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The girl stood by the sea, the waves washing her tiny feet. It was her weekend with her grandparents and they always got her to play by the sea. She loved the way the waves curled and washed her tiny toes. She loved chasing the waves and she wondered who made these waters rise and fall, dancing away all the time sometimes high, sometimes low and they never paused. She wished in her tiny heart that she could walk over the waters to catch the point where sky began holding hands with the sea. She wanted to part the waters to see what lay beneath the blanket of waters. Who made the beautiful shells, who made the tiny scurrying crabs and the beautiful pebbles that washed ashore! The magic of the ocean always captured her. Her grandfather had always told her that the ocean loved her and because she too loved her, he made the waves to dance at her feet and that if we love anything and everything, then love comes back in huge waves never stopping. Her little tiny heart fell in love to all the goodness of the mighty ocean and she began to love life despite the challenges.

Today she stumbled upon her picture of her childhood and these memories came back and her grandfather's words stayed with her to love unconditionally and keep hate away and true to his words she had evolved in to a beautiful lady all of 25. Always smiling and laughing like the gentle waves caressing the sands of time.

Picture Story by Srilu Bhupal



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Cover Story



Seven colours mix together to become an intense blow of white rays of the Sun. Sir Isaac Newton: the renowned scientist of 16th century had been accredited with this Discovery. World believes this with all fanfare.

Ages before Newton, the ancient Indian Vedic knowledge had revealed that the sunlight consists of seven colours.

Sapta tva harito rathe vahanti deva surya sociksesam icaksana (Rigveda 1.50.9)

Ava divastarayanti sapta suryasya rasmyah (Atharvaveda 17-10-17-1)

Sun's seven coloured rays are making a day.

Does that mean sun has only seven rays? No, sun emits millions and millions of rays. But each ray of light has seven colours embedded in it. The Vedic terminology often refers to the word "saptha asva ruda". It actually means seven coloured white sunrays. The Vedic meaning of word "asva" also means "light rays".

The Taittiriya aranyakam says "eko-asva vahati sapta namah" (Rigveda 1-164-2)

It means sun light is one (white) but called as seven, figuratively the above sloka can be expressed as sun being carried by one horse called with seven names.

Interestingly in Chandogya Upanishad there is a sloka (8-6-1), it says that sun's ray has three colours; they are blue, yellow and red. Infact this is also true in the sense that three colours are the basic colours, which become other colours.

Source: Eternally Talented India 108 Facts

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Pathway to Sadhana has no shortcuts!

Currently, travel has become easier. Thanks to the number of National Highways, travel time has reduced by a couple of hours. During my travel to various places, I have noticed that most of the villages are connected with new settlements and it is a steady stream of villages and towns merging with one another. Many by-passes are also laid out, which serve as shortcuts to reach the required destination. 'A good change', I felt, about the connectivity. Some by-lanes are created by the locals who walk to their destination. What would take a 10 km drive on the National Highway might be reached by walking half a kilometer on the by-lane. However it is a coarse path to tread and not considered safe.

During one of my travels, I was alerted by a thought that had just then cropped up. 'Does the *Sadhana* path have any shortcuts too? Can we reach our goals faster than ever by taking the shortcuts?' The more I contemplated, I was getting numerous answers from within, chaperoned by more questions. 'What if we had? If God would appear and give us the boon of *Moksha*, are we prepared to receive it? Do we have the energy to sustain it?'

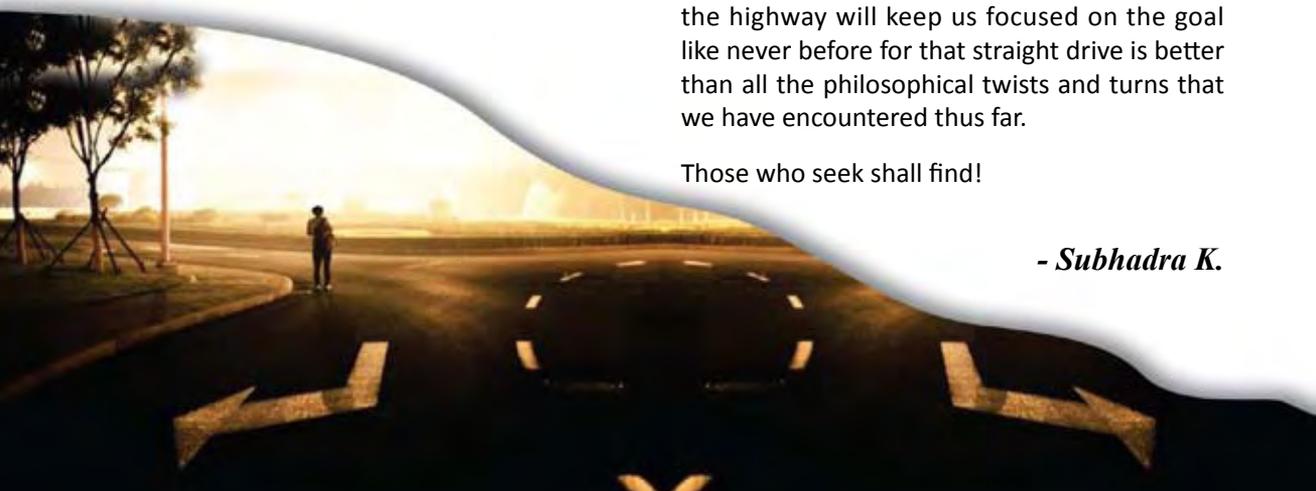
Some of us might develop superficial devotion towards God and we might have a wrong notion that this devotion alone would lead us to liberation. This disillusion halts our spiritual progress for we are confined with that thought and don't try to look beyond. If a little devotion alone can lead us to liberation then why is it that we take birth again and again? Our sages have spent several years and even lifetimes in severe penance to achieve their goals. Then how can superficial devotion grant us liberation? We need to address the deeper dimensions of who we are. That is the straight path, the highway path!

In the spiritual path, our sincere pursuit alone serves as a yard stick to our spiritual progress. There are no shortcuts in the spiritual path. It is a steady and straight path. The more sincere we are, the more we progress. We are our own judges. No one needs to tell us what we are! Doesn't our consciousness know what we are? Sincerity, honesty and the passion to achieve the goal of liberation would definitely give us the fruit but only when we are ready to receive it!

So let us develop the willingness to evolve, by travelling on the highway and avoid the ungainly by-lanes. Even a short drive taken on the highway will keep us focused on the goal like never before for that straight drive is better than all the philosophical twists and turns that we have encountered thus far.

Those who seek shall find!

- *Subhadra K.*





I was walking on the street, completely engrossed in my own thoughts. I was looking at the road full of vehicles, pedestrians, big trees, youth around, but myself all alone. I was part of a crowd but not crowded by people around. I was very much crowded by my own thoughts. Sometimes just for the sake of safety I would turn back and make sure that I was not obstructing the smooth movements of vehicles. And then I sensed something very special. I saw a vehicle coming from behind, gradually slowing down and coming towards me, as if a known person has sensed that I need a helping hand very badly. I didn't stop walking but slowed down a bit, looking at the vehicle and thinking that I have found out my support. I saw that the vehicle almost came to a halt. I looked at the driver and people who were sitting inside. Since I am too old and had a poor vision, I couldn't recognize anybody. So I tried to go closer to the vehicle thinking that someone is going to call

me by my name, get down from the car, hug me with compassion, enquire about me and help me out... everything just flashed in my mind and didn't take even a moment... I felt a little jerk in my body... didn't understand it first but when I looked at the vehicle that halted almost as if for me, was slowly moving on, moving to become one with the crowd. I was unable to understand anything. I just looked at the moving vehicle and took a step ahead and was about to fall... I looked down more closely to find a speed breaker right there, where that vehicle slowed down completely. It took a long time for me to realize, it was that speed breaker that made the vehicle slow down and not me... Once again I was back to myself... engrossed within, looking at vehicles, pedestrians, big trees, youth around and myself in the crowd, but myself all alone... once again looking front and back with hope...!

- *Swami Nachiketananda Puri*

Kite O Kite...



Kite, kite where are you going,
Where are you going...
Up in the sky dancing dancing...
Escorted by a string
And a swaying tail
Into the far away sky
Cutting through the clouds
Dancing all the way
Up and up in the sky
Tell me, O Kite, what you see below
Tell me, do you see love, do you see anger
Do you see brotherhood or separation
Do you see the rivers flowing clean
Do you see the sturdy mountains facing the strong winds
The beautiful flowers giving out sprays of scent
Can you hear the clear chirping birds
Can you hear the busy buzzing bees
The screams of the carefree children playing in the green
And the adult also smiling though busy with his life
The hustle and bustle movement of the vehicles
The high rise buildings which show your reflection
The green fields ready to be harvested
By a sincere hardworking and honest farmer
Oh tell me dear kite, where are you going, where are you going...
Up in the sky
Dancing, dancing...
Oh kite! My spirit is with you
Ever rising, ever soaring
To catch the colours of the skies
Dancing above the
Colours of the Earth
In between I seek, seek and seek for
Knowledge, wisdom to over
with courage my challenges of life
And soar into that, limitless skies
Beyond the string of life that holds me bound to my spool
Freedom of mind
Freedom of body
Freedom into the limitless
I am the kite!

*- A poem by Swamiji & Volunteers of Nachiketa Tapovan Vidya Mandir
(Nirupa, Sowja, Gita Gupta, Sandhya & Srilu Bhupal)*



Ignorance, knowledge, and Supreme Wisdom

“The *jiva* at first remains in a state of ignorance. He is not conscious of God, but of the multiplicity. He sees many things around him. On attaining Knowledge he becomes conscious that God dwells in all beings. Suppose a man has a thorn in the sole of his foot, he gets another thorn and takes out the first one. In other words, he removes the thorn of *ajnāna*, ignorance, by means of the thorn of *jnāna*, knowledge. But on attaining *vijnāna*, he discards both thorns, knowledge and ignorance. Then he talks intimately with God day and night. It is no mere vision of God.

“He who has merely heard of milk is ‘ignorant’. He who has seen milk has ‘knowledge’. But he who has drunk milk and been strengthened by it has attained *vijnāna*.”

Thus the Master described his own state of mind to the devotees. He was indeed a *vijnāni*.

MASTER (to the devotees): “There is a difference between, a *Sādhu* endowed with *jnāna* and one endowed with *vijnāna*. The *Jnāni Sādhu* has a certain way of sitting. He twirls his moustache and asks the visitor, ‘Well, sir! Have you any question to ask?’ But the man who always sees God and talks to Him intimately has an altogether different nature. He is sometimes like an inert thing, sometimes like a ghou, sometimes like a child, and sometimes like a madman.

