

# *Nachiketanjali*

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# NACHIKETA VIDYA MANDIR SPORTS DAY CELEBRATIONS



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# Nachiketa Vidya

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6	SUGAR	10 KG
7	MOONG DAL	5 KG
8	JAGGERY	10 KG
9	GREEN CHANNA	5 KG
10	BROWN CHANNA	5 KG
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12	COW GHEE	10 KG
13	HAVANAM POWDER	10 PACKETS
14	JEERA	250 GMS
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21	KUM KUM	1 KG

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## Cover Story



*Om TryAmbakam Yajaamahe*

*Sugandhim Pushti Vardhanam*

*Urvaarukam Iva Bandhanaan*

*Mrtyor Mukssiya Maa [A]mrtaat ||*

### **Meaning:**

*Om, We Worship the Three-Eyed One (Lord Shiva),*

*Who is Fragrant (Spiritual Essence) and Who Nourishes all beings.*

*May He sever our Bondage of Samsara (Worldly Life), like a Cucumber (severed from the bondage of its Creeper), ...*

*and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature.*

### **PLEASE NOTE**

- The Editor does not accept responsibility for the author's views.
- Pictures supporting the text may have been gathered from internet sites that are believed to be in the public domain. It is to be noted that those images have been used solely for the benefit of our non-profit publication, Nachiketanjali.

# *Ananda is the natural state of humanity*

Everyone aspires to lead a blissful life on this planet. *Ananda* or happiness is what we seek. Some find happiness in their own comforts but there are a few who would want to see everyone around stay happy. This can be felt only by a *karma yogi* or a *jnani*. They perceive God in all living beings and hence, share their happiness with them.

Recently during one of my travels, I saw a car stop in front of me on a highway and a woman getting down with a plate of food. There was no one around and I wondered whom she was going to feed. She went to a tree where a dog was sitting and offered him the food. The starved dog was only too grateful and the rapidity with which the dog ate, proved that the dog had not eaten for quite some time. The lady did not forget to leave some food for the birds perched on the tree too. Having done this, she proceeded on her travel without looking back. She would have found *Ananda* in feeding the dog and birds. This happiness is selfless. I was overwhelmed watching this and felt that here was a soul who saw God in all living beings.

Our scriptures state that God is the form of *Sat-Chit-Ananda* and it is this *Ananda* that we all seek, though in different ways. There is nothing wrong in seeking worldly pleasures to satiate one's desires, though it should be fulfilled by rightful means. But we should question ourselves if this happiness is perpetual. All of us know that such happiness is short-lived. Once we understand this, the search is on to find out true ever-lasting happiness.

A child might derive great enjoyment while eating an ice-cream but it disappears like a bubble once it is over.

The owner of a house is on cloud nine when he acquires his new property, but his excitement slowly vanishes over time because another desire occupies his mind and his happiness is lost in working towards fulfilling his new desire. Joy derived in sleep vanishes in the wakeful state. A spiritual aspirant too finds happiness when he gets glimpses of the Divine. But his happiness too decreases when he realizes that these glimpses are not the ultimate and his search for reality is on.

So, it is not temporary jubilation that we should aspire for. Such happiness is influenced by the senses. Our goal should be the realization of the Self, the realization that we are THAT. This realization will in fact lead us to the end of the rebirth cycle. When we renounce the fruits of our actions and submit ourselves completely to the divine will, we can be in union with Godhead and enjoy eternal bliss. *Ananda* is the natural state of humanity and it is our right to attain this state.

**- Subhadra K.**





# Saints are never born, they happen...

A Saint was living happily on the bank of a river. He used to get up in the early hours and after ablution, he would start his *Sadhana*. He would then cook for himself and also for the visitors. Throughout the day he would be engaged in attending to the devotees, listening to them patiently and resolving their issues. He was a great *yogi*, but more than that, people saw in him a staunch *Karma yogi* who was never tired of working for the welfare of society. He never made anyone unhappy nor did anyone feel unhappy in his holy company. He would close his day with evening *Pooja* and *Satsanga*, and after dinner he used to read something and then sleep.

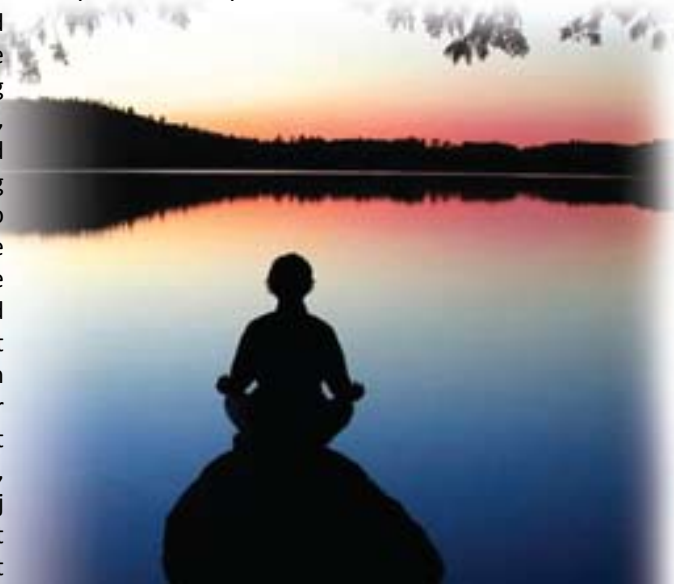
One day, when the *Satsanga* was going on, Yuj, a young boy who was just 12 years old, casually or out of curiosity or may be due to some other reason, asked the Saint about the latter's death. The Saint took a pause, gave a mystic smile and marked a particular date on the calendar that was fast approaching and concluded the *Satsanga*. Everyone present thought that Yuj was a young boy and so the Saint must have marked the calendar to please him. Yuj took it seriously and made sure that he watched him every day without fail.

Every day, Yuj visited and followed the Saint, and to his surprise he did not find any sign of fear or sorrow on his face. The routine work did not change even for a minute. He was always the same – sitting on the bank of the river and doing *Sadhana*, enjoying the stream and just witnessing, attending to the people with the same zeal and helping them in whatever way he could, cooking for them and feeding them. Slowly people also started forgetting about his prediction. No one remembered that on such and such a date, the Saint was going to die, but Yuj remembered everything. So, he started observing the Saint silently. He thought that if the Saint's prediction was correct, the Saint would certainly remember everything and would definitely get worried about his life and also might go into depression. Anyway, to his surprise, he didn't see any sign of that. Yuj thought that the Saint had either lied or didn't remember what he had said about himself or that

he did not have any mystical powers at all. So, he reminded the Saint of his fast approaching death. The Saint gave a mystic smile and said, "Dear Yuj, I know that this body is going to perish on the seventh day and all of us are going to witness this happening, including all the people present, myself and yourself."

Six days passed normally for the Saint, but for Yuj, those six days were like six months. Passing every moment became very difficult for Yuj, be it due to his impatience or to prove that the Saint was wrong. For all those six days, Yuj lived with the Saint to observe him carefully. The Saint went on with his normal routine. And Yuj also followed him – waking up early in the morning, doing *Sadhana* and then simply watching the river and its current, helping the Saint in cooking and serving everyone present there.

On the last day, everything was going on as it was. There was no sign of any weakness or any other symptom that could prove that the Saint was going to die or drop his body. Yuj felt that the Saint had forgotten about his departure and that was the right time to prove him wrong. So, he simply watched everything without bringing to the Saint's notice that that day was his departure day...the final day!





That evening, the Saint was sitting on the bank of the river and doing nothing as usual. Just sitting and simply witnessing...just being there! He was surrounded by many people. Slowly he turned towards everyone and started the *Satsanga*.

“Dear friends! Body has limitations, but not for me. One day everyone has to drop this body and take a new one. It is like changing garments and nothing else. With the new body, a new chapter opens up, but only a few would know what it is going to be. My time is up and I will be leaving this body today. Hope you all would carry out the right things. Please do not stop helping others. Everyone deserves respect. Be more simple and humble. Enjoy life as it comes and take charge of yourself. Don’t ever meddle with life. Accept life and recharge yourself. Life is a beautiful phenomenon that happens. There is nothing that cannot be known if we look at life. On this canvas called life, things do happen and we get completely involved in the play without looking at life. It is like looking at a pot but not the soil. Now you tell me, is it possible to make a pot without soil? But look at the irony, soil loses its essence the moment it becomes the pot. Similarly, life becomes irrelevant when we get engaged in the play. This may take a little more time to sink in but I am sure, if you start feeling life in everything, you would experience life in its pristine form, thereby having the sense of oneness with everything.” Then the Saint looked at Yuj very compassionately and said, “I think I made a point and I hope it would serve the very purpose of life.”

And then he took a pause, closed his eyes, and entered into meditation as usual. This time the meditation was for a longer period of time. People had the habit of taking his blessings and going back to the village. But when they saw no sign of his coming back from meditation, people started to doubt and checked his pulse. No one felt his pulse or his breath. People assumed that he was in a trance, where breathing gets suspended for a long period of time. They waited for some more time but nothing happened. The Saint did not open his eyes nor showed any sign of life. They then called the doctor. After a thorough checkup, the doctor declared him dead.

