



May Thy Command be the Law of my life

*May Thy command be the law of my life, Thy wish my actions guide
May Thy desire be mine, and Thy service my deeds decide.*

*May no desire of 'mine' remain, let not even this mind intervene
May not even a thought of 'I' interfere, let this Ego remain unseen.*

*To obey Thy will is Thy service true, Thy servitor I long to be
Thy Name Lord I can never repeat, yet, silently I worship Thee.*

*I am Thy foolish devotee, illiterate in Thy methods and way
Yet, may I never falter Lord, nor besmirch Thy name or betray.*

*Now may my very being, at Thy feet be Lord, gracious one!
O Lord! Grant me Thy devotional Love, that the dust of Thy feet I become.*

*For thou art verily my Ram, and Thou art my Lord Divine
I know! I know! Thy feet to be, the only refuge of mine!*

आदेश तेरा मेरा धर्म भये

आदेश तेरा मेरा धर्म भये, भाव तेरा मेरा कर्म भये।
चाहना तेरी मेरी चाहना हो, तव सेवा मेरा कर्म भये॥

अपनी चाहना ही न रहे, अपना मन ही अब न रहे।
अपना भाव ही न रहे, अब अपना आप ही न रहे॥

आदेश मनन ही सेवा है, मैं सेवक बनना चाहती हूँ।
मनोमन ही मैं पूजूँ तुझे, तेरा नाम ही ले नहीं पाती हूँ॥

मूढ़ शिष्य मैं तेरी हूँ, अब राहों में न भरमाऊँ।
कुछ न मूढ़ा मैं सीख सकी, कलंकित न तुझे कर जाऊँ॥

अब तो मिट ही जाऊँ मैं, तेरे चरण में खो जाऊँ।
प्रभु मेरे मुझको भक्ति दे, चरण धूलि ही हो जाऊँ॥

तू ही तो मेरा राम है, तू ही मेरा भगवान् है।
तेरे चरण ही जान लिये मैंने, मेरा तो एको धाम है॥

(अर्पणा श्वेताश्वत उपनिषद् - ८/२६ - २७.७.१९६१)

So they said!

"As I would not be a slave, I would not be a master. This expresses my idea of a democracy."

~ Abraham Lincoln

"A problem is a chance for you to do your best."

~ Duke Ellington

"Many of life's failures are men who did not realize how close they were to success when they gave up."

~ Thomas Edison

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A New Life in the New Year

ABHA BHANDARI



*Y*ear 2015 has begun. 2014 has ebbed away into history. Financial transactions have been brought to a close... debts and credits taken into account. Yet... how many of us have had the time or opportunity to scrutinize our emotional, spiritual and *karmic* accounts? Param Pujya Ma always told us about the importance of accounting not only in any business or the running of any organization, but also in our spiritual life. She always said that accounts were the nerve of any transactions... and conscientious accounting exhibited the caliber of the individual, the organization or any business.

In our day to day lives, we like to keep meticulous records of the money owed to us by another, or any loan that is taken from another. Our thoughts remain troubled by interest mounting up on that loan, about the repayment of the principal amount, about keeping track of our borrowings and lendings....

Yet, how many of us have paused to think about the borrowings and spendings that not only cause repercussions in this life, but also affect our many future lives? How much more important are those long term interactions

which leave us debts to be fulfilled at some future time, when we may or may not even be able to connect to the source of our losses and gains?



Accounting is a process of collecting, analyzing, summarizing and evaluating data pertaining to various alternative courses of action. Its goal is to advise on the most appropriate course of action

based on the cost efficiency and capability of the activity. It provides the detailed cost information that management needs to control current operations and plan for the future.

Yet, how oblivious we are to this vital aspect of life as we travel through thousands of interactions, thoughts and reactions every single day of our existence on planet earth! How much more do we need to control our ongoing actions in order to plan for future repercussions and fruition of our actions! Ma told us that it is very difficult to put a stop to sorrows we are experiencing today... however, it is possible to control tomorrow's sorrow and happiness. This Truth is also expanded on in the Patanjali Yog Sutra.

Tomorrow's sorrow and happiness is basically dependent on our thoughts, intentions, and chosen directions of life today. It is today that I need to think:

Have I become a better human being?

Are the quotients of love, magnanimity, happiness and peace within me on the rise or on the decline?

It is time I evaluated myself... why depend on the evaluation of another? What the other thinks about me could very well be based on their thought processes and opinions... or even what they desire of me. They may or may not know the real me... Who would know me better than myself?

I am a year closer to my end. Each moment is passing by with the ticking of the clock. With each moment, my life span is decreasing. How much time do I have? How do I want to spend it? If I knew that I had only a few hours, days, months, years left to live... what would my priorities be?

Am I aiming to at least die as a better person... even if I am not able to improve myself and become a better human being through life? If, when I die, people are glad that I have gone, that is not a good way to live!

On this New year, let me have a plan to be a better human being. What is my plan going to be?

The scriptures can provide me with a GPS but I have to trace my own pathway of life! They can show me the path that will lead to happiness, and can give me ample proof of where I am on my spiritual journey... but to take the onward path or to disregard it is in my hands.

What happens in the world and in my sphere of interaction is a consequence of so many factors... it is the context of my life. But what I am intrinsically and internally, is the quality of my life. It is the quality that I can improve... the context is in the hands of destiny. It is my internal journey that I can plan, which is of the greatest importance for my future. Whether I make the present

circumstances serve as an aid to my journey, or a hindrance to it, depends entirely on me.

Let me make an ambitious plan to be in a peaceful and happy state by the end of this year. Then let me evaluate my effort on every single day to see how far I have travelled through these precious 24 hours that God has gifted to me. If I live in the consciousness of the worth of every moment given to me, I will progress speedily to my goal.

The Great Masters all impress on the importance of a spiritual diary. All too soon, we fall into the abyss of living in an unaware, unconscious state. The external overtakes the internal sphere, and we revel in the present material endowments of destiny. We cease to be aware of the immense need to live each moment in the conscious presence of the Supreme... of the need to lift ourselves out of this quagmire of living like insentient beings and journeying to the abode of the ever shining Soul.

To pen down my plan... my resolution... on a daily basis will be of great value as I endeavour to walk the path towards becoming a better human being...with less turmoil within me, more peaceful and with the glow of happiness warming me.



The Scriptures all bid us 'travel within'. This is because the Source of Creation is within us. What we are today as an entity, transpired because of our thoughts, reactions, egoistic tendencies... the 'I' within. Why am I not in control of this 'I'? This is the genesis of *sadhana*... the endeavour to live a life controlled by me rather than allowing it to be controlled by external circumstances, events or even other people. How to turn inwards?

The Scriptures and the Guru give us the method, but the practice has to be ours.

The Srimad Bhagavad Gita says: **'One should lift oneself by one's own efforts and one should not degrade oneself; for one's own Self is one's friend and one's own self is one's enemy.'**

Chapter 6, Shloka 5.

Param Pujya Ma elucidates, saying:

- An individual can himself cut his bonds of action;
- He can release himself from the fetters of life and be free;
- He can himself uproot and destroy the seeds of sin that he has accumulated;

- He can himself end his sorrows forever;
- He can himself erase his agony and pain;
- He can obtain freedom from his own desires;
- He can, by himself, attain eternal satiation;
- He can erase all remorse and sorrow;
- He has the ability to discover his true, eternally joyous Self;

Therefore, Lord Krishna says, “Why do you demean your Self? Why do you repel your Self? Why do you inflict sorrow upon yourself and bring on your own downfall? Why do you become so foolish as to fill yourself with *moha*?”

He further directs us:

“Befriend your Self and thus emancipate yourself;

Re-establish yourself once more in your Indestructible Essence;

Regain your infinitely pure Self once more... All this is in your hands – you can do everything!”

Let us make it our aim and resolution for this New Year to do all that is necessary in order to:

~ Sever ones’ attachment with the ‘I’ which identifies itself with the body, mind, sense organs, and all that is transient;

~ Re establish ones’ connection with ones’ true Self and the Intransient... and perform all actions towards that purpose.

