

The Agony of my Heart is left Unsaid

The agony of my heart is left unsaid,
My happiness is shadowed with pain;
O Beloved Lord! Tell me how can I
Unalloyed joy regain?

This wedding garland is still in my hands,
Yet I long to become Thy bride;
I am already Thine, my Lord
When will I in Thee abide?

'Tis sufficient that you have called out to me,
My fortune is great indeed,
You have accepted me as Thy own
What more can this grateful heart need?

Do not renounce me as an ingrate
Let me remain at Thy feet,
Lest my own negativity robs me
To Thy refuge let me retreat.

Translated from Param Pujya Ma's original prayer in Hindi given below

कही न जाये मन की व्यथा

कही न जाये मन की व्यथा, कुछ तड़प रहा कुछ मुदित भया।
तुमही कहो हे पिया मेरे, क्यों यह आज प्रमुदित भया।।

दुल्हन तो तेरी बनने लगी, पर माला अभी न पहरायी।
मैं तो तेरी हो ही गई, पर तुझमें नहीं समा पाई।।

तूने बुला लिया मुझको, यही बहु भाग्य मेरा।
तूने मुझे अपना लिया, यही बहु सौभाग्य मेरा।।

कुपात्र कही कर न त्यजो, चरणन् में अब रहने दो।
अन्य असुर न लूटें मुझे, आज शरणन् में रहने दो।।

चरण दासी बन के पिया, मन मन्दिर को बुहारूंगी।
तोरे चरण में बैठ करी, बस तेरा पंथ निहारूंगी।।

*“Thy infinite gifts
come to me only on
these very small hands of mine.”*

*From the ‘Gitanjali’
by Rabindra Nath Tagore*



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They Lived with our Divine Mother...

SOME MEMORIES, SOME EXPERIENCES



How shall I Exalt Thee?

CHHOTE MA

As a child in Lahore, I used to love going to Ammaji, a very pious lady who lived in our neighbourhood. She would gather a group of children and tell them stories about Lord Krishna. I remember always asking her to tell me more about Bhagwanji. I was very, very keen to have His *darshan*.

My wish was fulfilled soon after partition when I met Param Pujya Ma on 3rd March 1948. In our first meeting she spontaneously said, “अरे, तू तो मेरा अपना आप है – You are my very self!” These words became my starting point. After my education, everything in my life was based on the immense impression these words left on me.

In 1958, with Pujya Ma’s Grace, I got transferred to Jalandhar and started living with Ma. I belong to an ordinary family but I have spent almost the whole of my life (60 years) in her Divine company.

Param Pujya Ma has always been a pillar of strength. So many problems occurred in Her life but she remained unaffected. She is *Maun* Itself. I have seen Ma's perfection and her magnificent personality brimming with Divine Love. Her eternal spontaneous flow of knowledge explained the highest wisdom of the *Shastras* in simple poetry. When I expressed my desire to teach others what she had said, her answer was: "Today people need examples not preachers." She said that in order to become an example for others it is necessary to know our present self, then gradually get to know the True Self.



For me, her Divine Love continues to flow. She is and always will be with us. O how shall I exalt thee Ma?



Sat Guru Tatva

DR. JK. MEHTA

"I cannot reach Thee O Lord – You will have to come one day to lift me up!" was my constant prayer. Indeed, Ma came in my life unknown and unrecognized by me on that blessed day of the Lord's Grace, 9th of March 1958.

My first contact with Ma was in my professional capacity when I was called to see her because she had fainted. In the act of serving a sick person under her charge she had not slept for three days and three nights. Here was my first glimpse of absolute self-forgetfulness in the service of the other...

I was proud of my knowledge of the Bhagavad Gita and the Upanishads which I had accumulated over the years at the feet of many saints. I took recourse to quoting Scriptures to convince Ma that she was wrong in her present attitude of sacrificing her body at the service of others. She quietly listened to all my misinterpretations of the Scriptures and never contradicted me. I know today that Ma at that time was an authentic proof of what the Lord has said in the Gita, *"The Wise one does not upset the conviction of the ignorant. He goes down to his level, behaves like an ignorant amongst the ignorant and gradually lifts him up from his level."*

This is the *Sat Guru Tatva*. For full five years Ma lived amongst us in total identification with me and others who surrounded her then... Although Ma at that time pointed out my immaturity as a seeker and advised me not to give up my duties, yet I ignored her advice and took it as her testing my dispassion for the world... Unknown to me she started fulfilling all my duties towards my family, making me do the same. I am reminded of the Lord's words in the Gita, "*I have no duties, yet I perform all duties and make others do the same.*"

This Ma did not only with me but with all others who today feel privileged to be called the Arpana Family. Each one of us was attracted to her, seeking happiness and fulfilment and she failed none. This is exactly what the Lord has said in the Gita, "*I give to the faithful what they seek in Me.*"

She put me on the road to selfless performance of duties towards my own people and the world at large through her own example, holding my hand when I tumbled on the path, nursing my bruises when I fell with her tender love and care. I soon realized that I had everything I ever sought in the world... I thought I had nothing else to seek and that I had reached my goal, little realizing that this was only the first step on the path of self-purification...

Till then my concept of her was only that of a Mother... I had no concept of a *Guru*, despite my constant, unbroken stay with Ma for such a long time. This itself is a proof of her absolute Egolessness and non-imposition on others. Thus far she had only been a flow of Divine Love, like the perennial flow of Mother Ganga. So far I had not recognized the *Satguru* in her.

Finding us indulging in and enjoying our new found happiness, she left us one day. We had nothing else to seek from her and she had nothing more to give us. She could have enjoyed the reverence in which we held her and the love in our hearts for her. We were all ready to serve her and to go out in the world to spread her name and fame. Instead of reaping the fruits of her harvest which she had nurtured for 30 years, she just left us to go into oblivion.



On the one hand it came to us as a shock which shook us from our slumber. On the other hand, it gave us a glimpse of the *Satguru tatva*. Her action came as a meteor light in my life, lighting up all

Papaji and Biji with Pujya Ma

her words, which I had been listening to all these years. It was only after that, that a search started within me – where did I falter? Gradually the ego with all its hidden tendencies started coming to the surface of my conscious mind.