“When he is in *samādhi*, he becomes unconscious of the outer world and appears inert. He sees everything to be full of *Brahman*-

Consciousness; therefore he behaves like a ghou. He is not conscious of the holy and the unholy. He does not observe any formal purity. To him everything is *Brahman*. He is not aware of filth as such. Even rice and other cooked food after a few days become like filth.

“Again, he is like a madman. People notice his ways and actions and think of him as insane or sometimes he is like a child - no bondage, no shame, no hatred, no hesitation, or the like.

“One reaches this state of mind after having the vision of God. When a boat passes by a magnetic hill, its screws and nails become loose and drop out. Lust, anger, and the other passions cannot exist after the vision of God.

“Once, a thunderbolt struck the Kāli temple. I noticed that it flattened the points of the screws.

“It is no longer possible for the man who has seen God to beget children and perpetuate the creation. When a grain of paddy is sown it grows into a plant; but a grain of boiled paddy does not germinate.

“He who has seen God retains his ‘I’ only in name. No evil can be done by that ‘I’. It is a mere appearance, like the mark left on the coconut tree by its branch. The branch has fallen off. Only the mark remains.

The two egos

“I said to Keshab Sen, ‘Give up the ego that makes you feel, ‘I am the doer; I am teaching people.’ ‘Keshab said to me, ‘Sir, then I cannot keep the organization.’ Thereupon I said to him, ‘Give up the “wicked ego”.’ One doesn’t have to renounce the ego that makes one feel, ‘I am the servant of God; I am His devotee.’ One doesn’t develop the ‘divine ego’ as long as one retains the ‘wicked ego’. If a man is in charge of the store-room, the master of the house doesn’t feel responsible for it.

God’s manifestation through man

(To the devotees) “You see, my nature is changing on account of this injury to my arm. It is being revealed to me that there is a greater manifestation of God in man than in other created beings. God is telling me, as it were: ‘I dwell in men. Be merry with men.’ Among men God manifests Himself in a still greater degree in pure-souled devotees. That is why I feel great longing for Narendra, Rākhāl, and other such youngsters.

“One often sees small holes along the edge of a lake. Fish and crabs accumulate there. Just so, there is a greater accumulation of divinity in man. It is said that man is greater than the *salagram*. Man is Narayana Himself. If God can manifest Himself through an image then why not through man also?

“God is born as man for the purpose of sporting as man. Rāma, Krishna, and Chaitanya are examples. By meditating on an incarnation of God, one meditates on God Himself.”

Source: The Gospel of Sri Ramakrishna
By Swami Nikhilananda



Right Sadhana

One should take up a right spiritual Sadhana according to one’s nature. The burning desire introduces us to our Guru, who prescribes us the right Sadhana, according to our nature. Many people take up a Sadhana which doesn’t suit their nature. Finally they find themselves in chaos. The very aim of Sadhana is to discover the truth. But if it is not suitable to us it may take more time in discovering our destination. The aim of Sadhana is purification. It purifies our mind and makes it one pointed.

- Paramahansa Swami Shivananda Puri



GOD IS EVERYWHERE

The moment the two become one...

“To start again at your beginnings, with worn out tools. And not breathe a word about your loss...”

The moment the two become one...

The moment, a spiritual process, be it a Kriya, Japa, meditation, etc. and our response to life, become one, when life and ‘how’ we live it, becomes one, magic begins to happen in that very moment.

Most of us believe that our work life, personal life and spiritual life are three different things. Which isn’t true. When all the three become one, everything becomes spiritual. That’s when we begin to experience the sublime magic of life.

I know many really wonderful people...but in their experience, the two are still different things. The union of spiritual life and rest of their life’s activities, hasn’t become ‘one’, yet. They experience these different aspects in different compartments.

But once we begin to experience it as ‘one’, something phenomenal will happen. What we are then able to experience in our relationships, in our work, in our everyday, is so phenomenal, that it will blow us away, even if to a small measure, this oneness begins to manifest...

I don’t treat my people...family, friends, team in a crass insensitive way. But I still did write the earlier note, as if I do.

And perhaps that’s the reason why it is easier for me, to write such notes, in the first person, and share them on a public forum like Nachiketanjali. Because somewhere, I know, that I’ve begun to overcome that compulsiveness. Somewhere, things have become one. Things are beginning to become one. Yoga is happening. Union is happening.

I fall. I fail, almost every day. But I get up and start again at my beginnings.

The reason I share and write such notes, is something that Nachiketa Swami ji said to me long ago. That, because of the small drop of

genuineness and honesty in someone's writings, there is a chance that it may touch a person, and maybe someday, a lot of people.

Someone may read a note and realise that they're doing the same thing, making the same mistakes and it may inspire them to make a shift in their approach.

We, as a family, spoke at our training foundation, VETF, a few days ago. And I did something that touched people very deeply. A lot of them cried. Some were shocked. Yet others were overwhelmed. I bowed down to my people. And by that I don't mean only in 'heart / mind', I not only touched the feet of those older than me but also those younger than me. I did not merely touch their feet. I put my forehead to their feet. And saw the divine in them. One was the 'newest' member of the family, another the oldest serving employee. One was the youngest, another the eldest. One was the most loved, another not so much.

It's been raining for the past two days. And once I got back home from work, it rained very heavily. Got drenched as I went for a walk in the rain. As I walked back, I saw one of the stray dogs on our street crouched near our gate & got him inside. I gave him my towel to sit on, in the front porch. And as I stood in the rain, in the lawn and watched him gaze at me, I bowed down to him too, silently. I saw the divine in him. Something phenomenal is happening. The tears don't stop.

I bow down to everything, but above all I bow down in gratitude to my Guru, for his compassion, grace & love, for making me one with him. Shambho. Shiva Shambho.

It is so overwhelming and phenomenal, to experience this. I am aware, that I'm not capable of this. It is only grace, it is him. Not me. I'm a no body. I'm the earth. I'm a spec of mud. I'm a tree. A single leaf on the tree. I'm the rain. A single drop of rain. I'm the ocean. A tiny drop.

Shambho. Shiva Shambho.

- *Gautam Vir*

Karma, Bhakti and Jnana, go hand in hand



Only a *Jnani* can see and experience God in everyone. All Nachiketa Tapovan Ashramites are direct witnesses to this truth. Swamiji conducts Bhagavad Gita classes every morning and all the Ashramites eagerly assemble to listen to Swamiji's pearls of wisdom. But a strange spectacle takes part every day. As Swamiji settles down to expound on the Gita, a group of sparrows fly down from their nests and nestle closer to Swamiji. They peck earnestly on the grains fed by him. Not a moment does Swamiji divert himself from the Gita. His words of wisdom flow out, so are his hands active, feeding the sparrows simultaneously. And the look of happiness...fondness for fellow beings...devotion for seeing God and feeding Him in the form of birds, makes his face more radiant.

Watching this, one can sense, the sparrows are not only fed grains but tenets of the Holy Gita as well. Karma, Bhakti and Jnana go hand in hand! Isn't that what the Gita preaches?



Swami Vivekananda

Swami Vivekananda, the great soul loved and revered in East and West alike as the rejuvenator of Hinduism in India and the preacher of its eternal truths abroad, was born at 6:33, a few minutes before sunrise, on Monday, January 12, 1863. It was the day of the great Hindu festival *Makara sankranti*, when special worship is offered to the Ganga by millions of devotees. Thus the future Vivekananda first drew breath when the air above the sacred river not far from the house was reverberating with the prayers, worship, and religious music of thousands of Hindu men and women.

Before Vivekananda was born, his mother, like many other pious Hindu mothers, had observed religious vows, fasted, and prayed so that she might be blessed with a son who would do honour to the family. She requested a relative who was living in Varanasi to offer special worship to the Vireswara Siva of that holy place and seek His blessings; for Siva, the great God of renunciation, dominated her thought. One night she dreamt that this supreme Deity aroused Himself from His meditation and agreed to be born as her son. When she woke she was filled with joy.

The mother, Bhuvaneshwari Devi, accepted the child as a boon from Vireswara Siva and named him Vireswara. The family, however, gave him the name of Narendranath Datta, calling him, for short, Narendra, or more endearingly, Naren.

Narendra grew up to be a sweet, sunny-tempered, but very restless boy... Naren felt a child's love for birds and animals, and this characteristic reappeared during the last days of his life. Among his boyhood pets were a family cow, a monkey, a goat, a peacock, and several pigeons and guinea-pigs. The coachman of the family, with his turban, whip, and bright-coloured livery, was his boyhood ideal of a magnificent person, and he often expressed the ambition to be like him when he grew up.

Narendra bore a striking resemblance to the grandfather who had renounced the world to lead a monastic life, and many thought that the latter had been reborn in him. The youngster developed a special fancy for wandering monks, whose very sight would greatly excite him. One day when such a monk appeared at the door and asked for alms, Narendra gave him his only possession, the tiny piece of new cloth that was wrapped round his waist. Thereafter, whenever a monk was seen in the neighbourhood, Narendra would be locked in a room. But even then he would throw out of the window whatever he found near at hand as an offering to the holy man. In the meantime, he was receiving his early education from his mother, who taught him the Bengali alphabet and his first English words, as well as stories from the Ramayana and the Mahabharata.

During his childhood, Narendra, like many other Hindu children of his age, developed a love for the Hindu deities, of whom he had learnt from his mother. Particularly attracted by the heroic story of Rama and his faithful consort Sita, he procured their images, bedecked them with flowers, and worshipped them in his boyish fashion. But disillusionment came when he heard someone denounce marriage vehemently as a terrible bondage. When he had thought this over, he discarded Rama and Sita as unworthy of worship. In their place he installed the image of Siva, the God of renunciation, who was the ideal of the *yogis*. Nevertheless he retained a fondness for the Ramayana.

At this time he daily experienced a strange vision when he was about to fall asleep. Closing his eyes, he would see between his eyebrows a ball of light of changing colours, which would slowly expand and at last burst, bathing his whole body in a white radiance. Watching this light he would gradually fall asleep. Since it was a daily occurrence, he regarded the phenomenon as common to all people, and was surprised when a friend denied ever having seen such a thing. Years later, however, Narendra's spiritual teacher, Sri Ramakrishna, said to him, 'Naren, my boy, do you see a light when you go to sleep?' Ramakrishna knew that such a vision indicated a great spiritual past and an inborn habit of meditation. The vision of light remained with Narendra until the end of his life, though later it lost its regularity and intensity.



While still a child, Narendra practised meditation with a friend before the image of Siva. He had heard that the holy men of ancient India would become so absorbed in contemplation of God that their hair would grow and gradually enter into the earth, like the roots of the banyan tree. While meditating, therefore, he would open his eyes, now and then, to see if his own hair had entered into the earth. Even so, during meditation, he often became unconscious of the world. On one occasion he saw in a vision a luminous person of serene countenance who was carrying the staff and water-bowl of a monk. The apparition was about to say something when Naren became frightened and left the room. He thought later that perhaps this had been a vision of Buddha.

