

## Thy Veil of Love

*My Beloved, please send to me, a veil of the colour You choose,  
Also, send me the dowry You expect me to bring, I'll colour myself in its hues!*

*Do not refuse! Where else my Love, can I obtain what You require?  
If Thy threshold I have to leave, where else shall I go my Sire?*

*A flame of longing flares deep in my heart.. O detached Lord! You do not pay heed –  
My body and mind with yearning burn, for union with You they plead.*

*Intensify my longing – this yearning increase, to limits which even I cannot bear!  
At Thy feet, let me live each moment of life – ne'er to separate – this is my prayer!*

Translated from Pujya Ma's original prayer given below



### किस रंग की चुनरी पहँरूँ पिया

किस रंग की चुनरी पहँरूँ पिया, उस रंग की चुनरी भेज तू दे।  
दहेज जो संग में चाहते हो, वह दहेज भी संग में भेज तू दे॥

गर तू न दे हे पिया मेरे, कहो कहाँ मैं जाकर पाऊँगी।  
दर तेरा अब छोड़ करी, हे राम कहाँ मैं जाऊँगी॥

तुझे लग्न पिया है नहीं हुई, मेरी अग्न तो है अब भड़क पड़ी।  
तुझको मिलने को तन मन में, अज पिया मेरी है तड़प बढ़ी॥

तड़प बढ़ा मेरी लग्न बढ़ा, इतनी बढ़ा कुछ सह न सकूँ।  
हर पल चरणन् में रह के जीऊँ, और तुम बिन प्रभु जी रह न सकूँ॥

*As the wind carries away  
a rudderless boat upon the waters,  
so the wandering senses, joined by the mind,  
takes away one's power of discrimination.*



*~ Srimad Bhagavad Gita  
Chapter 2, Shloka 67*

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# *A Sublime Union*

TRANSLATED AND ADAPTED FROM PARAM PUJYA MA'S ELUCIDATION OF THE VEDIC VIVAH

**Marriage:** A union sanctified in the presence of the Lord... vows taken and given by two people who pledge a lifetime of companionship... where rising expectations of understanding and love from the life partner are mingled with apprehensions of adjustment and compatibility.

- ~ What is the foundation upon which the edifice of married life will remain secure and radiant with an ever growing radius of love?
- ~ Is the scope of marriage confined to two persons? or three? or four?
- ~ What is the basis of happiness in the family?
- ~ What is the description of a 'family'?

The answers to all these questions that spring up in our minds in the present day, lie in our ancient traditions and Scriptures. If only we had the patience, the sagacity and insight, we would be able to find solutions for day to day practical issues in these tenets of Divine wisdom – the Vedas, the Upanishad, the Srimad Bhagvatam etc.

The Vedic rites of marriage contain the seeds not only of a lasting bond between two people, but of a way of life which embraces all whom we come into contact with, extending the horizons of a 'family' to the ashram of the Grihastha. In fact, marriage itself is termed as an "entry into the Grihasthashram." In the extension of those boundaries of 'family' and 'home' lies also an insurance of the spiritual upliftment of the partners, and the path to a sublime union with the Supreme Beloved. Pujya Ma answered questions about the true meaning of the Grihasthashram in beautiful simplicity to a young couple at their wedding.





**What is the Grihastha Ashram and how can one fulfil one's dharma in the precincts of this sanctified institution?**

The *Grihastha* can be called the ancestral home. In this abode, all members live unitedly. It is this unity which gives the *grihastha* or family, the hue of an *Ashram*. In this *ashram* of the *Grihastha*, interdependence and the performance of duty and

service reign supreme. All is shared, including the joys and sorrow of everyday life. Each is a pillar of support to the other, protected by and protective of the other.

The true *Grihasthashram* is an abode of humility – where all happily co-exist, giving to each other a place of respect and honour. Each one feels privileged in giving their all for the other, and accepting with humility all that is given by the other in a spirit of Unity.

Every earning of each member of this *Ashram* of the *Grihastha*, including the increment of fame, knowledge and the ability to perform good deeds – are all contributed as an oblation for the betterment of all. This offering, combined with the oil of love and faith, keeps the fire of *Yagya* ever effulgent in the crucible of the *Grihasthashram*. The 'offering' is made with the 'ladle' of wisdom. Therefore, entry into the *Grihasthashram* is likened to a *Mahayagya*.

As a *Mahayagya* this blissful union can also be viewed as a path towards spiritual progress or *Sadhana*. The aspirants of the path view the entry into the *Grihastha* as a first step towards embracing the whole world as their family. With the glorious traditions of the *Grihastha* deep in their heart, and using the many 'hands' that are theirs in this *Ashram*, they serve the world in every way that they can in identification with their need. Each one is, however, careful not to create a sense of dependency on the other. Instead, they help to make the other self-sufficient and whole, even at their own expense. Each one creates strength in the other to be equal to and better than the other.

The true *Grihasthashram* therefore presents a perfect role model to the world for a happy and peaceful mode of co-existence.

**I was one – now I am on my way to unite with another being. How shall I eradicate my individuality so that this union is blessed with happiness?**

*You were one but now you ask, 'how to merge with all?'*  
*Do not enter this relationship as an individual!*



*If all the family belong to you, enter this Ashram's fold,  
If you accept only one, then you must withhold.*

*This bond is of a lifetime with each member of your home,  
Why restrict yourself even thus, when the whole world is your own!*

*For in this world abound, many beings of many a trait,  
Some who bring you friendship, some who in enmity wait.*

*But the master of the Grihastha must dwell in humility,  
Knowing each one to be his own, he must love them constantly.*

*The sanctified threshold of the Grihastha, you shall enter presently...  
So know this Universe to be your own, and shed individuality!*

**O Mother! Giver of pure knowledge! You have brought home to me the sanctity of the Grihashthashram. Assimilating this knowledge with humble gratitude, I now wish to know the meaning and significance of the 'Kul' which is traditionally known as the family unit.**

*The Kul represents a whole – identification with all,  
It indicates a partnership, bound by love's sweet call.*

*The Kul does not comprise of one – nor of individuals two or three,  
The Kul includes several together – a unified entirety.*

*The Kul is a unified whole – the members ever increase...  
They all belong to That same ONE, so the relationships never cease.*

*Homes are never made alone, nor can they be made with mortar,  
Families are made with living beings, their number must never get shorter.*

*If you are an aspirant true, then the Lord will rule your heart,  
The whole world will be your home, from His children you will never part.*

*They may love you or may deny, let this not come in your way,  
They all belong to the same Lord – make them your family today.*

*Know your home to be the Lord's – That Supreme One here resides,  
Generous, humble, beautiful, the Lord Himself abides.*

*If this be true then He lives in every atom and pore,  
Lay at His feet your flowers of faith, and be like Him ever more!*

Describing thus, the expanse and beauty of the Grihashthashram, Pujya Ma demonstrated most clearly, how this arena of life could transcend petty limitations of 'I' and 'mine' and of Ego, and how it could lay the foundation of spiritual living for any aspirant of the supreme path. There are those who stress the dichotomy between spiritual life and marriage, and scorn the latter. Pujya Ma has shown us clearly that spirituality lies in one's attitude – it does not depend on one's worldly or social status. Marriages are certainly 'made in heaven' - but it depends entirely on our attitudes and understanding to retain its 'heavenly' fragrance in our day to day lives. ❖

# The Dowry of Divine Values

ARPANA ARCHIVES



A prominent feature of marriage is the dowry that the bride brings along. Actually, in the days of yore, preparation of a girl's dowry began from the day she was born – as it was taken for granted that her parental home was a temporary abode from where she had to be transferred as soon as she came of age. She was duly groomed by the elders to be prepared to enter a totally different family and environment. To ensure her future happiness and goodwill, a code of good conduct was laid down for her, quite early in life. Her dowry was in the making.

