward it will also be remembered and celebrated as the beginning of a new phase in Nachiketa Vidya Mandir - A Temple of learning.

True to its name, the first set of 6 new classrooms look and feel like mini temples both in appearance and in essence. These classrooms are located just around the corner of Ma Yoga Shakti Peetham as though designed to be within the range of and connected to the spiritual energy of Yoga Lingam ...just like our laptops/mobiles need to be located in the range of WI-FI signal to get connected to the internet.

While the well-ventilated sunlit pyramidal roof architecture makes it conducive to learn the definitions and facts (Jnana) of the world of objects, the pristine and spiritual surrounding is made conducive for discovery (Vijnana) of one's inner world of spirituality. This holistic approach combining spiritual-mental-physical teachings foster learning to live and think, and not just fill student's mind with facts and figures. Needless to say that Swamiji has been instrumental in conceptualizing and shaping these classrooms from the scratch.

While we know all along that Swamiji's selflessness & determination knows no bounds, we have seen that even his child-like excitement knew no bounds when his beloved Vidya Mandir children finally moved into the newly built and decorated classrooms. The kind of child-like excitement only a *Siddha* can experience.

Siddhi can be achieved only after several years of intense *Sadhana*, in the same way every successful event has its own share of arduous and anxious moments leading up to it. Swamiji's troubles started a day before when the finishing touch (painting job) to the classrooms was being dodged by the rain God until midnight and as though that is not enough the rain God passed the baton to the drinking water pump that got damaged at the most critical time. All this and other unexpected tasks kept Swamiji busy way past midnight (and into his birthday) coordinating with painters and technicians to make it smooth for the big event in the morning. Some may say - All's well that ends well, but a lot goes on behind the scenes to end it well.

Next day morning started off with a traditional *Janmadin* celebration of Swamiji's and Mataji's birthday in presence of several volunteers wishing them and taking their blessings. All the



Swamiji delivers an introductory speech on the



Sri Mahesh & Sri Ajith of TatvaSet



A spectacular view of the new classroom



Cultural program by
Vidya Mandir children





occasion of opening of Vidya Mandir Classrooms



Sri Venkatram garu
inaugurates Toilets
Unit for boys



Parents share their happiness



Swamiji introduces Sri V.S. Rao & Sri Gopal Reddy

volunteers spent the next few hours meticulously preparing for the opening ceremony of 6 Classrooms and 2 bathrooms, as children let their imaginations go wild in decorating their respective classroom with creative craft work, all done with a sense of pride.

Parents came in hundreds to see their children's new classroom and to attend the opening ceremony. Swamiji and Vasundhara ma received Shri V S Rao garu from Astra Microwave products Ltd., Shri Gopal Reddy garu and other donors who have generously contributed towards the construction of classrooms.

One by one all six Classrooms (named Ekalavya, Sravana Kumar, Kapila Maharshi, Dhruva, Krishna and Sri Rama) and two huge Toilet units (for boys and girls) were inaugurated with traditional *mantra* chanting and invocation of Ma Saraswati. Everyone who entered the classrooms and bathrooms were marvelled by the simple-yet-high-quality of construction with such limited budget and in such a remote place. This just goes to prove that if you put your heart and soul into something, you can change the world. Undoubtedly this will change the world for these children of Vidya Mandir, it will change their perception towards *swachhata* within and without.

Opening ceremony was followed by elaborate cultural performances by school children who mesmerized the audience with their unbelievably advanced *Yogasana* and energy packed local dance performances. The high point of the program was when the parents of students came forward to share their thoughts and profusely thanked Swamiji and Mataji for providing high quality education to their children in such a caring environment. The ceremony ended with sumptuous *prasadam* being served to all attendees to their hearts content.

After attending this wonderful opening ceremony of Nachiketa Vidya Mandir (A Temple of learning) one was reminded once again of the age old shloka:

“Annadanam maha danam - Vidya danam Param

Annena kshanika thripthihi - yavajjivanthu vidyayaa”

Meaning : Giving food to a person is a great deed, but giving Vidya (education) is even better. The satisfaction (obtained) from food is momentary, but that from Vidya lasts a lifetime.

- Ajith Nallari



LOOKING FOR A BRAND

*I*t all began with search for a diagnostic lab to get my friend's blood tested. These days, there are a number of labs mushrooming in the city and offering seemingly attractive packages of tests. Internet gives access to information about the labs and customer reviews help in making a choice about the lab to approach. In this backdrop, an argument about which lab to go to broke out between my friend (say, Sudha) and another person (say, Radha). Both seemed correct in their respective positions.

Sudha wanted to approach a 'tried and tested' lab. She, being a medical student, was somewhat aware of the practices these labs adopt. She was also finicky about the particular method they would apply for conducting the test. On the other hand, Radha wanted to call the technician at the nearby lab which was newly set up. She had once used their services and was satisfied with the lab. He also seemed to be qualified. Ultimately, Radha conceded and Sudha went to the lab known to her.

Probably, this is how we generally make choices. I prefer to buy the same brand of clothes, the same toiletries, and the same brands of food items, though I do venture beyond them sometimes. For some reason, the thought that something carrying a brand name, a price tag and an advertising campaign is better than the simple shop at the end of the street is deep-seated. Liberalization and globalization feed into this.

Is quality a preserve of the big? Do these big enterprises or organizations really follow the standards that they project? Not so infrequently, there are reports about big companies or organizations trumping their own specifications. On the other side, there are numerous small companies which strive to provide good quality service to their consumers. 'Make in India' can truly succeed only when we all encourage the makers. While chances of faltering do exist, they should not be exaggerated. Our quest for quality should drive the indigenous makers to adopt the best of practices. Above all, the ethic that what is projected should be provided in the best possible way should never be compromised. While I do admit that local products do seem to lack quality, it is wrong to paint everyone with the same brush. For instance, as a student, I purchased a small pressure cooker from a local manufacturer as I did not want to purchase a costlier branded one. This little cooker worked for about four years without any problem!

Let us conclude with this – can a high-end restaurant ever give us the taste that our 'chat waala' at the corner of the street provides? While it is not correct to compromise on health, we may, collectively as consumers, emphasize on the need for cleanliness and make our chat vendor adopt the same.

