

Nachiketanjali

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**HAPPY
DIWALI**



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nachiketa vidya

...educate empower enlighten



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Cover Story

Mira is Thy maid...

Mirabai's divine love for Sri Krishna is known world-wide. Her feelings are expressed in her own words.

"Mine is Giridhara Gopala, none else.

He who wears the peacock crown is Mira's Lord;

Father, mother, brother or kin, none is mine,

I have flung the pride of my family: what care I for any one!

Living in the company of saints,

I bade good-bye to the world and its opinions,

I tore aside my veil of many hues and bedecked myself with coarse thread;

Pearl and corals I cast aside to weave the garland of wild flowers.

With my tears for water, I nourished the creeper of love;

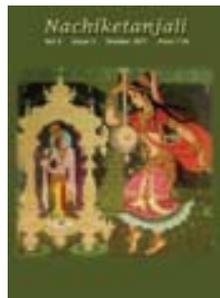
Now that the creeper has spread, the fruit shall be joy itself.

The milk-churn I twirled with deep emotion,

And butter I gleaned: let him who would, have the leavings.

I was born for devotion's sake, but the sight of the world made my heart captive.

Mira is Thy maid, O Lord Giridhara!"



PLEASE NOTE

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Editorial

A Blissful World... Ignored!

We live in a blissful world, yet we hardly realize its value. Anything easily procured is unappreciated by us humans. Its value comes into light only when it is distanced from us. For instance, we may love our parents but do not realize their value as long as they live. But a day comes when they vanish from our sight, leaving behind a huge void.

The same way, we do not value our life. We miss the fine aspect that we are here today because of Divine grace and our good deeds of the past. Our life is like the ocean treasuring all the jewels in its depths. Nothing is visible on the surface. Only when we dive deep can we understand the real treasures of life. Do we know that every moment is important in our lives? And we are here to fulfill our karmic debts?

Every body part has its own role to play. Yet the body is not complete until all organs perform their roles in unison. Just envisage the consequences, if the brain decides to function and the heart decides to stop functioning. We owe our existence to the wonderful body mechanism designed by God. Yet we ignore its value until the body succumbs to disease.

So it happens with our spiritual life. We while away our time in seeking pleasures and luxuries of life, hardly understanding that life is a combination of joys and sorrows. We attempt to see only one side of the coin. But one day our life goes for a toss. The coin tilts showing the other side of life. We experience a jolt and our dreams crash. We are inflicted by pain because we were not ready or prepared for the other facet of life. We try to seek measures to quell our anguish. We seek support of

friends or resort to habits which we assume would drown our sorrow and when nothing works, we look towards God as a last resort. We offer special prayers and promises and even trade with God offering Him various things if our wish is fulfilled...

God laughs at our plight. But He is all compassionate, isn't He? So He waits till we understand there is something precious about life and then enters the scene by applying a balm to our pain inflicted by the vagaries of life. A ray of light streaks in, giving us hope of survival and once we overcome our problems we once again resume our normal lives. Initially we remember the grace showered by God. But later the veil of Maya is drawn over our eyes and we revert to our earlier lifestyle and get lost in this illusory world.

Nevertheless, there are a few who have understood the value of life and launch on a solemn spiritual pursuit. They meet with success one day or the other and enjoy the spiritual treasures. With a steadfast approach, realization dawns on them that they are one with the Supreme Self. They get back to their source. All of us have to get back to our source, one day or the other, or we have to meet our fate of gyrating in the wheel of birth and death.

This world is filled with bliss. Nature's beauties are bountiful. Why not enjoy the grace of the peacock's dance instead of desiring to pluck its feathers? We have only two options. We either realize the value of this blissful world or ignore and get jostled into the illusory world.

What is your choice?

- Subhadra K.



*Work silently,
for those who are silent from ages together...
Be simple and humble,
while showing them the divine path...
Be sincere and dedicated,
while making them stand on their own feet...
That is the way to serve...
That is the way to get blessed...
That is the way to express divinity...
- Swami Nachiketananda Puri*



A New Resolve



She was very disappointed. She failed yet again in one of the most important examinations of her life, or so she thought. Three years of persistent efforts did not lead to any positive results. She began to doubt her ability. Was she really capable of doing what she wanted to? Or did she stretch herself too far in her imagination?

The words of Swami Vivekananda ('Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves') were ringing in her mind when she approached an astrologer and asked him what would come out of her life. The astrologer studied the planetary positions and ruled out her choice. He suggested an alternative career. She was not convinced.

While reading something, she came across a really nice saying. "Just when you feel like giving up, think why you started." Why did she start? What was it that she wanted to achieve? She questioned herself and sought answers from within. It wasn't a tough decision for her to give up a lucrative corporate job to pursue a higher goal. She decided and did it in a day. Money certainly mattered less than her dreams, despite financial limitations at her home. She knew what she had given up to pursue something which is totally uncertain.

Isn't it a great blessing for humankind that more often than not, we have the chance to learn from our mistakes and make amends? More often than

not, the boundaries that we create are ephemeral and many times, non-existent. Everything is certainly within us, the path we choose to carve our destiny and how sincerely we tread that path. If not, then a tea seller could not have become the Prime Minister of this great nation. If things do not turn out in our favour, there must be something better in store for us, which may seem distant but which is never too far.

Coming back to our protagonist, amidst all the self-doubt, procrastination and condemnation, one thing that she did not doubt was her choice and God's grace. She knew she chose the right thing for herself and that it was a matter of time and hard work before she was blessed with what she wanted. She dusted herself off, got up on her knees first and then started her preparation to run. Run, in the first instance and then, fly...to fly high.

Just before she decided this, she had apologized to her mother, brother and mentor for not living up to their expectations. They said, "We have always been proud of you. All that we can do is to try. Maybe it will be your time the next time." These words became 'the wind beneath her wings'.

– *Neetika Gogula*

An advocate and has passion
for writing on social issues



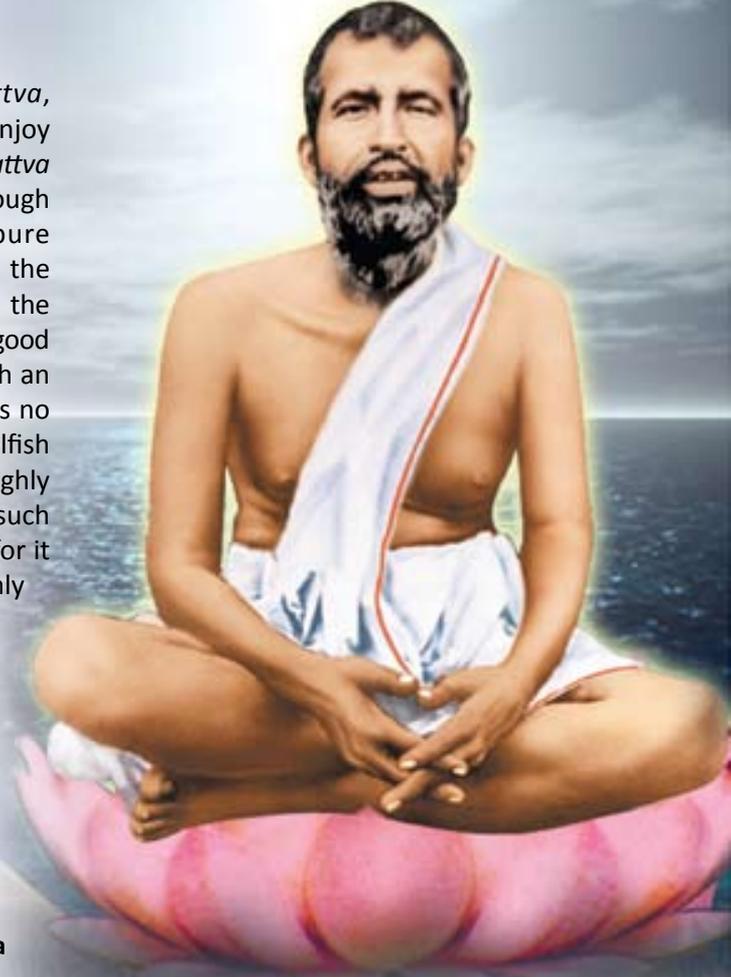


Amritadhara

“When a man develops pure *sattva*, he thinks only of God. He does not enjoy anything else. Some are born with pure *sattva* as a result of their *prarabdha karma*. Through unselfish action one finally acquires pure *sattva*. *Sattva* mixed with *rajas* diverts the mind to various objects. From it springs the conceit of doing good to the world. To do good to the world is extremely difficult for such an insignificant creature as man. But there is no harm in doing good to others in an unselfish spirit. This is called unselfish action. It is highly beneficial for a person to try to perform such action. But by no means do all succeed, for it is very difficult. Everyone must work. Only one or two can renounce action. Rarely do you find a man who has developed pure *sattva*. Through disinterested action *sattva* mixed with *rajas* gradually turns into pure *sattva*.