The happiness that will ensue therefrom is indeed our birthright! And this happiness will affect all those with whom we interact, and who deserve a better ‘deal’ from us! It is then that our ‘accounts’ will truly be ‘cost effective’ ... yielding bounties of joy, peace, and fulfillment not only to ourselves, but to all our loved ones. We owe it to ourselves, to make this a HAPPY NEW YEAR for ourselves and all who surround us. ❖



I walked outside just as the sun was coming up over the mountains. It was such a glorious sight. The whole world seemed to awaken with it. The golden light made the green grass glow. The birds stirred in their nests and began to sing. A butterfly fluttered by my face. I could feel the love of God filling His creation and my soul as well. As I stood there taking in the beauty of the sunrise I found the corners of my mouth rising too. I smiled with joy and thanked God for another wonderful day here on Earth.

I decided to not let that smile fade as the day went on either. Instead I tried to pass it on to everyone I could. I found it very hard to give away though, because I almost always got it returned. The smiles of all the people I met during the day left me feeling more connected to them, more connected to life, and more connected to God.

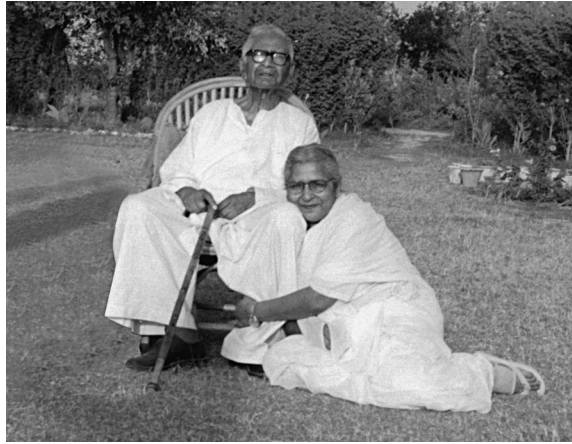
The truth is you don't smile because you feel good; you feel good because you smile. So let God's love flow through your smile until like the morning sun you light up the world.

FROM THE INTERNET

The Supreme Yagya of self surrender

LATE PROF. C. L. ANAND – REVERED PITAMAHA

Our Revered Pitamaha, Late Prof. CL Anand, was a highly respected Principal of Law College, Lahore for over 30 years prior to Partition. He was not merely respected for his academic achievements, but for the phenomenal knowledge he possessed of the Vedas, the Srimadbhagavadgita, and all the Scriptures which are our precious heritage. Addressed as 'pitaji' by all, he exhibited his own inner state through a humble acknowledgement of his daughter's Spiritual stature... Indeed, he often came to Param Pujya Ma for clarifications of questions that sprung from his own study of the scriptures and life, and his spiritual quest. We bring to you, a translation of an article written by him as early as August 1974, for the first issue of the Arpana Pushpanjali.



The Atharva Veda *Khand* 4, *Sukta* 14, contains a description of the Essence of the Yagya of the Supreme. This description can be applied to the Maha Yagya of Param Pujya Ma's lifethe yagya of surrender of self, which is being transacted before our very eyes. Those who do not know the nature of the Yagya mentioned in the Vedas, will find it difficult to understand this deep facet of Ma's Life.

The meaning of 'Yagya' as given in the Vedas is relinquishment... ie relinquishing one's wealth, knowledge and energies for the benefit of humanity. In the Srimadbhagavadgita, Lord Krishna explains that the thought underlying 'Yagya' is the foundation of all creation which the Supreme Creator 'Prajapati' embedded within the hearts of all beings for their own welfare, at the very genesis of

creation. All the good deeds performed by people for the benefit of their fellow human beings can be categorized as 'Yagya'. Any act performed for the welfare of mankind is generally initiated with the gross practice of 'Yagya', i.e. the offering of oblations into the sacred fire. Such a yagya is often performed for obtaining pure water, air, and other such necessities for the existence and good health of all beings. This could be said to be the first transitional step towards the surrender of selfish tendencies and progress towards propensities for the general welfare of all.



Vedic mantras are often punctuated with the word 'Swaaha'. This word connotes "I hereby relinquish my selfish propensities, and offer these oblations for the welfare of all... not merely for my personal gratification." Thus does that person steadily expand his energies of self surrender. Progressing onwards, as the spiritual aspirant prepares to offer his all at the altar of Universal benefit, the gross oblations become redundant.

The yagya involving oblations of sanctified substances into fire is a yagya of a lower category. It could be said to be a harbinger of peace and even heavenly joys to the practicant, but it cannot ensure salvation or moksha. The path of moksha is far more difficult but not impossible. As God has said in the Gita, many a spiritual aspirant has attained this goal... God's very nature... through their own endeavours and unceasing effort.

This stage of spiritual evolution, said to be a stage of Inner Enlightenment, is that state wherein the practicant's actions become divine and adherent to God's divine nature. No desire for the fruits of action nor any selfish intent remains in the heart of that Jiva. The Vedas have described this state in fearsome words. However, Ma has referred to this state simply as 'the offering of the body-self' so that the spiritual aspirant is not deterred from this path. This state is the final rung of self offering. The Vedas often refer to this state as one of Self Awakening, or Atma Jyoti. This is the stage where the seeker offers his body in the service of the 'Vaishwanar' or the Cosmic Divine Self abiding in every being. No longer does such a seeker lay any claim on anyone for himself. Having offered himself in this manner, what remains is the Unborn, Eternal Atma.

Lord Krishna describes this state in the Srimadbhagavadgita, Chapter 4, shloka 31, thus:

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्

“O Arjuna! Those who partake of the nectar obtained as a residue of Yagya (the Yagyashesh), attain the Eternal Brahm....”

As long as the aspirant does not offer his all to the Supreme, his Yagya is not complete. An oblation of his entirety is the gateway to the attainment of the Supreme. The Vedas refer to this process thus:

“Having brought to You whatever I have... this body, these sense faculties, all my energies, all my endeavours, I attain Thee... I enter into Thee!”

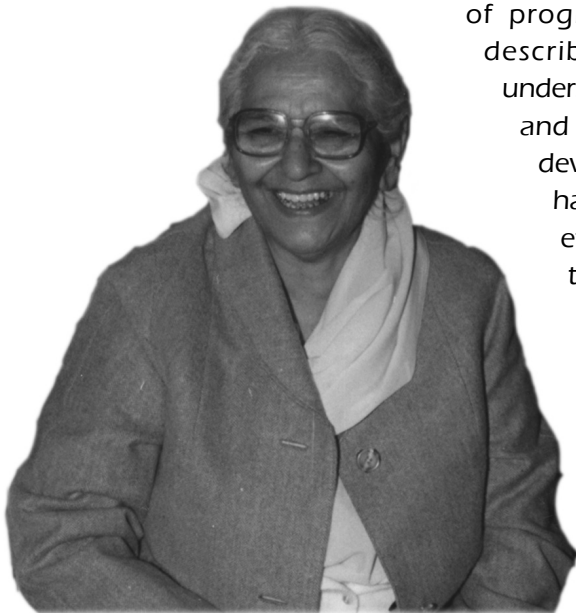
When the aspirant has offered even his body self as an oblation into the sacred fire of Yagya, he transcends his individuality and becomes Universal. Such a one's soul, which was first restricted only to the body self, now becomes free and merges with the Universal Self.

His individual, familial and communal propensities are annihilated; family and community spirit are all erased. His body pervades the entire Creation of Vaishwanar, and he toils to eliminate the sorrows of all beings, since they are all his own. The Gita describes such a one as Yog yukta, or one permeated with the spirit of union with the Supreme. He looks upon all beings with equanimity and equality. He abides in all beings and perceives all beings as abiding in him. In order to reach such an elevated state, requires a yagya of the highest order, which is described thus in the Vedas.

“To the East this unborn one dedicates his head, to the south, his lower limbs; to the west, his backbone, to the north, his northern portion, to the middle regions, his middle organs, to the stable regions, his stomach... thus with entire body, thus dedicated to and offered to the Supreme, I experience the Supreme in totality.”

The meaning of these mantras of the Vedas connote that this human body gifted to us by the Supreme is not only for our own enjoyment and self gain, but for the good of this entire Creation. Life's Yagya is not and cannot be complete until this body is offered in totality to Vaishwanar, or the Supreme Who abides in this totality of Creation.

