



If you Desire to Emulate Lord Shiv

*If you desire to emulate and live in Lord Shiv's Essence,
Remember His abode amidst serpents lies, understand His Nature and Presence.*

*That Divine One ever quaffs the poison of the serpents He sustains,
Yet He abides in eternal bliss, no grudge in His heart He retains.*

*Man may disregard and slight His Divine Presence, yet He forgives;
Then how can we bear ill-will towards others, when He in compassion lives?*

*If you truly want to learn to smile, no matter what the other's misdeed,
Then seek the blessings of Ganga Ma, beg her to intercede.*

*But remember, only seek Her aid, if you wish to invoke Lord Shiv,
Do not approach Her hallowed banks, if in egotism you wish to live.*

TRANSLATED FROM PARAM PUJYA MA'S PRAYER

गर शिव रूप तूने धरना है

गर शिव रूप तूने धरना है, नाग पे शय्या उनकी हो।

भव सागर में वह जीयें, जीवन विषमय उनकी हो॥

विष पीयें शिव देख ज़रा, कण्ठ से सर्प लिपटे रहें।

फिर भी सुख वह सबको दें, क्षति किसी की नहीं करें॥

लाख भुलाये जीव उन्हें, लाख उन्हें टुकराया करे।

बार बार बहु बात कही, दिल उनका वह तोड़ दे॥

कोई कुछ भी तुझे कहे, तब मुख पे मुसकान हो।

यह चाहना गर हृदय में हो, तो गंगे को पुकार लो॥

गर आपुनो स्थापति चाहते हो, गंगे से मत बात करो।

गर शिव धरती पर लाना है, तो गंगे का तुम नाम लो॥

(गंगा श्रद्धा प्राणप्रद - १२.११.१९७१)

Prayer

Prayer doesn't just happen when we kneel or put our hands together...

- ❖ Thinking positive and wishing good for others – is a prayer
- ❖ When you hug a friend – that's a prayer
- ❖ When you cook something to nourish family and friends – that's a prayer
- ❖ When we send off our dear ones and say 'Drive Safely' or 'Be Safe' – that's a prayer
- ❖ When you help someone in need by giving your time and energy – you are praying
- ❖ When you forgive some one by your heart ...that is prayer.
- ❖ Prayer is a vibration, a feeling, a thought
- ❖ Prayer is the voice of love, friendship, genuine relationships.
- ❖ Prayer is an expression of your silent being.

Contents

3	As we Part... our Prayerful Respects A Tribute by Abha Bhandari	23	Para – the only Path Translated by Abha Bhandari
7	Obstacles in our Path From the Bhagavad Gita	29	Lord – the Redeemer Adapted by Aruna Dayal
19	Arpana Newsletter	33	Today – a Sum total of our Yesterdays Sheila Kapur



Editor's Name: Ms. Abha Bhandari
Address of Editorial Office: Arpana Trust, Madhuban, Karnal 132037, Haryana

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

Published by Mr. Harishwar Dayal for Arpana Trust, Madhuban, Karnal, Haryana on 9th March 2017
Printed at Sona Printers Pvt.Ltd., F-86/1 Okhla Industrial Area, Phase I, New Delhi 110020

As We Part...

Our Prayerful Respects

A TRIBUTE BY ABHA BHANDARI



Mrs. Sheila Kapur

24.05.1922 – 01.01.2017

अग्ने नय सुपथा राये
अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥

**O Agni! Thou knowest all our deeds. Lead us towards the noble path
and destroy all that distances us from the Supreme.**

Ish Upanishad, Shloka 18

Immersed in the knowledge of the Scriptures, which she gathered with great devotion, and which she strived to live through each vista of life, she now abides with the Lord she loved...

Mrs. Sheila Kapur was the first Secretary of Arpana Trust after its inception in 1962. Her association with Param Puja Ma is therefore historic. It was at her behest and in response to her heartfelt appeal that Param Puja Ma first came to Madhuban in 1965, to make a haven there... a haven that would provide so much solace, peace and direction to so many seekers... a haven that would light the spiritual path and would provide also, an inner strength to those on that path...



Sharing an intimate moment with Param Puja Ma

Mrs. Sheila Kapur known lovingly as 'Sheily Aunty' to many, and as 'Mummy' to many others, busied herself with the work of overseeing the building of the 'Ashram' upon the land promised generously by her to Arpana. Her heart was always focused on her Spiritual Inspiration – Ma.

For decades, imbued with the love of 'Urvashi', the Divine flow of knowledge that emanated from Param Puja Ma, she continually endeavoured to tread the path towards her spiritual goal. Through her spiritual perusals of the Gita, the Upanishads and several scriptural texts as elucidated by Param Puja Ma, her erudite mind and questing heart examined the spiritual implications of several scriptural terms... these were painstakingly compiled by her in a 'Spiritual Dictionary' which today enriches Arpana's Archives.

Constantly striving to progress spiritually, she sampled many a path towards the Supreme... but returned to Urvashi and the path of practical spirituality as illumined by Ma.

All of us at Arpana pay our deepest respects to her and pray that her soul finds rest and peace as it explores its spiritual goal in her next incarnation...



Mrs. Vinita Gupta paying homage to Sheily aunty with her soulful singing

Friends and family in the Arpana Mandir for the Prayer meeting



Final goodbye at Gangaji



Dear Family, friends and acquaintances,

I avail of this opportunity to thank you all for coming to pay your last respects to my dear mother, Mrs. Sheila Kapur.

As you all know, Mummy spent most of her life in Arpana, where she enjoyed much affection and regard. For this, I owe each one of you my heartfelt thanks. Each person who is present today has contributed to her joy and happiness in good measure. She enjoyed their company and attention fully.

I want to extend a special thanks of gratitude to Ma and Chhote Ma who gave her much knowledge and solace during her long sojourn in Arpana... to Lav, who, like a good and devoted son, looked after her so well... to Anu, who served her so lovingly and selflessly without sparing any effort to make her comfortable throughout her life...

Also, a special thanks to Elaji whose visits always brought a smile on Mummy's face.

Despite her suffering, the sound of Aum reverberated in her room as she passed away so peacefully. We all pray... may her good soul rest in peace.

She was given a grand sendoff as her garlanded body lay at the feet of the Lord in Arpana Mandir and bhajans were sung throughout the night.

I thank you all once again. May the Lord bless you. Good bye and farewell.

Kiran Sibal

Obstacles in Our Path...

FROM THE SRIMAD BHAGAVAD GITA

We travel through this journey of life in an unconscious manner... we look for happiness, but travel the path to unhappiness... we cherish peace and contentment, but traverse the path of self aggrandisement... we seek the Real, the Eternal... the Lord... but accumulate all those qualities that distance us from Him.

Yet, That Compassionate One still holds out His hand and beckons to us... endeavouring to give us what we truly long for. In Chapter 18, Shloka 53 of the Gita, the Lord exposes those qualities within us, that deter us from reaching Him.

Param Pujya Ma, in her exhaustive elucidation of the Gita, further expands on what are the obstacles in our path and what we must do to reach our chosen goal... the Supreme.



अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

The Lord says to Arjuna:

Having renounced ego, might, pride, desire, anger and all other accumulations, that tranquil being, free from meum, is worthy of union with *Brahm*.

