

## Lord ! Safeguard my Spiritual Practice

Safeguard my Sadhana, Lord  
I call to Thee plaintively,  
No matter what else happens in life,  
Protect my longing for Thee.

May this mind abide at Thy Lotus Feet,  
And my attachment to Truth be preserved,  
'Tis only if the hues of Thy Name  
Within my heart are interred.

Abandoning temporal yearnings, Lord  
And renouncing worldly consideration,  
Knowing the world's delusionary grip  
I come to Thy feet in humble petition.

This heart is greatly agonized and thus  
I seek solace at Thy Feet,  
O protect my spiritual aspirations, Lord  
This I humbly entreat.

Thou art my Guru, Thou art my Goal  
I seek only to attain Thee  
Of what avail are knowledge and repute  
I forgo these forthwith to merge in Thee!

Translated from Pujya Ma's original prayer given below

### त्राहि त्राहि पुकारें तुझे

त्राहि त्राहि पुकारें तुझे, साधना संरक्षण करो।  
और जो हो सो हो जाये, राम भाव रक्षण करो॥  
पद सरोज में चित्त टिके, मिटे न यह सत्संग जो है।  
राम तेरे नाम का, चढ़ा हुआ रंग जो है॥  
जग की लग्न जग लाज त्यजी, तोरे चरण में आये हैं।  
मिथ्यात्व जग की जान करी, आर्त होकर आये हैं॥  
तीव्र व्याकुल हिये भया, तोरे चरण में आये हैं।  
साधना सफल हो जाये, बिनती यह ही लाये हैं॥  
तू ही गुरु तू लक्ष्य मेरा, तुझको पाने आये हैं।  
मान ज्ञान सब त्यज करी, तुझमें समाते आये हैं॥



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*Note: Views represented in this journal reflect the understanding of individual contributors. Most articles are based on 'Satsangs' given by Param Pujya Ma in answer to seekers' questions.*

Published by Mr. Harishwar Dayal for Arpana Trust, Madhuban, Karnal, Haryana on 1<sup>st</sup> December 2013  
Printed at Sona Printers Pvt.Ltd., F-86/1 Okhla Industrial Area, Phase I, New Delhi 110020

# *What can one offer to the Divine One*

FROM THE SRIMAD BHAGAVAD GITA



*The Compassionate One, Lord Krishna, takes the struggling seeker into the comfort of His arms, and gently guides the seeker towards That destination which is His own abode. As sorrow inflicts the world, and the human mind, vulnerable to the lashing winds of materialism seeks to find shelter in the Divine Being, His compassionate guidance is ever available through His Divine direction, available, indeed, to all faiths, in all Divine texts. However, it is up to the seeker to delve within the depths of those texts to elicit the precious direction contained therein.*

*Some are fortunate in their search for a Sadguru who can lead them through the mystical paths of spiritual living through Word and action.*

*Param Pujya Ma, in her elucidation of the Srimad Bhagavad Gita, has, through the simplest explanations, made Lord Krishna's Words relevant to our lives.*

*We have selected here, some shlokas from the Gita, relating to her expansion on the 'offerings' one can make to the Divine Being, through which one attains an attitude of renunciation with the Unreal and unity with our Real Being.*



**A leaf, a flower, fruit, water – whatever he offers to Me with love, I partake of the offering of love of that diligent Yogi.**

Chapter 9, Shloka 26

How beautiful are the Lord's words!

Lord Krishna explains,

"Anybody who meets Me with devotional faith:

1. That attitude of faith is My food.
2. I am nourished by that devotion.
3. I gain strength through that devotional gift.
4. I protect the yoga of that devotee as a consequence of such devotion."

Through that gift of love, those imbued with faith in the Lord:

- a) are selfless by nature;
- b) perform actions as yagya;
- c) are givers – they seek nothing for themselves. This is a factual reality. This is the Truth.

Those who love the Lord and repose their faith in Him:

1. desire to annihilate themselves and establish the Lord's kingdom;
2. seek to erase their very entity;
3. endeavour to give their body to the Lord;
4. strive to transcend the body;
5. will inevitably offer to the Lord all that they possess;
6. will serve the Lord to their utmost capacity because of their complete faith in Him.

If they consider the offering of flowers to be the highest offering, they will lay flowers at His feet. The Lord says,

"Whatsoever they offer with faith is enough for Me. I partake of that offering of faith."

It is your faith that will fix the value of your gift to the Lord. The Lord does not hunger for material objects; He longs for love. He will accept your all if given with faith and nothing at all if faith does not accompany it. You will receive much more than what you have given as an offering of faith.

Offer to Him the 'leaves' of actions of your daily life. Offer to him the fragrant 'flowers' of meritorious deeds, or the 'water' of your life breath. Give something at least! Give to Him anything that is possible for you to give. In fact, everything belongs to the Lord. You have only to return to Him what is His. However, He will only accept that which you offer with devotion, or He will decline from accepting any gift from you.

Listen to what the Lord says to Arjuna!

**O Arjuna! Whatever you do, whatever you eat, whatever you sacrifice, whatever you bestow as a gift, whatever you endure in life, offer it all to Me.**

Chapter 9, Shloka 27

He says,

- a) "Learn to live only for Me.
- b) Wherever you go, travel for My sake.
- c) Each moment whatever actions your body performs, do them for Me.
- d) No matter for whom you are doing it, first offer that action to Me.
- e) Give this body to Me.
- f) Let Me abide in this body.
- g) Utilise this intellect only for Me.
- h) Fix your faith in Me.
- i) Try to understand My qualities.
- j) Make Me your sole aim.
- k) Let Me be your sole support."

"Whatever you do in life, offer it first to Me and perform every deed with Me as your witness. Place at My feet every sorrow that you incur through your endeavour to perform selfless deeds. Your well-being and your truth lies in such an attitude. Your bliss and eternal satiation will also be ensured through such an offering. The practice of annihilating the attitude of doership is also inherent in this. This is the Supreme Truth."

Through such an attitude, you will first learn how to give charity; then you will learn to bear pain and perform selfless deeds. The renunciation of all motivated actions will follow. Then you will inevitably give your body to the Lord. This entire process is spontaneous and automatic, once you offer all your actions to the Lord.

It is nothing but the Lord's compassion and identification with us when He says, "Offer all this unto Me." One can only offer what one owns; can a thief offer what he has stolen?

It is the Lord's Grace that He does not address us as thieves and instead He begs us to 'offer' to Him what is actually His! He is imparting all this knowledge to enable us to return what we have stolen from Him. Thus He continues to appeal to us for our own sakes!

The Lord now states that whosoever offers all actions unto Him, attains Him.

**With mind established in the Yoga of renunciation (sanyas), such a one is freed from the bonds of karma**

**and from their good and evil fruits. Thus freed, he will attain Me.**

Chapter 9, Shloka 28

1. Once all actions have been offered unto the Supreme Lord, *sanyas* will inevitably happen.
2. When all mental tendencies are focused on the Lord, *vairaagya* is inevitable.
3. When love for the Lord is established, this body will belong to Him.

Such an aspirant will become a *Sanyasi* and a *Yogi*. It is important to remember that *akarma* or inaction is not the renunciation of action, but the eradication of attachment with the fruit of action.

- a) *Akarma* does not connote lack of action.
- b) *Akarma* is the surrender of action unto the Lord.
- c) The complete annihilation of attachment to action is *akarma*.
- d) Selfless action is *akarma*.
- e) If love for the Truth occurs, if you wish to become an *Atmavaan*, if you wish to renounce the body idea, if you wish to renounce attachment, each action of yours will become a selfless deed. Because then there will be no question of striving for self establishment through any particular deed. You will then do nothing for the furtherance of your bodily interests, your status, your own happiness, your recreation etc.

What remains will be pure *yagya* – each deed will be an offering unto the Lord. Then of what consequence are the fetters of action, the good or evil fruits of action? All these will be offered to the Lord, to Ram Himself.

Now understand this from the *Atma*'s point of view.

