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Shailaputri



BrahmachArini



Chandraghanta



KushmAnda



SkandamAta



2 KATyAyani



KAlarAtri



MahAgowri



SiddhidhAtri



Maha Durga

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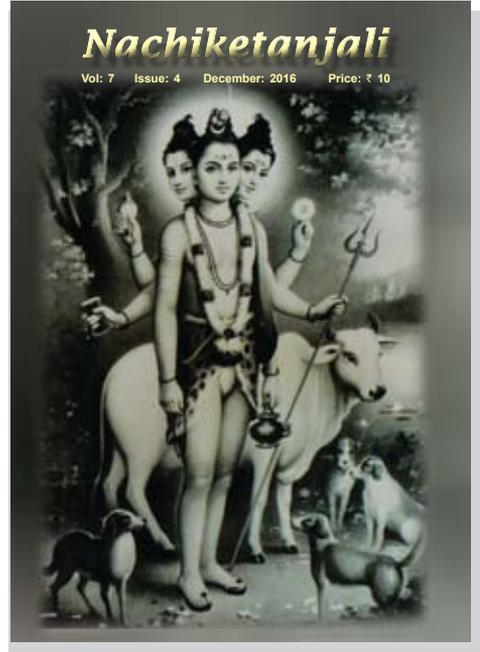
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Cover Story



Brahma Jnana Mayee Mudhra,
Vasthre Cha Akasa Bhoothale,
Pragnana Gana Bhodaya,
Dattatreya Namosthute

Meaning:

My salutations to Dattatreya,

Whose stamp is the knowledge of ultimate,

Who wears the sky and earth as his clothes,

And who is the three states of Wakefulness, Sleep and Dream.

PLEASE NOTE

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Seek that knowledge which has to be sought!

Some argue that knowledge can be acquired with the help of dictionaries. Conversely, theory differs from practicality. Presume the meaning of taste is quoted in the dictionary as 'the flavor of something'. Can one comprehend the meaning just by reading that? One has to eat and experience what taste really is. The taste buds would give us firsthand experience of that which is tasted. Only then can one, gain knowledge of the word taste. That is the practical approach!

It applies the same way to acquiring knowledge through dictionaries. Learning something hypothetically will not suffice. One has to gain knowledge through experience. When we travel to hill stations, we might refer to weather reports and travel tips. We might be advised to carry our woolens to combat the chillness. But only when we reach the place and have a direct experience can we understand what that chillness is! Talking about chillness is different from experiencing the chillness.

A person was dragged along by his friend to attend a *Satsang*. The preacher was talking about *Bhakti*, *Karma* and *Jnana*. Being a novice to spiritual talks, these terms were new to this person. He went home and referred to dictionaries to understand what they really meant. The theoretical meaning confused him even more. However, he was firmly determined to know what *Bhakti*, *Karma* and *Jnana* meant.



The first step towards knowledge is to know that we are ignorant.

Richard Cecil

His inquisitiveness led him to attend more *Satsangs* and progressively, he set forth on a spiritual pursuit. He was not satisfied with just listening, he wanted to know more. His earnestness led him to meditation. He spent hours together meditating. Though it gave him calmness and peace of mind it couldn't satiate his desire of gaining true knowledge. He began contemplating on spiritual truths and one fine morning knowledge dawned on him. He was illuminated by the knowledge of the Self through experiencing the Self.

Life is precious. This life is gifted to us because of the credits of our previous births. So let us not waste it. If we think that life is all about fulfilling desires and getting bound by attachments we are thoroughly mistaken! All our desires can never be fulfilled. One desire is replaced with thousand others. It is a vicious cycle. Attachment with our kith and kin has its own significance, but that is not the ultimate. Beware! No relative or friend is going to accompany you in your final journey. You have to travel alone...all alone! Then why waste this precious birth on something that is impermanent? Do you think it is wise?

Isn't it sensible to seek that knowledge which has to be sought?

- *Subhadra K.*

Spiritual Quest

Question: What happens if we deviate from the path?

Ans: If we deviate from our path, everything gets diluted. Our focused mind, trained senses and sharpened intellect then starts putrefying. What we have accumulated over a period of time with the help of *Sadhana* goes errant, leaving sometimes no trace of our path itself. Such is the power of unwanted deviation. But if deviation is in the support of our very path, and one knows how to get back to the path, one can get benefited for sure.

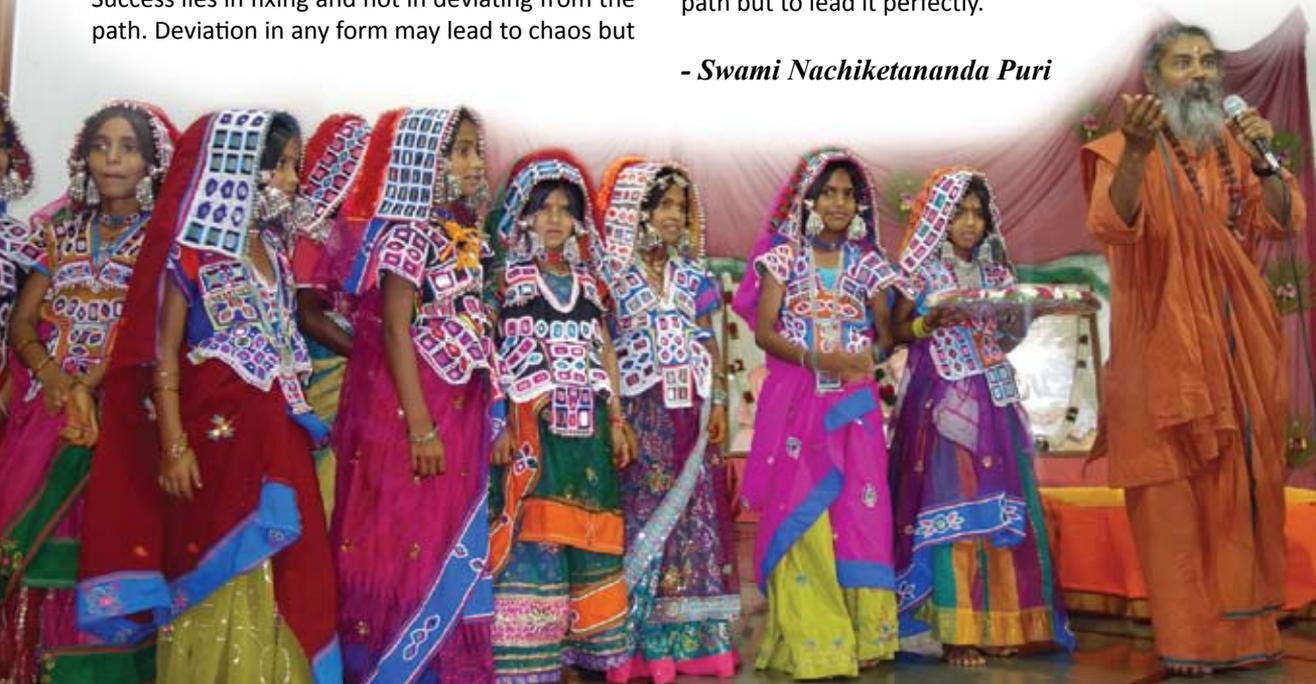
A path like spirituality is more sublime than the sublime reality itself. It doesn't demand great focus of mind but beseeches defocusing from external world to show the sublime world within. Sublime reality is an essential part of life like our breath and beyond. Therefore, if we get deviated from our path, diluted awareness will take one nowhere. One has to know, therefore, one's own path. No matter, whether it is mundane or religious path or for that matter social or spiritual path one needs to fix one's own agenda first to achieve all success. Success lies in fixing and not in deviating from the path. Deviation in any form may lead to chaos but

if it is towards the same goal, then probably with the higher understanding one can get back to the path and start treading it zealously.

One should have the zeal to achieve it. One should know that the path that one has chosen would lead one to sublime reality. One should never regret for a moment for what one has chosen. So before one acts, one should know what would really support one's own growth. One should always seek vertical growth rather than horizontal. There is nothing wrong in getting into horizontal growth but one should never get caught into it.

Divine Mother has created this universe to get connected to reality. Therefore, there is no harm in getting involved in the universe but we should make sure that we should never get indulged in it, since no one knows how and when one becomes slave to senses and mind. Deviation is when one throws all senses out, in the pursuit of temporary happiness. Deviation is when one follows mind and not the heart. Deviation is when one becomes slave to senses and mind. Deviation is when one loses heart and eventually the war within. Therefore, one should never forget that if Duryodhana is within, forcing one to get indulged, there is Arjuna as well who is very well guided and goaded by Lord Krishna not only to focus on the path but to lead it perfectly.