Chapter 18, Shloka 53

My dear one, first understand **Ahamkaar**.

The works of *aham*, of the 'I', are termed *ahamkaar*.

1. The intellect which is subservient to the body-self is *ahamkaar*.
2. Pride of the body-self is *ahamkaar*.
3. Pride of the attributes of the body-self comprises *ahamkaar*.
4. To consider oneself to be the greatest is *ahamkaar*.
5. The idea of doership is *ahamkaar*.
6. To believe 'I am the body' is *ahamkaar*.
7. To consider the acclaim or insult of the body-self as one's own is *ahamkaar*.
8. To combine the individualistic 'I' with the body, mind and intellect unit and then interact in the world is *ahamkaar*.
9. Attachment with the body is tantamount to *ahamkaar*.
10. Attachment with the will to engage in action or to abstain from it is *ahamkaar*.
11. To clash with others in the endeavour to establish the body is *ahamkaar*.
12. Selfish behaviour due to one's efforts to establish the body-self is *ahamkaar*.
13. 'I am a *sanyasi*' or 'I am a devotee' – such a belief is *ahamkaar*.
14. 'I am despicable' or 'I am a sinner' – this, too, is *ahamkaar*.
15. Selfishness equals *ahamkaar*.
16. To consider the other wrong or bad is *ahamkaar*.
17. To consider the other to be inferior to oneself is *ahamkaar*.
18. Pride of intellect is *ahamkaar*.
19. To judge only oneself to be pure is *ahamkaar*.
20. 'I am this or I am that' – to thus consider oneself to be great or superior is *ahamkaar*.

Ahamkaar endeavours to suppress the other. It tries to persuade the other in any way possible, using methods that may be straight or devious.

Thus in its struggle for self establishment it may at times use tears, at other times it may use temper; it may fight and it may even make use of wealth to gain what it desires. Sometimes it will resort to criticism and sometimes it will ever tell lies in order to achieve self-establishment. *Ahamkaar*'s sole purpose is to impose its supremacy over the other.

They who are worthy of attaining the Supreme *Brahm*:

- a) are completely devoid of *ahamkaar*;
- b) are totally free of an individualising attitude;
- c) stake no claims over anybody;
- d) belong to everyone.

In the eyes of such a one, either all belong to him or even his body is not his own. Having renounced the body idea, such a one:

- a) is established in non-duality;
- b) sees no differentiation among all beings in the entire world;
- c) believes, like the Lord, that all are his very own self;
- d) identifies in essence and form with whosoever comes before him;
- e) is devoid of fear, *meum* and *moha*.



Little one, such a one is Love itself.

- 1. He serves all, because he considers all to be his very own.
- 2. He identifies with all.
- 3. He forgets his own body and in identification with the body-self of the other, endeavours sincerely to fulfil the other's desire.

Love... the simple path

Little one, one who thus forgets himself is indeed the epitome of love.

- 1. Love is another name for yoga or union.
- 2. Love is identification.
- 3. Love is identification with one's beloved.
- 4. Love endows the one who loves with the qualities of the beloved.

Love has a natural power which:

- a) enables one to forget oneself;
- b) instils the Lord's attributes in the one who loves;
- c) helps one to naturally transcend the body idea;
- d) transforms one in a moment into an image of modesty and humility;
- e) expands one's heart to match the infinitely magnanimous heart of one's divine Beloved.

The Lord now explains from the perspective of love. The one who loves the Lord lives only for Him.

If you offer your body to the Lord whilst you still live, the Lord will be enlivened within you. Your name does not change where others are concerned, but you have mentally placed your body at the Lord's disposal.

- 1. Those who love, believe that their all belongs to the Lord.
- 2. Those who love, believe that their body belongs to their Lord.
- 3. They believe their mind and their entire life to be the Lord's possession.

They are of the conviction that "All that has been received, is received by the Lord

– all that has not been gained, has been denied to the Lord Himself.”

Who can understand the Lord's love?

1. Those who perform highly meritorious deeds might understand His love.
2. Those who diligently study the Scriptures might understand Him.
3. Those who are ever obedient might be able to understand Him.
4. Those who incessantly take His Name might understand the Lord.
5. Those who ceaselessly eulogise Him might understand the Lord.
6. Those who are ever immersed in songs of the Lord's praise might be capable of understanding Him.
7. Perhaps He is understood by those who are constant worshippers in the Lord's temple.
8. It may be that those who love the Lord might understand Him.
9. Perhaps those who have faith in the Lord's love can comprehend Him.
10. Those who consider the Lord to be the Embodiment of love might comprehend Him.

However, even they are confused on seeing the Lord's love, because the Lord is the Embodiment of love, yet:

1. The Lord does not restrict His love only to those who love Him.
2. He loves even those who wander away from Him.
3. He loves even those who oppose Him.
4. He loves even the ignorant.
5. He loves even the evil doers.
6. He loves the prostitute and the tyrannical despot.
7. He loves those who sing His praises as well as those who reject His attributes of divinity.
8. The Lord's love is not dependent on one's external trappings. His love is nothing but pure love – it flows freely towards all.
9. He loves the man of wisdom but His love is much greater for the one who loves and upholds the Truth.

Pride distances man from the Lord

Pride of knowledge, pride of meritorious deeds, pride of one's virtues, one's superiority and one's learning – all these factors distance one from the Lord.

1. Pride of one's attributes is one of the most complex causes of ego.
2. Such pride can lead to one's downfall.
3. Pride in one's qualities increases one's blindness.
4. Pride in one's qualities distances one from the Lord and renders one impure.

When the Lord embraces an individual full of inferior qualities, those who pride

themselves on their virtuous qualities are inevitably distressed, to the extent that they even cast aspersions on the Lord Himself. When the Lord embraces those who have suffered defeat, the victorious cannot understand His preference. When the Lord embraces those who are fallen, those who take pride in their saintliness regard Him also as degraded. They consider Him to be unjust and start thinking ill of Him.

They sarcastically comment, "What is the use of a paradise where all the wicked and evil beings are freely admitted? What kind of God is this who foolishly forgives all?"

Remember, the Lord's endowment to man is in accordance with man's 'usage' of that quality. To those who use the Lord's divine qualities, He grants His very Essence.

1. If you seek the Lord's compassion, look within you – how much do you value compassion in yourself?
2. If you seek forgiveness from the Lord, consider – how much do you forgive?
3. If you have no mercy, do not seek alms of mercy from the Lord.
4. If you have no humility, how will the Lord humble Himself in order to approach you?
5. If you reject another as evil and distance yourself from him, the Lord too will distance Himself from you because of your innate pride.
6. Your pride distances you from the Lord.
7. If your love is impartial, you will be enfolded in the Lord's love always.
8. If you always live in the Truth, the Truth will always envelop you.
9. If you give your body-self to the Lord, He will come to abide in your body.
10. If you give your mind to the Lord, He will come and abide in your mind.
11. If you surrender your deeds unto Him, He will indeed abide in your deeds.
12. If you remember Him constantly, He will be your eternal Witness.
13. The Lord never renounces those who desire His presence in their lives.
14. However, the Lord remains far away from those who desire His presence only for their self-establishment.

