



Where do you not dwell ?

*Is there a place where You do not dwell ?
Or an action You do not perform?
O Lord! Then why remain hidden thus
That mistaken notions I form?*

*How shall I call out to Thee?
How long will Your silence remain?
Have You not heard me O Merciful One?
I have knocked at Thy door, but in vain!*

*O speak to me, my Beloved Liege!
I seek Thy refuge Beloved Divine...
I come with this unwritten, unsullied mind
That You may hue it with Thy colours sublime...*

*Tint this mind with the colour of fire:
In Vairagya's saffron hues –
Let this body and mind thus burn
and as ashes in Thy world diffuse.*

कौन जगह ऐसी बता

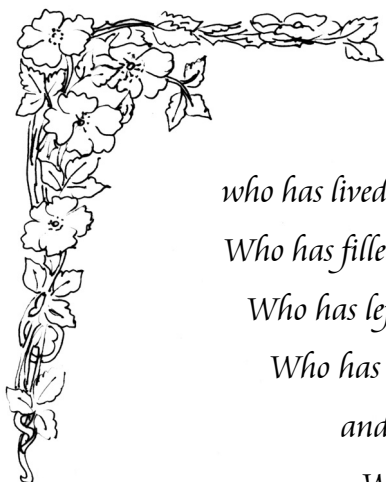
कौन जगह ऐसी बता,
जिस जा पे तू नहीं।
नहीं तू बता प्रभु कौन कर्म,
जो कर्म भी तू नहीं।।

कैसे तुझे बुलाऊँ मैं, कब तक यूँ मौन रहोगे।
कब तक द्वार मैं खटकाऊँ, कब लग तू मेरी सुनोगे।।

कुछ तुम भी मुख से कहो पिया,
हम तोरी शरण में आये।
कोरे मन की चादर ले,
तेरे रंग में रंगने आये।।

केसरिया रंग रंग दे इसको, अमन का रंग कहें।
भस्म करो यह तन मन मेरा, राखी बन जग में रहें।।

(अर्पणा प्रार्थना शास्त्र १, न. २८६ - १७.१.१९६०)



*"He has achieved success
who has lived well, laughed often, and loved much...
Who has filled his niche and accomplished his task...
Who has left the world better than he found it...
Who has always looked for the best in others
and given them the best he had...
Whose life is an inspiration...
Whose memory a benediction."*

~ Bessie Anderson Stanley



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Anand ~ Supreme and Transient

FROM THE SRIMAD BHAGAVAD GITA



Every being of the world is an incessant devotee of happiness....

I want to study so that I pass

Why?

So that I pass school, then college, then PhD...

Why?

So that I get a good job....

Why?

So that I can earn well...

Why?

So that I can purchase everything that gives happiness...

Happiness? Anand?

Anand is a quality of the Supreme... The Supreme is Anand itself.

But there are two other components of the Supreme – the Eternal Truth and Consciousness. Whereas we long for Anand, we engage ourselves in seeking and procuring whatever is not Eternal nor Conscious!

The Anand we experience in transient things/relationships etc. is always lessening... whereas the Anand that pertains to the Supreme is ever Eternal... Self reliant... ever content... never lessening!

The objects of the world do not have happiness or anand inherent in them, unless we put a value to them. A drinker will find happiness in alcohol... he feels he can drown all his sorrows in that potion! And his happiness vanishes when the alcohol finishes!

The happiness of the world is dependent on the gross transient.

The happiness derived from Yoga with the Supreme is of an intransient nature. It is eternal.

What we choose, depends on us! Should we allow our intellect to reign over us? Or should we allow the mind and our sense organs to rule our actions?

Dependency on the senses... or the Self?

In her elucidation of the Srimadbhagavadgita, Param Pujya Ma clarifies the propensity of human tendencies to ‘carry away’ the senses into the mire of sense objects with the full support of the mind. In this state, the intellect of the individual, which should have been the torchbearer of freedom from the cycle of birth and death, is easily abducted and rendered ineffective!

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥

Chapter 2, shloka 67

Just as a strong wind carries away a ship on the water, so also amongst the senses disposed to objects, whichever sense gains the support of the mind, that sense faculty abducts the intellect of that individual.

Param Pujya Ma elucidates....

The Lord states here that even a single sense faculty which gains the support of the mind can abduct the intellect of that individual.

The mind

1. Even if all the sense organs together partake of the objects of the world, they

cannot abduct nor silence the intellect.

2. Yet, that sense faculty which is supported by the mind, can gain supremacy over the intellect.
3. The sense faculties gain supremacy due to the attachment of the mind.
4. Then the objects of the world become all important to that individual.
5. He becomes dependent on and the slave of objects.
6. He immediately gets into action to procure the object which is selected by his sense faculties.
7. He becomes oblivious to the right and wrong mode of action and also to other individuals.
8. He does not even remember how many people he has wronged in the process.
9. His values undergo a metamorphosis and he becomes individualistic and selfish.
10. With the mind thus led by the sense faculties, the individual is blinded. The sense faculties in turn, are controlled by the objects of sense satiation.
11. These objects and sense faculties are both blind. When the mind's attachment lies in the enjoyment of sense objects via the senses then:

- Such a mind covers up the intellect;
- The intellect no longer remains objective and free;
- It becomes subservient to the mind and shows the mind the way to procure those objects which it covets.

The intellect is a divine gift of the Lord and you can use it as you wish. It is a faculty of discrimination which can illumine the way to become an *Atmavaan*, or it can guide the body, senses and the mind towards the achievement of their gross desires. The pure intellect can reveal the Truth in its entire glory. Justice is inherent in such an intellect. It can guide one towards the path of inculcation of divine qualities in life. Unfortunately a person engrossed in the mind refrains from seeking its guidance. He listens to the dictates of the mind. He pursues his desires and endeavours to escape from what he does not like. The Lord says, when the mind thus supports the organs of sense, *pragya* is destroyed.

Pragya – the pure intellect

1. What flows from the unveiled intellect can be called *pragya*.
2. When the intellect is uninfluenced by the likes and dislikes of the mind, then all decisions that it takes are that of a *pragyavaan* or one who is possessed of *pragya*.
3. When the intellect is not perturbed by fame or dishonour, loss or gain etc. it flows as *pragya*.

It is important to note here, little one, that the Lord is not stressing on the

renunciation of sense objects – He is referring to relinquishing attachment of the mind with those objects. For even if the individual partakes of all sense objects, if the mind is not attached to that enjoyment of the senses, *pragya* is retained.

Therefore, it is clarified here that sense objects should not predominate in our lives – or else the mind becomes supreme and the intellect is destroyed. If the mind gains ascendancy, those objects which capture the attachment of the mind become all important and the individual becomes a slave of those objects. Thereafter, their procurement becomes his only goal. He ceases to discriminate between right and wrong, duty and non-duty, *dharma* and *adharma*, truth and falsehood. He becomes selfish and devoid of *pragya*, or the pure intellect.

This entire change is wrought by the mind:

- a) It is the mind and its attachment which abducts the intellect.
- b) The sense faculties gain strength with the support of the mind, and the sense objects become vital.
- c) The mind is the enemy of the intellect.
- d) It obliterates the Truth and becomes a veil of illusion.
- e) The mind seduces one away from the Truth.
- f) It is the mind which engenders *moha*.