In the present day world, however, tarnished and polluted by materialism at its absolute climax, the dowry system has emerged as synonymous with status, wealth, property and money. Unfortunately, all the beauty and virtue of Indian womanhood, that was conducive to natural embellishment, has faded into oblivion.

Divine qualities like forbearance, respect for elders, consideration, adjustment, humility, bashfulness and modesty etc. were bywords for girls of good up-bringing. The same, when developed further, would lead one into the realm of spirituality and ego-negation.

Arpana, under the benign guidance of Param Pujya Ma, has it as part of its culture to educate young girls to help them revert to the Vedic excellence and inculcate qualities of love, compassion and selfless service as their ideals in a much evolved value system.

In order to start life afresh on right lines – well armed with the strength and stamina of Divinity, as imparted by the Scriptures, they learn the art of giving, rather than enter a new home with the sole idea of receiving all the best in

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life. This new value system imbibed is the dowry they are supposed to carry along with them.

In these times of selfish egotism and self importance, it is the Giver of hope, comfort, goodness, service and dedication who is never at a loss. In giving, she receives. This attitude is Arpana's gift to posterity... a benediction worth imbibing and spreading in the interest of all-round Happiness and Joy.

Virtues have got to be constantly practiced at a conscious level to succeed and culminate in supreme values. Seeds of love, compassion, forgiveness, magnanimity etc. are implanted in every heart when God made man in His own Image. But as he grows up into an individualized and self centered entity, he started deteriorating into limited grooves of self importance, over looking the overall universality and unlimited expansion of the world around him. He needs to be shaken out of this sloth, if he aspires to catch up and recommunicate with his source or fulfill the purpose of a human birth through self evolvement from his lower impulses.

For the bridegroom too, here is an opportunity to practise Divinity at the threshold of marriage, venturing on a new life pattern, with a partner to assist on the path. The prerequisite to this avowal is a detached attitude towards oneself, one's likes and preferences. This will rectify, nay purify even the present definition and conception of Love – lifting and transforming it from mere emotionalism to a strong desire to please and serve the other from the other's point of view.

When living for the happiness of the other becomes the predominant thought, its practice becomes a daily prayer to the Almighty. "Not me but You" will then become the code signal to make one aware and beware of any pitfalls. ❖



# *Kanyadaan, the Highest Daan*

BASED ON A SATSANG BY PARAM PUJYA MA



*On the 14th of February, Deepanjali and Vishwajit entered the sacred precincts of the Grihasthashram. As the ceremony proceeded in the temple at Arpana, we were reminded of the divine ambience of the Vedic Vivah as conducted by Param Pujya Ma. She gave a spiritual perspective to this important event of life, focussing on how to infuse happiness into the lives of the entire family through the advent of the Grihasthashram Pravesh.*


In the Vedic Era, people lived the Vedas, but we lost track of the Vedic life in the course of time. Today we are entirely divorced from the rich heritage which gives happiness and bliss and brings out the most beautiful and Divine in human life.

Although the spirit is lost, yet we are still practising the rituals enjoined in the Scriptures. Param Pujya Ma has brought the Spirit back to the seemingly meaningless rituals practised since the Vedic age. One of the most important rituals

practised till date is the Vedic Vivah. Param Pujya Ma has, through Her expositions, revived the Vedic Spirit which aims at the Divine union of the couple for the spiritual evolution of the soul.

In the modern day, marriage is taken as a casual ceremony, which gives legal and moral sanction to a couple to live together and rear a family. The time together immediately after marriage is spent in blind infatuated romance rather than an intellectual understanding of each other for the purpose of a





sublime integration at the emotional level.

In the *Ashram* at Madhuban, all marriages are performed with the sole aim of awakening the Divine Spirit inherent in marriage.

The ceremony of *Kanyadaan* is generally viewed as a formal giving of the daughter's hand in marriage, thereby transferring the responsibility. It is considered a proof of love when parents shed tears at the departure of their daughter. She is asked not to forget them and come back to them if she has any difficulty in adjusting in her new home.

Although considered as a blessing and as a protective assurance to the daughter, in fact it amounts to sowing the seeds of disruption in the marriage. Thus it is inadvertently, and out of ignorance, wishing her ill rather than a blessing. At the slightest misunderstanding or maladjustment in her new home, the parents lose their objectivity, and thus, the capacity to help in bringing about adjustment and understanding. Their *moha* for their daughter makes them blind and the situation is aggravated rather than eased.

If only the wisdom of the Vedas, preserved up to date through these rituals, would have been our guide, it would help us to steer through clearly in all ups and downs which are normal in life. Nowadays, all functions of the marriage are devoid of the spirit. Parents are interested more in the pomp and show through

the marriage of their children. They are more concerned about outshining others of their social status to establish their superiority rather than the wellbeing of their offspring. The children also imbibe the same values, thus the chaos in modern times. The Spirit of the Vedas is lost.

The birth of a girl can be the first step of the parents on the spiritual path. A girl has to be brought up and developed for the purpose of 'giving her away' to someone in marriage when she grows up. Therefore the first lesson that her birth gives to the parents is in selflessness. Without any motive or expecting anything in return, the child is educated and nurtured with love and tender care. She is given values that will keep her happy all her life, give her fulfilment and ensure for her a happy home so that she can contribute to the beauty and wellbeing of the society in which she lives. Such service to the child is called *daan* in spiritual terminology. *Daan* means giving a part of yourself

***Yagya means  
the final offering of the one  
you served with love...  
after Kanyadaan, the parents  
must mentally relinquish  
all ties of expectations.***

for the good of the other without seeking anything in return. Here is an opportunity to practise this *daan* right in your own home.

In the human mind, there is a natural tendency to be attached to the one we serve. It is also natural for expectations and demands to form in the mind giving rise to emotional tendencies. Parents are attached to their children the most, because they do so much for them. Invariably therefore, their love and every investment in the child does not remain selfless. This not only is an obstacle in our spiritual growth but is also a cause of unhappiness and pain in old age.

The girl gives an opportunity to the parents for the practise of selfless love, which ultimately leads to Divine love. If the parents do all that is required to be done for their daughter in a spirit of selfless service, knowing the child to be the Grace of the Lord, these emotions are automatically silenced. Silence of mind in the performance of one's duty is called *Tapas*. *Tapas* is inherent in *Daan*.

*Daan*, *Tapas* and *Yagya* are enjoined by the Lord in the Gita as

essential prerequisites for self purification, so that the seeker qualifies for his spiritual development. The girl child, more than the boy, provides the parents a unique opportunity for *Daan* and *Tapas*. It culminates in *Yagya* when she is given in marriage to a suitable boy.