- *Swami Nachiketananda Puri*





FALLING LEAVES

*S*he stands there proud and tall
Leaves fluttering in the breeze
Her stance is that of a queen
Arms stretched out toward the sky

The grass underneath is wet with dew
Her leaves' gossip is without an end
Robin nests cover her hair
Her wisdom protecting them all

The sun gleams bright from above
Children playing under her shade
Her branches sway from side to side
The eternal bliss evident on her face

When autumn arrives
Summer takes its final breath
The warmth disappears
The cold creeps in instead

She takes off her mask
And the leaves begin to fall down
Swirling and twirling till they hit the ground
Leaves of orange, red and brown

She stands still with shock
Branches frozen in surrender
The rain begins to pour
Reflecting her dismay

She feels sad and incomplete
Nothing more than a small shrub
Her branches start to weep
And her trunk shrinks from its tall self
Winter arrives, mighty and harsh
The cold is evil, biting at her trunk
No leaves or birds are there to defend her
She stands alone, small with sorrow

Summer arrives again
And the sun seems to shine brighter
The grass becomes softer
And the leaves chattier than ever

She cries with relief
Cherishing, the joyous moment
She realized the worth of the leaves
Only when they left her!

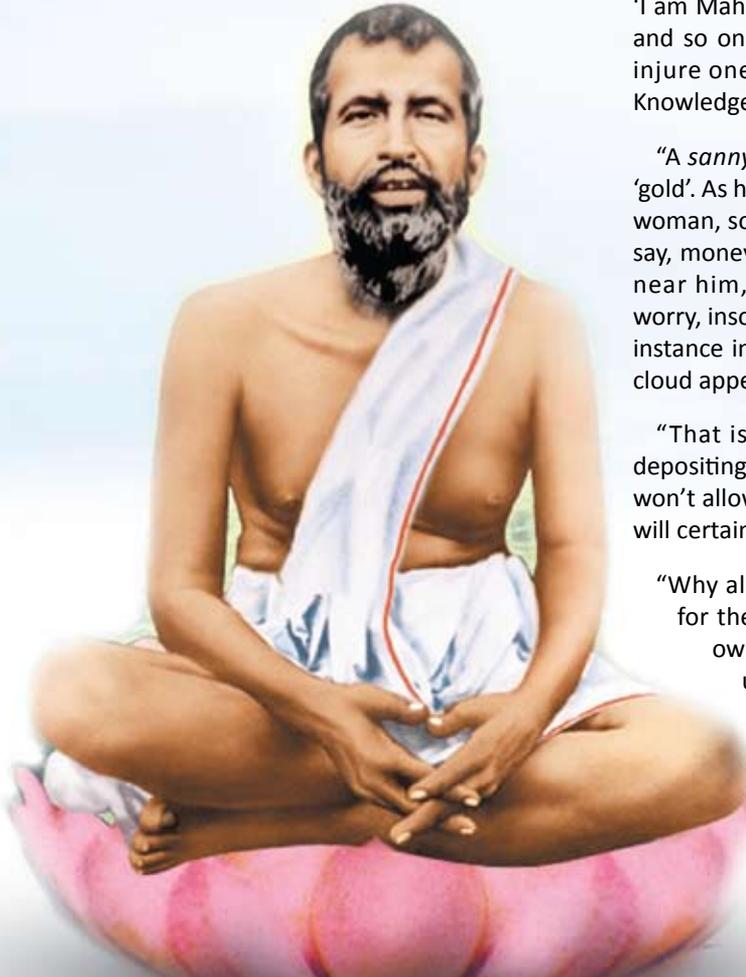
- Pratya Poosala



Gospel of Sri Ramakrishna

One day, the Master conversed with Mahimacharan, a disciple.

MASTER: "It will be very good if you can practise unselfish love for God. A man who has such love says: 'O Lord, I do not seek salvation, fame, wealth, or cure of disease. None of these do I seek. I want only Thee.' Many are the people who come to a rich man with various desires. But if someone comes to him simply out of love, not wanting any favour, then the rich man feels attracted to him. Prahlada had this unselfish love, this pure love for God without any worldly end."



Mahimacharan sat silent. The Master turned to him.

MASTER: "Now let me tell you something that will agree with your mood. According to the Vedanta one has to know the real nature of one's own Self. But such knowledge is impossible without the renunciation of ego. The ego is like a stick that seems to divide the water in two. It makes you feel that you are one and I am another. When the ego disappears in *samadhi*, then one knows Brahman to be one's own inner consciousness.

"One must renounce the 'I' that makes one feel, 'I am Mahima Chakravarty', 'I am a learned man', and so on. But the 'ego of Knowledge' does not injure one. Sankaracharya retained the 'ego of Knowledge' in order to teach mankind..."

"A *sannyasi* must renounce both 'woman' and 'gold'. As he must not look even at the portrait of a woman, so also he must not touch gold, that is to say, money. It is bad for him even to keep money near him, for it brings in its train calculation, worry, insolence, anger, and such evils. There is an instance in the sun: it shines brightly; suddenly a cloud appears and hides it.

"That is why I didn't agree to the Marwari's depositing money for me with Hriday. I said: 'No, I won't allow even that. If I keep money near me, it will certainly raise clouds.'

"Why all these strict rules for a *sannyasi*? It is for the welfare of mankind as well as for his own good. A *sannyasi* may himself lead an unattached life and may have controlled his passion, but he must renounce 'woman and gold' to set an example to the world.

"A man will have the courage to practise renunciation if he sees one hundred per cent renunciation in a

sannyasi. Then only will he try to give up 'woman and gold'. If a *sannyasi* does not set this example, then who will?

"One may lead a householder's life after realizing God. It is like churning butter from milk and then keeping the butter in water. Janaka led the life of a householder after attaining *Brahmajnana*.

"Janaka fenced with two swords, the one of *jnana* and the other of *karma*. The *sannyasi* renounces action; therefore he fences with one sword only, that of knowledge. A householder, endowed with knowledge like Janaka's, can enjoy fruit both from the tree and from the ground. He can serve holy men, entertain guests, and do other things like that. I said to the Divine Mother, 'O Mother, I don't want to be a dry *Sadhu*.'

"After attaining *Brahmajnana* one does not have to discriminate even about food. The *rishis* of olden times, endowed with the Knowledge of *Brahman* and having experienced divine bliss, ate everything, even pork.

(To *Mahima*) "Generally speaking there are two kinds of *yoga*: *karma-yoga* and *manoyoga*, that is to say, union with God through work and through the mind.

"There are four stages of life: *brahmacharya*, *garhasthya*, *vanaprastha*, and *sannyas*. During the first three stages a man has to perform his worldly duties. The *sannyasi* carries only his staff, water-pot, and begging-bowl. He too may perform certain *nityakarma*, but his mind is not attached to it; he is not conscious of doing such work. Some *sannyasis* perform *nityakarma* to set an example to the world. If a householder or a man belonging to the other stages of life performs action without attachment, then he is united with God through such action.

"In the case of a *Paramahansa*, like Sukadeva, all *karmas* — all *puja*, *japa*, *tarpan*, *sandhya*, and so forth — drop away. In this state a man communes with God through the mind alone. Sometimes he may be pleased to perform outward activities for the welfare of mankind. But his recollection and contemplation of God remain uninterrupted."

- **Swami Nikhilananda**

(Source: ramakrishnavivekananda.info)

Who are our enemies?

Please think for a while, who are our enemies? Throughout our life we see enemies around us. It is an irony that more than external enemies our internal enemies are stronger. We all are interested to know about external world, that's why there are many scientists in various fields, who are discovering and inventing many great things. But it is an unchanging truth that if we discover ourselves, we can discover the science of the universe. The body which we got is the biggest laboratory, in which the entire universe

exists. Our sages have realized this truth. It is a surprising fact that, Lust, Anger, Greed, Attachment, Pride, and Jealousy are the strongest enemies which always create obstacles in our path. With the help of right instruments all these shadaripus become powerful tools. We are Jivas, and the supreme is called Shiva. When jiva meets Shiva it is the ultimate event in one's life. This very event is our destiny and at that very moment our true abode or permanent address is discovered. Our powerful enemies are creating thick layers of ignorance around the self. Unless these layers are not removed, it is only day dreaming to discover the eternal freedom.

- **Paramahansa Swami Shivananda Puri**

HOLY MOTHER SRI SARADA DEVI

The Mother's infinite love transcended all limitations of caste or colour, merit or demerit, in fact, of all conditions of life. Any one that took refuge in her, was treated kindly, helped with medicines and other necessities, and filled with sympathy. She consciously ignored people's frailties and foibles, and asked others also to do the same. The result was that even criminals behaved decently and sometimes changed their habits.

Mulberry was once widely cultivated and silk-worms reared in many villages of West Bengal. But foreign competition tolled the death-

knell of this industry at the beginning of the present century, as a consequence of which many Mohammedan families at Shiromanipur were reduced to penury. No honest means of livelihood being open to them, the hapless Mohammedans took to stealing and robbery, which earned for them the appellation of 'mulberry-robbers' (*tunte-dAkAt*). They were a terror to the neighbouring villages, including Jayrambati. Naturally, they were studiously shunned by the Hindus. And to add to the misery of these wretched families, a famine raged in those parts. Just then, the new house



“Let me tell you how to love all equally. Do not demand anything of those you love. If you make demands, some will give you more and some less. In that case you will love more those who give you more and less those who give you less. Thus your love will not be the same for all. You will not be able to love all impartially.”

of the Mother was being built, and the monks who supervised the work engaged some of these famine-stricken people. The villagers did not take this kindly and often grumbled that the monks were courting trouble for themselves and the villagers. Nonetheless they had to change their opinion soon and declare, ‘Ah! By the Mother’s grace, the robbers too are becoming devotees!’ How this happened can be realized from the following few anecdotes.