During these early years, Narendra's future personality was influenced by his gifted father and his saintly mother, both of whom kept a chastening eye upon him. The father had his own manner of discipline. For example, when, in the course of an argument with his mother, the impetuous boy once uttered a few rude words and the report came to the father, Viswanath did not directly scold his son, but wrote with charcoal on the door of his room: 'Narendra today said to his mother — ' and added the words that had been used. He wanted Narendra's friends to know how rudely he had treated his mother. Another time Narendra said to his father, 'How shall I conduct myself in the world?' 'Never show surprise at anything,' his father replied. This priceless advice enabled Narendranath, in his future chequered life, to preserve his serenity of mind whether dwelling with princes in their palaces or sharing the straw huts of beggars.

Narendra met Ramakrishna for the first time in November 1881 at the house of the Master's devotee Surendranath Mitra, the young man

having been invited there to entertain the visitors with his melodious music. The Paramahansa was much impressed by his sincerity and devotion, and after a few inquiries asked him to visit him at Dakshineswar. Narendra accepted. He wished to learn if Ramakrishna was the man to help him in his spiritual quest.

The first meeting at Dakshineswar between the Master and Narendra was momentous. Sri Ramakrishna recognized instantaneously his future messenger. Narendra, careless about his clothes and general appearance, was so unlike the other young men who had accompanied him to the temple. His eyes were impressive, partly indrawn, indicating a meditative mood. He sang a few songs, and as usual poured into them his whole soul.

When the singing was over, Sri Ramakrishna suddenly grasped Narendra's hand and took him into the northern porch. To Narendra's utter amazement, the Master said with tears streaming down his cheeks: 'Ah! You have come so late. How unkind of you to keep me waiting so long! My ears are almost seared listening to the cheap talk of worldly people. Oh, how I have been yearning to unburden my mind to one who will understand my thought!' Then with folded hands he said: 'Lord! I know you are the ancient sage Nara — the Incarnation of Narayana — born on earth to remove the miseries of mankind.' The rationalist Naren regarded these words as the meaningless jargon of an insane person. He was further dismayed when Sri Ramakrishna presently brought from his room some sweets and fed him with his own hands. But the Master nevertheless extracted from him a promise to visit Dakshineswar again.

Compiled from: Swami Vivekananda
- A Biography by Swami Nikhilananda



Live for yourself, don't exist for others

We all tend to do it. We tend to seek approval from the society. Whom am I pointing at, take me for example. I always dress thinking that I should be noticed by my peers. I decide whether to shave or not according to what my friends and family say. I am conscious about my hair because I want people to find it attractive. Who am I kidding, I almost border on vanity sometimes and I never even realized this.

One day, when I was cleaning my house with my mother, there were some cobwebs that I had to dust, but I didn't notice them. My mother pointed them out and I groaned, "Who is going to notice them? They are so small!" My mother replied, "Do you think I clean the house for other people to notice? I clean my house because it gives me satisfaction that I keep it neat." This left an impression on me.

Why do we do things based on other people's approval? Why do we change ourselves to be the people who are appreciated by society? Why can't we be ourselves and still be appreciated by society?

I like to wear colorful clothes. They also include colors like pink and fluorescent green. Is it wrong to wear such clothes? I don't offend anyone. I don't encroach anyone's rights. Then why do people look at me like I have committed a crime? I wear colorful clothes like that simply because I feel comfortable in them and I feel good in them, not just physically, but also mentally. As long as it isn't inappropriate, there isn't anything wrong if you dress the way you like. My brother wears shorts all the time, simply because he is comfortable in them. Though they have resigned to it now, my grandparents initially complained that he is still wearing shorts though he is grown up. As long as he doesn't wear shorts to work, how does it matter? He dresses appropriately for the place or the occasion, so what's wrong?

I use my grandfather's old Nokia phone. It's actually a pretty classy phone, but my friends keep making fun of it. My parents can buy me a phone; we can afford one, but I don't find it necessary. I love the phone my grandfather gave me because he gave it to me when I got good marks in tenth. It doesn't make me less accepted in society because I use a phone brand that doesn't exist in the market anymore. On the other hand, if any of my friends drop their phone their screens would shatter, but if I drop mine, the floor would shatter.

What I'm trying to convey is, when you do something, don't do it for approval from others. Do it for two reasons. Because you love doing it, and because it isn't wrong and doesn't hurt anyone. You must be very sure of the second reason, i.e., you must never do something wrong that may hurt someone. Always remember that however important it is to live for yourself, you must also

let live. That is the rule of life.

Don't do something that might hurt someone, and also don't judge someone when they do something they love when it doesn't hurt you. When you expect not to be judged;

to be accepted when you do something you like, you must also reciprocate it by not judging someone when they do something they like.

We have spoken about living for ourselves. We have spoken about not existing for others. But what is living for others? Living for others is when you live to serve others. It is a desire to help and work for the wellbeing of the society. This is certainly the highest form of living.

Don't exist for others

Live for yourself

But when you start living for others

All the people in the world will be your sisters and brothers.

**Sometimes you have
to live life for yourself
and not worry what
others might think**

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Comets

A train of light rarely appears in the sky. It is called as “Dhuma-ketu” by ancient Indians. Today we call it, Comet. The word “Comet” in Latin means the one that has long hairs. The Western world never had knowledge about these comets till Edmond Halley in the year 1759 pioneered the study about the comets. He propounded that once in 95 years, these comets visit us. One of the comets had been named after Halley.

The ancient Indian Astronomical texts dealt with the knowledge of comets very extensively.

They are (1) Bhrhat Vimana Sastra written by Bharadwaj (2) Agastya’s Sakti Tantra (3) Jaimini’s Keta Sarvasva

In “Vimana Sastra” in the chapter “Kriya Sara Tantra” we find mention of *Dhuma-ketus*. It had been mentioned in that text, that there are 3,07,30,221 Comets in the space. Among them

around eight thousands of them are powered with electrical currents. Twelve of them are very fierce, powerful and dangerous.

In Agastya’s Sakti Tantra, the names of Twelve Comets are given. It had been mentioned that during rainy season the potency of comets would be very high.

Vimana Sastra says that the Comets are formed because of Sun burning certain objects in its vicinity; please do not forget the word “*Dhuma*” in Sanskrit means smoke or gases. The modern knowledge about the comets also concurs with that. Modern science explains that because of the proximity of certain celestial objects to the sun, the gases in them get combusted and become a stream, which appears as a tail or train of Light.

- Eternally talented India, 108 facts

“It may be that I shall find it good to get outside my body, to cast it off like a worn out garment. But I shall not cease to work. I shall inspire men everywhere until the whole world shall know that it is one with God.”

- Swami Vivekananda



Rangasthala Sri Ranganatha Swamy Temple

Rangasthala is situated near Chikkaballapura at a distance of around 59 km from Bangalore. Rangasthala is situated on the way to Gauribidanur from Chikkaballapur (6 km). The main attraction of Rangasthala is a beautiful temple of Lord Ranganatha Swamy (Lord Vishnu).

This is a temple dedicated to Lord Ranganatha, which is built in Vijayanagar style and this temple has an attractive idol of Lord Ranganatha. There is some interesting architecture inside the temple pillars in Vijayanagar style.

The *Moorthys* at Srirangam, Srirangapatana and Sri Rangasthala, were all installed on the same day and at the same time. The outside *prakaaram* and *gopuram* were constructed by Vijayanagara kings. There is a *prakaaram* (corridor) around *garbhagriha* (sanctum sanctorum). If one closely observes the architecture, they can observe as if the *garbhagriha* is in the shape of a bamboo basket and assume that Sri Ranganatha is in the middle of the basket.

One more interesting story is that, during Lord Rama's *Pattabhishekam* (coronation) Vibhishana also comes to attend it and in the end, Rama presents a Lord Ranganatha's idol in bamboo basket. Vibhishana is compelled to do the *Prathista* (installation) at Srirangam and to

commemorate the occasion; the *Saptharishis* install the idol of Lord Ranganatha with Bhoodevi and Neeladevi here in Rangasthala. So the Lord appears as if, he is in a bamboo basket.

The idol of Ranganatha is four and a half feet in length, with Bhoodevi and Neeladevi sitting near His legs. Lord is in *Yoga Nidra* and his *Shesha* is spreading his five hoods like an umbrella. Vainatheyan is sitting below. In the wall, there are *Saptharishis*, Brahma, Ashta Dhikpalakas, Rambha, Urvashi, *Pancha ayudhams* and it appears as if Lord is in Vaikunta and he is surrounded by all the Gods. All *Devas* are doing *Namaskaram* (prostrate out of respect) to the Lord.

The *moorthy* (idol) is very beautiful and appears as if the Lord is in a relaxed state. There is a majestic *Utsava Moorthy* with *Ubhaya Nachiyars*. There are *Vigrahams* (idols) of Lord Chakrathalwar, Ramanuja, Desikan and a beautiful, rare *Vigraham* of Nammalwar. There are two ponds known as *Shanka* and *Chakra Theertham* respectively. One cannot compare the temple here with those at Srirangam and Srirangapatana, but the temple and *moorthy* are beautiful and compact. The *Brahmotsavam* is celebrated in the month of December.

Source: Temple History

ANDAL NACHIAR TEMPLE

Sri Villiputhur



This temple is the 90th of 108 Divya Desams. At this temple *Vata Pathra Sai* (Lord Vishnu) appears in the self-made (*swayambu*) form. Only at this temple Rangamannar, Andal and Garuda Azhwar are located in a same level.

Every year during the Tamil month of *Purattasi* on the 3rd Saturday, Garland for Tirupathi Perumal (Lord Vishnu) will be taken from Srivilliputhur Andal Temple after the garland was first worn by her. For Andal's holy marriage (*thirukalyanam*) the silk sari will come from Tirupathi Vishnu temple. During the Madurai Chithirai festival Kallazhagar (another form of Vishnu) wears the garland from Andal temple.

Periyazhwar, one among the 12 Azhwars, was born in this town. He is assumed as the *avatar* of "Garudan". When he got her daughter (Andal) married to Lord Vishnu, he stood next to the God, so only at this temple Garudan will be in the same level as Vishnu. On the temple walls, all the 108 Divya Desams are painted beautifully.

From this temple Andal worshipped Lord Vishnu and wrote 30 songs in Thiruppavai and 143 songs in Nachiar Thirumozhi. As Garudan, Vishnu and Andal – all the three Gods are in one temple this place is also called as "Muppuri Uttiya Thalam".

