



A Path to Hindu Heritage

## NARI SHAKTI WOMEN EMPOWERMENT



**MOTHER'S DAY – MAY 12, 2024.**

# THE MARG FOUNDATION

A 501(c)(3) tax exempt non-profit educational corporation

[www.MargFoundation.org](http://www.MargFoundation.org)

Post Office Box 714  
Gaithersburg, MD 20884-0714  
PH: 301-351-3164  
[MargFoundation@gmail.com](mailto:MargFoundation@gmail.com)

Suresh Chander  
*Executive Director & Secretary*

Rameshwar Paul  
*Chairman Emeritus*

## Directors

Sant Gupta ♦ Kshemendra Paul  
Baldev Raheja

## Editor-In-Chief & Publisher

Suresh Chander

## MARG ADVISORS

Anli Pendse ♦ Arjun Mendhiratta ♦ Veena Kapoor ♦  
Rateebhai Patel ♦ Ved Chander



## A Path to Hindu Heritage

ISSN: 1556-5262

© The Marg Foundation

Annual subscription - \$25.00 ♦ Price per copy - \$5.00

**Marg** is published bi-monthly (6 issues a year) by the Marg Foundation to promote the awareness, understanding, and appreciation of Hindu heritage and values.

Views expressed in **Marg** do not necessarily reflect the views of the Foundation, its directors, or the Marg editors.

**Marg** welcomes original articles for possible publication in the following areas: Dharma, Philosophy, Scriptures, and Culture; Hindu way of life; growing up as Hindu in America; Holistic living; problems and needs of multicultural Hindu families; and materials, including stories for the young readers.

We also invite our readers to send their comments regarding the **Marg** articles, or about other issues falling within the scope of **Marg**. We reserve the right to select, abbreviate, and edit for clarity submitted materials to conform to the editorial policy of **Marg** and the available space.



# Contents

PAGE

Advertise in Marg	2
The Mystic Science of OM (Part 2) by Swami Jyotirmayananda	3
What Being Hindu Means to Me by Dr. Jeffery Long	8
Swami Dayanand Saraswati "An All-Rounder Reformer" by Acharya Dharma Dev	11
Nari Shakti (Women Empowerment) by Nisha Narayan	14
Spirituality – The Ultimate Religion By Swami Nirvisheshananda Tirtha	16
Knowledge	17
Viśhnu or Śiva	18
Stone Soup	19
Saint Kabir	20
Memories of the Soul	22
Karna In Mahabharata – Hero or Villain by Maharishi Sadhguru	23
Hindu Calendar (3 – Month)	26



## ADVERTISE IN MARG

MARG is distributed nationwide, however, a large majority of readers are in the greater Washington DC, Baltimore Metro area, and Virginia. MARG magazine offers an excellent opportunity to publicize your message to the Indian community and as well as supporting the Marg Foundation – a worthy cause. The rates of advertisement are as follows:

FULL PAGE	9.6" H x 7.2" W*	\$300 per MARG - Issue
HALF PAGE	4.8" H x 7.2" W*	\$160 per MARG - Issue
QUARTER PAGE	4.8" H x 3.6" W*	\$90 per MARG - Issue

\*Includes all borders, if any. A 10% discount is available on multiple insertions.

If you have any questions, please contact Dr. Suresh Chander (301-351-3164) or email at [suresh.margfoundation@gmail.com](mailto:suresh.margfoundation@gmail.com) or [MargFoundation@gmail.com](mailto:MargFoundation@gmail.com)





# THE MYSTIC SCIENCE OF OM

(Part two)

Swami Jyotirmayanada

As we saw in Part One of this study (MARG V20N2), Om (A-U-M) was chosen by the Sages of ancient times as a perfect formula for attaining God-Realization, a mantra of highly condensed philosophy. Meditating upon this formula implies focusing your mind sequentially upon A, U, M and the ardha-matra and reflecting upon the implications and subtle meaning of each of these aspects of Om.

In part One we explored the reflection upon A, U, and M. Now we have come to the final aspect of Om—the ardha-matra.