It is the mind which dons the garb of ignorance and establishes enmity with the intellect. In due course, the boat of truth begins to sink.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

Chapter 2, shloka 68

Bhagwan says:

Therefore, O Arjuna! He, whose sense organs are unattached to the objects of the senses and who has full control over them, he is of a steady intellect.

Little one, when the Lord stipulates that, “He, whose senses are completely under control is possessed of a stable intellect,” He means:

- a) The senses should be subservient to the intellect – not to the mind.
- b) Enjoyment of the objects of the senses makes no difference. It is only when the mind supports the senses and is affected by sense objects that it veils the intellect.
- c) If the mind did not support the sense faculties, objects would cease to be ‘poisonous’ for the individual.

Therefore, the Lord speaks here of renouncing attachment of the mind, and not of the cessation of contact with sense objects.

When the mind no longer supports the sense faculties, the latter can be controlled. Then likes and dislikes will no longer impel our pursuit of sense objects.

1. When the mind is predominant, likes and dislikes rule the individual.
2. When the intellect rules, the individual becomes detached from objects.
3. Then objects cease to be important.
4. The intellect is gratified with whatever it receives and does not clamour for more.

The steady intellect is thus never influenced by sense objects – nor is it distressed if it is unable to partake of those objects. Understand this carefully that without food, the body of the *Sthit Pragya* certainly becomes weak – but his intellect remains unaffected. Though the body requires sustenance, the intellect requires no nourishment from the outside world. It has transcended the gross and subtle world of objects.

In other words he who possesses a dispassionate intellect and a silent mind, is a *Sthit Pragya*.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Chapter 2, shloka 69

Describing the difference between the ordinary man and the sage, Lord Krishna says:

The self controlled sage is awake in what is night to ordinary people; and when all others are awake, that, for a *Muni*, who is a seer, is night.

That which is ‘night’ for all beings:

1. That which all beings call darkness and night;
2. That which all beings call ‘death’;
3. That Truth which they can neither see nor understand;
4. That knowledge which they call ignorance;
5. They are oblivious of or ‘asleep’ towards the Supreme Truth;
6. They are also asleep towards their own reality;
7. They are unable to know themselves;
8. They do not recognise death when they see it, how can they see anything in darkness?
9. They are silent towards the Truth; their silence is darkness;

10. When *moha*, attachment and desire are perpetuated;
11. When ego forms an eclipse over the sun of knowledge and obliterates the light of Truth; then the luminosity of Truth begins to fade.
12. Dwelling in falsehood and covered by the darkness of ignorance, they are asleep towards the truth – that is why they can be said to be asleep even whilst still awake.

This is the night of the ordinary people.

- a) That Luminescence – Consciousness Itself which was to go into the world and spread its light, is now immured in the coffin of the body. Night prevails. All that remains is darkness. How is That Light to escape from its confines?
- b) That which could have given light to the world, is now blinded. It has become subservient to one body and is asleep towards its true Self.
- c) The ignorance of *maya* is indeed darkness. Ego is darkness. *Moha* is that moonlit night in which all one sees appears to be hazy.
- d) Attachment provides the stars in that hazy firmament in which happiness seems to lie in sense objects – in which a mirage seems like reality.

In what is 'night' to the ordinary man, the *Yogi* is awake.

1. A *Yogi* or the Realised Soul awakens in the light of Truth.
2. When the idea 'I am the body' disappears, when attachment to sense objects ceases, then such a one truly awakens.
3. He knows himself to be the undiminishing Light, therefore he lives in eternal light.
4. He knows himself completely.
5. He is completely awake because he is free of *moha*.
6. When the darkness of ignorance gives way to the dawn of knowledge, the *Yogi* awakens. He awakens to identification with the Supreme and with the *Atma*.
7. When he attains silence towards the unreal and illusory, he awakens.
8. When he relinquishes all mental tendencies and traits, he awakens.
9. When he is unfettered by hopes, expectations and desires, he awakens.
10. He who believes he is the body, dwells in attachment with objects. The veil of the body creates darkness. When attachment with the body is rent asunder, attachment is quelled and he awakens.

In other words, that self controlled practisant has awakened to the Essence of Truth. Therefore the Lord says 'Such a one awakens when the world is asleep.'

Where the world awakens

The world considers itself to be awake in the knowledge 'I am the body, I am the doer, I can kill, I can be killed; I am great, I am inferior'. Actually, it is the ego which

is awake, it is *moha* which has been aroused. Bound in the ties of hope, desire and expectation, the deluded one considers himself to be awake!

He does not realise that each act of his is a result of the interaction of pre-allotted qualities! Likes, attachment and aversion are his 'triggers' for action. Yet he claims 'I am the doer'.

Such a one awakens to the dictates of his mind. His mind is generally found with the sense faculties, revelling in objects. Therefore the 'awakening' of such a one is not the awakening of the intellect. The world is awake in the idea of individualistic existence – 'I am'. In other words, he is awake to a dream world. Swayed by likes and dislikes, he considers himself to be the author of many deeds. In actual fact, he does nothing. It is the *gunas* that rule him, which impel him to act. What else can he do – tied as he is with the bonds of the sense faculties and their tastes? Ruled by desire, anger and attachment, he is no longer a free man. If he is 'awake' without the intellect, his waking is of no avail. Fettered as he is by illusory principles, he cannot discern Truth from the untrue. Labouring under futile hopes, expectations of the fruits of actions, and the tides of joy and sorrow, can he be said to be awake? So long as he is affected by the gross objective world, he has not awakened to the dawn of Truth. He is awake to illusion – to the gross world.

In actual fact, it is not he who has awakened. It is his body which is awake. He is alert only towards the establishment of his body. He is awake in the darkness of ignorance. Just because the mortal body – which he is not – is awake, he thinks he is awake. He believes the false to be true and considers this to be 'light' – he is awake in this confusion.

Such 'light' in which the ignorant are awake, the *Yogi* considers to be night.

1. The loss of Truth is 'night' for the self controlled *Muni*. That One is awake to the *Atma*.
2. He who is witnessing the Real, does not awaken in the night of body predominance.
3. For the *Atmavaan*, all apart from the *Atma*, is darkness.
4. He who has attained the light of Truth, has awakened from the darkness of ignorance.
5. Such a realised *Muni* has transcended the body idea.
6. His 'I' or ego has surrendered at the feet of the Supreme – at the altar of the *Atma*.
7. Ever immersed in the Supreme, such a One may be awake to the needs of the world, but is completely asleep towards himself.
8. He is asleep towards his own body. He wants nothing for the body. He abides in the state of an *Atmavaan*.

9. His body is for others to utilise. He will perform every task that confronts him without thought of superior or inferior.
10. He has no relationship left to maintain with his body. It is as if he has wrapped it in a shroud and left it to its fate.
11. He will give his life and perform deeds for the benefit of others without any consideration of honour or dishonour, without any desire for the fruits of action.
12. Joy and sorrow, likes and dislikes, personal concepts no longer remain. Only the job in hand matters.