Little one, consider how much of your life you are willing to share with the Lord. Your love for Him is in like ratio. If you desire knowledge, ask yourself why you want it. If you want the Lord, ask yourself why. Your innate Truth and your love for the Truth depend on what you basically desire.

1. If your love is true, your body will belong to the Lord.
2. If your body belongs to the Lord,



then any respect accorded to your body is in fact His.

3. If the body belongs to the Lord, then any disrespect is also His.
4. Any action performed by this body is His action.
5. It is then that divine qualities flow through the individual's body.
 - This is possible only when you start loving the Lord.
 - This can happen only if you align yourself with the Lord.

Perceive the Lord's love reflected in His life:

1. He loves even His enemies.
2. He loves even those who malign Him.
3. He loves even those who have been rejected by others as wicked.
4. He loves even the sinner.
5. He loves even those who criticise and blame.
6. He loves even the thief.
7. He loves the saint equally.
8. He loves despite suffering everyone's attacks and accusations.
9. He loves those who welcome Him into their homes.
10. He equally loves those who banish Him from their homes.

My little one, as regards the one who loves like the Lord:

- Love is his might.
- Love is his devotion.
- Love is his very name.
- Love is his deed.
- Love is the essence of his life.
- Love is the mainstay of his life.

He himself is a pure flow of love. He is the living proof of love. Do you know how all this transpired? Because he truly loves the Lord, he is immersed in the Lord - he becomes akin to the Lord. He has forgotten himself and all that now remains is the Lord Himself.

Little one:

1. Yoga is another name for love.
2. Yoga endows a complete understanding.
3. Yoga enables one to imbibe the *dharma* of the Supreme as one's own *dharma*.
4. Yoga helps one to forget oneself.
5. When yoga occurs, the Lord replaces the 'I'.

This is the story of the spiritual aspirant and His Lord. This is also the zenith of the spiritual practice of such an aspirant.

So little one, happiness, peace and serenity are all to be found at the Lord's feet – in His divine Name. Happiness lies in returning the Lord's body to Him. Peace lies in immersing oneself in the Lord's love. Internal tranquillity lies in belonging wholly to the Lord.

1. Then one's life will be imbued with the spirit of yagya.
2. One's life will be permeated with the Truth.
3. One's life will follow the path of duty.
4. One can attain bliss by giving others joy.



Little spiritual practicante!

1. Do not ask the Lord for a change of situation.
2. The very situation that frightens you today, can also serve to make you fearless.
3. When you are faced with insincerity, it provides you with the opportunity to practice sincerity.
4. You can become the deity of love in response to rebuffs and rejection.
5. You can practice tranquillity only in the proximity of a hot tempered individual!
6. You can learn humility when you stay with a greedy individual.
7. Virtue and saintly qualities are nurtured only in adverse circumstances.
8. If these virtuous qualities are destroyed by adversity, you will be clear that you mistook your qualities to be virtuous.
9. If your mind-stuff becomes impure in adversity, why labour under the illusion that it is pure?
10. If you are fearful of fame or calumny, be sure that you have not transcended either.
11. If you are always concerned about watching your step in life, you cannot transcend the body idea.

Little one, faithfulness develops and grows through living amongst the unfaithful. If you can be faithful with the unfaithful, that will be proof of your sincerity; or else you are insincere.

Those who stay away from evil cannot be sages. He who loves even those who are evil is verily divine. If you must fight evil, do so by all means, but do not nurture aversion in your mind against the wicked. The one who loves the Lord always protects the virtuous.

Those who follow the Truth:

- a) bring the one who is confused about his duty, back upon the path of Truth;
- b) give strength to those who become afraid in the wake of adverse situations, so that

- the latter are once more able to face all situations in life;
- c) aid those unfortunate souls who are caught in the net of political leaders, business magnates or those in power and give them relief.

Little one, to sacrifice one's all in the protection of such helpless souls is indeed a silent repetition of the Lord's Name. To sacrifice one's all to save them is the Lord's love; it is an attribute of the Lord. The Lord takes birth for this very purpose. This is proof of His love – this is the zenith of yoga or identification with the Lord. This is the sign of absence of *ahamkaar*. This is egolessness. Those who are free of egoity attain the Lord's essence. The Lord's essence is *Brahm* Himself.

Bal – Might

1. Might is another form of egoity.
2. Pride in the strength of any part of the body constitutes pride in one's might.
3. Might and ego can only cause the downfall of others.
4. The power of love is not termed as 'might' – the Lord Himself is the power of the one who loves.
5. The power of humility is not described as 'might' because humility is the Lord's attribute.
6. The power of sincerity is not dubbed as 'might', for the Lord is the sole mainstay of one who is sincere.
7. What can be the 'might' of self-forgetfulness?
8. What can be the 'might' of silence?

The ego of doership is latent in the individual's 'might'. But there is complete silence in the power of the Lord.

Tapas is might, yet the *tapasvi* or one who practices *tapas* has no 'might'.

However, of what avail are all these facts if the body is no longer one's own? When no vestige of ego remains in the idea of doership, then whose is the might? Violence is the consequence of one's egoistic might. But for the true yogi all this becomes irrelevant.

Darp – Vanity

1. For such a yogi there is no question of false pride.
2. He does not even take pride in the qualities that he actually possesses, then how can he be proud of the qualities he does not possess?
3. There is a total absence of arrogance and hypocritical behaviour.
4. Any means he may have possessed to conceal his lacunae have disappeared.
5. The loss of temper has ended.
6. When one's attention is no longer focused upon oneself, then the desire to show

off one's superiority to another also vanishes.

When ego no longer remains:

- a) there is no inflexibility;
- b) there are no more conflicts with others;
- c) quarrels cease and there remains no merit in vainglorious pride;
- d) attachments and aversions also come to an end.

Kaam – Desire

Such people renounce desire. When the body is no longer claimed as one's own, then who desires? Identifying then with the other's desire, such a person abides in non-duality and appears to desire for the other.

- a) Such a one can be seen to be engaged in action all the time.
- b) He may also appear to be in constant conflict with others.
- c) He may appear to be immersed in all kinds of jobs and problems.

However, he does absolutely nothing for the augmentation, the fulfilment or the establishment of his own ego.

Understand the different connotations of the word 'kaam'.

- 1. The desire for satiation of the craving of some sense faculty is *kaam*.
- 2. It is the will to enjoy or partake of external sense objects.
- 3. It is the intense desire to attain what one likes.
- 4. It is the desire to obliterate what one dislikes and obtain what one likes.
- 5. It is the desire for establishment of the body-self.
- 6. The consequence of attachment with the gross is *kaam*.
- 7. The desire for predominance of one's mind is *kaam*.
- 8. Identification with the sense faculties leads to *kaam* and its growth.
- 9. Identification with the body leads to an augmentation of desire or *kaam*.
- 10. The yearning for physical recognition and renown leads to *kaam*.
- 11. Any desire that arises from one's attachment with the physical body is *kaam*.
- 12. The desire to satiate oneself through sense objects is *kaam*.
- 13. The earnest desire and aspiration to attain wealth is *kaam*.
- 14. An unquenched thirst, or a yearning for any chosen sense object is *kaam*.
- 15. Greed, hope, expectation – all this is *kaam*.
- 16. When the intellect is purified and attachments and aversions are nullified, then the individual has no desires for anything.