*Yagya* here means the final offering of the one you served with love. Love is a protector that lays no claim. So also, after *Kanyadaan*, the parents must mentally relinquish all ties of expectations forever. This is the culmination of *Daan* and *Tapas* in *Yagya*.

*Kanyadaan* in the spirit of *Yagya* is what has been enjoined by the Vedic *rishis* and continues to hold the torch that shows the path to happiness, fulfilment and spiritual growth.

How blessed are we to have been graced by the Divine presence of Param Pujya Ma in our lives. Her words enlighten us, Her life inspires and Her Love is a great strength that pulls us through all the external and internal difficulties in our lives. Verily, She is the spirit of the Scriptures incarnate, and the light of our lives. Her greatest gift to us is an unshakeable faith in the Scriptures that She imparts. ❖



# *The Lord's Bounty knows no Measure...*

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



बहुता करमु लिखिआ ना जाइ । वडा दाता तिलु न तमाइ ।  
केते मंगहि जोध अपार । केतिआ गणत नही वीचारु ।  
केते खपि तुटहि वेकार । केते लै लै मुकरु पाहि ।  
केते मूरख खाही खाहि । केतिआ दूख भूख सद मार ।  
एहि भि दाति तेरी दातार । बंदि खलासी भाणै होइ ।  
होरु आग्रि न सकै कोइ । जे को खाइकु आग्रणि पाइ ।  
ओहु जाणै जेतीआ मुहि खाइ । आपे जाणै आपे देइ ।  
आग्रहि सि भि केई केई । जिस नो बखसे सिफति सालाह ।  
नानक पातिसाही पातिसाहु ॥

## **The Shloka's Essence**

**So great is the Grace of the Lord that no words can describe it. He is magnanimous beyond measure and is the greatest in His Generosity, and has not an iota of greed or desire.**

**Many are the valiant and great men who come to His door, begging for His Favor – such supplicants are too many to be counted. There are others who waste their lives in future planning and anxious thought. Yet others are blessed with their desired goals, but turn away, showing no gratitude to the Divine Donor, who grants their wishes. There are those foolish ones who spend their days consuming and enjoying the objects of their desire. And then there are those unfortunate beings who are constantly affected by pain and hunger and deprivation.**

**O Lord! You who give to us our destined fruits, all we have is given by Thy Will! It is by Thy dictate that man is bound and by Thy Will is he delivered and attains freedom. Nobody but Thee can do anything.**

**Those who attempt to sing of His glories, find themselves unable to encompass and describe His splendor! Only the Lord knows Himself and His Bounty. Those men are truly blessed, who are granted the opportunity to take His Name and Praise Him!**

**O Nanak! The Supreme Lord is King of Kings!**

Param Pujya Ma offers prayerful praise of the Supreme Lord –

'Who can describe His gifts; no words can be adequate. He is indifferent to all objects and transcends all desires. Our wishes are fulfilled by His Dictate. Countless warriors and great men, the whole world begs at His door, His portal is besieged by supplicants who wish for more of His bounties.

*Innumerable beings caught in futile craving and thought, pass away.*

*Others are blessed with gifts, yet, thankless, just turn away*

*Others enjoy His bounties till death comes;*

*Others suffer travails all their day.*

*All this happens only by Thy Decree.*

*Those obedient to Thy Will, experience Nirvana's release*

*O Nanak, Master, only Thou dost know all:*

*If an ignorant wretch like me says I know*

*To the nether regions I will fall.'*

Param Pujya Ma tells us how vital it is for the seeker to have the ingredient of gratitude in his heart. Addressing the Lord, she says –

You give us all things my Lord, may my heart always be filled with thankfulness and may I never forget that Thou art Master of all Creation. How can I offer praise, when Thy Munificence and Thy Being is beyond thought and expression! All I know, Lord, is that all happens by Thy Will and this entire world and all beings in it are ruled by Thee. Without Thy Will, nothing can happen. Only those who know and realize this Truth will ever experience the bliss of liberation.

In the following litany of prayerful supplication, Param Pujya Ma says –

O Nanak, grant me refuge at Thy Feet. What will I do with knowledge? All I know is that all comes from Thee, and I long to live in obedience to Thee. I plead with Thee, Lord, who art stainless, without blemish, and without form, accept my humble plea: this prayer is placed before Thee. Grant me just a glimpse of Thee: may Thy Name be enshrined within me.

O Nanak, my Master, Thou art without beginning or end, beyond boundaries, munificent art Thee. I come to Thee a wretched, hapless beggar, my robe in shreds, pleading for Thy presence within my heart.

O Nanak, Thou has transcended desires, please fulfil this single desire, grant me Thy Name, fill my being with Thy Name, bless me with Thy Grace, O Master!

*Lord, redeem me, I beg Thee, fill me with Thy Name.  
Thou art fount of all bounties, such is Thy fame.  
No wisdom will help me, no knowledge will deliver me.  
A speck of dust from Thy Feet will forever deliver me.  
All comes from Thee, and so Lord, I have come to Thee  
He whom you bless is endowed with Thy bounty  
Take me unto Thy Self, grant me Thy Name I pray  
May Thy Name, I beg of Thee, in my heart for ever stay.  
My heart and head rest at Thy Feet:  
Thou art King and Master, for a drop of Thy grace, I plead.*

So does Beloved Ma teach us that humility, gratitude and obedience to His Will, is the path which is illumined by the Grace of the Guru. May such humility and devotion fill our hearts and minds, displacing ingratitude and pride which are rooted in our minds. ❖

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Harishwar Dayal  
Arpana Trust, Madhuban, Karnal, Haryana

# *“Believe in Me!”*

ADAPTED BY LUCIE FROM A DISCOURSE BY  
PARAM PUJYA MA



***For Param Pujya Ma,  
the Supreme Godhead is One...  
manifested in different forms  
in different ages.  
On the occasion of Easter,  
the resurrection of Lord Jesus,  
She revealed the Lord's  
infinite beauty to us.***

***This year Easter falls on 20th April.***

Easter Friday is the day of the crucifixion of Lord Jesus. Three days later He miraculously rose from the dead, which is celebrated as Easter Sunday. We always understood Easter to signify the resurrection of Lord Jesus Christ. But it was Ma who revealed to us the true meaning of Easter. “Do you know why the Lord came to earth?” She asked. This was something that

we had never questioned ourselves about or even given thought to. So Ma answered, “The Lord did not come for Himself, He came for us. He came because of our failure; He came to tell us where we erred. He came and lived amongst us sinners like one of us and yet we did not even recognize Him, instead we rejected Him. And He did all this only because of the truthful call of His devotees.”

She also explained that we couldn't call the Lord merely by praying twice a day or keeping a rosary. We could only call the Lord if we love Him with a pure and true heart.

Ma told us how divinity and spirituality can be lived in ordinary life and that we should try to do what He would have done in our place. The real Easter message is that He suffered all the agony and pain of an ordinary man, when He was whipped and forced to carry His own cross – but His attitude was totally different. He said, “Father forgive them for they know not what they do” on His cross, and He never blamed or condemned anyone for what happened to Him.