## ARDHA MATRA ASPECT OF OM

The fourth aspect of Om is the ardha-matra, a half-syllable that is represented by a vindu or point. It refers to the transcendental state beyond deep sleep, dream, waking and their positive counterparts of lower and higher samadhi. That state, wherein all these relative states of consciousness are transcended, is called Turiya, or the fourth state.

As we have seen in our previous study, in deep sleep the multiplicity of the world-process disappears. However, this temporary disappearance is not due to your realization of the fullness of the non-dual Self or Brahman, but to the fact that you are experiencing the absence of

all knowledge of time and space. That state is called avidya (ignorance).

When you enter dream, you are experiencing three factors that Vedanta refers to as the “triad”—the dream subject, the objects of the world in which the subject finds himself, and the interacting experience between the subject and the objects through the mind and senses. All these three go to constitute the dream world, and all these three are unreal. The dream subject is unreal. The “unreal” you is involved in an unreal dream, experiencing pleasure and pain that are, rationally speaking, unreal. Although during dream you may have horrible experiences or very pleasant experiences, when you wake up all that becomes nothing. For this reason, you will not let your mind become completely trapped in the dream state. You have an underlying inclination to wake up from it.

The same philosophical understanding must apply to the waking state. In waking state, you again encounter the same triad—you as the subject, the world before you, and your interaction with that world through the mind and senses. Those perceptions you gather through your mind and senses become the fabric of your biography, your life story. Yet all the three aspects of the

waking triad are unreal, just as they are in dream.

Your personality in the waking state is not absolute. In this very lifetime, it has undergone many changes and will continue to do so. You had a different personality in your last life, many personalities through many lives. Your interacting experience with the objects of the world — indeed, the world itself—is not solid reality. Therefore, you are unreal as an individual, you are operating in a world that is unreal, all your expectations of happiness are unreal, and your experiences of pleasure and pain are unreal. However, knowing this merely on an intellectual level gives you little comfort when you deal with difficult problems each day.

But this knowledge is necessary for leading your mind to Enlightenment, for promoting vairagya (dispassion). It gives you an inkling of the truth and a sense of inner joy and freedom to know that even though you find yourself cramped by practical realities, there is an inner dimension in which you are untouched by all this.

The state that transcends the three relative states of consciousness—sleep, dream and waking—is named Turiya, which means “the fourth.” That state is referred to as the fourth only













# WHAT BEING HINDU MEANS TO ME

Dr. Jeffery Long

Anyone who sees me, who hears my voice, or who knows my name could be forgiven for not immediately assuming that I am Hindu. After all, roughly 93 percent of the world's Hindus live in India and an even higher percentage are of Indian descent. I, on the other hand, am a mostly Irish American, raised Roman Catholic in a small town in rural Missouri. So why am I writing here about what being Hindu means to me?

Contrary to popular belief, although the overwhelming majority of Hindus are born Hindu, it is indeed possible to become Hindu: to take up a Hindu spiritual path, to receive initiation from a teacher in an established Hindu lineage, or *guru-shishya-parampara*, and to live one's life in accord with principles rooted in Hindu traditions. Indeed, even though other traditions, such as Islam and Christianity, are widely seen as missionary traditions that grow through winning over converts, most Muslims and Christians are also born to their religions. According to the philosopher John Hick, roughly 99 percent of religious adherents are born to the tradition with which they identify, or against which they, in some cases, react.

My own story, briefly, is of being raised, again, in the Roman Catholic tradition, a tradition to which I still look with gratitude for providing my initial spiritual formation in this lifetime, and for instilling within me certain values that continue to ground my life and my journey. When I was ten years

old, my family faced a crisis whose aftereffects still reverberate in our lives, even today, more than forty years since it occurred. My father, after whom I am named, was in a truck accident which left him paralyzed from the shoulders down. Our lives were shattered, especially my mother's and my own, by this event. For about a year and a half, we lived to comfort my father, who was left in a state of deep depression by this accident. He had always been an active person: a highly gifted musician and carpenter who now could no longer use his hands. Even basic actions such as combing his hair or brushing his teeth had to be done by us. We converted a room in our home into a hospital room where we could care for him, and where all the equipment that was needed for his survival could be kept and maintained.

