

Nachiketanjali

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21	KUM KUM	1 KG

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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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Cover Story

What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education. Now consider, is that education as a result of which the will, being continuously choked by force through generations, is well-nigh killed out; is that education under whose sway even the old ideas, let alone the new ones, are disappearing one by one; is that education which is slowly making man a machine? It is more blessed, in my opinion, even to go wrong, impelled by one's free will and intelligence than to be good as an automaton. Again, can that be called society which is formed by an aggregate of men who are like lumps of clay, like lifeless machines, like heaped up pebbles? How can such society fare well? Were good possible, then instead of being slaves for hundreds of years, we would have been the greatest nation on earth, and this soil of India, instead of being a mine of stupidity, would have been the eternal fountain-head of learning.

- Swami Vivekananda

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Are we on the right trail?

We always tend to search for something or the other. Book lovers search for a book that is misplaced or browse the net to find a book of their choice. Housewives search for cooking ingredients, utensils, clothes or other domiciliary items. Some of us, as we age, lose our memory and search for things which are right in front of us, and we try to blame others for what we couldn't find. But all these are akin to a blind person searching for a black cat in the dark. Searching for materialistic objects seems to be never ending and not worth the while. It is an ignorant hunt.

Then what is it that we have to search for? ...You might ask. We should first approach a Guru who can guide us and set us on the right path of pursuit. When we try to dive deep within, we encounter the Truth and only then can we understand what in fact true pursuit is. Like a swan, we will be able to differentiate between milk and water. We will then regret the time lost in the vain search of worldly objects.

A word of caution! In today's world there are many fake Gurus who claim that they are realized souls and show us some techniques, which they claim to be their own invention. But in fact, they are unauthentic practices which are not tested. Let us not fall in their trap for they can lead us to our doom.

Before approaching a Guru, we should try to understand and find out if he has really walked the path himself. His expressions may be flowery.

His sermon might be magnetic but if he is not an enlightened soul, then all these would be like decorations on a dead corpse.

We should observe him intently, and only when we are confident that he is the right one for us, we should proceed further. Under his guidance, even after many years, if we are not able to progress, then we should contemplate on whether we are lacking in our efforts and if we are sure that we are making sincere attempts which are not fruitful, then we can question our Guru about it and if he is not able to convince us then we should weigh up our decision of continuing with him. For what he has not perceived he cannot show us.

Our *Sadhana* should allow us to go beyond ignorance. Knowledge can be derived only when the darkness of ignorance is shattered. If our Guru is a fake one, he will try to fill our minds with more filth than clearing the trash. So it is important to be cautious. One wrong step and we are lost in the labyrinth of this materialistic world.

No Guru has the right to prolong a seeker's journey. When we are progressing on our spiritual path, a true Guru helps us speed up but never tries to obstruct our path. He removes the stones, pebbles and thorns which we might encounter on the way and makes it smoother. He indeed is the true Guru! If we hold on to him, within no time our goal is accomplished. But if it happens the other way round, we are left stranded and confused.

If we do not resolve to alter the route of our search, we end up on the wrong trail and get lost. To retrace our steps on to the right trail may take ages and at the cost of several births. Caution... sincerity and passion to realize the truth will keep us on the right trail and eventually lead us to success.

- Subhadra K.

Silence, the voice of soul...

*S*ilence is a far better tool to purify anything whereas argument or debate will leave things permanently damaged. Silence has the power to do anything and everything. Silence can do wonders. Silence can transform anything. It is the purest form of energy that emanates from Divine Mother.

Silence brings clarity and motivates one to do the right job. It is like a guru who shows the path and makes us tread the spiritual path. Guru may leave you somewhere but silence continues within. God also may leave you somewhere but silence walks through all odds. This is the beauty of silence. Once we taste silence in its pristine state, it becomes part of us and stays forever. But one also should know the right kind of silence. Just being externally silent doesn't mean one has achieved everything or experienced silence in its true form. External silence is just the gross

expression of internal silence. There is a pressure in it. It is not flawless whereas internal silence moves flawlessly.

Dear One! It's all about calming down the mind. The day when that chattering stops or gets streamlined towards divinity, one can easily experience silence. Silence is found in chaos too but for that one should always be in an ecstatic state or know the perfect role. It is like us going to the market to never get lost in the crowd or in the noise. We know very well our purpose and the destination. So, we go to the exact place and get whatever is necessary and come back. Same way, even in external silence one can find the highest degree of silence for sure. It is just the play of intensity. Greater the intensity of silence, one is bound to dwell within. Whereas lesser the intensity one finds oneself in the world. Chaos becomes more intense when we try to establish



ourselves in the world without but one can enjoy the world within when silence becomes more intense. It is the same but the degree differs.

Silence is the voice of soul. Anything that comes to the surface through the soul is silence and then no matter how loud the bang is or what type of an expression it is, it is still pure. There is no place where there is no silence. Silence is everywhere, even in chaos too. But one must experience it. It works on its own, once one gets established in silence. Silence, in true form reveals the identity of a person. It is not just the higher state of mind or exalted state; it is the most creative state of equilibrium. Remember, one is most creative when one is just a being and nothing else. And if one knows what just being is, one would follow divine command without interfering in it. In fact, the clarity is such that we just go with it without any go in it. If we are silence within, we cannot find a single mistake in anything. We come to know that there's only play, a divine play and nothing else. Many times, when we do not understand divine play and make the statement that it goes

always wrong and the reason being we are not just being... we haven't yet tasted the right amount of silence.

Silence is the most beautiful feeling that evokes the spirit of serenity and also awakens the spirit within to take an active part in every play. That's the beauty of silence. Hence, when you experience silence, you would just move with the divine will and nothing else. You would know, you are just witnessing everything even if you find yourself in action. And look at the irony, we try to take credit for everything.

Remember, we are already dwelling in the silence and it is just the kind of awareness that one must develop. Surrender is not an idea to practice. It is one of the best outward expression of silence. One doesn't need to surrender externally. When silence happens internally, surrender happens... Hence, silence is everything. We can be anything and yet pure. A kind of state that one should always seek. Hope this all-pervading silence becomes part of everyone.

- Swami Nachiketananda Puri



One usually thinks of physical fat and is often worried about it. It is vital that we understand the cluster of thoughts or fats that cloud our mind. Our focus should be to reduce the fats of the mind if one seeks to grow spiritually.

- Swami Shivananda Puri



The Master & Narendra

SRI RAMAKRISHNA was seated on the small couch in his room, absorbed in deep *samadhi*. Mahimacharan, Ram, Manomohan, Nabai Chaitanya, M., and other devotees were sitting on a mat spread on the floor. They were watching the Master intently.

It was the day of the *Dolayatra*, a Hindu religious festival. Sri Krishna and Radha are the central figures of this celebration, their images being placed on a swing which is rocked now and then. A red powder is showered on the images. Later, friends and relatives throw the powder at one another. This festival is celebrated when winter passes into spring, on a full-moon day rendered doubly sacred by its association with the birth of Sri Chaitanya.

The devotees saw that the Master was returning to consciousness of the world, though his mind still lingered in the realm of God-vision...

Narendra entered the room and saluted the Master. They began to talk together. Presently the Master came down from the couch and sat on the floor, on which a mat had been spread. In the meantime the room had become filled with people, both devotees and visitors.

MASTER (to Narendra): "Are you well? I hear that you often visit Girish Ghosh at his house. Is it true?"

NARENDRA: "Yes, sir, I go there now and then."

Girish had been visiting Sri Ramakrishna for some months. The Master said that none could fathom the depth of Girish's faith. And his longing for God was as intense as his faith was deep. At home, he was always absorbed in the thought of Sri Ramakrishna. Many of the Master's devotees visited him; they talked only about Sri Ramakrishna. But Girish was a householder who had had varied experiences of worldly life, and the Master knew

that Narendra would renounce the world, that he would shun "woman and gold" both mentally and outwardly.

MASTER: "Do you visit Girish frequently? No matter how much one washes a cup that has contained a solution of garlic, still a trace of the smell will certainly linger. The youngsters who come here are pure souls — untouched by 'woman and gold'. Men who have associated a long time with 'woman and gold' smell of the garlic, as it were. They are like a mango pecked by crows. Such a fruit cannot be offered to the Deity in the temple, and you would hesitate to eat it yourself. Again, take the case of a new pot and another in which curd has been made. One is afraid to keep milk in the second pot, for the milk very often turns sour.