No sooner does a man develop pure *sattva* than he realizes God, through His grace.

Sri Ramakrishna Paramahansa



Krishnashtami Celebrations

at Maa Yoga Shakthi Peetham
Nachiketa Tapovan, Kodgal





The difference between Sant Meera and the ordinary person is that the latter dances for livelihood and material gain but the former dances unintentionally as an expression of spontaneous gestures sprouting from the heart and soul. When an ordinary person dances it is called a performance but when a true Bhakta dances it becomes a true offering to Paramatma. A sharp intellect and weak mind do not help one in achieving Bhakti. Bhakti cannot be achieved. It can only be experienced.

- Swami Shivananda Puri



Human representations of the divine ideal of love

It is impossible to express the nature of this supreme and absolute ideal of love in human language. Even the highest flight of human imagination is incapable of comprehending it in all its infinite perfection and beauty. Nevertheless, the followers of the religion of love, in its higher as well as its lower forms, in all countries, have all along had to use the inadequate human language to comprehend and to define their own ideal of love. Nay more, human love itself, in all its varied forms has been made to typify this inexpressible divine love. Man can think of divine things only in his own human way, to us the Absolute can be expressed only in our relative language. The whole universe is to us a writing of the Infinite in the language of the finite. Therefore *Bhaktas* make use of all the common terms associated with the common love of humanity in relation to God and His worship through love.

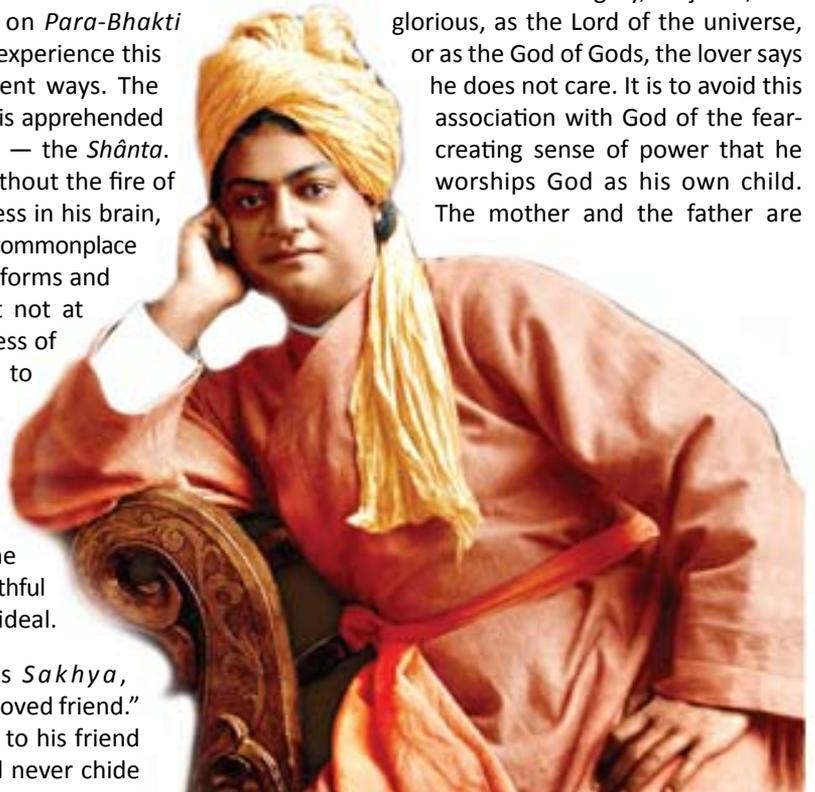
Some of the great writers on *Para-Bhakti* have tried to understand and experience this divine love in so many different ways. The lowest form in which this love is apprehended is what they call the peaceful — the *Shânta*. When a man worships God without the fire of love in him, without its madness in his brain, when his love is just the calm commonplace love, a little higher than mere forms and ceremonies and symbols, but not at all characterized by the madness of intensely active love, it is said to be *Shanta*.

The next higher type is that of *Dâsya*, i.e. servanthip; it comes when a man thinks he is the servant of the Lord. The attachment of the faithful servant unto the master is his ideal.

The next type of love is *Sakhya*, friendship — “Thou art our beloved friend.” Just as a man opens his heart to his friend and knows that the friend will never chide

him for his faults but will always try to help him, just as there is the idea of equality between him and his friend, so equal love flows in and out between the worshipper and his friendly God. Thus God becomes our friend, the friend who is near, the friend to whom we may freely tell all the tales of our lives.

The next is what is known as *Vâtsalya*, loving God not as our Father but as our Child. This may look peculiar, but it is a discipline to enable us to detach all ideas of power from the concept of God. The idea of power brings with it awe. There should be no awe in love. The ideas of reverence and obedience are necessary for the formation of character; but when character is formed, when the lover has tasted the calm, peaceful love and tasted also a little of its intense madness, then he need talk no more of ethics and discipline. To conceive God as mighty, majestic, and glorious, as the Lord of the universe, or as the God of Gods, the lover says he does not care. It is to avoid this association with God of the fear-creating sense of power that he worships God as his own child. The mother and the father are



not moved by awe in relation to the child; they cannot have any reverence for the child. They cannot think of asking any favour from the child. The child's position is always that of the receiver, and out of love for the child the parents will give up their bodies a hundred times over. A thousand lives they will sacrifice for that one child of theirs, and, therefore, God is loved as a child.

There is one more human representation of the divine ideal of love. It is known as *Madhura*, sweet, and is the highest of all such representations. It is indeed based on the highest manifestation of love in this world, and this love is also the strongest known to man. What love shakes the whole nature of man, what love runs through every atom of his being — makes him mad, makes him forget his own nature, transforms him, makes him either a God or a demon — as the love between man and woman. In this sweet representation of divine love God is our husband. We are all women; there are no men in this world; there is but One man, and this is He, our Beloved. All that love which man gives to woman, or woman to man, has to be given up to the Lord.

All the different kinds of love which we see in the world, and with which we are more or less playing merely, have God as the one goal; but unfortunately, man does not know the infinite ocean into which this mighty river of love is constantly flowing, and so, foolishly, he often tries to direct it to little dolls of human beings. The tremendous love for the child that is in human nature is not for the little doll of a child; if you bestow it blindly and exclusively on the child, you will suffer in consequence. But through such suffering will come the awakening by which you are sure to find out that the love which is in you, if it is given to any human being, will sooner or later bring pain and sorrow as the result.

Our love must, therefore, be given to the Highest One who never dies and never changes, to Him in the ocean of whose love there is neither ebb nor flow.

Compilation Source: Complete Works of Swami Vivekananda



The hammer strikes down
Onto metal sheets of youth
An iron fist holds
Tools of forgery

Bent, twisted, turned and burnt
Under a common fire
Not metal, but futures
Are sculpted here

Metal monotone
Buzzes through still air
Whispers of freedom
Clamped shut by jaws of authority

Futures forged
one after one
Bodies, soullessly perfect
Lifeless but flawless
All at once

But somewhere
A heart still beats
A mind still feels
A soul still breathes

Metal shatters
Chains break loose
A fist unfolds
And life slips through

Minds are awakened
As futures lie unforged
No longer flawless
But etched
With possibility.

- Ria Thimmaiahgari





Shiva and His Nandi

*T*here are many relationships in this world that are born out of love and devotion and out of them the most powerful and eternal relationship is the relationship between God and His devotees. It is because of this relation that this world still exists; from the formation of this universe till its very end. This existence of pure devotion between God and His devotees is immortal.

One such story is the story of our beloved Nandi and Shiva.

Once upon a time there lived a staunch devotee of Shiva named Shilada. He was a farmer and his cattle were very dear to him. He lived a contented life. As years passed by, he was distressed by the thought of progeny. He longed for a child and so he made up his mind to do a penance to please Shiva. Hence thousands of years passed by, immersed in his penance. Lord Shiva appeared before him and granted him a son.

Shilada named his only son as Nandi which means, "One who brings joy". Nandi was a very obedient child and was well versed in Vedas. He was very fond of Shiva right from his childhood and he later became an ardent devotee of Him.