My *Guru*, my divine Mother had left for a purpose – to stir us from our slumber and impel us to tread the path of conscious spirituality. This process having been revived, she in her compassionate Grace returned at our repeated requests.

The moment my attitude changed, my *Guru* pushed me inwards and taught me how to meditate so I could see clearly the impurities that have superimposed themselves on my Lord within me. She is the strength outside me who helps me fight them out...



Love – the Perfect Attitude

RM SABHARWAL

What is it that we all seek in life, more than anything else? Without exception, the answer we will give to this is: happiness. People spend a whole life time trying to amass money and material things, gaining a good name, being elevated to as high an office as possible and so on. Almost invariably, such an activity involves being one better than another, in an intensely competitive world. The one thing common to all these varying pursuits, all designed to lead to the same end – happiness – is that they are concentrated on oneself.

Having plenty of money for example, can be a source of great joy or none, depending on one's attitude to it. The millionaire is worried about the next million or in protecting what he has... he cannot have peace. His money can buy goods but it cannot buy happiness, or love, sincerity or integrity. Above all, his happiness is dependent and conditional... on people, circumstances and favourable situations... Pujya Ma likens a person with such conditional happiness to one who goes to everyone with a begging bowl, seeking alms in the shape of a little love, a crumb of consideration, or a few coins of praise!

As one has seen Pujya Ma over the years, one has been transported so subtly, so beautifully in an understanding of happiness which is far, far removed from the smog of dependence, to the pure atmosphere of freedom, and of an absence of desire... a state of unconditional happiness, which is unaffected by any external circumstance, by any attitude of people, by 'good' or 'bad' news...

Only one who loves, who lives in an attitude of giving, not seeking or receiving can enjoy unalloyed happiness... He identifies to such an extent that for such a one only the loved one exists; he is totally oblivious of his own person. As Pujya Ma says, such a One is a personalityless personality. Love is completely unilateral; it flows from within, out. Love is not love if it is confined to one or a few persons, or is selective. Love, by its very nature, is universal...



One of the finest examples of what to me is perfect love is a small bit of one of Pujya Ma's spontaneous flows in verse... to me these are the epitome of love, the perfect attitude...

*"I bow to infidelity, which has so altered sincerity's hues,
I marvel at its strength, strange new meanings to 'love' it imbues;
Why such indifference, that your choice has found such alteration,
To the one who parted us, do I offer silent salutation;
Attractive as Spring, a veil over you has spread,
But a slur on my love, if in my heart even momentary reproach is bred
Come very close and this plea heed,
As your message of parting I receive,
Just beckon to me, wherever you be,
If the whole world does thou deceive."*

In the years gone by, someone had come very close to Pujya Ma. All of a sudden, this person strayed away and became insincere, when gratitude alone should have permeated her entire being. This person was drawn elsewhere. If one had loved and served someone over the years, a very natural response to insincerity could well have been one of rejection. Pujya Ma viewed this insincerity with silent wonderment... she saw the altered contours of a 'love' so different from the only love – pure love – she knew and had always given.

She saw a reality but was unaffected and untouched... She looked within and said to herself that it would be an insult to her love if she so much as harboured a single negative thought towards the one who had suddenly turned away. She addressed herself to the one who had been insincere and asked her to come very close and whispered "If ever the whole world lets you down, just call out to me and I will be there."

Pujya Ma has often said that love gives total freedom to the other to do whatever he or she likes in a relationship with such a One... In the incident described above, notice how Pujya Ma whispered her total assurance to the one who had rejected her, so that no one should know of the act of infidelity. Such a One simply protects. Jesus on the Cross prayed for those who had crucified Him. Lord Ram had only love for His stepmother who, hours before Lord Ram was to be coronated, had Him banished to the jungle for 14 years.

O Lord, I bow in the most humble gratitude for bringing one such as me to Pujya Ma; for granting me the eyes to comprehend even if only partially, the divinity of such a One, and for showing me love at its perfection, a Divine attitude at its purest.



A Journey to the Lord's Abode

MAJ. GEN. BN BHANDARI

Before 1958 Pujya Ma was known to be a very capable officer in the Punjab University – a lively person, popular amongst all and a good friend to everybody, irrespective of class or gender. Even at that time she had a very sympathetic heart and she never missed an opportunity to help people who were friendless or required her aid. It is with such an attitude that she turned to spiritual studies, mastering all the Scriptures in merely three years – without even being aware that her deeds matched those of a truly Self Realised Soul.

My mother, Saraswati, affectionately called Bibiji by all, was 45 years senior to Ma, but both were intimately related; their spiritual ties bonding them far more than their familial ties. Intuitively recognizing Pujya Ma's spiritual state, Bibiji was inwardly convinced that any relationship with her would promote her own devotion towards the Lord.



In 1964, Pujya Ma, with her then small group of intimate associates, was staying at Dharwar, a small township of Karnataka. Bibiji, then staying in Madhuban with her daughter, experienced some angina pains and fearing a heart attack decided to spend her last few days with Ma at Dharwar... undertaking the long journey against all medical advice...

We were fortunate enough to be witness to a most divine phenomenon... how Bibiji's mind and heart were imbued with despairing questions and how Ma's prayers applied the salve of solace and hope to such a heart. Ma offered prayers at the Lord's feet on behalf of a frail, fading body, whose spirit was yearning for the Lord's presence...

*O Ram! I beg you for Your love
Your name alone I seek!
Worldly attractions and attachments
I leave to join Thee
I know all my qualities,
I lay them at Your feet;
Now as a bride I come, filled with
expectations and love for Thee.
I come to merge in Thee...*

*In this garden of my family,
Let happiness reign hereafter
Let each flower call out Your Name...
Today I seek not even family prestige
No worldly desires throng my heart
Allow me to place
These flowers of my garden at Your feet
Accept my prayer Lord, and my life's
ambition shall be fulfilled.*

Though Bibiji's physical condition worsened by the day, I could see that the miracle of love which imbued her spirit had indeed conquered the body. Her mind was now either on the Lord or on her Benefactor who sat by her side constantly, soothing her brow and eradicating the travails that had afflicted her mind...