- a) This 'I' and 'mine';
- b) claiming the body;
- c) claiming the attributes of the body;
- d) claiming the actions of the body;
- e) claiming the aberrations of the mind;

...all these are merely veils of ignorance.

If one renounces these veils, what remains will be the pure *Atma* in essence. The Lord has merely told us to give Him these polluted thoughts which augment ignorance. Lord Krishna, through this *shloka*, is merely asking us to renounce the illusion that veils the individual.

He states,

**"I am the same towards all beings; there is no one hateful or dear to Me. However, those who worship Me with devotion abide in Me and I in them."**

*Chapter 9, Shloka 29*

*Bhagwan* says, listen! All are equal in My eyes. I do not differentiate between those who are dear to me and those who are adverse. However, whosoever worships Me with devotional faith,

1. I abide constantly in that one.
2. Such a one never dispels Me from his mind.
3. Even if I elude him physically, how can I escape from his mind?
4. I dwell forever with such a one in his heart and memory.
5. He carries Me with him constantly as a witness.
6. He binds Me to him so irrevocably that I cannot leave him for even a moment.

Such a one identifies with Me and

abides in the *Atma*. Day after day, he dwells in My Essence. The truth of the matter is that he is My very Self and I become one with him! He has forgotten himself and I dwell within him. Who dwells in whom? When did this indwelling begin? He doesn't remember. A certain unity takes place and that devotee, lost in his love for Me, becomes like Me.

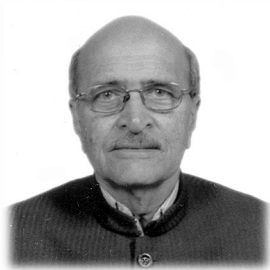
When the Lord states "Such a one abides in Me and I in him," He refers to the non-differentiation between the essence of the *Atma* and its manifest form. The essence of those loving devotees and their manifest form in life become analogous with the Lord.

As the faith of the devotee grows:

- a) divine qualities begin to flow from his body;
- b) his body belongs to the Lord;
- c) his very life becomes proof of the Lord's attributes.

The Lord does not differentiate between anyone in the world. He considers all to be alike in the *Atma* and pays no heed to their negative tendencies. However, interaction occurs on the basis of qualities. Therefore, even though there is no difference in the Lord's uniform acceptance of all, His actions differ with different people in accordance with their qualities.

The Lord likes His own qualities exceedingly! He therefore wishes all to be like Him. It is only the Lord who holds the Essence of the *Atma* dear, who is never deluded by manifest forms. Similarly, the true devotee of the Lord is never deluded by his body, mind, intellect, sense organs or sense objects. ❖



## Reminiscences of Blessings

PAHLAJ G MULCHANDANI

I consider that day most fortunate in my life when I came to know about the presence of Revered Maaji at Madhuban through a friend of mine at Delhi. Then came the day of a surprise visit when, through a coincidence I visited the Ashram late at night, some 25 years ago. I was a young man of 50 then; now I am 81 years old. Thereafter I made it mandatory to visit the Ashram on every celebration.

I feel deeply attached to Holy Ma, Chhote Ma and other devotees and sewadars. They have been showering immense love on me and my family members who have also been very impressed and attached to this holy place, like me.

I was very glad to hear the *Pravachan* of Holy Ma on my visits to the Ashram. I was able to get Her blessings on several occasions. At one occasion, I was able to hold Ma's hand while she was rising from her chair after the *Pravachan*. I wish to give details of the occasion which is very well cherished by me and members of my family.

Once, on the 25<sup>th</sup> of August, my wife, my eldest daughter with her two children, and I, came to the Ashram for the celebration of Arpana day. We were all sitting in the *Mandir* hall. Revered Ma, after finishing her *Pravachan*, began to rise from her seat. At that time my eldest daughter, with her child, went up to Ma and stood in front of Her.

Ma smiled at the little girl. My grand daughter said to Ma "Ma, my sister's birthday also falls on the 26<sup>th</sup> of August. Will she be as '*mahaan*' (illustrious) as you are?" Ma smiled and said "Beta, when is your birthday?" My grand daughter replied "Ma, my birthday is in May!" Ma smiled "Beta, your sister will become *mahaan* and you will also be *mahaan*!" These were the blessings given by Holy Ma to my children. These blessings have fructified and both the girls have achieved high positions in life. My elder grand daughter is a dental surgeon and doing her Masters in dental surgery. The younger one has become a pilot employed by the Coastal Guard Regiment of our country.

My devotion to Arpana has become deeper day by day. I find the devotees at the Ashram full of devotion, dedication and sincere to the core of their hearts. I seek the blessings of Revered Ma and Chhote Ma always. ❖

# The Way of the World

SHRAVAN CHOPRA

*They started, at the very start,  
By teaching me the rule,  
The rule you use to set apart  
The vicious and the cruel.*

*They told me that the things we do  
Will make us who we are,  
So always choose the good and true  
For sins would leave a scar.*

*I asked them why we had a choice  
And couldn't live as one?  
They answered in a soothing voice  
"This way the world is run."*

*With time the rules became the laws  
By which the good abide,  
By which the sins that sinners cause  
Would knock them off their stride.*

*And I was taught to trust and fear  
That justice would prevail,  
The price of evil was severe  
And laws would never fail.*

*And then I saw a heinous crime  
And then I saw some more...  
The killers, rapists, in their prime,  
Their actions chilled the core.*

*I asked how they could walk away  
From each law, one by one,  
And all they did was shrug and say  
"This way the world is run."*

*I see their tempting lies span  
The cities and the fields,  
These champions of the common man  
Who siphon off his yields.*



*They promise him a better life  
So they can take the throne,  
Then cut his livings with a knife  
And calmly watch him groan.*

*I asked how they could do it all  
And make it look like fun!  
The answer was a patient drawl  
"This way the world is run."*

*I never said I've toed the line  
We all can make mistakes,  
And something that I learnt from mine:  
A push is all it takes.*

*But wrongs don't come without a price  
I've had to pay my dues,  
The guilt, it gripped me like a vice  
And stood for no excuse.*

*And this is what has baffled me  
About the ones who stray,  
How they can cause such agony  
Without the dues to pay.*

*Perhaps their story led them to  
This fabled 'other' side -  
A monster has his reasons too,  
A righteousness inside!*

*Maybe the lines by which we live  
Are ours to draw and smudge,  
And good and bad are relative  
And left for us to judge.*

*Or maybe this is all a ruse  
A game for everyone -  
Feel free to play, feel free to choose,  
The way this world is run!*

**Editor's Note:** Ma has always said that it is actually our own karmas that determine 'the way the world is run' ...so it is important that we make the right choices today in order to have a better world tomorrow.

# *Live as though one is bound to Die...*

***P*aram Pujya Ma used to often say..." Know that every being's final and only decided rendezvous is with death. Then live life. You will live it in a very different way."**

This following story sent by a friend, reminds us of Ma's precious words...

A speech made by Pulitzer Prize winning author, Anna Quindlen at the graduation ceremony of an American University where she was awarded an Honorary PhD:

"I'm a novelist. My work is human nature. Real life is all I know. Don't ever confuse the two, your life and your work. You will walk out of here this afternoon with only one thing that no one else has. There will be hundreds of people out there... with your same degree; there will be thousands of people doing what you want to do for a living...

**But you will be the only person alive who has sole custody of your life. Your particular life. Your entire life.** Not just your life at a desk or your life on a bus or in a car or at the computer. Not just the life of your mind, but the life of your heart. Not just your bank accounts but also your soul.

People don't talk about the soul very much anymore. It's so much easier to write a resume than to craft a spirit. But a resume is cold comfort on a winter's night, or when you're sad, or broke, or lonely, or when you've received your test results and they're not so good.

Here is my resume: I am a good mother to three children. I have tried never to let my work stand in the way of being a good parent. I no longer consider myself the centre of the universe. I show up. I listen. I try to laugh. I am a good friend to my husband. I have tried to make marriage vows mean what they say. I am a good friend to my friends and them to me. Without them, there would be nothing to say to you today, because I would be a cardboard cut out. But I call them on the phone and I meet them for lunch. I would be rotten, at best mediocre, at my job if those other things were not true.