After, again, a year and a half, when I was twelve years old, Dad left this world. He had an electric wheelchair which he was able to control with his mouth, which gave him some amount of independence. At first, with us accompanying him, and eventually on his own, he was able to freely navigate the streets of our small town. During one such venture, he was struck by a train.

Living through all of this at an early age prompted me to think very deeply about the big questions of life. Why does suffering like that of my father occur? What happens after we die? Did my father continue to exist on some other plane of reality or in some other form, or was his death not a

departure, but simply the end? The Catholic faith in which I was raised of course had many answers to these questions, many of which I found deeply comforting and continue to find comforting today. At the same time, I had a very strong sense that if I really wanted answers to my questions, I should cast a wider net than looking only at the teachings of a single tradition. I started to study the world's religions and philosophies, finding fragments of wisdom in every tradition I explored.

I found myself particularly drawn to the traditions of India. The answers they provided, in my view, seemed to provide a wider context for the insights I had already gained from Christianity and to go deeper regarding some topics, particularly the afterlife. I came to be persuaded of the reality of the phenomenon of rebirth (widely known as reincarnation in the West). A particularly dramatic encounter with the *Bhagavad Gita* when I was fourteen years old sealed the deal. I found in Hindu texts a wisdom that resonated with me deeply and drew me in. I read more and more books—whatever I could find on Hindu traditions—and was also befriended by a Hindu family in my small town, just a couple of years before I graduated from high school and continued my journey in college and graduate school. I took up a career of studying Indian philosophies and religions, met my wife (who is from India and was born and raised Hindu, but whose field of study is Japanese language and culture), and finally found my









# SWAMI DAYANAND SARASWATI

## “AN ALL-ROUNDER REFORMER”

By Acharya Dharma Dev

Swami Dayanand Saraswati (Feb. 12, 1824 – Oct. 30, 1883) was one of the greatest men that the world has produced. He was an embodiment of truth, purity, Brahmachaiya, fearlessness, courage and indomitable willpower. How true is the following description of Swami Dayanand Saraswati's personality as given by Shri Aurobindo — a Yogi and Philosopher of worldwide reputation:

"Here was a very soldier of light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conception, seems to me the very definition of Dayananda. This was what he him-self was, a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision". (Bankim, Tilak and Dayanand by Shri Aurobindo). It appears to me that Swami Dayanand was an all-round reformer. He was a religious reformer, a social reformer, an educational reformer and even a political reformer, as I propose to point out in the course of this article mostly in the memorable words

of many great thinkers of the East and the West.

### RELIGIOUS REFORMER

Let me take up these different aspects of his life one by one and throw some light upon them. As a religious reformer, Swami Dayanand laid the greatest stress on the worship of one Omnipresent, Omni-potent and Omniscient God and denounced polytheism and idolatry. He raised his powerful voice against all superstitious, irrational, immoral and pernicious ideas and customs that were prevalent in those days in the name of religion, such as, animal sacrifices, sectarianism bigotry and pilgrimage with the idea of washing away one's sins etc. He never claimed to be the founder of any new sect but advocated a revival of the Vedic Dharma in its original and pure form.

Paying warm tribute to him as a great teacher and path maker, Dr. Rabindra Nath Tagore, Noble Prize winner, poet and philosopher of world-wide reputation wrote:

"My reverence to the great teacher Dayanand whose vision found unity and truth in India's spiritual history, whose mind luminously comprehended all departments of India's life, whose call to India is the call of awakening to truth and purity from inertness of unreason and ignorance of our past. I offer my

homage of veneration to Swami Dayanand, the great path maker in modern India who through bewildering tangles of creeds and practices, the dense undergrowth of the degenerate days of our country, cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service of man."