As Andal sung the poems of "Thiruppavai", and along with that she wore the flowers first and only then she offered to Lord Srinivasa Perumal, she

came to be known as 'Choodi kodutha Nachiar'. The place is also famed as the birth place of 'Periyazhwar', and Nachiar. The main temple tower (Rajagopuram) was constructed by Periyazhwar. As Andal married Lord Vishnu, Lord became a son-in-law of Periyazhwar. He participated in the debates of Vallaba Pandian's kingdom and won several prizes. He used that prize money to construct the temple tower. The 'Rajagopuram' is 196 feet high. For some reason the temple tower does not have any specific other Deities and it only displays the Tamil architecture. Due to this reason Tamil Nadu government chose this temple figure as it is state emblem.

Temple History: Long time ago the area near Villiputur was ruled by a king called 'Rani Malli'. He had two sons Villi and Kandan. Once they went for hunting in the nearby forest and Kandan was killed by a tiger in the forest. Villi, wasn't aware of this and was searching for his brother for a long time. He got very tired and he took a nap in the jungle under a tree. The Lord came in his dreams and explained what happened to Kandan. Based on the orders of the Lord he then constructed a beautiful town in that region by demolishing the forest. As it was created by Villi, the town is called as Villiputur. As two important Azhwars (Periyazhwar and Nachiar) of 12 Azhwars lived in this town, it became Sri Villiputhur.

At Sri Villiputhur town Andal Nachiyar was born as a daughter of Periyazhwar. Every day she used to adorn the flowers first and then gave it to her father. Periazhwar did not know this & he used to carry the same flowers and adorn them on Lord Vishnu. Once he noticed a hair in the flower garland, so he didn't use it for the God. Suddenly Periyazhwar heard a voice from Lord that he is interested in wearing only the flowers which Andal wore first. So, even today, the garland that was made for Lord Vishnu is adorned by Andal one day earlier.

Source: Temple Tourism

Practicing while we preach

Recently, a friend shared with me, an article about a few things that we should not neglect in our everyday life. It was an interesting one, basically urging us to have a life beyond work, so that we do not regret at some later stages in life. The article took me back in time to the years I spent with that friend and our present relationship. While we were sharing the article and sort of patronizing what its author was preaching, I wondered if we were practicing any of the things being taught. It then struck me – do I follow the numerous precepts that I so easily and passionately advocate through my articles and various other forms of communication?

should try to the best of our efforts to stand by that. And thirdly, deviations should be exceptions, and not the rule. After all, we are all humans and not infallible. However, this does not mean that we should not take the emerging scenarios into consideration or that our views should remain rigid. Nevertheless, the core values (like honesty, sincerity, respect for others and empathy) should never be compromised.

Every day is a new lesson; life is a process where we learn, unlearn and relearn. We should definitely be self-conscious and observe our thoughts and actions. The world may say a thousand things to



This is a paradox which we so easily notice when it concerns others. For instance, we readily point out any divergence made by a political leader from the principles he avowedly stands by, and we are right in doing so. But, more often than not, we do not judge ourselves by the same yardstick. For instance, we may portray ourselves as advocates of free speech and tolerance. But, when the testing times come, we become intolerant to views simply different from ours. We falter on many counts, even in everyday life. A father who vows to stand by individual freedom becomes the most protective when it comes to his own daughter. Sometimes, necessity forces us to abandon our precepts.

It is definitely easy to push for something, but standing by what we preach is a difficult thing to do. Firstly, we should remember that which we preach or even simply, express. Secondly, we

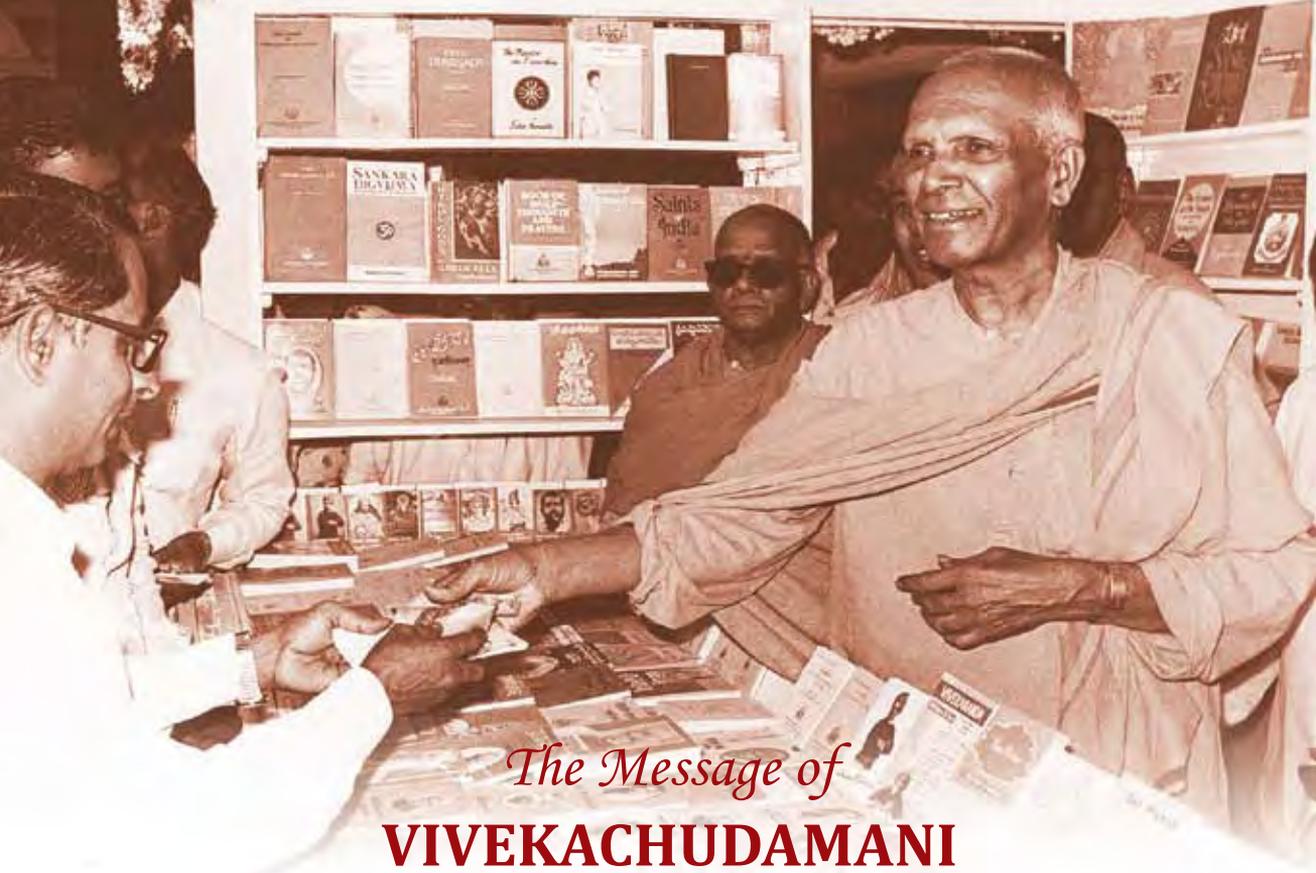
us, supporting or demeaning us or our choices. All this apart, in the end, we are answerable to God, ourselves and our loved ones. We should be able to tell ourselves that we have lived a good life.

Equal application of standards, difficult as it may seem, is the easiest thing to do. Since there will be little divergence, the mind is saved of enormous thinking. Also, there can be no question of any explanations being sought from us by anyone. Just that it demands a bit more sincerity and flexibility from our end. Most importantly, introspection will lead us to 'becoming our own lights' on the path of self-realization and surely transform us into good human beings.

- Neetika Gogula

An advocate and has passion for writing on social issues.





The Message of **VIVEKACHUDAMANI**

***Cittasya suddhaye karma na tu vastu
upalabdhaye;***

***Vastu-siddhir-vicarena na kimcit-karma-
kotibhih – 11***

Work leads to purification of the mind, not to perception of the reality. The realization of Truth is brought about by discrimination and not in the least by ten millions of acts.

The realization of Truth is brought about by discrimination (*Vastu-siddhir-vicarena*) and not in the least by ten millions of acts (*na kimcit-karma-kotibhih*). We may do millions of acts blindly, mechanically. It would not give us anything spiritual. Unless the mind is handled consciously, mere actions turn out to be mechanical. A machine does more work than any human being can. It does not become wiser thereby. It doesn't get any knowledge. Man also usually works like a machine. As said earlier, we have to learn the technique of squeezing out knowledge from our every action. As long as our actions emerge from

our psycho-sensory impulses, we are not different from animals. But with the touch of conscious awareness, our actions begin to bring about a transformation within us. This is something wonderful. It makes us purer. This is what Shankara says here: such work leads to purification of the mind (*Cittasya suddhaye karma*). It is for purity of mind that work is prescribed. It does not lead to the perception of the reality (*na tu vastu upalabdhaye*). It doesn't give us directly the spiritual realization. Work is a physical and mental act. But the important point is that the attitude of the mind behind the work must be pure and selfless. Then only it gradually leads us to the doors of spiritual realization. Therefore, it is to purify the mind that work is prescribed. Mechanical impulsive actions have no value at all as far as spiritual realization is concerned. There should be that magic touch of discrimination in every act we do. This makes us gradually gain higher levels of conviction about ourselves.

- Swami Ranganathananda



Spiritual significance of Sankranti



In Hindu culture, every festival has both worldly and spiritual significance underlying it. Let us for instance, understand why Sankranti is celebrated. Sankranti is not just about making sweet dishes and visiting temples. There should be a reason as to why these festivities came into vogue.

All women start this festival with drawing beautiful Rangoli patterns even before the wake of dawn and decorate them with cow-dung and flowers. Rangolis need one-pointed concentration and a great deal of physical exercise. And the happiness derived at the outcome, when they view their creation, is priceless. Apart from this, rice flour is used for these Rangolis which serves as food for

the birds and insects. So, by drawing Rangolis, the householder is indirectly taking part in the act of charity. There is another purpose in making Rangolis, as told by our elders. A single dot can never create a Rangoli. You need to put several dots and go on linking them to create a desired shape. This is symbolic as to how an individual cannot live independently in society. He needs the support of others and learns to live in unity.

All old and waste materials are collected and burnt in the holy fire created on the morning of Bhogi, the first of the three-day Sankranti festival. This is called *Bhogi mantalu*. This is symbolic to burning all our desires which rule our lives. We should shed

all the old mind patterns and give our lives a fresh lease. Donating rice and clothes to *Haridasas* who appear at our thresholds for *Bhiksha*, singing the divine name is a great blessing for us householders. They give us the opportunity to serve humanity and encourage the act of charity.

Children of the household are showered with *Regu pallu* (Indian Jujube) on the day of Bhogi. It is said that Sage Vedavyasa did his penance in the Badarivana (garden of Jujube trees). Hence showering the children with these fruits is considered to have a spiritual significance. Jujube fruit also has a lot of fiber content and is good for digestion. So it serves both the physical and spiritual purposes.