You cannot be really first rate at your work if your work is all you are. So here's what I wanted to tell you today:

Get a life. A real life. Not a manic pursuit of the next promotion, the bigger pay cheque, the larger house. Would we care so very much about

those things if we blew an aneurysm one afternoon or found a lump in the breast?

Get a life in which we notice the smell of salt water pushing itself on a breeze at the seaside, a life in which we stop and watch how a red-tailed hawk circles over the water, or a baby's expression of concentration when she tries to pick up a sweet with her thumb and first finger.

Get a life in which we are not alone. Let us find people we love, and who love us. And remember that love is not leisure, it is action. Pick up the phone. Send an email. Write a letter.

Get a life in which we are generous. And realize that life is the best thing ever, and that we have no business taking it for granted. Care so deeply about its goodness that we want to spread it around. Take money we would have spent on beer and give it to charity. Work in a soup kitchen. Be a big brother or sister. All of us want to do well. But if we do not do good too, then doing well will never be enough.

**It is so easy to waste our lives, our days, our hours, and our minutes. It is so easy to take for granted the vision in our eyes, the way the melody in a symphony rises and falls and disappears and rises again. It is so easy to exist instead of to live.**

I learned to live many years ago. I learned to love the journey, not the destination. I learned that it is not a dress rehearsal, and that today is the only guarantee you get. I learned to look at all the good in the world and try to give some of it back because I believed in it, completely and utterly. And I tried to do that, in part, by telling others what I had learned, by telling them this: Consider the lilies of the field. Look at the fuzz on a baby's ear. Read in the back yard with the sun on your face.

**Learn to be happy. And think of life as a terminal illness, because if you do, you will live it with joy and passion as it ought to be lived".**



FROM THE INTERNET

# The Infinite Lord

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



*Aruna Dayal with Pujya Ma*

अंतु न सिफती कहणि न अंतु । अंतु न करणै देणि न अंतु ।  
अंतु न वेखणि सुणणि न अंतु । अंतु न जापै किआ मनि मंतु ।  
अंतु न जापै कीता आकारु । अंतु न जापै पारावारु ।  
अंत कारणि केते बिललाहि । ताके अंत न पाए जाहि ।  
एहु अंतु न जाणै कोइ । बहुता कहीए बहुता होइ ।  
बडा साहिबु ऊचा थाउ । ऊचे ऊपरि ऊचा नाउ ।  
एवडु ऊचा होवै कोइ । तिसु ऊचे कउ जाणै सोइ ।  
जेवडु आपि जाणै आपि आपि । नानक नदरी करमी दाति ।।

पौड़ी २४

## **The essence of the Guru's words**

There is no limit to the words of praise in honor of the Lord. There is no end to the enumeration of His wonders. There is no end to the Munificence of His Bounties: there are no boundaries to His Creation. The Vision of His Grace and His Word are infinite.

There is no limit on the world of thought within the mind. There is no end to chanting His Name and His glories. Who can know the spread and vastness of His deeds? Nobody knows His beginning or end.

There are innumerable seekers and saints who yearn to know Him, but they strive in vain. As one seeks to describe Him, He eludes the words that define Him, for He is infinite. He is the Lord of all and His station is most high. His Name is even greater than Him. Only one who has attained the same stature as the Highest Lord can know Him. Only the Lord knows the extent of His splendor and deeds.

His beneficent and merciful gaze is the origin of all Grace. Only His Grace allows His seekers to grow close to Him.

Param Pujya Ma, in her devotional reflection, reiterates the Guru's words in prayerful song –

*There is no end to Thy reach, O Lord, nor to Thy Word  
No end to Thy Deeds, or of Thy gifts to the World!  
Thy are infinite, who knows Creation's end?  
Who can know the Lord's beginning or His end?  
Legion are the seekers streaming to know Him  
But as they seek to define Him,  
He eludes their endeavors, so is His play.*

Greater than the Lord is His Name and only he who attains that state and becomes as He, can know Him. For He alone, knows Himself; no mortal can claim to plumb the infinite extent of His glories. His gaze, full of mercy and compassion, is the fount of Divine Grace and clemency.

When so infinite and beyond human reach is the Supreme, the devotee can only appeal to his master as a supplicant, a humble servant, who yearns for Divine grace that alone can bestow on him a vision of his Beloved.

We can experience the intensity of devotional appeal in the prayers which Beloved Ma places at the Feet of the Lord.

*Who can know Thee O Beloved Lord?  
We can only plead for Thy Name  
Only Thy Grace do we seek dear God  
Fill us, Lord, with Thy Name!  
Grant us the dust of Thy Feet  
Who can endeavor to know Thee God?  
Bless us with Thy Grace, we plead  
We know not where Thou dost abide.  
We know not Thy Name sublime  
Infinite art Thee, unknowable,  
Yet we dare to beg for Thy Name Divine!*

The seeker, from his perspective, is conscious of the infinite distance that separates him from his Creator and Master. He can only surrender in prayer and in praise: in appeal and supplication for Divine Grace.

*Thou art great, infinite art Thee  
Who can know Thy place?  
Yet, placing this head at Thy Feet  
O Lord, I beg Thee for Thy Grace.  
We hear praise of Thy Sacred Name  
And so have come to Thee  
Be merciful unto us, O Lord  
And bless us with redeeming grace.  
We only seek Thy Name, Lord  
May it resonate within our hearts;  
Fill us with Thy Name, Lord,  
From Thee, may we never part.  
We are beggars at Thy door,  
O mighty One, grant us Thy Name,  
Only Thee do we adore!*

Beloved Ma's flow of prayer mounts to a crescendo full of intense longing –

*Thou cannot be ensnared in the net of thought,  
Beyond the sense art Thee  
Beyond the reach of intellect, how can the mind  
Ever know Thee?  
Unmanifest, yet all forces art Thee;  
Thy Hidden Essence who can know?  
Infinite art Thou, yet contained  
In shapes and forms infinite.  
Who can reach Thy infinite Self?  
Before time, without beginning, art Thee!*

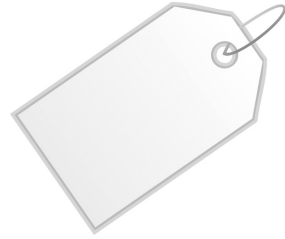
If Thy Name fills our minds, then will we be blessed, O Nanak!

*Helpless this wretch, full of pain,  
In torment this mind pleads for Thy Grace  
Full of fears, agitation and vacillation,  
The errant mind is supplicant for Thy Grace.  
Just a glimpse of Thee, Master Mine!  
Just a shining drop of mercy sublime;  
My world will be complete, this self replete,  
If I am blessed by Thy Name Divine!*

So does Param Pujya Ma, wholly realized in the Self, take the seeker towards surrender; and as a supplicant, seek Grace and Mercy on behalf of devotees, who are in quest for the Divine.



# *Not Everything comes with a Price Tag!*



PURNIMA

In the world today, 'superiority' has become synonymous with outer appearance, fluency in English, cut of dress or style of hair and the latest model of car/smart phone. Educated people too, lacking these social refinements, are looked at superciliously by the so-called 'high society'. Glamour is what the world clamours for.

Old world values seem to have gone out of fashion. Virtues like compassion, loyalty, politeness take a back seat to being hip and happening.

Children are losing their childhood as they strive to fulfil the aspirations of their parents... be it scoring top grades or competing in talent shows... so much so that being 2<sup>nd</sup> best is not an option anymore. It is no wonder then that they have a warped sense of reality.

Adolescents have their own rules for acceptability. Even the 'cool' look is attained after considerable effort. One has to know the right lingo, swing to the latest video, and have the wit to make a 'hit' with the gang.