Then, one day, two sages met Shilada and impressed by his hospitality and devotion these sages blessed Shilada to have a prosperous life and also mentioned that his son would live only for a short span. Bidding him with faint smiles the saints left. Having heard of these blessings, Shilada was immersed in tears. Nandi couldn't bear his father's sorrow and assured his father to trust only Shiva as he was a boon given by Him and only He will decide his fate of death. Hence Nandi began his penance in deep sea. Watching Nandi submerged under water in his deep penance, Shiva presented Himself in front of Nandi. Tears flowed and happiness had no bounds in Nandi's heart. He jumped and danced, he sang to his heart's content, and he stood watching Shiva for eternity.

After a while Shiva goaded Nandi to ask for a boon. Nandi was completely mesmerized by Shiva and had nothing to ask for, as his life's purpose was fulfilled. He was so moved that nothing could draw his attention away from Shiva. Realizing that he has no more interest in materialistic life, Nandi pleasingly asked Shiva if he could stay with Him forever. Impressed by his desire, Shiva told that His bull went missing and whether he would be interested to take up his place. Nandi's joy knew no bounds. Shiva placed a bull's head on Nandi and made him his vehicle and ever since Shiva and Nandi have been inseparable!

As years passed by, Shilada became very old and he started missing his son. He left for Kailash to meet Shiva and his Nandi. After a long and tedious journey he finally reached the heart of Kailash where he met His divine being and fell at His feet. Shiva was pleased to see His devotee and asked for his wellbeing. Shilada was quite happy to see his son Nandi serving Kailashnath with lot of devotion, though he silently craved for Nandi's presence. Shiva being the Supreme Being knew the in and out of His devotees. Realizing this, Shilada begged Shiva for Nandi, as it is his son's duty to take care of him in his old age; it is his dharma which he cannot deny. Shiva had no choice but



order Nandi to leave immediately with his father and serve him equally. Nandi begged for mercy, as he knew very well that he could not live without Shiva.

As fate triumphs even the masters, Nandi had to be departed from Shiva. Nandi was like a fawn that departed from his mother deer in a jungle. As days and months passed by, he served his father like he served Shiva but he kept weeping silently for Him; his heart was bleeding. Nandi became a living corpse as he gave up food and water. Meanwhile Shiva had His share of agony. Nandi was dear to His life, Shiva's eyes longed for Nandi like a mother deer longs for her fawn who is lost in the jungle. Shilada knew the grief of his son, trembled for his son's life and he prayed for Shiva and asked Him to take his son back. He realized that Nandi was born to serve Shiva alone and it is the sole purpose of his very existence. Ever merciful Shiva blessed Shilada with a peaceful life and accepted Nandi back happily. He granted Nandi with two boons, out of which one boon granted him large and beautiful ears which will help devotees to pass on their wishes through Nandi that will be directly heard by Shiva Himself. The second boon was that he will always be placed in front of Him, whose breath will help him meditate peacefully (This is why it is always suggested to never step in between Nandi and Shiva, as this may distract Shiva's meditation).

A devotee is a part of God himself, so much so that once during the churning of ocean, Shiva had to drink the poison oozed by the snakes. Parvathi came to His aid, watching Shiva drink the poison. Nandi licked the drops of poison which remained. Amazed by this act all the celestial beings were shocked to see that the poison had no effect on Nandi. Shiva made them realize that Nandi is His greatest devotee, so he is a part of Him and Parvathi's protection goes to him too.

There is a Nandi in all of us, hence there is Shiva in all of us, and so we can never be separated from Him, can we?

- Sravani



Magical Thoughts

I never thought about "thought". How did I neglect my thoughts when it has the power to change everything? It might be sounding like philosophy but I must accept it.

Since a couple of days, I was working with negative thoughts which only made my mood more negative. But today, the thought that I am happy made my whole day amazing and all the situations have turned into my favour. Well, it is like a magic show. Was I the same girl who was pondering about those unnecessary things yesterday? Was I the same girl who got lost in that negativity?

Everything is absolutely fine today. I am very happy and excited. All the things are automatically under my control.

A thought probably spreads faster than a virus. No matter what kind of thought it is. All your day, all your people, all your work wholly depends on this simple thought from your mind.

"We are what our thoughts have made us"

I totally agree with this quote.

If you think you are happy, you can be happy.

If you think you are sad, you would end up being sad.

Ultimately it depends on you and your thought process. This is the magic I felt today. It might not be wrong to consider this as a magic.

Magical thoughts can work miracles

- Harathi Reddy





BELIEVE THAT Whatever Happens, Happens for the better

I finished my 12th and got into college this year. In fact I'm writing this article from my hostel room. Anyway, to get into this college I had to write an entrance exam for which I studied, well, pretty hard. The college which ranks first in the country is in Bangalore and I obviously wanted to get into that college. My parents, my aunt and everyone around me encouraged me to put in my best and supported my dream. After the exam, I was unsure if I would get in there or not, but I still thought there was a chance. Finally, after the result, it turned out that I got into a college that was ranked fifth in the country. Everyone around me was overjoyed that I had 'achieved' such a feat, but I felt quite the opposite. But life has to go on, doesn't it? So I went with the flow.

Two months later, I'm here in Jodhpur, having the time of my life. It's everything I had hoped for. I have a room to myself, I play football daily and I found friends who make me feel like I'm at home. As it turns out, I wouldn't have had all this in Bangalore, because there, I would have had to study thrice as hard just to keep up with portions. After some introspection, I realized that my disappointment was pointless. I had just wasted my time and feelings. I was so myopic about getting into the college in Bangalore that I didn't stop to think if that was the right place for me.

You might know the classic story of the King and his minister who always said that whatever happens is for one's own good. So when the King cut his finger one day, the minister said the same thing and that enraged the King. So he had the minister put in jail. When the King went hunting the next day, he was kidnapped by some tribals

who wanted to sacrifice him to their Goddess. But they didn't on account of his missing finger. He then realised that his minister was right, and that even cutting his finger was for his own good.

At any point in life, don't be unhappy because you didn't get what you wanted. There is a higher force which knows what is right for you. Above all, one thing we must understand is that even if the situation is not the way we wanted it to be or it's not up to our expectations; the faster we accept the way it is, the happier we will be. There are still some people in my college who are disappointed that they could not get into a better college because they missed it by a few ranks and they are still trying to get into those colleges through vacancies. In the process, they are missing out on the little joys of life here in college. It's not worth whining or stressing yourself about what you didn't get. Be happy with what you got, because that is what is right for you. At a later stage, you will realize how happy you are that things turned out to be this way. If there's one thing I learnt till now in law school, it is that there is no right or wrong answer. It's how you present your case, which makes your answer valid or invalid. So there's no right or wrong situation for you. You must believe that it is the right situation for you and mould yourself to suit the situation.

Everything happens for a reason, even if you do not know the reason now, you will soon enough, just give it some time.

What happens is for your good,
In this you must have belief,
The faster you accept that,
The faster you will have relief!

N. Rohan C. Govind
1st year, National Law College,
Jodhpur





Have faith;

Be free from doubt

The seeker should not have the least doubt about the reality of God and the unreality of the world. The *Sastras* have argued and reasoned out the issue in a hundred ways; and they have stated their final conclusion in unmistakable terms. They have made a thorough rational enquiry into the nature of things and scientifically they have arrived at the truth that the Supreme alone is real and everything else illusory. All great men have confirmed the truth of the *Sastras* through their personal experience. "Therefore *Sastras* should be the law for you". If one rejects the *Sastras*, he would be lost in a wilderness

of individual views, personal opinions, and a host of illusions and delusions which one comes across endlessly in the present day-world. So it is perfectly safe for the aspirant to have faith in the *Sastras* and in the experience of holy men. "The man of doubt perishes". Thus the Gita warns against doubt in the Truth of the eternal One. Besides this, the Gita says, *sraddhavan labhathe Jnanam*. "The man of faith gains Knowledge." The above statement should be regarded as the *Ashtakshara Mahamantra* of the Gita. So with full faith in the Divine, transcending fear and doubt, man should strive to attain the highest spiritual goal.

The word *Sraddha* (faith) is used several times in the Gita. It shall be unto you as you think. The measure of reward is just equal to the measure of faith; no more, no less.

One's attitude to the Deity, the Guru, the *Mantra*, the Astrologer, the physician and sacred places, will determine the resulting benefit from each of them. Therefore the real seeker should not allow any doubt to creep into his mind about the existence of the Divine. He should cultivate immovable faith in God. He should not be discouraged by obstacles or deterred by difficulties in his onward march to spiritual realisation.

Source: Gita Makarandam
By Swami Vidyaparakashananda



Seeing God

Very often my friend points to the mindless violence happening every day in the world and wonders how to apply the *Vedantic* principle of seeing God in everyone; how to see God even in murderers and rapists of innocent children.