- Neetika Gogula

An advocate and has passion for writing on social issues.



The Birth of the Gita

When the Pandavas and the Kauravas were living together in peace and harmony, the germ of jealousy entered the heart of Duryodhana and gradually robbed him of his discrimination. Consequently, with the wrong lead given by Sakuni and others, he defeated Pandavas in the game of dice and won the whole kingdom for himself. The Pandavas were banished on the condition that they should live in the forest for twelve years and remain unidentified for one year. The Pandavas fulfilled the conditions of their defeat and after thirteen years, claimed their share of the kingdom. But Duryodhana refused to give even an inch of territory, much less five small villages for the five princes. The Pandavas were offended by the pride and greed of their cousins, and had no alternative but to undertake a righteous war to secure their due share of their kingdom. The armies of both sides assembled on the battlefield of Kurukshetra, known as Dharmakshetra – the field of righteousness. The battle was about to begin.

Arjuna, the chief hero of the Pandava hosts, asked his charioteer Lord Krishna to drive forward and stop the chariot in the midst of the two armies. Then Arjuna surveyed the enemy formations and saw before him his own grandfathers, teachers, cousins, friends and other relations. In a moment, he visualized the horror of a terrible war in which he had to defy and destroy so many of his own kith and kin. His mind was confused and perplexed with doubt and he sank into the slough of despondency. “How can I kill my own people? Is it not a sin? Better it is to become a mendicant and live on alms, than to kill my own relations and friends and become a king.” So his mind wandered away from the set purpose with which he came to the battlefield. His resolution deserted him. He became weak and pathetic. He perspired all over the body, his hands trembled and the great bow *Gandiva* slipped out of his grip. Down he fell on the ground at the feet of the Lord, and implored Him to enlighten Him as to what is *Dharma* and what his duty is, under those critical circumstances.



“I am your disciple. I surrender to You. Command me as to what my duty is in this crisis” – With these words he surrendered to the Lord and implored for his guidance. Then was the message of the Gita delivered by Lord Krishna. With the thoughts of ‘I’ and ‘mine’, *Moha* (ignorance) overpowered Arjuna and deprived him of the power to carry out his duty. The whole teaching of the Gita is a thunder stroke on man’s ignorance and delusion, which is nothing but identifying the Self with the body. It is the cause of Arjuna’s poverty of spirit at a time when his duty demanded resolute action. The Lord’s spiritual illumination shattered his devotee’s delusion into fragments, and in the end the disciple triumphantly declares, “Delusion is destroyed, I will do as you command.”

The Gita that dispelled the ignorance can remove the sorrow of anyone. The medicine that cures a particular disease of anyone can cure such diseases in all people. It is true that, Arjuna as the medium, Lord Krishna was offering His divine message to mankind. So, it behooves everyone sincerely to examine his own heart and mind and in the light of the Lord’s supreme wisdom, to destroy the delusions of lust and greed accumulated through innumerable births. Supreme Self-realisation is the concept of the Gita. May humanity attain bliss through Self-Knowledge!

Source: Gita Makarandam

Sounds and Meanings of Vedas

Effects of the Sounds

Even if you cannot chant the *Vēdas*, if you only listen to the sounds with devotion, they will elevate you to a higher level. Though the child does not know the meaning of the lullaby sung by the mother, it is induced to sleep hearing the tune. Similarly, listening to the chanting of the *Vēdas* with undivided attention, will give you immense benefits. The hymns of the *Vēdas* constitute the Cosmic sound (*nāda brahman*) which is highly potent.

Every syllable of the immortal *Vēdas* is a lighthouse guiding every aspirant on the royal path towards Self-realization. Imbibe these precious virtues and merge in that sublime eternal oneness.

The *Vēdas* come from certain fundamental sounds, and their variations. The slightest modification of the sound changes the meaning of what is said. No written language is able to

The Vedic *mantra* has a Divine power, which interacts with the human power. When the *mantra* is chanted with proper intonation, the 65 Divine forces that are latent in man become, manifest. The Divine force that emerges out of the human beings merges in the sounds (*nāda*) of the Cosmos and assumes the Form of the Universal Consciousness. This *nāda* is *Vēda*.

Devotees who go to a temple ring the bell. The general belief is that it is intended to attract the attention of the Deity. Does it mean that God is asleep and you have to awaken Him by ringing the bell? God is always awake and is listening to the prayers of everyone. It is just like a visiting card which you present to any important person whom you want to meet for any favour or help. Ringing the bell is only to draw the attention of the Lord towards you. The sound of the *Vēda* is also like ringing the temple bell.

Importance of the Meaning

Mere chanting of the *mantras* without knowing their meaning is like a horse carrying a load of sandalwood pieces on its back without experiencing their fragrance. Today, like that horse, we are carrying the load of the *mantras* without experiencing the fragrance of their meaning. If we are able to know the meaning, we will be able to

visualize the form behind the particular *mantra*. One has to chant the *Vēdas mantras* at least by knowing a little of their meaning.

represent all of the Vedic Sounds. The *Vēdas* are God's breath and can be transmitted from person to person only by voice.

Sound is the very core of the *Vēda*. Sound is associated with harmony and melody and hence the *Vēda* has to be heard and ecstasy derived therefrom. It is not to be analysed, commented upon and judged. This is the reason why the *Vēda* is called *Śhruti* (that which is heard). Through listening alone to its recital, the awareness of the *ātmā* and of the Bliss it confers can be earned. The Bliss thus acquired manifests in words and deeds that confer bliss on all around.

Chanting with focus on the meaning, thus, calms and clears the mind and actually rejuvenates it. You might notice that sometimes your mind is much clearer and your attention more focused, after chanting. Every word that we utter and every thought that we think leaves its subtle impression on the mind, and so do all the words and sounds that we listen to and absorb. Everything that we listen to also leaves its residue in the mind.

Compilation source: Sri Sathya Sai Baba – Vedic Chants



Shri Ram - Quiz

1. How did Ravana make Sita get into the chariot?
2. Who first saw Hanuman entering Lanka?
3. Vexed with the torture by demons at Lanka, Sita thought to end her life in what way?
4. What did Sita give to Hanuman, to give to her husband Sri Rama?