Krodha – Anger

When the cause for anger does not remain, then who becomes angry?

- 1. Then there is nothing to hide.





2. Nothing remains to be achieved.
3. There is no desire for recognition nor any heed paid to insults.
4. There is no desire to influence anybody.
5. There is no need to make an impression on anyone.
6. Protection of the body-self has no meaning any more.
7. There is no fear that the other may notice one's shortcomings.
8. When one no longer feels that one has been done down by another, then where is there any place for anger?

Once one is clear about the truth concerning oneself:

- a) one acknowledges the other's superiority rather than attempting to conceal one's inferiority;
- b) one accepts the other's capabilities and one's own inability;
- c) there is no question of jealousy arising – then where is the need for anger?
- d) having understood the interplay of qualities, how will anger arise?
- e) becoming aware of the natural qualities of the other, anger will naturally subside.

1. In fact, anger is a sign of one's defeat.
2. It indicates one's mental immaturity.
3. It reveals one's lack of intellect.
4. It is a method whereby one conceals one's inability to deal with a situation.
5. It is a sign of intellectual inadequacy and weakness.
6. It shows a lack of one's ability to accept the truth.
7. It is an exhibition of the incompatibility of one's imaginary beliefs vis à vis the reality.
8. It is the expression of a fool's ego.
9. It reveals a desire to earn the other's sympathy.
10. It is the surfacing of the mind's hidden scars.
11. It is the agony of the sins locked up deep within the mind.
12. It is a method of becoming blind to the truth.
13. It is also a method of concealing one's own faults.
14. It is a straight and natural means of projecting one's lacunae and shortcomings on others.
15. It is a way of retracting, after giving one's word to the contrary.
16. It is the cry of a beggarly intellect seeking recognition as a great intellectual.
17. It indicates the desire of a fool to be recognised as the Supreme Overlord.

This anger:

- a) is the mark of hypocrisy, arrogance and egoity;
- b) is the attribute of a blinded intellect;
- c) is the attribute of one who seeks to suppress the other;
- d) is the sign of falsehood;
- e) is the sign of one who believes himself to be the most superior;
- f) is the sign of a proud egoist;
- g) is the sign of one who endeavours to project even his falsehood as the truth.

In fact, anger is the 'might' of the weak and impotent. It is of no use to one who loves the truth. Such a one never uses anger for his selfish purposes.

Nirmam – Devoid of meum

1. One who possesses nothing.
2. One who has nobody.
3. One whose body is not his own.
4. One who has no claims over anybody.
5. Such a one has no rights, even upon his own body-self.
6. He claims no rights over any object in his possession.
7. He does not even claim credit for his actions.
8. Since there is a complete absence of doership in such a one, he claims no action as his own.
9. Since there is a complete annihilation of the body idea, such a one does not claim his own body-self or its recognition as his own.
10. For the same reason, he does not consider the insults levelled at that body-self as his.

Such a one neither lays claims on anyone, nor does he deprive others of their rights over him. He lays no claims on his father, but his Father has complete rights over him. Thus he grants others their rights but lays his own rights at the Lord's feet.

Understand this carefully once more. That one has relinquished all his rights but not his duties. No body belongs to him, but he belongs to everybody. Thus it is said that such a one has renounced everything.

1. Such a one is indifferent towards himself.
2. He is indifferent towards his body-self.
3. He is impartial towards both fame and insult.
4. How can there be any differentiation between friend and enemy when such a one is indifferent towards himself?
5. He is not ruffled by the enmity of his enemies because he is not the body.
6. He has relinquished his rights over others but never snatches away the other's

claims over him.

7. He has come to offer himself up for plunder, not to plunder or rob others.
8. He is the servant of all but does not wish to reduce the other to servitude.

Having renounced all other supports:

1. He keeps nothing at all for himself.
2. He desires no riches or comforts for himself.
3. He does not wish to make the other his prisoner.
4. Nor does he endeavour to pull anyone towards himself.
5. He does not engage anyone for his own protection.
6. Nor does he impose his own name upon others.
7. He seeks to gain nothing at all.

The Lord says, "Such an individual is capable of becoming akin to *Brahm* Himself."

Understand the full connotation of what the Lord has said:

1. When there is total voidance of the body idea;
2. When there is a complete annihilation of desire;
3. When nothing belongs to one any longer;
4. When the mind is free of aberrations;
5. When one dwells in a state of non-duality;
6. When there is complete satiation;
7. When one is indifferent towards oneself;
8. When nothing is differentiated as 'mine' or 'yours';
9. When one retains no rights over others;
 - then such a one is said to possess a tranquil mind-stuff;
 - then that ego-less body-self becomes worthy of becoming a temple of *Brahm* Himself;
 - then that ego-less individual becomes an *Atmavaan*.

When one has transcended the body idea, one will inevitably attain the state of an *Atmavaan*. ❖





Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
March 2017

Arpana News

Christmas Joy

The Christian community celebrated the Birth of Christ with Arpana when nuns and priests, along with carolers, sang favourite hymns and carols in the Arpana mandir, Madhuban, Karnal. A beautiful talk, remembering the blessings we receive from the exemplary life and words of Jesus Christ, touched the hearts of all.

The Arpana Family in Delhi celebrated Christmas in a gathering filled with love, warmth and gratitude. About 50 family and friends watched a video of 'Amal and the Night Visitors' performed in 2000 by



Arpana's children. The message of love and forgiveness depicted in the presentation permeated the walls of materialism and isolation that modern society tends to build, bringing joy and peace to all. Christmas carols, delicious festive foods and twinkling lights added to a delightful evening.

Arpana at the World Book Fair

Param Pujya Ma's elucidations of the Scriptures including the Srimad Bhagavad Gita, the Japuji Sahib, many of the Upanishads, Vedanta questions and answers and many others were available to seekers and the general public at the New Delhi World Book Fair held from January 7-15, 2017.



Musical offerings included *bhajans* by Dr. AK Anand and the *Ishavasyopanishad*, sung by Usha Mangeshkar. Hand-made paintings, cards, bookmarks and the Unity picture, all carrying inspirational words of Param Pujya Ma were greatly appreciated.

Haryana Rural Empowerment

Gram Sabha: a Vital Platform for Participatory Governance!

Gram Sabhas were held in December, 2016, and in early January 2017. Arpana and 2 teams of SHG trainers presented lively street plays in 5 villages, to promote community participation in *gram sabhas*. Over 800 men and women watched the plays and understood what a vital role the *gram sabha* plays in accountable governance at village level.



Arpana is deeply grateful to Indian Development & Relief Fund, USA, for supporting programmes for women's empowerment and the differently abled

Keeping pace with rapid currents of change: Arpana plunged into the rapid currents of change after demonetization, and the lingering cash crunch! Women members of 800 self help groups had to understand the changing landscape where cashless transactions will be the new norm.