Several questions pop up in our mind... Do these criminals have a soul? Does the soul differ from person to person? Is it subject to, and conditioned by, one's upbringing and environment? Is this soul the very voice of God within? Is there a higher soul and a lower soul? *Vedanta* says that the very spark of life in everyone is itself God's existence, within and without. But this barely convinces my friend who further wonders what's the role of this Godly existence within the person who commits the crimes. To understand this we need to take a deep dive into chapter 13 (*Kshetra-Kshetrajna*) of Bhagawad Gita, more specifically verse 23 which gives precise knowledge about the individual soul and the ultimate soul and the different roles/ways in which the ultimate soul expresses itself within us.

upadrastanumanta ca bharta bhokta mahesvarah

paramatmeti capy ukto dehe 'smin purusah parah

To analyse this *Sloka* let us take the game of tennis as an analogy and try to explain the role played by God within.

Consider the tennis court as the **Kshetra (the field)** and the tennis player as the **Kshetrajna (knower-of-the-field)**. *Kshetra* (the field) encompasses all the gross objects like the court, net, ball, racquet and also the subtle aspects like the rules, skills/tactics and strategy of the game. *Kshetrajna*, the knower-of-the-field is the Tennis player who plays on the field and is bound by the rules of the court/equipment/skills/tactics/strategy of the game, in other words, conditioned by the field. This knower-of-the-field is considered as the **individual soul** which is conditioned by the field.

And then there is the pure spirit of sportsmanship which is the celebration of the higher values of human spirit, body and mind; which applies to all sports and is above and beyond the various aspects of the field conditions and the knower-of-the-field. This



higher pure spirit which is not conditioned by the field is like the **ultimate soul** or self within, the God within.

Now, when a tennis player violates the spirit of the sport by cheating, doping, etc., thereby displaying unsportsmanlike conduct, in such a situation, the ultimate soul within expresses as though it is a mere **spectator** in the stadium, who is only an **“onlooker” (Upadrashtaa)**. In the same way, when a person murders an innocent victim, the ultimate soul within, expresses through that criminal’s body only as a silent spectator of it all (*Upadrashtaa*). This should answer by friend’s question, hopefully. When the tennis player is properly following all the rules of the game, in that situation, the ultimate soul within expresses himself as the **referee** who is an **“Approver” (Anumantaa)**. When the tennis player is properly following all the rules of the game and further seeks and follows the valuable advice given by his **coach** without questioning him, in that situation, the ultimate soul expresses itself as a coach who supports: **“Supporter” (Bhartaa)**. When the tennis player has attained perfection on the field through 100% dedicated efforts and also displays pure spirit of sportsmanship and shows same grace in victory and defeat, in such a situation, the ultimate soul expresses itself as the **winner** who enjoys the winning moments: **“enjoyer” (Bhoktaa)**. The spirit of sportsmanship in the tennis player comes from within and not without. It is the ultimate soul in the very same body of the sports person that in turn expresses itself as **Spectator, Referee, Coach and Winner**.

In the same way, the Lord of Lords (*Maheshwara*) is the ultimate soul in this very same human body which expresses itself as *Upadrashtaa/Onlooker, Anumantaa/Approver, Bhartaa/Supporter and Bhoktaa/Enjoyer*. Now with this over simplified tennis analogy and analysis, my friend may agree to the concept of seeing various expressions of God in everyone but I for sure know that it is easier preached than practiced. One can see these various expressions of God in everyone, only by being in a highly self-aware state which is usually experienced in meditation/*Sadhana*. To be able to see these expressions of God in everyone, one needs to be in a meditative and mindful state at all times.

Just like a tennis player becomes holistically aware of his shortcomings by seeing the video recording of his match, the same way an individual can become aware of the knower-of-the-field within and its identification/attachment to the field, only through contemplation and meditation. For an individual to be in a meditative state, all the time, is as difficult as for a tennis player to be physically playing the match on the field and at the same time metaphysically observing and analyzing his actions on the field, as though watching the live telecast of the same match that he is playing.

Therefore, only with gradual detachment from the material realm (*Kshetra – The Field*), with regular contemplation on the conditioned individual soul (*Kshetrajna* - knower-of-the-field) and with deep meditation upon the ultimate soul (*mahesvarah*) within our very body, can we be capable to even attempt to see God expressing as “onlooker” in some, “approver” in some, “supporter” in some and “enjoyer” in few... let alone being able to see God in criminals...and if one is really honestly able to see God even in a criminal... then he is one with God... he is a saint!

upadrastanumanta ca bharta bhokta mahesvarah !

- Ajith Nallari

See God’s love in the birth of a child. Hear God’s voice in the sound of laughter and joy.



Vaishnava Jana To

Vaishnava Jana To is one of the most popular *Bhajans*, written in the 15th century by the poet Narsinh Mehta in the Gujarati. The *bhajan* was included in Mahatma's daily prayer. The *bhajan* speaks about the life, ideals and mentality of a true Vaishnava (devotee of God).



1 *vaishnava jana to tene kahiye
je pīda parāyī jāne re,
para dukkhe upakāra kare to ye
mana abhimāna na āne re*

Call those people Vaishnavas who
Feel the pain of others,
Help those who are in misery,
But never let self-conceit enter their mind.



2 *sakala loka mām sahune vande,
nindā na kare kenī re,
vāca kācha mana niścala rākhe,
dhana dhana jananī tenī re*

They respect the entire world,
Do not disparage anyone,
Keep their words, actions and thoughts pure,
The mother of such a soul is blessed.



3 *sama-drsti ne trsnā tyāgī,
para-strī jene māta re,
jihvā thakī asatya na bole,
para-dhana nava jhāle hātha re*

They see all equally, renounce craving,
Respect other women as their own mother,
Their tongue never utters false words,
Their hands never touch the wealth of others.



4 *moha māyā vyāpe nahi jene,
drdha-vairāgya jenā manamām re,
rāma-nāma śum tālī re lāgī,
sakala tīratha tenā tanamām re*

They do not succumb to worldly attachments,
They are firmly detached from the mundane,
They are enticed by the name of God (Rama),
All places of pilgrimage are embodied in them.

5 *vana-lobhī ne kapata-rahita che,
kāma krodha nivāryā re,
bhane narasaiyo tenum darasana karatām,
kula ekotera tāryā re*

They have forsaken greed and deceit,
They stay afar from lust and anger,
Narsi says: I'd be grateful to meet such a soul,
Whose virtue liberates their entire lineage.



- Harini N.

Pancha Prayag

Prayag means confluence of holy rivers in Sanskrit. On the way to Kedarnath and Badrinath in the Garhwal Himalayas, there are five such holy confluences which are in fact confluences of spirituality and are called *Pancha Prayag* - *Vishnu Prayag*, *Nanda Prayag*, *Karna Prayag*, *Rudra Prayag* and *Deva Prayag*. Hindus believe that having bath in these holy *Prayags* would liberate them from all sins.

Vishnu Prayag



Vishnu Prayag is located 38 km from Badarinath. Towards the east of *Vishnu Prayag* is a valley called 'Niti'. Water flows down the icy glaciers in this valley and forms a river deriving the name 'Dhuali Ganga' and flowing towards west intersperses with River Alakananda near *Vishnu Prayag*. It is said that when Lord Vishnu took the form of Veernarayana and proceeded towards Badarikavana, He halted near this confluence and did penance for some time. Hence this confluence took the name *Vishnu Prayag*. There is an ancient temple in this region where Lord Vishnu is the main deity.

Nanda Prayag



Towards south of Badarinath at a distance of 106 km is *Nanda Prayag*. East of this *Prayag* is the holy mountain peak of Nandadevi. There are multiple mountains around this peak and in the valley flows a small river called Nandakini. This river intermingles with Alakananda in the west. Since

it has originated from the valley of Nandadevi it is called Nandakini and the holy confluence is termed as *Nanda Prayag*.

Legend states that in ancient time a king called Nanda performed a highly auspicious *yagna* at this confluence and hence this confluence is also named after him. There is a temple dedicated to Lord Krishna.

Karna Prayag



From *Nanda Prayag*, the direction of Alakananda turns towards south-west. 22km from *Nanda Prayag* is *Karna Prayag*. River Pindar flows out of Nandadevi glacier and intermingles with Alakananda River to form the confluence. According to legend it is at this confluence that the great Kaurava warrior, Karna did severe penance to propitiate the grace of Surya, the Sun-God and received the golden body shield (*kavacha kundala*) as a boon.

Hence this holy confluence came to be called as *Karna Prayag*.