One day, one of these ‘mulberry-robbers’ brought some plantains to the Mother and said, ‘Mother, here are some plantains for the Master; will you accept them?’ The Holy Mother stretched out her hands for acceptance and said, ‘Certainly I will, my dear; hand them over. Why should I not, since you have brought them for the Master?’ A woman devotee, who hailed from a neighbouring village and happened to be there, was taken aback by this strange behaviour of the Mother, and she said warningly, ‘These are thieves, you know. Why should his things be offered to the Master?’ The Mother, apparently unperturbed by this rude interference, deposited the fruits in the store and ordered some fried-rice and sweets

for the man. When he had gone, she turned to the woman and administered a stern rebuke, ‘I know who is good and who is not.’ Her mission was to uplift the spiritually fallen, and she used to say, ‘To err is human; but how few know how to lead an erring man?’

Amzad was one of those ‘mulberry-robbers’ who had a hand in erecting the mud walls of the Mother’s house. One day, Mother seated him on her verandah for his meal. Nalini Devi served him, but owing to caste prejudices she stood at a distance on the courtyard and tossed the food on to the man’s leaf-plate. This displeased the Mother, who said, ‘Can one have any relish for food if it is served in such a fashion? If you can’t serve him properly, I shall do it.’ When Amzad had finished his meal, the Mother cleansed the place herself. At this, Nalini Devi loudly denounced the act saying, ‘O dear aunt, you lose your caste thereby!’ But the Mother cut her short, ‘Amzad is as truly my son as my Sarat (Saradananda) himself is.’

Source: Holy Mother Sri Sarada Devi
By Swami Gambhirananda



“All power is within you; you can do anything and everything. Believe in that, do not believe that you are weak; do not believe that you are half-crazy lunatics, as most of us do nowadays. You can do any thing and everything, without even the guidance of any one. Stand up and express the divinity within you.”

— *Swami Vivekananda*



Creativity in the time of the Internet

“He rarely studies. He just sits with his books open, that too for my sake,” said an exasperated aunt, about her son. She then went on to say how poorly he performed in the recently concluded examinations. The child was feeling awkward. Realizing that I had recently emerged from such situations, I went up to him, spoke a few words of encouragement and explained to him why it was important to concentrate on education. Clearly, he was not impressed. But, courteous as he is, he quietly listened to me and went his way. Apparently, he had some assignment to finish and for that, he needed the help of internet.

A few days later, a little boy known to me and who is hardly in the sixth standard, won a competition in English poetry. I knew he drew well, but not about his poetry. So, I asked him what he wrote. He was smiling coyly. His mother happily said that the school had given them a topic and he ‘wrote’ a poem from the internet with the help of his elder brother. Again, internet to the rescue! Leave about originality, creativity, ethics and other such concerns. Neither the innocent parents, nor the commercial school is concerned about this.

These instances took me back to my school days. When I was in school, Google was yet to become our master. Access to computers was not so ubiquitous. Therefore, much of the information had to be culled from books, and we did a fair job. Parents would help on topics which seemed difficult. I remember taking the help of a retired government officer to know the names of all the districts in Andhra Pradesh then. And he gladly helped with his memory, not by referring to a page on Wikipedia. A print out was a hassle, accessing the internet was rare. By choice or not, we had to do many things on our own. Once, there was a project



in science where each one of us had to make a gold leaf electroscope. We only had the two-dimensional figure in our textbooks before us, and the text explaining the principle that made the instrument work. One of my classmates made such a nice model, all with his creativity. It was placed in the school lab for posterity.

Technology is a double-edged sword. While its advantages are too many to be counted, it does have some kind of a negative impact on us. Before the internet became a part of our lives, home works did irk us, but many a time, they were fun with the family. Posters and banners would be handmade for events or festivals. This imbibed the value of team work. A competition in creativity was truly so. Some friends would amaze all with their talent. But today, it is a task to distinguish between that which has been written and that copied. What should be interesting craft work to be executed with the use of one’s own ingenuity has become just an assignment which can be done with the help of videos posted online. There are honorable exceptions even today, though.

Anything, including technology, in excess is never good. All of us should make an attempt to encourage little children to bring out the best in them, every day. They should be aided, but not driven, by technology. Creativity is too precious to be reserved for summer camps. Is it too much to expect from parents and schools that they pay a little more attention to their children?

- Neetika Gogula

An advocate and has passion for writing on social issues.



The harmony of different paths of Yoga in the Gita

Karma-yoga, Bhakti-yoga, Raja-yoga and Jnana-yoga – these four paths lead to the Supreme Being. Seekers choose that path which is best suited to their nature and temperament. Some glorify their own path and they go to the extent of condemning other paths as worthless or wretched. This has led to bitter controversies, violent denunciations and mutual hatred among the followers of the different creeds. The Lord was quite aware of the danger of such futile controversies to establish the superiority of one path over another. Therefore he set himself the task of putting down these differences and proclaiming once for all the equality and harmony of all the four paths of *yoga*. These four paths, as it were, are the four gateways to enter the mansion of liberation and through whichever gateway one enters, he reaches the inner palace. Just as different rivers flowing through distant regions finally reach the ocean, even so, all the various paths of *yoga* lead man to the ultimate goal of Truth. All paths are good. There is no compulsion to follow this or that path. Each man is perfectly free to choose that path which suits his character and temperament and move forward towards the goal.

By nature, the mind of some people is inclined to action. Such men inevitably take to *Karma-yoga*. They find pleasure in activity and delight in service to society. The Gita teaches them what action is and how action should be one without attachment to the fruits thereof. This chapter entitled *Karma-yoga* is intended to guide men of action in the proper way, so that they might not blindly plunge into worldly activity and get themselves caught in the sequence of action and reaction. The Gita teaches that action, without the feeling of personal doership and without attachment to the fruits thereof, is the secret of *Karma-yoga*.

Again, some people by nature are emotional. They have strong feelings of love and affection. Such men choose the path of devotion – *Bhakti-yoga*. They worship, they pray, they sing the name of the



Lord in a hundred ways and find inexpressible joy in the love for their chosen deity. The Gita exhorts them to rise higher and higher in their devotion and come closer to their object of worship. This *Bhakti-yoga* is meant for such aspirants.

A third category of men are meditative. They do not find pleasure in action, or in the flow of emotion. So they meditate (*Dhyana*) on the highest reality, by withdrawing their minds from the distracting influence of the sense-objects and by turning it inwards to find out the very source and the ultimate origin of their being. Such inward exploration of the reality gives them great satisfaction. For such men the Gita explains the nature of *Dhyana* (meditation) and control of the senses and mind. This is *Atma –Samyamana yoga* in the Gita.

Apart from these three categories, there is a fourth category of aspirants and they are *Jnanis*. They are rational in their outlook and attitude. They think, analyse, discriminate and reject what is not real and try to grasp the reality by a process of un-compromising reason. They discriminate between the real and the unreal, between matter and spirit, between the mind and that which knows the various transformations of the mind. It requires great will-power to hold on to this rational enquiry into the nature of Truth, without being side tracked or pulled out by the appetites of the body or the impulses of the mind. For these aspirants, the Gita teaches *Kshetrakshetrajna-yoga* which forms a separate chapter in the book.

In this way the Gita accepts the predispositions of different minds and encourages people to adopt the most suitable path for their progress.

Gita Makarandam
By Swami Vidyaprakashananda



INDIAN FESTIVALS

Brightly coloured rangolis
Adorn the entrance
The house is decked with flowers
And the halls smell of incense

Women dressed in red and gold
Chattering away wildly
Pot-bellied uncles shaking hands
Children smiling widely

At one o' clock
In comes the food:
Mouth-watering sweets,
Curries and poori's too

People eat and laugh
And dance together.
Indian festivals!
I will remember them forever

- Ria Thimmaiahgari
 Grade 10, Indus International School

Experiences with Maha Periyava

Experiences with Maha Periyava:

Teach the Vedas with patience.

A Rig Veda teacher came with his five pupils. He told the boys to chant a portion of the lesson they had learnt, in Periyava's presence. The tone was almost unmusical. That apart, the boys had very poor knowledge of Sanskrit, as was evident from their recitation. The teacher said, "It is very difficult to teach Veda to these children. It is better to send them to an English school".

Periyava asked the teacher to sit down.

"Ganapatigale, everything in the world is difficult. Cooking is difficult. You have to light the stove. Boil the water. Drain the starch after the rice is cooked. Vegetables have to be sliced and boiled...

Washing clothes is difficult. One has to wash, rinse and squeeze out the water. Then the clothes should be hung and dried...

Everything is difficult. You must have heard of the Uriyadi festival at Varagoor. One has to climb up a slippery pole and seize the bundle of reward tied at its top. The pulp of aloe vera and castor oil is smeared liberally on the pole. It becomes extremely slippery. It is just not possible to climb

up at all. Besides, when one attempts to do so, the onlookers spray water through a forceful hose upon the person! It is so difficult. Still there is so much competition and enthusiasm to win. Finally, one person wins it!