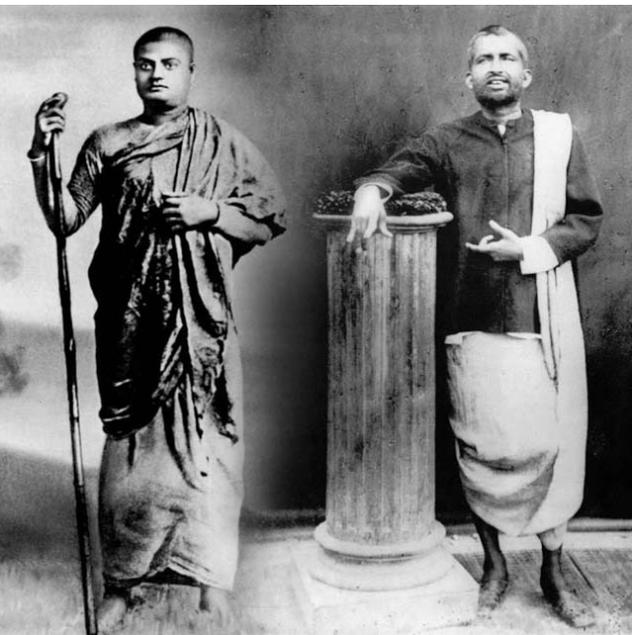
"Householder devotees like Girish form a class by themselves. They desire *yoga* and also *bhoga*. Their attitude is that of Ravana, who wanted to enjoy the maidens of heaven and at the same time realize Rama. They are like the *asuras*, the demons, who enjoy various pleasures and also realize Narayana."

NARENDRA: "But Girish has given up his old associates."

MASTER: "Yes, yes. He is like a bull castrated in old age. In Burdwan I once saw an ox moving about the cows. I asked a bullock-cart driver: 'What is this? An ox? How strange!' He said to me: 'True, sir. But it was castrated in old age, and so it hasn't altogether shaken off the old tendencies.'...

NARENDRA: "Nowadays Girish Ghosh thinks of nothing but spiritual things."

MASTER: "That is very good. But why is he so abusive? Why does he use such vulgar language to me? In my present state of mind I cannot bear such rudeness. When a thunderbolt strikes near a house, the heavy things inside the house are



not much affected; but the window-panes rattle. Nowadays I cannot bear such roughness. A man living on the plane of *sattva* cannot bear noise and uproar. That is why Hriday was sent away. It was the Divine Mother who sent him away. During the later part of his stay he went to extremes; he became very rough and abusive. (To Narendra) Do you agree with Girish about me?"

NARENDRA: "He said he believed you to be an Incarnation of God. I didn't say anything in answer to his remarks."

MASTER: "But how great his faith is! Don't you think so?"

The devotees listened intently to the Master's words. He was still seated on the mat spread on the floor, with M. by his side and Narendra in front of him. The devotees were sitting around.

After a few minutes' silence he said to Narendra tenderly, "My child, you will not attain God without renouncing 'woman and gold'." As he said this, great emotion welled up in his heart. Fixing on Narendra an earnest and tender look, he sang:

We are afraid to speak, and yet we are afraid to keep still;
Our minds, O Radha, half believe that we are about to lose you!

We tell you the secret that we know —
The secret whereby we ourselves, and others,
with our help
Have passed through many a time of peril;
Now it all depends on you.

Sri Ramakrishna seemed to be afraid lest Narendra should leave him. Narendra looked at the Master with tears in his eyes.

A visitor who was there for the first time heard and saw all this. He said to the Master, "Sir, if one must renounce 'woman and gold', then what shall a householder do?"

MASTER: "You may enjoy 'woman and gold'. What has passed between us is no concern of yours."

Mahimacharan, a householder devotee, heard everything and sat speechless.

MASTER (to Mahima): "Go forward. Push on. You will discover the forest of sandal-wood. Go farther and you will find the silver-mine. Go farther still and you will see the gold-mine. Do not stop there. Go forward, and you will reach the mines of rubies and diamonds. Therefore I say, go forward."

MAHIMA: "But, sir, something holds us back. We can't move."

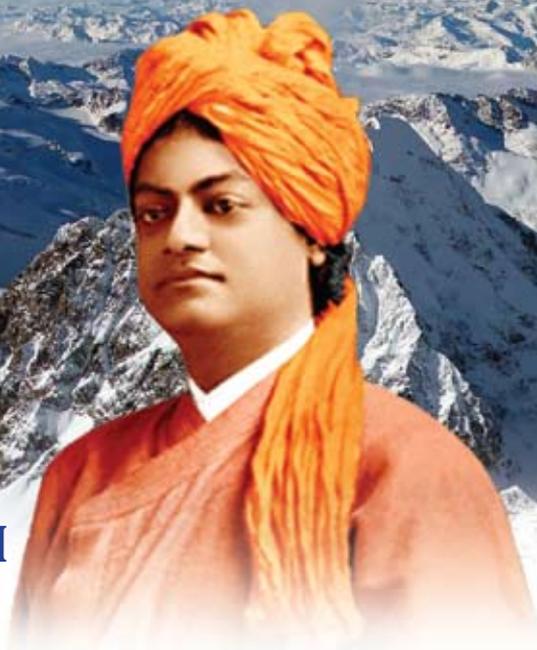
MASTER (with a smile): "Why? Cut the reins. Cut them with the sword of God's name. 'The shackles of Kaala, Time, are cut by Kali's name.'"

Every now and then the Master cast his gracious look on Narendra. He said, "Have you now become an experienced physician?" Quoting a Sanskrit verse he said, "He who has killed only a hundred patients is a novice in medicine; but he becomes an expert after killing a thousand!"

Was the Master hinting that Narendra, even though still young, had had many painful experiences of life?

Narendra smiled and kept silent.

Compilation Source: The Gospel of Sri Ramakrishna
By Swami Nikhilananda



MY MESSAGE TO THE YOUTH

– Swami Vivekananda

I have faith in my country, and especially in the youth of my country. My hope is in you. With an immense amount of feeling and enthusiasm in the blood, will come heroes who will march from one corner of the earth to the other, preaching and teaching the eternal spiritual truths of our forefathers. And this is the great work before you. Each one of you has a glorious future if you dare believe me. Have tremendous faith in yourselves, like the faith I had when I was a child, and which I am working out now. Have that faith, each one of you, in yourself — that eternal power is lodged in every soul — and you will revive the whole of India. Ay, we will then go to every country under the sun, and our ideas will before long be a component of the many forces that are working to make up every nation in the world. We must enter into the life of every race in India and abroad; we shall have to work to bring this about. We must go out; we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought.

Now for that, I want young men. “It is the young, the strong, and healthy, of sharp intellect that will reach the Lord”, say the Vedas.

This is the time to decide your future — while you possess the energy of youth, not when you are worn out and jaded, but in the freshness and vigour of youth. Work — this is the time; for the freshest, the untouched and unsmelled flowers alone are to be laid at the feet of the Lord, and such He receives. Rouse yourselves, therefore, for life is short. A far greater work is this sacrifice of yourselves for the benefit of your race, for the welfare of humanity. I will tell you in plain language that you work best when you work for others. The best work that you ever did for yourselves was when you worked for others. This life is short, vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive. Be not afraid of anything. You will do marvelous work. The moment you fear, you are nobody. It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstitions. It is fear that is the cause of our woes, and it is fearlessness that brings heaven even in a moment. All power is within you; you can do anything and everything. Believe in that, do not believe that you are weak; Stand up and express the divinity within you. Therefore, “Arise, awake, and stop not till the goal is reached.”

Source: Ramakrishna Math

Best Friend V/s Time

I have a best friend. It might sound very routine and usual. One might also think, what's so special in having a best friend. Like everyone, we used to talk for hours. We used to discuss about studies, college, friends and what not. There were no restrictions for our discussions. We used to talk about everything that came to our mind. We used to dance and sing. We used to giggle and laugh. I never missed a day without hearing her voice. We used to care and love each other.

Within no time, the entire story changed. Things were difficult to accept. A day before my final exam, she was hospitalized. I was taken aback when I came to know about the clot in her brain. Apart from this, she was suffering from severe anemia. Her hemoglobin level had drastically dropped. She couldn't utter a word since she was admitted in the hospital. Days passed like they had no responsibility with the things happening around. Time was passing as if it was so careless. Slowly she started responding to the medication. I just couldn't accept her like a patient lying on the hospital bed with the tubes tied all over the body. She could neither eat nor speak. I just couldn't

control my tears as soon as I saw her. She could hardly recognize me in that drowsy state. She held me the way she did before but the situation was completely different.