Through this entire period, Ma herself was not well. She could not even walk and often had to be lifted in a chair to be in the presence of Bibiji – but not once did she let Bibiji know of her disability. She actively engaged in *satsangs* and prayer in complete identification with Bibiji who had come to her – to die in her arms so to say...

Our stay in Dharwar embedded in my heart a deep devotional respect for Ma – the One who was not only the Embodiment of Spirituality and Knowledge, but who could work this sublime miracle of Love before my very eyes...



From Discord to Harmony

K K ANAND



I am an ordinary person. It has taken me two decades at Madhuban to comprehend this simple truth. This has been made possible by the painstaking continuity of love and total interest in me by Someone who has transcended the limitations of name, form and ego – One who is merged in the Self. Working under Such a One has been a beautiful, divine experience.

Right from childhood, a delusion grew within me that I was a very important person... stoked by diligence in studies and a general competence in sports. Others mattered to me only to the extent of their usefulness in furthering my own importance. As a result I drifted apart from all other beings into a shell of my own making... but strangely, an unconscious guilt grew within, causing the intense pain of loneliness when I was not engaged in work. To avoid this, I took to studying the Scriptures and biographies of those who followed the Scriptures in their lives.

Soon within me, two forces pulled in opposite directions: the force of the all-important ego and that of a seeker wanting escape from inner guilt... My ego, always wanting to remain the master, decided for me that I should go to the Himalayas to do *tapas* and 'realise the Self'... My parents tried to dissuade me, but to no avail. All of a sudden my mother said, "...you see just one more *ashram*, Arpana at Madhuban, before going to the Himalayas." I agreed and early next morning arrived at Madhuban.

Much later I learned that that very morning Pujya Ma was ready to leave for Dalhousie by car when abruptly, without giving any reason, she decided not to go that day. Had she left, my whole life would have taken a different (and very unwelcome) course. The Grace of the Lord is unbelievable, but very tangible and mysteriously oriented to arrive at a predetermined conclusion...

The make-believe world of my ego has tumbled down like a house of cards. Ranged against my ego are the qualities of the Lord, beckoning me into their camp... The beautiful team at Arpana helps one to face the truth of one's egoity and the beauty of the path Divine. The day to day jobs at Arpana are so oriented that one has

to deal with all kinds of people and situations in which one's ego gets exposed at every step. Here one's genuineness or otherwise is seen by oneself and, of course, by others...

It is precisely at this juncture that one sees that the ever-present Lord is there, waiting to help if called upon!



Light from the Lighthouse

MRS. USHA SETH

I have been in contact with Pujya Ma for 27 years. She plays the role of the Universal Mother and gives me the confidence that I lack. Spiritually, she has infused in me a deep feeling for the suffering of humanity and a longing to serve them.

I was groping in the dark, unfulfilled and dissatisfied with my selfish life. Beautiful Ma inspired me, and holding my little, weak hands, started taking me step by step towards my aspired goal... I have been touched by Ma, and filled with a longing to translate her ideals into practical life. She has been like the sun – giving light to all and giving proof of her total self-forgetfulness...

We were inspired by Ma's concept of selfless action (*nishkam karma*) and understood the difference between social work and selfless action performed as a *puja* or an act of worship placed at the Lord's feet. Her startling concept that we are the *daridras* or the seekers of alms, and the people we serve are the *Narayana* or the Lord Himself, gave us the *prasad* of gratitude.

Our team, consisting of a few of my like-minded friends, put our heads together to



*The team of Mrs. Sushma Agarwal,
Mrs. Usha Seth and Mrs. Krishna Shroff*

look for an opening where we could yoke ourselves to perform *Vaishvanar Seva*, the worship of *Brahm*, which is the first *paad* of *Aum*.

We started developing our thoughts around the slum areas nearby... Our proposed scheme included :

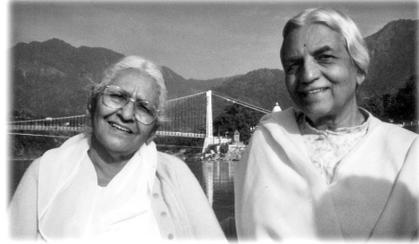
1. A Baalwadi
2. Adult Education
3. Tuition classes
4. Medical Care
5. Library

I sincerely pray that we succeed in our endeavour to try and bring the Light from the Eternal Lighthouse to distribute through the right channels to those in need of this light and support.



*'Urvashi'
the Magic Wand*

KAMLA BHANDARI



*Beloved Mother, how infinitely grateful am I
to have the fortune to witness
Divinity in life through Your every deed!
How infinitely blessed am I
for this blessed opportunity of Upasana
with One who abides in the Self –
To witness each moment,
how such a One eats, sleeps, sits, walks, works and loves!
You disclaim all credit for the divine flow of wisdom
that emanates from You each moment, giving it the name 'Urvashi'.
I pray that this 'celestial and divine damsel' which has indeed captivated
my heart, obstructs the course of my ego and renders the bylanes
of my heart, and indeed my very being,
pure and pristine for my Lord to enter therein.*



The Divine Gift

REVA BHANDARI

When I first came to stay at Madhuban in May 1967, I was not interested in reading any religious scripture whatsoever but when I saw that youngsters in Madhuban also revelled in such religious activities, my curiosity got the better of me. To satisfy this curious urge in me, I began to read and write down Ma's English satsangs. I discovered that these by themselves would be a wonderful guide to those dealing with psychological problems in daily life. Fascinated, my interest was intensified...

Along with the Gyan, I was able to get a practical insight into Ma's daily life. I stayed with her in her room and observed all her actions from very close quarters. This kind of an opportunity for someone like me was so undeserved, yet her love conquered all barriers and saved me from myself...



What an uphill task it must have been for Ma to show to a self-opinionated and independent minded person like me what really lay in my interest. The unique feature of our relationship is that she has never once forced anything on me. Her method is one of reason, where she makes one aware of the pros and cons and leaves the final decision to us. Ma is willing to go to any extent to help anyone in need, irrespective of the nature of the situation. As Ma is always giving to the other, it invariably becomes a one-way traffic, because she never expects anything in return...