Flying kites during Sankranti also has a major implication. Our lives are symbolic to the kites. If not held firmly they tend to go wayward. Just as the thread holding the kite keeps it firmly in the air, we need to train our minds to control our lives. If you pull the thread hard it will snap. At the same time if you don't give enough freedom it comes to a standstill. So flying kites, like our lives, needs skillful training. However high the kite might fly, at one point of time the thread needs to be pulled back to bring the kite down. So should our mind be pulled back from soaring heights to be one with the Self. Hence Kite flying during Sankranti, serves as a great spiritual lesson to mankind.

Cows are worshipped on Makara Sankranti as *Gomathas*. Houses are filled with harvested grains bringing in the festive spirit and happiness along with the chirping of birds, which wait to feed on these grains.

So let us celebrate this Sankranti with a spiritual connotation.

- Sarayu



New lines of thought in the Gita



The Gita gives new interpretations to the old concepts of the *Sastras* and thereby adds strength and vitality to society as a whole. *Yajna*, *Tyaga*, *Yoga*, *Sannyasa* and *Tapasya* – these are some of the most important religious concepts which we familiarly come across in the *Sastras*. The Gita interprets them in a new way and draws an inner meaning and significance which is not found in earlier religious works. Lord Krishna interpreted these concepts in a way within the reach of all mankind.

Yajna: *Yajna* (sacrifice) is one of the prescribed duties of religious life. But the common man finds it far beyond him to perform it. Kings, men of wealth and power only undertook the performance of *yajna*. Lord Krishna gives a new interpretation to the concept of *yajna*, which is within the reach of the common people. This new *yajna* does not require money or the services of others. Each individual can perform it under all conditions of life. This *yajna* is *Nishkama-karma* (desireless work). Any work done without the feeling of doership is a *Maha-yajna* – a great sacrifice. Any work done with

the constant remembrance of God, is transformed into a holy sacrifice. This is the universal *yajna* prescribed by Lord Krishna in the Gita. According to this principle any work of worldly life, can be converted into a sacred sacrifice.

Tyaga, Sannyasa: Formerly people used to think that *Tyaga* meant giving away all that belonged to them, and *Sannyasa* leaving wife and children and going into a forest. But Lord Krishna gave a very wide interpretation to these concepts and pointed out that men in all conditions of life could practice these virtues.

The teacher of the Gita defines *Tyaga* as the surrender of the fruits of work to God. Not giving up work but giving up the fruits of work to God is *Tyaga*. All men could practice this idea of *Tyaga*. Similarly for the concept of *Sannyasa*, Lord Krishna gives a new interpretation.

“Giving up worship of the sacred fire, or sitting idle without doing any work is no *Sannyasa*. Doing work without any attachment to results is *Sannyasa*...” The *Sannyasa* of the Gita is all work and no work. How wonderful! How easy is this *Sannyasa*! One need not leave his home; one need not desert his family; one need not resign his job; one need not wear the ochre robes; one need not go into solitude and seclusion. Wherever a person finds himself, there he can remain. It is enough simply to give up thinking of the results of his worldly activity, enough to root out the attachment for the fruits of his work. That according to Lord Krishna is true *Sannyasa*. The path is open to all.

Yoga: People generally think of *Yoga* as *Hathayoga* or *Ashtangayoga*, both of which are unsuitable to those leading a worldly life. But the teacher of the Gita gives a new interpretation to the concept of *yoga*.

“Whether work yields the expected result or not, to remain equal-minded is *yoga*.” No one need fear the practice of *yoga*; those who remain steadfast in gain or loss are practicing *yoga*. Such men are *yogis*. In fact all work which is conducive to God-realization is *yoga*. This is the Gita interpretation of *yoga*.

Tapas: This is a word familiar to all people, but it is at the same time a terror to the common man. It meant for him feats of physical endurance and bodily suffering. So no one thought of it. It was considered beyond the capacities of the common man. But the *sastras* declare that by *Tapas* alone all sins could be destroyed. In this predicament, Lord Krishna has come up with a new definition of the word, far deeper in meaning and significance than the ancient conception. In the 17th chapter of the Gita, Lord Krishna declares, "...*Tapas* is necessary for liberation. But it is not the bodily suffering as you imagine it to be. There are three forms of *Tapas*: *Tapas* for purity of body, for purity of speech and for purity of mind. Worship of God, reverence and service to wise men and teachers, cleanliness, integrity, celibacy and non-injury – these are the conditions of *Tapas* for the physical body. To speak truthfully, to study holy books – these are the conditions of *Tapas* for speech. Purity of thought and feeling, silence, control of the senses – these are the conditions of *Tapas* of mind."

The *Gita-tapas* aims at cleaning the dirt and filth attached to the senses and the mind... *Tapas* purifies the mind, so that the self-existent *Atman* could reveal itself in all its glory and splendor.

In this way, the Gita has done the greatest good to mankind. It has reclaimed into the spiritual fold all those who feared religion as a negation of all that they hold dear in this world. Today the Gita has shown all mankind the easy path of spiritual practice, to each man according to his capacity and mental predisposition.

Source: Gita Makarandam
by Swami VidyaPrakashananda



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My pet - My doggie

A dog has always been a constant companion to humans. They have protected and helped man in every area, be it science or war-field, they helped man to survive and explore the unknown.

The following is a small tribute to my best “Furry buddy - THUNDER” who helped me be a better human in this world. It’s an evergreen memory, the day we brought home, the one month old puppy (It was love at first sight as I set my eyes on it). I secretly took an oath that I will be the best mom to it and will never let it down. She was the fifth member and our family of “FIVE” were inseparable.

My dearest, Thunder

How you came into my life, I wonder

Your gait and appearance was a splendour

Your cute, funny antics, I always ponder

The very thought of you makes my heart flutter

Your beautiful appearance and sweet personality, always popular

With everyone I know, I love to flatter

Compared to any human you are superior

Really, we had a beautiful life together

I love dogs, they are like children. They need love and attention, and in return they love you, are always very happy to see you and are very loyal. In today’s age of smartphones and tablets replacing books and swings, having a pet can be very beneficial for children. They learn responsibility, experience, improved focus and concentration. It is a natural and healthy way for them to learn. Children and adults with depression and anxiety issues, often find themselves turning to an understanding pet. This is because anyone who has a pet knows that they have unconditional love and unflinching loyalty.



While school education provides an opportunity for a child to develop his knowledge, life skills help him pave his way in the world. It has been proven that pets help children in motor skills, cognitive development, language skills, social change and emotional development. They help to develop a special and deep bond with them. Pets play a non-judgemental role in the life of humans.

Even if the pet’s presence in our life does not last long, the invaluable lessons that we learn and experience with them remain life-long.

My dog was my pride and the apple of my eye. The day “August 30th 2016” started well, but I never expected the day would become my worst nightmare. My doggie looked good enough, though a little exhausted. She had her lunch and instead of her lying down for her afternoon nap, she stood staring at all four of us, as we were talking to each other. She came, rubbed its head against all of us, as if to say her final goodbye. She suddenly collapsed in the midst and lay breathless with her eyes opened. She was all of eleven years.

The above article is to share my feelings with all the readers of NACHIKETANJALI.

“THUNDER - YOU WERE AND ALWAYS WILL BE MINE - THE VERY BEST”.

- Mrudula

Shri Ram - Quiz



1. The construction of the bridge over the ocean by Nala and others was completed in how many days?
2. Who was the sage who approached Sri Rama when he was sad and upset in the Warfield?
3. What was the advice given by his charioteer to Sri Rama when he was not able to know the death mystery of Ravana?
4. What is Sri Rama's birth month and star
5. Hanuman and others in search of Sita found a cave in the southwest of Vindhya Mountain. What is the name of that cave?
6. Who was the caretaker of the old and hurt (withered wings) bird Sampathi?
7. Who led the *Vanara* troop that went towards north in search of Sita?
8. What are the seven vices?
9. What is the boon given to Nala (the engineer of the bridge) by his father?
10. Who is 'Athikayudu'? What are the boons he got from Lord Brahma?

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

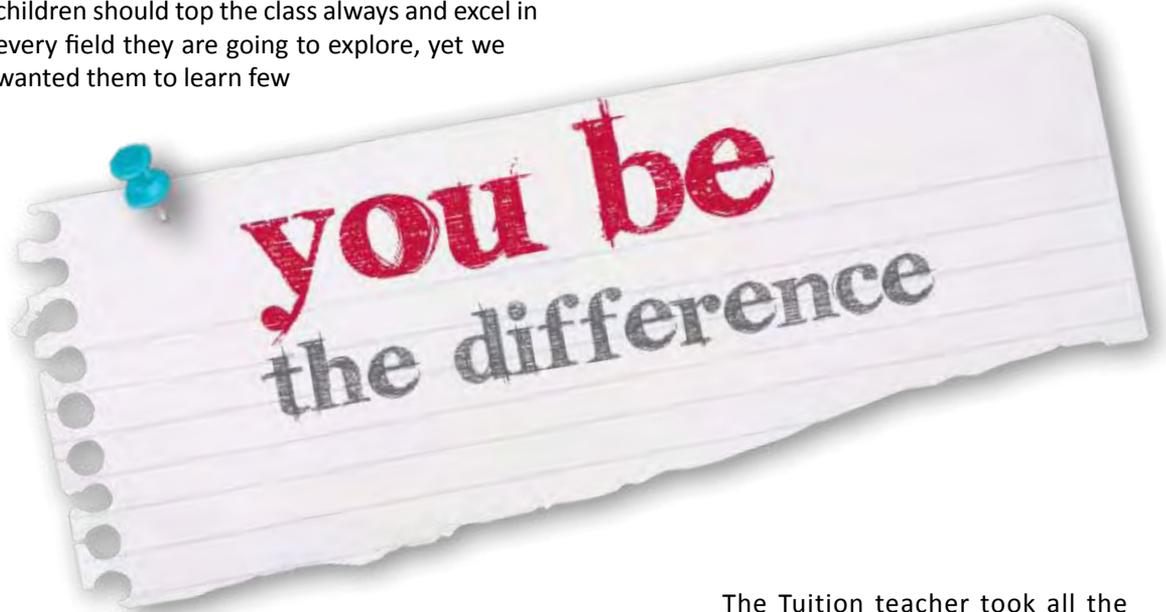
ANSWERS:

1. 5 days.
1st day 14 yojanas
2nd day 20 yojanas
3rd day 21 yojanas
4th day 22 yojanas
5th day 23 yojanas
2. Sage Agasthya
3. As said by all Devathas, Ravana's death is certain in the hands of a human only. So please use '*Brahmashtra*' and kill him
4. In the month of '*Chaitra*' on the day of '*Suddha Navami*' and Star is '*Punarvasu*' 4th pada.
5. Vrskshabillam
6. (Aruna the brother of Garuda had two sons Sampathi and Jatayu. In their young days the two brothers got involved in a contest to reach the Sun first. When it was noon the fierce Sun looked straight on them and Jatayu fainted. With full of love and pity for his brother, Sampathi spread his large wings between Jatayu and the cruel Sun. The hot beams of sunrays burned and withered Sampathi's wings) www.indianetzone.com Supravesudu son of Sampathi took care of him.
7. 'Satavali' one of the Vanara leaders
8.
 1. Using harsh language
 2. Punishment over fitting crime
 3. Wasting money
 4. Consuming alcohol
 5. Philandering
 6. Hunting
 7. Gambling
9. 'You will be a great architect equal to me;
10. Son of Ravana and Dhyanamali. Boons he had from Lord Brahma are: He cannot be killed by '*Suras*' and '*Asuras*', a great armour and a splendid chariot with the glory of Sun.