As days passed, her memory levels drastically diminished. She was fine but not absolutely fine. She could hardly remember things. She still used to love me in the same way she did. She used to smile and love me just like before. She might have forgotten the things that disturbed her but always remembered the loved ones. Though disturbance was creating a turmoil, love was overpowering it. Mind might be beautiful but heart is more beautiful.

As it is said "Time heals almost everything". Yes! I totally agree with this. Time not only heals but makes you grow and understand things better.

Now, my best friend is absolutely fine and healthy. I speak to her like the way I did before. Well, I must say this is a happy ending.

- Harathi Reddy





Essence of Haridwar

I was an unplanned visit to *Haridwar*. We were in Ghaziabad for my son's tournament and with development of events there, coupled with persistent persuasion from my wife; we ended up checking out a day early and headed to *Haridwar*... a stroke of serendipity I guess.

It was just the day before yesterday and I vividly remember the overwhelming feeling of divinity that we experienced during and after the *Ganga Aarti* that takes place every day on the *ghat*, after sunset.

Actually, it is right after the *Ganga Aarti*, when you settle down on the *ghat* and simply observe the gushing uninhibited stream of clear and clean *Ganga*, it's then when the grosser aspects of your body get swept away and the subtler aspects within become clear...within no time you are unknowingly in a state of contemplation...rather a state of visual *Japa* meditation...visual, because your eyes are wide open...where *Ganga's* continuous stream itself transforms into your *Japa* mala, and the tiny flickering lamps floating on the stream become the beads of that mala. And your two open eyes catch sight of the flickering lamps one after another just like your two fingers roll the beads one after another during *Japa*. It is a soulful experience that has the power to transform your accumulated *Gyan* into indelible *Vigyan*. The knowledge you gained by reading *Gyan-Vigyan yoga* chapter 7 of *Gita* can be transformed into spiritual wisdom by this *Ganga* experience.

No wonder *Adi Shankaracharya* emphasized the significance of both *Gita* and *Ganga* in *Bhaja Govindam*.

*Bhagavad Gita Kinchita Dhita Ganga Jalalava
Kanika Pita (A little bit of Gita and little bit of
Ganga is all you need)*

Just like in school syllabus, most chapters in science can be understood by logical analysis and intellectual reasoning. But then, there are a few chapters which need practical experiments in a lab to be able to experience and understand the concept clearly. In the same way, the first six chapters (*karma yoga*) and the last six chapters (*Jnana Yoga*) of the *Bhagavad Gita* can be understood with logical analysis and intellectual reasoning. But to understand the six chapters in between (*Bhakti Yoga*), one needs to experience oneself. Mere knowledge of *Bhakti Yoga* will lead to blind faith. Only pure devotion rooted in real spiritual experience will lead to *Bhakti yoga*.

Ganga Ghat experience is one such event or "*Ghatana*" which has the power to transform mere knowledge of God into profound experience of God, only if you believe though. The same *Ganga Aarti* experience can be a mere event "*Ghatana*" for some and a rare phenomenon "*Sanghatana*" for a lucky few; the difference between *Ghatana* and *Sangatana* is belief/*shraddha*/devotion/*bhakti*.

Even if you miss the *Ganga Aarti* and *Ghat* experience, you cannot miss the prominence of *Ganga* in *Haridwar*; not only when you physically zoom out on Haridwar while taking the rope way up to Mansa/Chandi Devi temples, but also when you metaphysically zoom out on the very existence of Haridwar. In fact, Ganga is the very essence of Haridwar – practically everything and everyone's life in Haridwar revolves around Ganga. Ganga is the cause and Haridwar is the effect. Just like there cannot be an effect without a cause, one cannot imagine Haridwar without Ganga. Ganga is Haridwar's identity, its Dharma. On the same lines we need to ask ourselves – what is our identity? Just like one cannot imagine Haridwar without Ganga, what is that without which living things cannot imagine living. In other words, what is your Ganga? If you are the effect, then what is your cause? Is it not the spark-of-life in every living thing? The divine spark-of-life, i.e., the Universal Self within every living thing is like the Ganga and the entire living world is like Haridwar.

This is exactly what is explained in the 7th chapter of the *Bhagavad Gita*, with such beautiful poetic examples in verses 8 to 11. My favorite one is the very first one in the series-

raso 'ham apsu kaunteya prabhasmi sasi-suryayoh pranavah sarva-vedesu sabdah khe paurusam nrsu

Translation: I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable OM in all the VEDAS, sound in ether, and virility in men;

So the bottom line for *Bhakti yoga* is - **if you don't experience it, you don't experience it.**

Spiritual knowledge, "*Gyan*", is just like K-12 education/graduation. Just like you need experience to get a job, in the same way, spiritual experience "*Vigyan*" is a must for realization. However, it is not absolutely necessary to go to places like *Haridwar/Ganga Ghat* for gaining experience, but it helps ... it only helps as much as you believe!

Har Har Gange!

- **Ajith Nallari**

Nachiketa
इडेवा वाहिनी

...infusing values

*Do you wish to bring a change around you?
Help yourself! Help the people around you!*

Nachiketa Seva Vahini is a wing of Nachiketa Tapovan to spread the moral, spiritual and cultural values through samskaravargas and service activities.

Nachiketa Tapovan invites eager minds

- who wish to make a difference in the world around them
- who are passionate to serve the society irrespective of age
- who think this change is vital in creating a positive impact at a larger level

Our Programmes:

Bala Vahini : Sowing a right seed in young minds

Yuva Vahini : Channelizing the youth energy for nation building

Matru Vahini : Translating feminine energy to transform the society

Vanaprastha Vahini : Serving the humanity with rich experiences

We are in the process of forming committees from village to national level.

You can be a member of Nachiketa Seva Vahini



For further details please contact:

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Nachiketa Tapovan, Kodgal: 8008882828,

Nachiketa Tapovan, Hyderabad: 9849168937

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nachiketananda@gmail.com; admin@nachiketatapovan.org

Website: www.nachiketatapovan.org

Nachiketa Vidya Mandir, Hyderabad

Newsletter...

Titan Eye+



On November 1st 2017, Dr. Sachin (ophthalmologist) along with his team visited our school and spent their valuable time from 11:30 am to 8:00 pm checking the eyes of our students. We are very grateful for their kind gesture.

Raising Readers



A literary collaboration between Nachiketa Vidya Mandir and Meridian School, Madhapur.

On November 2nd 2017, our school students of Grade 3 and Grade 4 joined hands with Meridian School (Madhapur) to kickstart 'Raising Readers' a literary collaboration, where the students are given an opportunity to improve their reading levels. The students were divided into groups of five where they shared reading books of their choice. The Meridian school acted as a wonderful host and our students bid good bye to their new friends and are now eagerly waiting for their next session.

The first week of November in the school was busy with announcing the results of the summative assessments to the students after their exams. We could see many gleeful faces of the children who really fared well in the exams and those who did not do so well came to the conclusion that mistakes often lead to opportunities and always can teach them something.



Children's Day



November 14th, Children's Day was special for children from classes 5th to 10th as the kind sponsors Mrs. Sridevi amma and Mrs. Uma amma have come forward to treat our 9th and 10th class children to Salarjung Museum and 5th to 8th class children to Botanical Gardens respectively. First and Second Graders participated in 'Roundtable India Painting Competition' along with 1000+



other kids from other schools. Three kids from our school made us proud by bagging prizes in the competition.

Due to the donation of Science Lab by our Air Worldwide team, our 6th class children learnt about microscope, its parts and how to use it with the guidance of their science teacher.



Children learnt enthusiastically about the presentation of different States to improve their knowledge and know more about each State.