If a little effort is taken, the children will learn the Veda excellently. The Veda is divine knowledge. It is rare that children come forward to learn the Veda. What is to be done if those who have come are sent away?"

The Rig Veda teacher was deeply impressed by Sri Maha Periyava's advice. He began teaching the children with full sincerity, not minding his own struggle.

Five years passed. Those five pupils appeared for the examination that is held by the Veda Rakshana Nidhi Trust. All the five boys passed in the first division in the Rig Veda examination. They were rewarded in ample measure. They proved that the teacher's efforts did not go in vain.

Can Periyava's words ever go wrong?

**Source: Maha Periyava Darisana Anubhavangal
Compiled by Jagadguru Sri Maha Periyava -
Kanchi Paramacharya**



The world is like the last morning star

The world is like the last morning star
Sahajo says: it is fast disappearing
Like a pearl of dew
Like water held in the hollow of your hands.

How true, these lines are! How simple. How profound!

Our lives are like the last morning star. Here now, gone in the next moment.

Everything we hold on to, so tightly...our family, fame, fortune, titles, wealth, people, pride...it's like a drop of dew in the palm of our hands, the moment we try to possess it, it's gone. Forever lost.

And all these things that we hold on so tightly to, create so much strife and unpleasantness and the unnecessary pain that we cause to all those around us, one day, it's all gone. Just like that. Poof!

Then why hold on to that which is transient. Why hold on to that which is a mirage. Why hold on to something that will pass before we know it. Like the pearl of dew on a blade of grass. Like the water held in the hollow of our hands.

Sadhguru's words ring true in my ears and my heart and my very being... "Do you want to lead your life like a concrete ball and trample over everything that comes your way? Or do you want to become like 'breeze', which has a presence but not a personality, which carries the sweet fragrance of jasmine on a cool summer evening? Which one would you choose?" he asked.

He asked me, "I've known you for a long time. You've grown and changed a lot since when I met you first...but have you really evolved? Are you wearing these attributes of kindness, sensitivity, love, acceptance, understanding, depth, caring as a make up on the surface or have you really transformed from the core? Have you allowed it to change you or have you remained the same

'personality' and are refusing to become the 'presence', each one of us is capable of becoming."

And if I were really honest, the answer would be that I'm still stuck to the 'personality', I've changed, but only on the surface...I've sat in his divine presence, but I haven't allowed his presence to tear my ego to shreds, I'm still too full of myself, I am still not an empty cup, my cup is full...I see a lot of people around me, doing things with far deeper sincerity, genuineness & integrity...but I look away. I don't let it stay with me for too long, because if I did, I wouldn't be able to carry on with my nonsense. I wouldn't be able to shout at the people who work at my home and office; I would not have the heart to treat my wife and my parents as crassly and pathetically as I do on an everyday basis.

I would be too ashamed of myself, if I let the experience of his 'presence' stay with/within me at all time.

I have a sharp mind. And an even sharper tongue. There are very few who I can't 'shut up and shut out', and so I don't miss an opportunity to shut those up, who I easily can. Mostly they are those I claim, are the closest to me.

But I am beginning to see the futility of this game I'm playing on an everyday basis. Because before I know it, this life will be over, like the last morning, it will be gone.

Will I stay with this realization and realize that I may not wake up tomorrow or will I sleep it off and wake up tomorrow morning and say 'all that philosophy was meaningless, I'm not so weak or sensitive, I'm in a good space within myself'.

Only time will tell...

- *Gautam Vir*



The message of VIVEKACHUDAMANI

***Sannyasya sarva-karmani
bhavabandha-vimuktaye***

***Yatyatam panditair-dhirair-
atmabhyasa upasthitaih -10***

Let the wise and erudite man, having commenced the practice of the realization of the atman, give up all works and try to cut loose the bonds of birth and death.

The wise and learned man (*panditair-dhirair*), having commenced the practice of the realization of the *atman* (*atmabhyasa upasthitaih*), should try to cut loose bonds of birth and death (*yatyatam bhavabandha-vimuktaye*). How? By giving up all works— by giving up all self-prompted and selfish actions (*Sannyasya sarva-karmani*). Every action we do must be for the good of others and without selfish motive. This is how the mind becomes pure and gets lifted to the level of *sattva* from *tamas* and *rajas*. With a view to achieve freedom from worldliness, the wise should struggle. It's a continuous prolonged struggle, demanding all the resources at our disposal. It is like climbing a high mountain. People think religion is easy. Nothing is easy. Even making money is not easy. We have to work hard. Cheap methods cannot fetch us true results, and knowledge also cannot come by cheap methods.

Of course, we have got easy methods of gaining knowledge nowadays. But such methods are cheap, and people try to gain everything through cheap ways. But we can't get the highest spiritual knowledge by such means. So Shankara says that we have to struggle. The heroic and the intelligent person will struggle hard and will never try to get things cheap. What a wonderful virtue hard work is! One who



has embarked on this great journey of Self-knowledge should discipline one's body, senses, and mind, and turn one's energies inward to discover the infinite *atman* hidden within. It is a gigantic task requiring a heroic spirit and labour. Therefore, the wise should struggle.

By incessant struggle, we slowly gain spiritual strength (*yogabalam*). From physical strength (*bahubalam*) we rise to intellectual strength (*buddhibalam*), and from intellectual strength we rise to spiritual strength (*yogabalam*). It is a progressive transformation of our crude physical energy into the superfine spiritual energy by means of a conscious process of refinement. This is the nature of our march towards freedom from the bonds of birth and death. Once we realize our true nature, nothing can shake us thereafter. To reach there we need a high degree of discriminative power to cut across the thick veil of ignorance. This is what takes us to the goal.

- Swami Ranganathananda

On Harmony



Every part of this earth is sacred to my people. Every shining pine needle, every sand shore, every mist in the dark woods, every meadow, every humming insect! All are holy in the memory and experience of my people. We know the sap which courses through the trees as we know the blood that courses through our veins.

We are part of the earth and it is part of us.

The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The rocky crests, the juices in the meadow, the body heat of the pony, and man, all belong to the same family.

The shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. Each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father. The rivers are our brothers. They quench our thirst. They carry our canoes and feed our children. So you must give to the rivers the kindness you would give any brother...

Remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. The wind also gives our children the spirit of life...

Will you teach your children what we have taught our children? That the earth is our Mother?

What befalls the earth befalls all the sons of the earth.

This we know: the earth does not belong to man, man belongs to earth.

All things are connected like the blood which unites us all.

Man did not weave the web of life he is merely a strand in it. Whatever he does to the web, he does to himself.

Chief Seattle, 1855
(Native American of the Cherokee Tribe)

Extract From: The Myth of the Goddess
Evolution of an Image.

Anne Baring & Jules Cashford

- Compiled by Sujatha Nayak



NACHIKETA'S GO GREEN CLUB...

We convey our thanks to all the participants of the WOW initiative. You helped us earn **Rs. 11,435** in the month of October and helped in keeping Mother Earth cleaner by recycling about **1905 kg** of plastic and paper waste material.



Mother Kali manifests as Maha Gauri



Kumari Puja



Bathukamma



Mataji shares her wisdom with Vidya Mandir children

Navaratri THE NINE SACRED NIGHTS

Navaratri celebrations started at Nachiketa Tapovan Ashram on 1st October 2016. Volunteers and children from Nachiketa Vidya Mandir arrived at the Ashram on the previous day which was also Mahalaya Amavasya. *Abhishekam* & *puja* rituals were performed to Mother Kali at Maa Yoga Shakthi Peetham. Later Swamiji & Mataji gave guidelines for *Sadhakas* for their *Navaratri Sadhana*. Swamiji started his 'Mouna Dhiksha' the very next day. At Ma Yoga Shakthi Peetam, *Panchamruta Abhishekam* was performed to Mother Kali. Paramahansa Swami Shivananda Puri, performed *Ganapathi puja*, *Kalasa sthapana* and *Navagraha puja*.

Mother manifested as Shailaputri on the first day and was looking gorgeous. Her Divine presence was felt by all. *Aarti* was given after *puja*. The rest of the day was spent in contemplation of Divine Mother and everyone received Her blessings in various forms. There was a *homam* at Nachiketagni Yagnashala, in the evening, followed by *Aarti* and the whole night was spent in *Japa* and meditation. Everyday a new form of Nava Durga would manifest through Mataji's magical weave. *Kumari puja* and *Bhairav puja* were performed on the day of Maha Navami.