Such a one ever abides in *samadhi*

1. Since he no longer identifies with his body, he could be said to be asleep towards it.
2. Since attachments have ceased, he has become blemishless.
3. Since happiness and sorrow, desires, attachments, no longer matter to him, he can be said to have transcended duality.
4. When even ego does not remain, he can be said to be dispassionate.
5. Whereas the worldly are awake towards their own selves, such a one is oblivious to his body.
6. Whereas the worldly are asleep towards the needs of others, he is ever alert and awake for others.
7. Having witnessed the 'night' of the body, that knowledgeable *Muni* is eternally awake. Such wakefulness comes only when such a One is asleep towards Himself.
8. If one's entire concentration is on the *Atma*, one awakens to the Supreme.

What has really happened?

1. His attitude or view point has changed.
2. His life's goal has changed.
3. The essence of His life and His code of conduct has changed.
4. The world attains a new meaning for such a One.
5. He is oblivious to His external existence and merges in His Essential Being.
6. The meaning of Truth has changed: no longer does He claim His body as His own. He simply identifies with the one who comes before Him.

Then the body of dust becomes a veritable temple – His mind becomes a river of love and He Himself is established in the Supreme Essence. From Him, the world receives unique practical knowledge and the benefit of His divine qualities. That One of steady intellect is an *Atmavaan*.



“The story of Ramakrishna Paramahansa's life is a story of religion in practice. His life enables us to see God face to face. No one can read the story of his life without being convinced that God alone is real and that all else is an illusion.

Ramakrishna was a living embodiment of godliness.”

~ Gandhi



One last question!



***A rare conversation between
Sri Ramkrishna Paramahansa and
Swami Vivekananda***

REPRODUCED FROM THE INTERNET

Swami Vivekanand: I can't find free time. Life has become hectic.

Ramakrishna Paramahansa: Activity gets you busy. But productivity gets you free.

Swami Vivekanand:- Why has life become complicated now?

Ramakrishna Paramahansa: Stop analyzing life... It makes it complicated. Just live it.

Swami Vivekanand: Why are we then constantly unhappy?

Ramkrishna Paramahansa: Worrying has become your habit. That's why you are not happy.

Swami Vivekanand: Why do good people always suffer?

Ramkrishna Paramahansa: A diamond cannot be polished without friction. Gold cannot be purified without fire. Good people go through trials, but don't suffer. With that experience their life becomes better, not bitter.

Swami Vivekanand: You mean to say such experience is useful?

Ramkrishna Paramahansa: Yes. In every term, Experience is a hard teacher. She gives the test first and then the lessons.

Swami Vivekanand: Because of so many problems, we don't know where we are heading...

Ramkrishna Paramahansa: If you look outside you will never know where you are heading. Look inside. Eyes provide sight. Heart provides the way.

Swami Vivekanand: Does failure hurt more than moving in the right direction?

Ramkrishna Paramahansa: Success is a measure as decided by others. Satisfaction is a measure as decided by you.

Swami Vivekanand: In tough times, how do you stay motivated?

Ramkrishna Paramahansa: Always look at how far you have come rather than how far you have to go. Always count your blessing, not what you are missing.

Swami Vivekanand: What surprises you about people?

Ramkrishna Paramahansa: When they suffer they ask, "why me?" When they prosper, they never ask "Why me?"

Swami Vivekanand: How can I get the best out of life?

Ramkrishna Paramahansa: Face your past without regret. Handle your present with confidence. Prepare for the future without fear.

Swami Vivekanand: One last question. Sometimes I feel my prayers are not answered.

Ramkrishna Paramahansa: There are no unanswered prayers. Keep the faith and drop the fear. Life is a mystery to solve, not a problem to resolve. Trust me. Life is wonderful if you know how to live.



The Glory of Guru Nanak

ADAPTED FROM PARAM PUJYA MA'S ELUCIDATION OF THE JAPUJI SAHIB
BY ARUNA DAYAL

भुगति गिआनु दइआ भंडारणि
घटि घटि वाजहि नाद ।
आपि नाथु नाथी सभ जाकी ।
रिधि सिधि अवरा साद ।
संजोगु विजोगु दुइ कार चलावहि ।
लेखे आवहि भाग ।
आदेसु तिसै आदेसु ।
आदि अनीलु अनादि अनाहति
जुगु जुगु एको वेसु ॥

पौड़ी २९



The essence of the Sadguru's words is given by Param Pujya Ma, to illumine the seekers' intellect –

Spiritual Knowledge is food for the yogi; containing and holding this knowledge is compassion. In each heart of every being, echoes the timeless and eternal song of the Divine Supreme.

O Lord! You are our Master, on whom all of the Universe rests. All powers are subservient to Thee as is the true essence of creation.

Parting and meeting; separation and mержence are the agents of the complex workings of the universe. Man's fate is wrought in consonance with his deeds.

To that supreme Lord, I offer my humble obeisance, in devotional reverence – for He is the Beginning, beyond caste and creed, without beginning; and indestructible and enduring in His one Unchanging Form through Eternity.

Param Puja Ma carries the seeker into the depths of meaning of the Sadguru's words, on tides of devotional enquiry:

*'Spiritual Knowledge is the food, and compassion fills its stores,
The Eternal Song gives voice to His glories; it echoes shore to shore
Thou the Creator and Keeper, Thou the string that holds
The powers and potencies of nature.*

*Thou, the Eternal Essence, within Thyself enfolds.
In severance and meeting lies
The foundation of Universal activity
So each being gets the fruits of Karma and meets his destiny.*

Param Puja words flow from the pure fountainhead of Spirit:

*'In reverence I enshrine His word
For He is my true friend, through Time:
Without Beginning, Indestructible
Indivisible, Changeless, Infinite.*

*Thy wisdom is the food that sustains me
All knowledge is in Thy eternal Name
Thy life manifests all wisdom
In Thy life is Truth's embodiment.*

*Thy Name is Compassion, Mercy, Benevolence
Thy compassion fills vaults infinite
Forgiveness and Generosity all,
Are Thy glory Bright*

As a devotee, yearning for Grace, Param Puja Ma pleads for a drop from the infinite largesse of the Lord's Mercy: 'One drop of Thy Compassion will fill my heart O Lord, and flow, all my life, as an ode to the glory of Thy Name.'

'O Nanak, if I am blessed by Thy Name within, then will I become a recipient of truth and wisdom. If Thou wilt abide within my heart, this mind will become a fount of compassion. Then endlessly will I sing Thy glories and each thought and deed will be eloquent with Thy Eternal essence and Thy Name. Wherever this gaze rests, it will behold Thee, Lord, who art present in all beings.'

Ma continues her devotional dialogue with her Divine Master:

'For Thou art the Creator; the Sustainer: all Fate and Destiny is ordained by Thee. Thou the Narrator of this play and Thou art Director of all action and events. Why

will I pray for supernatural powers and gifts Lord, for You have warned me that such powers will only distance Thee from me. Just grant me that which will bless me with Thy Name!’

Param Pujya Ma dwells on the nature of the cycle of *karma*:

*It is parting and meeting: it is attraction and repulsion
That are the avenues for attachment’s flow:
They become the base of all deeds
They cause the mind to expand and grow.*

*Yet only that will occur which Thou dost ordain
You have said, man his fate maps, by his acts, again and again:
All I seek O Lord, is Thy Name within my heart
May I offer obedience to Thee: from Thy word, may I never part.*

We must remember that the Supreme is the Beginning, He is the interim, through infinity: He has no end and is indestructible; all of creation arises and falls in the tides of being and dissolution.