Yuj, who was doubting the Saint, still didn’t understand how it was possible for a person to keep composure when he knew his time was up. One has to be in an exhilarated state to maintain calm, he thought. “I couldn’t find any trace of fear or anything on his face or in his actions. He was simply engaged in his daily activities. What a man and what a kind of understanding he had about life! I think, very rarely can one find such a great soul.”

He started recollecting the Saint’s last words and perhaps, for the first time in his life, got completely lost. He was unaware of even what was happening around him. The whole village came to pay their last homage to the Saint. Yuj, who was very much absorbed in himself went to the bank of the river and sat silently. For how long he was in that state he did not remember, but someone asked him to perform the final rites. He then realized that he was simply sitting there the whole night.

He came and paid his last homage to the Saint and performed the final rites. Once everything was over, people requested him to come to the village but he did not go. People thought that he was in shock and needed some time to recover.

The next evening, many people come to meet Yuj. To everyone’s surprise, Yuj was sitting on the banks exactly like the Saint and was silently observing the river. Many people gathered around him. Then slowly he turned towards them and said, “There is life in everything, even in death as well. It is just that we need to know how to look at it. Everything else happens on its own. If one stays open to the possibilities and shifts the focus, one would know what the sole purpose of life is and how to make it more meaningful.”

*Satsanga* got over and the villagers departed. Yuj looked at the river, silently witnessing everything. Then he came back to the hut and did his *Pooja*, offered *prasadam* and ate. He then read something and went to bed...!

I feel, saints are not born, they just happen!

**- Swami Nachiketananda Puri**



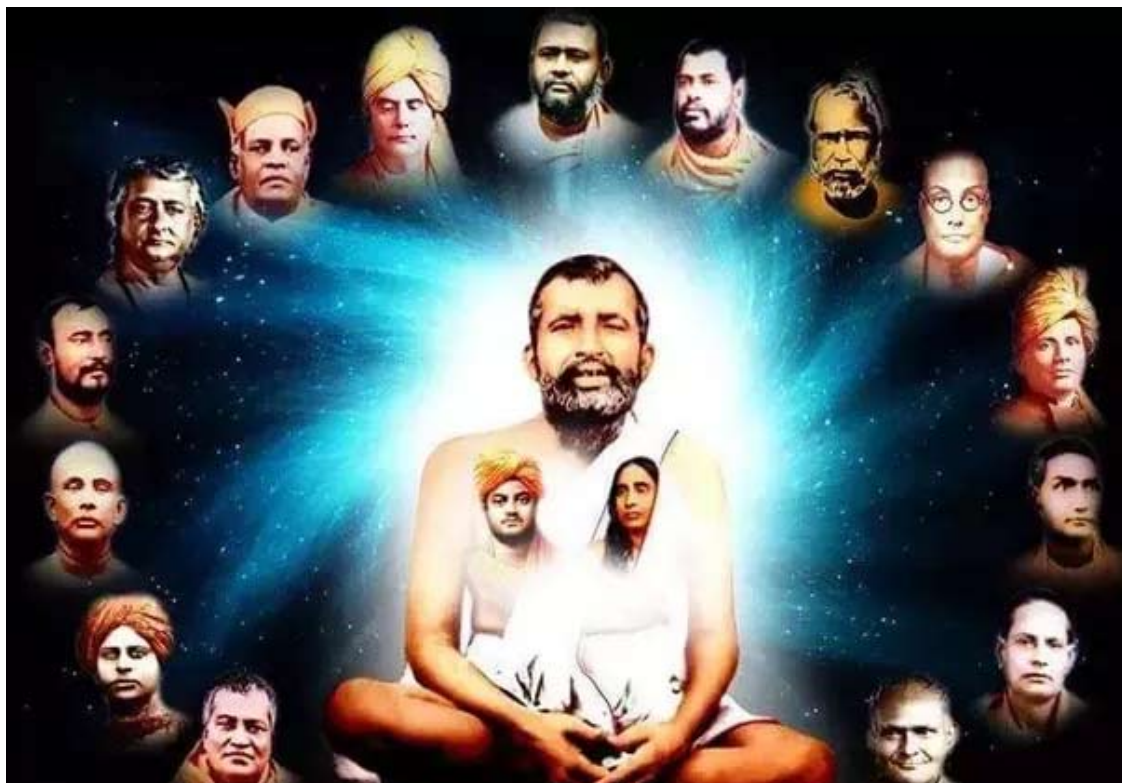
# Gospel of Sri Ramakrishna

**MASTER:** “There are two classes of devotees: *jivakotis*, or ordinary men, and *Isvarakotis*, or Divine Messengers. The *jivakoti*’s devotion to God is called *vaidhi*, formal; that is, it conforms to scriptural laws. He worships God with a fixed number of articles; repeats God’s holy name a specified number of times, and so on and so forth. This kind of devotion, like the path of knowledge, leads to the Knowledge of God and to *samadhi*. The *jivakoti* does not return from *samadhi* to the relative plane.

“But the case of the *Isvarakoti* is different. He follows the process of ‘negation’ and ‘affirmation’. First he negates the world, realizing that it is not Brahman; but then he affirms the same world, seeing it as the manifestation of Brahman. To give an illustration: a man wanting to climb to the roof first negates the stairs as not being the roof, but on

reaching the roof he finds that the stairs are made of the same materials as the roof: brick, lime, and brick-dust. Then he can either move up and down the stairs or remain on the roof, as he pleases.

“Sukadeva was absorbed in *samadhi* — *nirvikalpa samadhi*, *jada samadhi*. Since Suka was to recite the Bhagavata to King Parikshit, the Lord sent the sage Narada to him. Narada saw him seated like an inert thing, absolutely unconscious of the world around him. Thereupon Narada sang four couplets on the beauty of Hari, to the accompaniment of the *vina*. While the first couplet was being sung, the hair on Suka’s body stood on end. Next he shed tears; for he saw the form of God, the Embodiment of Spirit, within himself, in his heart. Thus Sukadeva saw the form of God even after *jada samadhi*. He was an *Isvarakoti*.



“Hanuman, after having the vision of God both with form and without, remained firmly devoted to the form of Rama, the Embodiment of Consciousness and Bliss.

“Prahlada sometimes realized, ‘I am He’; sometimes he felt that he was the servant of God. How can such a person live without love of God? That is why he must accept the relationship of master and servant, feeling that God is the Master and himself the servant. This enables him to enjoy the Bliss of Hari. In this attitude he feels that God is the Bliss and he himself is the enjoyer.

“The ‘ego of Devotion’, the ‘ego of Knowledge’, and the ‘ego of a child’ do not harm the devotee. Sankaracharya kept the ‘ego of Knowledge’. The ‘ego of a child’ is not attached to anything. The child is beyond the three *gunas*; he is not under the control of any of them. One moment you find him angry; the next moment it is all over. One moment you see him building his play house; the next moment he forgets all about it. Now you see him love his playmates; but if they are out of his sight a few days he forgets all about them. A child is not under the control of any of the *gunas* — *sattva*, *rajas*, or *tamas*.

“The *bhakta* feels, ‘O God, Thou art the Lord and I am Thy devotee.’ This ‘I’ is the ‘ego of bhakti’. Why does such a lover of God retain the ‘ego of Devotion’? There is a reason. The ego cannot be got rid of; so let the rascal remain as the servant of God, the devotee of God.

“You may reason a thousand times, but you cannot get rid of the ego. The ego is like a pitcher, and Brahman like the ocean — an infinite expanse of water on all sides. The pitcher is set in this ocean. The water is both inside and out; the water is everywhere; yet the pitcher remains. Now, this pitcher is the ‘ego of the devotee’. As long as the ego remains, ‘you’ and ‘I’ remain, and there also remains the feeling, ‘O God, Thou art the Lord and I am Thy devotee; Thou art the Master and I am Thy servant.’ You may reason a million times, but you cannot get rid of it. But it is different if there is no pitcher.”

By Swami Nikhilananda



## ***Prayaschit Karmas***

*When one performs wrong actions or Karmas performed against Vedic method, he goes through a process where his mind gets polluted. Prayaschit Karmas are those which are means of purification. When actions are performed for material gains (selfish acts), to accomplish a particular wish, man commits many crimes. Prayaschit Karmas make man free from the effect of all the wrong acts.*





## LIFE OF RAMAKRISHNA was a 'searchlight'

*I*n November 1894, when Vivekananda was staying in the United States and was very busy in conducting public and private lectures, he wrote a letter to Alasinga Perumal (dated 30 November 1894), one of his most beloved disciple.

In that letter he wrote-

The life of Shri Ramakrishna was an extraordinary searchlight under whose illumination one is able to really understand the whole scope of Hindu religion. He was the object-lesson of all the theoretical knowledge given in the *Shâstras* (scriptures). He showed by his life what the *Rishis* and *Avatâras* really wanted to teach. The books were theories, he was the realisation. This man had in fifty-one years lived the five thousand years of national spiritual life and so raised himself to be an object-lesson for future generations.