Young professionals today handle huge projects, talk knowledgeably on the ills plaguing society and the need for change, but will throw a tantrum if their preferences are not met or their personal space is violated by anyone.

We hear of finishing schools where one is taught how to talk, how to walk, the right way to eat, the correct thing to say... why are we not teaching our children how to adjust and accept if things don't happen the way they would like them to, to sometimes take 'no' for an answer, to leave their comfort zone and help out where required.

Where, oh where, has the simplicity gone...

...when little children recited nursery rhymes and not the latest film songs!

...when girls dressed in frocks and wore sensible shoes on their feet!

...when an outing was just a trip to park or the local market!

...and weddings were not organised by event planners!

...and news was news and not hype?

Let us take a relook at where we are going. **Character is not determined by spectacular deeds but by small actions in day to day living. Achievement is not about awards and accolades but in making the people around us happy. And in putting a price on all things, let us not forget to value the things that really matter. ❖**

# *Intuition*



ADAPTED FROM A SATSANG BY PARAM PUJYA MA

## **Who am I?**

The mind is the instrument which connects the 'I' or ego sense with the body, and the body with the world of matter outside. Whilst we are ever seeking happiness, this mind has an inbuilt capacity of making us insecure and unhappy; this is because we put faith in what we can see, feel and touch with our senses. Let us ask ourselves how long this world, which absorbs us so completely, is going to be with us. At least let me know who I am, from where do I come and where am I going!

If the truth is not in what I can see and feel, then it must be beyond it. Who am I who gets attached in the world? What is the impediment that makes me blind, enamoured of objects outside which bring meaningless thoughts into my mind? Why is it that in spite of these reactions, I feel in the depths of my heart a glory and divinity which I cannot reach?

## **The quest of the mind in search of reality**

Thus begins the quest of the mind in search of that something which I

intuitively feel is far superior to what I feel with my senses. Is there a process to change and harness the mind, taking it towards the discovery of my real self which I cannot see because of the dazzling effect which the objects in the material world have on my senses? How can I reach that, make my intuition a reality, and live in that reality?

## **What is intuition?**

Intuition can also be called a 'supra-transcendental intellectual understanding' or a silent pull and yearning for something unknown, incomprehensible, beyond the ordinary intellect, beyond our capacities of reaching into the glories hidden within matter and our capacities for experiment in the physical world. It is this intuition which whispers to us, calling us to lands beyond our wildest vision, telling us of a reality which is beyond the reality of the senses, beyond anything which we can know.

We may feel that we have more intellectual prowess compared to others in the world around, but when it comes to that which is beyond



knowledge, what are we going to do? How can we feel that which is beyond feelings? How can we transcend matter and abide in the spirit, of which we know nothing? If we do have a spiritual goal, our intellect will tell us that it cannot reach the place which intuitive revelation has discovered, that place to which some intuitive feeling is pulling us. We may call ourselves a visionary, but can we imagine something beyond our intellectual understanding? Even language and thought cannot penetrate this unseen unmanifest.

If one does feel this call from the beyond, then one may call out to the Lord or one's personal God to give us guidance:

***"O Lord, tell me the process of changing this mind..."***

***"O Lord, make me a 'gunatit' (beyond qualities), who understands the qualities in me as well as in others so that I may transcend them and remain uninfluenced by them..."***

***"O Lord, reveal Thyself – and I may be able to follow the path and come towards Thee."***

**What should we do with this mind?**

On the one side, there is an unseen pull which is transcendental. On the other, there is the whole world with all the material objects. The mind is forever desiring these objects and attracting me towards them, and I work hard for the momentary joy, the little pleasure which they can bring. Sometimes I get this fulfilment, and sometimes I don't. Then there is also a yearning in the opposite direction, towards the unknown, the

incomprehensible, which at times seems very real to me.

**The mind cannot stop us!**

If this unseen hand, which draws us towards the Divine, is taken as the reality, and we are convinced by it, we may feel that we want to go this way because we have heard about it from prophets, sages and great men, but the mind seems to come in our way. Despite the attraction, remember that we cannot control the mind and take it along with us if we give in to temptation, if we are always seeking what we like in the material world, and if we do not learn and practice self control. We have to learn the art of giving ourselves, the art of service and surrender, and realize the beauty that lies in forgiving, in loving rather than in seeking these all the time with a beggar's bowl in our hands.

Living in the spirit means forgetting one's own body, mind and intellect, and serving the world with no thought for oneself. The mind, however, is working in the opposite direction, ever trying to establish the physical body – and growing towards the spirit means forgetting this body in the service of others, utilizing one's time for others, which is the easiest way to forget. Our expectation of any gain for ourselves in this pursuit will be almost non-existent, because we only want to purify ourselves from tendencies, emotions and desires that take us towards the establishment of our body, the appeasement of our emotions or the fulfilment of our intellectual pride and ambitions.

These impediments, emotions and desires have become obstacles in

the way of our realization of that truth which we intuitively know to be the truth; they make us deaf and dumb where that intuitive knowledge is concerned. If we want our minds to go on this path, and follow our intuition, then we have to learn to give to the maximum and reduce our own needs to the minimum. All our deeds and the results of these deeds must exclude our own personal interest and establishment.

### **Seek that beauty!**

The mind can be effectively controlled by diverting it towards that beauty which we have glimpsed intuitively; we have to live in that divinity. There is no question of having to persuade or change the world; we are not here to transform other peoples' personalities, but only to seek that beauty, that unseen hand, for ourselves. What the world receives in the process is incidental – and the world may perform any atrocity against us – but we will remain true to that vision in every action we perform.

When this intuition is glimpsed through the life of the Lord, in whatever form we accept Him, a truth seeker would pray thus:

*"I feel Your presence, I know You surround me and that You are there to help me. If it is Your Will, make me Your instrument. I live for You and You alone, and although I have not seen You, I know that You are there. You talk to me through objects, by giving me opportunities, by creating circumstances, by coming in various forms, in various religions, cultures and*

*colours, in different feelings and demands. I seek only Your benediction so that I may be able to serve You better in whatever form You come."*

The best way to take the mind along with us, and to practice this redirection of its natural tendency, is to take up some Scripture – something the Lord has given us when He came in human form and lived in the Spirit of the Lord – and start practising whatever He has said in our own life.

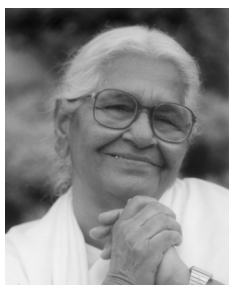
Times can change, situations can alter, science can develop, but the basic texture of the mind and intellect remains the same. The Scriptures deal with the mind and the Spirit, and it is the Spirit which can transform matter and make it Divinity itself. We can realize the truth only when we transform our life in accordance with the Lord's word in the Scriptures; it is as if every word of the Lord becomes a laser, or a hammer, and He is making an image. The mind helps the Lord because it wants us to become beautiful.

### **The mind will follow!**

If we try to tell the mind what we want, it will not listen to us, but if we go towards the Lord, it will follow; and when we do what He says, it will become silent. As our faith and love increases, as our abidance in the truths given to us by the prophets and Masters increases, and as our performance of His commands in the Scriptures become absolute, the mind is silenced.

Then we start living in the Spirit of the Lord as His servant.





**Param Pujya Ma**

# Arpana

## Newsletter

**ARPANA TRUST, Madhuban,  
Karnal, Haryana, India  
December 2013**

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### Arpana Festivities

#### Arpana Day



To celebrate Param Pujya Ma's birth, devotees, friends, Arpana staff and Rural womens' groups joined in the prayers, discourses, dances and feasting held during Aug 23-26.

**Sant Sakhubhai**, a sound-light-action drama, based on Param Pujya Ma's narrative, was greatly

appreciated by audiences from Karnal and Delhi.

#### Urvashi Day/ Arpana Hospital Day

Param Pujya Ma's spontaneous flow of verse elucidating the scriptures, which began on 2<sup>nd</sup> October, 1958, is celebrated annually as Urvashi Day.