Through all of these cosmic cycles, the Lord, remains sovereign and Supreme.

Reiterating His devotional praise, Param Pujya Ma addresses the Lord, ‘Thou art the Spiritual Center of all Being, the substratum of all Creation, Thy Name is the foundation of all the Cosmos. Thou art the Supreme Lord of all levels of Being. In all the three worlds, Thou alone dost reign Supreme. Thou art One, and in each form, each being Thou dost abide, and all dissolution is only by Thy Will. This eternal play in the vast cosmic ocean is Thee, O Lord: waves arise in the dance of creation and fall into the trough of destruction, and in all art Thee, O Master. The calm shining infinite expanse is Thee, the roiling, boiling waves art Thee.’

Param Pujya Ma sings of the Supreme, Indivisible Being, and glorifies the principle of Advaita. She sings the refrain of the Unity of Spirit, the oneness of Being, so that our minds, so conditioned to duality and divisions, may simmer in the sweet waters of remembrance of the One Being, in the essential Oneness of all.

Devotional remembrance of the Unity of Being, constant abidance in the Truth, reminds this selfhood of its ephemeral nature in the context of the Eternal, Unchanging nature of the Supreme Lord –

*O my Lord, my Master, all that is, is Thee
Omniscient, the Substratum, Infinite, all is my Liege!
Spiritual Essence, Light Eternal, Foundation of all art Thee
How can I sing Thy Glories Lord; all I can only say, there is naught but Thee!*

What words of wisdom can I pen, what words to talk of Him?
What glories can I describe? Thou art all, I do affirm
Do what Thou will, Thou art Master of Destiny
Thou the Creator, the Sustainer Thou, fate and fortune is ordained by Thee

O Nanak my Lord, Benevolence is Thy Essence true:
A fount of Compassion infinite, for the helpless, Thee the lone Refuge.
In Thy mercy Thou hast placed the coffin of time on me:
In Thy Grace, Thou has fixed this mind in Thee.

Thou has bestowed peace within, all these gifts are by Thy clemency:
Thou art forever my Lord: Thou art my Master Supreme.
May I remain the dust of Thy Feet, offer all that I am, to Thee
To be subsumed in Silence eternally – for I have naught, but Thee!

May these rising waves of devotional praise of The One Supreme, wash our minds, cleanse our spirits and allow us to live in the essence of this ultimate Truth, offering loving service to all, for in all, abides our Lord.



Guru Nanak's Teachings are understood to be practised in three ways:

Vand Chhako – sharing with others, helping those with less, who are in need

Kirat Karo – earning/making a living honestly, without exploitation or fraud

Naam Jayna – chanting the Holy Name, and thus remembering God at all times
(ceaseless devotion to God)

“Even Kings and emperors with heaps of wealth and vast dominion cannot compare with an ant filled with the love of God.”

“For each and every person, our Lord and Master provides sustenance. Why are you so afraid, O mind? The flamingos fly hundreds of miles, leaving their young ones behind. Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind?”

*“As fragrance abides in the flower, as reflection is within the mirror,
So does your Lord abide within you, why search for him without?”*

Krishna And The Flower Seller In Nathdwara

An account by Isabelle Remitti - Vichy of France
Contributed by Mr. Surinder Phull



...If we have the eyes to see, we will be able to see the Lord even in a crowd!

Last year, I was feeling very depressed for some unknown reason. It was a feeling of living a caged life without being able to do and contribute what I would like to. Then I decided to come to India for a week.

One fine day I planned to visit a temple which is quite well known in the state of Rajasthan. It is near Udaipur and the place is called Nathdwara. The temple is known to worship a form of Lord Sri Krishna and attracts millions of devotees.

I was unable to decide on my itinerary—should it include a visit to this temple? I was not very inclined, and being a foreigner did not particularly help the cause. So I thought I would buy some flowers for the Deity as a small service on my part.

Since there were multiple choices of vendors, it was difficult to choose any one particular flower seller. But somehow my ears caught the voice of this old man who was trying to sell his flowers at very attractive rates as they were the last lot left with him. I bought the flowers and paid him as per the value of the flowers.

While returning from the temple, I returned to the old flower man and started talking to him to get some first hand information. I enquired of him about his flowers and from where he procured them. He replied with a great enthusiasm. So I also asked whether it would be possible for him to take me to the farm where he procured these flowers. Surprisingly his answer was in the positive.

We then decided to meet the very next day at 11 a.m by which time he would have finished selling his stock of flowers... his daily business! At the pre-appointed time I was there.

After a 10 minute rickshaw ride we were outside the town... and got off the rickshaw. My guide started moving through the open fields and asked me to follow him... I did so quietly. He used to stop at every small temple to acknowledge the Deity. He appeared somewhat different to me. He distributed *prasaad* to the children and the poor we met on the way. He then stopped to feed the little ants on the ground. He was walking briskly and I had to move fast to catch up with him. He then did something which amazed me. He started sharing with me, those Truths of life, which I used to ponder over. It was amazing to hear those things from a farmer in a remote place. I suddenly felt free... happy, and had come to terms with myself!

On the way back I could not resist to see the place where he fed the hungry ants. And there I discovered lying... this peacock feather... which is considered the sign of Lord Krishna! It was not there earlier and neither was there any peacock in the vicinity! I took the feather to be a divine gesture.

The next day I went again to the temple to see the flower man. He was still there but the enthusiasm was missing! He was his normal self but did not display any emotion towards me. I felt a little embarrassed.

I came back to my small hotel room to think over the chain of incidents... And then... I realized the truth! It was indeed Lord Krishna Himself who was Himself guiding me through this man to make me realize certain Truths... those Truths that make life meaningful. I am grateful to him for sharing a few hours with me and telling things which were close to my heart. I knew for certain that one can meet God even in a crowd or any other place. These are His ways... one just needs the 'eye' to see, the heart to understand and Divine Grace to be able to pick the relevant clues and to follow Him with all faith.





Param Puja Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,

Karnal, Haryana, India

December 2015

Arpana's Celebrations

Arpana Day

The birth of Param Puja Ma was celebrated on 26th August. Devotees, friends and staff joined the Arpana family in the prayers at the Arpana mandir and *Samadhi Sthal*. An evening of devotional song and dance in the mandir on the 25th was drenched in the hues of Urvashi... Puja Ma's greatest gift to mankind for posterity. *Priti Bhojan* was shared with love to all.



Krishan Sudama: Ma's words came to life through a devotional stage presentation, 'Krishan Sudama', which was enacted in a loving spirit of offering before the gathered devotees.

Urvashi Day/ Chhote Ma's Birthday/ Hospital Day

Param Puja Ma's spontaneous flow of practical spiritual knowledge elucidating the scriptures, a lot of it in verse, commenced on 2nd October in the late 1950s. This day is celebrated as Urvashi Day at Arpana.

This day also marks the birthday of beloved **Chhote Ma**, who, for the first time, was no longer in our midst in physical form. However she is always in our hearts, and remembered with immense gratitude for her incredible gift of to us all... the faithful 'recording' of Urvashi on paper for posterity. *Priti Bhojan* was shared in a spirit of loving togetherness by staff, family and devotees.



This day also commemorates the inauguration of Arpana Hospital in 1980 to provide medical assistance to rural folk. Over 1,500,000 patients have been treated in the hospital during these 35 years.