... I was able to grasp all this in a very natural play-way method, for Ma deals with each individual personally. She gives all of us very small jobs to do to begin with, until we are able to muster enough capacity to shoulder a responsibility. This is how today I am able to keep the accounts of the Trust, which have taught me how to identify myself with the needs of the whole place and every individual that resides over there...

Then Ma asked me to audit my own accounts – the accounts of my emotions – like a very strict auditor who does not spare a single mistake. All my negative opinions of people had to be authenticated with receipts, verified by Truth and Justice. When I started on that, lo' and behold! there were no accounts left to settle with anyone. I found all that was registered in my mind was now redundant. The burden was gone!



In Retrospect

MANJU DAYAL

I believed only one thing... that there was some great Power that had created all that I saw around me. That was the reason, when my life seemed darkness itself, I had only one strong desire to find someone who could tell me about that Power and explain what life was all about.

The Lord answered my prayer. I met Ma. From the first day I met her, I found in her all that I had been missing. I had seen spirituality as an escape from life and she

showed me, on a practical level, in her dealings with me and others who surrounded her, that religion meant living for others. There was no question of escape. She worked harder than anyone I had seen, was busy all day, and interested in everyone and everything! I saw her dealing with big business people and their problems. I saw her playing marbles with the children. I saw her clearing storehouses and even counting nails. There was no work she was not doing. She could repair the car, instruct the carpenter (telling him more than he knew), repair watches, be a perfect electrician... the list is unending.



Yet with all this 24 hours of hard continuous work, she was always calm and at peace. This combination was absolutely breathtaking. She was untouched. Though she throbbed with each person and did his jobs, she was unruffled. I saw and heard her scoldings, yet the next moment they were forgotten. When she first scolded me, I felt I could not go to her all day because she would be angry with me. But slowly I discovered that she was only angry with that act I had wrongly done, not with me.

Another extraordinary quality I saw was her absolute humility. That she who knew so much and was everyone's confidant and best friend could be so humble! Whenever anyone praised her, she would say, "Why do you thank me? Thank the Lord." In whatever I have seen her doing or heard her saying, there has been the fragrance of the Lord's Name. This was spirituality. This was religion.

Meeting Ma and the family at Madhuban changed my whole concept about *ashrams*. The very word used to repel me, yet what I have seen here is beautiful. At this *ashram* I could find not only physical refuge, but also mental and spiritual asylum.

Another point I must mention is that Ma could always give an answer to any question I asked, scientifically and simply, at just my level. She did not talk on a level which went over my head, nor did she make me feel I was not intelligent enough to understand.

Throughout these years I have seen the divine qualities, as given in the Gita, manifested in Ma's life. I also have my personal experiences of these qualities – her love, forgiveness, generosity, sincerity, forbearance, etc. I came to her like a weak, broken plant which she nurtured with so much love and understanding that now the plant is alive again and sturdy.

Ma has shown me what spirituality is, what religion is. It is to live life to its fullest for the other – forgetting yourself! ❖

Yearning for the Divine

ADAPTED FROM PARAM PUJYA MA'S ORIGINAL ELUCIDATION OF THE JAPUJI SAHIB

BY ARUNA DAYAL



इकटू जीभौ लख्र होहि लख्र होवहि लख्र वीस ।
लख्रु लख्रु गेड़ा आख्रीअहि एकु नामु जगदीस ।
एनु राहि पति पवड़ीआ चड़ीए होइ इकीस ।
सुणि गला आकास की कीटा आई रीस ।
नानक नदरी पोईए कूड़ी कूड़े टीस ॥

पौड़ी ३२

The essence of the Guru's Words:

One tongue multiplies into a hundred thousand tongues, and then to twenty hundred thousand and each tongue chants the Supreme Lord's name a hundred thousand times. If a seeker on this path ascends the stairway to reach his Sovereign Master, he will attain the goal he seeks so single mindedly. Listening to the voices of saints, even foolish men, akin to moths and insects, are imbued with the yearning for the taste of the Divine.

○ Nanak! The Lord's Grace and blessings are vital if the devotee is to attain the refuge of His Feet. Those foolish men, full ego and deceit, will never attain Him through the efforts of their vain labours.

Pujya Ma:

*Countless, the chant of tongues multiplied
The Lord's name is Truth cannot be denied
One Lord, One Omkar worshipped, and the truth is revealed
This the path, the steps and stairway for mergence in the Supreme.
Infinite like moths and insects, that in vain knowledge do preen
Pride expands in vain, but the Lord they never see:
'Tis the beneficent gaze of the Lord that obstacles dispels:
If He extends His Grace, all impediments are felled:
○ my Master, one gaze of Thine –
A drop of Thy Mercy, forever, silences this mind.
Infinite numbers of clever words, are futile without Thy Clemency:
I may be steeped in the Scriptures: but my homage will never reach Thee.*

Param Pujya Ma, on behalf of the seeker, appeals to the Lord as the ultimate fount of Pure Mercy and Compassion –

*○ Lord what should I do? ○ Master tell me...
I fall at Thy Feet, ○ Beloved, refuge therein I seek
I petition Thee, Beloved, in devotional humility:
Thou art all, ○ Lord, this truth will be revealed
Only through Thy Mercy.
Grant me a drop, Lord, of Thy Clemency
Though I am no more than any insect
Yet the blessed haven of Thy Feet I seek –
A tempest has arisen within my heart...
I long to be blest by the splendor of Thy Name
No other path yields this Blessing
So grant annihilation of this selfhood I plead.*

Param Puja Ma, identified wholly with the despairing, yearning devotee, elaborates before the Master how He is beyond all things. He is hidden and unobtainable by charity or through knowledge and songs sung in His Praise. Neither through the currents of speech nor the power of hearing; nor by deeds, nor through the agency of the mind can the Lord be revealed.

Only one path is sure – that of Divine Grace bestowed by the Lord Himself! Param Puja pleads for that Divine gaze full of compassion, to be cast upon the devotee who has surrendered his egotism.