All nine days and nights were spent in tune with the Divine and at the end every *Sadhaka* was rewarded with rich spiritual experiences. Divine

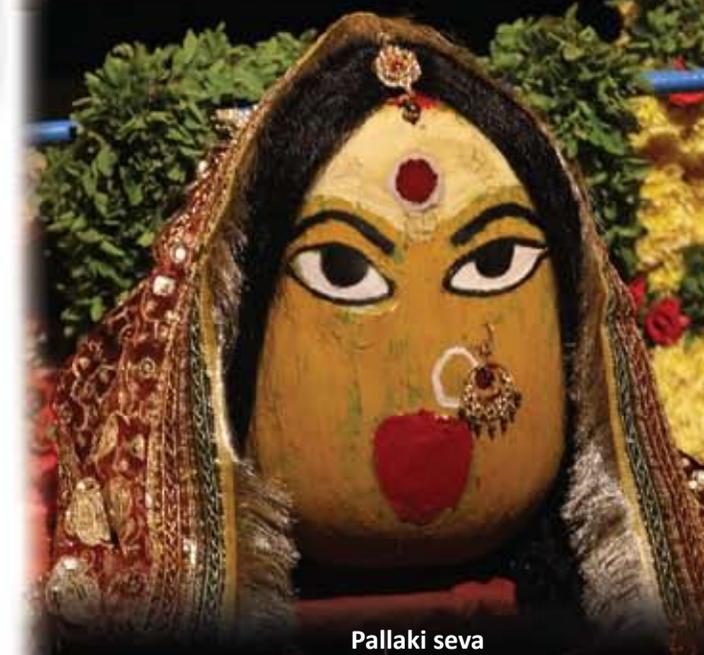
Mother enraptured everyone with Her grace, revealing the magic spiritual world through many mystic messages. On the final day, Divine Mother manifested as Mother Durga exhibiting all Her glory and the smile of victory over the demons. It was our great fortune to witness Nature's elements combine in a mysterious alchemy providing the most wondrous, heart-opening, life-enriching Navaratri ever. It was just a joy being there.

On the final day, Swamiji broke his silence and gave his Divine discourse. He focused on the various dimensions of experiencing the Divine. By concentrating on just one thought it is possible for everyone to experience higher realms of consciousness and everyone should practice it and get benefitted. He assured us success with sincere attempts.

On the 11th day it was time to leave. Swamiji held a *satsang* and appreciated the level of commitment from all of the Residential *Sadhakas* and *Karma yogis* which made the event truly special.

Sathakoti Pranams to Swamiji and Mataji for taking us to greater heights of awareness during our sojourn of those nine sacred nights and for uniting all our souls on one single thread- the thread of devotion.

- Sadhakas of Nachiketa Tapovan



Pallaki seva



Swamiji's discourse



Mataji performs homam



Shri Ram - Quiz

1. What are the jewels/ornaments of Sita that fell down from the sky while Ravana was taking her to Lanka?
2. What are the tasks that Sri Rama has to do, to make Sugreeva believe that Sri Rama is capable of killing Vali?
3. What did Hanuman first say to Sri Rama after he returned from Lanka (after seeing Sita)?
4. Who are the three persons that are capable of crossing the ocean as said by Sita?
5. What is the birth place of river Sarayu?
6. What is the area of Ayodhya?
7. Who is the mother of Garuthmantha?
8. What did Jambavantha tell the other Vanaras when he heard the victorious voice of Hanuman near Mahendra mountain?
9. Who is the architect of 'Pushpaka Vimana' and for whom was it made?
10. How was the Sinshupa tree in the Ashoka Vanam?

ANSWERS:

1. Left leg anklet studded with gems and a necklace from her neck fell down
2. a) Flip the skeleton of Dundubhi (rakshasa similar to a big mountain) with his big toe and throw it 400 yards away
b) Out of seven Maddi trees one has to be chopped
3. "Drushta Devi" (seen Sita).
4. Garuthmantha, Hanuman and Yayudeva
5. Lake Manasa (Manasa Sarassu) which was created by Brahma
6. Length 12 yojanas, breadth 3 yojanas
7. Vinatha
8. Jambavantha said 'for sure' Hanuman is coming back after seeing Sita
9. Vishvakarma is the architect of Pushpaka Vimana and it was made for Lord Brahma
10. It was full of leaves and creepers and was surrounded by golden platforms with small bells ringing with the movement of wind

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



Being a GENTLEMAN

This article is not just for men. Nor is it just for boys. It is for every human being of every kind in this world. Because being a gentleman is not just about a man's behaviour. It is the gentlemanly quality in a person that makes them a gentleman. There is one thing that struck me as a quintessential quality of a gentleman that we all must have. Quoting Ernest Hemingway, "There is nothing noble in being superior to your fellow man; true nobility is being superior to your former self." This is the truest and noblest of gentlemanly qualities.

Let's look at a few examples. Our wonderful education system! It is one of the root causes of eradicating gentlemanly behaviour. Why? Simply because it makes us aim to get better marks than the others. If we had learnt that we just have to do better than what we did before, that we need to perform better than our former self; every single child would be a topper. There is no better benchmark than yourself, because only you know yourself the best. You don't know what the topper of the class did, for him to get those marks. But you do know what you did and didn't do, for you to have gotten your marks! You have your answer right there! You will know where you are lacking, and you can become better. Don't aim to be better than others, just aim to be better than yourself. Until my quarterly exam this year, my aim was to beat this guy in Math, that guy in accountancy and another guy in economics and it just went on. But before writing my quarterly exam I decided. My aim is to do better than what I did in my unit test. If I succeed in that then I am moving in the right direction. If I achieve that, then I will be ready to score my best ever marks for my board exam. Not better than everyone else's! But better than I have ever done before! This doesn't just apply to those who are not toppers. This applies even to toppers. Simply because, if you know you are better than

everyone else, you will start slacking. Usain Bolt doesn't train thinking he should beat the other runners. He trains thinking that he should beat his own records. After all he is the fastest man on earth. He knows he can beat the rest of them. But what keeps him going - not slacking- is his dedication towards setting new records.

Everyone makes mistakes. But then again, only if we learn from them we are gentlemen. Maybe you drove a car beyond the speed limit once. It's alright, you made a mistake once. Now if you make the same mistake again, then you are foolish. If you say, "I'm not like that other person, he was booked for speeding thrice", then you are even more foolish, because you are justifying your wrong actions, by comparing yourself with someone who isn't any more virtuous than you. You have to be better than yourself in every aspect, be it your character or be it in your attitude towards everything in life!

If you are to compare yourself with someone, compare yourself with someone who is better than you. Yet if you surpass them, then you will be better than them! Therefore it is always the best thing to try to be better than yourself. Think of it this way, "Two days ago, what would I have done in this situation? Today, am I doing something better?" If your answer is yes, then you have succeeded in becoming better than your older self.

There is no better benchmark than yourself.

So be better than yourself and you'll be at the top of the shelf!

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



Memoirs of our Puri Yatra

“We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love...and then we return home.”

This famous aborigine quote couldn't be more true, in regard to our Puri Yatra, the annual pilgrimage conducted by Swamiji and Mataji of Nachiketa Tapovan.

Our tour commenced on the 17th of October when our group started to Bhubaneswar.

Upon arrival we were greeted by our very able and friendly *Ratha saradhi*, Manoj, who introduced himself and advised us on our schedule for the next couple of days. We proceeded on to Puri where we checked into Sterling Resort and didn't waste any time in heading to the Sun temple of Konark. En route we visited the Crafts village, Ragurajpur and visited the shops where they exhibited and sold their local artifacts.

The Konark temple was built by King Narasimha-deva in the form of a huge chariot for the Sun God Surya, with 12 pairs of stone-carved wheels and galloping horses. The temple symbolizes the passage of time, which is under the Sun God's

control. After a very informative tour of the temple complex we proceeded on to the Jagannath Temple of Puri.

The antiquity of Jagannath temple is as old as human civilization. The Rig Veda and the *Puranas* give elaborate descriptions of the origin of Jagannath, Balabhadra and Subhadra who are worshipped here. They constitute the trinity and are considered the omnipresent, omniscient and omnipotent supreme power. The temple is surrounded by about 30 temples, small and big which were built in different periods of history.

We were fortunate enough to have a guided tour of the temple premises and a wonderful *darshan* of the Lord. We even sampled the *prasad* which the temple is famous for serving all the pilgrims who come for *darshan*. As we were stationed here for 2 days, many *Sadhakas* had an opportunity to come back for *Sadhana* the next day too.

Next morning we visited Chaitanyaprabhu temple on our way to Chilka Lake. The temple was beautiful and serene. We went for a boat ride in Chilka Lake and had some close encounters with dolphins!! In the evening, we visited the Govardhan Mutt of Puri which was established by



Our group at Konark Temple



Meditation session at Ratnagiri caves



Sunrise at Puri



Sculpture making at Sudarshan Art & Craft village



Olasuni temple



Kandhagiri caves



Swamiji entertains local village kids

Adi Shankaracharya. We reached just in time for their *arti* ceremony, which was conducted by the junior disciples of the Mutt, who left us all enthralled with their discipline and dedication.

We travelled on to Jajpur the next day and were blessed with the *darshan* of Maa Biraja Devi who is worshipped as Trishakthi: Mahakali, Mahalakshmi and Mahasaraswati. The temple situated near the Vaitarani river is one of the Asthadasa Shaktipeethas and the place where the Goddesses' 'Navel' fell and is also known as *Nabhighaya*.

Under Swamiji's guidance all the *Sadhakas* had a chance to meditate and absorb the divine vibrations emanating from this sacred place. We also had the chance to pay our respects to the Sapthamatrukas and river Vaitarani before taking leave and heading back.