Let the children of Shri Ramakrishna be true to themselves and everything will be all right. We may not live to see the outcome, but as sure as we live, it will come sooner or later. What India wants is a new electric fire to stir up a fresh vigour in the national veins. This was ever, and always will

be, slow work. Be content to work, and, above all, be true to yourself. Be pure, staunch, and sincere to the very backbone, and everything will be all right. If you have marked anything in the disciples of Shri Ramakrishna, it is this — they are sincere to the backbone. My task will be done, and I shall be quite content to die, if I can bring up and launch one hundred such men over India. He, the Lord, knows best. Let ignorant men talk nonsense. We neither seek aid nor avoid it — we are the servants of the Most High. The petty attempts of small men should be beneath our notice. Onward! Upon ages of struggle a character is built. Be not discouraged. One word of truth can never be lost; for ages it may be hidden under rubbish, but it will show itself sooner or later. Truth is indestructible, virtue is indestructible, and purity is indestructible. Give me a genuine man; I do not want masses of converts. My son, hold fast! Do not care for anybody to help you. Is not the Lord infinitely greater than all human help? Be holy — trust in the Lord, depend on Him always, and you are on the right track; nothing can prevail against you.

**The Complete Works of Swami Vivekananda  
Volume 5**

# Feeling Down? Lift up your Mood!

Everyone has a phase in their life when they feel down in dumps or mildly depressed. These low feelings can be due to anything from some personal problems, business hassles, various changes or conditions. There are many ways to help boost one's mood and general outlook. Socializing and thinking positively will have a good effect on changing your mood for the better.

Do something just for yourself, be totally selfish. Think of something you want to do for yourself. Go for a short trip. It does not have to be extravagant or costly. The point is you are being 'good' to yourself and that will sink in, and a part of yourself will say, "Yes, I deserve this and things are not so bad after all."

Always try to give something to another person. Think about your friends, relatives, poor people or the local charities. Pick a person or cause that appeal to you and decide to give to

the person or that cause. It can be your time or money – giving to others makes most people feel good in their heart and that will have a great impact on how we feel in our Mind and Body. It is the thought and the symbolism. Giving time to others is a very good way to get outside of our own situation. Giving to others will come back multifold in positive ways if we allow ourselves to try it.

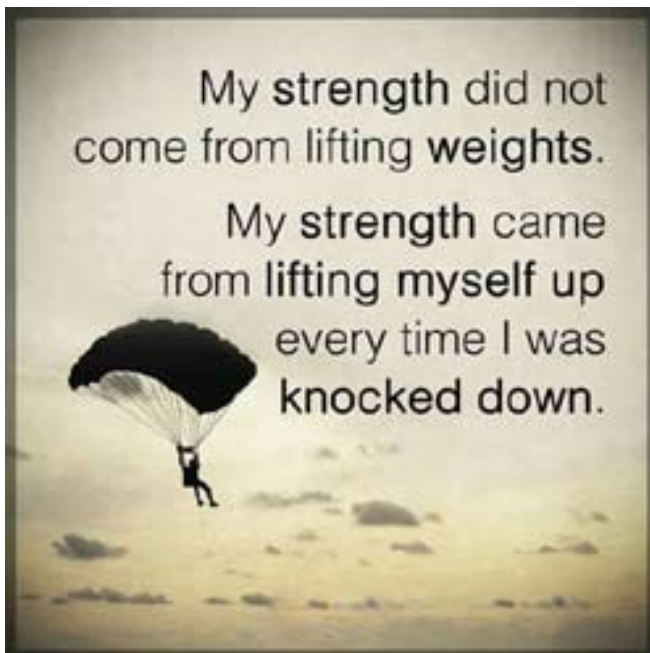
Most bad moods and mental attitudes are a result of what has happened to us in the past. It is vital to your body and energy and life as a whole that you stay in the present with your thoughts and feelings. The past is over; hanging on to it harms you emotionally and physically. Let old hurts, pains and anger go! Doing so will free up all kinds of positive energy and your body and mind will have a chance to be much healthier as a result.

Walking is prescribed by many doctors to help overcome depression. Call someone you like, who is a 'positive' person and talk with them.

Meditation can be a very good way to change your mood. It is amazing what it can do to quiet down the mind and release the stress caused by both anxiety and depression. Creating things too alters our mood. It will change your mood for the better if you allow it to, and if you concentrate on good music you forget how you have been feeling.

Life will go on ... things can get better; you must make the choice of how to lift your mood and feel better.

*- Mrudula*



# Hymn to Lord Shiva

by Sri Shankaracharya



Great God! O Thou Auspicious One, with the moon shining  
in Thy crest!

Slayer of Madana! (The God of love). Wielder of the trident!  
Unmoving One! Lord of the Himalayas!

O Consort of Durga, Lord of all creatures! Thou who scatterest  
the distress of the fearful!

Rescue me, helpless as I am, from the trackless forest of this  
miserable world.

O Beloved of Parvati's heart! O Thou moon-crested Deity!  
Master of every being! Lord of hosts! O Thou, the Lord of Parvati!  
O Vamadeva, Self-existent One! O Rudra, Wielder of the bow!

Rescue me, helpless as I am, from the trackless forest of this miserable world.

O blue-throated God! Siva, whose ensign is the bull! O Five-faced One!  
Lord of the worlds, who wearest snakes upon Thy wrists! O Thou Auspicious One!  
O Siva! O Pasupati! (Lord of beings.) O Thou, the Lord of Parvati!  
Rescue me, helpless as I am, from the trackless forest of this miserable world.

O Lord of the Universe! O Siva Sankara! O God of Gods!  
Thou who dost bear the river Ganges in Thy matted locks!  
Thou, the Master of Pramatha and Nandika! O Hara, Lord of the world!  
Rescue me, helpless as I am, from the trackless forest of this miserable world.

O King of Kasi, Lord of the cremation ground of Manikarnika!  
O mighty Hero, Thou the Destroyer of Daksha's (Siva's father-in-law.) sacrifice! O All-pervasive One!  
O Lord of hosts! Omniscient One, who art the sole Indweller in every heart! O Lord!  
Rescue me, helpless as I am, from the trackless forest of this miserable world.

O Great God! Compassionate One! O Benign Deity!  
O Vyomakesa! (A name of Siva) Blue-throated One! O Lord of hosts!  
Thy body is smeared with ashes! Thou art garlanded with human skulls!  
Rescue me, helpless as I am, from the trackless forest of this miserable world.

O Thou who dwellest on Mount Kailas! Thou whose carrier is the bull!  
O Conqueror of death! O Three-eyed One! Lord of the three worlds!  
Beloved of Narayana! Conqueror of lust! Thou, Sakti's Lord!  
Rescue me, helpless as I am, from the trackless forest of this miserable world.  
Lord of the Universe! Refuge of the whole world! O Thou of infinite forms!  
Soul of the Universe! O Thou in whom repose the infinite virtues of the world!  
O Thou adored by all! Compassionate One! O Friend of the poor!  
Rescue me, helpless as I am, from the trackless forest of this miserable world.



# *She woke up*

*Look*, she says,  
I've got it all figured out,  
It's not about the end,  
Or the beginning,  
Or whatever's in between;  
But it's about opening your eyes,  
Waking up from that dream.  
She tried showing them, she did,  
Tried painting the pretty picture,  
Because when she looked at the world,

It was just a single color.  
Just a glowing light.  
She told them the feeling's ineffable,  
Sweet as the evening sky,  
Because she was fading away,  
Yet slowly coming back to life.  
She opened her eyes that day,  
Took a small step,  
A leap,  
Opened her eyes and told 'em that she's finally free.

**- Pratya**





# Materialism

“Nature (*Prakriti*) works everything. There is no need of God (*Purusha*). The universe functions by the law of cause and effect. Nature is omnipotent.” - This is materialism. The Gita denies it. Although the Gita admits the practical reality of Nature and its workings, it asserts that Nature is subservient to God and borrows its light and life-force from that source. Nature has no existence outside the power of the Supreme Lord of the universe. Nature brings forth the whole universe in the immediate presence and by the supreme power of God. So says the Gita. If the universe is a mighty convocation, God is the chairman and Nature is the convener. Without the chairman, there is no convocation. God sustains Nature and reveals his power through Nature.

As the golden thread runs through a necklace of diamonds, even so God is the connecting link between all that exists in the universe. Without the string, the precious stones are scattered at random. Without God, the universe falls to pieces and ceases to exist. “Oh! Arjuna! God (*Kshetri*) illumines the whole universe (*Kshetram*).” From this we understand that the universe is insentient matter (*jada*) and it is not self-luminous. It appears to shine, but the light is that of God. It appears to move, to create and to destroy, but all these powers belong to the Supreme Lord. Thus the Gita contradicts the doctrine of the materialists.

Moreover, the five elements that compose the universe are impermanent. To depend on them is to be destroyed along with them. If anybody holds on to a rotating pillar, he turns and tumbles down along with it. There is only One in the universe that is constant and firmly fixed and that One is *Atman*. “The *Atman* alone does not move. It is the immovable and the universal.” It is the seer and the knower of the whole phenomenon of Nature. One who has faith in the *Atman* has no fear of a fall. One who clings to Nature shall go to destruction with it. So the Gita prescribes that the aspirant should hold on to the *Atman* and fulfill the ultimate goal of life.

The Teacher of the Gita exhorts mankind again and again to give up everything else and surrender to Him. So the spiritual aspirant should not entertain materialistic thoughts but should turn his mind to the One light and One power that is illuminating and moving everything. Thus shall one acquire eternal peace and bliss.