- *Mrudula*

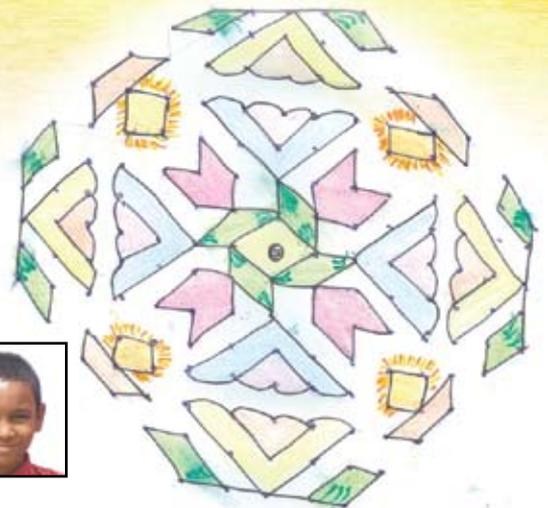
C. Jyothi
Class X
Nachiketa Vidya Mandir



HAPPY PONGAL



Sankranti Muggulu



P. Madhavi
Class IX
Nachiketa Vidya Mandir



S. Varsha
Class VII
Nachiketa Vidya Mandir

Enjoying the success of others

*I*t was a very happy day for one of my friends. She had a good interview at a great company and an interesting interaction with the senior management there. One of the officers complimented her for her English language skills. So, when she came home, she promptly called her school teacher to thank her for teaching her the language so well. The teacher was overjoyed. She said, "I am so happy to hear that. It is as if they have complimented me." Similar is the happiness that a parent derives when she sees her child shine, or an audience feels when a contestant wins a certain amount as prize money at a game show.

I often wonder as to how it is possible that we enjoy someone else's success, though we do not derive any material benefit from that. Relishing the accomplishments of one's own circle of family and friends is still easier. But, how is it that we feel elated when, say, a person from a modest background rises to become a celebrated author or a successful professional? This proves that all of us, irrespective of our backgrounds, are inherently connected.

This 'vicarious happiness' is pure, unadulterated with our self-interests, and is a feeling which uplifts us from within. It is called '*Mudita*' in Buddhism and is considered a virtue that can be developed or cultivated. Man is amiable or gregarious by nature and is naturally inclined towards collective action and extending cooperation to others. Also, owing to our nature, it is next to impossible for us to stay alone, all by ourselves. Happiness is somewhat contagious and therefore, it is better for the society if its beings feel happy and enjoy the success of others.

The Buddha said, "If it were impossible to cultivate the Good, I would not tell you to do so." All the positive features like tendency towards communal service, being helpful, appreciating the good qualities of our fellow human beings, are all within us. However, if we do not pay enough attention and do not adequately train our mind, negative impulses like jealousy and aggression easily dominate the positive ones. At the same time, we should be vigilant to ensure that this vicarious happiness does not lead to a patronizing attitude. If it does, it does not remain the pure *Mudita*, but becomes something which gratifies our ego or justifies the high level of importance that we attach to ourselves.

I think it is difficult to enjoy another's success unless we are contented with ourselves. While being competitive is good and many times it makes us work hard, life isn't a race where we should remain imprisoned in a comparison-trap. Each one of us is unique and is blessed with varying capacities and capabilities, not to forget the dissimilar circumstances we are placed in. So, we should allow ourselves to grow at our own pace. What do you think, dear reader? Please feel free to add to this or contradict this.

– **Neetika Gogula**

An advocate and has passion
for writing on social issues





The Teacher of the Gita denounces this self-ruinous and anti-spiritual doctrine in the strongest terms. In the sixteenth chapter of the Gita, Lord Krishna delivers a scathing denunciation of materialism, and the advocates of the *Charvaka* creed. "They are men of demonic qualities. They have no purity, no tradition, no truth. They explain creation as merely the outcome of the sex-act, and glorify the sex-instinct as the ultimate truth of creation. They deny the Supreme Lord. Such men are born to harm the world. They are obstinate and perverse and hold on to their foul and filthy ways of life. They indulge in sense-pleasures endlessly. They amass wealth by dishonest means, and feel proud of their power to injure the world, for their own selfish purposes. Such are the demonic creatures. I throw them down into heinous births; they have no grace or salvation."

The Lord's impassioned utterance should be a warning to all aspirants to keep away from the destructive creed of the Charvakas. The seeker should cultivate faith in the divine and spiritual laws. They should transcend the physical appetites and sense-pleasures and regard the body no more than a useful instrument for the realization of God.

The Charvaka Creed

"What we see is real; there is no rebirth; so during the short period of time, eat, drink, and enjoy life as much as you can. There is nothing more to do than to satisfy all material desires in this world." This is the line of thought of the *Charvaka* creed.

Source: Gita Makarandam
By Swami Vidyaprakashananda

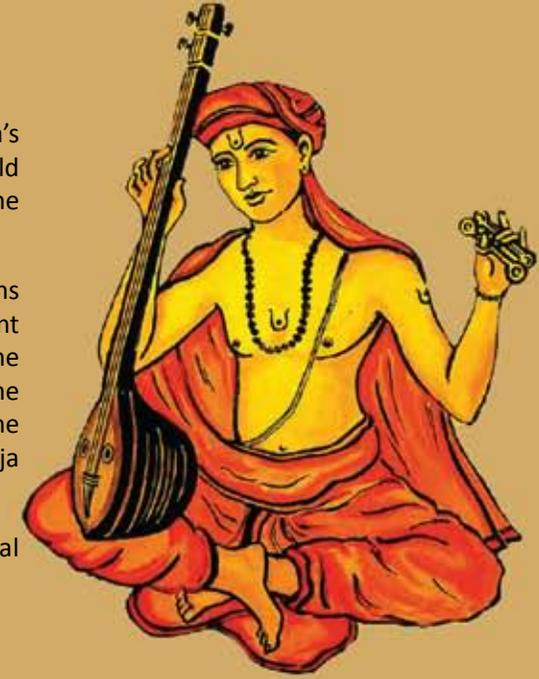


Tyagaraja's PANCHARATNA KRITIS

Saint Tyagaraja is considered an *Avathara* of Saint Valmiki. Tyagaraja's compositions are rich in devotional and philosophical content. The world of Carnatic music owes a lot to Saint Tyagaraja for the treasure that he has bestowed on them.

As a mark of respect and thanksgiving to the saint, Carnatic musicians from all over the globe get together and pay their reverence to the Saint by singing the *Pancharatna kritis* on the *Pushya Bahula Panchami* (the day the saint attained *Samadhi*) day. Vocalists and instrumentalists come to Thiruvaiyaru on the banks of the river Cauvery and take part in the *Aradhana* festival which is celebrated every year. This year Tyagaraja *Aradhana* is between January 2 and January 6.

Pancharatna Kritis is a set of five *kritis* (songs) in Carnatic classical music, composed by Saint Tyagaraja



Jagadānanda kārakā -In this song, eulogizes Sri Ramachandra as one who is the cause of all bliss in the universe. This is the only *Pancharatna Kriti* that was composed in Sanskrit. All the other *kritis* were composed in Telugu.

Dudukugala nannē dora koduku brōchurā yentō

In this second *Pancharatna Kriti* composed in Telugu, Tyagaraja lists all the errors he has committed in his life and asks who but Rama could redeem such a sinner.

Sādhinchane ō manasā

This *Pancharatna Kriti* was composed in Telugu and has been set to *Arabhi raga*. In this *kriti*, Tyagaraja sings the greatness of the Lord Krishna in a lucid manner. The style adopted in this *kriti* is very sweet in comparison with the other four.

Kana kana ruci rā kanaka vasana ninnu

This is the least sung or performed of the five *Pancharatna Kritis* composed in Telugu, but it is considered by some to be the most haunting and beautiful. This composition is rarely taught, and rarely heard in concerts, owing to the *Raga* it is set in, *Varali*. Songs in *Varali raga* are never taught directly because the teaching of this *raga* is said to cause a rift between the teacher and the student.

Endarō mahānubhāvulu

Endarō mahānubhāvulu is believed to be one of the early *kritis* of Tyagaraja composed in Telugu. The song is a salutation to and praise of all the great saints and musicians down the ages, mentioning the saints Narada and Saunaka, among others.

- *Harini N.*



YOU CAN'T MEASURE ANYONE ELSE'S PAIN.

Just a thought

We know ourselves the best. We definitely know other people to a certain extent, but we don't know them as well as they know themselves.

For this reason, if someone says something that sticks out to us, it is our choice to decide whether it hurts us or not.

Does this sound familiar? Person A posts a video. Person B finds it offensive. Everyone tells Person B to stop being so "sensitive" or "hurt."

Something that each and every one of us is guilty of, is trying to measure other people's pain. Due to our own experiences and ideas, we automatically assume that others perceive things the same way as we do.

In this case Person B was triggered because of a video, for whatever reason. While this might be minor for everyone else, it's still not up to us to tell Person B why they should not be hurt by it. We don't know what that person has been through. We don't know what experiences have shaped them into the person they are today, and why they have strong feelings against certain content.