Rudra Prayag



31 km from Karna *Prayag* and 159km from Badari is Rudra *Prayag*. The paths from Haridwar and Rishikesh split into two at this confluence and while one heads towards Kedar, the other heads towards Badarinath. River Mandakini flowing down from Kedar intersperses with Alakananda at this juncture. Strange enough from here River Mandakini loses its identity and it is only River Alakananda which flows ahead.

It is said that Sage Narada worshipped Lord Shiva at this holy confluence to master the mysteries of music. There is an ancient Rudranath temple and Goddess Jagadamba temple in this holy *Prayag* and hence this confluence is called as Rudra *Prayag*.

Dev Prayag:



Dev *Prayag* is situated in the District of Tehri Garhwal and is 2723 ft. above sea level. It is 70 km from Rishikesh and on the way to Badarinath. This *Prayag* is named after a Hindu Yogi, Dev Sharma who lived here. Dev *Prayag* is one among the 108 *Divyadesams*. Mandakini from Kedar, Alakananda from Badarinath, and Bhagirathi from Gaumukh near Gangotri meet at Dev *Prayag* and hence this confluence is called *Triveni sangamam*. At Dev *Prayag*, River Bhagirathi takes the form of the mighty River Ganga. This is the final confluence from where River Ganga starts. Both Bhagirathi and Alakananda Rivers lose their identity from Dev *Prayag*.

According to Hindu mythology, Lord Sri Rama and king Dasaratha performed penance at this holy *Prayag*. It is also stated that Pandavas had a dip in this holy *Prayag*. There is a temple for Lord Rama and His consort Sita and devotees fondly call Him as 'Ragunath ji.' Behind this temple there is also a Hanuman ji temple.

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Women Sports persons – The Pride of The Nation

The nation celebrated with the Indian Women's Cricket Team when it reached the finals of the World Cup. It was a celebration of determination and never-say-die spirit. India has been blessed with many such inspirational women in the field of sports.



Kamaljit Sandhu: Sprint queen Kamaljit Sandhu was the first Indian woman to win a gold medal in the Asian Games.



Shiny Abraham and P.T. Usha: Both of them steered India to the 4x400 relay finals in the 1984 Olympic Games. While Shiny has been the national champion for 800 metres for 14 years, Usha is regarded as Asia's sprint queen and is nicknamed 'Payyoli Express'.



M.D. Valsamma: Born on October 21, 1960 in Kerala, she was the second Indian woman athlete to win an individual gold medal at the Asian Games, after Kamaljit Sandhu. She was honoured with the Arjuna Award and Padma Shri in 1982 and 1983 respectively.



Chekrovolu Swuro: She is an archer par excellence, who represented India at many editions of the Asian Games and numerous Archery Championships.



Deepa Malik: She is the first Indian woman to win a medal in Paralympic Games in short putt. Hers is a story of sheer grit, where she did not let a spinal tumour, 31 surgeries and 183 stitches come in the way of her pursuit of excellence.





Aditi Ashok : She is a professional golfer and represented India at the Rio Olympics in 2016.



Koneru Humpy: In 2002, she was the youngest woman ever to achieve the title of chess grandmaster, at the age of 15 years. She was awarded the Padma Shri and the Arjuna Award by the Government of India.



Arunima Sinha: A gifted national volleyball player, her life changed when she was pushed off a moving train and her legs had to be amputated. But she was undeterred. She bounced back and became the first Indian amputee to climb the Mount Everest, the Earth's highest mountain.



Dutee Chand: She is a professional sprinter and current national champion in the women's 100 metres event. She hails from a poor family of weavers from Orissa.



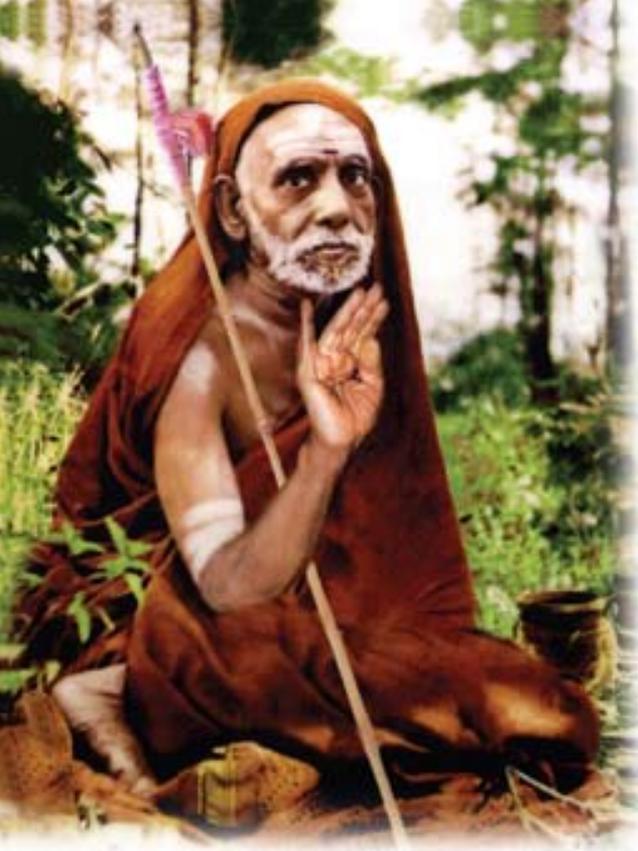
Heena Sidhu: She is a shooter who reached the number one position in the world rankings published by the International Shooting Sport Federation. A Bachelor of Dental Surgery by profession, she was the world record holder in the 10 metre air pistol event in 2014.



Sharmila Nicollet: She is a professional golfer from Bangalore. She was the youngest lady golfer to win the All-India Ladies Amateur Championship in 2007–2008, along with seven Open Amateur Tournaments.

These women prove that even sky is not the limit when there is sheer hard work and determination. They have set a golden example for others to follow. India's daughters are certainly Her pride.





THE TRUE MASTERS

Once done, she returned to the main hall and bowed down in front of the pictures of Sri Maha Periyava and the picture of Kali which was hung alongside. "Today is *Ekadashi*; I am to face such a situation today!" She was very upset.

Turning to the Naxalites, she pleaded, "Please kill me with a single blow and for God's sake do not do anything else to me".

Then the miracle took place there. When the Naxalites happened to look towards the Maha Periyava photo that the lady had bowed down to, they could see an image of Bhavatharini in full fury. They were Kali devotees and they were stunned to see that where there was just one photo of Kali earlier, now there were two! Being Kali devotees, they began to see Kali in the lady they were planning to murder. "Please forgive us, Mother", they said to her and escaped from there!

Once her husband returned home, she told him everything tearfully and immediately started for Kanchipuram. As usual, there was a lot of crowd at the Kanchi Matham. She came in the line, stood in front of Periyava, teary eyed, and did a *Namaskaram*.

Periyava said, "So, Kamakshi saved you, eh?" making it abundantly clear that He knew everything!

True Guru *Bhakthi* always wins.

Source: Maha Periyaval – Darisana Anubhavangal vol. 2
Author: V. Srinivasan

Experiences of Maha Periyava
(Sri Chandrasekharendra Saraswati)

"Kamakshi Kaapathinaala?"
(Did Kamakshi save you?)

At the time of this incident the devotee was living in Calcutta along with her husband.

After her husband went to office, the front door bell rang and she opened the door. 3-4 Naxalites forced their way into the house. She could make out from the conversation amongst themselves that they intended to kill her.

As per their demand, she prepared tea for them. After that, she took their permission to make a phone call. She spoke to her kids who were studying in Chennai. She instructed them that in case there is any bad news about her on the next day, they should take it stoically.



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Charitable ACTS

Charitable acts of the worldly are generally motivated. This is not good. One should act without expectation of any reward – but it is very difficult to work selflessly.

If God reveals Himself to you face to face, will you pray to Him to grant you a boon to build reservoirs, roads, bathing steps, dispensaries, hospitals, and so forth? When you are in the presence of God, such desires are left behind.

Does that mean that an act of compassion or of charity is of no use?

No, it is not that. If you have money and you see someone suffering, you should help him with it.

A *jnani*, a man of knowledge, says: “Give. Give something to him”. But he feels: “What can I do? God alone is the doer, everyone else is a non-doer”.

Stricken by sorrow over the troubles of others, saintly people show the way to God. Shankaracharya retained the ego of Knowledge to teach humanity.

The gift of Spiritual Knowledge and Love for God is higher than the gift of food. Therefore, Chaitanya Deva disseminated bhakti even among outcastes.

The body is prone to sorrow as well as happiness. You have come here to eat mangoes. Eat them and leave. Spiritual Knowledge and Love for God are what is needed. God alone is the substance, all else is nothing.