*O Lord, have mercy, Beloved,
Cleanse me, O Thou Fount of Grace!
Ocean of blessings art Thou,
Infinite is Thy generosity:
I bring to Thy threshold this hapless heart
Tormented by separation's agony.
Carrying this tempest of yearning, Lord, I call to Thee:
For just Thy gracious glance, I plead
My veil is spread before Thee:
For just a coin from the Divine Treasury
of Thy Grace:
Bless me with Thy name Lord,
That I see Thee in every form, each being, each face!
I pray for devotion: imbue it with Thy strength so true
That all around, in space and form, I see only You.*

Param Puja Ma's words lay bare the pain of a seeker who cannot bear to contemplate the abyss that separates him from his Lord.

O Nanak, helpless am I! I wander in restlessness: only O Lord, Thou can grant repose and peace. As I look at my vanity, conceit and pride, I am agonized. I am beginning to see my hidden self, and know myself to be unreliable and false. I have offered Thee no reverence and been careless of Thee, O Lord. Yet I have learned that Thy Grace can heal, and redeem even such a wretch as me!

Param Puja Ma explains to us how we, who have no more importance than insects and moths, preen in vanity and self-importance. We are no more than specks in the vastness of creation, yet we are full of egoism and pride. Ma tells us the converse is true. The Lord tells us through the Scriptures that without the Lord's Grace, any knowledge gained by a seeker will be lost to him.

The Lord's words clarify for us that the 'I' has no entity. His books of wisdom

reiterate that there is naught in the cosmos but the Supreme! Every name and form is His: each deed and act is His. O mind, give up and surrender, for all... all, is the Lord's.

Yet, full of self, full of pride, I mince and saunter on life's path, unable to believe and accept the Word of God... unable to assimilate and realize the One Truth, that all is He. Even as I reach His threshold, seeking pardon and the blessed waters of the Master's Mercy, I am unable to surrender in the fullness and humility of faith. As I step out of the temple, once again my egoity rises, asserting my selfhood. Filled with folly, I take pride in having gone to the temple to offer worship!

So it is true when the Lord compares me to the fluttering moth in the flame; the bubble that rises in froth on the passing wave! I rise only to fall: I fly only to perish in an instant. Molded from clay, I return to clay.

The Lord made this form. I foolishly claim it as mine: as 'I', and have reduced His Creation to mere dust.

Param Puya Ma speaks on behalf of us when she says:

'What shall I do? I believe myself to be free of fault, untainted by any blemish: I am convinced that all fault lies outside of me! I am unable to see myself: I am blind to the truth about myself. The Lord's words fall on my deaf ears and heedless mind. I fail to recognize His redeeming Grace which is descending continually in a shower of light. How uncaring am I of His Munificence!

Knowing all this, despite being what we are, we can yet pray:

*O Lord of Mercy, Lord of Grace
O full of Compassion, Grant me Thy Name
Your generosity is without end
I can only sing Thy Praise.*

Unworthy am I, incapable of giving expression to Thy Glories. I am unable to come to Thee: I am incapable of calling to Thee, and yet, fallen creature as I am, I can say to Thee, O Lord:

*I have not surrendered to Thee, I am so far from Thee
Yet O Compassionate Lord, I beg for Thy Clemency:
Lord, no obedience do I render Thee,
Yet I dare plead for Thy leniency, pay heed to my plea!
Grant me Thy benevolence: bless Me, O Lord:
My mind, bereft, is in despair, have mercy O Lord.
Seeing my wounds O Master, apply Thy healing gaze
I am cold and heartless; but Thou art full of Grace! ❖*



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
August 2016

ARPANA NEWS

Arpana Day – Celebrating Param Pujya Ma

Family and friends, devotees and seekers come together to celebrate the birthday of Param Pujya Ma at the Trust House from August 23-26.

- ◆ Arpana Hospital Staff offered their sincere and enthusiastic homage on the 23rd.
- ◆ Women of Arpana-facilitated Self Help Groups presented songs and dances with exuberance and joy in Arpana's Mandir on the 24th.



- ◆ On the 25th evening, Vinita Gupta, celebrated vocalist and dedicated to 'Urvashi', enthralled the audience with her devotional *bhajans* which Param Pujya Ma had spontaneously sung out in Hindi verse during Her own *sadhana*.

- ◆ This was followed by dances by children from the *Ashram*.

- ◆ A musical programme was staged on the 26th by Mr. Krishan Arora and the students of the Urvashi Lalit Kala Academy.



A Dramatic Presentation of Devotional Values

Sant Janabai, a devotional presentation, was enacted by Arpana family members on the evening of the 26th. Steeped in devotion from early childhood, Sant Janabai experiences Lord Vithoba's presence in all her daily activities. Accused of stealing the Lord's silken stole, it is the Lord Himself who comes to rescue her from certain death... thereby establishing her as His supreme devotee in the eyes of the villagers and priests.

ARPANA HOSPITAL

Eye Screening & Awareness Camps

India accounts for 20 per cent of the 39 million blind population across the globe.

Arpana Hospital's Eye Program organized screening and awareness programs for eye problems in the villages of Gharaunda Block:

1. Students screened: 562
2. Teachers trained: 22
3. Community awareness programs: 10
4. People made aware: 200



HIMACHAL ACTIVITIES



Free Medical Camp

A Free Medical Camp was held at Arpana Health & Diagnostic Centre, Upper Bakrota, Dalhousie, June 9-11, conducted by Arpana's highly regarded Dr. R I Singh MBBS(Hons), MD (Gold Medalist), FIMSA. 150 patients were benefitted, especially those with no access to medical facilities or doctors. It was sponsored by the Baij Nath Bhandari Public Charitable Trust

American Volunteers Add Value and Language Skills in Chamba, HP

Heather Thompson and Kate Miller, volunteers from the University of Virginia, and Noah Le Bien, a volunteer from Chicago, spent 6 weeks in Arpana's Centre at Gajnoi, Chamba, initiating 16 boys and girls into conversational English speaking skills. Arpana is training them as tourist guides to enable them to find jobs at home and to increase eco-awareness in the area.