Source: Gita Makarandam  
By Swami Vidyaprakashananda

# RIVERS – OUR LIFELINE

*It* was a calm evening and I had just watched the theme song for the ‘Namami Brahmaputra River Festival’, which was organized by the State Government of Assam for the first time in March – April, 2017. I was truly touched. The song portrayed the relationship between man and nature in such an effective manner, with man recognizing the prowess of Mother Nature and rightfully venerating her. Through the song, the river, which is the only major river having a male name, was thanked for sustaining lives and livelihoods. It included a prayer, imploring the river not to get angry on its people. What a wonderful depiction and personification of the river!

But, isn’t this what our culture has always stood for? Respect for nature is ingrained in our culture and our traditional practices. One of my aunts always prays to Ma Ganga before drinking a glass of water. Tulsi plant is an essential part of our family. Marriage ceremonies are incomplete without prayers being made to certain trees. The path to ‘moksh’ too lies in ones mortal remains finally joining a mighty river.

Rivers have sustained our civilization. The great Indus Valley Civilization or the ‘*Sindhu Ghati Sahhyata*’ flourished in all senses, much advanced than its contemporaries, only because of the nourishment provided by the waters of the Indus and its tributaries. The agricultural economy in North India is completely dependent on the perennial Himalayan rivers. A ‘*marusthali*’ like Rajasthan too became capable of producing even water-intensive crops only because of river

water being made available. Wildlife sanctuaries and tiger reserves have also been nurtured by our rivers. Forests and rivers share a symbiotic relationship and both are absolutely essential for our survival.

However, does our symbolic veneration really translate into doing something good for our dear Mother Nature, something which does her good and no harm? For instance, it is painful to see people take bath in holy rivers with soaps and deprive the water of its healing properties. It is disturbing to note that people simply throw the remains of a *puja* (which contain chemicals) in water, sometimes after wrapping them in poly bags. Industrial effluents poison our water bodies. The recent sight in Bengaluru of frothing rivers was too stark to be ignored.

Evolution according to time has been the hallmark of our civilization. While ancient practices deserve respect, we should also pay attention to the circumstances/context in which they were set. While knowing the ‘how’ of a practice, we should also attempt to know the ‘why’ of it. Swamiji once said to me, “While the destination of all is the same (which is attaining peace), the paths chosen by different people are different.” Shri Krishna too elaborated on different paths of reaching Him in the Bhagavad Gita. Why not apply our hearts and minds, and choose a path which causes the least harm to our environs! This will be a favor to ourselves.

– **Neetika Gogula**

An advocate and has passion for writing on social issues





# *Sri Ranganathananda's Birthday celebrations*



Swami Ranganathananda's birthday was celebrated at Smt & Sri P. Suryanarayana Reddy's residence on December 15<sup>th</sup>. The celebrations started at 6:00 pm with invocation of Lord Ganesha by Kumari Ramya, a professional singer. Her melodious voice created a devotional atmosphere and everyone sat there in silence absorbing the *bhava* in her *krithis*.

Mataji, in her talk spoke about the simplicity of the gigantic soul and said she was greatly impressed with Swami Ranganathananda's teachings and personality. Some of the devotees shared their experiences with their Guru, which further proved the simple way that Swami Ranganathananda lived all through his life.



*Are you growing spiritually? Can you love others? Can you feel oneness with others? Have you peace within yourself and do you radiate it around you? That is called spiritual growth, which is stimulated by meditation, inwardly, and by work done in a spirit of service, outwardly.*

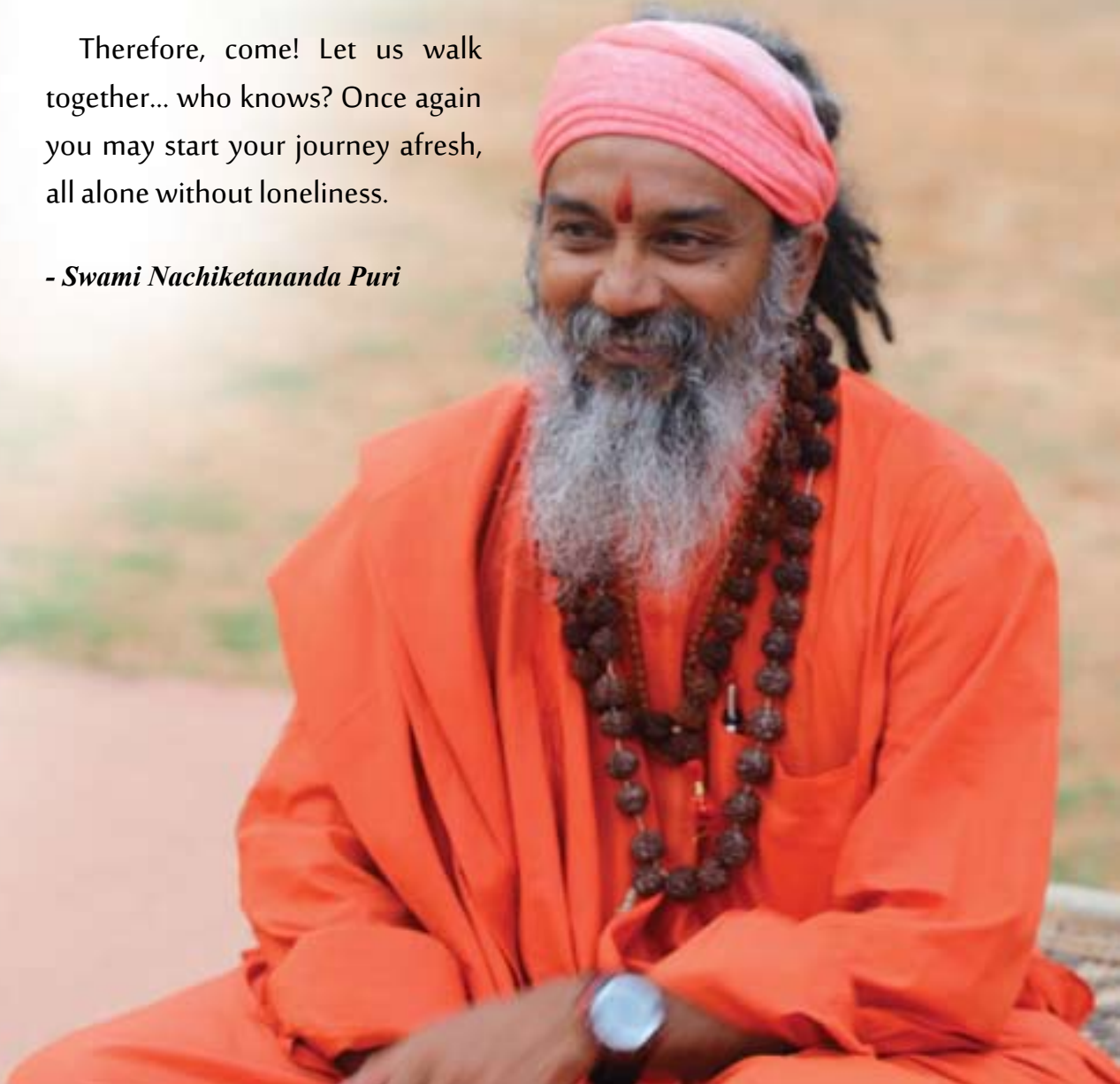
- Swami Ranganathananda

Come! Let us walk together at least now, so that you will not regret whatever you have lost or whatever your achievements are, you will not create obsession for it.

Come! Let us walk together... at least for your sake if not for God's sake. This journey needs to be tread all alone but not without me. My presence if felt, life gets charged with simplicity and happiness.

Therefore, come! Let us walk together... who knows? Once again you may start your journey afresh, all alone without loneliness.

**- Swami Nachiketananda Puri**





**Bholenath:** It is said none in the world is more innocent than the lord, He's childlike with no sense of malice or cunningness, no sense of ego & no sense of power or arrogance. Hence the name.



**Kalabhairava:** The deadly form of Shiva – when he went into a mode of destroying time. All physical realities exist within the span of time. While the name itself may translate into “terrible” and “fearful”, the actual interpretation is quite different. It means he is the Lord who protects his devotees from external enemies; as also from internal enemies such as greed, lust, anger and all other negative emotions.

**Nataraja:** Natesha or Nataraja, Shiva as the Lord of Dance, is one of the most significant forms of Shiva. It represents the exuberance and dance of creation which self-created itself from eternal stillness. The classical arts are to bring this absolute stillness into a human being. Without stillness, true art cannot come.



## FASCINATING FORMS OF SHIVA



**Ardhanarishvara:** Generally, Shiva is referred to as the ultimate man, but in this form, one half of him is a fully developed woman. What is being said is that if the inner masculine and feminine meet, you are in a perpetual state of ecstasy. This is a symbolism to show that if you evolve in your ultimate context, you will be half a man and half a woman – not a neuter – a full-fledged man and a full-fledged woman. That is when you are a full-blown human being.



**Triambaka:** Shiva has always been referred to as Triambaka because he has a third eye. It simply means that his perception has reached its ultimate possibility. The third eye is the eye of vision. Any amount of thinking and philosophizing will never bring clarity into your mind. Only when vision opens up, only when you have an inner vision, will there be perfect clarity.



- Harini N.