5. Ganga who fell into Bindu Sarovaram from Lord Shiva's *jhata jhutam* formed how many branches and what are they?
6. The fight between Ravana and Jatayu lasted for how much time?
7. Whom did Sri Rama engage as the king of the throne when he was in exile?
8. For how many years did Sri Rama along with his brothers, rule the Kosala kingdom?
9. Who was the leader of the *Vanara* troop that was sent by Sugreeva towards south?
10. What did Ravana promise Mareecha for the help rendered by him in kidnapping Sita?

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

ANSWERS:

1. Pulling her by hair with his left hand and feet by his right hand and scaring her with harsh words in a high voice, Ravana pulled Sita into the chariot
2. Lankhini
3. By consuming poison or killing herself with a sharp weapon
4. '*Chudaman*' (This was given by her father Janaka at the time of her marriage)
5. Seven branches. They are Hlaadini, Pavan, Nalini, (towards east) Suchakshuvu, Sita, Sindhuvu (towards west) and Bhagirathi (that went with Bhagiratha)
6. Two Ghadiyas (48 minutes)
7. Bharatha
8. 11,000 years
9. Angada
10. Ravana promised to give half of his kingdom to Mareecha.

Down the memory lane of childhood



We can never return to our childhood but childhood memories linger forever. We take you down the memory lane of those good old days, the fun we had and those cost effective games that made us enjoy the bliss of childhood. In one sense 'we' the generation may be viewed by the today's generation as engaging in prehistoric games but 'we' only know the simplicity and omnipresence of these games that literally brought children from all the classes together on the field because these games were so simple and so down to earth that even today the mere mention of '*gili-danda*' reminds us of the aroma of the soil that came out as we dug the soil to mark the start point.

Gone are the days of being in touch with the 'maati' and gone are the true secular days with the demise of these games. Today's games are individualistic and designed as per economic class' needs which fail to bind siblings and peers and hence incapable of being called as games.

Alas! Today's generation have been deprived of all this fun and sporty brotherhood. We wish today's generation shall at least enjoy these games once even at the cost of tagging us 'prehistoric players' and we will still be happy for that nostalgic winding down the memory lane.



Meditation on LORD SIVA

SAGUNA MEDITATION: *Saguna* meditation is meditation on a form. An archer first aims at a gross, big object. Then he takes up a medium object. Finally, he shoots at very small and minute objects. Even so, one should take to *Saguna* meditation to start with, and when the mind is trained and disciplined well, he can have *Nirakara*, *Nirguna* meditation. *Saguna* meditation is meditation on a concrete object. *Saguna* meditation is peculiarly pleasing the *Bhakta*, who loves to gaze on the peculiar form of his *Ishta*. *Saguna Upasana* removes *Vikshepa*. For three or six months, practise *Trataka* on Siva's picture.



Meditate on the mental picture of the *Murti* from half to two hours only in the *Trikuti* (space between the eyebrows). See and feel that the Lord is present in every object of the universe. When you meditate, mentally repeat the *Mantra* of the Devata, 'Om Namah Sivaya'; think of the attributes of the Deity such as omnipresence, omnipotence and omniscience. Feel that *Sattvic* qualities from the *Ishtam* flow towards you. Feel that you possess these *Sattvic* qualities. This is *Sattvic* or *Suddha Bhavana*. You will have *Darsana* of your *Ishtam* in one or two years, if you are sincere in your *Sadhana*. Follow this plan. This will help concentration. Move the mind on the various parts of the *Murti*, the picture or idol of Lord Siva, and meditate. Sit upon your usual *Asana*. Repeat His name and think of His attributes like bliss, radiance, love, etc., gazing at His picture all the while. Then enthrone Him in the lotus of your heart or between your eyebrows amidst a blazing light. Now mentally think of His lotus-feet, offering your devout salutations. Take the mind to the elephant-skin worn round the waist, then to the necklace of *Rudraksha* beads, adorning His chest, and the beautiful blue hue of His throat (*Nilakantha*), serene countenance, radiating the majestic aura of profound meditations, the indrawn half-closed meditative eyes, the mysterious third eye in the centre of the forehead. Next take the mind up to the matted locks, the cool crescent moon, and the sacred Ganga sprouting from the *Jata*. Rotate your mind on the trident (*Trisula*) in one hand, and then, the *Damaru*, in the other. Run your mind over the whole form till you complete all the details. Then fix your mind either on the face or upon the starting point (feet). Repeat the entire process again and again, as many times as you can. By constant practice, you will ultimately be established in meditation and have communion with Siva.

NIRGUNA MEDITATION: This is meditation on Lord Siva, in His all-pervasive, unmanifested aspect, as the Supreme Para Brahman. In this form of meditation, you meditate on Lord Siva as the Supreme Brahman without form, attribute less, eternal, infinite. Meditate on Him as the *Suddha, Satchidananda, Vyapaka Atman; Nitya, Suddha, Siddha, Buddha, Mukta*, eternally free Brahman; an unlimited Ocean of Pure Consciousness. Now, identify yourself with this transcendental *Svarupa* of Siva. Feel that you are *Chaitanya, Akhanda, Paripurna, Ekarasa, Santa*, Unchanging Existence.

Every atom, every molecule, every nerve, vein, artery, should powerfully vibrate with these ideas. Lip-repetition of '*Sivoham*' will not produce much benefit. It should be through heart, head and soul. This feeling should be kept up continuously. Negate the body-idea while repeating *Sivoham* mentally. When you chant *Sivoham* feel:

Infinity I am *Sivoham Sivoham*

All light I am *Sivoham Sivoham*

All joy I am *Sivoham Sivoham*

All glory I am *Sivoham Sivoham*

All power I am *Sivoham Sivoham*

All knowledge I am *Sivoham Sivoham*

All Ananda I am *Sivoham Sivoham*

Meditate on the above ideas constantly. Constant effort with zeal and enthusiasm is an indispensable requisite. Repeat mentally the above ideas incessantly. You will realize.