Himachal

Quilt Distribution

On 30th August, 25 needy and poor families were given quilts and another 25 families received 2 blankets each at village Bhadian-Kothi. Smiles lit up their faces in gratitude to Arpana for this comfort against the winter months.



A free Gynaecology Camp



A free Gynaecology Camp was held at Arpana Health Care & Diagnostic Centre, Bakrota, Dalhousie, on 27th September for 49 patients.

Dr. Hemant Sharma, MD. Obstetrician/ Gynaecologist, Satyam Hospital, Sultanpur, Chamba, examined 29 gynae patients. 4 of the 29 gynae cases were advised to have operations done in Satyam,

which are free for the patients as the costs are borne by Arpana.

Seminar for Farmers

On 9th October, a farmers seminar was held at Arpana Centre, Gajnoi, by Government's Agricultural Officers from the Agriculture Technology Management Agency. 61 women and men from Arpana Farmers Groups and Staff took part. Dept. of Agriculture schemes, soil testing, subsidies and problems of dairy cattle were discussed. They were given a toll free number to call.



Strengthening Farmers Enthusiasm and Understanding



17 Members of Arpana's two Farmers Societies visited the Churah Valley Fruits & Vegetables Cooperative Society and the Vaishnavi Herbal Society Sei-Kothi in Bhanjaru in Tissa (Chamba District) on October 29-30 to learn their successful methods of procurement and marketing. These Exposure Visits

strengthened the farmers' understanding and enthusiasm ran high to improve their own societies' practices for greater income.

Arpana is grateful to the Baij Nath Bhandari Public Charitable Trust and Tides Foundation, for supporting health and development programs in Himachal

Haryana Rural

Health Camps for the Differently Abled

Arpana held free village health camps for the differently abled in August and September.

- ◆ Twice weekly camps at Budhakhera clinic
- ◆ 4 special village camps for 11 villages
 - 153 patients attended
 - 46 were referred to Arpana Hospital.
- ◆ Psychiatric camp with Dr. Vishal Chhabra, Delhi Psychiatrist, for 28 mentally challenged patients



Visits by Physiotherapists



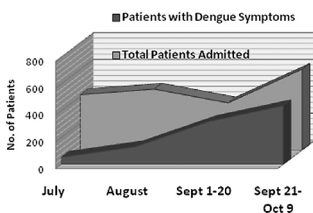
At the camps, two physiotherapists checked persons with disabilities (PWDs) whose joints had become stiff and who were unable to move. Specific exercises were taught to patients and relatives and they were also taught about nutrition. The physiotherapists monitored these patients by regular visits and telephonic follow up.

There is an 85% improvement in the mobility of PWDs after these personalized exercise regimens and follow-up.

Arpana Hospital

Dengue Patients Flood Arpana Hospital

Arpana Hospital has been inundated with patients with dengue-like symptoms (high fever and low platelet count) since the end of August 2015.



In July only 13% of our patients had high fever. In the first 20 days of September, 91% of patients admitted into the hospital had dengue-like symptoms.



1 ½ year old Sawan with a platelet count of 41,000

Eye Screening Camps in Partnership with CBM in Barana Village

- A Diabetic Retinopathy camp – 90 patients checked on Nov.8th
- A Paediatric eye screening camp 65 students checked on Nov.9th

Arpana is thankful to CBM, the Tides Foundation, IDRF and Baij Nath Bhandari Public Charitable Trust for supporting these programs

Arpana Delhi

Arpana Handicraft Sale – a Visual Yagya

In the gracious home of the Drs. Raj and Inder, Lena and Rahul Gupta in New Friends Colony from Oct.30 to Nov.1, the participants – host, family member, friend, seller or buyer – experienced the spirit of participation in a veritable yagya... each one was a limitless giver. The recipient was the Lord Himself... Ma Herself! Our hearts filled with gratitude for the opportunity of being part of this yagya, whose proceeds enable underprivileged rural women to find a better life.



Success Stories



Avinash Chaudhary from Molar Bund has been in Arpana since the 6th class. After clearing his CBSE, he is now pursuing his BA from the UP Board. He took the NIIT 3 month computer course but was unable to complete it. Even so, he got a job as an MIS executive at Rs.10,000 per month. Given a second chance to take his NIIT course, he earned a good 70% marks!

Divya studied at Arpana upto class 10, then did her BA from Delhi University. She is now a Senior Certification Executive earning a salary of Rs.33,000 per month. She has represented her company abroad in Germany and Dubai at the Organic Fair in 2013. She says, "Whatever I have achieved today has been possible only due to the support of my teachers at Arpana."



Our deep gratitude to Essel Foundation, Aviva Pvt. Ltd. and Caring Hand for Children for supporting Arpana's education programs.

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.

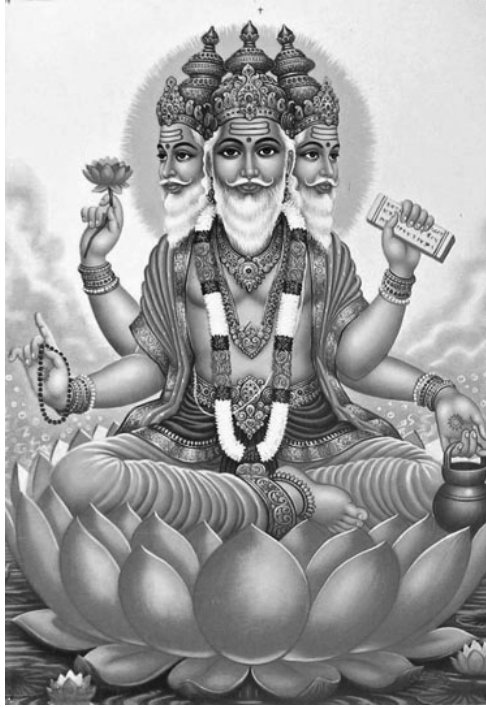
Mrs. Aruna Dayal, Director Development. Mobile 91-9873015108, 91-9034015109

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

True knowledge is That which leads us beyond life and death...

TRANSLATED FROM THE MUNDAK UPANISHAD BY ABHA BHANDARI

Vedanta, represents the culmination of the Vedas. The highest Truths are revealed in the shortest verse. Param Pujya Ma, here, elucidates the first shloka of the Mundak Upanishad, in a precise and coherent form for us, so that we, even in our ignorance, can gauge the remarkable practicality of each verse of the Upanishad.



ओम् ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-मथर्वाय ज्येष्ठपुत्राय प्राह ॥

Purport

AUM!

Brahma, the Creator of the Universe, the protector of all the spheres, came into being first. He imparted Supreme knowledge which is the foundation of all branches of knowledge, to his eldest son, Atharva.

Mundak Upanishad shloka 1

Param Pujya Ma elucidates:

Eulogizing the epithet 'AUM' ... and thus invoking the Supreme,
We now initiate the Upanishad, by raising our hearts to the Supreme.
This is the knowledge of union with Ram, having taken support of His Name
AUM is verily the bridge, chanting which we can connect with Him.

That Self Created *Brahma* first emerged, and in this Cosmos manifested Himself
That Supreme One, in doing so, manifested Himself by Himself.
That Supreme Overlord and Creator of this entire Universe, is its Protector Supreme
Abiding in the heart, That *Brahma* Is also the primordial awakening.