These kinds of instances are not only limited to the online world. You've probably told a joke before that ended up hurting someone's feelings, even though it wasn't your intention. That's because your perception of the way they would react did not match the way they actually felt. Often times, the person offended might simply let it go, just for the sake of not starting a conflict. Other times they may choose to address it, leading the teller of the joke to slightly mock at how sensitive they are. And it's not just peer pressure, but it's the fact that their beliefs are being manipulated.

For example, when my friends tell me their problems, I often find myself guilty of thinking, "well, that can't be too bad!" This is another example of trying to measure someone else's pain, one that many of us tend to do.

In this day and age, it's definitely hard to say something without offending anyone. We have people on one end of the spectrum who are offended by the smallest of things, and people on the other end who tell them to "toughen up." It's hard to give a definition of what exactly is politically correct and what is not. However, there are some things we can do.

While we don't have to refrain from speaking to people, it is crucial that we start to understand that we can't control their reaction to it. If they don't react the way you wanted them to, you must accept it and move on. There's not enough time to analyse every person in the world.

Because at the end of the day, YOU are the person who gets to decide if something hurts you or not, and NO ONE can take that right away from you.

- Pratya P.

The Message of VIVEKACHUDAMANI

Sama

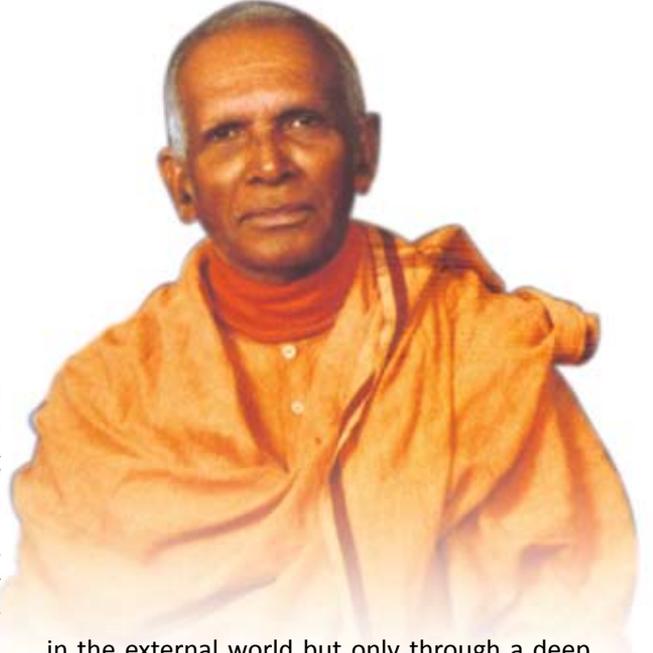
**Virajya visaya-vrataa-dosadrstya muhurmuuh;
Sva-laksye niyatavastha manasah sama ucyate – 22**

The resting of the mind steadfastly on its Goal (viz. Brahman), after having detached itself from manifold sense objects by continually observing their defects, is called *sama* or calmness.

This takes place only after the mind detaches itself from the manifold sense objects, by continually observing their defects (*virajya visaya-vrataa dosadrstya muhurmuuh*).

Human mind has a built-in tendency to run out wantonly attracted by the external objects. We usually have no say in the matter and the mind keeps going out on its own. This has to be stopped. It should be made to go out when we want and not otherwise. This can be done only when we continuously imprint on the mind the fact that all the objects of enjoyment are inherently defective and lead to sorrow and misery. This is the negative aspect of this discipline. The positive aspect requires the mind to rest steadfastly on Brahman. Such discipline of the mind, first by withdrawing it from the external objects knowing them to be the cause of all our misery and then by fixing it on its goal, i.e. Brahman and not allowing it to go as it likes, is called *sama*. It means perfect discipline of the mind.

In such a disciplined state, the mind goes out when we want it to go and not when it wants to go by itself. While riding a horse, sometimes the horse rides us. It enjoys the ride and we become a victim. If we have to enjoy the ride, the horse should be disciplined. Life is a journey towards fulfillment, and true fulfillment comes not by our pursuit of the objects of enjoyment



in the external world but only through a deep inward penetration ending in Self-knowledge. This inward journey of man has been presented through a beautiful chariot imagery in the Katha Upanishad. When the unruly mind takes hold of our life, one day it takes us to crime, the other day to delinquency and the day after to bribery and corruption. But when we learn to hold the reins of our mind, then begins the inward journey towards true fulfillment. What a beautiful concept of human development this is! If we succeed in making mind our obedient servant, then everything is fine. In a later verse (181) Shankara will say that liberation is like a fruit on the palm of one's hand to one who has purified his mind. Freedom then becomes so palpable! But presently we are so much bound to this world that even a little temptation makes us fall like a mild wind uprooting small and weak plants. This is because we are shallow rooted. We are rooted only in the physical system. Outwardly we appear very fine, but something is wrong within. So, to start with, we have to practice this wonderful discipline of *sama*, through which we begin to root ourselves deep within.

- Swami Ranganathananda

KUNTI DEVI



*S*URA, the grandfather of Sri Krishna, was a worthy scion of the Yadava race. His daughter Pritha was noted for her beauty and virtues. Since his cousin Kuntibhoja was childless, Sura gave his daughter Pritha in adoption to him. From that time she was known by the name of Kunti after her adoptive father. When Kunti was a little girl, the sage Durvasa stayed for a time as a guest in her father's house and she served the sage for a year with all care, patience and devotion. He was so pleased with her that he gave her a divine *mantra*. He said: "If you call upon any God repeating this *mantra*, he will manifest himself to you and bless you with a son equal to him in glory." He granted her this boon, because he foresaw by his yogic power the misfortune that was in store for her future husband.

The impatient curiosity of youth made Kunti test then and there the efficacy of the *mantra* by repeating it and invoking the Sun whom she saw shining in the heavens. At once the sky

grew dark with clouds, and under cover of them the Sun God approached the beautiful princess Kunti and stood gazing at her with ardent soul scorching admiration. Kunti, overpowered by the glorious vision of her divine visitor, asked: "O God, who art thou?" The Sun replied: "Dear maiden, I am the Sun. I have been drawn to you by the spell of the son-giving *mantra* that you have uttered." Kunti was aghast and said: "I am an unwedded girl dependent on my father. I am not fit for motherhood and do not desire it. I merely wished to test the power of the boon granted by the sage Durvasa. Go back and forgive this childish folly of mine." But the Sun God could not thus return because the power of the *mantra* held him. She for her part was mortally afraid of being blamed by the world.

The Sun God however reassured her: "No blame shall attach to you. After bearing my son, you will regain virginity." Kunti conceived by the grace of the Sun, the giver of light and life to the entire world. Divine births take place immediately without the nine months weary course of mortal gestation.

She gave birth to Karna who was born with divine armor and earrings and was bright and beautiful like the Sun. In time, he became one of the world's greatest heroes. After the birth of the child, Kunti once again became a virgin as a result of the boon granted by the Sun.

She wondered what she should do with the child. To hide her fault she placed the child in a sealed box and set it afloat in a river. A childless charioteer happened to see the floating case, and taking it, was surprised and delighted to see within it a gorgeously beautiful child.



*If any subscriber is not receiving the magazine, please check if your subscription has ended or check with your local postman.
As a final option you can send a mail to nachiketanjali1@gmail.com*

He handed it over to his wife who lavished a mother's love on it. Thus Karna, the son of the Sun God, came to be brought up as a charioteer's child. When the time came for giving Kunti in marriage, Kuntibhoja invited all the neighboring princes and held a *swayamvara* for her to choose her husband.

Many eager suitors flocked to the *swayamvara* as the princess was widely famed for her great beauty and virtue. Kunti placed the garland on the neck of King Pandu, the bright representative of the Bharata race, whose personality eclipsed the lustre of all the other princes assembled

there. The marriage was duly solemnized and she accompanied her husband to his capital Hastinapur.

On the advice of Bhishma and in accordance with the prevailing custom, Pandu took a second wife Madri, the sister of the king of Madra. In the old days the kings took two or three wives for making sure of progeny and not for mere sensual desire.

Source: MAHABHARATA retold by C. Rajagopalachari



What are you? An Optimist or Pessimist

A small story, bringing out the different patterns of thinking between an optimist and pessimist. Liked it very much and so, felt like sharing with our readers.

A family had twin boys whose only resemblance to each other was their looks opposite in every way; one was an eternal optimist, the other a doom and gloom pessimist.