The Lord's life is a living lesson for us. Nothing could happen to us, which would be worse than what happened to Jesus. Then how can we call ourselves His children if we cannot forgive people for small insults let alone those who mock or reject us?

“If Jesus really loved us and came to guide and teach us, then why did He leave his body so soon?” Before we could formulate our next

question, Ma answered, "Do you think that you are believers in Christ? If so, then do you believe that He is here right now? You say that Jesus rose from the dead. Well, in that case He must still be here with us. You can only be believers in Christ if you believe that He's here with you, in your heart this very moment.

He has said that He will come to you whenever you call Him. Have you ever tried calling Him? Then how can you say that He is not here anymore? Look around you, you will see Him everywhere. His beauty is unending, unlimited, unbelievable. There is not even a need to look outside, look within yourself and you will find Him there always.

As Ma spoke we realized that it is not necessary that the Lord should come in human form to convince us that He is with us. If we really believe in the Lord and love Him, then we should be able to see him in every being, everything we do and everything we see. When the Lord came to us as one of us we did not recognize Him. We spurned Him, we rejected Him, we crucified Him.

Ma said, "So, why do you want to see Him now? Will you recognize Him, will He be loved, and will He be allowed to Live? Lord Jesus was crucified, Lord Ram was exiled and Lord Krishna was also rejected. Did we accept any one of them? So how can we be sure of ourselves now? We are not any different from those people who betrayed the Lord. In fact, we are far worse than them.

The Lord came to teach us. We must do as he wants, otherwise aren't we wasting His life? His life

was, and is, too precious to waste. If we really want to find the Lord then we have to do as He has told us to and wants us to do. If you pray to the Lord with the heart of a believer, then He will hear you and guide you."

The true purpose of the Lord's coming was slowly being revealed... how much the Lord suffered only for us worthless sinners.

Ma continued, "The Lord took birth for us and also died for us. He had saved many people, He could have easily saved himself too. But this is exactly what He wanted to teach us, that we should live for others and not for ourselves. As He Himself said, "Whatever you do to the best of my brethren, you do it as to me."

Does the Lord have to give us physical proof, to prove that He is here with us? Can't we see Him and His beauty in everything around us? Christ said, "Ye shall not judge", then how can we dare to judge anyone?

Ma told us that whatever the Lord teaches us is the book of His own life. His life was a life of love. We say that we are the Lord's children. But do we treat Him like a Father? This can only be done by obeying the Father's Will and loving Him and His word.

Let us all experience and understand the beauty and joy of Easter. The final message that Ma gave us was, "Live with Him, live His word."

*How can we thank you enough Beloved Ma for awakening us from our self-centered world and introducing us to the beautiful world of the Lord's Sublime life! ❖*

# *What is your Age?*

ADAPTED BY ABHA BHANDARI

What is my age? What a common question this is, often considered thoughtlessly and if at all, one's thoughts relate only to the transient body self. However, when the same question is asked of a Realized One, it gains an entirely different perspective, for Such a One lives on a spiritual plane, and does not identify with the body self which is the sole identity of the common person! When this question was asked of Ma, her thoughts flowed thus...



How shall I gauge my age my friend,  
Let me tell you how this life can be measured...  
Do not count the moments this body has experienced  
Nor must you endeavour to count the moments that remain...

Count not those moments when you are conscious of the 'I'  
That is not your age...  
Only those moments when you are devoid of 'I' 'consciousness  
...are the moments that are of consequence.

Do not measure your age by seconds  
For, the real YOU transcends time...  
Why ask me my age...this question is immaterial  
As long as I am afflicted by this body self.

Yes, if you wish to count my moments of imprisonment,  
They would encompass many life times...  
If you truly seek to know my age...  
The truth is that I am devoid of 'years'!

In which epoch did I take birth...?  
Which is my dynasty my friend...?  
How shall I describe it to you...?  
To the dynasty of the Supreme I belong.



Into the dynasty of Ram I was born  
In Ram only can you gauge my age  
Once freed from the tentacles of this world,  
Then I share the Eternal Essence of the Supreme...

Never was I born my friend...  
So of what age shall I speak?  
When I do not even identify with any name  
Then how can I predict my last moment?

I belong to Ram... I am born of His Essence  
How shall I say... I am naught if not He...  
How shall I explain to you my friend,  
But truly... I am only He.

There is no difference between Shyam and me...  
When can the 'part' be separated from the 'Whole'?  
In truth, I have not been distanced for even a moment  
From That Supreme Essence.

Now you can decide for yourself..  
What is my age?  
That which could be defined as the age of Ram...  
That is my age too...

The world asks only of this body's age  
If I am not this body, how shall I answer true?  
The 'time' within which the world perceives this body  
I am also that very Time!

I am Eternal Time  
So how can I define any age to Eternity?  
In fact, my friend I am and exist  
As the limitless age of this entire Cosmos.

Not just one body, but the bodies of all  
Belong to me my friend  
And as Time Itself, I encompass all  
And include all within my span.

So shall I combine the age of all beings  
And say it is my age...  
Or shall I conclude that he who asks my age  
Has not fully understood Reality...?

Surely, having heard Ma's words, one is forced into thinking ... Who am I?  
From where did I come? Where am I going? What is the significance of this

life span? How can it be best used, considering that it is only an infinitesimal part of the Eternal? Of what importance this body self?

This too Ma answered....

"I cherish this body only because it is the divine vehicle that will bring me to Thee!"

How important it is then to transcend the plane of the body and abide in the realm of the Eternal Self! And how important it is to find answers to all the other questions before this body too fades away into Eternity...



## ***I Have Learned***

*I've learned... That the best classroom in the world is at the feet of our experienced elders.*

*I've learned... That when you love, it shows.*

*I've learned... That just one person saying to me, 'You've made my day!' makes my day... why not make someone else's day?*

*I've learned... That being kind is more important than being right.*

*I've learned... That I can always pray for someone when I don't have the strength to help him in some other way.*

*I've learned... That sometimes all a person needs is a hand to hold and a heart to understand.*

*I've learned... That we should be glad God doesn't give us everything we ask for.*

*I've learned... That under everyone's hard shell is someone who wants to be appreciated and loved.*

*I've learned... That love, not time, heals all wounds... so love with all your heart!*

*I've learned... That everyone you meet deserves to be greeted with a smile.*

*I've learned... That when you harbor bitterness, happiness will dock elsewhere.*

*I've learned... That one should keep our words both soft and tender, because tomorrow we may have to eat them.*

*I've learned... That a smile is an inexpensive way to improve your looks.*

*I've learned... That life is tough, but I'm tougher! Because God is by my side!!*





**Param Puja Ma**

# Arpana

## Newsletter

**ARPANA TRUST, Madhuban,  
Karnal, Haryana, India  
March 2014**

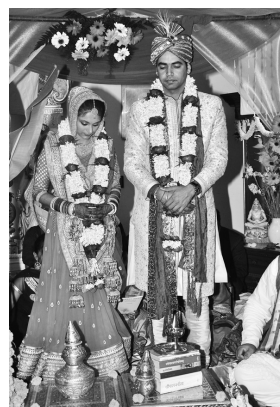
### Arpana Rejoices

#### Vedic Vivah

Amidst an ambience of joy and harmony, Arpana celebrated the marriage of our daughter, Deepanjali, to Vishwajit on 14th Feb 2014 in the Arpana Mandir.