Having accepted His Self manifestation,
And knowing Him to be Complete in Himself,
This is the manifestation of *Brahma*
Brahma is the Supreme Himself.

Knowledge cannot be said to abide in Him
For, He Himself is the Essence of Knowledge
Why refer to Him as the initiator of Divine tradition
For Tradition itself is Him.

He is the God amongst all Gods, He is the Supreme Godhead
The Master of all, the Controller Supreme, Truth in Essence, the Ancient Godhead.
He is the cause of all Creation, Who gave birth to *Atharva*
Then, He Himself imparted the knowledge of *Brahma* to his first born, *Atharva*.

That *Brahma* Who gave consciousness to all,
That Conscious Essence Itself took birth;
That Self Created Supreme Truth,
Manifested Himself within Himself on earth.

The knowledge of *Brahma* O Aspirant,
Is verily the knowledge of Truth...
The knowledge of the Vedas in their entirety
Is also contained in this Supreme Knowledge of Truth.

This knowledge is also known as 'Vidya'
It is the support of all existing knowledge;
The negation of this knowledge is ignorance
Know this also O seeker of knowledge!

That which aids in transcending birth and death
That Supreme Vidya is a superior form of knowledge;
And that which sustains this transient body
Is an inferior form of this knowledge.

Even if we gain knowledge of this world and this *Maya*,
Of what avail is such knowledge?
It will only heighten our ego and pride
It accentuates delusion, of what avail this knowledge?

The knowledge of *Brahma* is the only mainstay
Of the internal and the external spheres;
It is the original Source and Cause of all
The Supreme Knowledge of all hemispheres.

'*Prajapati*' is naught but '*Brahm*', the flow of Creation therefrom is He
He is the Primal Causal factor; the Cause of Creation is He.
He is *Vishnu*, the Sustainer of all, *Vishnu* may be acknowledged as His Form;
All that is perfect in this Creation is He, and transpires within His Form.

Ishwar or the Overlord is *Brahma*, replete with all the latencies is He
'Tis to Him that Supreme knowledge was given; the Cause of this Entirety is He.
The conglomerate of deeds lie with Him, these latent 'seeds' He matches;
And then He Creates and recreates, In accordance with the deeds he matches.

At first the knowledge from *Brahma* was given
That all exists in *Brahma*;
This entire Universe is
The Creation of That *Brahma*.

Just as latencies germinate
And from a causal 'body' generate subtle 'bodies'
And then these subtle bodies transform themselves
Into the gross bodies that we see...

These gross bodies in turn, immense dimensions attain,
From *Brahma*'s Essence this entire Creation, its essential entity gains.
Brahma is the Cause of Creation, all sustenance transpires within Him
At the time of annihilation, destruction too... that *Shiv*'s form is naught but Him.

Nature too nestles in That *Brahma*, first birth takes place therein
'Tis He Himself who sustains, and then all lapses back unto Him.
He is replete with *Ananda* ~ bliss, He is Omniscient... the Knower of all;
He is the Epitome of *Yagya* ~ *Adhiyagya*, *Adhidaiva*, or the Supreme Deity of all.

Whichever name you call Him by, He is the Cause of this Universe
The Knower of all that is... and the Supporter of all in this Universe.
He is the first who was born in Creation, and the first to be named in this Cosmos;
He is the primordial Deity Who manifested Himself in this Cosmos.

'Tis He who is the Creator of this world
He is the Controller too
The sustainer of this entirety,
The Inventor and Maker too.

Atharva was the first to receive
The Divine knowledge imparted by *Brahma*
He received That knowledge of Truth
By which this entire Creation is held by *Brahma*.

That knowledge, which is the foundation of all
That knowledge, which is the primordial knowledge
That which is the base of this entire Creation
Which is Truth Itself.... That knowledge.

That knowledge which is the sap of *Vidya*
He imparted that knowledge Supreme...
When the mind, in a one pointed meditation affixed
Received the knowledge of *Ram* Supreme.

I submit to That One as *Ram*
Call Him *AUM* or by any other name
He may also be known as *Brahma*
Of what consequence is That Name?

That One imparted knowledge Supreme
To *Brahma* Himself...
Or one could say, That Supreme Knowledge is
the Essence of That Causal Being Itself.

The Muni Atharva is one who could
Absorb himself in the Supreme
When this Divine knowledge was received by Him
He became Omniscient – All knowing – Supreme.

This knowledge is said to be the mainstay
Of all other streams of knowledge
Without this foundation all else is deemed
Unmeaningful, ineffectual, inadequate knowledge.

He is the Deity of all deities, the Supreme Mainstay of all;
Most important, the highest, Omniscient Overlord of all.
The third and final aspect of AUM, *Pragya*, can also be referred to as *Brahma*;
That Which is the Cause of AUM, can be referred to as *Brahma*.

The Supreme One transcends even *Brahma*
That Essence of *Ram* lies beyond all...
True Knowledge is only That
Which holds the Essence of Truth beyond all.

Brahma is the Creator... so it is said
The Eternal and transient have been defined;
In so doing, the quintessence of this entire Creation
That Essential Truth has been defined.

Brahma is That Power indeed
By Whose resolution all exists
That *Brahma* is destiny – so you can say
Which constitutes the support of all that exists.

What now remains to think? That *Brahma* knows all...
What is my constitution, what is my essence, That *Brahma* is the Knower of all.
He is the Cause of this body self, it is He Who creates this body
He is the very source of Destiny, which binds the course of this body.

'Tis in the form of Destiny indeed, that That *Brahma* with us abides
Nestled in Nature, He stays with us, and intricately with us He bides.
It is He who dons many a subtle form, and He who in every gross form manifests...
Then again the tree bears fruit, and in seed form He Himself manifests.

That One is known as *Ishwar* or Lord of all,
The divine flow of *Pragya* is also He
That One is the intellect too
Brahma too is He.

Knowing the Essence of the Truth,
Let us blend in That Truth forthwith
Abiding in that Truth through constant meditation
Let us be absorbed in *Brahma* forthwith.

There is an urgent need to awaken and rise
For That Supreme Truth lies far beyond;
Let us know That *Brahma* too...
Who creates but lies beyond.

He creates Himself so it is said, He creates Himself from Himself
He is the first stirring of consciousness, Who manifests Himself and His latencies.
He is the power of resolution, riding which He resolves and creates
Whatever is created, whenever it should be, 'tis He who decides and dictates.

On the Universal plane, He creates the constitution and laws of existence...
On the individual plane 'tis He who controls, the course of every being's existence.
He is the Supreme Director of all, whatever He dictates, happens...
He is the Causal Pivot of all, with His Word, all happens.

Whosoever comes to Him as *Atharva*, with the inner calling of His elder son,
That One attains the Supreme knowledge, and merges in That *Brahm*.
Thus blending with That *Brahm* He attains, *Pragya* as a natural benediction
Merging thus in the Causal Supreme, He attains Supreme emancipation.

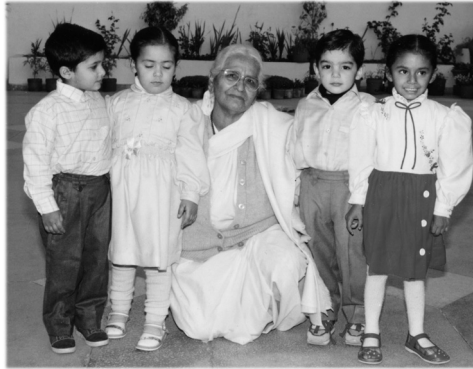
In a wakened state he perceives the world
When in meditation, with the Supreme he is one!
But in both states he sees only the Supreme
Even when his eyes do not see, he is ONE!