The Vedas state that the unborn jivatma is born of the Energy of Brahm, but is entangled in this cycle of birth and death because of the seeds of his actions. He has to retrace his steps in order to regain Self Enlightenment which was his Essence. Thus will he progress from this worldly sphere (prithvi lok) towards the middle region (Antariksh Lok) and from the middle region to the planetary region (dhyu lok) and onwards towards self enlightenment, the plane where the Gods abide.



Whosoever cannot understand this path of progression of the Atma Self as described in the Vedas, cannot understand the present spiritual stature and Essence of Ma... One who is devoid of any concern for her own happiness or sorrow and who is eternally striving to lift others from their sorrowful existence and make them happy. This is her very nature... her very Being.

This is not a mere service... for the sphere of Ma's Atma is not restricted to her body self. The body self has already been surrendered to the Supreme in a Maha yagya. This entire Cosmos constitutes Her

realm. The Vedas, describing such a state, say "I worship the Supreme Overlord through this Yagya... and in the performance of this Yagya, I transcend the sphere of heaven to abide in the effulgence of the Self."

This, at present, is only one facet of the amazing personality of the One we call 'Ma'.



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TRANSLATED BY ABHA BHANDARI

Param Puja Ma elucidated most of the Principal Upanishads at the request of seekers. These elucidations are remarkably precious insofar as they are completely applicable in the practical life of the spiritual practicante. The Upanishads have so far been categorized as primarily esoteric in nature. Ma brings to us all, the practical translation of this esoteric knowledge through the devotional surge of a *bhakta's* heart.

In the next few issues of the Arpana Pushpanjali, we shall bring to you in a serial form, the Mundak Upanishad, originally elucidated by Ma in hindi and translated into English. We start here with the Prayer of the Mundak Upanishad.

In order to gain the greatest benefit from this treatise, it is advised to read the *shlokas* and their elucidations in the same *bhav* as they were rendered... as a pure and pristine flow of the heart of a Supreme devotee of the Lord... a meditation unsurpassed; and thereafter, to cogitate and meditate on each verse throughout the day. The practical translation of this treatise into our lives will inevitably bring the spiritual practicante closer to his goal... mergence in the Supreme.

The Mundak Upanishad teaches the highest knowledge, the knowledge of Brahm, which cannot be obtained either by sacrifices or by worship (*Upasana*), but by such teaching only as is imparted in the Upanishad. It derives its name from the word 'Munda' meaning 'Shaven Head'. The assumption is that if the principal thought of this Upanishad is understood, the illusions of material world will be cut like hairs in the process of shaving!

ओम् भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाँ सस्तनूभिर्व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ओम् शान्तिः! शान्तिः!! शान्तिः!!!

AUM! while engaged in worship of the Supreme, may we hear words that are auspicious, with the eyes, may we see what is propitious, may we praise the Supreme with strong limbs and body, and may we enjoy a life that is beneficial to the Gods; May Indra of perennial fame nourish us and may the Omniscient Pusa be propitious for us; May Garuda, the destroyer of evil be well disposed towards us; May Brihaspati ensure our wellbeing; AUM Peace, Peace, Peace!

Param Pujya Ma elucidates:

O Ram! In this Yagya of life, may we hear only words that are auspicious
May our speech be positive, our vision beneficial, may we perform only actions that are propitious.

May we make offerings to Thee alone, may we worship only Thee
O Supreme Dev! God of Gods, may we meditate only on Thee.

I appeal to Thee, ye Deities, pray aid me and be by my side...
I beseech the Divine Mainstay of the senses, to worship Thee and in Thee abide.

I implore Indra, Lord of the mind, to ever take Thy Name in praise
May every pore, every mental tendency and thought, take refuge in Thee always.

May each sound be for the welfare of all, for this hearing too is Thy Name
'Tis this Name which is my soul's desire, and my Beloved is also Thy Name.

The greatest Purifier, the Giver of joy, this Name is the Endower of Thy Essence
It bestows knowledge, it bestows Thy Name, it confers Lord Ram's Divine Presence.

May this hearing proceed, and may I find Lord Ram in every sound...
May these lips take only Ram's Name... may His Name in my speech resound!

May His worship eternally ensue, the light in my vision is His
Whichever form I see henceforth, may each form be only His.

May my Ram abide ever in my eyes, may this sight be only Ram
For every scene I see before me, is Ram... only Ram.

You transcend the orbit of these senses, I accept I cannot gain a vision of Thee
Still, I beseech Thee and pray, may each faculty worship only Thee!

May I hear only what is good, may what I say be beneficent, O Ram!
May what I see be only good, may each pore bespeak only Ram!

May this body articulate only Thy Name as long as life sustains;
With every breath may Thy Name flow as a constant refrain.

O Deities I say to Thee, just one desire I place before Thee
O Lord of hearing and of speech, O Lord of this mind I say to Thee...

Only that all I hear is noble, all that I meditate on be noble too
May all thoughts of this mind be noble, and my speech be noble too.

May the strength of each limb be That Name divine, may all prowess spring from That Name
May these feet dance in tune with That Name, and these hands in Thy service remain.

May this head be bowed and remain at Thy feet, may this mind be seated in Thee
 Every thought, every tendency, may I now lay Lord before Thee!

I seek only as much strength, as is needed to be lost in Thy Name
 May only as much strength in speech remain, that I may speak of Thee and Ram's Name.

I bring just this plea to Thee, that this desire finds fulfillment
 Some call it devotion, some call it knowledge, may my spiritual endeavour find fulfillment.

May Thy Name only echo in constant refrain, may The Omnipresence of Thy Being embrace me;
 Constantly O Lord of Gods, may Thy praise reverberate eternally!

I seek not that I am recognized or praised; this is not my desire
 Nor do I seek aught from this world, I seek nothing thence my Sire!

I seek only my Ram, this is goodness, beneficence, without strife...
 For, I have realized this Truth, that this is the meaning of life.

Every deity that controls these senses, is naught but the dust of Thy feet.
 O Lord of all Gods, Thy all embracing Grace I seek.

I seek renown from Indra... the renown I seek is within
 When the name of the Supreme resounds within, that Supreme renown may I win!

May this mind be supportive too, may Thy Name support my endeavour
 Pray direct Indra, Lord of this mind that Thy Name is sung with fervor.

You are the Ancient knowledge of Creation, the Omnipresent Knower of every sphere,
 You are the Omniscient Deity of knowledge, all Supreme, in all this Cosmos You inhere.

You are the epitome of knowledge, I fall at Thy feet and appeal to Thee
 I pray Lord, bring wellbeing to all! without Thy Supreme Essence this cannot be!

Whatever this tongue speaks O Lord, may it be propitious for all beings...
 By any means O gracious Lord, may I be rooted in Thy Essence Supreme.

You know all... You are the Lord of all, You are the Supreme Lord too, I know
 You are Maheshwar, Lord of the Universe, the Supreme Essence of all, I know.

You are the Master of all, Master of this Universe... You are also each form in this Universe
 You are this entirety, Truth embodied, the Supreme form of this Universe.

Only You know Your miraculous ways, only You know Your glory
 What transpires, when it transpires, only You know this whole story.

Hands folded, I fall at Thy feet, and thus I appeal to Thee...
 May this knowledge bring wellbeing to all, O Embodiment of knowledge I appeal to Thee.

May all foes be vanquished herewith, don Ye the conquering form of Shiva I pray!
 Ascend Thy Divine Carrier Garuda, and come speedily Ram I pray!

Come Ye as the Vanquisher of all obstacles, the Conqueror of all foes...
 Come Ye as the annihilator of this mind's tendencies, for, the tendencies of this mind are my foes.

Speedily ascend Garuda Lord, that You may reach this afflicted child... my supporter...
 Tell me, O tell me Lord, when will You come as my benefactor?

I come to Thee as a suppliant, I seek these alms from Thee
 Pray show me the path of knowledge Supreme, at Thy feet I plead!

May this Supreme knowledge flow as *pragya* from within, Lord of all knowledge, O Brihaspati!
 For Thou art the repository of knowledge Supreme, an infinite precious treasure, O Prajapati!

It is through Your benediction that mental tendencies quiescence gain...
 It is only through Your Grace that the mind silence attains.