Bhagavan Sri Ramakrishna



Interested writers can send articles based on spirituality or addressing social issues to nachiketanjali@gmail.com

Word limit is 300 words for one column, 500 words for full page and 1000 words for 2 pages. The best articles would be published in the forthcoming issues of
Nachiketanjali.

News Letter Hyderabad

INDIA, I LOVE YOU is presented by Nachiketans. The significance of each colour of the flag is depicted, Red for Courage, White for Peace, Green for Growth and Prosperity and the Ashoka Chakra for Dharma.

Children did various activities to be aware of their country. They sang songs, learned poems and worked art, crafts to reinforce the National symbols vocabulary. They also learned about the National flag, National animal and bird. Children worked a variety of tasks to be aware of their country and started loving INDIA.



Independence Day Celebration: Nachiketans celebrated Independence Day with great pomp and show. Mr. Ajit Nallari unfurled the national flag. He briefed us all with the meaning of our school logo. It was nice to see the little ones with national flag in their tiny hands. Children have put up a cultural show. Everybody sang the patriotic songs and National Anthem. Very charging atmosphere was there in the school premises.

Yellow Day



Yellow colour represents Happiness and Joy. UKG children have come to school in Yellow colour clothes and played a Matching game with yellow objects. Children also actively participated in Show and Tell program by bringing in things which are Yellow in colour and shared with peers.



Students of Grade 2 were introduced to the topic '**All About Me**'. Children are learning Genders and were glad to say that he is a Boy and she is a Girl.

They were excited to know about different food groups and also healthy and not so healthy food.

Janmashtami Celebrations



Cute and naughty *Kanhas'* and beautiful *Gopis* came down to Nachiketa School. Kids who were beautifully dressed in Lord Krishna's attire were all over the campus and gave a festive look to the school. Students did special *pooja*, sang *bhajans*, and danced to celebrate the birth of Krishna. Lord Krishna is pampered as a newborn. *Dahi Handi* ceremony was performed where a group of boys made a human pyramid to break the *Handi*, which is tied in the air. The *Dahi Handi* festival is also a depiction of one of the Govinda's Leelas. It appeared as if Nachiketa school turned into *Gokul* for a short while where Lord Krishna had spent his childhood.

- Sreelatha



The Message of VIVEKACHUDAMANI

Adau nityaanitya vastu vivekah pariganyate

ihaamutra phalabhoga viragastadantaram

*shamadi shattka sampattir mumukhutvamiti
sphutam – 19*

First is enumerated discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning of liberation.

First is enumerated discrimination between the Real and the unreal (*adau nityaanitya vastu vivekah pariganyate*). The first of the four-fold spiritual discipline is the practice of discrimination between the eternal and the ephemeral. This marks the first step towards turning away from the snares of the external glittering world. The objects of the world capture our whole being making us constantly run after them. We don't even realize that we are pursuing mere shadows! The question of spiritual attainment does not even rise as long as this goes on. The first check to such an impulse-motivated life comes when the faculty of discrimination takes charge of our mental and physical life, thereby stimulating another great spiritual virtue, viz. aversion to the enjoyment of fruits of one's actions here and hereafter (*ihaamutra phalabhoga viragah*). It is a firm determination to relinquish all the fruits of one's actions, in the form of pleasures and comforts, either in this life or in a future life in heaven. It is the one-pointed devotion to the Real and aversion to the fleeting things of the world.

The small boy, Nachiketa, of the Katha Upanishad, epitomizes in himself the above two virtues. The boy goes to Yama, the Lord of death, to learn about the mystery of existence and the supreme reality. Yama tries his best to dissuade him from this pursuit by tempting him with all sorts of sensory allurements of the



heaven, unthinkable for the human beings. The boy remains unshaken in his resolve, displaying the high degree of discriminative power and dispassion he possessed, the fundamental virtues required in the path of spiritual illumination. Yama is pleased and wishes to have more of such sincere and competent aspirants of truth. The whole of Katha Upanishad is a beautiful exposition of that supreme mystery in the words of Yama. Presently we may not have these two virtues to the extent it was there in Nachiketa. But at least a minimum measure of these is expected. Then we can slowly build these up more and more and gain greater degrees of ethical and spiritual strength.

Then comes the group of six treasures like calmness and the rest (*shamadi shattka sampattih*). Sat-sampatti means six treasures. A big bank account is a physical treasure, by which we can purchase commodities of comfort to please our body and senses. But there is another kind of treasure, the psychic treasure – the treasure we amass within ourselves. It is a group of six wonderful virtues and so it is called six treasures. These together impart purity and a penetrating power to the mind and make it capable of diving deep into experience.

Finally comes the desire to be free (*mumukshutvam*). The six treasures mentioned are meaningless unless they are yoked to this great purpose – the intense urge to be free. Shankara will state this later (in verse 29).

- Swami Ranganathananda

Shri Ram - Quiz



1. Who is the caretaker of Madhuvana (king Sugreeva's favourite garden)?
2. What were the gifts that were given by Anasuyadevi to Sita?
3. How did Sagara get that name?
4. Who are the sons of Vinatha?
5. How did Parashurama get Vaishnavadhanusu (Vaishnava bow)?
6. What was the boon given to Kaikeya's father by Gandharv yogi?
7. How did Bhageeratha perform penance?
8. Who are the persons appointed by Ravana on the four directions to guard Lanka?
9. What are the days in which 'Veda-adhyayana' (study of Veda) should not be done?
10. Whose ashram did Sri Rama go to from Chitrakut?

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

1. Sugreeva's maternal uncle 'Dadhimukha';
2. Best ever garlands, garments, jacket and jewelry.
3. When Sagara's mother Kalindi was pregnant, her co-wife gave her poison (Gara) to terminate the pregnancy but the poison had no effect on the foetus. As he was born after the instigation of poison he got the name 'Sagara';
4. Anuru and Garuda.
5. Srimahavishnu gave Vaishnava Dhanusu to "Vrucheeeka" belonging to Bhruagu vamsh. Vrucheeeka gave it to his son Jamadagni and Jamadagni gave it to his son Parashurama.
6. He can understand the language of all the animals and birds and can grasp and understand the shouts of all the living beings.
7. At Gokarnakshetra having full command over his senses, having food only once in a month, with his arms raised, amidst Panchagni (five fires) he performed penance for thousands of years.
8. 'Prahastha' on the east
'Mahaparsu' and 'Mahodara' on the south
'Indrajeet' on the west and
'Sukasarana' and Ravana himself on the north.
9. Ashtami, Chaturdasi, Pournami, Amavasya and Padyami.
10. Athri Maharshi ashram.

ANSWERS:

INDEPENDENCE DAY Celebrations

at Nachiketa Vidya Mandir, Kodgal

Sri Sanjay, High Court Judge, awards the prizes to the students. He felt children can take reins in their hands to make society corruption free.

The children were overjoyed with the compassion showered on them by Sri Sanjay Garu.



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Stationery Supplies (Copier Paper)	₹ 5000/term
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Festival at Ma Yogashakti Peetham	₹ 20000

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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

Nachiketa Vidya Mandir Students' Excursion



Sri B. Gangadhar, Inspector of Police illustrates how to aim at a target



In the month of August, Nachiketa Vidya Mandir children (Kodgal), were taken by Swamiji & Mataji for an excursion. The children were thrilled to visit the Police Station and Railway Station at Jadcherla.

Sri B. Gangadhar, Inspector of police at Jadcherla gave them a warm welcome and personally showed them round the premises and answered their queries with utmost patience.

At the Railway Station the children had an opportunity of exploring the interiors of the train and Sri Hegya Nayak, an employee of Railways enlightened them on how important it is to safeguard public properties.



Excited to explore the inside of the train



Sri Hegya Nayak, an employee of railways explains the importance of safeguarding public properties



Children enjoy at Mayuri Park



At Pillalamarri

Thank you Donors!