Out of curiosity and just to see what would happen, their father on the twins' birthday loaded the pessimist's room with all kinds of toys and a variety of games. He loaded the optimist's room with horse manure.

That night when the father passed by the pessimist's room, he found the boy sitting amidst his new toys crying bitterly.

"Why are you crying?" the father asked

"Because my friends will be jealous, I will have to read all these instructions before I can do anything with all this stuff, I'll constantly need batteries, and my toys will eventually get broken," answered the pessimist twin.

Passing the optimist twin's room, the father found him dancing with joy on the pile of manure. "What are you so happy about, son?" he asked.

The son replied "If there is manure here, there's got to be a pony in here somewhere!"

It's easy to be thankful for the good things. A life of rich fulfilment comes to those who are also thankful for the setbacks. If you find a way to be thankful for your troubles, they sure become your blessings. Being thankful for each new challenge will build our strength and character.

- Mrudula

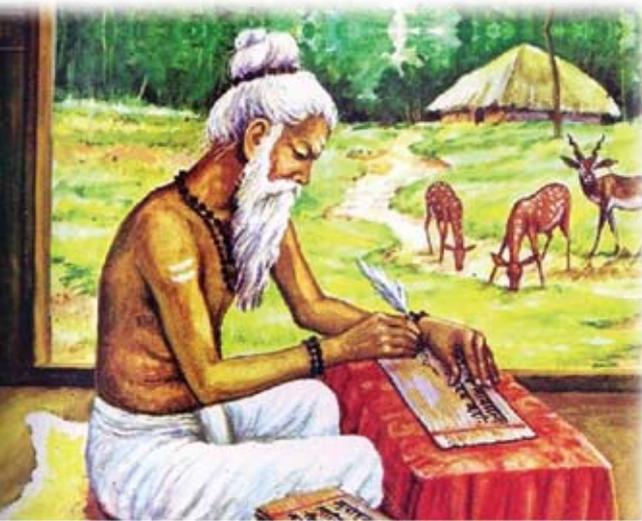
Aitareya Upanishad

The wisdom of Vedanta translated and compiled by Swami Gambhirananda. Issued by Vivekananda Vijnana Bhavanam, Punnamm, Kerala.

1. The all-pervading, all-inclusive, all enjoying Self or Atman alone was in the beginning. And, nothing else existed; nothing moved. (1.1.1)
2. In every being, even at the time of birth, the supreme Person or Brahman alone manifests. Verily, it pervades everything. I have realised it. (1.3.13)
3. I have realised the Self. I have known the nature and course of all beings, including those of the Devas. How many bodies, analogous to iron fetters, did I en-soul in the past! This time, I shall escape the irons even as a kite would pierce the net and free itself. (2.4.5)
4. What is it we meditate upon as Atman? Is it that by which we see forms, hear sounds, smell odour, speak words, and taste good or bad food? Or is it something else? The supreme Consciousness which is our essence or core is named the heart or the mind. (5.1)

5. From that alone arise the various modes of consciousness – of knowing names and forms, of directing the various functions of the body, of being aware of various objects, ordinarily or specially, and of intuiting the real nature of Truth. The faculties of sight, perseverance, understanding, concentration, despondency, memory, planning, determination, breathing, desire and love-all these are the different names of the Supreme Consciousness. (5.2)
6. The Supreme Truth or Consciousness is Brahma, is Indra, is Prajapati. Consciousness has become all the Gods and the five elements- earth, water, fire, air and space- as also the subtle elements out of which the gross ones are born; the seeds of all creatures born of the egg, the womb, the earth, and sweat, are from it; beings such as horses, cows, elephants, everything beginning from the amoeba and other imperceptible beings- moving, non-moving, or flying, - have that as their source; verily, Consciousness is their life, they are founded on Consciousness. Consciousness is Brahma. It is the foundation and support of the universe. (5.3)
7. By Self-Knowledge, man transcends his mundane nature and attains immortality; he abides in that state forever. (5.4)

Om. May my speech be based on Revelation; may my mind meditate on the import of the sacred Word. May the self-effulgent Brahman shine in me. May my mind and speech take me to the Truth revealed in the Upanishads. May I spend my time in studying and practising the Truth I have learnt. May I live righteously, may I speak the truth. May Truth that is Brahman protect me. May truth protect my teacher, may it protect my teacher. May all-round peace-physical, mental and spiritual- be on us forever. (6.1)



Nachiketa Vidya Mandir Activities



Craft activity

On 11th November 2017, Nachiketa Vidya Mandir students participated in the craft activity at Gymboree. It was a treat for the children as they enjoyed the snacks and got the tattoo painting done.

Anektha mein Ektha

On 18th November 2017, a program titled 'Anektha mein Ektha' was held at Nachiketa Tapovan. Vidya Mandir students of classes 6 - 8 participated in this program which was attended by Parents, Teachers and Volunteers. Mataji, Vasundhara Ma and Smt Uma, inaugurated the program by lighting the lamp.

The concept was a great choice, depicting the various life styles, languages, cultures and traditions of our Indian states. India's unity in diversity was highlighted in the form of oration and beautiful dances choreographed by Smt Uma and performed by students. The Punjabi dance won special acclaim.

All the students are thankful to the Volunteers and Teachers who helped them put up this great show. They specially thank Volunteers Sreelatha, Mrudula, Sandhya, Jyotsna and Pushkala Raman for their wonderful efforts in making this program a grand success.



Guru Shikhar, Mount Abu

Mount Abu is an oasis in every sense of the word. With its lush green forests, water bodies and all-year round cool weather, it is perfect for flora and fauna to flourish and for human beings to get away to. For the religious minded Jain and Hindu communities of the states of Gujarat and Rajasthan, it is *Nirvana*, or *Moksha*, land. For the fun seekers, this hill station in the middle of the desert is just right for soft adventure and lazing around.

Gurushikhar at Mt Abu holds the honor of being not only the highest peak of Mount Abu but the whole of Aravali mountain range. Situated at a height of 1722 meters from the sea-level, Gurushikhar provides a breathtaking panoramic view of Mount Abu town and green Aravali range.

If you are traveling through the beautiful Mount Abu region in Rajasthan, you should ensure that you pay a visit to Guru Shikhar for postcard picture quality views of the town of Mount Abu and the Aravali Range. Guru Shikhar is also home to many beautiful and historic temples.

Coming to the peak of Guru Shikhar, you must make sure that you visit the temple of Guru Dattatreya. Many Hindus in the Western Indian regions believed that Dattatreya is an incarnation of God. They believe that Dattatreya is an incarnation of the Divine Trinity Brahma, Vishnu and Siva. The word Datta means "Given," Datta is called so because the divine Trinity have "given" themselves in the form of a son to the sage couple

Atri and Anasuya. He is the son of Atri, hence the name "Atreya." Nearby is a historic bell which was inscribed with 1488 V.S (1411AD.) Unfortunately the old bell has disintegrated and had to be replaced by a new one.

If you go to the peak just a little to the north-west of Guru Shikhar, you can visit the shrine dedicated to Anasuya, the mother of Dattatreya. Like those from the taller Guru Shikhar peak, the views are simply enchanting.

To get to the peak of Guru Shikhar, you need to travel the approximately 7km long Dilwara AchalGarh road. If you are already traveling through the Mount Abu region, this is a very short trip to see the panoramic views offered of both the town and the lush green Aravali Range. A visit to Guru Shikhar also gives you the ability to enjoy a visit to the historic temples and shrines.

- Mt Abu Temple History



Entrance of Guru Shikhar



The underground cave at Guru Shikhar



ISRO's Women Scientists

*A*fter the launch of India's Mars Orbiter Mission, there was a photograph, which went 'viral', of saree-clad women celebrating the event. Though the Indian Space Research Organization (ISRO) clarified that the photo was of the administrative staff, it spoke volumes about the distance that Indian women have travelled and the stereotypes that they have trampled. There are a number of women scientists who have enormously contributed to ISRO's missions. Here is a snapshot of a few of them.

Anuradha TK

She has been working with ISRO since the last 35 years and is the senior-most woman officer. As a child, she disliked subjects where she had to memorize a lot of things. She decided to make space science her career when she heard about Neil Armstrong landing on the moon. She says life is about giving something to get something. Hence, she works with passion whenever there is work and she is at home whenever she is required by her family. She specializes in launching geostationary satellites and was the Project Director for the GSAT-12 mission in 2011 (first woman scientist to head a project at ISRO).