# *The Message of* **VIVEKACHUDAMANI**

## *Dama and uparati*

***Visayebhyah paravartya sthapanam sva-sva-golake;  
Ubhayesam-indriyanam sa damah parikirtitah;  
Bahyanalambanam vrtter-esoparatir-uttamah -23***

Turning both kinds of sense organs away from sense objects and placing them in their respective centres is called *dama* or self-control. The best *uparati* or self-withdrawal consists in the mind-function ceasing to be affected by external objects.

*Sama* is self-control with respect to the mind and *dama* is self-control relating to the sensory system. Shankara says: turning both kinds of sense organs away from sense objects and placing them in their respective centres is called *dama* (*Ubhayesam-indriyanam visayebhyah paravartya sthapanam sva-sva-golake, sa damah parikirtitah*). We have five organs of perception and five of action. To keep these ten organs in their respective centres within the system is *dama*. And the best *uparati* or self-withdrawal consists in the mind-function ceasing to be affected by external objects (*Bahyanalambanam vrtter-esoparatir-uttamah*). *Uparati* is an indrawn state of mind where external objects cease to exert their influence on us. In generality of people, the sense organs are trapped in their respective objects and mind remains vulnerable to external stimuli. It is said in the *Katha Upanishad*:

God created the sense organs with the defect of an outgoing disposition. Therefore man perceives things outwardly ... and men of immature understanding pursue the external pleasures and thus fall into the outstretched snare of death.



These words of *Katha Upanishad* present an arresting picture of man's sense-bound limitation leading him to finitude and death. The tendency to go out is the very nature of sense organs. And man's life being buried in sense organs, he is constantly thrown into the jaws of death. A turbulent mind and an uncontrolled sensory system make for an unstable inner environment, totally unfit for man's journey towards supreme-freedom. Here comes the importance of *sama-dama* and *uparati*, which first brings about an inner stabilization at the psychophysical level, and which is the first step towards the higher flights of man's desire for freedom.

**- Swami Ranganathananda**

# *The Eternal Song*



There is a soul-stirring legend about a bird which sings only once in life, sweeter than any other creature on earth. On the last day of its existence, which it knows by instinct, it leaves the nest and with feverish frenzy searches for a particular thorny tree and does not rest until it has found one.

Then, singing melodiously among the savage branches, it presses itself hard on the longest and sharpest thorn. While its strength is ebbing out, while it is impaling itself, it rises above its own agony to out-carol the lark and the nightingale. The whole world stills to listen to its superb, superlative song and God in His heaven smiles and blesses the bird. Even in agony, its sublime idea is to fulfil its life's mission of teaching man - what divine music is.

Max Planck who astounded the conservative scientists of his day with his quantum theory to explain the black body radiation, whose theory remains today as one of the pillars of the edifice of physics was born in Kiel on Baltic Sea in a German family of reputed scholars and lawyers. Though his theory was looked down with cynical attitude in the beginning, he received approbations from all quarters when Einstein applied the quantum theory successfully to explain the photo-electric effect and when Neils Bohr hailed the theory while explaining the spectral series of hydrogen. His bold theory which shook the very foundations of classical physics was that radiated energy is not continuous or randomly divisible but it is always in the form of discontinuous, discrete quanta.  $E = n h \nu$  where 'n' is an integer, 'h' is Planck's constant and 'v' the frequency of radiation.

Planck was a humanist first and then a scientist. He believed in universal brotherhood and saw no difference between Jews and Germans. He pleaded, in vain, with the dictator Hitler for his Jewish colleague Fritz Haber who invented the method of manufacture of ammonia. (During World War I, when the German armies' supply of ammonia that was used to make nitrate explosives was cut off, the Haber process provided them with an alternate supply. Though Haber's work lengthened the war

with the consequent turmoil, it also has come as a boon to agriculture. Ammonia and nitrate are the stuff of which fertilizers are made. Most ammonia made by Haber process today goes into fertilizers). This infuriated the heartless dictator, Hitler, and as a consequence Planck's second son was executed for his supposed involvement in a conspiracy against Hitler. The anvil bears all the blows of the hammer even without a hiss. Planck, whose eldest son and two daughters were already devoured, suffered mutely and faced all the vicissitudes of life with the resolute intrepidity of the lion. When his house and his treasure – the library of books – were reduced to shambles during an air raid he simply ignored it as another whiff of air in his tempestuous life. Though through these stings sharper than the sharpest thorn pierced into his bosom, this man with the heart of Jesus, brain of Shakespeare and mind of Plato sang the eternal song that there is no great and no small to the soul that maketh all.

When the germs of tuberculosis were grinding down the ribs, our mathematical prodigy, Ramanujam, who received encomiums from such distinguished mathematicians as Hardy and Littlewood, was playing with numbers to rise above his agonising pain.

The light of the whole life dies when the love is done

The night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun

The mind has a thousand eyes  
And the heart but one;  
Yet the light of the whole life dies  
When love is done.

Anonymous

**- K.V.Ramakrishna Sastry**



# Science SCAN



*P*resented hereby are a few snippets providing information about the latest developments in the field of science and technology in India.

## **New material developed for faster healing of wounds**

A wound exposes our body to external microbes and our body is at an increased risk of infections. Since long, doctors have been using special bandages and those containing antibiotics to treat wounds. However, these are less efficient in preventing infections and healing the wound. To deal with this, scientists at the Council of Scientific and Industrial Research (CSIR) and Central Salt and Marine Chemical Research Institute, Bhavnagar invented a new material, named hydrogel, to fasten the natural process of wound healing. Hydrogel is a liquid below body temperature (37 degrees) and can be stored as a liquid in hospitals. When applied on a wound, it rapidly transforms into a gel. Since it has a porous sponge like structure, platelets which arrive at the wound site are absorbed by hydrogel and this helps in early initiation of the healing process. It is currently being tested on animals and will soon be tested on humans.

## **New definition of 'Kilogram' to make the measurement absolutely correct**

Scientifically, one kilogram is equal to the weight of a cylindrical bar made of 90% platinum and 10% iridium kept at the BIPM (International Bureau of Weights and Measures), France since 1879. A replica of this bar, known as the international prototype kilogram provided to all the member countries is used to calibrate other objects. However, the weight of this bar keeps changing due to loss of atoms or gain of impurities with time. For instance, the weight of the bar with India has changed by 50 micro grams since 1957. Such errors can profoundly

impact areas such as nuclear physics. In order to make the definition error-free, a kilogram will now be defined with respect to the Plank's Constant, which is a natural number and does not change with time. Therefore, henceforth, one kilogram is equal to the weight of a ball which can balance the electromagnetic force produced in a standard Kibble balance, whose value is named the Plank's Constant.

## **New method developed for the production of bio-fuels**

As the demand for bio-fuels rises, researchers at the Indian Institute of Technology, Roorkee has come up with a new method for development of bio-fuels. The focus of the study was on the cost-effectiveness of the procedure of developing bio-fuels by using micro-algae and on developing a method which is both fast and cost-effective.

## **Prime Minister's Post Doctoral Fellowship**

The Prime Minister's Post Doctoral Fellowship is awarded every year as a public-private partnership initiative by the Department of Science and Technology, Government of India and the Confederation of Indian Industry. Researchers are supported financially and can pursue their Ph.D. studies while undertaking industrial study in their chosen field. It covers areas like science, technology, engineering and medicine. Doctoral fellows enrolled in recognized institutions may apply to pursue industrially and practically relevant research. The main objective of this fellowship is to have industry's participation in research. A total of 100 fellowships are awarded every year. More information is available at [www.primeministerfellowshipscheme.in](http://www.primeministerfellowshipscheme.in). Application may be made at any time within 14 months of the date of Ph.D. registration and admission.





## Shri Ram - Quiz

1. With what did rakshasas tie Hanuman at Lanka?
2. Who were sent by Sugreeva in the western direction in search of Sita?
3. Whose anger put the sons of Sagara to ashes?
4. Who ruled Ayodhya after the king Sagara?

5. Who plucked out the 'Rambaan' from Vali that was stuck on him?
6. Who are the father and grandfather of king Dasaratha?
7. Who is the brother of Janaka?
8. Who made kanyadaan of Mandavi and Shrutakeerthi?
9. Wherefrom did king Janaka get Sita?
10. What was the curse given by Vishwamithra to Rambha for disturbing his penance?

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

### ANSWERS:

1. With ropes made of rags and jute.
2. His maternal uncle Sushena and Mareecha, the son of sage Mareechi and many other Vanaras were sent.
3. Sage Kapila
4. Anshumanth
5. 'Neeludu', the army chief of Sugreeva
6. Ajamaharaj is the father and Nabhagamaharaj is the grandfather of king Dasaratha
7. "Kusadhwaaja" and he is the ruler of "Sankashyanagaram"
8. Kushadhwaaja
9. When king Janaka was ploughing the field for yagna, Sita appeared splitting the earth
10. "Be a rock for ten thousand years", Sage Vasishtha who is ascetically powerful later frees her



## *Philosophy of Shiva Tandava*

*The Tandava* or celestial dance of Lord Siva is extremely thrilling and charming, exquisitely graceful in pose and rhythm and intensely piercing in effect.