The Essence of Truth lies beyond, the sense faculties cannot witness That Supreme
Atharva transcended the deities of the senses, only then did he reach the Supreme.
'Twas he who gained That Knowledge, first from his 'father' *Brahma*;
Absorbed completely, he attained the manifest realization of *Brahma*.



As you journey...

A letter to my son



*Fate brought us to Arpana, you were not yet three
Bright, cherubic, but given to crying when you didn't see me.
Into the nursery you went, with other kids three
Four sets of parents, giving time when they were free.*

*You learnt to share, you learnt to give
As you bonded over games and picnic
There was so much to learn, there was so much to do
That you never missed friends, your siblings and you.*

*And then there was Ma, who by her very presence
Brightened up our world, showed the right direction...
Secure in her love, the values you imbibed
Will stay with you forever, guiding your life...*

*And when difficulties come... and come they will
I hope you remember that "it is God's Will"
You must do the right thing by all, even if you sometimes fall,
For it is being good, kind and upright
That lets you sleep peacefully at night!*

*I am not one to lecture, for I err as well
But as you go into the world, I can't but wish you well
Aspire for success, and fame and fortune too
But don't lose your core, the core that is you.*

*And if being happy is what you really treasure
Thinking of yourself will not give you pleasure
Withhold not good if it is in your power to dispense
...and happiness will come to you in ample measure!*

PURNIMA

Essential Prerequisites

for Realization of the Self

COMPILED BY ABHA BHANDARI

In our day to day living, we strive ceaselessly to attain our material goals. How often do we pause to consider and then endeavour towards our Supreme Goal which is so crucial to attain freedom from the cycle of birth and death?

Param Pujya Ma clarifies here the basic internal state required of a Sadhak who aspires to realize the Self. A sincere aspirant of Vedant and Self Realization will necessarily have the qualities described herein. This is, therefore, a step by step guide to the qualities we must nurture within us in order to discriminate the Self from the Non self.

To gain fully from this Guide for the aspirant, one needs to dwell on each word and line with introspection and clarity...



Vivek



1. The power of distinguishing between the visible world and the Spirit.
2. The power of distinguishing between the Self and the non-self.
3. The extremely subtle faculty of judgement and discernment.
4. An extremely penetrating 'Eye' that is not influenced by mind and sense organs.
5. Vivek is the extreme concentrative ability of a thought process which can reveal the hidden traits inherent in even the unmanifest spheres.
6. Vivek is the faculty of the mind stuff which bases its decisions on the Intellect rather than the mind.
7. Vivek looks up to the Intellect - the uninfluencable mirror - for facts.
8. Vivek is the faculty of wisdom which enables man to use his knowledge for the highest benefit.
9. The self justifying faculty of the mind is Bhavana; and when this faculty starts justifying the Truth, even against one's own personal personality, it is called Vivek.
10. Vivek is the process which takes one from Bhavana or the faculty of self justification to Medhavi, which will ultimately take one to Self Realization.
11. Vivek will take one towards emotional and intellectual integrity.
12. The *Sthit Pragya* or the Pure Intellect is a silent spectator – Vivek gets its findings from this Intellect before giving its judgement.

13. The Intellect merely registers facts. It is an extremely careful and subtle concentrative ability of the mind. Vivek discerns and separates the Real from the illusory.
14. Vivek lies between the Intellect and the mind. It gathers all the thoughts and emotional tendencies in the witness of the Intellect.
15. Vivek makes a man *Antarmukhi* - a viewer of his 'internal Self'.
16. It is with the help of Vivek that a man is able to give a judgement even against himself and also carry out the consequential dictates of that judgement against himself.
17. Ultimately Vivek is 'Intellect in action' which dictates terms to one's own mind and body.
18. When Vivek merges in the Ultimate Intellect, one becomes a *Stith Pragya* or the Intellect itself. Then the mind is completely under the control of the Intellect, and silenced.
19. Vivek delivers the judgement and *Medhavi* the consequential 'wisdom' translates that judgement into actions and life.
20. Vivek is the settled conviction and judgement between the Spirit, the mind and the sense organs.
21. Vivek distinguishes between Spiritual or the higher Self and the gross or the lower Self.
22. Vivek is an absolutely essential prerequisite of any *Sadhana* whatsoever.



Vairagya



The second essential quality of the mind necessary for the understanding and realization of the truth is *Vairagya*, or a sense of Renunciation.

Vairagya means:

1. An attitude of indifference towards the world.
2. Absence of worldly desires.
3. An attitude of indifference towards one's own mind.
4. Non ability of the mind to influence the discerning faculty.
5. The impotency of the objective world and the sense organs where their influence on the mind is concerned.
6. Non-attachment of the Self from the mind.
7. Giving up of the mind is *Vairagya*.
8. When the mind can be directed towards any direction through the offices of Vivek.



Sham



1. *Sham* elevates the mind and enhances spiritual pursuits.

2. Sham takes the mind towards grasping and understanding higher knowledge.
3. Sham leads the aspirant towards concentration and meditation.



Dam



Dam focuses on the sense organs. Dam means:

1. Absolute control and mastery over the sense organs of the body.
2. Curbing and controlling all the activities of the sense organs.
3. Dwelling of the organs of action in jobs that are conducive to enhancing Spiritual advancement.
4. Controlling the organs of knowledge and using them for the increase and amplification of knowledge necessary for the realization of Truth.
5. Dam results in the elevation of Divinity in practical life.
6. Dam leads the aspirant towards a Divine life.
7. Dam leads the aspirant to *Nishkam Karma* / actions without having an eye on the fruits thereof.
8. Refraining from participation and enjoyment of objects which are not conducive to higher spiritual pursuits.



Uperati (Indifference)



1. Uperati means complete indifference towards one's self, sense organs, personal establishment, security, likes and dislikes, concepts and beliefs, one's own interpretations, and even knowledge.
2. An aspirant who has reached the state of Uperati, will be completely unmindful of his body, mind and Intellect unit.
3. He will want nothing whatsoever from the people around him, and will be happy within himself.

Please remember one reaches this state by surrendering one's body to the Divine Forces and only when the Divine qualities emanate through his body does he reach the state of Uperati. **Not by withdrawal, but by Divinity in actions does one reach this exalted state of indifference towards oneself.**

In this state, the aspirant has completely detached himself from his own body. He has nothing to gain or secure for his personal self (the body). He has relinquished his claims over the body.



Titiksha (Endurance)



1. Titiksha means the Aspirant's intellectual, emotional and gross stamina to bear

the impediments that come in the way of his Spiritual advancement.

2. Titiksha is an internal strength that gives the aspirant an unshrinking boldness with humble faith to face the adversities.
3. Titiksha includes grit and courage of one's faith in the Spiritual - the Divine Qualities.
4. Titksha implies internal Maunum (silence) towards what the world would call adversities and reversals in life.

Please remember, the aspirant of Self Realization is giving up his 'I' and 'mine' and his body self. His attitude towards his body is the opposite of the normal attitude of ignorant people.