This is also the 33<sup>rd</sup> anniversary of the founding of Arpana Hospital as an affordable Centre of modern health care for rural inhabitants. Over 14 lakh patients have been treated here since its inception in 1980.

Beautiful dances were performed by the Arpana Staff to commemorate the occasion.

#### Advantage – Disadvantaged Children!

42 underprivileged children from Arpana's Educational Program in Molar Bund, Delhi were given a standing ovation when 'Sitaron ke Paas - Kalpana Chawla' premiered at Karnal on 27<sup>th</sup> Oct. 2013. The play has been written and directed by Sushma Seth, actor and theatre personality, who is also Arpana's Cultural Director, Delhi. The distinguished audience included the Deputy Commissioner, Karnal, Principal of St. Theresa's Convent and Kalpana Chawla's family.

Over 3000 school children, who saw the play the following day, were deeply inspired by Kalpana's perseverance of her dreams and her abiding concern for the environment.



## Stitches of Love

An Arpana Handicrafts Exhibition Sale was held on 19<sup>th</sup> and 20<sup>th</sup> Oct. 2013 at the residence of Drs. Inder and Raj Gupta, Delhi. Hosted by Drs. Rahul and Lena Gupta, this annual sale is eagerly awaited by all their friends who buy and donate magnanimously to make this pre-Diwali sale a success. Also in great demand are the diyas and candles made by friends' children.



## Arpana Hospital & Outreach

### Emergency Care Workshop (Nov. 5-13, 2013)



Dr. Davinder Kapur of Northern Ireland motivated 4 paramedics from N. Ireland to come to Arpana Hospital for an 8 day Emergency Care Workshop for doctors, nurses and other staff as well as for groups from the Haryana Armed Police and other local medical personnel.

The team covered working of vital sign monitors, capnography, orthopaedic stretcher, ECG Recognition, Basic & Advanced Life Support for both adults and paediatrics, as well as performing practical scenarios.

A First Person on Scene (FROS) was conducted in which 9 paramedics were trained and assessed. The team visited villages to provide mass awareness of saving lives by early and prompt transfer and treatment of trauma cases.

### Ear-Nose-Throat OPD

An ENT OPD started weekly in Arpana Hospital by the well known ENT surgeon, Dr. Keshavnand Kunwar from Delhi, beginning 1<sup>st</sup> October.

### Diabetes & Neuropathy Camp

On 23.08.2013, a Diabetes & Neuropathy Camp was held at Arpana Hospital sponsored by Torrent Pharma. 25 patients attended.

### Arpana's Eye Camps

Besides holding eye camps in **Samalkha** and **Sanauli** every month, Arpana's first eye camp in **Noorwala** in Panipat was held for 298 patients on 16<sup>th</sup> September with the support of Ram Sewa Dal and Haryana Netraheen Kalyaan Prishad. They will be held monthly from now on.

There were 1,025 patients, with 112 patients for surgeries in this quarter.

# Haryana Rural

## SHG Women and 'Samvedna' Police Combat Illicit Liquor

– resulting in decreasing domestic violence in 3 villages!

### Tricycles distributed

Arpana's Program for the Disabled has identified a number of persons for whom assistance is required. On 22<sup>nd</sup> Sept 2013, Arpana Mandir was lit up by the smiles of 3 delighted children, Sahara, Rahul and Virat, who received tricycles thanks to a donation from Capt. Chetan Bali.



### Federations of Women's Self Help Groups

Arpana facilitated and continues to strengthen the functioning of two Federations of women's self help groups which now jointly have a membership of 563 groups.

The annual general body meetings of both Federations were held with the women reaffirming their pledge to promote social justice and community health in their villages.

They rejoiced in the growing efficacy of their Federations which fulfil their need for larger credit and provide a package of services. At present the total savings of **Vikas Federation** is Rs.9,448,404 and that of **Unnati Federation** is Rs.1,533,285.



### Dairy Business

60 women from self help groups in Kurukshetra District, visited the 2 collective dairy enterprises facilitated by Arpana, in Taprana and Amritpur Kalan villages. Enthused by the achievements of the members of the 2 dairy collectives, they resolved to start a similar enterprise in their own villages.

### Traffic Dharna Restores a Village!

Flooding had disrupted Rampurkattabagh Village. After two months of extreme distress, 100 women from Arpana's self help groups organised a 'dharna', stopping traffic on a major highway nearby. They did not move until officials sent 3 bulldozers and a pumping set to clean the village and drain the pond and streets.



## Himachal

### Free Paediatric Camp

A free Paediatric Camp was held at Arpana Health Care & Diagnostic Centre, Dalhousie on 12th-13th Sept 2013, in which 65 patients were examined by Dr. Tanu Goel. Air Commodore, N. Chatrath, was the Chief Guest.



### Free Medical Check up Camp

Arpana arranged a free Medical Check up Camp at the Kolka Government High School on 10th Nov. Dr. Hemant Sharma, MD, of Satyam Hospital, Sultanpur, Chamba, examined 106 patients from 12 remote villages.

## Delhi

### Kiddie carnival

On 13th Sept, Royal Sundaram Actuarial Services hosted a kiddie carnival at Flora farms in Chattarpur, for 88 students of Arpana's educational program. A carnival atmosphere pervaded with beautiful stalls for food, games, tattoo making, magic and puppet shows, delighting the children.



### Computer Course by The NIIT Foundation

The NIIT Foundation conducts a computer course at Arpana's Educational Support Centre for children in slum resettlement colonies.

Results of the NIIT examination were declared with all 24 Arpana students achieving First Division marks! 3 had results above 90% and 12 above 80%.

**Your assistance is needed to continue these programmes:**

**Both Arpana Trust and Arpana Research & Charities Trust are 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**

**FCRA Registration No. for Arpana Research & Charities Trust is 172310002**

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**

**Tel: 91-184-2380801, Fax: 91-184-2380810, [at@arpana.org](mailto:at@arpana.org) and [arct@arpana.org](mailto:arct@arpana.org)**

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

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

**Mrs. Aruna Dayal, Director Development Mobile 91-9873015108, 91-9896242779**

# *Attainment of That Supreme Brahm*

*The fourth stage of That Supreme Brahm – the attributeless form – is compared with the ‘Amatra’ or the state devoid of syllables, and the fruit of such knowledge, the attainment of That Supreme Brahm, is described here.*

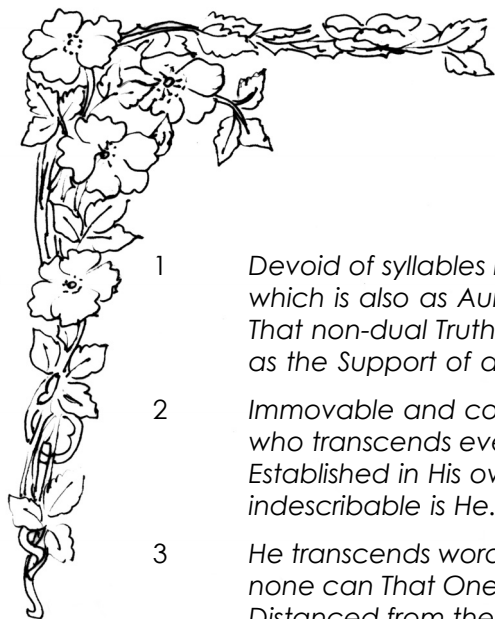


TRANSLATED FROM PARAM PUJYA MA'S ORIGINAL ELUCIDATION OF THE MANDUKYA UPANISHAD  
BY ABHA BHANDARI

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार  
आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद॥१२॥

Shloka 12

The fourth stage of Aum is being classified as the *Amatra* or devoid of syllables because this is the state of the Supreme *Purusha*, the Matchless *Purusha*, the foremost among men. Those who reach this stage of Aum become unparalleled, inimitable, the very embodiment of goodness and beauty and have transcended the five fold illusory nature of *Maya*, they are an embodiment of the Lord's qualities. Such a One is ever the Essence of practical spirituality, and the Epitome of Truth and luminosity. He is omniscient and all knowing. Having merged completely in the Supreme *Atma*, his individualistic ego is completely annihilated. Even though he transcends form, he is visible through form. Being the Supreme Lord of *Vaishwanar*, *Taijas* and *Pragya*, he has attained divinity; but being completely devoid of attachment with that divinity, he is veritably an embodiment of the Lord. He cannot be discerned through his interactions because his innate attributes transcend all manner of interaction. It is only after witnessing Such a One for a long period of time from close quarters, can his state be somewhat experienced.