The ceremony was replete with Param Puja Ma's elucidation of the ancient rituals and the meaning of entering into *Grihasthashram*, wherein the couple vows to serve each member of their new extended family with love, humility and a generous reaching out of spirit.

*The Light of the Shastras is symbolized by the diya  
atop Param Puja Ma's elucidations of the Scriptures*



#### Achieving Communal Harmony



Arpana is delighted that Mr. Raj Pal, a member of the Arpana Family, has been honoured by the District Administration for defusing tension in Kutail Village in December 2013 and restoring communal harmony.

*Minister, Food Corporation of Haryana, awards  
the Certificate of Appreciation to Mr. Raj Pal*

#### A Magnificent Donation – the Gift of Sight!

Dr Vivek Ahuja, Arpana's Surgical Specialist, and his family made the supreme donation of his mother's eyes after she passed away. The corneas were transplanted the same night to Krishni and Rajiv who can now see. We are profoundly touched and deeply grateful for this act of great kindness and generosity.



**A grateful Krishni**

*Please "Like" our Facebook page 'ARPANA SERVICES'  
to get regular updates of Arpana's service activities.*

## Haryana

### Playway Lessons in village Governance!



Village communities in Haryana have little understanding of village governance and women's participation remains minimal. Arpana's rural workers performed entertaining street plays in 8 villages on the importance of village meetings and the necessity of the active participation of both men and women. The large attentive

audiences participated in keen interactive recapitulations of the subject.

## Himalayan Habitat

### Amidst Frozen Climes – the Gift of Warmth

Blankets and tarpaulins were distributed to 21 very poor families which Arpana identified from 5 remote villages (Hured, Dadar, Dalpa, Chaprotha & Foura).

### Exposure Visit for Isolated Farmers

Assisted by NABARD, 20 farmers (12 for the first time) from the especially isolated villages of Jatkari, visited Himachal Pradesh Agriculture University, Palampur, from December 26-29, 2013, to learn new techniques of farming, horticulture and dairy.



### Financial Literacy Training in Gajnoi Village

Himachal Farmers Bank organized a financial literacy training camp at Arpana's Gajnoi Centre on December 18. Managers from Himachal Farmers Bank, Mangla, and Lead Bank, Chamba, as well as the DDM of NABARD discussed savings, bank accounts, and regular deposits. Banking problems were solved for the self help group members, farmers, and students who participated.

***Arpana extends its deep gratitude to the Tides Foundation (USA) and to Give2Asia (USA) for present support for Arpana's programmes in Himachal.***

## Highlights

### Fair at Bassi Akbarpur Village

On 29<sup>th</sup> December, women's self help groups, along with the Arpana team, arranged and conducted a fair at village Bassi Akbarpur to share developmental activities and health principles with their communities.

350 women and children participated in games, refreshment stalls and a lottery, as well as songs and a play showing the importance of involvement in village meetings.

Persons from disabled persons organisations (DPOs), facilitated by Arpana, put up stalls and helped actively in organizing the fair.

***Grateful thanks are extended to the Indian Development & Relief Fund (IDRF), USA, the Christoffel Blindenmission, Germany, Give2Asia and to the Tides Foundation (USA) for supporting women's empowerment programs in Haryana villages.***

## Arpana Hospital

### Endoscopy Camp

Arpana Hospital organized a subsidized Endoscopy Camp on 8th Dec. 2013 with free consultations and tests at only half rates. Dr. Rahul Gupta (DNB, MNAMS, FIMSC), well respected Delhi practitioner and a Trustee of Arpana, volunteered his services, treating 26 patients.



### Blood Group & Medical Checkup Camp

Arpana Hospital conducted a 'Blood Group & Investigation Camp' on 23.11.2013 & a 'Medical Checkup Camp' on 27.11.2013 at a rice mill, D.D.International, Kutail, for 150 employees.

### Cardiology Camp on 23.1.2014



To provide an affordable cardiac health care facility to all patients, Arpana Hospital organized a 'Cardiology Camp' with the support of Dr. Anil Dhall, (MD, DM, FACC, FESC, FSCAI, FCSI) from Delhi Heart & Lungs Institute. The Specialist Consultation was free while the tests, i.e. echocardiogram, TMT, ECG & Blood tests were 70% subsidized. There were 17 patients and 13 procedures.

## **CME for RMPs at Arpana Hospital**

Arpana Hospital conducts Continuing Medical Education (CME) sessions for Registered Medical Practitioners (RMPs) who practice medicine in villages, but have virtually no medical training. On 22.12.2013, Dr. Lokesh Charaya, MBBS, MS.Ortho, made a presentation on 'Osteoporosis - Silent Killer (Disease)' and also discussed Ortho Surgeries available at Arpana Hospital.

***Arpana is deeply grateful to the Christofel Blindenmission (Germany) for support for its eye programme at Arpana Hospital***

## *Delhi Doings*

### **ENT and Eye Camps held in Arpana Centre, New Delhi**

With support from the friends of Kalpana and Jaydev Desai, USA, and the family of the Late Shri Orin Naik, Arpana organised ENT and eye camps at the Arpana Centre in the slum resettlement colony at Molar Bund, Delhi.

**ENT Camp:** On December 1, ENT specialists, Dr BM Abrol, Dr (Mrs) Abrol and Dr Meena Agrawal, carried out ENT checkups for 180 students. 70 students required further treatment and several were referred to AIIMS for further investigations.

**Eye Camp:** 758 Arpana children were screened by questionnaire for the eye camp held on Dec 24. Refraction was performed by the ophthalmologist of the Dr. Rajendra Prasad Centre for Ophthalmic Sciences. 119 students with poor eye sight were provided spectacles by AIIMS at a highly subsidised rate.



*Dr. Meena Agrawal*

***Sincere gratitude to Essel Foundation (India) and Caring Hands for Children (USA) for education to the disadvantaged children at Molar Bund, New Delhi***

**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**

# *As I Walk...*

**Our daily experiences, however big or small, come to us for one reason  
and one reason alone, so that we may learn.**

**As I Walk is a series of learnings – from experiences of joy and sorrow,  
happiness and anguish, through smiles and tears and hopes and fears.**

**As I Walk is for you on your journey... as you walk...**



Have you ever searched the sky  
Did you ever count the stars?  
Have your eyes ever tried to encompass  
A vision that was too far?

Have you sought the unexplored  
Within and around you?  
Have you revelled in the changing colours  
From pale to midnight blue?

Have you sought the knowledge  
That is yet unknown?  
Have you tried to hold on to everything  
Without the urge to own?

Have you sought to fulfil your vastness  
Yet keeping your limits in mind?  
Have you reached out to understand the wind  
And put into perspective the undefined?

Have you grasped and tried to fulfil each opportunity  
Taken head-on every joy and strife?  
Have you done things others may fear  
Have you truly lived out your life?



To speak only that which is required  
To choose every word carefully,  
To take care of this sense of speech  
And honour its responsibility.

To hear only what I need to  
To allow only that to enter my ears,  
Which enriches my life and gives me  
Growth over the years.