Simple, practical training modules were prepared by Arpana's team to equip women for the cashless environment. In 3 days, over 650 village women in 83 villages participated in village

level training sessions and learnt to fill cheque books, NEFT forms, get ATM cards issued and utilize ATMs! Groups of women were taken to ATMs to familiarize them with their use. It was rewarding to see the women's enthusiasm and interest.

Arpana Hospital

Cervical and Breast Cancer Camps

With the generous support of Asia Initiatives, Arpana Hospital organized cervical and breast cancer camps in villages on Nov. 27-28, Dec.6-7, and Jan.20-21 where 427 women were examined. Special training is being given to SHG women at Arpana Hospital so they can raise awareness in the villages of the importance of cancer screening.



Awaiting their screening examinations

Delhi Programs

'REJOICE' – Arpana Community Centre

Research: Discussions were held on Param Puja Ma's unique and liberating elucidations of the Srimad Bhagavad Gita. Two leaders gave spiritual talks:

Nithya Shanti spoke on 'Transcending Stress in Daily Life' and 'The Joy of Giving and Forgiving'. The young audiences were enthralled by his insights.



TS Ananthu, eminent researcher, environmentalist and thinker, spoke on 'Thinking, Creativity and the Creator'. Several scientists and engineers inundated him with questions, as did the rest of the audience, including parents interested in child development.

Tuition Support for Disadvantaged Students in Vasant Vihar



Arpana is focusing on providing quality education for disadvantaged children by holding tuition support classes at a Government School for 160 children in classes 1 and 2. English, Hindi and Math are taught by teachers trained by Arpana in new and effective methods. When they have a firm foundation in basics, children are better able to progress towards academic success. Music and Art are also taught, bringing creativity, freedom and fun into their lives.

Molar Bund

Workshop Results in Dramatic Presentation

A workshop, organized by Mrs. Sushma Seth, at Arpana's educational centre by the National School of Drama, from Dec. 22 to Jan. 5, presented a play, 'Swaan Puraan'. It was staged at Arpana with a cast of 25 boys from classes 5-8, on 5th January. The presentation shows that unwillingness to take on civic responsibility, results in our suffering the loss of quality of life – on the physical, material, and the emotional levels. The main focus of the workshop was to enhance the students' concentration, innovation and imagination as well as to discover talents for the students' better holistic development.



Deep gratitude is extended to Essel Foundation, Aviva Pvt. Ltd. and Caring Hand for Children (USA) for supporting education programmes for the underprivileged

Arpana in Himachal

Farmers Cooperative Producers Society

has 52 members in the Gajnoi Society and 104 members in the Badia Kothi Society. They elected their presidents and working committee members and made a practicable business plan for collective purchase of high quality seeds and equipment as well as collective marketing of produce by consensus.

Farmers will start collective marketing from March 2017 onwards.



Deep gratitude to Tom Sargent and the Tides Foundation for development in Himachal

Skills Training Courses at Arpana Hospital under Pradhan Mantri Kaushal Vikas Yojna



Dr. Rahul Gupta speaks to the 96 students who are taking the initial classes

Deeply grateful to Drishtee Foundation who is helping Arpana Hospital set up 2 training courses, which were inaugurated on Feb.12. Drishtee is a skill training academy and is approved by the Sectors Skill Council. These two-month courses are for Emergency Medical Technician and General Duty Assistant, with expenses paid by the Central Government. Arpana will assist the students to get placements on completion of the course.

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

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

FCRA Registration No. for Arpana Trust is 172310001

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

Send contributions in USA to:

Mr. Vinod Prakash, President, IDRF, 5821 Mossrock Drive, North Bethesda, MD 20852

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

Send contributions to Arpana Canada:

c/o Mrs. Sue Bhanot, 7 Scarlett Drive, Brampton, Ontario L6Y 3S9, Canada

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

Arpana Hospital: 91-184-2380801, Info & Resources Office: 91-184-2390905

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

Mrs. Aruna Dayal, Director Development. Mobile 91-9991687310

Websites: www.arpana.org

www.arpanaservices.org

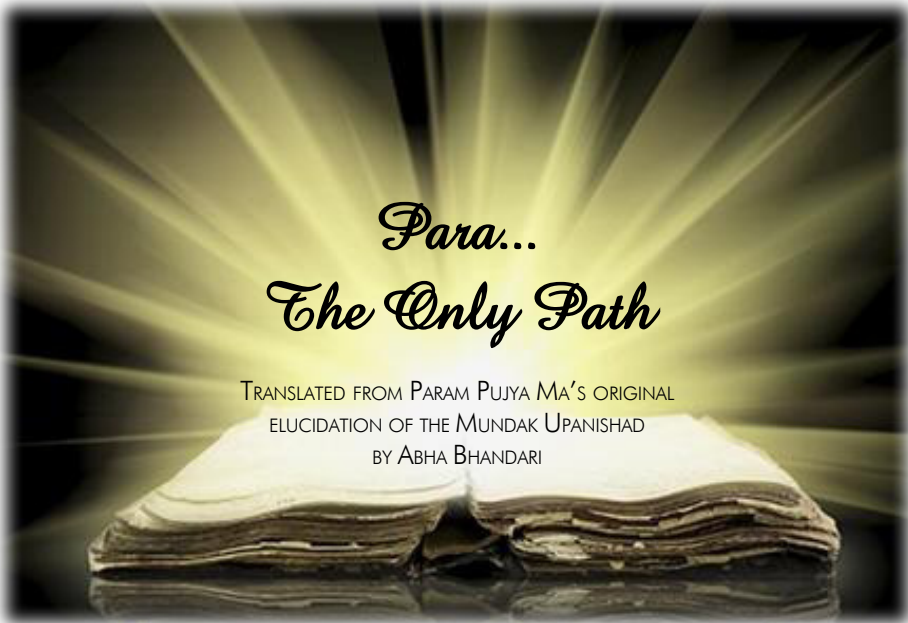
Knowledge of Para is the only path for the true aspirant to traverse... because it is the only knowledge that leads us to Reality and Truth. All other knowledge belongs to the realm of Apra.

The true Sadhak seeks to reach his Supreme Goal. Surrounded by knowledge of this material world, he is waylaid into the transient and ephemeral spheres.

Whilst dwelling on the path of Para, and highlighting the importance of dwelling in That knowledge that pertains to the Supreme, Param Pujya Ma in the last couplet of her devotional rendering of this shloka, emphasizes:

*"If I had to describe the essence of Para... I would say it is devotion to Ram!
The path is Ram, the aspirant is Ram... the goal too is only Ram!"*

In saying so, she utterly simplifies the journey of the sadhak!



Para... The Only Path

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

यत्तदद्रेश्यमग्राह्यं मगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपाद ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्वत्तयोनिं परिपश्यन्ति धीराः ॥६॥

That Which is unperceivable, ungraspable, without origin (gotra), colourless and devoid of shape, without eyes or ears, hands or feet, yet, That Which is Eternal, and of manifold expressions, all pervading, yet extremely subtle and undecaying, the wise behold That One Who is the source of all Creation, everywhere.