The volunteers gave practical English lessons on daily treks and tours of historical, culturally rich Chamba town. Students grew confident, learning the basics of conversational English.

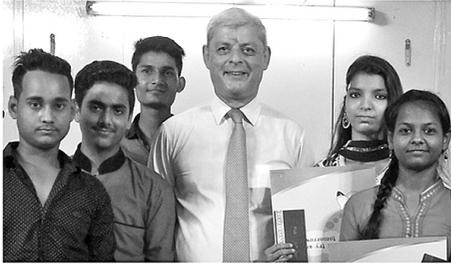
Arpana thanks Heather, Kate and Noah for their dedication and for making the lessons full of fun, and a memorable, rich, learning experience for all the students.



DELHI PROGRAMS

Education – the Fruits of Hard Work!

Arpana Students Felicitated



Students who passed the 12th & 10th Board Exams were felicitated at an annual function at Arpana's Centre in Molar Bund on 19th July. Mr. Trevor Bull, Head of the multinational, Aviva Co., was the Chief Guest and awarded the prizes.

Manish and Kirti, top rankers in the 12th Boards, gave all credit to Arpana.

3 amazing dances were performed by nursery children, older girls and older boys.

Teachers Honoured

The teachers were also honoured for their dedication and hard work for the amazing results of the Board Exams.



"Aspiring to a better future ..."

Arpana's Vasant Vihar Community Centre – 'Rejoice'



Padmaja Performs at 'Rejoice'

We were honoured to welcome Padmaja Chakraborty, a disciple of Girija Devi, who has often performed with her, for a performance at Rejoice on 6th August. Her beautiful songs transported the audience into a glorious musical heaven!

Enthusiastic Nutrition Interaction!

Eminent Nutritionist, Dr. Veena Aggarwal, held a lively interactive session on nutritional health on 9th July at the Centre. DNA test results showed where nutrition needed to be strengthened for individuals.

*Dr. Aggarwal (fifth from left)
amidst the attendees*



Haryana Rural

A Push for Better Village Governance

Nearly 1,000 women's self help groups with 13,000 women members have been empowered by Arpana. 5,000 have started their own businesses. They share health information with their peers, especially supporting children and pregnant women.

Campaigns against gender discrimination led to support for women council members and a push for better village governance.

Arpana and the ADIG (Association for Democratic and Inclusive Governance) began a local governance project in July, supported by our long-standing partner, IDRF (USA). The goal is to facilitate responsive and responsible village governance by empowering Panchayats through capacity building and the fostering of relevant skills.



Mr. Rajesh Sinha of ADIG conducts Session with Panchayat leaders



The first training session was held on 29th June with 25 elected members from 5 Panchayats. Officials from the Block Development office also attended. Elected women members also learnt the guidelines to make village development plans. Currently, Arpana is working with ward members of the 5 villages, to conduct their surveys and collate data as required.

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

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

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Send contributions in USA to:

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Mr. Jagjit Singh, AID for Indian Development, 84 Stuart Court, Los Altos, CA 94022-2249

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

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

Two Types of Knowledge

TRANSLATED FROM PARAM PUJYA MA'S ORIGINAL ELUCIDATION OF THE MUNDAK UPANISHAD

BY ABHA BHANDARI



In today's parlance, knowledge pertaining to the world is the knowledge that attracts money, comforts, and all the worldly pleasures that a human being seeks. In her elucidation of the Mundak Upanishad, Param Pujya Ma expands on the 'Higher Knowledge', that throws a new light on all knowledge pertaining to the material sphere... proving again and again that the Upanishads lend incredible clarity to a human being's day to day life, guiding us towards knowledge of the Truth that must prevail in our lives to make all spheres of knowledge more meaningful and efficient.

Here the Sadguru Angiras bids the aspirant to be familiar with both the Intransient and Transient spheres through knowledge pertaining to both these. It is only through this awareness that the aspirant can rise beyond both these spheres to embrace the Transcendental Supreme.

तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म
यह्यविदो वदन्ति परा चैवापरां च॥

Maharishi Angiras said to Shaunak Muni, "There are two kinds of knowledge – Higher Knowledge and Lower knowledge; this is what Knowers (of Brahm and the Vedas) have clarified."

Shloka 4



Hearing Shaunak's question put to him,
Angiras replied forthwith
He put before Shaunak the same knowledge
As revealed earlier by Knowers of Brahm.

Those Knowers who knew Brahm in essence
Had elucidated this knowledge through the ages...
They Who Realized the Supreme Essence
With that knowledge, Angiras engages.

Those Knowers of yore have specified
That there are two types of knowledge obtainable...
One is '**Para**', the other '**Apara**'
These two bodies of knowledge are attainable.

He called both these 'attainable'
In accordance with the disciple's acumen;
He divided these bodies of knowledge in two
According to the disciple's state and situation.

Perceive the Guru's humility...
He did not say that this knowledge was his!
Angiras never claimed any credit
Of this knowledge as his!

He said 'This knowledge from Knowers of Brahm'
Can be divided into two spheres...
All knowledge that can be known
Are encompassed in these two spheres.'

One pertains to this material world
The other pertains to what is transcendental
Gross knowledge is obtained through one
And Causal knowledge through the other.

Both bodies of knowledge should be perused
'Tis said from the standpoint of the worldly seeker...
One should know of the material and the transcendental
'Tis said by the Master of the seeker.

Understand this from the Jiva's viewpoint...
At first he must attain the material sphere,
He must fulfil all he desires and seeks
From this material sphere...