We are extremely thankful to



Sri P. Kodandarami Reddy

for his kind donation of

₹1 Lakh

towards Corpus Fund -
Sponsor a Child Education
Nachiketa Vidya Mandir,
Hyderabad



An Appeal for Sponsor-a-Child Corpus Fund

For ₹ 1 Lakh

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

VIDYA MANDIR, HYDERABAD

A free Home School for underprivileged children

- ✎ Nachiketa Tapovan aims at imparting a value-based education along with Yoga, Arts & Crafts, Vocational Training, Music, Dance, Samskrit and Computer classes as a part of the curriculum
- ✎ Education is received by 270 children at Vidya Mandir Hyderabad from levels 1 - 10
- ✎ Interest accruing from your donation is only used without touching the principal itself
- ✎ At present, we only have 116 corpus sponsorships. Help us reach all of our 270 children
- ✎ Donors receive annual report card
- ✎ We express our thanks to Corpus Donors by permanently inscribing their names on the recognition board at Nachiketa Tapovan

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

Donations within India- details:

A/c Name: Nachiketa Tapovan, Indian Overseas Bank,
A/c No. 157001000002400, Jubilee Hills Branch, Hyderabad.
IFSC code IOBA0001570

Overseas Donations- Details

(Exclusively for Foreign currency only)

Donations can be made directly by cheque or DD in favor of "Nachiketa Tapovan". Nachiketa Tapovan has permission to receive donations from abroad under FCRA act

Bank Information

Bank Name	: State Bank of India
Branch Name & Code	: Kavuri Hills-12655
A/c Name	: Nachiketa Tapovan
A/c No	: 30953215793
IFSC Code	: SBIN0012655
SWIFT Code	: SBININBB214

(Note: IFSC code contains the number "zeros" not letters "O")

For further details please contact:

Nachiketa Tapovan, Hyderabad: 9849168937
admin@nachiketatapovan.org
Website: www.nachiketatapovan.org



Mahatma Gandhi

2nd October is the birthday of the Father of the Nation. Mahatma Gandhi loved the right and so fought for it; he believed that truth is beautiful and so craved for it within and without; he felt that virtue is the cord that binds man to God and so he surrendered to virtue saying that "I am thine, save me; there I will serve, day and night; in great, in small that I may not be virtuous but virtue itself; he realised that service to humanity is service to God and so to the last drop of blood in him, he toiled hard for the uplift of the masses. A just man is God and humility is the instrument. It is no wonder that Gandhi is a Mahatma, a *Purushottama*, an *Avatara Purusha*.

Fragrance spreads and draws into its fold all those who feel it. Some simply enjoy it but others having enjoyed it diffuse it into vast areas so that others may come under its spell. During the days when Gandhi was alive, the fragrance in him had drawn a host of patriots into his fold- Motilal, Jawaharlal, Rajendra Prasad, Prakasam Pantulu and so on- who joined hands with him and fought for an independent India and later strove hard to cheer to raise, to guide and to inspire us under the moral law dictated by Gandhi.

But men have fallen from grace nowadays. They have lost their prerogatives. They revel in money and power. They are capricious. They covet no morals and no principles. At the same time, they bewail that we are in an age of uncertainty; a period of anxiety; we are heading towards a crisis. No, it is not so. The age of ours is not different from other ages; our times are like others times; only we have to know what to do with it. Let the words of Emerson reverberate in our ears.



"As the bird trims to the gale
I trim myself to the storm of time
I man the rudder, reef the sail
Obey the voice at eve, obeyed at prime
Lowly faithful, banish fear
Right onward drive unharmed
The port well worth the cruise is near
And every wave is charmed".

Step into the shoes of your adversaries before you judge them

Three-fourths of the miseries and misunderstandings in the world will disappear if we step into the shoes of our adversaries and understand their standpoint. We will then agree with our adversaries or think of them charitably.

MAHATMA GANDHI

An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.

MAHATMA GANDHI

- K.V. Ramakrishna Sastry



Science Scan

Presented hereby are a few nuggets of the latest happenings in the field of science and technology in our country.

IIT Madras team develops a trainer robot for medical colleges

A team of researchers at the Indian Institute of Technology, Madras, along with a team of urologists from PSG Medical College, Coimbatore and an industrial partner, developed a trainer robot for the benefit of students at medical colleges. Surgeon-assisted robotic operations, which are already being carried out in a few hospitals, are more precise and minimize blood loss by making smaller incisions. But, this technology is beyond the reach of even the hospitals. While a commercial robot costs over Rs. 10 crores, this costs less than a crore and will be of immense help in training students in this futuristic technology.

Student-Scientist Connect Programme Launched

The Government of India has launched a programme named 'Jigyasa' to connect school students' classroom learning with a well-planned

research based laboratory learning. This was done by the Council of Scientific and Industrial Research joining hands with the Kendriya Vidyalaya Sangathan, to connect Kendriya Vidyalayas with the labs of CSIR to practically learn the concepts learnt theoretically in classrooms. The programme includes student residential programmes, teacher workshops, apprenticeship for students and tinkering laboratories, inter alia.

Indian Scientists inch closer towards a drug for curing blood cancer

Scientists at the Indian Institute of Science, Bangalore and Mysuru University have found a new compound, 5g, capable of killing leukemic cancer cells. This compound can kill over 70% of blood cancer cells in a Petri dish in 48 hours, the best part being that it does not affect the healthy cells and is toxic only for the cancer cells. The drug has been tested on laboratory animals, where daily doses of the compound reduced the size of tumours in mice in two weeks. Research is on to increase the compound's efficacy.

National Biopharma Mission launched

The Ministry of Science and Technology, Government of India has launched the National Biopharma Mission in partnership with the World Bank. Though India is a front-runner globally in the field of pharmaceuticals, it lags behind the developed countries because of disconnected centres of excellence, less focus on translational research and discontinuous funding. The Mission aims to address these to 'make India a hub for design and development of novel, affordable and effective biopharmaceutical products and solutions'.



MAHABHARATH

Life of Drutharashtra and Ghandhari

The great epic Mahabharath was composed by Maharishi Veda Vyasa/Krishna Dwaipayana, son of Sage Parasara and Sathyavati, a woman from fishermen clan. Mahabharath describes the legend of Bharatha Dynasty. It was written in 18 *Parvas* such as *Adhi Parva*, *Sabha Parva*, *Vana Parva*, *Virata Parva*, *Udhyoga Parva*, *Bhishma Parva*, *Drona Parva*, *Karna Parva*, *Shalya Parva*, *Souptika Parva*, *Stri Parva*, *Shanthy Parva*, *Anushasana Parva*, *Ashwamedha Parva*, *Ashramavasika Parva*, *Musala Parva*, *Mahaprasthanika Parva* and *Swargarohana Parva* and each *Parva* is divided into many *Upaparvas* and has chapters in detail. *Adhi Parva* depicts the

life of King Dushyantha and his wife Shakunthala and their son Sarvadhmanan, who was famously known as Bharatha, a righteous ruler of Bharatha Empire.

Lord Brahma created deities, Sages and Prajapathis. It was the beginning of the growth of human race from the sixty daughters of Daksha Prajapathi. Pururavas, Yayathi, Puru, Dushyantha, Bharatha, and Shanthanu were born in the family of Dithi, one of the daughters of Daksha Prajapathi.

Life of Drutharashtra & Gandhari:

Rishi Vaishampayana narrated the prosperity of Kuru Dynasty after the birth of Drutharashtra, Pandu and Vidura to Ambika, Ambalika and a maid servant respectively. The Kingdom of Hasthinapur flourished with rich natural resources and its people led a happy and peaceful life. The people of Hasthinapur were righteous and skilled in their work. Drutharashtra, Pandu and Vidura were



brought up by Bhishma and they were introduced to the knowledge in *Veda Sastra Puranas, Astra* and *Sastra* etc. The three of them gained remarkable knowledge in all the fields. Drutharashtra attained astounding physical strength, Pandu gained extraordinary skill in war tactics and Vidura outshined in *Dharma Sastra*.

Bhishma Pitamaha narrates to Vidura about the glorious return of Kuru Dynasty and the three maidens who are flawlessly suitable for Drutharashtra and Pandu and would add fame to the Kurus was Kunthi, daughter of Shoorasena of Yadhava Dynasty and adopted daughter of King Kunthiboj, Gandhari, daughter of King Subhala of Kingdom Gandhar and Madri, the princess of Mathura/Madhra. Further Bhishma enquires Vidura's opinion about the above thought. Vidura reverentially answered that Bhishma Pitamaha ought to have the right to make a decision about the well-being of Kurus as a father, mother and an Acharya.



Drutharashtra and Pandu grew into competent charming adults and had attained the age to pronounce them as the King of Hasthinapur. Bhishma heard from Brahmins about the amazing virtues of Gandhari, the princess of Gandhar and the boon she received from Lord Shiva to have hundred children from her husband. Bhishma was highly pleased at Gandhari's devotion and dedication to Lord Shiva and thereby the remarkable boon she had achieved. Bhishma approached King Subhala and revealed his purpose of visit to choose Gandhari as a bride to Drutharashtra. King Subhala was traumatized at the suggestion of Bhishma. He was not enthusiastic about the proposal or to get his daughter married off to a blind prince. Later, King Subhala had to agree with the terms of Bhishma, as enmity towards Hasthinapur would never do good to Gandhar. So after a series of thoughts about the fame of Hasthinapur and the status of Drutharashtra he reluctantly decided to give away his daughter's hand to Drutharashtra.