Mundak Upanishad, shloka 6

Param Pujya Ma elucidates:

*They have hitherto spoken of that which can be obtained
From pursuance of Apra or that which pertains to the world...*

*They have exhaustively covered all that
Apra contains...*

*Knowledge of all that lies without,
Lies in the realms of Apra
It all relates to the cycle of karma
And can be ascribed to the sphere of the Universe.*

*The knowledge of the entire gross,
Belongs to the confines of Apra knowledge...
Innumerable mantras can be found,
Which explain how to achieve the gross one desires.*



*Now they speak of the knowledge of Para
And the consequences of meditating on Para
When one is immersed in the Supreme Name
And one attains the Supreme Truth... my Ram!*

*Those who pursue the knowledge of Para,
They desire only That Supreme Brahm...
That Imperceptible One beyond thought or grasp,
That Invisible Truth Which is Brahm.*

*They seek That One Who is
Devoid of colour, devoid of form,
Devoid of the organs of perception... That Truth
Which is devoid of the organs of action.*

*That Eternal Lord, Who pervades all,
Who is present at all times...
That One Who is infinitesimal and subtle,
Yet, Who is the Indivisible Truth.*

*That One Who is the Cause of this whole,
Who is every being that exists...
That Advaita ONE indestructible One,
That One in Whom all is one.*



That One Who transcends word and speech,
Where the ambit of word cannot reach,
Where thought too is hindered in the path,
And cannot That One approach.

Para knowledge through indication,
Tells of That Supreme One...
And thus illuminates the path that leads
To That Non Dual Truth of my Ram.

That One is Invisible
And cannot be the object of sight or vision...
That One Who illuminates all,
'Tis That Supreme Witness we seek to reach.

The self sets out to seek the Self
The self cannot see the Self...
For how can the self find its own Self?
The self can only abide in the Self.



This is what knowledge of Para indicates...
And in doing so, merely points out the path;
For the self can only merge in the Self
And thereby become One with the Self.



It merely indicates the veil of ignorance
Which obliterates our view of the Truth
It merely eradicates ignorance, (Avidya) with knowledge (Vidya)
And thus reveals the Truth.

Para and Apra are both Avidya
They are within the confines of Maya
Para is the knowledge that leads to Brahm
Apra knowledge reveals the realm of Maya.

As the aspirant proceeds towards Para,
He traverses the path of Shreya...
Apra reveals the opposite path
It sheds light on the path of Preya.

That Truth beyond sense perception,
Which lies even beyond thought's purview,





That Unseen, Unmanifest Truth
That Supreme Truth by Para is illumined.

Thoughts cannot reach that realm
They can only surmise
It is only when they rise beyond thoughts
That a being can That Truth cognize.

For thoughts too are in Maya's realm
Whereas one has to reach the Lord of Maya!
Therefore so to say, thoughts have to be quelled
If one has to reach the Lord of the mind!

If there was 'another' one could then 'grasp'
How can one 'grasp' one's own Self?
How can one grasp That which is beyond name and form?
...The One who transcends all description?



That One transcends birth and descent
All lineages belong to HIM
That One Who is the Witness of all dreams
Lies beyond the realm of dreams.



If He is Unborn, then He is beyond caste and creed
Yet all epithets belong to Him...
Of what consequence are qualities, when no body exists
Yet, all qualities belong to Him!

That One transcends Gunas, and also transcends Time
Beyond thought's realm lies That Truth...
Devoid of qualities, devoid of limbs
Beyond karma lies That Truth...

Sense organs are not relevant to Him
For how can sense organs pertain to a dream?
Yet, are all sense organs of all beings His....?
For He is the Dreamer of this dream.

Just as all beings in a dream
Belong to the realm of the dreamer...
And all the sense faculties thereof too
Belong to that dreamer;





Similarly, my Ram too is all...
And yet, He is naught!
This is the constant refrain
Of the knowledge of Para.

'Tis He Who is all forms of this cosmos
He is the soul of all...
He is the Supreme Lord of all beings
The Indestructible Lord of all.

He is the only Indivisible One
Knowledge of Para demonstrates so...
How can we lift ourselves to merge with Him,
Para shows us the path.

That Indivisible Essence, that Eternal Truth,
That One is Shiva... That One is Ram...
Advaita is the nature of That Luminescent One
That Indestructible Truth is my Ram!



That One is the subtlest of the subtle
Yet, this entire gross cosmos is He...
Whatsoever exists... O mind! Realize!
'Tis He... only He!



Here, they talk of the path towards Him
The path of the Supreme as shown by Para...
The path of Shreya, traversing which,
The refugee finds eternal refuge!

They describe here a subtle truth...
They describe here the Cause and the caused...
Apara leads to the 'caused'... so it's said
And Para leads to the 'Cause'.

Through Para, the Lord of all is known
Through Para, Maya is discerned
Through Para, one can know this compilation of karma
This realm of the heart... the Atma too!

When Pragya flows forth,
That one then realizes the Truth...





Knowledge is illumined in all its glory
And the Eternal Truth is known!

They speak not here of subtleties
They speak of the 'bird' that partakes of all...
They refer to the realm of the mind within,
... to the realm wrought by nature's qualities.

They speak of the realm of Taijas
Not of bhavana or the mind's realm...
They speak here of Pragya – the Divine flow
Not of the gross world.

They have said, this gross world is merely a tree
... that sprouts from the seeds of action;
They have spoken also of the Creator
Who orchestrates these latencies...



They speak of the nature of beings...
...Of thoughts and justifications;
Not from the viewpoint of an ordinary being...
...but from the standpoint of a seeker!

They have illustrated the consequence of
following the path of Shreya
...and of perusing the knowledge of Para
...the inevitable outcome of 'using' the knowledge of Brahm in life.

They speak of knowledge that transcends the 'knowable'
They describe the 'thoughts' of One Who is beyond thought...
...the mind of the One Who is beyond cognition
And beyond the acumen of Intellect.

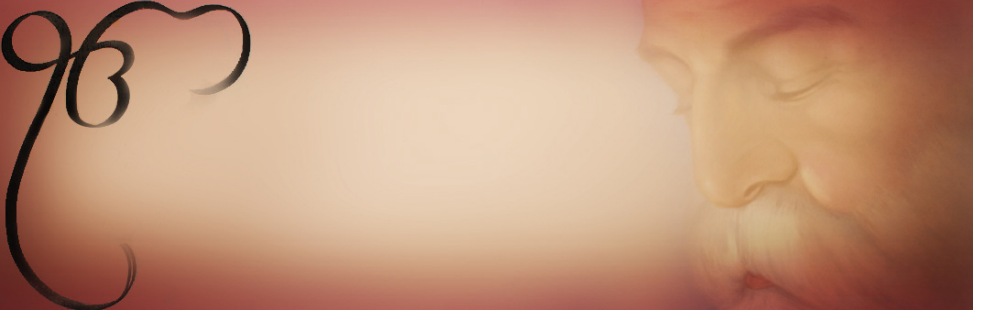
Know That Truth in Essence...
The Knowledge of Para illumines the way...
'Tis only one who follows the knowledge of Para
Who can reach That Supreme One.