Sir Saiyed Ahmad Khan, founder of the Aligarh Muslim University, paying his tribute to Swami Dayanand, soon after his death on 30th October 1883, wrote in 'Aligarh Institute Gazette dated 6th November 1883, "Swami Dayanand Saraswati's adherents look upon him as a devata and verily he deserves to be so looked upon. He taught the worship of One Resplendent Formless God and of none else. We were intimate with the late Swami Ji and always revered him extremely. He was such a learned and good man that he merited veneration at the hands of followers of all religions. He was a man whose equal is not to be found at this time in the whole of India."

Sir Yamin Khan KT. CIE., Ex-member of the Central Assembly in the pre-independence days, wrote about Swami Dayanand in his well-known book named "God; Soul and Universe in Science and Islam": "Swami Dayanand Saraswati, a man of great learning started preaching







Nisha Narayan (Rockville, MD)

हां वो नारी है वो नारी है

हां वो नारी है वो नारी है ॥

About the Author: Mrs. Nisha Narayan is a Schoolteacher in Montgomery County, MD. Theater and writing poems are her passion.





## NARI SHAKTI (WOMEN EMPOWERMENT)

Nisha Narayan (Rockville, MD)

Regards, venerate that revered flame,  
Of Woman's Power, that has elevated its name.  
Scaling past every stigma or blame,  
Setting a pattern of her own universal acclaim.

Yes, Woman it is, who bears continuing generations,  
With her undying love in reincarnated venerations.

Silent patience her virtue; honor and pride her story,  
Her personality carved from such elements, to reach that special glory.

She cloaks and masks different roles,  
Setting herself innumerable variable goals.

And on the Path of Truths and Honesty,  
Creates innovative new milestones of Modernity.

Her treasure house of virtuous verities - blesses the earth to heavens,  
In the garb of Rani Jhansi - transforms a battlefield with her own weapons.

The eight arm adorned Kali transforms to Aparajita the queen conqueror,  
Reintroducing herself as a symbol of undaunted honor, spirit and valor.

Like the ever-steadfast faithful Savitri - her husband's personal shield,  
Yamraj himself had to bow to her with Fate and Destiny to yield.

'This Woman who makes all melody, the very tinkles of rhythmic bells,  
There's but despair and disarray in the world today without her binding spells.

Woman who creates the world anew, with Purity. Gentility in overflow,  
Over the vastness of life, turmoil, and strife - unmeasured in its known.

Inked with gold, on paths untold - she makes a powerful indentation,  
With sheer unfathomable empathetic Love, and affectionate fortification.

---- Woman, make aware -- make Man beware ----

Time for Man to acknowledge this new advancing force.  
Break staid chains, recognize Woman - thus, her extreme potential endorse.

Use a path changing prefix - Light newer lamps with Wisdom wicks.  
To an enlightened world, with a bright modern educational mix.

'This time to repaint the whole wide world.  
With illustrious colors anew.  
Let Woman prevail in her fresh entail!



# SPIRITUALITY - THE ULTIMATE RELIGION OF MAN

Swami Nirvisheshananda Tirtha

The purpose of spirituality is to enable us to grow with the right knowledge about ourselves as well as the world, and to live a life of freedom and fulfillment.

There is a widespread misunderstanding that spiritual study and practice are 'mystic' and 'other-worldly', and necessary only at the end of our life. But in truth, the purpose of spirituality is to enable us to grow with the right knowledge about ourselves as well as the world, and to live a life of freedom and fulfillment. So, the earlier one takes the spiritual path, the better.

The goal of spirituality is to make us master of the world, by making us master of our own mind and intelligence. Right from birth, each day we become more and more a slave to the objects and the objective situations. Spirituality redeems us from this slavery, enables us to embrace any world situation with poise and unaffectedness.

It is wrong to consider spiritual practices as 'religious' in the conventional sense. In fact, Hinduism is neither a 'religion' nor any 'ism'. It represents the thoughts and experiences, discoveries, and conclusions, of a civilization on the path of its quest for the ultimate goal of human life as well as society. And the core of Hinduism is its eternal spiritual wisdom enshrined in the Upanishads. Upanishads are truly the record of experimental discoveries made by our Rishis, the

spiritual scientists of India, who researched into the ultimate Reality and discovered our Real Identity.