Source: Lord Siva and His Worship
By Sri Swami Sivananda



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Surprise Package – LIFE

‘Life is what happens with you while you are busy in planning other things’. This is the quotation I read somewhere during my college days. I did not understand the hidden meaning of it then. When Life started unfolding different things in the form of experiences, I was really surprised to realise what it is all about. It was my immaturity to form opinions without any end in my mind those days. Even today I tend to do things or utter words without end in mind. Whatever we decide whether good or bad will definitely have impact of its own on our lives. In general terms, we refer to it as our future.

Earlier, it was my decision to take up a Profession, but the struggle it brought into my life was something I unplanned for. That struggle was my actual life at that time. Decision to get married at a time when things were yet to settle and my unpreparedness to adjust with the person who

doesn’t know me or neither do I know her and the adjustment we made with each other was Life in fact. The Professional Ego that I carried with me, the false prestige, putting a brave face to cover up my failure in dealing with circumstances professionally and to put a wrong demeanour as if I am succeeding in my Profession was again my Life. Cheating whom? Not someone else but my own self.

The never ending commitments in day to day Family Life, adjustments in Personal Life and how to spend a working day fruitfully in Professional Life was my Life. It is the Life for me when the plans were taking plunge in the testing waters of Life called mistakes. I learnt it much later in my Life that those mistakes were to be considered as Experiences. The reality bites the phase of unpreparedness to face the future which is always uncertain. The thought that world has no other task but to watch me how I deal with my day to day life was my only perception about Life. It sounds ridiculous now but it was. It slowly dawned upon me that I made up my mind to have a fixed way of Life as I built my mind around Opinions. The ill confidence was pulling me down but my Ego was never allowing me to accept the reality as ever, again this was the Life so unplanned.

The unplanned and unexpected are often the best things in life.

I had only ideas in my mind without any plan of action to achieve them. It was a transitory phase of my Life, spending Life just only in planning and doing nothing. But reality always had a different story to tell. This was my Life. It was the time when I was living Life on terms of others’ will and wish. It was Life full of questions without any convincing answers. The day when I decided to keep my ego aside and dared to put my soul out before a person who doesn’t know me but my condition, was the turning point of my Life. This was again not in my plans. But it was the plan of my Life.

We have our own Plans but Life has something else in store for you to surprise. The support came from unexpected quarters. I started learning

So what
if your life's
going to be messy.
Perfect isn't the plan.
Purpose is.

nuances of Professionalism, which was again an unplanned one. It was an enlightening moment for me when I learnt that Plans are not happening but what was happening, which are unplanned for is my Life and I had to live it. The Life is not to plan but making even unplanned a part of our Lives. As a great man put it, in four words, the Life can be defined – 'Life Just goes on'.

When I sit and think about the experiences I had in these past 20 years, I'll say my Life is just 20 years young. It is because the defining moment of my Life happened just at that time. It was the time when I first came in touch with RK Math at Hyderabad and Life has come along a full circle now. Today I am in this City of Joy called Kolkata and the head-quarters of RK Math. The City associated with the Great Lives of Holy Trio. This is nothing but DESTINY. Needless to say these 20 years introduced me to different people who sculpted my Life Personally, Professionally and Spiritually. More importantly they helped me grow as a better human being. It is because of them I am enjoying these wonderful moments called LIFE. Mind you, this is again an unplanned event that has unfolded in my Life.

- **M. Koti Rajasekhar**
email: mkrsekhar1973@gmail.com

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Talks with SRI RAMANA MAHARSHI

D.: The body moves and does all.

M.: Quite so. Now that you identify yourself with the body you feel the trouble. The trouble is in your mind. You think that you are the body or that you are the mind. But there are occasions when you are free from both. For example in deep slumber, you create a body and a world in your dream. That represents your mental activities. In your waking state you think that you are the body and then the idea of forest and the rest arise.

Some teachers who attended the Teachers' Guild meeting in the town came on a visit to the hall. One of them asked Sri Bhagavan: "I seem to be wandering in a forest because I do not find the way."

M.: This idea of being in a forest must go. It is such ideas which are at the root of the trouble.

D.: But I do not find the way.

M.: Where is the forest and where is the way unless they are in you? You are as you are and yet you speak of a forest and ways.

D.: But I am obliged to move in society.

M.: Society is also an idea similar to that of the forest.

D.: I leave my home and go and mix in society.

M.: Who does it?

Now, consider the situation. You are an unchanging and continuous being who remains in all these states which are constantly changing and therefore transient. But you are always there. It follows that these fleeting objects are mere phenomena which appear on your being like pictures which move across a screen. The screen does not move when the picture moves. Similarly, you do not move from where you are even when the body leaves the home and mixes in society.

Your body, the society, the forest and the ways are all in you; you are not in them. You are the body also but not this body only. If you remain as your pure Self, the body and its movements need not affect you.

D.: This can be realized only by the Grace of the Master. I was reading Sri Bhagavata; it says that Bliss can be had only by the dust of the Master's feet. I pray for Grace.

M.: What is Bliss but your own being? You are not apart from Being which is the same as Bliss. You are now thinking that you are the mind or the body which are both changing and transient. But you are unchanging and eternal. That is what you should know.

D.: It is darkness and I am ignorant.

M.: This ignorance must go. Again, who says 'I am ignorant'? He must be the witness of ignorance. That is what you are. Socrates said, "I know that I do not know." Can it be ignorance? It is wisdom.

D.: Why then do I feel unhappy when I am in Vellore and feel peace in Your Presence?

M.: Can this feeling in this place be Bliss? When you leave the place you say you are unhappy. Therefore this peace is not permanent, nay it is mixed with unhappiness which is felt in another place. Therefore you cannot find Bliss in places and in periods of time. It must be permanent in order that it may be useful. Such permanent being is yourself. Be the Self and that is Bliss. You are always That.

You say that you left Vellore, travelled in the train, arrived in Tiruvannamalai, entered the hall and found happiness. When you go back you are not happy in Vellore. Now, do you really move from place to place? Even considering you to be the body, the body sits in a cart at the gate of the home, the cart moves on to the railway station. Then it gets into a railway carriage which speeds on from Vellore to Tiruvannamalai. There it gets into another cart which brings the body here. Yet when you are asked, you say that you travelled all the way from Vellore. Your body remains where it was and all the places went past it. Such ideas are due to the false identity which is so deep-rooted.