Pray take me beyond intellect's realm, for my Ram cannot be gauged by the intellect
 Lend me only this understanding, that I may rise beyond the intellect.

I do not claim to have knowledge, nor do I desire purely knowledge...
 I desire only to be annihilated, and not to accumulate knowledge!

You are the Embodiment of Truth, it is You who is knowledge embodied...
 May Truth be awakened and conscious within me, I pray to Thee, who is Consciousness embodied.

May wellbeing ever prevail everywhere, You are the source of all wellbeing and happiness
 Fasten me to Thy feet I pray, for You are my Master ...Embodiment of bliss.

Repeatedly Lord I pray to Thee, O Supreme Truth I plead for Grace forthwith!
 May awakening to the Supreme arise from within, and life's dream be shattered herewith!

What is not, that I think to be true, pray annihilate the transient from within me...
 The Supreme Truth lies beyond all, pray reveal that Supreme Truth to me!

Let only Ram... Ram remain, immersed in Ram let me remain
 As long as even a single breath remains, let it take only Thy Divine Name.

When the mind is quiescent within, this silence itself is my wellbeing...
 When the deities of the senses are at peace, this peace is my wellbeing.

May we only chant Lord Ram's Name, let a chorus of His Name resound
 May the deities of the senses join in the refrain, then there shall be a glorious sound.

May we transcend the body and mind, may we transcend the intellect in which we abide
 Yet who transcends... what do we transcend, when ourselves in our 'Self' must bide?

'Tis this 'Self' which is the harbinger of happiness, the goodness of this 'Self' wellbeing provides,
 When the ego silence gains, then Ram Himself in the Self abides.

Only this desire now remains, that I may lose myself in the Supreme
 Why only glorify That Essence Divine, may I be immersed in That Essence Supreme.

Why even speak of what 'I am' or 'am not', let even this attachment be destroyed
 I pray that this veil of ignorance shatters, and this sense of 'I' is destroyed.

But even this is not in my control, the deities of these senses must rally
 When all the deities join hands, and in this worship become my ally...

Then only can mergence be attained, then only can 'I' be one with the Supreme
 Then only can Ram... this 'I' undefined, return to my own domain Supreme.



*What is richness? Not earning, spending or saving more.
 Richness is when you need 'no more'!*

Why We Don't Know When We Think We Do



ADAPTED BY ANNE ROBINSON FROM PARAM PUJYA MA'S ELUCIDATION
OF 'GYAN' IN ARPANA'S PUBLICATION, 'PRAGYA PRATIBHA'

Ego – the Deceiver

The egoistic mind prevents an individual from the attainment of true knowledge because it is biased – it believes that one's own body-mind-intellect unit is the most important component of the universe. Thus, from the Objective Consciousness with which we were born, we start believing we are the body and an egoistic mind emerges which suborns the intellect, hindering it from its powerful ability to seek out truth, and using its considerable prowess to support the ego instead.

Ego believes its most important mission is to give the body what it wants. It uses the corrupted intellect to justify its selfish purposes, even to the extent of forgetting that others are human beings with their own needs and essential rights.

The more selfish our actions, the stronger our ego grows and the more it is able to suborn the objective intellect for its own purposes. Ego brings forth an intellect which is a brilliant lawyer, presenting us with scenarios most favourable to our ego. Thus, what we think we know is true is merely the biased picture presented to us by our 'crooked lawyer', the ego.

Taking Recourse in Spiritual Knowledge

Thinking that our selfish, biased point of view is true, we clash with objective truth. Instead of being 'in the natural flow of life', we are hindered by obstacles at every turn. Instead of cooperation, we find competition. Instead of approval,

we find argumentation. Instead of inclusion, we find fragmentation.

To those with the most objective viewpoint, it becomes clear that selfishness cannot bring peace and joy into our life. The other alternative – unselfishness – is the foundation of Spiritual Knowledge. Therefore we may decide to imbibe spiritual knowledge to gain these rewards.

However, to our consternation, when we resort only to the theoretical content of Spiritual Knowledge, our actions still exhibit absolute ignorance of what makes living worthwhile.

Spiritual Knowledge is not a matter of having the right 'words.' It is right 'living' that enables us to gain Spiritual Knowledge. Spirituality is not a theoretical construct, unrelated to our actions in the physical world. Spiritual Knowledge is knowledge of how to live life in order to gain the peace, joy and bliss that is our birthright. It guides us on how to live at the gross, mental and intellectual levels. Thus, if we are not living according to Spiritual Knowledge, then we do not understand that knowledge. In reality, we do not know it.

If we are not living according to Spiritual Knowledge, our actions are not correct. However, it is a measure of the strength of our egoistic mind that we continually excuse our wrong doings – our intellect justifies our egotistical deficiencies that are hurling our lives on the path to destruction.

It is this ego-guided intellect which rationalizes that nobody can live a spiritual life unless he is a saint or 'avatar', and that we are only 'human' – a justification that is a panacea to explain why we continue to live egoistically!

So, unless our mind is absolutely pure, when we think we have Spiritual Knowledge, it is only our mind which, while pretending to be an objective intellect, becomes a cunning lawyer, camouflaging the truth and inducing us to believe our ego's biased interpretation.

Where We Go Wrong

When we identify ourselves as this body-mind-intellect unit, we are giving this particular body priority over all others. We are setting it up as of supreme importance. We are renouncing objectivity and our ability to see ourselves in the context of the whole world. We are pronouncing ourselves to be 'I', an individual. Then it becomes " 'I' against the world". Then one is more important than anyone else and the law of the jungle prevails.

When the law of the jungle prevails, our mind is a flow of anxiety because it feels that it is responsible for our survival in this cutthroat world. We feel that whatever knowledge we obtain must become a tool to use for our own survival, which increasingly means for our own predominance. Thus, egomania nurtures the impurity of our mind.

The Impure Mind

The impure mind is the great obstacle to spiritual knowledge for every searcher for the truth. The contamination of ego poisons whatever is learnt and so, egoistic mind becomes victorious. We find that it has taken us prisoner. We need to shake off the fetters of the mind and become uninfluenced by its poisonous biases in order to have the freedom to pursue the Truth.

The impure mind is a great disease, full of preferences and biases, preventing us from seeing the truth. The impure mind is our enemy – ignorant, not even know that erasing its impurities means ability to see the Truth! Erasing the impure mind means being filled with Silence, becoming fearless and living in bliss. Silence is the path to Supreme Truth.

Using the Delusional Mind to Reach the Supreme Truth

Even upon the path of spiritual knowledge there is a great deal of false knowledge because this search for spiritual knowledge is all happening in the delusional mind and guided by the delusional intellect. The trick is to get the delusional mind, while living in delusion, to know that it is delusional. It must transcend delusion by using the knife-sharp intellect to pare away ego's influence.

Only if it transcends delusion can it catch a glimpse of the 'Supreme', the 'Realized One' talked of in the scriptures which transcends all illusion.

The Seeker Mind

We can only pare away our ego with the 'seeker' mind. The 'seeker' mind is our friend and the greatest blessing of the Lord. The 'seeker' mind eventually sees that getting rid of the impure mind, i.e. silencing the mind, is the way to experience spiritual knowledge.

By using the 'seeker' mind, we begin to see the truth about ourselves,. The more we know about ourselves, the more we become pure as our mind is silenced of its traits of desire, ego and greed. Thus the 'seeker' mind uses knowledge to further purify itself and comprehending even more knowledge for even greater purity.

Spiritual Knowledge silences our mind's traits. When our mind is absolutely silent, we have no reactions, no obstacles, and can glimpse the Supreme Truth.

However, just by glimpsing the Supreme Truth, we do not gain a better life – we need to **become** that State, rest in that State and never move away from that State of Truth.

Danger of Turning Knowledge into False Knowledge

When we claim that we have Supreme Knowledge, ego rears its ugly head, turning it into a biased and therefore, false, knowledge. The egoistic lawyer of our mind starts using words to shackle the Supreme Knowledge, twisting its

meanings to make it false.

We need to remember, that which takes us towards the Atma is knowledge: that which takes us towards seeing the world as our greatest priority is false knowledge.

Another caution – that which transcends the influence of the mind cannot be analyzed by the intellect. The Supreme transcends true and false knowledge – it transcends that which comes through words and through our characteristics as well as through our attitude.