As the knowledge of Physics, Chemistry, or Mathematics does not depend on whether you are an American, African or Indian, whether you are a Hindu, Christian or Atheist, the knowledge of one's Real Identity, as revealed in the Upanishads, is also independent of one's racial, ethnic, and religious identity.

A God-believing person is a believer in his 'concept of God'. An atheist is also a believer, but in the 'concept of No-God'. Both of them are believers. They believe in some concept of their mind. This a priori belief stifles their enquiry. A seeker of ultimate Truth should start with no belief. That is why spirituality begins where religion concludes.

Why do we look for a Creator of the world? Because we find that everything in the world follows 'causality'. The causality we see all around makes us think that there must be a 'Cause' of the objective universe. But, the same rationality, which compels us to look for a cause behind everything, tells us that the very nature of causality is a never-ending chain, and the ultimate Reality, by definition, has to be beyond causality. Causality works within the ken of duality. But the ultimate Reality must transcend duality.

Or, in other words, there cannot be any 'objective cause' behind the objective



Universe. Then, how do we proceed to find the ultimate Reality? Is there any truth that transcends 'Objectude'?

Look within, to discover the transcendental non-dual Self, on which appears the "entire objective as well as the subjective".

So, as one takes to 'spiritual enquiry', the focus shifts from the external God to our deepest core within, to our Real Identity. The pursuit becomes one of integration and evolution of our own

personality. The truth being about our own Self, a mere theoretical knowledge either from the scriptures or from lectures will not be sufficient. We must discover the truth of our identity ourselves. We must live the truth.

"The goal of spirituality is to make us master of the world, by making us master of our own mind and intelligence."

Courtesy: Bhavan's Journal (December 31, 2015)



## KNOWLEDGE

न चोर हर्यम् न च राज हर्यम्  
न भ्रातृ-भाज्यम् न च भारकारी  
व्यये कृते वर्धति एव नित्यम्  
विद्याधनम् सर्वधनम् प्रधानम् ॥

Na chaura haryam na cha raja haryam; Na bhratra-bhajyam na cha bharakaree  
Vyaye krate vardhati eva nityam, Vidyadhanam sarvadhanam pradhanam!.

The Knowledge cannot be stolen by thieves,  
nor it can be taken away by kings.

It cannot be divided among brothers,  
and it does not increase load on your shoulders.

If spent, it indeed always keeps growing.

"The wealth of knowledge is the most  
superior wealth of all."

## VIŚNU OR ŚIVA

The town of Pandharpur situated on the banks of Chandrabhanga River (Maharashtra) was famous for its temple of Viṭhoba, a form of Bhagavān Viśnu. In that town, a long time ago, lived a famous goldsmith named Narahari. He was a great bhakta (worshiper) of Śiva and he spent a lot of his time in worshipping lord Śiva. He always refused to offer his prayers to any other deity, also he refused to follow his other family members and friends to go to visit Vithoba temple.

Once, a rich merchant who had no son made a promise to Bhagavān Viṣṇu that when he becomes a father, he would give a gold waistband for Vithoba's (Viśnu's) Murti to thank Bhagavān. His prayers were answered. Soon, a boy was born to him and his wife. To fulfill his promise, the merchant approached Narahari and requested him to take the waist measurement of the murti of Viṭhoba for making the gold waistband. But Narahari, being a Shiva bhagat, refused flatly even if that meant losing the business. So, the merchant offered to measure it himself and bring the measurement to Narhari. He went to the temple, took the measurement, and then gave it to Narahari. Unfortunately, when the gold waistband was put around the murti, it was found to be somewhat shorter than needed. The merchant took it back to Narahari and requested him to add one more section to make it a bit longer. But

this time the merchant discovered that the waistband was a little too long.