Minal Sampath

She was the systems engineer on the Mars Orbiter Mission and part of a team that designed three main instruments for the said Mission. Her team would work for almost 18 hours on a

number of occasions to meet the deadline. She wants to become the first woman director of a space centre.

Nandini Harinath

She was the Project Manager and Deputy Operations Director, Mars Orbiter Mission. Extremely proud of the success of the Mission, she says, "If you're doing mission operations you don't need to watch a science-fiction movie, we see the excitement in our day-to-day lives." An added challenge during the said mission was her daughter's school leaving exams. Despite clocking long hours at work, she would wake up at 4 am to keep her daughter company while she studied.

Ritu Karidhal

Besides managing a five-year old daughter and an 11-year old son, she was the Deputy Operations Director, Mars Orbiter Mission. Her 'fascination for the mysteries of outer space' and love for physics and maths led her to chart a career in space science. In an interaction with the BBC, Ms. Ritu credited team work for the success of the Mars Orbiter Mission and added that the nation needs a lot more from us for the last man to reap the benefits.

N. Valarmathi

She is the Project Director of RISAT-1, an Indian remote sensing satellite and the first person to receive the Dr. A.P.J. Abdul Kalam award instituted by the Government of Tamil Nadu.

Tiruvalluvar

In Mylapore, Madras, there lived about two thousand years ago a born Siddha and born poet by the name of Valluvar or as he is more commonly known, Tiruvalluvar. He is regarded as an *Avatara* of Brahma. He married Vasuki and led the life of a householder to show people the way of leading a divine life, a life of purity and sanctity, while living in the world. All his wise sayings and teachings are now in book-form and is known as Tirukural. These sayings and teachings are in couplets. Here are some of them:

Just as the alphabet 'A' is the beginning of all letters, so also God is the beginning for this universe.

Learn the *Sastras* completely and then act according to their injunctions.



The *Anicha* flower will fade by smelling but guests are more sensitive if the hosts turn their faces a bit.

Death is like sleeping in the burial ground, birth is like waking in the morning.

These couplets are 1330 in number. They contain the essence of the Vedas, the Upanishads and the six Darshanas. Tirukural is regarded as a universal Bible. It is another Gita, Koran or Zend Avesta.

Some aspirants repaired to Tiruvalluvar and enquired: "O sage, which *Ashrama* of life is better-*Grihastha* or *Sannyasa*?" The sage did not give any answer. He simply kept quiet. He wanted to teach them the glory of *Grihastha Ashrama* by example. His wife was an ideal, chaste and devoted lady who would never disobey his orders, but would implicitly carry



them out. Once, Tiruvalluvar was taking cold rice in the morning. He said to her: "O Vasuki, the rice is very hot, bring a fan to cool it." She was at the time drawing water from the well when he called her. She at once left the rope and ran to him with a fan to cool down the rice. She did not say to her husband: "How can cool rice be hot? Why do you want a fan now?" She simply obeyed his commands. The vessel that contained water was hanging half way in the well fearful of her *Pativrata Dharma Sakti*. The aspirants noticed this strange phenomenon and the noble conduct of Vasuki, and were struck with amazement.

On another occasion, Valluvar called his wife at 1 p.m. and said: "Bring a lamp immediately, O Vasuki. I am stitching a piece of cloth. I cannot see the eye of the needle. I cannot pass the thread properly." She did not say: "It is broad daylight now. Why do you want a lamp? You can see the needle properly." But she implicitly obeyed his word. The aspirants were much inspired by the ideal life of sage Tiruvalluvar and the exalted conduct of his wife. They did not speak a word to the saint. They quietly left the place with profound satisfaction. They were deeply impressed by the practical and exemplary life led by the sage and his wife. They learnt a lesson that the life of an ideal householder is in no way inferior to that of an ideal *Sannyasin* who is treading the path of *Nivritti* and austerity in the Himalayan caves, and that each is great in his own place.

Inspiring Stories
By Swami Sivananda

NACHIKETA VIDYA MANDIR

Kodgal



Wish List

S.NO.	REQUIREMENT	DETAILS	QUANTITY
1	TEXT BOOKS	1 ST to 5 TH CLASS (NCERT)	As per the no. of students
2	TEXT BOOKS	6 TH to 8 TH CLASS (SSC BOARD)	As per the no. of students
3	NOTE BOOKS	FOUR RULED-KING SIZE	400
4	NOTE BOOKS	DOUBLE RULED - KING SIZE	200
5	NOTE BOOKS	SINGLE RULED-KING SIZE	500
6	DRAWING BOOKS		300
7	PLAIN LONG BOOKS		200
8	STATIONERY	FEVISTICK	20
9		CRAYONS-6 COLORS	200 packets
10		SKETCH PENS-12 COLORS	100 Packets
11		COLOURED CHART PAPERS	100
12		A4 COLOUR PAPERS	10 packets
13		SCISSORS-SMALL	50
14		A4 WHITE PAPER	1 CARTON
15		DUST FREE CHALK PIECES	1 CARTON
16	TEACHING AIDS	MATHEMATIC PUZZLES	
17		SCIENCE TEACHING AIDS	
18		DIGITAL LEARNING KIT	



Bank Details

A/c Name : Nachiketa Tapovan
Bank : State Bank of India
Branch : Badepally (20193)
A/c No. : 62082979281
IFSC Code : SBIN0020193

Please send transfer details & address

Nachiketa Tapovan, at Nachiketa Adhyatmapuri, Survey No. 229-233, Kodgal (V), Jadcherla (M), Mahaboobnagar (D), Telangana (S) 509301
email: nachiketananda@gmail.com; admin@nachiketatapovan.org;
website: www.nachiketatapovan.org; Phone: 0800 888 28 28;
SMS to Swamiji 099 08 23 45 45

NACHIKETA TAPOVAN, KODGAL



Date	Sponsor	Occasion
Nov 2	Smt. Vaishnavi & Madhukar	On their daughter Chetana Chinmayi's Birthday
Nov 5	Sri Sharath Kuncha	Birthday of Sirisha Medisetty
	Sri Sriram	On Rajkumari's Birthday
Nov 7, 9	Smt. Aparna Krishnan	On her daughter Rosanne's Birthday
	Ku Sasipriya	Seva in the name of Sri Brahmananda & Smt. Koteshwari
Nov 11	Sri Purushottam Murarka	In the fond memory of Birendra Murarka
Nov 14	Smt. Gayathri	Birthday
Nov 17	Smt. Swathi Kumar	In the fond memory of P. Padmavathamma
Nov 18	Sri Mahesh	In the fond memory of M. Pandarinath
Nov 21	Smt. Sharada R.	In the fond memory of Smt. Kamala Kumari
Nov 26	Smt. Shanthi & YVSS Prasad	Marriage of their daughter Ananya with Manohar
Nov 30	Smt. Rudrama & Sri Shravan	On their daughter Gayathri's Birthday
	Sri Avinash Agarwal	In the fond memory of his father Sri Rajeev Agarwal
	Smt. Geethalaxmi	Seva

*No philosophy can get digested without food!
Just ₹ 20 per child per day and we together can build their lives!*

SCHEME	CONTRIBUTION	BENEFICIARIES	REMARKS
Annadanam	₹5000/-	School children	One meal one day
Annadanam - Corpus Fund	₹100000/-	All school children	One meal every year for lifetime
Annadanam for Ashramites	₹1000/-	Residential Ashramites	One meal one day
Annadanam for Ashramites - Corpus Fund	₹20000/-	Residential Ashramites	One meal every year for lifetime

- ❖ Date of your choice
- ❖ Sponsor annadanam for any number
- ❖ Celebrate special occasions
- ❖ You can reserve date/s

Thank you for your wonderful support and gesture!