Let us make a difference

*I*t was the time when my son started going to school. He used to go to school and come back quiet happily. As the days passed by, out of curiosity, I asked my son to write alphabets which he refused to do. I asked him so patiently again and again but he did not relent. Instead of writing, he started playing with the pencil and drew few lines randomly on paper as per his imagination. This was enough for me to lose my temper. I took my little son to task. He started crying loudly and my trial of checking his learning skills came to a grinding halt. This was really a matter of concern, as parents, for me and my wife. Though we never expected that our children should top the class always and excel in every field they are going to explore, yet we wanted them to learn few

a free advice to send our son to tuition classes. Both of us were astonished by her suggestion. We felt he just began his schooling and it is too early for him to get extra coaching and what world of good will it do to him, at this very tender age. We nodded our heads in affirmation before his teacher and left the school. As parents we were finding it too difficult to make our son write. After a few days we decided to give a try. My wife took our son to a Tuition class, which his teacher recommended. After a few days our son picked up writing and became a normal school going kid, who could write and speak well. But that is a different story altogether.



important things that help them grow individually. Next day we went to school and met our son's class teacher. After giving a patient listening to us, she gave an indifferent smile that irritated both of us further. We respected her position. At the end when we were about to leave, she said 'We are doing our best but you should also as parents make your child learn few things by himself. She also gave

The Tuition teacher took all the care and made our son learn quickly. A rapport between my wife and the Tuition teacher had developed. Out of their regular discussions she revealed that her only source of income is from tuitions and through these meager earnings she and her two sons are able to make a living. Today, when I sit and think about the situation that took place almost 8 years ago, I realize the purpose of our son's school teacher recommending that specific tutor and it made true sense. When she suggested sending my son for tuition, as doting

parents we doubted the teacher's integrity, as to why she was recommending and insisting that particular tutor alone. The reality is that she wanted to help that tutor by way of sending few students to her, so that she can make her both ends meet through respectful means. At the same time help her uphold her self-esteem and dignity as well.

Generally we suspect the people who make a particular recommendation or a praiseworthy comment against any person or achievement. Even I tried to read between the lines ignoring the reality. When a seed of doubt takes its shape in the mind, it clouds the existing scenario.

We may not be in a position to help everyone directly but indirectly we can bring some change in the lives of those who need a gesture of kindness. It can bring a new dawn in their otherwise dull lives. Our positive attitude to support unconditionally will kindle the hopes of the people around us. We may not be the doers always. But we can be instrumental in bringing that music of happiness to them who are still struggling to find the right note to make a living or in discovering themselves.

- Koti Rajasekhar M.

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A bird without wings
Can fly and swim
It stretches its arms
Which raises alarms
It overcomes many struggling wars
And shines like a twinkling star
It rounds the sphere
Spreading our happiness
It is my favourite bird forever
Which leaves my blood ever
When I ask, 'what's your
experience?'
It said 'I am top of world with
surprise'
Guess what the bird is...
It is a little cute colourful kite



Shekhar

10th Class

Nachiketa Vidya Mandir





HOMI JEHANGIR BHABHA

(30th October 1909-24th January 1966)

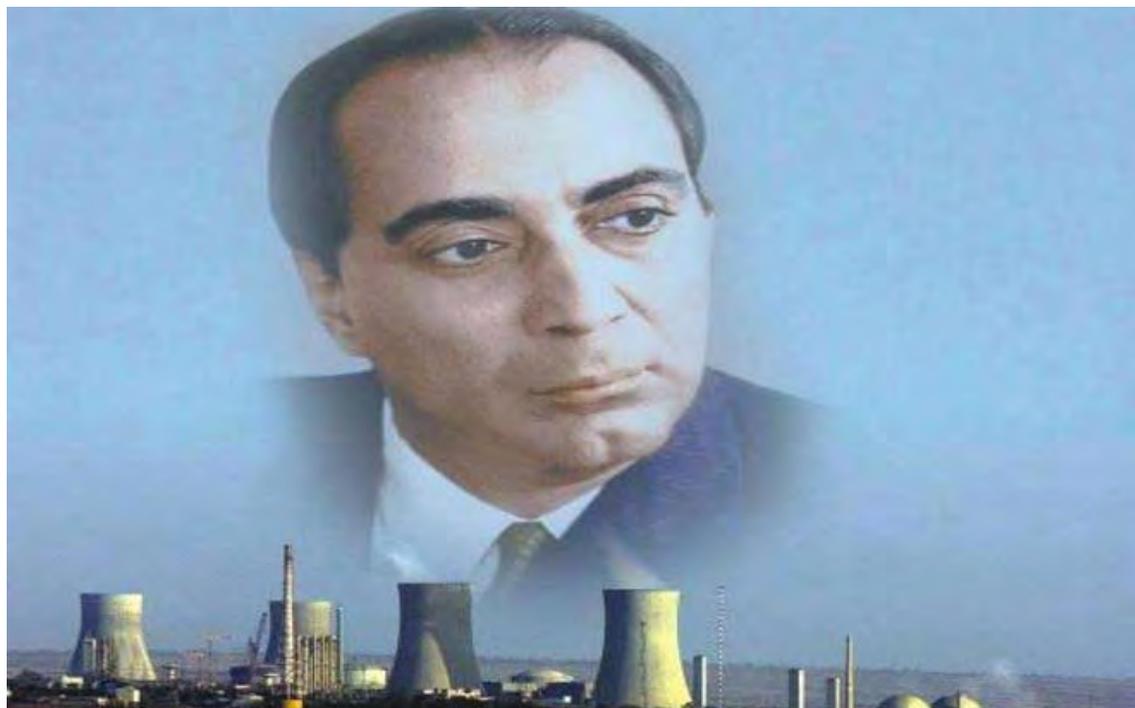


*H.*H.Bhabha, a distinguished barrister of Bombay during pre-independence days was blessed with a son on 30-10-1909 and the whole family rejoiced at the advent of new member into the family. But this happiness was hampered because the boy as he grew up, slept little and cried more. The parents showed him to several physicians of repute in India and abroad but in vain. One of them advised playing the gramophone near his cradle. It worked wonders as a lullaby and the boy was sleeping restfully and smiling awake. It is no wonder that this boy later became a celebrated pianist. When he was eight years old, he painted a cow and a calf in the backyard of his home which won approbation from all quarters. Some of his pencil sketches find a proud place in the British museum. He was acclaimed as a modern Leonardo da Vinci because he was a great painter, musician, poet and above all “Gem of purest Ray Serene”,

among the band of renowned savants of science. This handsome boy with charming voice and attractive manners chosen by nature to lavish all her gifts and graces, is no other than our Homi Jehangir Bhabha and his love of fine arts brought out the best of the humanist and celebrated nuclear physicist to the surface.

The father wanted the boy to become an engineer and sent him to foreign countries. But he was drawn towards physics as a duck to water. He had the good fortune of working with eminent physicists like Enrico Fermi and Pauli.

The greatest contributions made by him are the fields of cosmic rays and fundamental particles. In 1937, he discovered the secret behind cosmic rays, the highly penetrating radiation coming from somewhere and bombarding the Earth from all sides. A photon with the requisite amount of energy, on approaching a nucleus, splits into a



pair- Electron and a Positron. And when these material particles meet, annihilate one another producing a quantum of energy- a photon. And this process of conversion of photon into particles and vice versa goes on continuously resulting in what are called cosmic ray showers. He detected the fundamental particle – meson – of life time just 0.000002 sec. and formed at a distance of 10 kilometres from the surface of the earth. If the meson travelling at the speed of light could travel only 600 m during its life time, how could it be detected in the laboratory? So it must have lived for a longer time, longer than 0.000002 sec. which is a veritable proof of the dilatation, an important concept in the theory of Relativity, propounded by the philosopher scientist, Albert Einstein.

After his return to India, Bhabha joined the Indian Institute of Science, Bangalore. He continued his experiments on cosmic rays. In recognition of his outstanding work he was elected a fellow of the Royal society, England. He wrote letters in 1944 to the Tatas requesting them to lend their cooperation in establishing a research centre in Physics and TATA INSTITUTE OF FUNDAMENTAL RESEARCH was established in 1945. The architectural splendour of the TIFR and Ooty Radio Telescope Centre speak eloquently of his aesthetic qualities.

India became free in 1947 and Jawaharlal as the prime minister saw Bhabha a man of vision and entrusted him with the work of leading the country to self-sufficiency in technological development and scientific skills. In 1948, the atomic energy commission was established and his plans to survey for finding indigenous

uranium and construction of plants for uranium purification were started in right earnest. Soon Apsara, Zerlina, Cirus and Purnima reactors took shape and in 1963, Tarapur plant, succeeded by reactors at Kota and Kalpakkam started producing electrical energy from atomic energy. Bhabha never wanted to use atoms for war but for peaceful purposes only. This was landmark in the history of India towards progress, peace and prosperity. The Pokharan test on 18-5-74 reveals that Indians can compete with any nation in scientific skills.

The life of this “Padma Bhushan” who climbed up higher and higher on the rope with the three strands- knowledge, vision and action is a saga of the dictum that life is joy in motion.

Bhabha, like Newton and Macaulay had no time to think of marriage. He remained a bachelor and he often used to say that he was married to creativity. When a press reporter asked what the secret of his success in life was, he replied that he had done nothing ‘in secret’.

Bhabha soared very high from the common level and his tragic end in an aeroplane crash orphaned our research centres.

“Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you will wonder at yourself at the riches of life that has come to you by the grace of God---Philp Brooks.

- K.V. Ramakrishna Sastry



Thanks to Donors

We are extremely thankful to
Dr. Amulya
 for her kind donation of ₹1 lakh towards
 Corpus Fund - Sponsor a Child Education
 Nachiketa Tapovan, Hyderabad

NACHIKITE

The Meditative kite

*S*ankranthi is synonymous to Kite flying and every child in India treats it like his birth right.