If I had to describe the essence of Para...
I would say it is devotion to Ram!
The path is Ram, the aspirant is Ram
The goal too is only Ram! ❖



Lord – The Redeemer

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



राती रूती थिती वार ।
पवण पाणी अगनी पाताल ।
तिसु विचि धरती थापि रखी धरमसाल ।
तिसु विचि जीअ जुगती के रंग ।
तिनके नाम अनेक अनंत ।
करमी करमी होइ वीचारु ।
सचा आपि सचा दरबारु ।
तिथै सोहनि पंच परवाणु ।
नदरी करमि पवै नीसाणु ।
कच पकाई ओथै पाइ ।
नानक गइआ जापै जाइ ॥

पौड़ी ३४

The Guru tells us that night and day, the changing seasons, the winds, the waters, fire and the pits of hell – amongst all these, the Almighty has decreed this earth as the station of *Dharma*. On this earth are an infinite array of beings with countless predilections, colours and dispositions. Their names are without number. All perform actions that shape and define their thoughts and mentality; their minds are coloured and shaped by their deeds.

Only the Almighty Lord is the Truth and His Court is the arena of Truth where sages and saints find a place; His gaze of mercy places the Divine sign of His Grace upon them. O Nanak! Only in His Court, can the Truth be known and judgment on Truth and untruth be passed.



Param Pujya Ma, in Her compassion for the devotee, who seeks to delve into the depths of the Guru's Word, sings a devotional exploration of His words:

*'The nights, the seasons, the waters, the winds, the fire and the depths of hell
Of all these, Earth, as the space of Dharma, He designed as well.
On this terrain, all creatures and beings, infinite in their colours and array,
With innumerable names, their scroll of deeds is writ: their qualities in action are
engaged.'*

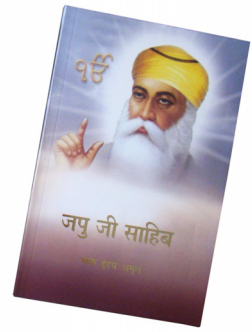
The Lord watches and considers the actions on this vast stage and grants the fruits of deeds done. Those who are devotees are blessed by His benign gaze. The Lord Nanak tells us that our deeds, good or bad are accorded judgment, as we reach His threshold. Our lives unfold in tandem with the fruits of our deeds, as judged by our Supreme OverLord.

*'O Lord of actions or of Dharma, what do I know?
Lying at Thy Feet, this realization grows
That 'tis Thy Will, Lord, that all beings obey:
All events and circumstance, by Thee are ordained.*

*Naught happens without Thy Dictate:
The seasons come, the seasons pass, the wind blows in Thy hands
All lives are ordered by Thee and deeds originate by Thy Grace
All I ask of Thee O Lord,*

*Bless me with Thy Gaze
For only then, will this heart of stone
Melt and flow by Thy Grace.*

*I have no sense or sensibility:
Of harsh stone, an image am I
No wisdom have I, and Lord, Thy words I do deny.
Today, in torment I plead
Have mercy, O Lord, have mercy!
Employ some design whereby this mind is purified
Oh Lord of Gods! Grant that this mind be lost forever at Thy Feet.'*



Param Pujya Ma addresses the Lord, 'An ocean of Bliss art Thou Lord, and to Thee do all beings belong. By this same divine order I, too, unworthy creature as I am, still belong to Thee. This is a source of infinite relief, the knowledge that Thou art the essence of Love and the fount of Grace, Mercy, Compassion and Forgiveness. It is Thee who has assumed the ocean of forms in all their variety.

*Thou art the source of Justice, Lord
What manner of deeds should our actions be?
If blessed by Thy clemency,
All our deeds would naturally flow to Thy Feet,
All thoughts would cleave to Thee: this egoity would
Lie in surrender, at Thy seat.
What knowledge have I? Thy Name so vast, I cannot know,
Thou the Supreme invisible whole!
O Nanak I offer myself to Thee.'*

Param Pujya Ma's entire current of devotional enquiry carries on its waves the flowers of prayerful entreaty: the fragrance of these blossoms is a constant plea for the Lord's Grace and for the bounties of His Mercy. Beloved Ma's words resonate with longing for the Lord's compassion, which alone transports the seeker into the sanctuary of the spirit, into the Divine Embrace of the Lord.

*'O Gracious Master mine, this restless mind pleads
Accept my petition, as I knock at Thy sanctuary
I know not the Book, nor action's path
Truth and falsehood how to sift apart
Who am I? I ask: the answer I have not
Just Thy Gaze, O Lord, will the Truth reveal
You can cleanse my deeds and this wretch redeem!*

*O Lord, O Master, O Sadguru Nanak!
 I am unclean, and full of impurities:
 Yet for Thy Name and for Thy Mercy I plead:
 Perform the miracle of Spirit, Lord
 Accept me at Thy hallowed Feet:
 All I ask is, allow me to stay at Thy Feet.'*

Param Pujya Ma in her devotional dialogue with the Sadguru says, 'Lord Thou art the Doer and Creator – what do I know of my deeds? When Thou dost dispense justice, what do I know of Thy decree? All I can ask is that my heart and mind be cleansed by Thy Grace.

When actions are judged in Thy Supreme Court of Divine law, I know not what judgment will be passed. However Lord, if Thou will grant me Thy Name, my heart and being will resonate with the Divine Melody of Thy Name.

I cannot ask for knowledge: I am a beggar and can only ask for Thy Mercy and the currency of Thy Name.

I am burning with thirst, my prayers are for a drop of Divine Love. I sit at Thy Threshold, seeking the dust of Thy Feet:

*I beg for Thee alone, only Thee!
 O grant this plea, O Lord of Mercy!
 O grant me Thy Name I beg of Thee:
 O Ocean of Clemency, Merciful One,
 Show me the path which leads to Thee
 Show me the way to the shelter of Thy Feet!'* ❖

Form IV (See Rule 8)

1. Place of Publication: Arpana Trust, Madhuban, Karnal 132037, Haryana.
2. Periodicity of Publication: Quarterly
3. Printer's name: Mr. Ajay Mittal Nationality: Indian
 Address: Sona Printers Pvt. Ltd., F-86/1 Okhla Industrial Area, Phase I, New Delhi 110020
4. Publisher's name: Mr. Harishwar Dayal Nationality: Indian
 Address: Arpana Trust, Madhuban, Karnal 132037, Haryana.
5. Editor's name: Miss Abha Bhandari Nationality: Indian
 Address: Arpana Trust, Madhuban, Karnal 132037, Haryana.
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital: Arpana Trust.

I, Harishwar Dayal, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Harishwar Dayal
 Arpana Trust, Madhuban, Karnal, Haryana

Today – *A Sum Total of Our Yesterdays*

Mrs. Sheila Kapur, one of the senior most members of the Arpana Ashram, passed away recently at the age of 94. In the 50 odd years she lived here, she spent a lot of time studying and understanding 'Urvashi' and writing for the Arpana Pushpanjali.

We reproduce here an article written by her nearly twenty years ago.



It is the predominant thought at the moment when life ebbs out and departs from the body, leaving behind this worldly scene, which recreates our next world environment.

Elucidating the truth of this statement, as given in Chapter 8, *shloka* 6 of the Gita, Puja Ma has made the veracity of this fact very explicit to us. During one's lifetime whatever one attaches the most significance to, stands out as of utmost value and importance and hence worth achieving. That concept gets embedded – silently and insidiously – to such an extent, that it directs all our behaviour patterns from within. Thus, an individual is propelled into a life-long endeavour to satiate a desire that

stays latent and hidden from view. This unspoken memory becomes a vital part of ourself that does not leave us even for a moment. When the moment of death arrives, needless to say, the same thought remains on the surface and no other.