*Nritya* or *Tandava* is an inseparable, sacred movement of the various limbs of the body in accordance with the inner divine *Bhava*. *Nritya* is a divine science. The *Adigurus* for this celestial *Nritya* were Lord Siva, Krishna and Mother Kali. In *Nritya*, the six *Bhavas*, viz., *Srishti*, *Samhara*, *Vidya*, *Avidya*, *Gati* and *Agati* are demonstrated.

The dance of Lord Siva is for the welfare of the world. The object of His dance is to free the souls from the fetters of *Maya*, from the three

bonds of *Anava*, *Karma* and *Maya*. He is not the destroyer but He is the regenerator. He is the *Mangala Data* and *Ananda Data*, bestower of auspiciousness and bliss. He is more easily pleased than Lord Hari. He grants boons quickly, for a little *Tapas* or a little recitation of His five letters.

'*Aghada Bhum*' is His song of dance. When Siva starts His dance Brahma, Vishnu, the Siva Ganas and Kali with Her bowl of skull, join Him. Have you not seen the picture of Pradosha *Nritya*? It will give you an idea of the dance of Siva.

Lord Siva wears a deer in the left upper hand. He has trident in the right lower arm. He has fire and *Damaru* and *Malu*, a kind of weapon.

He wears five serpents as ornaments. He wears a garland of skulls. He is pressing with His feet the demon *Muyalaka*, a dwarf holding a cobra. He faces south. *Panchakshari* itself is His body. Lord Siva says: "Control the five senses which are hissing like serpents. The mind is jumping like a deer. Control the mind. Burn it in the fire of meditation. Strike it down with the *Trisula* of discrimination. You can attain Me". This is the philosophical significance of the picture of Lord Siva.

You can witness the dance of Siva in the rising waves of the ocean, in the oscillation of the mind, in the movements of the senses and the *Pranas*, in the rotation of the planets and constellations, in cosmic *Pralaya*, in epidemics of infectious diseases, in huge inundations and volcanic eruptions, in earthquakes, landslips, lightning and thunder, in huge conflagrations and cyclonic storm.

As soon as the *Guna Samya Avastha*, wherein the three *Gunas* exist in a state of equilibrium, is disturbed by the will of the Lord, the *Gunas* manifest and quintuplication of elements takes place. There is vibration of *Om* or *Sabda Brahman*. There is manifestation of primal energy. This is the dance of Siva. The whole cosmic play or activity or *Lila* is the dance of Siva. All movements within the cosmos are His dance. He gazes on *Prakriti* and energises Her. Mind, *Prana* and matter begin to dance. When He begins to dance, the *Sakti Tattva* manifests. From *Sakti*, *Nada* proceeds and from *Nada*, *Bindu* originates. Then the universe of names and forms is projected. The undifferentiated matter, energy and sound become differentiated.

The burning grounds are the abodes of Siva. Rudra is the destructive aspect of the Lord. Lord Siva dances in the crematorium with Kali, in His ten-armed form. The Siva Ganas also join with Him in the dance.

Nataraja of Chidambaram is the expert dancer. He has four hands. He wears the Ganga and the crescent moon on His matted locks. He holds *Damaru* in His right hand. He shows

*Abhaya Mudra* to His devotees with His raised left hand. The significance is: "O devotees! Do not be afraid. I shall protect you all." One left hand holds the fire. The other right hand points down on the *Asura Muyalaka* who is holding a cobra. He has raised the left foot in a beautiful manner.

The sound of the drum invites the individual souls to His feet. It represents *Om*. All the Sanskrit alphabets have come out of the play of the *Damaru*. Creation arises from *Damaru*. The hand which shows *Abhaya Mudra* gives protection. Destruction proceeds from fire. The raised foot indicates *Maya* or illusion. The hand which points down shows that His feet are the sole refuge of the individual souls.

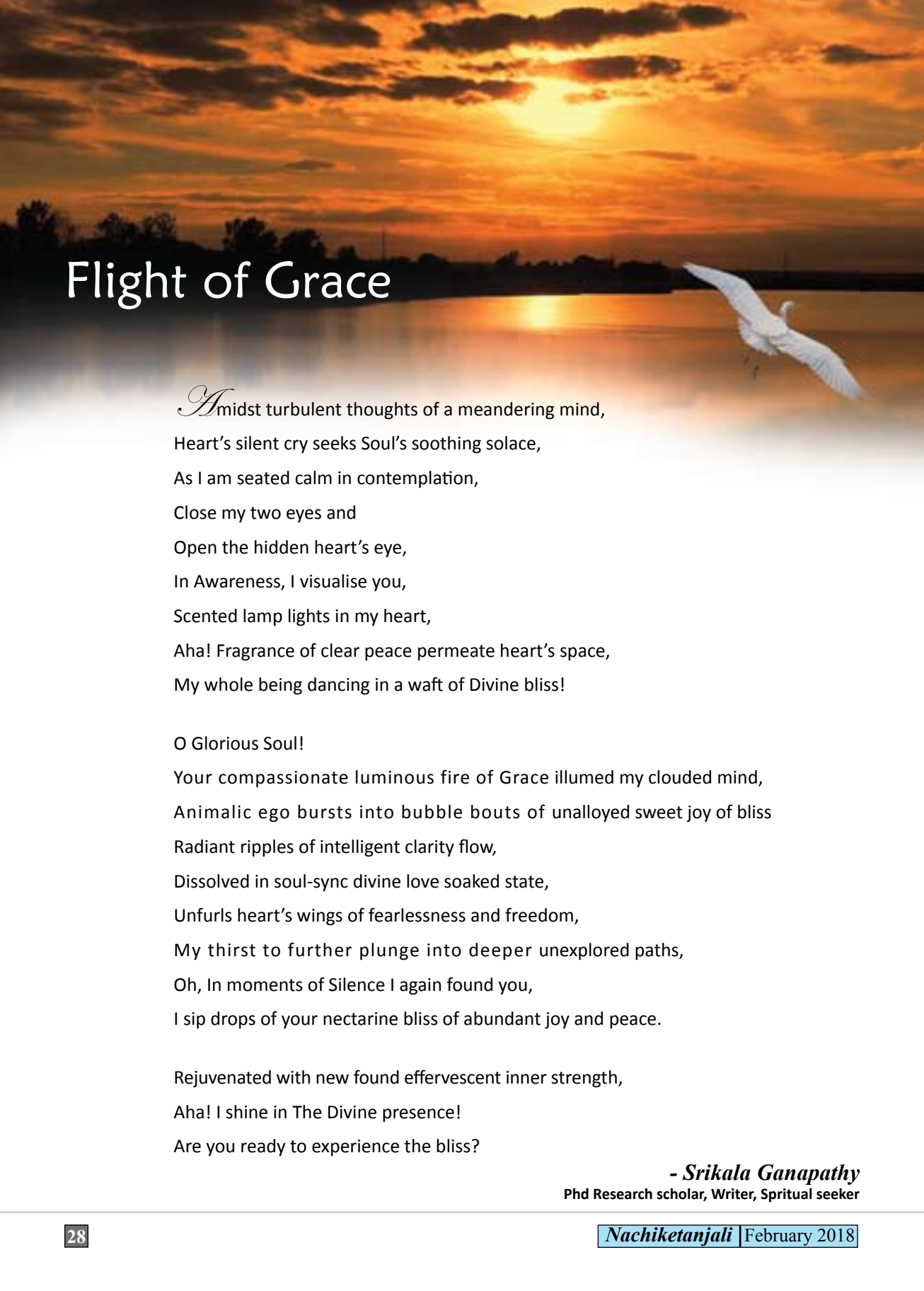
Chidambaram is a sacred place of pilgrimage in South India. All the Tamil saints have sung hymns in praise of Nataraja. There is Akasa Linga here which indicates that Lord Siva is formless and attributeless. The popular saying goes: "He who dies in Banares with Ramanam on his lips and heart, attains salvation. He who remembers Arunachalam or Tiruvannamalai attains Mukti. He who gets *Darsana* of Nataraja attains final emancipation." Real Chidambaram is within the heart. Nataraja dances in the hearts of devotees who have burnt egoism, lust, hatred, pride and jealousy.

He dances quite gently. If He dances vehemently the whole earth will sink down at once. He dances with His eyes closed, because the sparks from His eyes will consume the entire universe. The five activities of the Lord, *Panchakriyas*, viz., *Srishti* (creation), *Sthiti* (preservation), *Samhara* (destruction), *Tirobhava* (illusion) and *Anugraha* (grace), are the dances of Siva.

May you all comprehend the true significance of the dance of Siva. May you all dance in ecstasy in tune with Lord Siva and merge in Him and enjoy the Sivananda, the final beatitude of life!

Source: Lord Siva and His Worship  
By Sri Swami Sivananda



A background image of a sunset over a body of water. The sun is low on the horizon, creating a warm orange and yellow glow. A white bird, possibly a swan or egret, is in flight on the right side of the image. The water reflects the sunset colors.

# Flight of Grace

*A*midst turbulent thoughts of a meandering mind,  
Heart's silent cry seeks Soul's soothing solace,  
As I am seated calm in contemplation,  
Close my two eyes and  
Open the hidden heart's eye,  
In Awareness, I visualise you,  
Scented lamp lights in my heart,  
Aha! Fragrance of clear peace permeate heart's space,  
My whole being dancing in a waft of Divine bliss!