Another asked: Should we understand the world as transient (*anitya*)?

M.: Why so? Because you are now considering it to be permanent (*nitya*) the Scriptures tell you that it is not so in order to wean you from wrong

“Your body, the society, the forest and the ways are all in you; you are not in them. You are the body also but not this body only. If you remain as your pure Self, the body and its movements need not affect you.”

ideas. This should be done by knowing yourself to be eternal (*nitya*) and not by branding the world as transitory (*anitya*).

D.: We are told to practise indifference (*udasina*) which is possible only if the world is unreal.

M.: Yes. *Oudasinyam abhipsitam*. Indifference is advised. But what is it? It is absence of love and hatred. When you realize the Self on which these phenomena pass, will you love or hate them? That is the meaning of indifference.

D.: That will lead to want of interest in our work. Should we do our duty or not?

M.: Yes - certainly. Even if you try not to do your duty you will be perforce obliged to do it. Let the body complete the task for which it came into being.

Sri Krishna also says in the Gita, whether Arjuna liked it or not he would be forced to fight. When there is work to be done by you, you cannot keep away; nor can you continue to do a thing when you are not required to do it, that is to say, when the work allotted to you has been done. In short, the work will go on and you must take your share in it - the share which is allotted to you.

D.: How is it to be done?

M.: Like an actor playing his part in a drama - free from love or hatred.

As recorded by Sri Munagala S. Venkataramiah
(Swami Ramanananda Saraswathi)
a very old disciple of Sri Ramana Maharshi



What is the meaning of the word BHAGAVAN?

In early literature, both Vedic and Buddhist, the word *Bhagavan* meant 'gracious Lord', 'adorable one', derived from the root *Bhaj* meaning 'to serve', 'to adore' and etymologically meaning 'one who possesses *Bhaga* (Majesty)'. It can be used to denote any *Rishi* or personage of spiritual eminence who commands the respect and adoration of the people.

But it has come to have a special theological meaning with the growth of the Bhagavata cult. It came to mean God the Supreme Being, who came to be called Bhagavat by this school. Originally applied to Krishna, from whom the Bhagavata cult originated, it has become the appellation for Maha Vishnu, who was the deity of the cult that Krishna preached, and with whom Krishna was identified by the Bhagavata theologians. The concept of *Bhaga* was also elaborated from the simple sense of 'glory' or majesty into the six-fold divine attributes.

The Vishnu Purana describes *Bhaga* as follows: *Bhaga* means the fullness of the six endorsements consisting of *Aishvarya* (power), *Dharma* (virtue), *Yasas* (glory), *Sri* (beauty), *Jnana* (knowledge) and *Vairagya* (dispassion and non-attachment). He who possesses all these attributes is *Bhagavan*.

Another definition is:

He who has knowledge of the origin and dissolution of the universe, who knows where from all beings come and whereto they go, who understands both *Vidya* (knowledge) and *Avidya* (ignorance) is called *Bhagavan*.

Spiritual Quest
By Swami Tapasyananda

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- ◆ help us raise Corpus Fund for projects to become self-sustainable.

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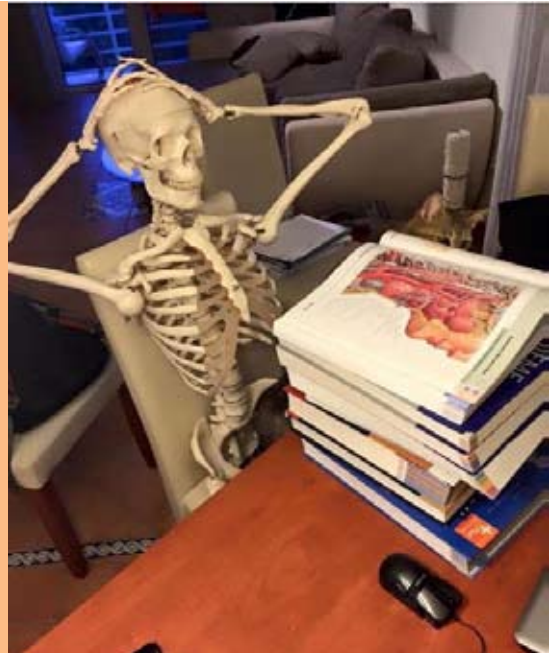
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Exams Examine “YOU”



Exams!!!! This word itself is inducing lots of stress and tons of fear. “Have you read this?” says one of my friends. “I have read that” says the other friend. A vast syllabus to study, my little brain is so much worried about it.

Let me share one of my experiences during my exams...

It was 1.00 am. I was half asleep and half awake. I was holding my anatomy book. I scattered all the books and past question papers on my bed. The stress was adding as the time was passing. I was staring at the same page since an hour. I am studying at the cost of time. But there was hardly some information that was getting injected into my mind. My room was dead silent which was quite opposite to my mind. I had no disturbance but I only had disturbing thoughts. I was studying but was I really studying? I just couldn't study. As I had a glance at my clock, I felt the time was speeding up which only created more pressure as if I was carrying a huge weight on my head. I kept them aside and decided to sleep. Thoughts were lingering in my mind. The more I tried to sleep, the more disturbing thoughts conquered me. It was 5:00 am and I still couldn't sleep.

After sometime, my thoughts lost the intensity and I at last slept. Fear woke me up in the late morning. I was confused. I was only regretting about the time that was wasted yesterday. I just couldn't decide what to read. I was just turning random pages and was changing books but couldn't study.

Finally, I broke into tears. I called my mom and I called my dad but everything seemed to be helpless at that moment. I messaged Swamiji and I spoke to Mataji which made me feel better. “It is your thoughts that are inducing fear. It is your mind which is creating fear with the false imagination” said Mataji. I then started to realize and stayed calm. It's just a thought nothing more, said one part of me. I finally dealt with it! Exams never create fear; it is your thoughts that create it! Examination can never fail you; it is your mind that fails! Lastly, Exams examine “YOU”. It all depends on the way you handle it.

Someone aptly said “It's not the load that breaks you down, it's the way you carry it”.