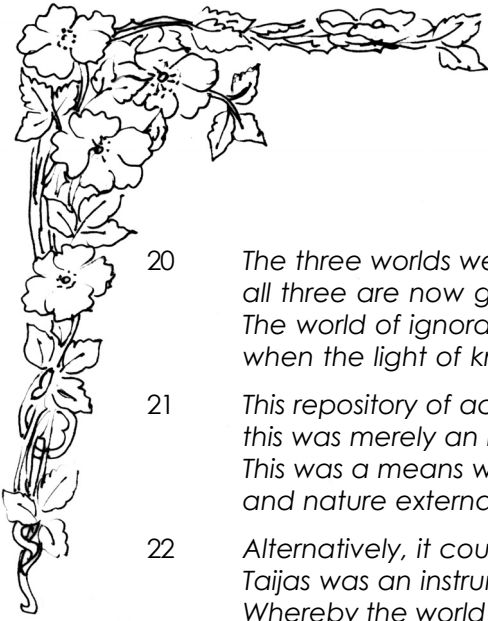
## Elucidation

- 1      *Devoid of syllables is That Supreme Truth,  
which is also as Aum known,  
That non-dual Truth, that Indestructible Essence  
as the Support of all is known.*
- 2      *Immovable and constant is That One,  
who transcends every quality;  
Established in His own Self,  
indescribable is He.*
- 3      *He transcends words and speech,  
none can That One describe  
Distanced from the senses,  
That One cannot be grasped by the senses five.*
- 4      *Transcending the five fold delusion,  
untouched by Maya He remains;  
Your mind and body by Maya ruled  
will ever distant from That Supreme Truth remain.*
- 5      *Devoid of differentiations transcending Name,  
devoid of thought that One does remain,  
Transcending Time, unending, eternal,  
completely devoid of blemish or stain.*
- 6      *Bliss and goodness and virtue embodied,  
He strives for the wellbeing of all,  
Full of compassion, of gentle mien,  
and supremely charitable towards all.*
- 7      *Lord of the world, Lord of the heart,  
He is the Supreme Lord;  
The Supreme Purusha, noblest among men,  
Indestructible is that Supreme Lord.*
- 8      *How can the Immeasurable be measured?  
He is unparalleled it is said...  
Indivisible, singular is That One,  
with whom can That One be compared?*
- 9      *Non-dual, Indivisible is That One,  
who embodies the fourth stage of Aum,  
In whom the waking, dreaming, deep sleep stages merge,  
such is That adherent of Aum.*



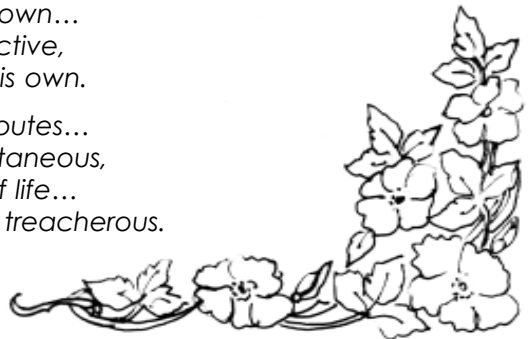
- 10     *The Indestructible Brahm is He...  
the Self created Lord is He...  
The Essential Truth, Luminosity Itself...  
The Supreme Consciousness is He.*
- 11     *Only the Atma can the Atma know...  
And knowing, in the Supreme abide...  
All comings and goings then subside...  
when the 'I' in the Supreme does abide.*
- 12     *When the gross in the subtle merges,  
then both in the Causal dwell  
When the seed sprouts forth again,  
awake in the world we dwell.*
- 13     *If when we reach the Causal sphere,  
our seeds become impotent,  
If the thoughts that nourished  
the seeds are no longer with life potent;*
- 14     *The one who has attained true knowledge,  
his seeds have been scorched by its flame;  
Let alone ego and attachment,  
he transcends even Samadhi's realm.*
- 15     *The body and mind,  
the intellect and ego, none of these remain,  
Each in That One does merge...  
and then no other remains.*
- 16     *This is the stage of Turiya,  
this is abidance in Self  
This is the state of Supreme Silence,  
O mind, this is Realization Itself.*
- 17     *The gross in the subtle sublimated,  
the subtle in the causal merged  
Devoid of Maya and 'mine'  
only the Supreme has emerged.*
- 18     *The 'I' was illusory and transient,  
the root cause of all delusion,  
When this delusion is transcended,  
with the Self one attains fusion.*
- 19     *Devoid of mind, devoid of intellect,  
devoid of differentiation That One abides...  
All thoughts negated,  
That One in Supreme Silence abides.*

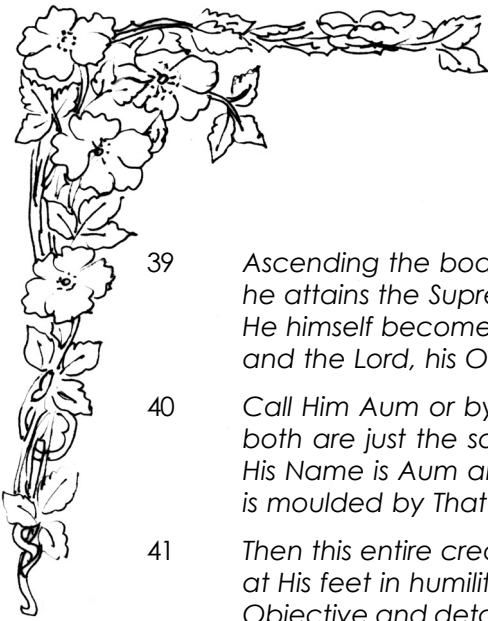




- 20     *The three worlds were in Maya rooted,  
all three are now gone...  
The world of ignorance is obliterated  
when the light of knowledge dawns.*
- 21     *This repository of actions was Maya,  
this was merely an illusory play,  
This was a means whereby the inner mind  
and nature externally could be displayed.*
- 22     *Alternatively, it could be said,  
Taijas was an instrument of the causal sphere  
Whereby the world could be perpetuated,  
but only Maya reigned here.*
- 23     *Taking the wand of Maya in hand,  
the magician wrought this creation  
With the support of the attributes of satva and rajas,  
he fashioned this creation.*
- 24     *When complete knowledge dawned  
and ignorance waned away  
The transient by the transient was rent,  
the eternal unveiled lay.*
- 25     *What then was the gain or loss  
What was, merely took its place...  
That which was one's own Self,  
in its own Self found place.*
- 26     *What is union with oneself?  
Oneself is after all one's own...  
When no cloak remains,  
what remains is one's very own.*
- 27     *How then can Maya's delusion hold?  
If so, only momentarily...  
When in Turiya one abides,  
no veil can conceal Reality.*
- 28     *One then becomes That Indivisible Essence...  
one into One enfolded,  
The mind completely silenced within,  
self into Self moulded.*