5. Titiksha necessarily signifies an indifferent attitude towards himself / the body self. Thus forbearance is his strength and not weakness.
6. Titksha helps the aspirant to undergo and bear all insults, humiliations and the like with perfect equanimity and indifference.
7. Being indifferent towards his body self, he doesn't even register or take cognizance of the attitudes of other people towards him. This is due to his capacity of forbearance.
8. Since pain and pleasure, success and failure, fame and defame etc. are merely in relation to the bodyself, he is quite indifferent towards these.
9. He is entirely casual and unconcerned towards his disadvantages, and normally repugnant situations and insinuations.

Because of his attitude of indifference towards himself, there is no dejection, repulsion, retaliation or criticism in him.



Shraddha



1. Shraddha means to be able to accept the ultimate analysis of the Scriptures and the sages... since our mind and intellect are inadequate to understand these Truths which are beyond reason and comprehension, we will necessarily require a phenomenal, unquestioning belief in their sayings.
2. Stupendous and ever amazing courage is essential for becoming impersonal towards your own self. This courage is provided by faith.
3. It is only if you give implicit and unflinching credence to the conclusions and sayings of the Scriptures and the sages that you will be able to even begin to tread on the path towards the goal laid by them.
4. To give absolute loyalty which is beyond reason to maxims of which you neither have the experience nor the ability to comprehend, it needs a superhuman tacit faith which will seem incredible to any form of reason.

5. To believe you are not the body, in itself seems a fallacious conclusion and yet if you do not trust and devotionally give credence to this analysis you will not be able to reach the first rung in the ladder of Sadhana. An unvacillating acceptance of Facts is faith.
6. To accept you are not the body in practical life will need all the strength of super human courage, or else it will be impossible to bear the consequences of living in an impersonal way. An uncringing and unflinching faith will be essential.
7. To be able to submit to denunciation, defamation, ridicule and insecurity... to be able to labour and offer service without any credit or gratitude from others... to be able to endure trampling by others on your emotions, etc. needs extreme fortitude that is born out of faith.
8. To be able to forgive to the point of unreasonableness can be the result of faith only.
9. To be able to maintain absolute silence towards your own self, your body, mind and intellect which seems unreasonable on the face of it, can be easily achieved if you have faith in the maxim "you are not the body".
10. Even the unwavering practice of Divine Qualities in ordinary life will need a formidable, reticent, impregnable mind. The mind without faith will itself become an impediment in your efforts.
11. Shraddha or faith is a devotional attitude towards the sages and their sayings / the Scriptures. When reasoning reaches its maximum heights, and can go no further, it is then that Shraddha carries you forward to Self Realization.
12. Faith is not based on:
 - a) Personal proof or experience.
 - b) Discussions based on logic or reasoning.
 - c) Discussions and judgements based on the accepted standards, be they ethical or philosophical.

An impartial scrutiny and reason is extremely important to start with. But it is merely faith that can lead you to the ultimate, and give you Self Realization the Ultimate – Sat, Chit, Anand.



Samadhaan



Samadhaan means:

1. An extreme capacity of concentration on abstract Divine Qualities.
2. A highly developed and strong concentrative ability.
3. Samadhaan necessarily involves the reasoning faculty and tries to understand the essence of Gyan (knowledge) through deep concentration.
4. In Samadhaan, the mind looks up to the Intellect for understanding and Truth.
5. The process of investigation, enquiry, deliberation, discrimination and then

reaching the conclusion lies in Samadhaan.

6. Enquiry is an essential component of Samadhaan.

- a) Enquiry is the method of gaining the knowledge of the Self.
- b) Enquiry dispels ignorance.
- c) Enquiry is the practical investigation of the Truth.
- d) Enquiry is an objective research made without any consideration of personal desires, concepts, beliefs etc.

7. In Samadhaan one needs:

- a) An unimpeachable reasoning capacity.
- b) An absolutely objective outlook towards the subject under concentration.
- c) A very high sense of honesty and sincerity ... objectivity is essential for developing the art of concentration.
- d) The quietude of the mind is required for any deep concentration.

8. Sadhana, that is deep concentration, is possible only if the aspirant seeks to know the Truth contained in the object of concentration to the exclusion of everything else.

9. Deep enquiry and investigation into the Self is the first and even the final step towards Self Realization.

10. In Samadhaan, the existence of faith in the Shastras and devotional attitude towards the object of enquiry is understood.

11. Deep concentration that leads you towards Self Realization must be based on absolute freedom of thought. This is possible only if:

- a) You are not controlled and ruled by pre-judgements.
- b) You are not prejudiced by your opinions.
- c) You are not obsessed by your false loyalties.
- d) You are not fettered by your mental inclinations.
- e) You are not dominated and swayed by your impressions.
- f) You are not influenced by your experiences.
- g) If your reasoning is not impregnated by known factual and fabricated conclusions of your emotions.
- h) Strong beliefs, attachments etc. do not let you have any freedom of thought.



Mumukshatva



Mumukshatva is a yearning for liberation. It means:

- 1. An intense desire for the realization of the Self.
- 2. Extreme yearning for the removal of ignorance.
- 3. One pointed striving towards freedom from bondage.
- 4. The unquenchable and all engulfing desire for the Truth which is uniquely unpretentious of personal personality.

5. Mumukshatva basically has a devotional attitude towards Brahm / as such a certain amount of self abnegation is inherent in this attitude.
6. The Mumukshu's thought processes are not limited by:
 - a) the usual norms of society;
 - b) the normal meanings and interpretations of words;
 - c) one's own concepts, beliefs, etc. or those of any religion .
 The Mumukshu maintains absolute freedom of thought.
7. A genuine Mumukshu is willing to give up anything, or to do anything whatsoever in the pursuit of his goal; i.e. his body, mind, sense organs, possessions, wealth - all have very little or no importance for him.
8. A Mumukshu merely needs an understanding of the Truth, and the moment he understands it, he becomes That.
9. The yearning should be absolute for the Absolute. A Mumukshu never forgets his goal.
10. The sole purpose of his life is Self Realization. All his thought words and deeds are meant to lead him to his goal.

Conclusion – The easy way



Motiveless action and love



All the above qualities are essential if one earnestly desires Self Realization.

If one has achieved the maximum heights of *nishkaam karma*, and *karmya karm tyag*, one is already endowed with these qualities. Whether one is aware of the fact or not, is immaterial. Because in that case:

1. One is already more or less unmindful of one's own likes and dislikes.
2. One is already indifferent towards one's body self and mental inclinations.
3. One rejoices in the success of others and thus one is devoid of negative traits like jealousy, greed etc.

Vairagya etc. are a residue or *Prasaad* of *nishkaam karma* or motiveless action. Vairagya cannot be achieved through theoretical knowledge or intellectual concepts. Vairagya is a consequence of motiveless actions. The mind must like doing things for others, and if that is so, then Vairagya automatically follows. If one loves someone, then one automatically achieves all the prerequisites mentioned above.

If the One you love is Divine, one will become Divine in That One's service!

Since all one's actions, thoughts, words are tacitly and implicitly going to be devoted to the Beloved and are going to be surrendered at the feet of your Beloved, they will inherently be devoid of egoity. When you love, there is no other. For a true lover, there is only the Self in the other. ❖



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