- Harathi Reddy

The Message of VIVEKACHUDAMANI

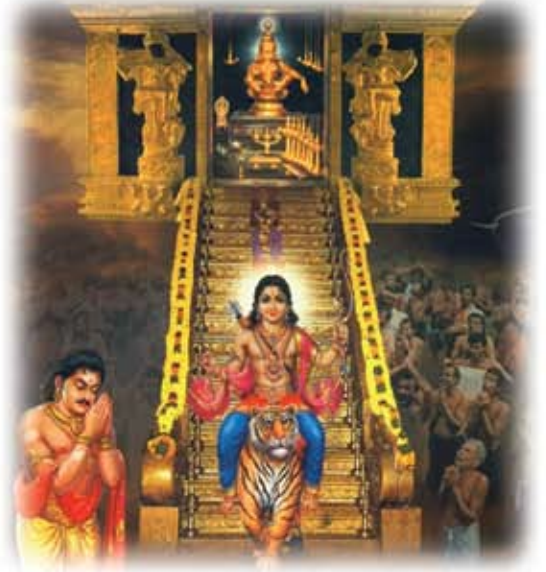
*Uddharet atmanatmanam magnam
samsaravaridhau;*

*Yogarudhatvam asadya samyagdarsana
nisthaya (9)*

Having attained the yogarudha state, one should recover oneself, immersed in the sea of birth and death, by means of devotion to right discrimination.

One should recover oneself, immersed in the sea of birth and death, by one's Self (***Uddharet atmanatmanam magnam samsaravaridhau***). What a wonderful teaching! This verse is an adaptation of a verse from the sixth chapter of the Gita. We have sunk ourselves in the mire of worldliness. Now we have to raise ourselves up by our Self. The Gita says that we are our own friend and we are our own enemy. When we discipline our psychic energy system and refine it, we become our own friend. When we leave it crude, we become our own enemy. Therefore we have to refine our crude energies and raise ourselves by self-effort. And this is accomplished by being devoted to right discrimination, through which we attain the *yogarudha* state (***Yogarudhatvam asadya samyagdarsana nisthaya***). In these verses we find marked the different stages of spiritual growth. When we attain the *yogarudha* state, we will have raised ourselves from the depths of the ocean of worldliness.

In this state one is completely free from external pulls. What a wonderful achievement it is! And the way to attain this state is through



devotion to right discrimination (*samyadarsana nisthaya*). Through steady devotion to truth, as against our allegiance to things unreal, we can attain that state.

There are eighteen steps on the way to the famous Aiyappan temple in Shabarimala in Kerala. These steps are symbolic. Climbing these steps, one by one, we finally reach the sanctum sanctorum. Similarly, by practicing discrimination and self-control, we can slowly free our consciousness from the clutches of the psycho-sensory system and reach the inner sanctum sanctorum. Thus we can raise our lives to higher levels from our present low state... And when we finally raise it to the summit, this world loses its grip over us. A *yogarudha* is one who is free from external lower pulls. One then becomes truly fit for intense meditation. But this state is the outcome of a hard and prolonged struggle.

- Swami Ranganathananda



NACHIKETA'S GO GREEN CLUB...

We convey our thanks to all the participants of the WOW initiative. You helped us earn **Rs. 10,257** in the month of September and helped in keeping Mother Earth cleaner by recycling about **1710 kg** of plastic and paper waste material.

IS DEATH NECESSARY FOR ALL LIVING BEINGS?

Yes!

Sri Krishna says so in the Bhagavad Gita.

*Jatasya hi dhruvo mrityur dhruvam janma mrutasya cha
Tasmad apariharye 'rthe na tvam sochithum arhasi*

For certain is death to the born and certain is the birth for the dead. Therefore you should not grieve about the inevitable.

This was the statement made 5000 years ago and was not anything new even then. The lesson to learn from the Gita, is the principle of karma and not get bogged down with grief.

Just imagine the fate of man if there is no death! Childhood is spent happily with absolutely no worries. Youth is spent in enjoying all pleasures. Middle age is spent with responsibilities. But old age is dreadful and the most difficult phase of life. By then the physical and mental energies would have weakened. Vision and hearing faculties would become impaired. Memory loss

and digestive disorders would occur. The body would become frail, succumbing to various diseases.

The next generation takes over the management of the household. Having lost the power to rule, an elderly person might feel that he is discarded and deserted by all his family members. He feels forlorn as he or she would have also lost his/her life partner. Grief overtakes him and he would naturally look forward for death to relieve him/her of all miseries. So death is invited by an old, sickly person. In such circumstances death is necessary for any living being. Death is inevitable!

Nature's Law has to be respected by all means.

Asathoma sadgamaya

Tamasoma Jyothirgamaya

Mruthyorma Amritangamaya

Om Shanthi! Shanthi! Shanthi!

- Nitya



SACRED CHIDAMBARAM...

Reveals the secret of Space

Chidambaram in Tamilnadu, is a popular pilgrim centre. It is 240 km from Chennai. In this temple, Lord Shiva can be seen in three forms. Lord Nataraja in his cosmic dance form, Lord Chandramouleeswara as Crystal *Linga* and Lord in his formless nature where a sequence of 51 golden *Bilva* leaves hang on an empty space. Lord Shiva represents the element of *Akash* or Sky in this temple proving he is omnipresent, omnipotent and omniscient. Scientists have proved that at Lord Nataraja's big toe is the Centre Point of World's Magnetic Equator but our ancient Tamil scholar Tirumoolar has proved this, 5000 years ago! No words are enough to describe the sanctity of this temple.

The structural design of this temple has the resemblance of the human body. The 5 walls of the temple represent the *Pancha Kosas*-*Annamaya Kosa*, *Pranamaya Kosa*, *Manonmaya Kosa*, *Vignanamaya Kosa* and the innermost is *Anandamaya Kosa*. The nine gateways represent the *Navadwaras* or 9 openings in the human body. The *Chit Sabha*, the Sanctum

Sanctorum symbolizes heart and the five flights of steps represent the '*Panchakshara Mantra*'. The roof has been laid by 21,600 golden tiles and each carrying the Shivanama inscribed on it stands for the breaths and the 72,000 golden nails represent the veins in the human body. The 9 *kalasas* represent 9 forms of energies. (Ref: Temple history)

The name Chidambaram has a causal meaning. *Chit* is mind and *Ambaram* is *Akash* or space. In other words it is 'The Sky of Consciousness'. It indicates gaining knowledge of the consciousness which is like the infinite space. We talk about the mind, but we can't see the mind. We know of its existence but it has no form. It is only to be experienced. This is very symbolic to God. God is formless. He is infinite and eternal. He takes form as experienced by His devotees.