Attitude Determines Knowledge

Thinking we know is an egoistic attitude and means we don't. Knowing can only come when we acknowledge that the egoistic, i.e. impure mind, cannot know the Truth; when we acknowledge that only a pure mind, untainted by ego, can know.

By continuously removing desire for a particular object from our minds, we become objective about its place in the world and find we are not compelled to try to attain/ achieve that. We find greed, jealousy, agitation, actually, all our mind's traits disappear. Only with the erasure of mind's traits, can we attain Spiritual Knowledge.

Only by leaving behind all desires, can we love and experience the joy of Oneness, a feeling of completion and fulfillment.

Ego Conceals the Truth

Ego is the impure mind which comes in the way of seeing the Truth. Attachment, yearning and desire are the flow of the mind which conceals the Truth. Every time we conceal the Truth, we form seeds of *karma* which will cause an endless cycle of birth and death. Although each birth gives us another opportunity to see the Truth, we speedily sabotage ourselves by new desires and new concealments of the Truth. Fettered by desire, we see this life as a journey of sorrow, misery and hardship. In reality, our fetters are self created and, by concealing the Truth, we believe that there is no freedom anywhere.

The Transcendental State

The one who transcends the mind, attachments and desires, transcends death. The one who is without ego becomes immortal. The Spirit transcends the mire of attachment, ego, likes and dislikes. Knowing what the ego is, we need to turn away from the ego self and turn towards the glorious, radiant, Spirit... our true Self.

Know, O mind, what ego is. When we know what ego is, ego cannot remain. When the world of egoistic tendencies does not remain, there is only one Light. When ego does not remain, there is only One Spirit, *Atma*. And in *Atma* there is complete and eternal fulfillment... an infinity of Truth-Consciousness-Bliss. ❖



Param Pujya Ma

Arpana

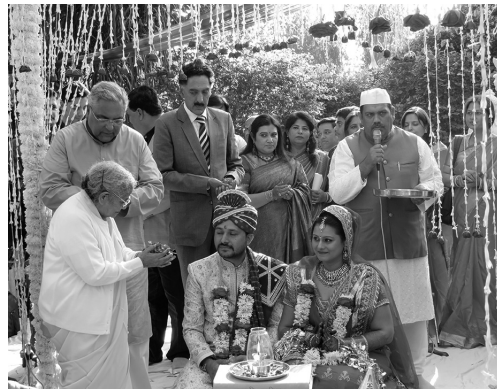
Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
March 2015

ARPANA NEWS

Vedic Vivah – at Arpana Ashram

With the blessings of Chhote Ma, the wedding of Kripanjali Dayal, a daughter of Arpana, to Mandeep Singh was celebrated on Dec.6, 2014 in the presence of family and friends in the flower bedecked gardens of the Ashram at Madhuban. The bride and groom reiterated their marriage vows in the true Vedic tradition, seated before the Scriptures as their witness, as Chhote Ma lit the lamp of knowledge, placed atop the Scriptures.



Param Pujya Ma's elucidation of the Vedic tradition of marriage helped the entire congregation to understand and revel in the sanctity of the rituals, revealing the practical meaning of the Vedic vows, not only in cementing family ties but also exhibiting their relevance in the journey towards Self Realization.

Christmas Celebration

Arpana was privileged and delighted to welcome Nuns and a Father from the Karnal Christian community for carol singing in Arpana's mandir in the week before Christmas. This has become a tradition of spiritual joy and love for the Lord, for well over a quarter of a century since Arpana presented the play, 'Jesus Christ through the Eyes of a Non-Christian Devotee'.



ARPANA HOSPITAL

Cervical & Breast Cancer Camp

Arpana Hospital held a Cervical and Breast Cancer Camp on Nov.14-15, attended by 87 patients. Dr. Kavita Rani, Gynaecologist, and Dr. Nisha Gandhi examined/ counselled women for cervical cancer, while Dr. Vivek Ahuja, Oncologist & Surgeon, screened patients for breast cancer.



CBM Supported Eye Camp Programs

Diabetic Retinopathy & Glaucoma: In December 2014 and January 2015, Arpana Hospital organized 4 eye camps for Diabetic Retinopathy & 4 eye camps for Glaucoma, in Karnal villages. 966 patients were screened and free medicines were distributed.

School Eye Screening Camps: 4,456 students had their eyes examined during school eye screening camps held by Arpana Hospital in 7 village eye camps in November and in two villages, Barsat and Kohand, from December 8-15, through Arpana's eye project with CBM.



Orthopaedic Camps

Arpana Hospital organized 2 orthopaedic camps in January 2015, in Gudha and Samalkha villages. 107 patients were screened. Free medicine was distributed.

Arpana is grateful to CBM for supporting the School children Eye Screening camps as well as village Eye Clinics for Diabetic Retinopathy & Glaucoma

HARYANA

AGM Raises Awareness on Infant Disability & Cleanliness Drives

1200 women from 65 villages participated in the Annual General Meeting of an Arpana-facilitated Federation of 308 self help groups in Araipura Village on



Nov. 16th. The women performed a play to create awareness about causes of disabilities and how to reduce the number of infant disabilities. In the spirit of India's 'Clean India' campaign, they also performed a play on the importance of cleanliness and how it helps prevent diseases.

Deep gratitude to CBM for support for the differently abled and to IDRF and Give2Asia for women empowerment and sanitation and girl child campaigns.

HIMACHAL ACTIVITIES

Information for Farmers

The Deputy District Manager, NABARD, informed members of farmers clubs and self help groups from remote areas about the benefits of farmers groups at a camp held at Arpana's Gajnoi Centre on 28th Nov. Benefits include a revolving fund for training and exposure visits to learn the latest techniques in farming, dairy, mushroom growing, bee-keeping and other income generating activities. The Assistant Manager from NABARD, headquartered in Shimla, along with the DDM, also visited farmers clubs in five remote villages to learn about the activities they are carrying out and see what further training support they need.



Dharmshala Workshop

Members of Arpana Farmers Clubs attended a NABARD workshop in Dharamshala on Nov. 11. NABARD officials offered loans and training after hearing farmers explain how they were rapidly increasing their income through hybrid seeds, new farming techniques and new crops with the help of the Government's Outreach Officers and exposure visits to Agricultural Universities.

Grateful thanks to the Tides Foundation and Tom & Barbara Sargent for supporting the health and development programs in Himachal Pradesh.

HARYANA

Republic Day Fair Celebration

850 women members of Arpana self help groups from 20 villages celebrated Republic Day by arranging a Fair at Sangohi Village on Jan. 25. Plays supported the Government's campaigns to 'Save & Educate our Daughters' and to 'Clean India'. Food stalls mingled with toy and gift stalls. Games were played including a women's tug-of-war. All 850 women vowed to prevent female foeticide and to promote cleanliness and good sanitation practices.



Warm appreciation to the Tides Foundation and Tom & Barbara Sargent for support for women empowerment and the differently abled and girl child campaign programs.

DELHI PROGRAMMES

in slum resettlement colonies of Molar Bund, New Delhi

Children's Value Based Plays

Children performed the following on January 22 to create awareness of these significant issues:

- ♦Role play on 'Corruption'
- ♦Role Play on 'Importance of Education'
- ♦A skit on 'Self defense'



Distribution of Sweaters

Mrs. Krishna Shroff and Mrs. Sushma Agarwall provided 200 sweaters to keep children warm in this harsh Delhi winter.

New Computer Laboratory

A generous donation from Mr. Sudhir Sahni, USA, remodeled the old computer lab with the 15 old computers replaced with 18 new ones. A huge Thanks!



Online English Program

A 10 month pilot project for Maxx English started in December with 27 boys from 8th class, 30 girls from 5th class and 4 teachers. Driven by British Council UK, and with technology by Stanford Research Institute, USA, the funding is by Aviva Pvt. Ltd.

Warm appreciation to the Essel Foundation, Aviva Pvt.Ltd. and Caring Hand for Children for education support.

We, at Arpana, depend on your support for our programs

Arpana Trust and Arpana Research & Charities Trust are both approved under Section 80G of the Income Tax Act, 1961, giving 50% tax relief for donors in India.