To see only the good, the positive  
To be able to see beyond what I have known,  
To feel another's feelings  
As closely as my own.

To savour every moment of life  
To live out every desire,  
To taste each joy, each happiness  
To be all I can ever aspire.

Only with this mastery over the senses  
Can I ever hope to be all I want to be,  
To find balance within myself  
And with others live in harmony.



If you want happiness from life  
To become happiness, strive  
Live your life in utter joy  
In the happiness of being alive.

If you need light to guide your way  
Emerge the light within yourself,  
Light up the path for all you meet  
Become the light itself.

If you are seeking love  
Then love you must be,  
Share with all the love within your heart  
With feeling and sincerity.

If you are seeking laughter  
Then laugh yourself, and know you,  
That when all hear your laughter  
Its echoes will come back to you.

Become what you want from life  
That is the secret to be unfurled,  
Become happiness, light, laughter and love  
And watch it all come into your world.





Every circumstance and situation  
Is the reality of my mind,  
As I, and I alone, see it  
So shall it me bind.

My entire world I have created  
Its joys, sorrows and happiness within me,  
To every situation that comes is my reaction  
And that reaction is my reality.

If I believe I live in joy  
Then joy is my fate,  
But if I see only sorrow in my life  
Then sorrow do I create.

The truth of every reality  
Is only as I perceive,  
For I see only as my mind dictates  
And I know only what I believe.

So if I want to live in contentment  
And I want life to mould itself to me  
I have to live with no judgement or blame, only love  
I have to know how to simply just be.



The truest love that we know  
Is not one that's blind,  
For it is one that accepts  
With heart and soul and mind.

The truest love is one that knows  
It does not turn a blind eye,  
And though knowledge may come with pain  
From pain it does not shy.

For true love sees everything  
It loves in spite of all,  
It's understanding is so complete  
It loves because of all.

The truest love of all  
Is one that simply accepts,  
Nothing dismays, nothing deters  
Nothing does it vex.

For true love sees and recognises  
And every trait it does know,  
And its conscious awareness only serves  
To surge forth its loving flow. ❖

Editor's Note: Rashmi Anand has authored 12 books, runs a Trust and has been honoured by the Chinmaya Mission and the International Confederation of NGO's (Indian Chapter) for her efforts to help women undergoing domestic violence.

# *The Yoga of the Intellect*

FROM THE SRIMAD BHAGAVAD GITA



***How entangled we become in the everyday interactions of life, embroiling ourselves in likes and dislikes, the intricate mesh of desires, the longing for what 'could have been' and disregard of what 'is'! Burdened with the erroneous conviction of our own self importance and the illusion of 'I do', we forget the reality that all lies in the control of the Supreme Doer. Those free of such delusions abide in the realm of the Intellect, free from the mind's wild 'mood swings'.***

***In the Srimad Bhagavad Gita, Lord Krishna defines those who are eligible for the Yoga of the intellect, imbibing which, one is freed of the entanglements and distortions created by the mind. "Those who transact their 'business of life' in the constant presence of the Lord; those imbued with love and faith, who disseminate the Lord's divine qualities from their very being... to such devotees the Lord proclaims, "I grant them buddhi yoga." Param Puja Ma expands on this vital component of joyous living...***

The Lord says:

***"I am the cause of all creation and everything in the world is propelled by Me; knowing this, men of wisdom, full of devotion, constantly worship Me."***

*Chapter 10, Shloka 8*

The Lord now says, that the one who knows:

1. The Lord Himself is the cause of all creation;
2. Those factors, whereby this entire universe is created, are all divine powers of the Lord;
3. The Lord is the Sustainer of the universe;
4. It is He who nourishes the world;
5. He is its controller;
6. He is the cause of creation, sustenance and destruction as well;
7. The creation and stability of the world are because of that Supreme One; that man of wisdom knows that all movement in this creation is also rooted in Him.

He knows also that:

- a) All endeavours of the body and the sense organs are inspired by Him.
- b) The attributes of all living beings have been implanted by the threefold energy of that Supreme Lord.
- c) All interaction of the attributes also originates from Him alone.
- d) Attraction and repulsion of the attributes are also instigated by Him.
- e) The varied qualities of the mind are a gift from the Lord.
- f) The union or separation of qualities and their effect on each other are caused by Him.

The wise man perceives the Lord's hand in the interplay of all qualities and also knows of the Lord's indivisibility. Thereafter, those men of wisdom worship the Lord exclusively and relentlessly.

### **The life of such a one who worships the Lord with exclusive devotion**

He who knows the Supreme and the nature of that Supreme One,

1. has his head ever bowed in humble acknowledgement;
2. how can he then ever take pride in doership?
3. he can never claim the body as his own;
4. the idea of individualism is erased from his mind;
5. which intellect will he take pride in?
6. his ego will hesitate to revel in its pride.

The mind of such a devotee will spontaneously immerse itself in the Lord. His very life will become a garland of supreme worship.

- a) He will ever utilise the attributes of the Supreme in life.
- b) He will remain ever satiated in the *Atma* and gift his body, mind and intellect to the world.
- c) He will be absorbed in the *Atma* and the world will receive in the form of his body, a manifestation of the energy of the Supreme – a *vibhuti*.

**“With their mind fixed on Me resolutely, those who offer their lives unto Me and constantly engage in discussion with each other about Me; knowing Me thus they gain satisfaction in speaking of Me and remain ever absorbed in Me.”**

Chapter 10, Shloka 9

Listen carefully... the Lord says, “They who thus concentrate on Me, offer

Me their life. No longer are they afraid of death – nor do they aspire for life. Having given Me their very being, their body becomes Mine. I begin to live in them. When they speak amongst each other, they discuss Me alone and thus grow to know Me better. Thus their knowledge grows and the more they know Me, the happier they become. Such devotees dwell in Me alone, because it is the mind that wanders, and their mind is fixed only in Me."

### **The state of the individual after establishment in the Supreme**

The mind of such a one merges with the intellect and the intellect with the Supreme One. Attachment with the body is annihilated. The body is ever engaged in fulfilling its duties in the world. The mind that had first given the body complete precedence, now considers that body to be a dwelling place of the Supreme. The body interacts in the world, but without any compulsion of the mind. Through the body, the mind habitually partook of the world and its sense objects; it had much to achieve through the body. Now the mind, immersed in the Lord, has offered the body along with its very life-breath to the Lord. It could be said that the Lord Himself has been reincarnated in that body.

### **The incarnation of the Lord's Spirit**

Those who take the Lord's Name with a pure heart, perform all actions in the presence of their Divine Beloved. They do nothing which the Lord Himself would not have done had He been in the same situation. Gradually they begin to forget themselves and it seems as though that Supreme One Himself dwells within them.

They who offer their very life-breath to the Lord, abide henceforth in the aura of His divine attributes. It matters not to them whether they live or die. They worship the Lord, they speak of the Lord and knowing Him thus, they speak as the Lord Himself would have spoken. They speak only of the Lord, the *Atma*. They discuss the inner essence of the *Atmavaan* and his manifest attributes. Their every word is replete with knowledge. They identify with the particular attributes of whosoever comes before them and speak to him as such. They dwell only in the *Atma* and thus remain ever satiated and joyful.