O Glorious Soul!  
Your compassionate luminous fire of Grace illumed my clouded mind,  
Animalic ego bursts into bubble bouts of unalloyed sweet joy of bliss  
Radiant ripples of intelligent clarity flow,  
Dissolved in soul-sync divine love soaked state,  
Unfurls heart's wings of fearlessness and freedom,  
My thirst to further plunge into deeper unexplored paths,  
Oh, In moments of Silence I again found you,  
I sip drops of your nectarine bliss of abundant joy and peace.

Rejuvenated with new found effervescent inner strength,  
Aha! I shine in The Divine presence!  
Are you ready to experience the bliss?

**- Srikala Ganapathy**  
Phd Research scholar, Writer, Spritual seeker

# Sports day

Sports Day is an important event in the life of every school. Nachiketa Tapovan celebrated its Sports Day with great vigour and enthusiasm at the spacious grounds of Meridian school, Madhapur on 30th December 2017. The event turned out as an indispensable part of the school and evoked great interest among everyone. The whole playground was decorated with flags and balloons.

The chief guest Sri Narendranath, a former champion and a National Runner up for three times in the field of Tennis arrived on time and took the salute. After lighting the lamp by our chief guest, Swamiji, Mataji and Vasundhara amma, the children of different houses (Godavari, Ganga, Krishna and Kaveri) got ready for the march past. It was followed by many events including races, drills and yoga by children of different classes. It was a real treat to everyone watching. The chief guest gave away prizes to the winners.

The event was a grand success due to the support and encouragement from the whole of Nachiketa family. The whole school (staff, children, volunteers) were very thankful to one of our volunteer Sreelatha amma who went out of her way to introduce the special Sports Day to our school.

*- Mrudula*

Chief Guest Sri Narendranath



# Women in our armed forces

Women have been breaking all glass ceilings and have been conquering areas hitherto considered exclusive male bastions. Even as the role of women in combat remains a hotly debated issue, many women soldiers have done great service to the nation and inspired many others. Herein presented is a list of few such women.

## ***Punita Arora***

She is the first woman to be ranked the Lieutenant General of the Indian Army as well as Vice Admiral of the Indian Navy. She was the first woman to helm the Armed Forces Medical College.

## ***Padmavathy Bandopadhyay***

She is the first woman Air Marshal of the Indian Air Force and has many other firsts to her credit including first woman officer to become an aviation medicine specialist and the first woman to conduct scientific research at the North Pole. She was also awarded the coveted Vishisht Seva Medal for her exemplary service during the 1971 India-Pakistan war.

## ***Mitali Madhumita***

She is the first woman to receive the Sena Medal for gallantry. When in 2010, the Indian Embassy in Kabul was attacked, she (though unarmed) was the first to reach the place, personally and single-handedly extricate about 19 soldiers buried in the rubble and take them to the hospital. She was then leading the Army's English Language Training Team there.

## ***Priya Jhingan***

A law graduate, she is the first female cadet to have joined the Indian Army in 1992.

## ***Priya Semwal***

She is the wife of an Army jawan and joined the Army as an officer after her husband was killed in a counter-insurgency

operation in the North East. The memory of her husband and his love for the motherland inspired this mother of a four-year old to join the Army.

## ***Sophia Qureshi***

Lt. Col. Sophia Qureshi became the first woman officer to lead the training contingent of the Indian Army at 'Ex Force 18', the ASEAN Plus Multinational Field Training Exercise, a large multinational exercise held in 2016.

## ***Swati Singh***

Coming from a family of engineers, Captain Swati Singh chose the military over a lucrative software job. She is the woman officer of the 63 Brigade of the Indian Army which is posted at the Nathu La pass, one of the most difficult places to serve at.

## ***Gunjan Saxena***

She is the first woman Indian Air Force officer to fly in combat zone. In 1994, she was a part of the first batch of woman IAF trainee pilots. During the Kargil war, she flew many times in the combat zone to air-drop supplies to the soldiers and to also evacuate the injured soldiers. She is the first woman recipient of the Shaurya Vir Award.



**Punita Arora**



**Padmavathy**



**Mitali**



**Priya Jhingan**



**Priya Semwal**



**Sophia Qureshi**



**Swati Singh**



**Gunjan Saxena**



*No human heart is  
denied empathy.  
No religion can  
demolish that by  
indoctrination. No  
culturee, no nation  
and nationalism -  
nothing can touch it  
because it is empathy.*

**Dayananda Saraswati**



# NACHIKETA VIDYA MANDIR

Kodgal



## Wish List

S.NO.	REQUIREMENT	DETAILS	QUANTITY
1	TEXT BOOKS	1 <sup>ST</sup> to 5 <sup>TH</sup> CLASS (NCERT)	As per the no. of students
2	TEXT BOOKS	6 <sup>TH</sup> to 8 <sup>TH</sup> 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: nachiketatananda@gmail.com; admin@nachiketatapovan.org;  
website: www.nachiketatapovan.org; Phone: 0800 888 28 28;  
SMS to Swamiji 099 08 23 45 45



## NATURE OF WORLD: OBSTACLE TO SPIRITUALITY

### From the Adhyatma Ramayana

1. The pleasures of the senses are fleeting like lightning in the clouds: life is a moment's duration like that of a drop of water on a red-hot pan. (2.4.20)
2. Though caught in the mouth of the snake of death, man pursues the pleasures of the senses, even as a frog in the grip of a snake would try to catch a gnat. (2.4.21)
3. For the sake of entertaining the body, man tries his hand at a thousand and one things day and night; but as the body is separate from himself, i.e the Atman, how can he find any happiness through it? (2.4.22)
4. The association of man with father, mother, brother, wife and relatives is momentary, like the casual meeting of people in a guest-house or restaurant; it is unsteady like the chance mingling of pieces of timber carried by the river. (2.4.23)
5. Prosperity is a temporary affair like cloud, youth is unsteady like waves in water: and enjoyment through woman is only a dream-still man is enamoured (feels proud) of all these. (2.4.24)
6. This world is verily a dream experience, full of disease, and unreal. It is a phantasmagoria; only thoughtless people make too much of it and revel there. (2.4.25)
7. Day by day, along with the rise and setting of the sun, the life of man is reduced. Though he sees the old age and death before him, the pity of it is that he does not recognise it. (2.4.26)
8. The undiscerning man experiences sensual pleasures without knowing the passage of time; unsatiated by them, he follows them eagerly. (2.4.27)

9. Moment by moment life goes out, like water oozing through an unbaked jar; diseases constantly batter the body like one's enemies. (2.4.28)
10. Old age stands before him and threatens him and death always follows; it is only waiting for an opportunity to snatch one's life (2.4.29)
11. He who feels that he is the body, that he is a king, and that he is quite respectable, and so on, foolishly identifies himself with the body which ends up after death as worms if it is interred, or as excreta if it is eaten by animals, or as ashes if it is cremated. (2.4.30)
12. But how can you say that the body which is subject to modifications, and which is composed of such things as skin, bone, muscles, filth and urine is the Atman? And based on this conviction, you have decided to destroy the world! (2.4.31)
13. To those who identify themselves with their bodies, their evil propensities are plenty; to consider oneself as body is ignorance, and to know oneself as separate from the body is knowledge. (2.4.32)
14. Ignorance about the Atman is the cause of bondage; and knowledge of the Atman destroys it. Therefore, whosoever yearns for emancipation (*moksha*) should make special efforts to acquire or practise the knowledge of the Atman. (2.4.33)
15. In this regard emotions like lust and anger are the obstacles. (2.4.34)
16. Of these obstacles again, anger is the most dangerous, for it alone is sufficient to block the way to *moksha*. Possessed by anger man kills even his father, brothers and faithful friends. (2.4.35)
17. Anger leads one to mental agony, nay; it is the bondage of *samsara*. Anger destroys one's sense of propriety or *dharma*. One should therefore abandon anger. (2.4.36)
18. Anger is the greatest enemy; such thirst is comparable to the dangerous river Vaitarani. And contentment and joy are comparable to the garden of the Gods. Verily, calmness alone produces all felicity. (2.4.37)
19. One should therefore become calm and peaceful so that anger, the arch enemy, will not overpower one. (2.4.38)
20. The Atman is separate and different from the body, senses, mind, vital forces, intellect, and so on; it is free, self-effulgent, unmodifying and formless. (2.4.39)
21. As long as one does not know one's aloofness or separateness from the body, senses, mind and the vital forces, the sufferings of *samsara* ending in death torment one. (2.4.40)
22. So, one should live in the world thinking always of the Atman. The Atman is separate from and beyond the body, intellect, and so on. One should not grieve. (2.4.41)
23. Enduring his lot patiently, be it pain or pleasure, man should do his allotted duties which have come to him unsought, without attachment. Then he will not be affected by their results. (2.4.42)
24. Though externally one is in the midst of activity, internally one should remain pure and unaffected; then, one will not be tainted by one's actions and their results. (2.4.43)
25. One should always bear all this in mind and thus remain unmoved by the sorrows of *samsara*. (2.4.44).



# NACHIKETA VIDYA MANDIR, KODGAL

Your ₹20/- per child for Annadanam can make the difference!