FCRA Registration No. for Arpana Trust is 172310001

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Send your contribution for dissemination of humane values & medical and community welfare services in Delhi to: **Arpana Trust, Madhuban, Karnal, Haryana 132 037**

Send your contributions for health & development services in Haryana & Himachal to:

Arpana Research & Charities Trust, Madhuban, Karnal, Haryana 132 037

Arpana Hospital: 91-184-2380801, Info & Resources Office: 91-184-2390905

emails: at@arpana.org and arct@arpana.org

Please let us know by email or telephone, whenever you transfer funds to Arpana.

Mr. Harishwar Dayal, Executive Director of Arpana. Mobile: 9818600644

Mrs. Aruna Dayal, Director Development. Mobile 91-9873015108, 91-9034015109

Websites: www.arpana.org www.arpanaservices.org

Wake Up Call

PURNIMA

*Books, magazines, articles... facebook posts or smses over the phone
All convey such uplifting, inspiring thoughts... for our 'happy' future setting the tone!*

*With so many good intentions going around
exhorting one to self-reflect, reinvent, take action,
How come nothing changes for the better
how come we are still divided into many a faction?*

*Wars continue to be fought, over land we cannot claim
When Nature made no boundaries, what territories are we trying to reclaim?*

*What is all talk of forgiveness worth
when children are being murdered for revenge,
'Nothing is permanent' we allege
yet we steal, rape, self-indulge!*

*Courts overburdened with frivolous cases, beggars abound on streets
The poor are dying of cold and hunger, and crimes are on the increase!*

*What use are all our 'goodness fundas'
when so self-centered we remain,
In a choice between 'them' and 'us'
we choose our singular gain.*

*With everyone full of sound advice, an avalanche of positive affirmations we receive...
I wonder when we will bridge the gap, between potentiality and the reality we daily perceive.*

*We 'like' we 'share' every little thought
that tells how we hold the key,
...to transform our life, to live our dream
and experience the magic in all we see!*

*But the message we soon forget, as personal considerations intrude...
'I should' rarely translates into 'doing', and others we blithely exclude.*

*The day we open our hearts to include
other people's point of view,
Differences will melt, boundaries expand
and foundation laid for a world anew!*



The Northward...



According to legend Bhishma Pitamaha waited for 58 days before leaving his body. Bhishma Pitamah left his body on the auspicious day of Uttarayana, i.e. on the day when the sun starts moving Northward after completing a six month period of Dakshinayana. Are Uttarayana and Dakshinayana only of chronological import? What is their spiritual significance? Param Pujya Ma describes the importance of Dakshinayana and Uttarayana in her elucidation of the Krishna and Shukla paksha in the 8th Chapter of the Gita. She explains to the seeker:

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥

The Lord says:

Arjuna, I shall now describe for you that time wherein the *yogi* who has renounced his body, does not return; and that time whereby the *yogi* does return.

Chapter 8, shloka 23

Look little one, the compassionate Lord, explaining to Arjuna once again, now says that, "I shall now describe to you the secret of the *yogi*'s return to this earth and also the circumstances under which such a one does not return."

First understand the conditions which cause the return of the *Yogi*. '**Avritti**' means:

a) To come back again;

...and Southward Paths

FROM THE SRIMAD BHAGAVAD GITA



- b) To take birth once more after death;
- c) Repeated rebirth;
- d) To attain a specific state once again;
- e) To attain a specific circumstance once more;
- f) To take another's support again and again.

Contrary to this is the state wherein one does not return after death. Here you must understand *Avritti* thus:

1. To be reincarnated repeatedly in the idea of doership.
2. To fall repeatedly into the cycle of birth and death.
3. To be born again and again, tied to the intellect that pertains to the body.
4. To return to this world.
5. Fettered by the fruits of actions and by destiny, to attain the body once more and then submit to death.
6. Fettered by the bonds of the world, to drown in this ocean of the world and rise up again.

Now the Lord says, I shall also describe to you that span of time departing in which, the individual no longer dons the body again. He does not return to the world.

Anavritti

- a) Those who do not return;
- b) Those who attain immortality after renunciation of the body;
- c) Those who renounce attachment with the idea of individual existence and

- thus do not return;
- d) Those who merge into That Supreme Enlightened Being of wisdom and then do not take birth again;
 - e) Those who are completely devoid of attachment to the world;
 - f) Those who live as the embodiment of selflessness.

Their love, their actions, their devotion and their knowledge is completely selfless. They have no attachment with their body, mind and intellect unit; nor do they seek to establish these. They are not worshippers of the body. They are attached to the Truth, to the Eternal. They are completely silent towards the transient but, knowing the transitory nature of the body, mind and intellect, they place these at the service of all.

- a) They, who cannot be bound by any object of the world,
 - b) They, who cannot be fettered even by any complex or latency of their own mind-stuff,
- what could they seek from the world and what would they give to it?

The *Yogi* is one who is ever immersed in *yoga* and who is ever engaged in its practice. Little one, the Lord said, "*Samatvam Yogam Uchyate.*" i.e. the perfect *Yogi* is one who retains his equanimity in loss and gain, sorrow and happiness, victory and defeat, apprehension and fearlessness, towards enemy and friend, calumny and praise etc.

1. Whose aberrated thought processes are completely silenced;
 2. Who does not claim any one state of the body as his own;
 3. Who seeks no pedestal for himself;
 4. Who despite being proficient in his deeds, fulfils the other's need by going to the other's level;
- such a *Yogi* does not return to this mortal realm after death.

Little one, my dearest, there is no other who can surpass the wisdom of such a one, his state, his firmness in *yoga*. Such a one identifies with the other by descending to the other's level and by performing actions like the other. That *yogi* who is subject to 'return', is a *Yoga Bhrashta*.

- a) Such a one died whilst walking along the path of *yoga*.
- b) He had not yet succeeded in silencing all the aberrated thought processes within.
- c) He practised the renunciation of attachment, *moha*, ego etc. but had not succeeded in eradicating these.
- d) He had gained mastery over himself to quite an extent, but had not gained complete control.
- e) His *tapas* or endurance, *swadhyay* or self study and *Ishvar pranidhana* or surrender to the Lord was not complete.
- f) His mind was not yet in complete control.

However, such a one left his body even whilst making persevering endeavours towards perfection in *yoga*. His perusal and study of the Scriptures enriched his knowledge, but that knowledge had not yet moulded his deeds. Nor had the thought processes within his mind stuff become quiescent.

He still possessed the body idea, attachment with the mind and with the body. Complete detachment with the mind had not yet been achieved; renunciation of the intellect had not yet been attained. However, continuous and constant endeavours were underway towards this end, when he passed away. The Lord is thus describing the state of the *Yogi* who is subject to rebirth. This state is diametrically opposed to the state of the ordinary man, replete with vice and virtue, who is ever attaining death and rebirth in order to taste the fruits of his myriad deeds.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।।

Just as the days lengthen for six months in the *shukla paksha*, so also they whose fire of knowledge gains a steady brilliance, those knowers of *Brahm* who thus leave their body in the *Uttarayan* path, attain *Brahm*.

Chapter 8, shloka 24

First understand the ***Shukla Paksha***

Shukla means white, pure, bright. *Paksha* means to receive, to accept or to belong to any one league.

Shukla Paksha refers to that period of time when there is light. That is also called the *Uttarayan* path.

Now also understand the ***Uttarayan path***

1. *Uttarayan* refers to those six months when the movement of the sun is towards the north.
2. *Uttarayan* are those months when the days are brighter and longer and the nights are short.
3. *Uttarayan* is that path which is uplifting.
4. *Uttarayan* is the path that leads to light.

Look little one, the Lord is relating the state of the seeker on the path to the Supreme. Just as the luminescence of the sun is ever on the increase in the *shukla paksha*, so also when the light of knowledge of the *Yogi* is ever on the increase, if he passes into the grip of death in such a state of luminescence, that knower of *Brahm* attains *Brahm* - his chosen Supreme Goal.

Understand the word *Uttarayan* once again. The traveller on the *Uttarayan* path:

- a) progresses towards greater heights;
- b) proceeds towards greatness;
- c) advances towards divinity.