Now understand the essence of such abidance in the *Atma*. All the manifest forms of the world are for them constituents of that *Atma*. They know all to be the *Atma* in Essence as indeed they themselves are; they pay no heed to differentiating attributes. United with the *Atma*, they become one with all. They also understand that the attributes veil the *Atma*, hence they do not find it difficult to identify with the attributes and traits of others. That which is undifferentiated from the point of view of the *Atma*, appears differentiated when seen from the angle of the varied attributes. Attributes and qualities are nothing but a game – mere veils created by destiny.

If you too become detached, like a lotus remains ever unaffected by the muddy water in which it exists, you will verily become the luminous one who abides in the Supreme *Atma*.

**"To those ever absorbed thus in My Name, who lovingly worship Me, I endow that *buddhi yoga* – the divine understanding by which they can reach Me."**

Chapter 10, *Shloka* 10

The Lord speaks of "Those who remain ever absorbed in My Name" – that is, those who transact their 'business of life' in the constant presence of the Lord; those imbued with love and faith, who disseminate the Lord's divine qualities from their very being. To such devotees the Lord proclaims, "I grant them *buddhi yoga*."

### ***Buddhi Yoga***

An intellect that:

- a) can ensure union with the Supreme;
- b) can impart experience of the Supreme Essence;
- c) can endow an understanding of the subtlest mysteries of that Supreme Essence;
- d) can remove the veil that cloaks the face of that Supreme Essence;
- e) can pierce the curtain of one's own ignorance;
- f) can discern between Truth and untruth;
- g) can understand the cause of mortal existence;
- h) can uncover the truth about the conscious and the inert;
- i) can understand the divine energy of the Supreme;
- j) can comprehend the route to immortality;

The Lord says, "I impart such an intellect, which ensures the individual's union or *yoga* with Me."

What is *buddhi yoga* when perceived in regard to the Supreme? What is that *yoga* of the Intellect that is endowed by the Lord Himself?

One must remember that this is a gift given by the Lord Himself. He will inevitably give what is a part of Himself! We can attain the material – what He offers is that which transcends the material world. He offers this gift to His beloved devotee; in fact this gift is a gift to Himself! He can only bestow a divine gift! What else can one receive from the Lord's own abode? What gift will the Lord give if not His divine qualities? He proclaims, "I impart the *yoga* of the intellect."

1. That intellect which can be absorbed in the Lord's intellect.
2. The view point of the Supreme.
3. A perception of the world akin to the Lord's own.
4. An outlook upon life which resembles that of the Supreme.
5. A perception of human interaction which resembles that of the Supreme.
6. A perception of the interplay of qualities which is akin to that of the Supreme.
7. A perception of life's quintessence akin to that of the Supreme.
8. A perception of Truth and untruth as perceived by the Lord Himself.

When the Lord's point of view becomes predominant in life, such an intellect can be said to be the intellect of one established in yoga.

The Lord gifts such a '*buddhi yoga*' as *prasaad* to the one who remains ever absorbed in His Name. The moment of union is imminent. The Lord says, "Such a one will now attain Me." In fact such a one is now at no distance at all from the Supreme. He is already immersed in the Lord. His body belongs to the Lord.

Describing the one who possesses *buddhi yoga* the Lord says:

**"In order to shower My grace upon them, I personally dwell in their innermost Self and eradicate the darkness of ignorance from within them with the luminescent flame of knowledge."**

Chapter 10, Shloka 11

Note the Lord's words: I personally bestow My grace upon those who have dedicated even their life breath unto Me; to them I impart *buddhi yoga*.

### **The Lord's compassion upon His devotees**

That compassionate guardian of His devotees – the Lord Himself says, "I abide in the very self of those devotees and light within them the flame of knowledge to destroy the darkness of ignorance from within them."

One could say that the Lord thus:

- a) personally accepts and embraces His devotees;
- b) Himself points out the path for them to follow;
- c) personally leads them away from ignorance;
- d) personally establishes them in knowledge.

However, before the Lord can bestow *buddhi yoga* upon His beloved devotee and light the flame of knowledge within him, it is essential that He is first welcomed into the heart of that devotee. It is imperative that the devotee first establishes that supreme love for the Lord within his heart; only then can the Lord endow His special gift of *buddhi yoga* upon such a one. The Lord proclaims "I personally make such a devotee My own."

### **The state of one who possesses exclusive devotion**

First understand the state of one who possesses such exclusive devotion.

1. The 'I' of such a devotee is ever absorbed in That Supreme One.
2. His mind is fixed irrevocably in Him alone.
3. His mind is completely silent towards the world.
4. He no longer has the leisure to indulge in the vagaries of the mind.
5. He does not care whether he receives recognition or brickbats – his concentration is ever focused on the Lord.
6. He is ever satiated and seeks nothing further from the world.
7. He is imbued with a selfless attitude, since he seeks nothing from anybody.
8. Devotion to the Lord replaces attachment to the world and the material realm.

9. How can the mind be disturbed by clamour when all the mental tendencies are engaged in constant praise of the Lord?
10. How can the intellect remain subservient to the body when the mind itself is engaged elsewhere?
11. No matter where his body roams, no matter what it does, no matter if physical solitude is achieved or not, such a one abides in complete solitude within, since his mind-stuff is focused on the Supreme.
12. He has given his body to the world which sought only his bodily potential. He himself has no need for the physical body since he seeks to attain nothing through it.

### **One ever absorbed in *Samadhi* in the Supreme**

- a) Such a one is ever united with the Lord.
- b) Such a one, ever established in Supreme Yoga, is completely absorbed in that Supreme Lord.
- c) He who is thus detached from his body self, is also eternally satiated.

With regard to such a one, the Lord says:

1. I shall personally light the flame of knowledge within such a one.
2. I shall irradiate the inner self of that devotee as the earthen lamps illuminate the darkness during the festival of Diwali.
3. I shall personally come to perform the last rites of the 'I' of that devotee imbued with exclusive devotion.

For such a one, the Lord:

- a) dons the form of a humble servitor – a *yaksha*;
- b) dons the form of Yamraj, the God of Death;
- c) takes the form of Uma, the Goddess of Knowledge;
- d) takes different divine forms and comes to light the inner realms of His devotee's mind with the flame of knowledge.

One must remember however, that the Lord has said, "Established in the deepest recesses of the devotee's heart, I light the flame of knowledge." Evidently that Supreme One does not impart a physical vision of Himself – this is an internal phenomenon. If his life becomes akin to the Divine Shiva Himself, Ganga will inevitably flow from the forehead of that devotee. Assuming the form of the eternal flow of divine knowledge, it will wash away the unmanifest latencies and the *sanskars* of many a birth. One who is able to trace his path towards Shiva along the banks of this purifying Ganga of knowledge, will indeed become like Shiva Himself – he will belong to that Supreme Shiva.

The knowledge that springs forth thus from within the heart is a sanctified gift of the Lord Himself. It is a divine language of the soul and will ensure the well-being of whosoever bathes in that purified flow. It is a token of the Lord's grace, His tender love and His warm compassion.