The following day saw us visiting the famous Buddhist sites of Udayagiri, Lalitagiri and Ratnagiri. On the way back from Udayagiri we stopped at a quaint temple of Olasuni, where we had yet another opportunity to meditate and absorb its peaceful surroundings.

After a brief visit to a sculpting village where everyone interacted with the sculptors and the local village folks, Swamiji conducted an



enriching *satsang* and spoke about the importance of connecting with oneself.

After breakfast the next day, we proceeded to Bhubaneswar and en route stopped at Bhavishya Puri, Jagganath Temple. It is said that the existing Jagannath temple at Puri will be submerged in future and it is at Bhavishya Puri that one has to have *darshan* of Lord Jagannath. At

Bhubaneswar, we visited Kandhagiri Caves and also the Durga-Kali temple on the opposite hillock. In the evening, we visited the famous Lingaraja temple, which is the pride of Bhubaneswar. The temple is more than 1000 years old and built by King Jajati Keshari. Both Lord Shiva and Lord Vishnu are worshipped here in the form of Hari-Hara. Tapovan *Sadhakas* spent a wonderful evening in this temple premises doing their *Sadhana* and receiving the grace and blessings of the Lord.

As all good things have to come to an end so too our trip came to a conclusion the next day. After the group had *darshan* again of Lingaraj temple and Parasurameswar, Mukteswar & Brahmeshwar temples, it was time to head to the airport where with heavy hearts we bid each other goodbye and hoped it will not be too long before we set forth on another soul searching journey with our Gurus...

- Roopa Raju



Women empowerment in India

“WOMEN ARE LIKE ANGELS WHO ILLUMINATE YOUR LIFE”

The whole world is relying on one word that is WOMAN. If they aren't there in this world, we wouldn't have a life on this alluring planet Earth. They are the one who bestow every mortal being's entity. We entail them for anything we do in this world. But, it's not what is happening in this mankind. We dehumanize them and that's what is happening in this globe. We need to find a panacea to this huge muddle that is occurring.

“WOMEN ARE LIKE ESSENCE IN PERFUME BOTTLE

WE CANNOT KNOW THE ODOUR OF THEM
UNLESS

THEY ARE DIFFUSED INTO THE WORLD”

Thousands of years back, women were confined to their household chores rather than making an entrance into the society. The male domination was more streamlined than the female. They were not allowed to leave the house until and unless they get the acquiescence from their husband and in-laws. They were not given enough cognizance

in their home too. They used to work for their children, husband, relatives etc. The major social evil in that time was DOWRY SYSTEM. Their husband and in-laws used to torture them for more dowries. This system is still hunting the women in the society. In the olden days and the present days there is no acclamation to women and their spade work. When will the change come? When will people's attitude change against women? How many more days should they suffer from this dreadful situation?

“A SUCCESSFUL WOMAN IS THE ONE, WHO
BUILDS HER

OWN ALLURING HOUSE WITH THE STONES
THROWN

You can feel her INNOCENCE in the form of daughter.

You can feel her CARE in the form of a sister

You can feel her DEDICATION in the form of wife

You can feel her DIVINITY in the form of mother

You can feel her LOVE in the form of friend

You can feel her WARMTH in the form of grandmother

Yet she is so TOUGH ...

But in the pre-independence period the times have changed. Women have started to take a step into the outside world and challenged the male domination and have actively participated in FREEDOM STRUGGLE but still there is not enough freedom for them. Our matchless female freedom fighters like RANI LAKSHMI BAI, JYOTIBA PHULE etc., also contributed their part in it. Social reformers like RAJA RAM MOHAN ROY, SWAMI VIVEKANANDA, DAYANAND SARASWATI etc., tried to preach the importance of women in the society. They tried to abolish the SATI which means if the women's husband dies, she should also be thrown to death on her husband's pyre. At that time CHILD MARRIAGES were in practice where the children of age group 14-16 were facing the similar consequences. Finally they abolished SATI and females were partly freed.

“A WOMAN BROUGHT US TO THIS WONDERFUL WORLD

SO WE HAVE NO RIGHT TO DISRESPECT THEM”.

“A MOTHER IS A WORD THAT IS A WORLD TO ME.”

The independence was granted by the British in 1947, due to the combined efforts of all the people in society including women. From that juncture we started to give respect to women. They too secured the right to vote in the first ever elections conducted in India. They intended this would continue and they would get able respect from the males but their assumption was truly wrong. Only a few members of the family allowed the girl child to educate and get to know about the world. But still the males dominated the civilization and suppressed the women. But INDIRA GANDHI changed the mind-sets and ruled India as a Prime Minister which built the self-confidence of the women. They also got a window and started to study in schools and colleges.

TOO MANY WOMEN IN DIFFERENT COUNTRIES

SPEAK SIMILAR LANGUAGE - SILENCE

W - WONDERFUL
O - OBEDIENT
M - MARVELLOUS
E - ENCOURAGE
N - NURTURE

Now, the days have changed a lot. They have started to take steps towards the sports. We too have a lot of women who tackled all the callous situations and have been victorious in generating honours for our MOTHER INDIA. We too have prodigious talents in India. Our own 'PAYYOLI EXPRESS' PT USHA has brought laurels to India in Asian Games and Commonwealth Games. She was one of the finest athletes India has ever produced. Karnam Malleswari has made us proud by being the first woman in India to win a bronze medal in Olympics held in 2000. She was a two time world champion in the weight-lifting (54 kg) category. Then comes our Saina Nehwal being the first woman in Badminton to win a bronze medal in Olympics London 2012. In 2016 Olympics, a chronicle has been achieved by our Indian women. P V Sindhu broke the jinx and went onto win a Silver medal in Badminton and Sakshi Malik won a bronze medal in Wrestling. No Indian man could achieve this feat in the 2016 Rio Olympics. One of the finest women player in tennis, stood for No: 1 ranking for almost 52 weeks and has won more than 40 world titles in both singles, doubles, mixed doubles. She has brought India laurels in Asian, Commonwealth and Afro-Asian games. This is no common thing and should not be forgotten that they have made us and India proud throughout the world.

“EVERYTHING CHANGES ITS NATURE. IN THE SAME WAY

WE ALSO NEED TO CHANGE THE WAY WE TREAT WOMEN”

“One woman can make a difference but together, They can rock the world.”

- **Chinta Nishanth**
(Junior Inter)



Geetanjali Devakul Teachers workshop

We are grateful to the Founder Mrs. Geeta Karan, Vijaya Tipparaju and Natasha Karan of Geetanjali Devakul (kukatpally) for conducting a workshop for the Nachiketa Vidyamandir teachers at Ashram. It was a really informative and inspirational workshop in which the Acharyas of Nachiketa Vidyamandir have been taught how to bring life into the class and make it more lively for students. We are looking forward for these kind of workshops to impart sound academic knowledge along with character building education. Once again we express our heartfelt thanks to the entire Geetanjali team.



A Heart Pours out...

Dear Swamiji,

Aum Namah Shivaya!

As is quoted in Taittiriya Upanishad, the creator desired to create this Universe and the Universe is created by him. It is his plan to create and to maintain it. What I want to say is everything in the Universe, even the minute things are well planned by the Highest Law. How much ever we plan, it does not happen. If something which we planned is happening, then it is only God's Grace on the Human race. Human beings are mere characters in the God's play.

Swamiji, my being part of Puri Yatra is not a simple thing that happened in my life. It was neither planned by you nor me in advance. I never dreamt that I would be visiting Puri along with you and others. And as per my knowledge, at no time, young girls have joined in elders' trips which were planned by you. But this time it happened. Mahi joining in elders' trip is something miraculous. Suddenly Sowja Amma dropped from the trip and without having any second thought; you decided to add my name in the Puri Yatra list. And adding my name to Puri Yatra list happened during Navaratri. So it is very much clear that my trip to Puri was already planned by God and with the blessings of Puri Jagannath Swami, I could have his darshan not once, but twice. In God's plan it was decided that I should have darshan of Jagannath Swami but I would have been happier if Sowja amma also would have accompanied us.

I am thankful to Sowja Amma. Ultimately I am thankful to you Swamiji! You had a thought to take



only me and no one else (other Ammas) to the trip and only because of you, I got an opportunity to visit the breathtaking pilgrim places, in your divine company, Mataji's and of course all other Ammas. I enjoyed all Amma's presence in the trip. Even though I didn't spend much time with them, I could feel that they are very caring and good at heart. When I suffered in the bus due to suffocation, every one has shown the utmost care for me.

I feel the connection or the bond which I and my family members have with you is not only from this birth. We are connected to you from previous births as well with a divine bond. This is for sure! Swamiji, when I met you for the first time on the occasion of Bhumi Pooja, I felt you were very much familiar to me. In these many years, I have experienced your motherly love towards every one. Only a mother can show the pure love towards her child and I can feel the pure love, that you shower on everyone and the society as well. You guide us, inspire us, teach us the values of life and you are also a friend to everyone.

This trip was a little different for me. You made me feel that I am your special child. Swamiji, you have shown me the flavor of true friendship. You were like my best friend, at the same time caring like a father. I really enjoyed singing all those bhajans for you.