As the sun moves towards the *Uttarayan* or northward sphere, the south is left far behind. So also, when the spiritual aspirant proceeds towards the higher spheres, darkness is automatically eradicated. When the *sadhak* is attracted towards the *Atma*, he is automatically distanced from both the gross and the subtle objects of sense.

Understand this in yet another way.

1. When a person stands upright, his feet are fixed southwards and his head northwards.
2. The gross contact with the earth is always through the feet.
3. The individual's head is always in the northern sphere.

From this angle, the traveller on the northward path renounces his attachment to gross objects and proceeds headwards. That is, the *Uttarayan* path is the path that augments the intellect.

Little one, as the intellect gains purity:

- a) the individual renounces his ego;
- b) the *sadhak* relinquishes the body idea;
- c) the *sadhak* bows down in humility;
- d) the traveller on this path begins to recognise the truth about the *gunas*;
- e) the aspirant ceases to be affected by the *gunas*;
- f) the life of the individual becomes a *yagya*;
- g) he attains utter simplicity;
- h) his mind becomes pure;
- i) that person becomes detached to that extent.

When the traveller on the northward path understands that he is, in reality, the *Atma*, why would he remain attached to that which is not the *Atma*? When he realises that one who is immersed in the *Atma* attains the state of unshakeable bliss, why would he seek temporary pleasures? When he can stay in eternal bliss even whilst living in the midst of worldly sorrows, why would he try to escape from any situation and crave the joy that is conditioned by pleasant circumstances? The traveller on the northward path renounces the body idea and attains the Supreme state. If such a one meets with death whilst still on this path, he will still continue to progress northwards.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।।

The *yogi* who renounces his body in the smoky night of the *Krishna Paksha* or the six months of the *Dakshinayan* or southward path, attains the hazy luminescence such as that of the moon and then 'returns'.

Chapter 8, shloka 25

Dhoomra connotes smoke, haziness, vapour, cloak or screen, *moha*.

Krishna Paksha connotes blackness, darkness, attraction, that which creates a tumult, that which tears apart, that which troubles, *Kaliyuga* or the present era of darkness.

Speaking of the one who was waylaid on the path of *yoga*, the Lord says that such a one becomes gripped by *moha*. Those people who are distanced from the Truth, who consider ignorance to be knowledge, are followers of the *Krishna Paksha* or the sphere of darkness. Such people move towards darkness.

Just as in the *Krishna Paksha* the sun moves southwards for six months and in that period the days become steadily shorter and the span of darkness increases; similarly, the *yogi* on the downward path is veiled by the smoky opaqueness of *moha* and cannot see the Truth in much the same way as one cannot see anything clearly in the moonlight. Such persons are attracted towards the objects of the world.

The intellect of the *yogi* in the *Krishna Paksha* is prone to tumultuousness and slowly proceeds towards complete darkness. The mind of such a one is caught in attachment to objects and he is once more drawn into the cycle of birth and death. The *Swargloka* or heaven is similarly akin to the *Chandraloka* or the abode of the moon.

Such *Yogabhrashta yogis*, who are thus waylaid on the path of *yoga*, partake of the joys of heaven and are then reborn in order to experience the joys and sorrows of the world.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ।।

The Lord now says that the *Shukla Paksha* and *Krishna Paksha* are both endless.

These two spheres of the world - the *Shukla Paksha* and the *Krishna Paksha* are perpetual. By one, the Supreme state can be attained, and by travelling the other, birth and death are achieved.

Chapter 8, shloka 26

Shukla Paksha

First understand the nature of the *Shukla Paksha*:

1. This is the pure and enlightened path.

2. This is the *Uttarayan* or northward path.
3. This is the ennobling path.
4. This sphere takes one towards the *Atma*.
5. This sphere renders the intellect pure and truthful.
6. It takes one towards consciousness.
7. It is the path of union with the Truth.
8. It voids one of attachment.
9. It is the path where the darkness of illusion is eradicated.
10. Through this path knowledge gains discrimination.
11. In this sphere, life becomes immersed in *yagya*.
12. In this sphere, life becomes auspicious.
13. In this path, the *sadhak* is ever awake for the world.
14. The *sadhak* who treads this path is silent towards his own needs.

The *Shukla Paksha* is one

- a) which establishes one in *samadhi*;
- b) which will make one a *gunatit*- unaffected by *gunas*;
- c) which draws one towards *Brahm*;
- d) which annihilates the idea of individualism;
- e) which establishes one in the Supreme;
- f) which is instrumental in granting us Godhood and immortality.
- g) which establishes one in the *Atma*.

Krishna Paksha

1. Any path leading away from the *Shukla Paksha*.
2. That which augments darkness.
3. Where the sense faculties unite with their sense objects.
4. Where greed, craving and desire increase.
5. That which separates one from the Truth.
6. Which encourages action for desire fulfilment.
7. That which encourages ego, pride and arrogance.
8. The path leading towards death.
9. That which increases *moha* and ignorance.

Lord Ram (in other words, Truth) is born in the *Shukla Paksha*. Demons (i.e. attachments) take birth in the *Krishna Paksha*.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

Speaking of those who know the two spheres - *Shukla Paksha* and *Krishna Paksha*, the Lord says:

Knowing both these paths, the *Yogi* is not deluded. Therefore O Arjuna, be steadfast in *yoga* at all times.

Chapter 8, shloka 27

- a) One who sees death on one side and immortality on the other;
- b) One who sees darkness on one side and brightness on the other;
- c) One who sees pleasure and sorrow on one side and unalloyed bliss on the other;
- d) One who sees ignorance on one side and the highest knowledge on the other;
- e) One who sees separation on one side and *yoga* or union on the other;
- f) He who sees on one side the inert and on the other, consciousness itself;
- g) One who sees on one side a beggar seeking alms and on the other, the eternal giver.

Such a one is never deluded.

1. Where the realisation of transience and intransience dawns;
2. Where the *sadhak* realises the *Atma* Self;
3. Where he realises the temporary nature of the world;

he will inevitably go towards the Supreme. How can such a one ever be deluded? He who knows the theory of spiritual knowledge as well as its practical connotation, and he who knows the truth about ignorance and lack of knowledge, he will inevitably progress towards what is superior. He who knows the *Atma* in essence, and is also aware of that which is not the *Atma*, will, in any case, be attracted towards the *Atma*. He will not be gripped by *moha*.

The Lord says to Arjuna, "You, too, have come to realise the difference between the *Atma* and the *anatma*; therefore:

1. Be ever engrossed in *yoga*.
2. Remove your concentration from your body and fix it in the *Atma*.
3. Renounce attachment with the body and devote yourself to the *Atma*.
4. Relinquish all desire for the fruits of action and desire only to become an *Atmavaan*.
5. Know yourself to be the *Atma* at every moment. Do not bother about your body, nor the calumny or recognition that are its lot.
6. Practice living in the knowledge that you are the *Atma*.
7. Knowing yourself to be the *Atma*, make every effort to give your body, mind and intellect in the service of others.
8. Knowing yourself to be the *Atma* at all times, practice living in the Essence of the *Atma*."



Are we really Intelligent?



ADAPTED FROM A SATSANG AT DHARWAR WITH PUJYA MA IN 1962
BY MARK HENDERSON BEGG

*M*ost of us consider ourselves intelligent. Yet we need to ask ourselves whether our intelligence has been able to help us achieve our most basic aim in life – the attainment of happiness and peace of mind. If, after all the efforts we have made to find happiness, it has somehow eluded us, then we should examine our concept of intelligence and see whether it is compatible with our dreams of fulfilment and perennial joy.

Let us explore the way our intelligence developed from infancy and see whether it can be made to perform its true function in our lives.

How did we develop our intelligence?

The intelligence which controls our decisions and actions today began to develop soon after birth. A child is attracted towards something he likes, and repelled by anything he dislikes. The means he uses to get what he likes and avoid unpleasant experiences, forms the basis of his intellectual development. The environmental influences and his subsequent reactions, result in the formation of a behaviour pattern which continues throughout life. This consists of a host of complexes, inhibitions, suppressions, and beliefs which govern our attitude and behaviour, and which lead to frustration or fulfilment according to our personal capacity and the kind of opposition we meet with in the process.