# Colour My World!

A COMPILATION OF PARAM PUJYA MA'S BHAJANS



*A*ll of us in the Arpana family have been fortunate to celebrate *Holi*, the festival of colours, with Param Pujya Ma on many occasions. Ma's joyous words would start off the day in the right spirit.

*I shall fill the color of love in my eyes,  
And bathe my Shyam in its hues!  
I'll mix vermilion with the glow in my heart,  
And this mixture I'll use.*

*To affix the symbol of virtuous love  
On my Beloved's forehead...*

The festival has got its name from Holika, who sat on a pyre with *Bhakt* Prahlad in her lap, confident that fire would not harm her due to a blessing she had received from Lord Brahma, while Prahlad would be charred to death. As it happened that night... evil was burnt, arrogance was charred, Holika's unholy intentions ended up in ashes... while such was the divine power of *Bhakt* Prahlad's devotion that he came out of the fire unscathed. Thereafter the festival was celebrated with the burning of Holi.

Many of Ma's spontaneous verse is replete with this reference. She would urge us –



*Conflagrate your heart with love's fire  
Burn therein all worldly desire  
Turn these eyes inward and see what you find  
Your Beloved will be there in your mind.*

Her thoughts were forever centered in Her Lord:

*Every moment, each hour of the day  
To Your threshold I find my way,  
I await the flare of the flame of yearning  
So that in love I may keep burning.*

Unable to bear the distance from Her beloved Lord, She would cry out:

*A burning log purity attains  
I burn as impure as before;  
Let me, like the ashes, fall at Thy feet  
This separation I cannot endure.*

Playing with colours on the occasion of Holi started much later. In our ancient texts, there are references to Lord Krishna playing *holi* in Vrindavan, with the *gopis*. Since then people take great delight in smearing each other in different colours and making merry.

To these reds, blues and greens, Pujya Ma added a spiritual tinge:

*Of what use is knowledge to me  
If my mind is not bathed in Thy hues?  
If my music does not declare Thy name,  
How can I sing songs of You?*

At other times, She would sing:

*Colour me in Thy hue, O Lord,  
Colour me as You will,  
Let the colour of this ego fade,  
This heart is Yours to fill.*

Like Ma, who only wanted to imprint the Lord's name in Her heart, may we too learn to appreciate the beautiful world that the Master has created for us... with its various hues and shades... and may we never sully the bright colours that the Divine Artist, the Lord Himself, has filled in our lives. ❖



# Parents as Role Models

ADAPTED FROM PARAM PUJYA MA'S ELUCIDATION OF THE KATHOPANISHAD BY PURNIMA



*It has long been known that children learn by example, not by precepts or preaching. They are silently watching, and imbibing, whatever they see their parents doing – whether it is dealing with people or issues. Unconsciously, they repeat the same behaviour in their interactions with others. Therefore we, as parents, have the responsibility of teaching our children the right values and guiding them in the right direction.*

*While explaining about the state of Nachiketa and his relationship with his father in the Kathopanishad, Param Pujya Ma talks about the many similarities between him and a child of today, when he is still an innocent child.*

## **A child's natural characteristics**

1. He wants to please his parents.
2. He does not know the difference between rich and poor.
3. He is gregarious and not individualistic.
4. He forgets his body-self and pain in one moment.
5. He cannot bear any grudge at all.
6. He loves without any conditions.
7. He is not calculating.
8. He is not greedy or possessive unless the parents teach him to be possessive.
9. He is friendly towards all children, no matter what social or economic status they possess.
10. He possesses innocent forgiveness.
11. He possesses innocent generosity.
12. He is humble without an exhibition of humility.
13. He is obedient without a show of a servile attitude.
14. He is tolerant without giving offence, without showing a sense of superiority.
15. False sense of self-justification, falsification of facts, camouflage and pretence are alien traits where a child is concerned.
16. He is unruffled by any situation and not perturbed by any person or circumstance.
17. He is most adjustable to any situation or person.

Divinity or the pure, humane qualities are the very essence of the child...

Like Nachiketa, a modern child is trusting and faithful... until his faith is shattered:

1. By the negative and contradictory behavior of the parents.
2. By opposite forces of society.
3. When the gyan given by the parents does not tally with the actions of the parents.

This variance and contradiction not only disillusion the child, it also robs him of his innocent trust and unquestioning faith in his parents. We ask our child to behave in a certain manner but we ourselves behave in quite the opposite way.



We ask the child to

- say 'thank you' for everything he gets, but don't do it ourselves;
- share his toys and games, but don't share ourselves;
- share his love with all, but withhold ourselves;
- share friendships with his siblings, but don't do so ourselves;
- obey and serve his parents and elders which we don't do ourselves.

Though the basic inborn traits of Nachiketa and today's child are the same, the environmental influences are extremely different. The modern child is faced with emotion-shattering experiences and confidence-destroying situations which rob him of his intrinsic faith in society, his parents and in himself.

The blame for all this does not completely lie with the parents or the society as such. It is more on account of lack of knowledge and wrong education, in addition to the family thinking and reasoning system.

### **Present day problems and influences which ultimately affect a child**

1. In modern times, the minds are still the same. The likes, dislikes and general reactions are still the same. Due to the changing civilization, education, science and technology, along with its products, people want to possess more objects and reject more situations and people.
2. Life has become so fast and competitive that people have very little time for rational and objective thinking. They rarely, if ever, bother to check on the:
  - validity of the judgments;
  - rightness of the course and action taken;
  - cause of their likes and dislikes;
  - genuineness of their motives or driving force towards various actions;
  - rightness of the demands they make on others;
  - impressions they are making on others;
  - consequences that their words, thoughts and deeds will have on their own personality or that of their friends and family.

## How does the modern mind think?

"I am right,"

"I know better,"

"I will do what I like."

With this background at the intellectual, emotional and gross levels, there will always be a conflict between any two adults and more so between parents who stay together in close proximity.

For a child like Nachiketa, who ever wants to please, serve and obey his parents, the parents are the highest authority in knowledge, life and the world. He is ever watching their actions and attitudes in relation to their own parents, their brothers and sisters and the people around them. He makes a note of their values in practical life, their likes and dislikes, their behaviour towards those inferior or superior to them, their reasoning process and cooperation with each other.

There is a natural affinity between the parents and the child which ends in disillusionment when he discovers that his parents, his 'idols' have feet of clay. Out of sheer frustration, sometimes he becomes negative and antagonistic towards them.

To avoid such a situation, parents should try and win the trust of their children. This is possible when they themselves follow the ethical path. Children are very aware and discerning these days and have access to various sources of information. We may try to filter what they can see or read, but ultimately what will shape their behaviour pattern is their first hand experience of their parents and mentors.

So we need to look within, not without... change ourselves, not others.



### ***It will make your day!***

*If your life seems empty and the future meaningless, do not turn your back upon the thought of happiness. You've lost it for yourself perhaps, but that's no reason why you shouldn't find it for another. Why not have a try?*

*Ask a friend or neighbour in to share a meal with you. There is always someone, somewhere, something you can do...*

*Every pleasure that you give will help to dull your pain. Life for you will start to have meaning once again.*

*It's the surest remedy if you are sick in mind. Think up something nice for someone. You can always find someone lonely, ill or troubled. Go out of your way. Give a treat, do a kindness.*

*It will make your day.*



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