Date	Sponsor	Occasion
Dec 3	Shravya Kuncha	Birthday of Sharath Kuncha
Dec 5	Smt. Darshi Mehta Smt. Geethalaxmi	In the fond memory of her husband Seva
Dec 10	Smt. Shanti & Sri Prasad Smt. Vaishnavi & Sri Madhukar Smt. Roopa Raju	Their daughter Ananya's marriage Birthday of their daughter Chinmayi Chetana On her mother Smt. Ramadevi's birthday
Dec 11	Smt. Roopa Raju	On her Birthday
Dec 16	Smt. Swathi K & Sri Sanjay	In the fond memory of P. Padmavathamma
Dec 21	Smt. Sharada R.	In the fond memory of Smt. Kamala Kumari
Dec 24	Smt. Geethalaxmi Smt. Darshi Mehta	Seva In the fond memory of her husband
Dec 25	Sri Deepak	Birthday of his wife Smt. Shraddha
Dec 26	Sri Ajith & Pranav Sri Vijay Basetti	Birthday of Yogini Fond memory - Sri Suryakantham & Smt. Shakunthalamma
Dec 27	Smt. Vaishnavi	On her husband Sri Madhukar's birthday
Dec 30	Sri Vijay Basetti	Birthday of Lakshminarayana Basetti
Dec 31	Smt. Geethalaxmi Sri Sangram, Siddharth & Aruna	Seva Birthday of Divisha Lakshmi

*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
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**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

**Just ₹20 per head**  
*and you made a day for sure*

## Bank Details

Name : Nachiketa Tapovan  
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A/c No. : 62082979281  
IFSC Code : SBIN0020193

**Please send transfer details & address**



## Empower Sport

On 16<sup>th</sup> of December, 2017, Nachiketa Vidya Mandir played a friendly Football match against Oakridge International School at Turfside courts. The event was sponsored by 'Empower Sports' headed by Ms. Hita Reddy. Our students were coached by eminent coaches Mr. Vikram and Mr. Zaheer also kindly sponsored by Empower Sports.

It was a proud moment for our school when our students won the match with an admirable score of 13-0. The boys have exhibited fine sporting spirit and made their coaches proud. Four teams were made internally in the school. Through the matches between these teams, best six were selected to play with Oakridge International School. Depending on their performance, the boys were awarded best sporting talent awards given away by our Swami Nachiketanda Puri, Best Goal keeper - Chandu (Grade 9), Best Defender - Naresh (Grade 9), Best Goal - Sindu Kumar (Grade 9), Best Mid fielder - Sunil (Grade 9), Best Ikon of Tournament - Chandu (Grade 7), Most promising player - Koushik (Grade 7).

In good sporting spirit, both teams had a great time.

*- Madhavi Satya*







## Mahabharat- Birth of Karna

The great epic Mahabharat was composed by Maharishi Veda Vyasa/Krishna Dwaipayana, son of Sage Parasara and Sathyavati, a woman from fishermen clan. Mahabharat 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*, *Saupthika Parva*, *Stri Parva*, *Shanthi Parva*, *Anushasana Parva*, *Ashwamedha Parva*, *Ashramavasika Parva*, *Musala Parva*, *Mahaprasthanika Parva* and *Swargarohana Parva* and each *Parva* was divided into many *Upaparvas* and has chapters in detail. *Adhi Parva* depicts the life of King Dushyantha and his wife Shakunthala and their son Sarvadamana, 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.

Rishi Vaishampayana narrates the birth of Karna. King Shoorasena who was a righteous ruler of Yadava Dynasty had a son Vasudeva (father of Lord Krishna) and a daughter Prudha (Kunthi). Prudha was the most beautiful woman in the Universe, her features were incomparable. King Shoorasena led a respectable life, it was one of his virtues to stick to the promises he had made to others. As promised earlier, he gave away his daughter Prudha to his friend and next of kin (father's sister's son) King Kunthibhoja, who had no offspring. King Kunthibhoja took good care of Prudha as his own daughter. Prudha was merrily brought up in the palace of King Kunthibhoja, she had possessed all the qualities of her father Shoorasena. Prudha grew into a beautiful maiden with exquisite persona. She served the Vedic Brahmins, *Rishis* and Sages who visited the palace. Once, Sage Durvassa visited the palace and was received with utmost reverence. Everyone knows about the anger of Sage Durvassa. Kunthi was assigned to take care of the needs of Sage Durvassa. She relentlessly served the Sage Durvassa who was a *Trikalajnani* (one who is aware of past, present and future). He was pleased at the dedication of Kunthi and offered her an exceptional boon. As a *Trikalajnani*, Sage Durvassa was aware of the outcome of Kunthi's married life with Pandu, who had a curse from Sage Dindim that the death happens when he enters into physical relationship with his wife. The remarkable boon she had obtained was a glorious chant that would help her to invoke any deity as desired and they will provide her a virtuous child.

Kunthi overjoyed at her fortune and invoked Lord Surya with the hymn advised by Sage Durvassa, to her sheer surprise Lord Surya appeared before Kunthi and enquired about her wish. Kunthi was mystified at the appearance of Lord Surya; she nervously answered to Lord Surya that it was a boon she had received from Sage Durvassa and that she wanted to experiment the power of the hymn. Lord Surya was not satisfied with her response; he continued that he was already known about



the intrinsic worth of the hymn advised by Sage Durvassa, so it is his responsibility to abide by the power of it. Further, advised Kunthi to be prepared to receive a child from him. Kunthi was hysterical; she revealed her status as an unmarried daughter of King Kunthibhoja, she does not want to bring shame to his father by having an illegitimate child before marriage. Lord Surya advised her that it will not be a sin to have a child from him, moreover she will still remain a virgin after receiving a child from him, and eventually a child was born to this couple with the brilliance of Lord Surya. This child was born with a golden ear stud (*Swarna Kundalam*) which added the brightness to his face and a safety shield to protect from all the evils. Hence he was famously known by the name Karna. Kunthi was in a dilemma after seeing the face of the newborn. Her heart did not want to discard the child but she had to make a sagacious decision for the family she belonged. Finally, she decided to abandon the child in a river; the infant was safely vested in a box and mournfully drifted in the water. Shortly, this child was found by a childless Sudra couple Radha and Sushena, charioteer of Kurus. They brought up the child affectionately and named him Vasusena, as he was born with the Golden ear stud and golden shield. Vasusena had the resemblance of deity with astonishing physical features and immense physical powers; was an excellent archer and extremely proficient in *Astra Sastra* and he was a staunch devotee of Lord Surya. During the time of worship, if anyone requests Vasusena for any kind contributions they were abundantly provided. Once Lord Indra disguised as a Brahmin and requested Vasusena for his ear stud with an intention to protect his own child Arjuna. Vasusena readily offered his ear stud to the Brahmin. Lord Indra was pleased at the devotion of Vasusena and honored him with the title 'Karna' and also provided him with a powerful weapon capable to kill a person whoever from the deities or demons or anyone from the race of human, Yaksha, Gandharva or Naga desired by him.

Jai Sriman Narayana !!

Source: India Temple Tour

## Nachiketa इडावा 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:

**Muralidhar**, Convener Ph: 91 9248006888

Nachiketa Tapovan, Kodgal: 8008882828,

Nachiketa Tapovan, Hyderabad: 9849168937

SMS to Swamiji: 9908234545

nachiketananda@gmail.com; admin@nachiketatapovan.org

Website: www.nachiketatapovan.org



# Invitation



*We cordially invite you to attend our celebrations*



## SHIVARATRI

13<sup>th</sup> February 2018

### Venue:

Nachiketa Tapovan,  
Kodgal Village,  
Jadcherla.

## SRI RAMAKRISHNA PARAMHAMSA JAYANTI

17th February 2018



SHIVARATRI PROGRAM DETAILS	
Time	Program
6:00 pm - 8:00 pm	Bhajan
8:00 pm - 9:00 pm	Cultural Programs
9:00 pm - 10:00 pm	Yagna
10:00 pm - 11:00 pm	Mantra Deeksha / Pravachan
11:00 pm - 12:00 pm	Samoochik Japa
12:00 am	Lingodhbhava
12:00 am - 2:00 am	Abhishekam
2:00 am - 2:30 am	Divya Pravachan
2:30 am - 3:00 am	Theerth Prasad Distribution
3:00 am - 3:30 am	Bhajan
3:30 am - 4:00 am	Cultural Programs
4:00 am - 4:30 am	Veda Parayana
4:30 am - 5:00 am	Harathi



# **FREE SUMMER CAMP**

## **Personality Development Camp for Children**

Nachiketa Tapovan's 18<sup>th</sup> year  
Summer Camp will be held  
**from May 6<sup>th</sup> to 12<sup>th</sup> 2018.**



**Time: 8 a.m. to 4 p.m.**

**Age Limit : 12-15 years**

**Last date for Registration: 20<sup>th</sup> April, 2018**

*This program helps your children learn*

- |                     |                   |              |
|---------------------|-------------------|--------------|
| ★ Positive Thinking | ★ Self Confidence | ★ Creativity |
| ★ Decision Making   | ★ Yogasanas       | ★ Pranayama  |
| ★ Meditation        | ★ Power of Prayer | ★ Values     |

**First come First serve**

*Limited seats only*

**Registration forms are now available at the Venue:**

**Nachiketa Tapovan, # 70, Phase-1, Kavuri Hills, Madhapur, Hyderabad**

**For details call : 9849168937**



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– Gautam Vir

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