Thus our intelligence, and the values we adopt in our lives, is broadly based on our likes and dislikes. The decisions we take are from the point of view of our personal experience, and the behaviour patterns we adopt are those which

help us to get the results we want. Our intelligence interprets people, and gives meaning to situations in the light of its own emotional training and background. Therefore our happiness and success in life becomes dependent on the situations we meet, and we believe that we can find fulfilment through the satisfaction of our desires.

Some facets of this kind of intelligence are:

- Impressions and perceptions as interpreted by our minds
- Fantasies or reveries based on desires, likes and dislikes
- Observations accepted by our preconditioned ideas and conceptions
- Thoughts and reflections based on preconceived notions
- Emotional sentiments that judge our lives and actions
- An imperceptible play of the qualities through repulsion and attraction
- Verbal knowledge collected from people or books
- A business attitude based on profit and loss

Check your Returns

We need to ask ourselves whether the plans and efforts of our entire lives have yielded reasonable dividends in terms of our basic aim. We need to check with the people around us who have achieved our conceptual standards of happiness, whether they are, in fact, happy and fulfilled. Has money, possessions, fame or worldly success brought them intrinsic happiness and security? If not, then we may conclude that conceptions and their satisfaction do not give lasting happiness. Situations are not conducive to happiness; fulfilment is not even dependent on the world outside.

Happiness does not lie in any conception, in fact it is our impressions, interpretation, opinions and complexes which have been robbing us of peace and enjoyment all our lives. Our intelligence has let us down, and we need to make a drastic reassessment and begin anew.

When do we enjoy ourselves? If considered carefully, our moments of happiness occur:

- whenever our complexes and beliefs are off their guard
- whenever we are living in the present moment, uninfluenced by past impressions and experiences.

Whereas our present intelligence is always vigilant, careful and suspicious, one who is ever forgetful of himself is happy and fulfilled.

How to make a new beginning

It is very hard for us to accept that our intelligence has failed us so miserably, because our intelligence itself (which we have cherished and given the status

of a master) is the judge of its own performance. Our complexes and desires, which we have given so much importance, are always on the defensive, and will not readily condemn themselves.

We have to seek freedom from our own minds. Only when the shackles of impressions and beliefs are seen for what they are, can we begin to develop a truly objective intellect. Such an intellect is unrestricted by preconceptions and can make decisions which are unaffected by emotional or mental experiences. It is not limited by the knowledge we have gained so far, and being absolutely free from personal experience, it leads us into living in the present. It enables us to lead sincere, spontaneous lives, without any patterns of emotion, thought or behavior to obstruct the flow.

Developing an objective intellect

In order to develop an objective intellect, we have to:

- develop the intellectual capacity to see qualities and their interplay
- understand these qualities through insight and realize how they affect one another
- realize that our actions and reactions are automatic on account of these qualities
- learn to rise above these qualities, i.e. accept everything as it is without trying to change anything.

As we watch our own minds and become more objective in our outlook, we begin to realize the following facts as truth:

- ♦ all is what it is; destiny cannot be changed
- ♦ we must accept everything as it is
- ♦ the world gets its colour from the mind
- ♦ we are happy or unhappy in proportion to the intensity of our reactions
- ♦ our real Self is not this physical body with which we have been identifying ourselves
- ♦ our real Self is not this intellect or these emotions which have seemed so real to us.

Once we accept these facts, we will give up attachment with our physical bodies and identification with our mind and its concepts, as well as intellectual evaluations. Realizing that we can give up our desires if we accept the world as it is, we gradually break the bondage of complexes and beliefs which have deluded us.

Thus we become truly intelligent, and learn the meaning of true happiness and fulfilment.



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Performance* of Below Mentioned MF Schemes from 1st July 2004 to 28th July 2014

Mutual Fund Schemes	NAV as on 1st july 2004	NAV as on 28th july 20014	10 Yr Returns (CAGR)	BSE Sensex 10 Yr Return (CAGR)	Cutrrtent Value of Investment Rs. 10,000
ICICI Prudential Dynamic Fund - Regular Plan(G)	17.010	169.034	25.26	18.30%	99373
SBI Magnum Multiplier Plus Scheme(G)	13.700	123.898	24.19		90436
HDFC Equity Fund(G)	46.318	416.402	24.05		89901

* Past Performance may or may not be sustained in future. #Selected Schemes Mentioned in above Illustration.



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Equity Linked Saving Scheme (ELSS)

ELSS is a type of diversified Equity Mutual Fund which is qualified for tax exemption under section 80C of the Income Tax Act, and offers the twin-advantage of capital appreciation and tax benefits. It comes with a lock-in period of three years.

Advantages of ELSS over other tax saving instruments

► ELSS exploits the potential of equities

ELSS funds invest a large part of the fund (usually 65-100%) in equity. With the Indian economy possessing strong fundamentals and corporate earnings showing strong growth potential, equities as an asset class look set to provide attractive returns

► Lowest Lock-in period

While the maturity period of other tax saving instruments like NSC is 6 years and PPF is 15 years, ELSS has the shortest lock-in period of all the tax saving instruments under Section 80C. Your investment is LOCKED for a period of 3 years. i.e., once invested in an ELSS scheme, your money cannot be taken out for 3 years. But this is a blessing in disguise, because ELSS schemes generally yield healthy returns during a 3-year period.

► Dividend payout

An investor can opt for a dividend option and get a part of the investment back during the lock-in period itself, by way of dividend payout

► SIP option

The best way to invest in ELSS is perhaps via Systematic Investment Plan (SIP). With SIP, you can invest a small amount every month for a specific time period. In SIP, the investor can take advantage of fluctuations in the stock market and get the benefit of averaging. So the investor will get more units when the market is down and get fewer units when the market is up
For e.g. If you are investing Rs. 1000 every month, you will get 100 units when the Net Asset Value (NAV) is 10 and will get 50 units when the NAV is 20. So investing a fixed sum regularly helps to cover the market fluctuations through 'rupee costs averaging'

► Tax benefits - no tax on capital gains and dividends

The profits on the sale of ELSS units are treated as long-term capital gains (assuming that the units are sold after the completion of a 3-year lock-in period), and as per current tax laws, these are not subject to tax. Also, there is no dividend distribution tax on equity investments and dividends earned are tax free in the hands of the investor



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An Invitation... to participate in the creation of a Haven of Inspiration and Love

Param Pujya Ma was not only a Compassionate Mother, a solicitous Friend of all, and a Revered *Sadguru* who took each one who came to Her towards happiness, peace and the highest spiritual abode... She was, indeed the Self of all. In Her, each one found rest and security, because She reflected and attended to the need of every soul. The Gita says aptly that Such a One gives to the other whatever be the need of that one, and in accordance with the other's *bhav...* 'Ye *yatha maam prapadyante*'... She gave in abundance... She gave of Herself magnanimously and in perpetuity. Even today She continues to give strength and guidance to those who seek it.

Param Pujya Ma lived ever in the embrace of Truth. And the practical outflow of such abidance in Truth was the immeasurable love that flowed from Her. Her eternal message 'Love All' was indeed Her life. Her life was also a demonstration of the practical connotation of the scriptures of all religions. People of all lands and religions lived together with the utmost joy and peace in Her presence.

We are now in the process of creating a *Samadhi Sthan* for Ma – a place where people could collect in Her memory and nourish the values and knowledge that She taught, and thus gain the happiness that comes only through abidance in one's Self. Plans for this sacred space comprise a small temple enshrining Her hallowed relics, set amidst beautifully landscaped natural environs. It would also resonate with the philosophy that She epitomized, where people of all faiths could find inspiration and peace. We would endeavour to capture in this space, the beauty and divinity that She was and always will continue to be.

This is an invitation to all those who knew Param Pujya Ma and also all those who may have heard of Her, and who cherish the divine and humane values that Ma embodied, to participate in the building of this sacred space. She was the Divine Mother of all, and we would welcome the participation of each one in this beautiful offering of love.

We have already begun to landscape the 3 acres of land allotted to this very special project. The roof and dome of the temple has also been laid. We continue to slowly construct and landscape in accordance with the funds donated with love and devotion by you all.

We give on the facing cover, a photograph showing the Samadhi Temple as it stands today. We appeal to you to continue to donate generously and help us to complete this inspirational project which will create a special haven of consciousness and spirituality for all. ❖