But it does take a lot of patience to get it up in the air especially if the conditions are just not right.

The excitement on successfully launching one's kite into the troposphere is understandably so.

Firstly the kite and the string need to be intact, secondly they need to be tied together with two knots perfectly spaced (the technique of *kanna baandhana*), lastly you need a steady breeze to take it off the ground.

It can be really frustrating if any of these conditions is not optimal. I have seen children trying for hours struggling to get it up in the air. Sometimes the material of the kite is of poor quality and gets torn in the process and in other instances the knot is tied incorrectly causing the kite to skew across and come down immediately after takeoff and most of the times the breeze is not strong enough to lift the kite off the ground.



A spiritual seeker cannot but draw parallels between Kite Flying and Meditation (Mind Flying) ... In both the cases you are trying to take it from a lower level of restricted possibilities to the higher level of unrestricted freedom.

Mind just like the kite needs a string to be tied to and controlled by. In Kite flying it is called the *Manja* and in Mind flying it is called the *Mantra*.

Just like you steer and control the kite by tugging the string, in the same way you can focus and bring your mind back on track with the help of a *Japa mantra*. Even literally speaking, there you tug the *Manja* and here you roll the *Mala*.

Just like a poor quality kite is prone to tearing and crumbling, same way a poor quality Mind under the influence of negative *vasanas* is prone to disintegration.



Even with a good quality kite and string, you may manage to get it just off the ground but if the two-knotted *kanna* between the kite and string is not right, then the kite is bound to go out of control and veer off and come down eventually. In the same way you may have a good quality mind and good *Japa mantra* to start off meditation, but if you lack the technique of knotting the Mind to the *Mantra* while knotting the intellect to the supreme (two perfect knots), then your mind just like the kite may go out of control and veer off into wandering and distractions.

You may be an expert in picking the best quality kite & string and an expert in *Kanna* technique of knotting the kite to the string, but if the breeze is not strong enough, you can only wait patiently with everything on standby ... until that breeze comes your way and lifts the kite up into the air ... after which there is no stopping, after which the kite becomes **Nachikite – The meditative kite**.

In the same way you may have a beautiful mind and a wonderful *Japa mantra*... you may also have mastered the art of meditation with exquisite technique of knotting the Mind to the *Mantra* while knotting the intellect to the supreme. But unless there is that ultimate blessed touch from the other side, you may not see the eternal ultimate truth...not yet ... The choice of timing is HIS not yours. A great deal of patience is required to wait in meditation just like you wait for the steady breeze to lift the kite. But once you reach that ultimate eternal state of ultimate freedom... there is no looking back - you become the Nachiketa - The meditative one.

So interesting and intriguing is the analogy that, if Nachiketa is from Katha-Upanishad, Nachikite is from Kite-Upanishad ☺ Happy Kite-Flying and Mind Flying!

Happy Sankranthi!

- **Ajith Nallari**

An Appeal

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

Help us Build! Help us secure a safer place!

ONGOING PROJECTS: Classrooms



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

Our Requirement, Our Request

Particulars	Specification	Amount	We need
Single Classroom accommodating 25 children	Outer Dimension 30'.0" x 30'.0" Construction area: 980 sq.ft	₹ 8 Lakhs per classroom.	5 classrooms

About How You Can Help:

- ◆ by contributing to our Building Fund
- ◆ by donating building materials (steel, cement, bricks, sand, electrical fittings, tiles, flooring, paint, window glass, etc.)
- ◆ by donating classroom requirements like desks, mats, blackboards, e-learning kit, stationery etc.
- ◆ help us raise Corpus Fund for projects to become self-sustainable.

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

Bank details: State Bank of Hyderabad, Ac No. 52012846158, Jubilee Hills Branch, Hyderabad. IFSC code SBHY0020458, Branch code 20458 (Note: IFSC code contains the number "zero" not letter "O")

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

KARTHIKA PUARNIMA

*I*t was the occasion of Karthika Purnima. A group of volunteers and *Sadhakas* arrived at the Ashram to participate in the festivities. Swamiji and Mataji gave us a warm welcome. We proceeded to the Maa Yoga Shakthi Peetham, where the atmosphere was electrifying. After the evening *Arati*, Swamiji held a guided meditation session. *Sadhakas* meditated in the Shivalaya, in the propinquity of Yoga Lingam and could absorb the divine energies that pervaded all around.

At the wake of dawn, all *Sadhakas* headed towards Maa Yoga Shakthi Peetham. *Panchamrutha abhishekam* was performed to Yoga Lingam followed by *alankarana* and *arati*. The electric atmosphere began to intensify. All those who attended were tuned in to deep joy and ecstasy, on beholding the magnificence of Yoga Lingam. Devotional tears were shed.

By 9 am the atmosphere had shifted to Dhyana Mandir, where Swami Shivananda Puri held a day and night-long spiritual retreat for all the *Sadhakas*. After briefing on the program she explained about the state of *Samadhi* and how the mind refrains oneself from achieving the wonderful *Samadhi* state. *Sadhakas* were put through a series of *sadhanas*, master-crafted by Mataji. It was penetrating and pulsating.

After evening *Arati*, everyone sat on the vast platform of Maa Yoga Shakthi Peetham along with Swamiji and watching the magnificence of the full moon, drifted off into meditation. There was a sudden change in the atmosphere. One drop... then another... and then many more, blessed the *Sadhakas* in the form of a light drizzle. Everyone felt it was a divine blessing. *Homam* was performed at Nachiketa Yagnashala.

Sadhakas assembled at Maa Yoga Shakthi Peetham for their night *Sadhana*, after dinner. Gazing at the sky, absorbing the beauty of



the moon and meditating was a unique and mesmerizing experience. Mataji guided us through the meditation and the intensity of bliss and joy emanating from it, hit us like a tidal wave. We let ourselves sink in the ocean of bliss. Later we continued our *Sadhana* inside the temple.

My mind cannot grasp in entirety all that it has soaked on that one single day. The experiences were too profound for the mind to comprehend. I have just tried to capture a glimpse of the beautiful experiences of Karthika Purnima. Nevertheless, I can say, we have got rid of our endless entanglements, though momentarily, and focused on a path which was much greater.

- A *Sadhaka*



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
Nov 2, 14	Krishnakanth (In the memory of Pandarinathji)
Nov 2, 4, 22, 26, 30	Sunil, Anveshini, Subhadra (Birthday: Maanya)
Nov 4	Vijaya (Birthday: Saketh), Ravi Murarka (Birthday: Dhruv)
Nov 5	Bernie
Nov 6	Srinu Samala, Veena Devi (Birthday: Shiv Kumar)
Nov 8	Swathi Kumar
Nov 10, 27	Vasundhara (In the memory of Venkata Subamma)
Nov 10, 27	Hemanth & Sumanth
Nov 10, 24, 27	Krish (Birthday: Ramya)
Nov 11	Murarka P. (In the memory of Virendra Kumar M.)
Nov 12	Srinivas Raju
Nov 12, 13, 19, 20	Manjeera Devi (In the memory of Ravichandra & Dr. Karuna Devi)
Nov 13	Madhukar (Birthday: Chetana)
Nov 14	Gayathri N.
Nov 15	Jayashree (In the memory of Chandrasekhar Rao)
Nov 16	Shanthi & Madhu
Nov 18	Mahesh (In the memory of Pandarinath M.)
Nov 19, 29	Ravi Bhushan
Nov 20, 29	Mrudula, Suresh (In fond memory of her pet thunder)
Nov 22, 26, 30	Sharada (In the memory of Kamala), Subba Rao

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")

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Life is an inspiration

“TEACHER TEACHES A LESSON AND CONDUCTS AN EXAM,
BUT LIFE CONDUCTS AN EXAM FIRST AND THEN TEACHES THE LESSON.

THAT’S THE BEAUTY OF LIFE.”

What is life? It is the common question asked in this generation. Some people say it is to earn money, while some say it is to learn something, while some others say it is to help someone. These types of thoughts revolve around each one’s mind. Every individual has some varied thoughts, has varied feelings towards someone or something and it depends on his way of thinking. Some people ask “How should I lead a wonderful life?” The common answer that is given by most of the people is by getting money and living happily with what we earn. The whole globe feeds on money and most of the people forget their beloved ones to earn money. That’s not right, God has given this life to live happily but we are making it just materialistic.



fight. Like a boxer fights for glory we too are boxers in our life. They only fight in the ring; but we fight in life.

“GOD HAS GIVEN US ONE LIFE.
THERE ARE A MILLION WAYS
TO EXCAVATE OUR FUTURE,
WE NEED TO FIND THE RIGHT
ONE TO LEAD AN ALLURING
LIFE”

The greatest thing in one’s life is LOVE. God has given it to keep the relationships stay together without tearing apart. Life is a gift given by God.

Being able to love and being loved by someone is simply a marvellous feeling to anybody in this life. Every human wishes to have an ecstatic life with their life partners. It happens only when the two understand each other, know each other’s favourites and stand by them in any nightmarish circumstances. That’s when life becomes joyous.

“THE PROBLEMS IN LIFE ARE LIKE A ROPE THAT
BINDS OUR HANDS, AND IF WE UNBIND IT, WE
CAN ENJOY THE REAL BEAUTY OF LIFE”

Life can take many twists and turns and we cannot guess when and how they are going to take place. Nobody can judge them, so just enjoy the thrill that life gives us. There will be tough times and that’s when the real test begins for us. If we try to face them with utmost courage and confidence, we can overtake them and head on with our life. If we do not, we simply sit like cowards and we can never ever cross the hurdles. Life may not be favourable in all the circumstances. When you try to conquer the kingdom called happiness, you need to first cross the hardships. Then you will get to know the fruitfulness of life. None in this world are slaves to anyone. Everyone is a king and emperor to their lives. Nothing can be achieved without a

Stop wasting your life. Every person has some purpose to complete in their life. They should take it optimistically and fulfil their desires with in time. Time is very precious and once it is gone, it is gone forever. Nobody can bring it back. Hence, try to identify your respective goals, aim for it, work for it, strive as hard as you can, till you achieve and that will be truly fruitful. You can surmise the victory after facing a tough battle with life.

“SOMETIMES QUESTIONS ARE COMPLICATED,
BUT THE ANSWERS ARE SIMPLE”

- L - LIVELY
- I - INVIGORATING
- F - FABULOUS
- E - ECSTATIC

“LIFE KNOCKS US DOWN MANY TIMES.
IT IS WE WHO DECIDE WHETHER WE BACK
OURSELVES OR LET GO OF IT”

Life is nothing without hope. We need to have hope to face adverse consequences which are ahead. We need to have faith in God and be optimistic by removing the pessimistic feelings which are dug deep inside our heart. If we lost one, we must have hope that something better is waiting for us in the coming future. That positive attitude makes us reach our goal as early as possible. Setbacks are inevitable in life. They should be like stepping stones but not stumbling blocks. Every human or mortal should think that we must become victors but not victims. They should confront more number of challenges in their life so that from every setback they can rectify their mistake and find the correct elucidation to it.