Ultimately, I enjoyed this trip immensely and also the special bond created between you and me. Swamiji, you are my best friend! I shall never forget Puri Yatra experiences. In this trip, I experienced all kinds of flavors in me like joy, happiness, divineness, cheerfulness and especially friendliness which I received from you. Thank you very much for everything Swamiji & Mataji! I am greatly indebted for the divine blessings you have showered on me. My salutations to you!

- Maheshwari



Each is great in his own place

A certain king used to inquire of all the *Sannyasins* that came to his country, "Which is the greater man — he who gives up the world and becomes a *Sannyasin*, or he who lives in the world and performs his duties as a house holder?" Many wise men sought to solve the problem. Some asserted that the *Sannyasin* was the greater, upon which the king demanded that they should prove their assertion. When they could not, he ordered them to marry and become householders. Then others came and said, "The householder who performs his duties is the greater man." Of them, too, the king demanded proofs. When they could not give them, he made them also settle down as householders.

At last there came a young *Sannyasin*, and the king similarly inquired of him also. He answered, "Each, O king, is equally great in his place." "Prove this to me," asked the king. "I will prove it to you," said the *Sannyasin*, "but you must first come and live as I do for a few days, that I may be able to prove to you what I say." The king consented and followed the *Sannyasin* out of his own territory and passed through many other countries until they came to a great kingdom. In the capital of that kingdom a great ceremony was going on. The king and the *Sannyasin* heard the noise of drums and music, and heard also the criers; the people were assembled in the streets in gala dress, and a great proclamation was being made. The king and the *Sannyasin* stood there to see what was going on. The crier was proclaiming loudly that the princess, daughter of the king of that country, was about to choose a husband from among those assembled before her.

It was an old custom in India for princesses to choose husbands in this way. Each princess had certain ideas of the sort of man she wanted for a husband. Some would have the handsomest man, others would have only the most learned, others again the richest, and so on. All the princes of the neighbourhood put on their bravest attire and presented themselves before her. Sometimes they too had their own criers to enumerate their advantages and the reasons why they hoped the princess would choose them. The princess was taken round on a throne, in the most splendid array, and looked at and heard about them. If she was not pleased with what she saw and heard, she said to her bearers, "Move on," and no more notice was taken of the rejected suitors. If, however, the princess was pleased with any one of them, she threw a garland of flowers over him and he became her husband.

The princess of the country to which our king and the *Sannyasin* had come was having one of these interesting ceremonies. She was the most beautiful princess in the world, and the husband of the princess would be ruler of the kingdom after her father's death. The idea of this princess was to marry the handsomest man, but she could not find the right one to please her. Several times these meetings had taken place, but the princess could not select a husband. This meeting was the most splendid of all; more people than ever had come to it. The princess came in on a throne, and the bearers carried her from place to place. She did not seem to care for any one, and every one became disappointed that this meeting also was

going to be a failure. Just then came a young man, a *Sannyasin*, handsome as if the sun had come down to the earth, and stood in one corner of the assembly, watching what was going on. The throne with the princess came near him, and as soon as she saw the beautiful *Sannyasin*, she stopped and threw the garland over him. The young *Sannyasin* seized the garland and threw it off, exclaiming, "What nonsense is this? I am a *Sannyasin*. What is marriage to me?" The king of that country thought that perhaps this man was poor and so dared not marry the princess, and said to him, "With my daughter goes half my kingdom now, and the whole kingdom after my death!" and put the garland again on the *Sannyasin*. The young man threw it off once more, saying, "Nonsense! I do not want to marry," and walked quickly away from the assembly.

Now the princess had fallen so much in love with this young man that she said, "I must marry this man or I shall die"; and she went after him to bring him back. Then our other *Sannyasin*, who had brought the king there, said to him, "King, let us follow this pair"; so they walked after them, but at a good distance behind. The young *Sannyasin* who had refused to marry the princess walked out into the country for several miles. When he came to a forest and entered into it, the princess followed him, and the other two followed them. Now this young *Sannyasin* was well acquainted with that forest and knew all the intricate paths in it. He suddenly passed into one of these and disappeared, and the princess could not discover him. After trying for a long time to find him she sat down under a tree and began to weep, for she did not know the way out. Then our king and the other *Sannyasin* came up to her and said, "Do not weep; we will show you the way out of this forest, but it is too dark for us to find it now. Here is a big tree; let us rest under it, and in the morning we will go early and show you the road."

Now a little bird and his wife and their three little ones lived on that tree, in a nest. This little bird looked down and saw the three people under the tree and said to his wife, "My dear, what shall we do? Here are some guests in the house, and it is winter, and we have no fire." So he flew away and got a bit of burning firewood in his beak and

dropped it before the guests, to which they added fuel and made a blazing fire. But the little bird was not satisfied. He said again to his wife, "My dear, what shall we do? There is nothing to give these people to eat, and they are hungry. We are householders; it is our duty to feed anyone who comes to the house. I must do what I can. I will give them my body." So he plunged into the midst of the fire and perished. The guests saw him falling and tried to save him, but he was too quick for them.

The little bird's wife saw what her husband did, and she said, "Here are three persons and only one little bird for them to eat. It is not enough; it is my duty as a wife not to let my husband's effort go in vain; let them have my body also." Then she fell into the fire and was burned to death.

Then the three baby-birds, when they saw what was done and that there was still not enough food for the three guests, said, "Our parents have done what they could and still it is not enough. It is our duty to carry on the work of our parents; let our bodies go too." And they all dashed down into the fire also.

Amazed at what they saw, the three people could not of course eat these birds. They passed the night without food, and in the morning the king and the *Sannyasin* showed the princess the way and she went back to her father.

Then the *Sannyasin* said to the king, "King, you have seen that each is great in his own place. If you want to live in the world, live like those birds, ready at any moment to sacrifice yourself for others. If you want to renounce the world, be like that young man to whom the most beautiful woman and a kingdom were as nothing. If you want to be a householder, hold your life a sacrifice for the welfare of others; and if you choose the life of renunciation, do not even look at beauty and money and power. Each is great in his own place, but the duty of the one is not the duty of the other.

Message To Millennium Peace Summit-UNO

Edited transcript of the five-minute address of
Pujya Swami Dayananda Saraswati
in session on “Reconciliation and Forgiveness”,
held on 29th August 2000



*R*espected Chairperson and friends,

Salutations to all of you.

We have listened to a lot of learned people. One thing nobody had mentioned was about the wonderful work done by a team of scholars from Harvard. Diana Eck and others had prepared a paper, which our Secretary General, Mr. Bawa Jain sent to all of us. In this very important document, there was a mention that the various religious leaders have to look into their own theologies to find out whether the theologies themselves have caused conflicts.

It is one thing to forgive what has happened. **Who am I to forgive for the cultures that got wiped out in Egypt, in Greece, in Africa, in South America?** Who am I to forgive whom? I can't forgive, because I am not in a position to forgive. Not that I don't want to forgive. I have no powers to forgive. I need to be forgiven, being a part of the humanity that mindlessly destroyed the cultures, live cultures.

What was the culture, which made all those pyramids? What was that religion that moves the people to create such wondrous monuments of human endeavor, human ingenuity, and human genius? And we have the great legacy of people who have destroyed those live cultures. In Greece we have monuments. If an Egyptian government were to, suppose, pull down a pyramid to build a housing complex, I don't think United Nations

Organization and the humanity will allow that to happen. It is no longer the property of Egypt. It is an ancient monument of human genius. And it belongs to all of us.

We have today live cultures. Let us not make monuments of these. **Let us listen to those scholars who had really put their heads into this. One pertinent suggestion was “look into your theology; see whether you have something, which disturbs people, which move people to disturb, which has destroyed cultures.”**

I want to have religious freedom. You must have the freedom. Everybody has got the right to be free. If I want to be free, well, you should let me. Otherwise, I can't be free. Or I have to resist you. Here starts violence. I want to be free. You let me be free. I let you be free. We are free. We don't need to stand on each other's toes. If you don't let me be free, and I am constrained to fight you, I cease to be human being. I become a living being. I become a living organism, which has got this natural instinctual urge to survive. All my human values disappear.

And therefore I say, look into the theology. **Your practice of freedom of religion definitely is only to live your religion. You cannot destroy any other religion. You have no right. It is violence against other religious sentiments; it is violence against religions; and this violence has been going on for centuries.** And it continues to go on.

After ten years, when we meet, -I wish Bawa Jain to be there to organize this -this subject of 'Reconciliation and Forgiveness' should not be there. We forgive ourselves for our follies, for our mistakes. But one thing **-to err is human; to keep committing the same error, I don't know what it is. I know that is not angelic.**

Thank you very much.