Space is nothing but vacuum. We see many wonders in the sky like clouds, stars, rain and thunder. Space has everything, yet it is merely a vacuum. After the thunder, comes the silence.





The sky remains peaceful. In the same way we should also keep our minds calm and peaceful. We should come out of the illusory world and give ourselves a fair chance to experience the silence within. We come from the space and go back into the space. This in fact is the truth as stated by our sages. They have experienced this truth and then revealed it to the world. This is the secret of creation.

This truth is signified in the Chidambaram temple. In the Sanctum Sanctorum we see the dancing form of Nataraja. But there is a sacred place on one side where a curtain is drawn. When the priest draws aside the curtain, the devotee is intrigued to see only a vacuum filled

space. That indeed is the *Chidambara Rahasya*! Experiencing God in the vacuum space is the underlying significance of this aspect. The priests narrate to the devotees that God exists in this space as *Akasha Linga*. This might appear as a strange phenomenon but this is the Truth. God is formless. He is not to be seen but experienced! We need to probe and experience the formless God. Relentless *sadhana* helps us experience this truth – *Chidambara Rahasya*! Since ages spiritual seekers have strived to decode the secret of space and many indeed have succeeded.

- Sarayu



Green Skills of Eternal India Vyavasaya Pratibha

SOME INTERESTING AGRI FACTS OF INDIA

The Tank irrigated area has come down from 16.51% (1952-53) to 5.18% (1999-2000). The Ground water tapping has increased from 30.17% (1952-53) to 55.36% (1999-2000). This shows we are depleting ground water potential of the country.

As early as 300B.C. Megasthenes, the Greek ambassador in the court of Chandragupta Maurya, mentioned in his memoirs – “the whole country is under tank based irrigation systems and is very prosperous because of the double harvests which they are able to reap each year.”

According to the late Dr. Richharia, the well-known rice scientist, there are over 200,000 varieties of rice in India alone. The so-called green revolution has resulted in a massive loss of on farm biodiversity.

India has 2% of the world's land and 16% of the world's population and 68% of live-stock population.

The immense commercialization of agriculture has also had a very negative effect on the environment. The use of pesticides has led to enormous levels of chemical buildup in our environment, in soil, water, air, in animals and even in our own bodies.

Fertilizers have a short-term effect on productivity but a longer-term negative effect on the environment where they remain for years after leaching and running off, contaminating ground water and water bodies. The use of hybrid seeds and the practice of monoculture had led to a severe threat to local and indigenous varieties, whose germplasm can be lost forever. All this for “productivity”.

Traditional organic farming is the only solution.

Let us together bring new organic green revolution.

- Eternally Talented India, 108 facts





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.

Date	Name of the Sponsor
1-9-2016	Indu Sikaria
3-9-2016	Prasad T. (Birthday: Vijaya)
8-9-2016	Subhadra, Sudha, Rupa, Krishna, Mallaiah Amrita (Birthday: Maj. Gen. Ram Pratap)
10-9-2016	Sudha & Ashok (Marriage Anniversary) Subhadra, Rupa, Krishna, Mallaiah
11-9-2016	Subhadra, Sudha, Rupa, Krishna, Mallaiah
13-9-2016	Subhadra, Sudha, Rupa, Krishna, Mallaiah
15-9-2016	Subhadra, Sudha, Rupa, Shanthi, Mallaiah
16-9-2016	Subhadra, Sudha, Rupa, Shanthi, Mallaiah
19-9-2016	Subhadra, Sudha, Rupa, Krishna, Mallaiah
21-9-2016	Sharada (In the memory of K. Kamala) Dr. Surendra (Birthday: Ankith)
23-9-2016	Sharada (In the memory of K. Kamala) Vijaya (Birthday: Ankith)
24-9-2016	Srihari (Birthday: Medha)
28-9-2016	Subhadra, Sudha, Rupa, Krishna, Mallaiah
29-9-2016	Rama (In the name of R.V. Raju)
30-9-2016	Subhadra, Sudha, Rupa, Krishna, Mallaiah Gopal Reddy (Birthday: Lakshmi Neelima)

Celebrate birthdays, anniversaries, festivals, or special occasions with children of Ashram by contributing ₹4000

Contact for further assistance

Ashram: 8008882828 Tapovan: 9849168937

SMS to Swamiji: 9908234545

nachiketananda@gmail.com admin@nachiketatapovan.org

Website: www.nachiketatapovan.org

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:

Nachiketa Tapovan, Kodgal: 8008882828,

Nachiketa Tapovan, Hyderabad: 9849168937

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Website: www.nachiketatapovan.org

VILVAMANGALA

This is a story from one of the books of India, called "Lives of Saints". There was a young man, a Brahmin by birth, in a certain village. The man fell in love with a bad woman in another village. There was a big river between the two villages, and this man, every day, used to go to that girl, crossing this river in a ferry boat. Now, one day he had to perform the obsequies of his father, and so, although he was longing, almost dying to go to the girl, he could not. The ceremonies had to be performed, and all those things had to be undergone; it is absolutely necessary in Hindu society. He was fretting and fuming and all that, but could not help it. At last the ceremony ended, and night came, and with the night, a tremendous howling storm arose. The rain was pouring down, and the river was lashed into gigantic waves. It was very dangerous to cross. Yet he went to the bank of the river. There was no ferry boat. The ferrymen were afraid to cross, but he would go; his heart was becoming mad with love for the girl, so he would go.