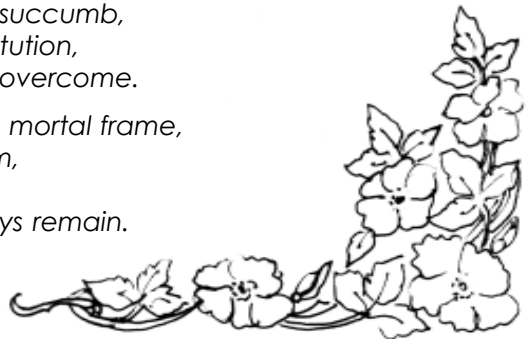
- 29      *On the plane of interaction  
this body spontaneously interacts...  
The world acknowledges he abides in the Self...  
he acts, yet does not act.*
- 30      *When he transcends the realm of Samadhi,  
the Lord comes to meet that one,  
The Lord grants him His essence true –  
and adopts his bodily form.*
- 31      *This is the victory of the Lord –  
in that body resides the Lord's presence,  
That aspirant of Aum then abides  
in the Indivisible, Non-dual Essence.*
- 32      *The body which then roams the world,  
as an embodiment of the Lord is hailed,  
It is detached, impartial and pure,  
devoid of impurities is that body's state.*
- 33      *The mind then is irrelevant,  
all thoughts and resolve are gone,  
Sorrow and joy are inconsequential,  
bodily experiences no longer count.*
- 34      *That One lives devoid of duality...  
if the mind goes, how can duality remain?  
'Twas the mind which lived in duality,  
if the mind fades, how can duality remain?*
- 35      *In equanimity he now resides,  
so it can be said...  
The Supreme has taken birth again –  
by the world this is said.*
- 36      *With no attachments anywhere,  
unaffected by attributes he remains,  
Transcending thought and transcending time,  
transcendence from actions he gains.*
- 37      *That One Who contains all qualities,  
claims not even one as his own...  
But from the world's perspective,  
all the Lord's qualities are his own.*
- 38      *His nature contains all attributes...  
the body's response is spontaneous,  
He walks upon the waves of life...  
never sinking in that ocean treacherous.*

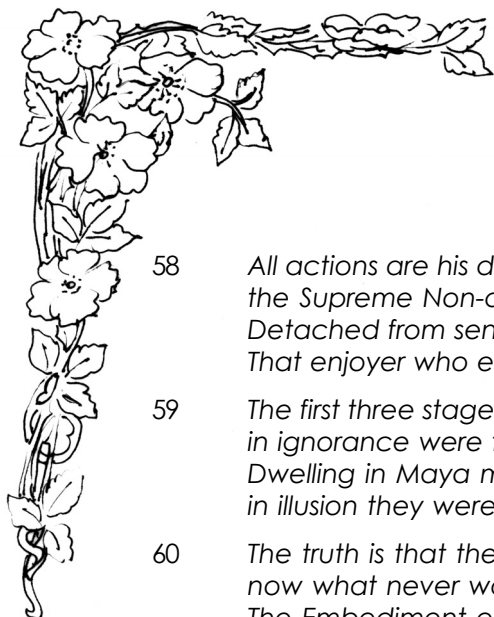




- 39     *Ascending the boat of Aum,  
he attains the Supreme  
He himself becomes the Boat  
and the Lord, his Oarsman Supreme.*
- 40     *Call Him Aum or by His Name,  
both are just the same...  
His Name is Aum and his life  
is moulded by That Name.*
- 41     *Then this entire creation pays homage  
at His feet in humility,  
Objective and detached  
That One treats all with impartiality.*
- 42     *If destiny has aught else in store,  
the world derides such a one;  
Of what consequence that individual,  
who constantly doubts Such a One?*
- 43     *They pelt That One with stones...  
even His life they take  
They abuse and denounce Him,  
without knowing Him these steps they take.*
- 44     *Even then Such a One remains in bliss,  
unaffected and impartial He remains...  
Transcending duality and enmity,  
He expects neither rejection nor gains.*
- 45     *'Twas the mind that felt rejection or acceptance...  
that mind is non-existent;  
The veil of differentiation or ignorance  
now is no longer existent.*
- 46     *His body spontaneously interacts,  
uninstigated by any desire...  
Whether He receives aught or naught,  
even to live He harbours no desire.*
- 47     *That One initiates no action or project,  
for he has no need to fulfil  
His nature is his driving force,  
all personal motivations are stilled.*

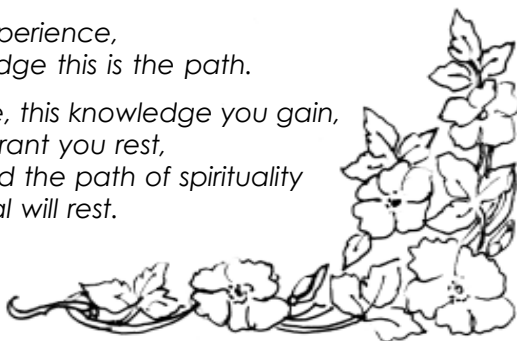
- 48      *That One has transcended desire,  
His heart with gratitude overflows,  
And those who His beauty behold,  
are filled with gratitude also.*
- 49      *We speak here of the Supreme Truth,  
of one who lives in spiritual absorption  
Wherever his vision roams,  
that is the focus of his meditation.*
- 50      *He abides ever in That Indivisible One...  
he lives therein in his natural state  
Ever silent his mind remains,  
in Silence is That Silent State.*
- 51      *That Universal Form,  
the Lord Ram, Lord Krishna's form he takes,  
The embodiment of knowledge and Truth,  
he is non-duality incorporate.*
- 52      *He is the epitome of the Scriptures,  
he is the Scriptures embodied  
How can one describe That One,  
Who is Truth embodied?*
- 53      *Merged in the Lord as the Lord,  
no matter by what name he is called  
Brahm or the Indestructible One,  
by Ram's Name that One can be called.*
- 54      *He is the essence of knowledge...  
the repository of actions' seeds is no longer potent...  
Scorched by the fire of knowledge,  
the seeds of his deeds have been rendered impotent.*
- 55      *That One has transcended both birth and death,  
he is the unborn and undying saint...  
The Lord of Maya, how can he be bound  
by the body and Maya's restraint?*
- 56      *The body will follow nature's laws,  
to old age and disease it'll succumb,  
And according to its constitution,  
it will be one day by death overcome.*
- 57      *But he has transcended this mortal frame,  
not one body does he claim,  
Detached from one,  
identified with all he'll always remain.*





- 58 All actions are his deeds, yet,  
the Supreme Non-doer does naught...  
Detached from sensual experience he partakes of all...  
That enjoyer who enjoys naught.
- 59 The first three stages of Aum described,  
in ignorance were transacted  
Dwelling in Maya mired in delusion,  
in illusion they were transacted.
- 60 The truth is that the 'I' was mythical...  
now what never was, no longer remains...  
The Embodiment of Truth...  
indestructible ever, supremely imperishable remains.
- 61 Nothing has been lost, nothing gained...  
for can the Self gain the Self?  
The Self now Itself remains...  
can one 'become' oneself?
- 62 This is the only knowledge true,  
know this Supreme Truth in essence;  
This is the aspirant's only goal,  
O aspirant, recognize this Essence.
- 63 Progress forth with support of That Name,  
this is the only path,  
This is my personal experience,  
towards true knowledge this is the path.
- 64 If you take the Name, this knowledge you gain,  
this knowledge will grant you rest,  
Then the aspirant and the path of spirituality  
in That Supreme Goal will rest.

1.8.61



### *Manage Your Time*

*"Don't say you don't have enough time. You have exactly the same number of hours per day that were given to Helen Keller, Pasteur, Michaelangelo, Mother Teresa, Leonardo da Vinci, Thomas Jefferson, and Albert Einstein."*

*~ H.Jackson Brown, Jr.*

# You are That

COMPILED BY ABHA BHANDARI

It is a tradition in the hindu religion, that at the death of an individual, the pall bearers and close relations in the last procession chant

"Ram naam satya hai!" (the name of Lord Ram is the only Truth!)

Param Puja Ma often remarked that the appropriate time to remember this fact is not at the time of death when the body is inert and the senses are unable to gauge the Truth, but when one is alive and able to assimilate the true essence of this important proclamation. How very



essential is the need to understand whilst alive, that in essence, we are the Spirit. It is through the Spirit that this entire creation is united.

The Jiva must understand that this transient world in which we engage ourselves and then lose track of our true Essence, is in fact unreal and attachment to it is the cause of all our sorrows.