Shakuni, brother of Gandhari was not at all happy about the proposal of marriage; he held his parents responsible for Gandhari's misery. He sincerely wanted to put an end to his dearest sister's marriage to a blind prince. Gandhari, the gorgeous princess of Gandhar happened to hear about her parent's choice of bridegroom. She was hysterical; shortly she decided to follow her fate and revealed her acceptance by tying her eyes forever. Gandhari sincerely decided to have the experiences and agonies of a blind. She always had the utmost reverence and love for her husband.

Gandhari was brought to the Kingdom of Hasthinapur with all honors and the marriage to Drutharashtra was performed according to the rules prescribed in the scriptures. Initially, the appearance of Gandhari created a huge chaos in the assembly. It was Drutharashtra's dream to have a wife who would be capable to remove the weakness of his blindness, and he strictly opposed the very idea of Gandhari to tie her eyes and refused to marry her. Gandhari earnestly prayed to the respected elders and the enlightened people assembled, about her decision to tie her eyes, to remain a chaste wife of Drutharashtra and requested for an opportunity to provide

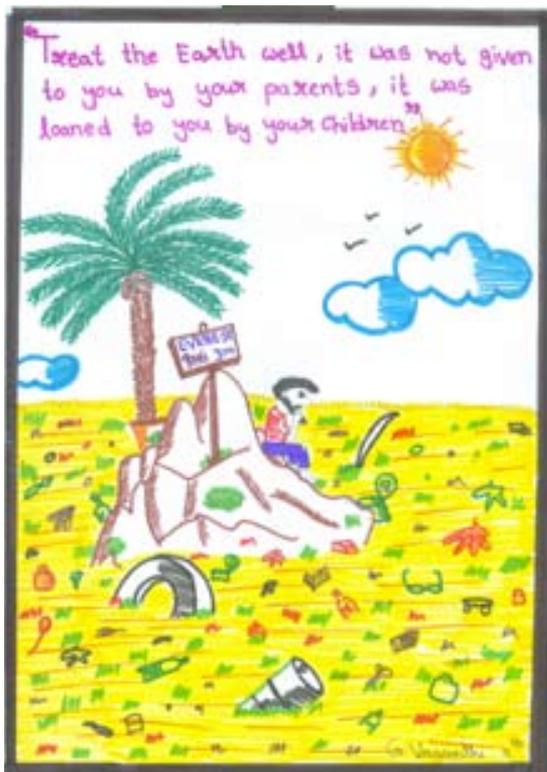
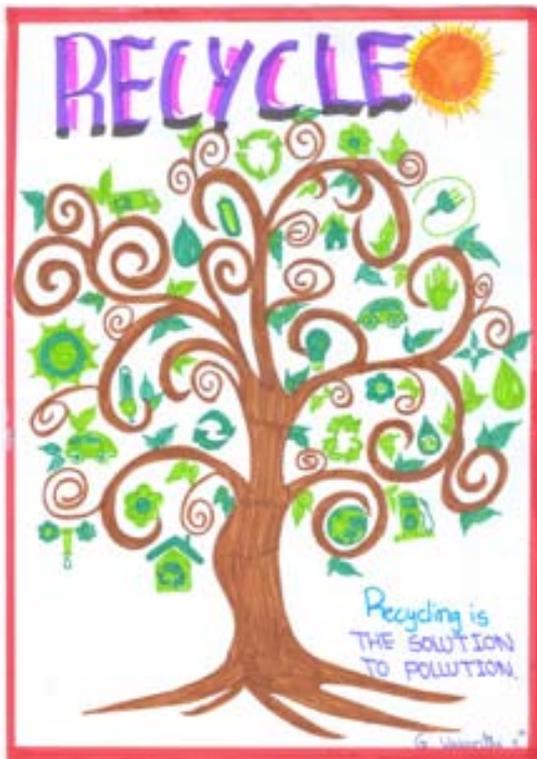
hundred children to Kuru Dynasty. Drutharashtra was against the promise of Gandhari to remain blind forever; he denied accepting her as his wife and Gandhari was discarded from the life of her husband for several years. It was Gandhari's will to live her married life as a couple equally grieved of their blindness.

Shakuni, the elder brother of Gandhari refused to return to Gandhar after witnessing the pathetic plight of his dearest sister and has chosen Hasthinapur as his place of residence. Later, it created a huge turmoil in the relationship of Kurus. Gradually he injected venom in the heart of Drutharashtra against his brother Pandu and his family. Shakuni took ultimate control over the life of his nephews, brought them up with all wickedness and in the same way he had manipulated Drutharashtra and it resulted in the great war of Kurukshetra.

Finally, the auspicious moment had arrived for the coronation of Drutharashtra as the King of Hasthinapur, the moment which he desired all his life. The decision has been made, Pandu was elected as the chief of the Army of Hasthinapur and Vidura as the Chief of Assembly. Vidura who has the ultimate wisdom of *Dharma Sastra* stated publicly in the Assembly that a blind person cannot be crowned as the king, hence Pandu was chosen for coronation as the King of Hasthinapur. This pronouncement exasperated Drutharashtra. He was deeply hurt. It was the same for Shakuni who desired his sister to be declared as the Empress of Hasthinapur. That very moment Shakuni promised to himself to take away the peace of Kurus and bring fairness in the life of his sister. Pandu had lots of affection and respect towards his elder brother Drutharashtra and in order to save Hasthinapur from the hands of enemies, he unenthusiastically agreed for the coronation ceremony. This incident has created an enormous rupture in the relationship between the two brothers, Pandu and Drutharashtra. On the other side Shakuni tactfully utilized the above circumstances to instigate enmity between Pandu and Drutharashtra by pouring ghee into the fire. The worst happened as is evident in the Kurukshetra war.

Source: India Temple Tour





G. Vasanthi
Class X,
Nachiketa Vidya Mandir

**Festivals
&
Events of
OCTOBER
2017**

1



Muharram

2



Gandhi Jayanti

5



**Valmiki Jayanti
Meerabai Jayanti**

18



Narak Chaturdashi

19



Diwali



NACHIKETA TAPOVAN IS NOW COLLECTING RECYCLABLE WASTE MATERIAL FROM CORPORATE AND COMMUNITIES

Proceeds from Wealth out of Waste (WOW) recycling go to Vidyamandir where 270 underprivileged children receive holistic education

**For individual and bulk collection Contact: 9849168937,
Pick-ups could be arranged.**

- WASTE PAPER** : Newspapers, Magazines, Shredded paper, Old / used books, Old Files / Papers / documents, diaries
- KRAFT PAPER** : Cartons & Packing Material.
- JUNK MAILERS** : Brochures, Envelopes, Printed manuals, Advertising pamphlets, Any paper or paperboard item etc.
- PLASTIC** : Used plastic bottles/containers, Mineral water bottles, Juice & cola bottles, Milk bags (rinsed), Any plastic item without contamination.
- METAL** : Metal tins, Boxes
- E-WASTE** : Electrical/electronic components



Go Green Partners

We are extremely thankful to donors, who are participants of our Go-green Project. 36,212 kg of waste materials supplied by them for recycling has not only yielded an income of Rs.2,17,304 but also helped in saving the landfill in the year 2016.

- Sri Brindavan Hotel*, Abids
Mount Kailash, Banjara Hills
Green Park & Marigold Hotels, Begumpet
Rolling Hills, Gachibowli
Czech Colony, Sanath Nagar
Attapur colony
Jubilee Hills Club
My Home Navadweepa, Madhapur
Pearl Village, Kondapur
Chirec International School, Kondapur
Shilpa enclave, KPHB Colony
Salzgitter Hydraulics Pvt. Ltd.
Individuals

GO GREEN COLLECTION-2016

MONTH	WASTE in Kg	AMOUNT
January	4133	₹24,800
February	3230	₹19,380
March	3631	₹21,790
April	3416	₹20,500
May	3089	₹18,535
June	4298	₹25,790
July	3186	₹19,120
August	2023	₹12,140
September	2413	₹14,480
October	1905	₹11,435
November	2660	₹15,965
December	2228	₹13,369
Total	36,212	₹2,17,304



NACHIKETA'S GO GREEN CLUB...

We convey our thanks to all the participants of the WOW initiative. You helped us earn Rs. 12,832/- in the month of August 2017 and helped in keeping Mother Earth cleaner by recycling about 2139 kg of plastic and paper waste material.

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

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

Consequently the water crisis will dwarf the oil crisis.

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

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

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

PATENTED



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

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

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

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

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

Water is the very core of life, It is life's mother (source) and medium. There is no life without water. It is high time we realize this fact and do something sensible about it.

– Gautam Vir