Nachiketa Tapovan, Kodgal

Kodgal Centre: 0800 888 28 28
Hyderabad Centre: 9849168937
SMS to Swamiji 099 08 23 45 45
email: nachiketananda@gmail.com
email: admin@nachiketatapovan.org
website: www.nachiketatapovan.org

Bank Details

Name : Nachiketa Tapovan
Bank Name : State Bank of India
Branch : Badepally (20193)
A/c No. : 62082979281
IFSC Code : SBIN0020193

Please send transfer details & address



Sri Ram - Quiz



1. Whose wife is Tara?
2. What is the name of the pair of birds that Sage Valmiki saw when he went to take bath in the river Tamasa?
3. Who is the sage about who king Janaka's royal priest Satanaand explained to Sri Rama on his arrival at Mithila?
4. What was the curse given to Trishankh by the sons of sage Vasishtha?
5. What was the curse given by Lord Brahma to Kumbhkarna?
6. What was the weapon used by Ravana on Lakshmana, who killed his charioteer and destroyed the post of his chariot and his bow?
7. What did Sushen say to Sri Rama, who was in grief, seeing the befallen Lakshmana, on being hit by the powerful weapon 'Shakti'?
8. How did Indra react to the comment of Devas about Sri Rama on the ground while Ravana was on the chariot in the battlefield?
9. What is the name of the Shank (conch) and Chakra that Srihari (Lord Vishnu) got after killing the two demons Panchajanya and Hayagreeva who were living on Chakravanth Mountain?
10. As said by Jambavanth, where was the medicinal mountain situated?



- ANSWERS:**
1. Vall's
 2. Krauncha birds (Sarus Cranes)
 3. Vishwamithra
 4. May you become a "Chandala" (an obdurate)
 5. "May you sleep from now onwards like one who is dead"
 6. The mighty weapon "Shakti" shining like the tongue of Vasuki (king serpent) which has eight bells on it making deadly sounds that can create terror and fear in the one who is facing it. This weapon is made by the great architect "Maya"
 7. Lakshmana is not dead – his face seems lively, breath is normal; hence please do not grieve
 8. Indra handed over his chariot to Sri Rama and also instructed his charioteer Mathali to assist him
 9. "Panchajanya" and "Sudarshana"
 10. The medicinal mountain is situated at the Himalayas in between Vrushabhagiri and Kailashgiri mountains

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

If you want blissful and peaceful life then
look at the world through your inner eye
and the world shall bestow what you try.

- Swami Nachiketananda Puri





paropakar

- Joy of sharing

It was the Nachiketans' brain child - Paropakar - It can be called as the barometers of Tapovan's progress. The whole school premise was agog with activity. This is the first of its kind to start in our school - a fund raising event where every rupee from the sale will be going to a needy child.

Our idea was to conduct activities that make children eager to participate. They had a chance to explore inherent talents that would have otherwise been latent in them. Each and every volunteer pitched in with their contribution to lead and guide the children with all sincerity.

The first impression of the guests was that of having entered a dreamland. The total area inside Tapovan was divided into several sections. Each section had a particular type of product in its varied forms and allied designs to display. The ground floor had food stalls and games, the first floor had a display of 'pencil arts' done by our students and some of our girls stood in line to do nail art, *mehendi* and hair braiding leaving many of our guests spell bound. Crafts made by them under the able guidance of our volunteers stood out on the second floor. There simply isn't a single way to define or gauge intelligence and smartness in our kids. It is a sum of different cognitive abilities. We had different stalls ranging from candles- handlooms, *kalamkari*, jewellery and many more. There was a puppet show by our tiny tots of fourth class on the stage performing continuously to entertain our guests.



The event was a huge success. It was a treat to the brain as much as to the eyes.

Our children's talents, wisdom, creativity, social consciousness, foresight, bold ambitions and the ability to put others before themselves are qualities which made each and every member of Nachiketa family elated.

- Mrudula



Vasant Panchami

Vasant Panchami is a Hindu spring festival. Vasant Panchami has a specific meaning: *Vasant* means “spring” and *Panchami* means “the fifth day.” Vasant Panchami falls on the fifth day of spring. For many Hindus, Vasant Panchami is the festival dedicated to Goddess Saraswati who is their ancient Goddess of knowledge, language, music and all arts. She is the wife of Brahma, and she symbolizes creative energy and power in all its form. Goddess Saraswati is one of the Trinity of Saraswati, Lakshmi & Parvati.

Children are initiated into their first alphabet on this auspicious day. The season and festival also reflects the agricultural fields which are ripening with yellow flowers of mustard crop, which Hindus associate with Saraswati’s favorite color. People dress in yellow saris or shirts or accessories, share yellow colored snacks and

sweets. Some add saffron to their rice then eat yellow cooked rice as a part of an elaborate feast.

The day of Saraswati *Puja* is also called as *Abujha Muhurat* i.e; the most auspicious *Muhurat*. Goddess Saraswati is worshiped after Lord Ganesha and emplacement of Pot (*Kalash*). Recitation of Saraswati *Stotra* gives more powerful results. Goddess Saraswati is as bright as the flower of Kund and as bright as white pearl. She is holding the harp (*Veena*) which enhances her beauty as she is sitting on the lotus. Lord Brahma, Vishnu and Shankar worship her for her knowledge and wisdom. We wish and pray that Goddess Saraswati blesses us with knowledge and protects us from the evil.

Hindu Festivals

Thank you Donors!

We are extremely thankful to

Employees of NTT Data Global Services Ltd.

for their kind donation of

₹2,94,000/-

for Nachiketa Tapovan,
Kodgal

Meva Devi Ramchander Nagori Charitable Trust

for their kind donation of **₹2 Lakhs** towards

Sponsor a Child Corpus Fund

Nachiketa Vidya Mandir,
Hyderabad & Kodgal centres



Science SCAN



Saving islands through artificial means

A team of scientists at the Indian Institute of Technology, Madras has devised a method using artificial reefs to conserve islands. In this method, an artificial reef (submerged reef breakwater system) having small reinforced concrete cement units with holes is lowered into the sea, off the island's shoreline. The holes enable water circulation and consequent wave dissipation, in addition to encouraging reef growth. The scientists aim to revive the uninhabited Vaan Island, 12 km off the coast of Gulf of Mannar, which shrunk from 16 hectares in 1986 to 1.5 hectares in 2015. The first phase of the project for Vaan Island was implemented in 2015 (which resulted in the area of the island increasing from 1.5284 hectares in December, 2015 to 1.6454 hectares in October, 2016) and the second phase is expected to begin soon.

Conserving bio-diversity in university campuses

National parks and wildlife sanctuaries aim to conserve nature and its bounties, and act as green lungs for the areas nearby. Kerala Agricultural University, Thrissur conducted a survey over a period of four years to discover that their campus contains a third of the bird species found in the State of Kerala. This opens up possibilities for such areas to act as refugium (a place where species can survive during unfavourable periods) for bio-diversity. The university also came up with seasonality charts to show how common each species is during a particular time of the year, a first-of-its-kind study in the country.

New material to clean oil spills

Oil spills cause great loss to the marine ecosystem and also to the economy. Engineers at the Indian Institute of Science Education and

Research, Thiruvananthapuram have modified paper waste (cellulose) to develop a novel material which absorbs oil. Eight grams of the material can absorb about 80 ml of crude oil quite efficiently in less than two hours. It can also absorb the oil when there is turbulence in the sea, for example during tides. Since it is made from cellulose which is easily available, it is cost-effective and environment-friendly.

Eco-friendly batteries

A team of scientists at the CSIR's Central Salt and Marine Chemicals Research Institute, Bhavnagar, Gujarat have come up with a way to convert wastewater obtained from sugarcane processing into a material for making batteries. This is possible since the waste contains about 45% carbon, along with nitrogen and sulphur. The wastewater can be used to produce pure carbon to make electrodes. This will be beneficial for the environment, since the wastewater is otherwise polluting and takes a long time to degrade.

AKTIN Fellowship for our engineers

Abdul Kalam Technology Innovation National (AKTIN) Fellowship under the Department of Science and Technology, Government of India is offered to Indian engineers working in India in publicly-funded institutions. The applications for this fellowship are open throughout the year and the selection of fellows is normally made twice a year. The selected fellow is expected to produce a commercialized or deployable technology, patent a working model or prototype for demonstration and trial. The nominations for the fellowship are made by heads of institutions/organizations or awardees of the Shanti Swarup Bhatnagar Award or the J.C.Bose Award.



Invitation



We cordially invite you to attend our celebrations



SWAMI VIVEKANANDA JAYANTI

8th January 2018 (Tithi)

@ Nachiketa Tapovan,
Kodgal Village, Jadcherla

12th January 2018

@ Nachiketa Vidya Mandir,
Kavuri Hills, Hyderabad.

REPUBLIC DAY

26th January 2018 at 9am.

@ Nachiketa Tapovan,
Kodgal Village, Jadcherla

&

@ Nachiketa Vidya Mandir,
Kavuri Hills, Hyderabad.

Festivals & Events of JANUARY 2018





paropakar

- Loy of sharing

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.

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*Superflo Dual Flush Valve
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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).

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



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

– Gautam Vir