There was a log floating down, and he got that, and with the help of it, crossed the river, and getting to the other side dragged the log up, threw it on the bank, and went to the house. The doors were closed. He knocked at the door, but the wind was howling, and nobody heard him. So he went round the walls and at last found what he thought to be a rope, hanging from the wall. He clutched at it, saying to himself, "Oh, my love has left a rope for me to climb." By the help of that rope he climbed

over the wall, got to the other side, missed his footing, and fell, and noise aroused the inmates of the house, and they came out and found the man there in a faint. She revived him, and noticing that he was smelling very unpleasantly, she said, "What is the matter with you? Why this stench on your body? How did you come into the house?" He said, "Why, did not my love put that rope there?" She smiled, and said, "What love? We are for money, and do you think that I let down a rope for you, fool that you are? How did you cross the river?" "Why, I got hold of a log of wood." "Let us go and see," said the girl.



The rope was a cobra, a tremendously poisonous serpent, whose least touch is death. It had its head in a hole, and was getting in when the man caught hold of its tail, and he thought it was a rope. The madness of love made him do it. When the serpent has its head in its hole, and its body out, and you catch hold of it, it will not let its head come out; so the man climbed up by it, but the force of the pull killed the serpent. "Where did you get the log?" "It was floating down the river." It was a festering dead body; the stream had washed it down and that he took for a log, which explained why he had such an unpleasant odour.

The woman looked at him and said, "I never believed in love; we never do; but, if this is not love, the Lord have mercy on me. We do not know what love is. But, my friend, why do you give that heart to a woman like me? Why do you not give it to God? You will be perfect." It was a thunderbolt to the man's brain. He got a glimpse of the beyond for a moment. "Is there a God?" "Yes, yes, my friend, there is," said the woman. And the man walked on, went into a forest, began to weep and pray. "I want Thee, Oh Lord! This tide of my love cannot find a receptacle in little human beings. I want to love where this mighty river of my love can go, the ocean of love; this rushing tremendous river of my love cannot enter into little pools, it wants the infinite ocean. Thou art there; come Thou to me." So he remained there for years.

After years he thought he had succeeded, he became a *Sannyasin* and he came into the cities. One day he was sitting on the bank of a river, at one of the bathing places, and a beautiful young girl, the wife of a merchant of the city, with her servant, came and passed the place. The old man was again up in him, the beautiful face again attracted him. The *Yogi* looked and looked, stood up and followed the girl to her home. Presently the husband came by, and seeing the *Sannyasin* in the yellow garb he said to him, "Come in, sir, what can I do for you?" The *Yogi* said, "I will ask you a terrible thing." "Ask anything, sir, I am a *Grihastha* (householder), and anything that one asks I am ready to give." "I want to see your

wife." The man said, "Lord, what is this! Well, I am pure, and my wife is pure, and the Lord is a protection to all. Welcome; come in sir." He came in, and the husband introduced him to his wife. "What can I do for you?" asked the lady. He looked and looked, and then said, "Mother, will you give me two pins from your hair?" "Here they are." He thrust them into his two eyes saying "Get away, you rascals! Henceforth no fleshy things for you. If you are to see, see the Shepherd of the groves of Vrindaban with the eyes of the soul. Those are all the eyes you have." So he went back into the forest.

There again he wept and wept and wept. It was all that great flow of love in the man that was struggling to get at the truth, and at last he succeeded; he gave his soul, the river of his love, the right direction, and it came to the Shepherd. The story goes that he saw God in the form of Krishna. Then, for once, he was sorry that he had lost his eyes, and that he could only have the internal vision. He wrote some beautiful poems of love. In all Sanskrit books, the writers first of all salute their Gurus. So he saluted that girl as his first Guru.

Source: Complete Works of Swami Vivekananda





Sri Dr. Surya Kant Sharma
Wing Commander (Retd)
Vice President
Micromax
Bhagwati Products Limited

Dear Philanthropic Partners!

We look forward for more visits from Philanthropic Partners like Micromax to strengthen the bond with society and also to educate empower enlighten underprivileged ones, irrespective of their caste, creed, gender, religion looking upon them as absolute manifestation of divinity.

Please do visit Nachiketa at Kodgal where we are working with Rural & Tribal community. Your presence means a lot to us! Dhanyavadah!



THANK YOU
Dear Surya Kant Sharma ji!
Your visit was more
enlightening!
Visit to Nachiketa Tapovan,
Hyderabad on
September 16, 2016

Contact for further assistance

Nachiketa Tapovan, Kodgal: 8008882828,
Nachiketa Tapovan, Hyderabad: 9849168937
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Website: www.nachiketatapovan.org



Visit by Mr. Arvind Kumar
IAS, Principal Secretary, Industries, Commerce,
Mining and Energy, Government of Telangana

Mr. Arvind Kumar, IAS, Principal Secretary, Industries, Commerce, Mining and Energy, Government of Telangana visited Nachiketa Tapovan Vidya Mandir on September 12, 2016. Spending close to an hour at Vidya Mandir, Mr. Kumar intently listened to Vasundhara Amma, who briefed him about the activities being carried out by Nachiketa Tapovan. He was taken through the premises, including the classrooms. He was surprised to note that the volunteers at Tapovan regularly came to spend time with the children there, without expecting anything in return. He also had a short interaction with the students of classes ninth and tenth, and urged them to work hard.

Making constructive suggestions for the improvement of Nachiketa Tapovan, he underlined the need for mid-day meal for the children and the positive effect it has on them. He appreciated the initiatives for higher education being taken by Tapovan. He was happy to know that a student of Tapovan was passionate about joining the civil services, and wished that many more should join the public services. Reminiscing his own childhood and things that inspired him, he urged Tapovan to explain the career choices available to the students in the simple language that the children understand. The visit concluded with this observation by Mr. Kumar - "Faith in God means doing good work for the benefit of the downtrodden."

We are grateful to Mr. Kumar for taking out time from his busy schedule and gracing us with his presence. We will surely work on the suggestions put forth by him.

Contact for further assistance

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Nachiketa Tapovan, Hyderabad: 9849168937
SMS to Swamiji: 9908234545
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Website: www.nachiketatapovan.org

1



Bhaiya Dooj

3



Nagula Chavithi

**Festivals
&
Events of
NOVEMBER
2016**

6



Chhath Puja

14



Nehru Jayanti

*Priceless Happiness
of
Nachiketa Vidya Mandir children*



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.

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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