Om

- Compiled by Sujatha Nayak



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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Contact for further assistance

Ashram: 8008882828 Tapovan: 9849168937

SMS to Swamiji: 9908234545

nachiketananda@gmail.com admin@nachiketatapovan.org

Website: www.nachiketatapovan.org

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Vidya Daanam (Education)	₹ 6500/year/child
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Sponsor a child ₹ 1 Lakh

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SWIFT Code	: SBININBB214

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For further details please contact:

Nachiketa Tapovan, Kodgal: 8008882828,

Nachiketa Tapovan, Hyderabad: 9849168937

SMS to Swamiji: 9908234545

nachiketananda@gmail.com; admin@nachiketatapovan.org

Website: www.nachiketatapovan.org

இந்திய நாட்டிய விழா - மாமல்லபுரம் INDIAN DANCE FESTIVAL - MAMALLAPURAM



Mamallapuram Dance Festival



*M*ahabalipuram or Mamallapuram is a small city in Tamilnadu. It is famous for its beaches and temples with monolithic rock sculptures that represent the architectural skills of ancient India. The shore temple is a great tourist attraction and in the months of January and February this city becomes vibrant with the Mamallapuram Dance Festival. Bharatanatyam, Kuchipudi, Kathak, Mohiniattam, Odissi and Kathakali dancers exhibit their skills in this great event which is organized by the Tamilnadu Tourism Department. The four-week dance festival has evolved as one of the major cultural attractions of South India. Tourists from different corners of the world come to Mamallapuram to witness the dance festival. The splendid backdrop provided by Pallava Rock sculptures adds to the overall appeal of the Dance Festival giving it an aesthetic touch. The artists perform on an open air stage and the ambience provides the perfect mood for the dancers. The open air theatre was created about thirteen centuries ago during the rule of the Pallava dynasty.





My life corner

The time is passing by, My Beloved. And each time the clock ticks, I find myself close to you..!!

The other day I was driving back home, the sky looked effulgent; the number of shades the sky held in its arms. I wondered about this beauty and thought to myself whether these shades are present every day when the sun sets. I ensured that everyday wherever I am, I saw the sunset to get the answer to my question. I saw that to know the real beauty of merging and emerging is to see the sunset 30 minutes between the sunset and the night. It is that time you see so many shades of the rays merging with the sky and every single day it is different.

Isn't it beautiful!! The sun rises and sets each day. The sky beholds the sun and its rays each day during sunrise and sunset. They do the same thing every single day but the beauty with which they conduct themselves each day is the magic. Breaking boundaries, adding new colors not just to their lives but to the whole existence. No

expectations to get something back to what they give us each day. To that I wondered, what makes us not to be that way. Is it the boundaries within which we have weaved our life around..?! Well then, what makes us live with these boundaries and not break them? Unconsciously, we have created boundaries in our life and live within it. Leaving ourselves with imbalance, each time our life hits these boundaries. Sometimes we don't realize these boundaries exist as we don't look into it consciously to identify. Sometimes we identify it but are scared to break it. Breaking your boundaries does not need courage, it just needs willingness - willingness to dive in the depth of life.

Perhaps, if one can't break the boundaries one can color it the way they want. Connect with it and paint it know that these boundaries have life too and have to die someday! Then why not now and take a leap of faith into life and its possibilities! It's a choice that we have to make whether the time that is clicking away takes us to our end or to a new beginning..!!

And even before the time comes to an end... Break through these boundaries and find yourself..!!

- living through

- *Suruchi*



LIVE AND LET LIVE

One day I

saw a young lady waiting for the bus. I offered her a ride till the next bus stop. She was from South Brazil. It was nice talking to her. She told she was taking care of 8 girls, some of them had parents, but some were living on the streets. Listening to this, I felt we are here to give and take, that too designed because of our ignorance. She was traveling thousands of miles to reach her pre-designed destination. All things fall in place in the Universe for this to happen. She will stay connected with them more than anything in the universe until the karmic debt is cleared. Here neither the homeless girls nor the lady who is taking care win or lose. Both giver and taker are equally obliged. Precious lifetimes pass in this give and take ignorance.

Meditate, bless thy self and people around. Seek higher knowledge.

Live and let live. These concepts can help us live easy and simple lives.

- *Padmaja Rudra Raju*



Law of Karma

After Kurukshetra war Dhritrashtra asked Krishna "I had 100 sons. All of them were killed. Why?"

Krishna replied "50 lifetimes ago, you were a hunter. While hunting, you tried to shoot a male bird. It flew away. In anger, you ruthlessly slaughtered the 100 baby birds in the nest. Father-bird had to watch in helpless agony. Because you caused that father-bird the pain of seeing the death of his 100 sons, you too had to bear the pain of your 100 sons dying".

Dhritrashtra said "Ok, But why did I have to wait for fifty lifetimes?"

Krishna answered, "You were accumulating 'Punya' (result of Good Deeds) during the last fifty lifetimes to get 100 sons - Because that requires a lot of *Punya*. Then you got the reaction for the 'Paap' (sin) that you have done fifty lifetimes ago."

Krishna says in the Bhagavad-Gita (4.17) "*Gahana Karmano Gatih*"

The way in which action and reaction works is very complex. God knows best which reaction has to be given at what time in what condition. Therefore, some reaction may come in this lifetime, some in the next and some in a distant future lifetime.

There is a saying, "The mills of God grind slow; but, they grind exceedingly fine."



So, every single action will be accounted for, SOONER OR LATER.

Srimad Bhagavatam gives example;

If we have a cowshed with 1000 calves and if we leave a mother cow there, she will easily find out where her calf is among those thousands. She has this Mystical Ability. Similarly, our karma will find us among the millions on this planet. There may be thousands going on the road but only one meets with an accident. It is not by chance, it's by KARMA.

Thus, the LAW OF KARMA works exceedingly fine; it may be 'SLOW TO ACT', but 'NO ONE CAN ESCAPE'!



Invitation



We cordially invite you to attend our celebrations



GITA JAYANTHI

10th December 2016
at Nachiketa Tapovan,
Kodgal Village, Jadcherla.

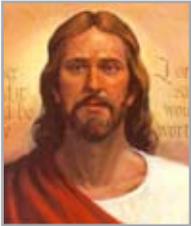
SARADA MA JAYANTI (Tithi)

20th December 2016
@ Nachiketa Tapovan,
Kodgal Village, Jadcherla



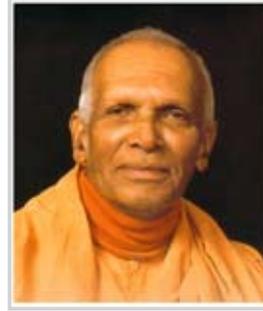
SARADA MA JAYANTI

22nd December 2016 at 10 am.
@ Nachiketa Tapovan,
Kavuri Hills, Hyderabad.



CHRISTMAS

24th December 2016
at 12:45 pm.
@ Nachiketa Tapovan,
Kavuri Hills, Hyderabad.



Swami Ranganathananda Birthday Celebrations

Satsang by
Swami Nachiketananda Puri
&
Paramahansa Swami Shivananda Puri
15th December 2016 at 6 pm.
at 1180, Road No. 45,
Jubilee Hills, Hyderabad.

Prasad follows

Mrs. Valerei Leivers

Rotary Club of Sherwood Sunrises U.K.
for the kind donation of ₹ 7,90,220 towards
Corpus Fund - One Classroom construction
Nachiketa Vidya Mandir,
Nachiketa Tapovan Ashram, Kodgal

M/s Yap Trading Pvt. Ltd., Chennai

for their kind donation of ₹ 1,50,000 towards
Corpus Fund - Higher Education



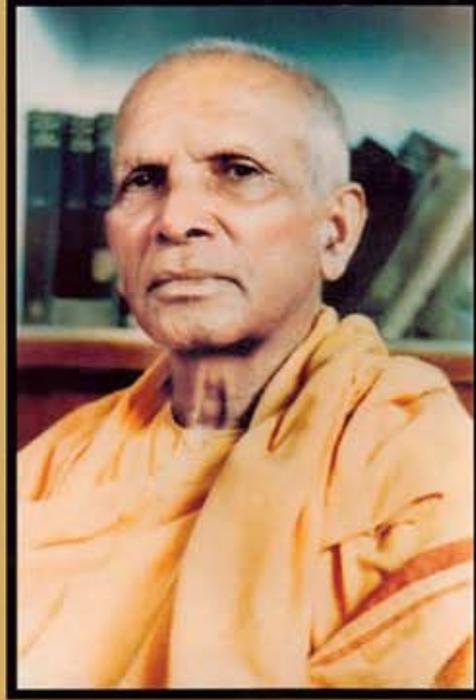
Ms. Sindhu Reddy

for her kind donation of ₹ 1 lakh towards
Corpus Fund - Sponsor a Child Education
Nachiketa Tapovan, Hyderabad

Family Members

of late Sri Kalidindi Ranga Raju
for their kind donation of ₹ 1 lakh towards
Corpus Fund - Sponsor a Child Education
Nachiketa Tapovan Ashram, Kodgal

We pay our homage to
Rev. Swami Ranganathanandaji
on the occasion of His Birthday
15th December 2016



(1908 - 2005)

Two egocentric individuals in search of life-fulfilment and brought into the most intimate social relation, are husband and wife in marriage. To realize this object of fulfillment, they have to learn to give of themselves to each other before seeking to take from each other.

- Swami Ranganathananda

Hotel Sri Brindavan
Nampally Station Road, Hyderabad

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**.

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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.

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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