*Unfulfilled desires cannot be annihilated
Either through excessive pursuance or restraint
Even through many a lifetime
These desires persist.*

*The way to overcome them
Lies in Higher knowledge
How can this be achieved... who can achieve
Such Knowers have in detail explained.*

*'Tis Sadhana or spiritual endeavour that can yield
Fulfilment of all desire
Know All, Know That Supreme Truth
For the completion of desire.*

*Without such attainment, fulfilment eludes
Renunciation of anguish is no renunciation!
To 'renounce' what one is unable to attain
Indeed is no renunciation!*

*Through the attainment of Higher Knowledge
One can gain the means to attain all...
'Tis only when Supreme Knowledge is attained
That one realizes the ephemeral nature of all!*

*When the world is 'within your reach'
When Truth is your guiding force...
When the realization of material transience dawns
Then in comparison, one chooses one's course.*

*Then, realizing the futility of the material sphere
One 'renounces' the transient;
That is when, leaving all desires behind,
The aspirant proceeds towards the Eternal.*

*If the aspirant 'renounces' external things
And unfulfilled desires remain within,
The mind yearns for external pursuits
And yet, he severs himself from them...*

*The Supreme Truth cannot be thus attained
Nor can ones 'karma' be subdued...
One cannot perceive That Truth
Till the mind is not subdued.*





The method given is to acquire Superior Knowledge
To discern between '**Para**' (worldly)
and '**Apara**' (pertaining to the Supreme)
To know in essence, through correct knowledge,
The external world and the Supreme Truth.

Renunciation must ensue from detachment
And not merely from relinquishing the desired...
To renounce because of inability to attain
Is not true vairagya or 'detachment.'

If one 'fasts' because one does not have the means
To obtain food, this is not true 'fasting'...
'Tis only a foolish mind that can label
Such a situation as 'fasting'.

When the choicest foods lie before you
And the mind is not drawn to these...
Not once does your mind compel you
'Taste these delicacies just once...!'

That is the true essence of fasting
When one's mind rests at the feet of the Supreme...
One pointedly, perseveringly, one's mind
Remains at the feet of the Supreme.

Similarly, it is said here...
'Tis said to one who dwells in the worldly,
There are two types of knowledge that are 'knowable'...
The 'lower' and the 'higher...'

When the instrument lies in your hands,
And you have attained your desired goal,
At that moment, if remembering the Supreme,
Your mind is not diverted...

When your 'desired' no longer remains important
This is true renunciation...
When your mind is fixed so firmly at the Lord's feet,
That even That Name is forgotten...

That is why they reiterate here
Attain the two bodies of knowledge herein explained...
The '**Apara**' and the '**Para**'
When both these are gained...

You will then understand the difference between
The transient and the Intransient;
And then automatically you will renounce
The transient for the Intransient.

The Core, the very Essence of Truth
Slowly, O Aspirant, you will understand
That the Supreme lies beyond these two...
The only 'Knowable One' you will understand.

Saying thus, the Rishi of yore
Is raising the child from the familiar to the unfamiliar...
In the process, he is first bonding with the child
Through engagement with the familiar.

That he may know the familiar first
That he may know the ephemeral and the transient...
And then that he may ponder upon
That which lies beyond...

'Embrace the Intransient Supreme
That the transient becomes insignificant...'
That Omniscient Rishi thus propels
The child towards the appropriate path.

"Know this momentary, fleeting world
Know its inconsequential nature...
Know also That Supreme Eternal Truth
That Mainstay of all that exists.

'Tis only then that you would be able to renounce both
And move to the Transcendental Supreme
Know both the spheres and then decide..."
So bids the Supreme Guru.



The Prasaad that Annihilates the Duality of Joy and Sorrow



Mr. CL Anand, Principal of Law College Lahore for over 30 years, was the father of Param Pujya Ma. He was an extremely eminent and renowned personality of Lahore in those pre-independence days. Not only was he a predominant figure in the Academic sphere, but was also respected as a spiritual scholar. He was a deep thinker, as was evident from the innumerable questions he put to his daughter, Param Pujya Ma, in the temple at Arpana. His queries and Ma's responses provide us with an illumined path on which to tread practically and easily.

We reproduce here a translation of his question and Ma's reply to his query regarding that 'Prasaad' whereby an individual can become devoid of all sorrow.

Mr. CL Anand was lovingly called 'Pitaji' by all at the Ashram.

Ma brings into focus the predominance we must give to the Scriptures in revealing the Path we must follow in Life... and the respect we must accord to our own intellect which, even though it concedes that the Path shown by the Scriptures is the only path to be followed, still allows us to drift away from the Real to the Unreal... thus inviting sorrow into our lives.

Pitaji: In the Srimad Bhagavad Gita, Lord Krishna has said:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

Arjuna! The fault lies not in the sense objects...

The self controlled one, free from attachment and aversion and with mind under control, attains the *prasaad* or the sanctified benediction even whilst partaking of sense objects.

Chapter 2, shloka 64

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

Upon obtaining that *prasaad*, such a one becomes devoid of all sorrow; the intellect of that joyous one soon becomes steady.

Chapter 2, shloka 64

My question is, what is this 'prasaad' referred to by the Lord, and how is it obtained?

Param Puja Ma first placed the question at the Lord's feet in devotional refrain...

You say Lord, when Your Prasaad is received, not a single sorrow remains...

What is this Prasaad, how is it obtained...

By which all unhappiness is destroyed?

What is this Grace Lord? How can we receive this Grace?

How does this Grace fructify?

Then the reply flowed forth in an illuminating resonance of song...

Understand O mind... what is this Prasaad

And how it is obtained

Where should the mind be fixed

Whereby this veil of ignorance is lifted?

*Happiness is not an external phenomenon
No one else can give you this prasaad...
Happiness is a quality of the mind...
It springs from an awakening within.*

*When the mind becomes a worthy receptacle
And accepts the essence of Truth...
When it admits all that the Lord has said
Knowing it to be the complete Truth.*

*When the 'I' thus becomes hued with the Supreme
It will experience peaceful bliss...
No matter what destiny then brings
No trace of sorrow can remain.*

*Grace of the self is a pre requisite
Only then can this prasaad be gained...
Grace of the ego is necessary
Only then can we be worthy recipients of this prasaad.*

*Grace of the Scriptures is essential
Only then can we understand Scriptural Truths...
Grace of the Supreme must be elicited
Only then can this journey be complete...*

*Grace is not elicited merely through perusal of the Scriptures
One would still remain deprived...
For such prasaad is not obtainable
Merely through theoretical knowledge of the Scriptures.*