“LIFE IS LIKE AN ECG. IF IT IS A STRAIGHT LINE,
WE ARE DEAD. IN THE SAME WAY, LIFE MUST
HAVE SOME UPS AND DOWNS TO STAY ALIVE.”

Life happens only once, for us to learn to enjoy but not to destroy. Sometimes unfortunate things happen and we lose our joy but we should back ourselves up and stand on our own feet. Give happiness, spread happiness. This will come around to us at a time. Be the symbol of happiness.

“LIFE IS 10% WHAT HAPPENS TO US, THE REST
90% DEPENDS ON HOW WE RESPOND TO IT”

Every person in this world are students for each other and they must teach each other. Hence, nobody is a teacher here. Everyone comes here to learn. “If the egg breaks from outside, life ends. But if egg breaks from inside, life begins”.

Life is short and we need to admire and feel it. The enjoyment in life cannot be experienced by everyone but only a few. But if you start loving the life that has been given to us, we can inevitably enjoy every second that God has given us. Forget the past, believe in present, keep trust in future should be the motive followed by everyone. The emotions like anger, jealousy, greediness, hatred etc., should be removed and feelings like happiness, joy, courage etc., should be planted in a human’s heart. “Life is like a motorcycle with gears. If we increase the gears, the speed improves till the last gear. Speed breakers are like hardships in life. That’s when we should apply brakes to slow down the bike. The same is for life and when the destination ends, we put it in neutral which is death”.

“WHEN THE WHOLE WORLD IS AGAINST YOU
JUST TAKE A SELFIE. YOU WILL FEEL THE WHOLE
WORLD IS BEHIND YOU.”

“A WEAK FIRE CANNOT MELT THE CANDLE.
THE SAME WAY WEAK DESIRE CANNOT LEAD US
TO VICTORY.”

- *Nishanth*



to be
inspired is great,
to
inspire
is
incredible

Raja Janaka

Raja Janaka once commanded a Brahmin who committed a serious crime to leave his dominion at once. The Brahmin said: “O *Rajan*, kindly tell me the extent of your dominion. Then I will leave your state and settle down in the dominion of another *Rajan*”. Janaka did not say anything in reply. He sobbed heavily. He reflected seriously. Then he swooned suddenly. He came back to his senses after fifteen minutes. He then said: “I have inherited the state of my father. It is under my control, but nothing belongs to me exclusively. I cannot find my exclusive dominion anywhere, not even in Mithila and in my own progeny. Now real wisdom has dawned in me. I am now under the impression that either I have no dominion at all or all is my dominion. Either this body is not mine or the whole world is mine, and similarly that of others too. O best of the twice-born! This is my firm conviction. Stay in my dominion as long as you like and enjoy.”

The Brahmin asked: “O king! What has made you regard this kingdom as not yours or all as yours? How have you renounced the feeling of ‘mine-ness’ in this kingdom of your ancestors, which you are ruling?” Janaka replied: “Everything is perishable on the physical plane. Life is evanescent. Everything passes away. I could lay my finger on nothing which

I could call as mine. I remembered the Vedic text: ‘It was anybody’s property.’ I reflected in this manner and so I have given up the idea of ‘mine-ness’. Harken carefully now as to how I see my dominion everywhere. I have no desire for the objects that give good smell: so I have conquered the earth. I have no desire for tasty things, beautiful forms, soft cushions or beds, or music: therefore I have conquered water, fire, air and ether. I do not desire anything for the mind. It is therefore under my perfect control. I do actions for the Devas, ancestors, for all beings and for those who come to my door.”

Then the Brahmin smiled and said: “O king! I am *Dharma* in disguise. I have come to learn something about you. You are the only person to turn this wheel, the name of which is Brahman, the spoke of which is reason, which never turns back and which is kept to its course by the quality of goodness as its circumference.” (Anugita: Ch. 17).

AN IDEAL KARMA-JNANA-YOGI

A *Sadhu* went to the court of Raja Janaka and observed all his manifold activities. He then thought within himself: ‘How can we call Raja Janaka a *Jnani*? How can we take him for a spiritual man? He is only a worldly man. He



is entrapped in so many worldly matters. He talks on worldly topics.' Raja Janaka, through his *Divya Drishti* or eye of intuition, understood the mentality of the *Sadhu*.

Calling the *Sadhu* to his side, Janaka said: "You seem to be a culprit. You are unfit to wear the garb of a saint. You are not thinking of God. The nature of faultfinding is deeply ingrained in you. I have decided to give you capital punishment. You will be hanged within a week."

The king ordered his servants to give the *Sadhu* vegetables without salt, sweetmeats with chillies, and delicious *Kheer* and almonds and raisins with tamarind daily. The *Sadhu* was terribly alarmed. He spent sleepless nights. He became very nervous. He always thought of the gallows. He dreamt daily that his neck was being tied with a rope. He became very thin and pale.

Raja Janaka sent a servant to call the *Sadhu* on the seventh day for execution. The *Sadhu* was unable to stand before the king. He trembled and fell on the ground senseless. He came back to consciousness after ten minutes when Janaka offered him some fruits and a cup of milk with salt. The *Sadhu* drank it. But his mind was on the gallows.

The Sage-king then said: "Look here, O *Sadhu*! How do you like the taste of the milk now? Was it good? Did the milk contain sufficient sugar? How did you relish the food these seven days?" The *Sadhu* replied: "O Rajah, I did not feel any taste in the food or in the milk that you offered me just now. My mind is only the gallows all the time. I see only gallows everywhere. I have become a prey to the thought of the gallows. I did not know whether the vegetables or soup contained salt or sugar." Raja Janaka said: "O *Sadhu*, just as your mind is always on the gallows, so also my mind is always fixed on Brahman through my intense practice of *Nididhyasan*, although I engage myself in various sorts of worldly activities. Though I am in this world, I am out of the world always. Do you understand my mental state? In future do not look to the faults of others. Mind your own business always. Look

to the good points of others. Glorify others. Do intense meditation. Realise. Work for the world unattached like myself. Now you can go."

The *Sadhu* was very much pleased with the king. He now realised his folly and the true glory of King Janaka. He understood fully that Janaka was a wonderful *Brahma-Nishtha* and had perfect balance of mind amidst multifarious activities. He prostrated before him again and again and took leave. Then he did intense *Sadhana*, realised the Self and followed the example of Raja Janaka in doing service to the world.

Raja Janaka was a full-blown *Jnani* though he worked in the world. His *Jnana* was tested. He was in the Durbar hall when a messenger brought the news that there was fire in the city. Janaka said: "My wealth is unlimited, and yet I have nothing. Even if the whole of Mithila is burnt, yet nothing is lost to me."

The name of Raja Janaka is always associated with *Karma Yoga* and *Karma Nishtha*. In the Gita also Lord Krishna speaks to Arjuna: 'Janaka and others indeed attained perfection by action; then, having an eye to the welfare of the world also, thou shouldst perform action. Whatever a great man doeth that other men also do; the standard he setteth up, by that the people go. Therefore, without attachment, constantly perform action which is duty, for by performing action without attachment, man verily reacheth the Supreme.'

It is very difficult to find out the state of a *Jnani* by his external actions. *Jnana* is purely a mental state. It is an internal condition. A *Jnani* only can understand another *Jnani*. *Atma Jnana* is imperishable and inexhaustible wealth. The wealth of the three worlds is nothing, I say nothing, when compared to the priceless treasures of the *Atman*. That is the reason why Janaka was not at all affected by the destruction of the city of Mithila. He stood adamant on the rock of *Atma Jnana*.

Inspiring Stories by Swami Sivananda

Invitation



We cordially invite you to attend our celebrations



KALPATARU DAY

1st January 2017
@ Nachiketa Tapovan Ashram,
Kodgal Village, Jadcherla.

SWAMI VIVEKANANDA JAYANTI

12th January 2017
&
19th January 2017 (Tithi)
@ Nachiketa Tapovan Ashram,
Kodgal Village, Jadcherla.



REPUBLIC DAY 26th January 2017 at 9 am.

@ Nachiketa Tapovan Ashram, Kodgal Village
&
@ Nachiketa Tapovan, Kavuri Hills, Hyd.

Kite is a flight to the sky
It has the freedom to fly
It is not a lie
That without the string it may die
As our school is the sky
We have freedom to fly
And it is not a lie
That without volunteers we may die



V. Durga Mounika
9th Class
Nachiketa Vidya Mandir

You are short and cute
But reach the sky in height
You travel across hills and mountains
With a tail like Hanuman
You glide in the sky as a bird
You have no eyes
But you can see the whole world
You are really flawless
You are so famous, that
Whole of India knows you
There is no one who didn't know
About you
You are none other than Mr. Kite



Ashwini G. 10th Class,
Nachiketa Vidya Mandir



*Oh! Up in the sky I saw a kite
 In the dark of the night
 At my sight
 It was bright
 Nobody knows
 Where it actually goes
 It went high and high
 Up in the sky
 It looks like a sparkle
 Oh! It's a miracle*

*It went on flying
 And my heart starts glowing
 Up in the sky I saw a kite
 In the dark of the night
 Believe me! It was true
 I will prove
 The colour of it was cream
 I just saw this in the dream*



Anitha
 10th Class
 Nachiketa Vidya Mandir

Today you have a choice, tomorrow may be too late...

By the year 2025, 2.8 billion people, one third of the world's population will experience water scarcity. About 25 to 30% of the population in Gujarat, Rajasthan, the Gangetic Plains, West Bengal and the North Eastern Areas will have practically no water.

Consequently the water crisis will dwarf the oil crisis.

Ignore the crisis and be a part of the problem, evaluate your option and be a part of the solution. The choice is simple, so is our contribution, a **Dual Flush**.

Flush the **Superflo** way, use the **Dual Flush**.

It's small, it's smart, it's a start.

PATENTED



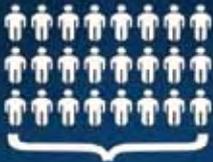
*Superflo Dual Flush Valve
Indian Patent Nos.196441 & 200284

A Dual Flush is a valve, which gives you the flexibility to discharge varying amounts of water depending on the usage.

It can be adjusted to discharge less quantity of water say 3 liters (half flush) or 6 liters (full flush).

All the leading Sanitaryware Manufacturers have chosen the **Superflo Dual Flush**.*

Use a dual flush; be a part of the drive – a drive to save the most precious resource of our planet...
water!



18% OF WORLD'S
POPULATION



4% OF WORLD'S
WATER

INDIA

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