The Upanishads reiterate time and again **'You are That'**. The reality of this Truth becomes evident from this story of the Chhandogya Upanishad.

There was a great sage called Uddalaka, the son of Aruni. He had a son by the name of Svetaketu. The father, recognizing that a son would not gain as much education from a parent, since one's progeny is likely to seek advantages, decided to send him to a Gurukul for his education. Svetaketu was twelve years old. The father called him and said, "Svetaketu, you are a Brahmin of a well born family. A Brahmin must be educated and learn how to behave nobly in every respect. Nobody is a Brahmin merely by name.

He has to be worth his name... he has to be filled with the real knowledge of Truth. We should not call ourselves 'Brahmins' merely in the social sense, therefore you must go to the Gurukul and be educated as a Brahmin."

So Svetaketu was sent to the Gurukul where he studied the Vedas, and similar philosophical and spiritual subjects for twelve years. In that time, he was able to master many things, and his opinion of his own greatness also reached its zenith. He walked

proudly and smiled very little. When, at the age of twenty-four, he came back to his parents, they were very happy to have him home again. But his father noticed the proud attitude in the boy and decided to acquaint him with the reality of the being of the individual!

He said, "Well, my boy, since you consider yourself a very serious person and well educated, let me now test your knowledge. Did you ever ask your teacher for that instruction by which one hears the unheard, perceives the unperceivable, and knows the unknowable?"

"How sir," the young man answered, very much surprised, "can there be any such instruction?"

"Why, in this way my boy, by knowing the nature of one lump of clay, we can know the nature of everything made of clay, can we not? The shapes of other things, such as a pot, a toy elephant, etc., are just names given to help us talk about them. The reality in them is just the clay, is it not?"

"By knowing the nature of a nugget of gold, the nature of all gold things is known; likewise, by knowing the structure of iron, we understand everything made of iron. The shapes and names we use for convenience. The reality is just the gold, or the iron."

"Yes Father," said Svetaketu. "Surely my revered teachers did not know this; why did they not tell me? So, you please tell me about that."

His father agreed, and the instruction he gave his son,

remembered by him and passed on through generations, takes up a large part of one of the Upanishads.

"In the beginning, my boy," said the father, "there was just Being and nothing else. That Being produced the different elements of this universe." In this way, Svetaketu's father went on to explain to him the various stages of creation. "There is more to life and the accumulation of knowledge than you may think. Facts gathered from texts and teachers are all very well, but wisdom is to know that they all come from One Source... **You are That!**"

Svetaketu's father continued:

"Every night, when they go into a state of dreamless sleep, all creatures enter again into that Being from which they have come. Then, why do they not know it?"

"When the bees make honey by collecting the nectar of different trees and reduce them all to juice, these nectars cannot say, 'I am the nectar of an orange blossom,' 'I am the nectar of a mango blossom,' etc. In the same way, my boy, all creatures, when they abide in That One Being, cannot differentiate between one another. When they return again to the waking state, whatever they are in this world – a man, a tiger, a wolf, a boar, a worm, a fly, or a mosquito – that is what they become again. They do not know that they have emanated from That Being."

"Just as, if there is a hidden treasure lying buried in a field, people who do not know about it will walk again and again over that treasure and not find it. Similarly, all of us go, day after day, life after life, into the



embrace of That Divine Being but do not realize it. The Self of this whole universe is the same as the Seed from which it came. And O Svetaketu, **You are That!**"

"But, sir" asked the son, "that Being has no name or form. So, how could this universe, with all its objects having all these names, come out of that?"

"Bring me a fruit from that Banyan tree," his father suggested. Svetaketu went out and came back with a fruit from the tree.

"Now break it."

"Yes, it is broken."

"What do you see now?"

"Seeds – hundreds of them."

"Now break one of the seeds, son."

"That is difficult, sir. But here, it is done."

"Do you see anything inside?"

"No, sir, there is nothing inside."

"Svetaketu, just because you cannot see it, that does not mean that there is not a fine principle at work in the seed, which is the cause of the whole Banyan tree. Believe me, my boy, the Self of this whole universe is the same as the tiny seed from which it came. And **You are That!**"

Now Svetaketu was puzzled and had a doubt in his mind. If some principle, or Being is the cause of all

this world, why do we not see That? So, he asked his father, who replied:

"Here is a lump of salt. Put this lump in a vessel of water, and I will see you again in the morning." His son did so. Next morning, when he came, his father asked him to bring him that lump of salt. Svetaketu looked into the vessel, but of course the salt had dissolved.

"Taste some water from the surface of the vessel," said his father, "and describe it..."

"Salty," Svetaketu said.

"Now taste a little from the other side and tell me how that is."

"Salty, Sir."

"Now carefully pour off most of the water and try a little from the bottom of the pot." This done, Svetaketu replied that it tasted salty too.

"You could not perceive the salt with your eyes; you had to apply the sense of taste. So, also, That Being is not perceived by eyes or tongue or any of the senses, but it is within every living being nevertheless. It has to be discovered by a different means."

"The Self of this whole universe is the same as the seed it came from. And O Svetaketu, **You are That!**" ❖



# *Jealousy - the silent killer*

ARPANA ARCHIVES

When open, healthy competition seems impossible, a jealous person suffers from an extreme sense of inferiority. He is afraid of exposure which may cause him a loss of prestige, and his energies are directed towards hiding his inferiority. He may be loved and given every attention by others, but he will always remain insecure because he knows that all he is getting is undeserved.

## **The destructive capacity of jealousy**

A jealous person is resentful and suspicious of others. Because of his constant mental uneasiness, he reacts abnormally in perfectly innocent situations. Because he cannot accept factual evidence in a situation where he is personally involved, he becomes vindictive and malicious towards the unfortunate object of his jealousy.

In fact, jealousy is not caused by another person at all; the target of jealousy merely becomes an indirect cause and may not even be aware of it. He is constantly victimized by the jealous person and will most likely

*J*ealousy is born when we compare ourselves with others without being aware of it. If we cannot accept our own shortcomings, we will not be able to accept the superiority of another. We become jealous because of our personal incapacity to reach desired goals which others have achieved. Jealousy is a negative response to the achievements of others, and an eloquent proof of our own limitations and personal failure.



be extremely surprised at the constant outbursts and attempts to belittle him.

A jealous person may go to any extreme to gain importance to win the affection of a loved one because he perpetually feels himself threatened. This perversion causes a constant incapacity to deal with normal day to day situations.

In the beginning, jealousy creates deep reactions which emerge as negative behaviour on the part of the jealous person. Then even if the situation later changes and the cause of jealousy disappears, the deep-rooted impressions remain behind manifested as uncontrollable habit patterns.

Jealousy is really the acceptance of the other person's superiority!

### **How to get rid of jealousy**

Reason with yourself. Realize the futility of jealous feelings and the havoc they cause in your life. By analyzing the cause of such feelings, you will become aware that they lack real foundation. See the unhappiness which they generate within you, and in the people around who are the targets of such emotions. You will easily come to realize that blind competition will never give you what you really want.

In fact, negative feelings indicate extreme emotional immaturity and are foolish ways of seeking fulfillment. They only result in frustration and disillusionment.

### **How to bring about a change through action**

Jealousy means that you admire

the quality of the other person which you lack. So be honest and serve the one of whom you are jealous. By making it more convenient for him to display the qualities of which you are jealous, you will learn to appreciate them objectively. Instead of being an obstruction in the way of the other, encourage him to go ahead freely and happily in developing the very same quality to greater heights. By learning to rejoice in the other person's happiness and success, you will develop many good qualities yourself.

Make a genuine, healthy effort to imbibe his qualities in your own life. This is a positive outlook and a certain cure for jealousy.

### **Aspiration for the Divine**

When the mind is absorbed in a personal God or Divine teacher, negative thoughts will become insignificant and cease to exist. If you aspire for self realization with sufficient intensity, your mind will become silent and you will be able to forget your negative aspirations and animosities. ❖





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