*When only a SINGLE desire remains in the mind...
To be hued in the Supreme Truth...
To become immersed in That Truth
which one has understood and known...*

*Accept what the Scriptures have decreed...
Engross yourself in That Truth
Make that Truth your measuring scale
And measure your mind with that meter...*



*If you truly desire to become
What the Scriptures have announced...
If you truly believe them to be the Supreme Truth
And decide to abide by what they pronounce...*

*If you peruse the Scriptures with this motive
Acknowledging them to be the Truth Supreme
If you acknowledge that the Scriptures reveal
The Supreme Whole in Its Glorious Wholesomeness...*

*Having measured and remeasured with your intellect
If you have known the Scriptures to be the Truth
Once you have verified
That there is no retraction thereof from the Truth...*

*Then why do you hesitate
To tread the revealed path
Even if you have accepted
That the Scriptures reveal the appropriate path?*

*Knowing that the Scriptures
Crystallize only the Word of the Supreme...
That the Gita and other Scriptures
Bespeak only the Essence of the Supreme...*

*Then, as you read and study That Word
Believe every word to be the Truth...
That Word then will not remain inert
A new life and consciousness it will gain.*

*Even as the Scripture speaks
You will then accept it forthwith;
If you do not believe each word,
The Scripture cannot become alive.*

*What is a mantra... understand again
It is not merely a compilation of words!
Every word has an inherent conscious potency
Yet... you do not allow it to come to life!*



Now understand... if you read a mantra,
And believe it to be the Truth...
Then truly, you yourself
will embody its Perfect Truth.

If you could **become** even as you heard
...that mantra which Shyam Himself did speak,
Only then will that mantra flow forth
And from the depths of your heart repeat.

That mantra which remains inert and lifeless,
Which is spoken yet not believed...
Who will believe that to be a mantra
Which as the Truth is not perceived?

When you perceive That Mantra in your life
Having understood its significance,
You yourself a prasaad shall become...
Its very epitome you will be.

Understand once again with clarity
If that Word is a mantra, then YOU will be the prasaad ...
If that Word is inert, you too are inert
Then how can you understand that Mantra's essence?

Understand once more... what is that Prasaad?
...That Prasaad can only be oneself...
When the Grace of the ego and the Scriptures dawns
Only then can that prasaad be received!

When the mind is not in one's control,
It cannot become what the Scriptures enjoin,
The moment the mind is disentangled,
Only then can that prasaad be received!

Understand clearly the nature of that Prasaad...
It cannot be found in the Word...
'Tis your body which becomes the Prasaad...
When it is moulded by That Word.



You convert each mantra into a mantra in deed...
When you place your mind at HIS feet!
When only one desire remains...
To dwell and abide in the Truth.

How can any sorrow then remain?
When only He dwells within you?
When the mind no longer exists
How can destiny any wound inflict?

Understand once more...
From whence does the duality of joy and sorrow arise?
They spring from the gross world
Based on our likes and dislikes...

The intellect insists "I want only this"
And when its desire is unfulfilled...
Or if it receives the opposite of what it wants
Then sorrow naturally arises.

What is the opposite of such an attitude?
Perceive this fact forthwith...
Even such clarity
Can put an end to the advent of sorrow.

Prasaad is not a material object received
It is YOU who must change...
Therefore 'tis YOU who must **become** the Prasaad...
And not expect to receive it!

And who is the recipient of that Prasaad?
That one who understands the essence of that Prasaad...
Because it is he who **becomes** the rich treasure of that Prasaad,
...who is also its recipient!

That One is the epitome of Truth
There, the 'I' is completely annihilated...
Slowly, he has moulded himself
In the cast of the Lord's Word.



No matter what attack he is subjected to,
Nothing can touch That One...
For, he is the 'experiencer' of the 'Prasaad'
Whereby he is untouched by joy or sorrow!

This Prasaad is a gift of the Scriptures...
'Tis a gift of the Lord Himself...
'Tis a gift given by Truth Itself
And the recipient becomes That Prasaad.

When the mind a humble receptacle becomes
And receives this 'gift' of the Lord...
Then whatever Word is spoken by the Supreme
Becomes that one's beloved command.

His Loved one is Ram Himself
At His feet, that prasaad was received...
Not by **holding** His feet, but through **humble obeisance**
Such prasaad is received.

So view carefully His every Word
And understand it in the context of His life
His life's example will ratify His Word
Which you must then in your heart adorn...

This can only be understood,
If at first you consider it to be the Truth...
And if you determine then in your mind,
"Let me become That..."

The moment this thought is achieved
You attain the prasaad of understanding...
In a sense... it could be said
You attain the spiritual world.

You do not **receive** that prasaad.,.
You **become** that prasaad....
You do not receive that mantra...
You become that mantra yourself!



Such a one now says naught...
The self abides in the Self
How can joy and sorry prevail
When the 'I' no longer exists?

There is only one path thereto...
Accept the Gita as the Truth Supreme...
Accept as the Truth what Ram enjoined
Accept the Upanishads as Truth Supreme.

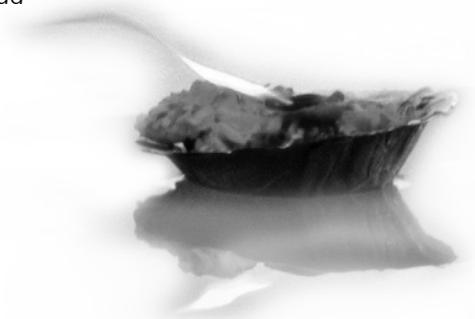
Why do you spend time futilely
In this important decision?
That Truth has stood the test of time...
Why hesitate to accept it forthwith?

Why do you think your intellect
Is superior to the Rishis of yore?
What better example of Truth can it yield
O mind... why don't you understand?

These desires... these ruminations
Relinquish them all forthwith...
Believe in the Truth... become That Truth
Leave all other considerations aside.

Whichever Lord you may worship
Take That One's Name with conviction
Knowing That One to be the Truth
Take That Name with faith.

What That One has said, you must become
Knowing it to be the Truth...
Then only you will experience That Prasaad
And transcend joy and sorrow! ❖





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