Annoyed, the merchant requested Narahari to go himself to the temple to take the measurement of the murti's waist. Narahari did not even want to see the murti of Viśnu Viṭhoba, but he agreed on the condition that he would go to the temple only if he was blind-folded. The merchant agreed to this condition. While Narahari was being taken to the Mandir with the blindfold, the pilgrims took pity on him for his foolishness for not seeing the beautiful murti. But Narahari would not change his mind.

There inside the temple, the blind-folded Narahari placed his tape-measure around the Murti of Viṭhoba. But instead of feeling the stone murti, he felt elephant skin, just like the skin that Śiva wears on His waist. Narahari was a little shocked. He put the tape-measure around the waist again. But once again, he felt a murti of Śiva with an elephant skin around it. Narahari was convinced that the foolish worshipers of Viṭhoba were actually worshipping a murti of Śiva.

So, he took off his blindfold. But now he got a bigger surprise. He saw that he was indeed looking at the murti of Viṣṇu Viṭhoba and there was no elephant skin around its waist. He tied the blindfold again around his head and started measuring the waist. But once again, he



Narahari understood what Śiva was trying to teach to him that Śiva and Viṣṇu are one



This story addresses the human tendency to hoard in times of deprivation. When

Are you like one of the villagers, holding back? If you come forward and share your gifts, you will inspire others to do the same. The reward is a banquet that can nourish many.



# SAINT KABIR

Sages do not belong to any nation, community, cast or religion. They embody in themselves universal consciousness and, therefore, transcend all restrictions of race, caste, and religion. They are the property of the whole world because their teachings are universal. They are the sweetest fruits of the fleeting world process.

Such was Saint Kabira. He was born in an age when there were great conflicts in social, religious, philosophical, and cultural fields of life. There was general restlessness everywhere. People were torn by communal strife; Hindus and Muslims hated one another. The teachings of the Gita and the Upanishads were misinterpreted by the scholars of the time and life was estranged from the scriptures and religion. India was in great need of a powerful saint who would, by his dynamic personality, bring about reorientation in the pattern of society and in the understanding of religion and philosophy, and would contribute to social harmony and peace.

## THE BIRTH AND LIFE OF KABIR

Kabira was the answer to the problems of the time. He was born about 1397 A.D. and lived until 1517 A. D. His exact time of birth and death is shrouded in mystery. Some of his followers believe that he lived for 300 years.

According to the followers of Kabira, he was of Hindu parentage. A brahmin widow

gave birth to Kabira and left her baby in a lake called Lahar near Benares. A Muslim weaver, named Niru and his wife, Nima, were attracted toward the babe by Divine ordination. They adopted the child and brought him up as a Muslim weaver. The child was named Kabira, which means "Great" in the Arabic language.

Kabira was reflective from his very childhood. He studied the scriptures and served Saints and Sages. Although brought up by a Muslim family, he was attracted to the Hindu religion and desired to become a disciple of Swami Ramananda, who was a well-known Saint in those days. However, it was difficult for him to approach Swami Ramananda because he feared that the Swami would not take a Muslim as a disciple. But his aspiration to follow the path of sadhana (spiritual discipline) became so intense that one day he found an easy method.

He laid himself at the steps of the river Ganges where Swami Ramananda used to descend to bathe in the waters. It was still dark. As usual Swami Ramananda passed down the steps and suddenly cried "Rama, Rama!" when his feet fell on the body of Kabira. Kabira, highly delighted, stood before Swami Ramananda and said, "Blessed am I to be initiated by you in Rama Mantra (the sacred name of Rama used in initiation). You are my Guru." At that moment Swami Ramananda accepted him as his disciple.









# KARNA IN MAHABHARATA - HERO OR VILLAIN

Maharishi Sadhguru

In India, for people who are conversant with the Mahabharata, there is a whole culture where Karna is a kind of anti-hero. He is a sweet mango gone bad. He was a wonderful human being who had gone totally bad because he invested in bitterness. His bitterness took him into a disastrous life story. He was a man with a phenomenal sense of integrity and generosity, but all this was lost. He died in the battle in a bad way.

## THE "LOW BORN KING"

He was resentful because he did not know whose child he was. But the people who brought him up did so with utmost love. His foster parents, Radha and Athiratha, loved him immensely and brought him up very well, the way they knew. He always remembered how much his mother loved him. "That is one person who loved me for who I am," he says. Out of his competence and the will of fate, he became Angaraja - the king of Anga. He got many things and was given a position and place in the palace. In many ways he was also a big king's sidekick. Duryodhana held him dear and took advice from him. He had everything that life could offer. If you look at his life, the fact of it is that he was a charioteer's son who became a king. He should have been really happy. A child who is found floating on the water grows up to become a king. Is it not a wonderful thing? But no, he did not give up his resentment. He was always unhappy

and miserable because he could not come to terms with what he was being labeled as. Wherever he went, people referred to him as a Suta ("low-born") because of his ambitions. Throughout his life he complained about this. All the time, he nourished bitterness within himself about his so-called low birth.

This bitterness made a wonderful human being into such a nasty and ugly character in the Mahabharata. He was a great human being and showed his greatness in different situations, but because of this bitterness, in many ways it was he who turned everything wrong. For Duryodhana, it did not matter what Shakuni said or did, it was Karna's advice which always sealed the deal. After everything was decided, he would look at Karna, "What shall we do?" Karna could very easily have turned the direction of the whole story.

## TRAGEDY AND SACRIFICE

His life went through various pitches of tragedy and sacrifice alternately. He displayed this sense of sacrifice continuously, but no good came out of it because he was destroyed by the one thing that mattered to him the most - he wanted to be somebody that he was not, at least in society. Maybe he actually was in reality, but as far as society was concerned, he wanted to be somebody he was not. Because of this obsession, he continuously blundered. He was an intelligent man. He had enough sense to





A Tale from Panchtantra

## UNDER A COMMON DANGER - BEFRIEND YOUR ENEMIES

Once, in a forest lived a fat cat, living off its prey, rats, and mice, which always lived constantly avoiding not to be in the cat's line of sight. One day, a hunter came to the forest, and spread his net to catch small animals for his livelihood. Unfortunately, the cat was caught in the net when it was getting dark.

There came a mouse, which on seeing his arch-enemy cat trapped in the hunter's net, was gleefully happy. However, the mouse soon saw above an owl sitting on a branch of a tree, and a mongoose on the ground coming toward it, both trying to have their evening meal.

Mouse saw that his end was near, but quickly devised a plan. It got inside the net in which cat was trapped, and reassured cat that he, the mouse, would release him by cutting the nets provided he - the Cat - gives him shelter for some time.

The Cat saw that the only way for his release was with the help of the Mouse, who, under normal circumstances, would have been his meal for the day. He agreed to shelter the mouse inside the net but warned the mouse that if he failed to release him, the cat, he would not hesitate to devour him, even if he, the cat, would be caught by the hunter later.

So, here was the most unusual sight of a cat protecting a mouse inside a net, with an owl above on the branch of the tree,

and a mongoose on the ground each looking for the chance to catch the mouse.

Mouse thought: "If I am going to release the cat before daybreak, owl or the mongoose are sure to kill me, and so, I should not be in a hurry to release the cat anytime soon. Let me wait at least for Arunodayam (dawn)."

The Cat was impatient and became apprehensive that he would never be released. He was nagging mouse with threats of violence. Mouse asked cat to be patient. Eventually, there were signs of Arunodayam (dawn showing signs of light). Seeing light, owl and mongoose ran for their safety.

Mouse eventually sighted the hunter faraway coming towards the net. As the hunter approached his net, the mouse quickly cut the nets giving enough space for cat to escape, but not enough space or time for cat to make a feast of himself (mouse).

Both the cat and the mouse ran for their safety and freedom.

You can interpret this story any which way you want -- as a simple story to children or in terms of tense interplay among the family members, and friends or in terms of coalition building among the countries or even to understand what happens in the UN.

This story reflects one of Chanakya's Nitees – Political Strategies (4<sup>th</sup> Century BCE)!



## May-June 2024





# THE MARG FOUNDATION



A 501(c)(3) tax exempt nonprofit educational corporation  
(Tax ID – 3750653)

The Marg Foundation, a 501 (c) (3) tax-exempt nonprofit educational corporation, promotes the awareness, understanding, and appreciation of Hindu heritage and values. To accomplish its mission, the Foundation publishes a bimonthly magazine, **MARG**, and provides a wide range of services, including:

- Organizes seminars, workshops, and presentation on Hindu Awareness and related topics in support of its mission.
- Maintains a Panel of Speakers on Hindu Dharma related topics.
- Participates in appropriate cultural and dharmic exhibits and shows.
- Provides support to other like-minded organizations.
- In the spirit of “Vasudaiva kutumbkum”, the Foundation runs a sewa (service) program, often in collaboration with other sister organizations.
- Publishes a variety of Hand-outs on Dharma related topics.

For additional information, please contact Dr. Suresh Chander, PH: 301-963-9450; email: suresh.margfoundation@gmail.com

## Subscription & Donation Form

### MARG: A Path to Hindu Heritage

Subscription: ☐ New ☐ Renewal

☐ Subscription Cost \$25.00/year (6 Issues/year) ☐ Number of years \$\_\_\_\_\_.

☐ **NEW GIFT** Subscription Cost \$20.00/year ☐ Number of years \$\_\_\_\_\_.

☐ My tax deductible donation to support the Marg Foundation \$\_\_\_\_\_.

**Total amount (Please make check payable to the Marg Foundation)** \$\_\_\_\_\_.

☐ Send me one complimentary copy; (If I like it, I'll send my subscription fee) **Free**

☐ **E-MARG** (Digital copy in PDF format, via email) **Free**

Name \_\_\_\_\_ Title (Mr. / Mrs. / Ms. / Dr.) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_ E-mail \_\_\_\_\_

### If it is a new gift subscription:

Gift to be announced from \_\_\_\_\_ Phone \_\_\_\_\_

Gift Occasion (Birthday/ Diwali/ New Year, etc. ) \_\_\_\_\_

**Please mail your check and this subscription form to**

**The Marg Foundation  
P O Box 714  
Gaithersburg, MD 20884-0714**

## The Marg Foundation

A 501(c)(3) tax exempt non-profit educational corporation

P. O. Box 714

Gaithersburg, MD 20884-0714

Address Correction Requested

Bringing you closer to your heritage!

Non-Profit Org  
U.S. Postage  
Paid  
Merrifield, VA  
Permit No.  
1228

MARG. Vol. 20, No.3, May-June 2024

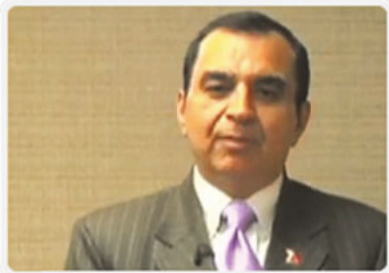
### **THE KHURANA LAW FIRM, LLC**

**www.skulaw.com**

9049 Shady Grove Ct.  
Gaithersburg, MD 20877

**(301)548-9595**

*americanimmigration@gmail.com*



Ramesh Khurana, Esq.  
Member (MD & DC Bar)  
Admitted to U.S. Supreme Court

Member: American Immigration  
Lawyers Association  
Member: Federal Bar Association  
Member: American Bar Association

*(Weekend/Evening appointments on Requests)*

**Immigration  
in all 50 States  
&  
Business Matters in  
Maryland & D.C.  
and Civil Litigation**

### **Immigration**

- H-1Bs, Ls ,Os, Es, Js and PERMs, Green Cards for Families, EB-1s for Extraordinary Ability
- Fiancées, Spouses, Parents & Children & DACA
- Naturalizations/Citizenships

### **Business Issues**

- Business Issues/Leases/Contracts
- Incorporation of Companies
- Litigation of Civil Cases
- Auto Accidents