With the assumption of the new body, this unfulfilled instinct again travels along and seeks its fulfillment unobtrusively. A matching womb and new life environment will spring up assuming the colouring of the mental atmosphere of the departed soul.

How can we direct ourselves from our present lacunae into a higher and evolved state?

Unconscious memories from the past dog our steps, presenting what is as what ought to be, to us. They conjure new ambitions and aspirations as yearnings to be fulfilled. A matching temperament is evolved in order to function towards the fulfillment of these desires. Justifications are built up in order to fructify the purposeful goal set up by the unconscious trend of thought. This is where a new life journey starts. Thoughts and desires in themselves are inert and meaningless. It is for us to give them a meaning and categorize them as good or evil. These impressions will surely deepen, procreate and manifest again to grant a destiny that matches with those concepts and values. Thus, the eternal cycle moves on.

Remember, those are the latent values and true convictions. As an example, suppose we crave a good name – that becomes our predominant desire. Our conceptions lie buried deep in our unconscious levels of existence and colour the remaining atmosphere accordingly. Actions apart, all of which are predetermined, the basic idea behind it is what the relevant factor is. The internal and external thus co-relate and move hand in glove. If the body self is ego-ridden, the personalized factor will always stand out. Each performance shall carry a sense of doership with it. In the daily, automatic, mechanical workflow, there sneaks in the ego and a sense of agency. Wherever the emotions are attached, that becomes our value system.

There is a twin control over all jobs performed. One is the gross manifestation and the second is the simultaneous recording of the same. In fact, the latter is the true deed performed as a sequence of the past impressions, which are abstract and unseen. That exactly is the sphere where rectification is necessary – where evolution occurs. One has to keep revising one's lesson often, that all that happens in the mundane field is totally pre-ordained; the higher constitution has been set for our body at birth. Varied situations will erupt from time to time and what will be, will be. What we have to watch and check on is our own resistance or acceptance to the same event.

True Diagnosis

Actual deeds are only internal, i.e. the mental reactions that erupt only through past

associations, pulls and attractions. Starting with a clean slate, if one proceeds only pin-pointing the purpose behind life that has been already outlined, that will gain great momentum. The unbiased conviction then is translated into gross deeds and performance.

Evolving towards the Ascending Path

The mind is required to try and fix a goal, with the Scriptures as the yardstick. Thoughts have to converge to a higher value system through incessant practice, diagnosis and bearing witness to our deeds.

Moment to Moment Sequence of Birth and Death

Each moment that has gone by is relegated to the past and is dead. The next moment that follows is a new birth. Yet every new thought that arises is a resurrection from the last thought – be it positive or negative. Thus the change continues without a physical death. When the Gita mentions the last thought, it connotes the summary of the past, concised into the gist of the new present. So the tracking down of each thought becomes important to each individual – to place himself and evaluate his value system. The purpose of life is merely to evolve from the present self and rise above. *Sadhana* connotes the various steps provided by the Scriptures – to climb up the ladder systematically and not wait till the last moment when life evaporates from the body.

Subtlety lies in the hidden secret behind the unmanifest exterior – the value system behind likes and dislikes. As a palpable example: we claim to be the body-self alone. Whether we say it in words or express it in dealings, we still are steadfastly adhering to the same idea. The underlying current of thought is never absent from any activity, be it in any sphere. Outwardly, there may be all knowledge, devotion and Godhood, but the life current may abide only in the ego-self. Seated on a pedestal one may easily proclaim, “I am not the body”, yet the fact remains, internal beliefs and convictions are to the contrary and they reflect conversely. Words may be any, but the attitude engineers silently the direction of the life current from within.

Thoughts are the culprits and basically superfluous accumulations. Fake attachments confirm or deny

***The tracking down of each thought
becomes important to each
individual – to place himself and
evaluate his value system.
The purpose of life is merely to
evolve from the present self
and rise above.***

them. All these shall become procreative at the end when the lamp of life is blown out and fresh sprouts spring up from previous seeds lying dormant, justifying our unrighteous and wrong deeds. If we re-affirm them as truthful, we will reap the same results from others, which we will never welcome. All this pertains to the internal world, the world of egoity, arrogance and pride. Today is only a projection of all the yesterdays. The gist of all the past impressions confirmed as true have to present themselves today as life's total summary. Extroversion erupts from the external – its reaction travels inward. That abstract thought again travels back into the manifest as a potential seed.

Lesson to learn

The body we idolize is only a mud-pot. Identified with it we become dust. The hidden thought colours our daily life moment to moment. On casting the body-self identification aside, the dusty concomitants will all taper off, the residue will be only the Universal Creation and its Master. Then at the moment of death, the elements shall revert to their original form and the Spirit shall amalgamate in the Ultimate Reality.

This very moment is the right time to locate the longings and unsatisfied desires of this clay-pot that is subject to death and decay. This body is not 'me' or 'mine'. With this realization, the relationship snaps. The curtain raised, one starts living in this factual truth. One will soon switch on to the one Universal Perfect Being and think of Him alone and His ways.

The Normal Sequence

If I am not the only important body, then the other bodies come to the forefront and take a prominent place. Self-worship will be replaced by respect for others. This is possible only if righteous principles are valued and given the top-most place.

The 'last moment' values are only a continuation of the daily trend of present-day thoughts. The pulls, whether positive or negative, only indicate the thought, trends and their quality. We must locate those and see if they are spiritually inclined or soaked in materialism. ❖

*Wherever He takest me, there I shall go... naught shall I have to say;
I yearn to dwell in His kingdom henceforth, and not this earthly dwelling from this day.*

*O friend of mine! Indeed, tell my Lord, "Hurry home and tarry no longer!"
I have been asleep life after life, bid Him awaken me from my slumber!*

~ Param Pujya Ma

OUR CLIENT TRUST US TO TAKE CARE OF THEIR MONEY.

AND THEIR FRIENDS.

It says a lot when your client trusts you with their hard earned money. And it speaks volume when they also recommend you to their friends. If you are looking for an investment firm that's committed to conduct advisory with utmost integrity. How about the one that people have staked their reputation on?



Premier **Wealth Creators Pvt Limited**

WEALTH MANAGEMENT

FINANCIAL PLANNING

INVESTMENT ADVISORY

Contact : 8800779485, rajenderr@wealth-creators.in www.wealth-creators.in



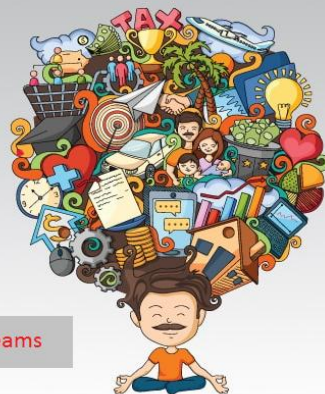
Premier Wealth Creators Pvt Limited



**Goals could be many.
But the way is one.**

Get started with an SIP today!

Systematic Investment Plan: A Small Step For All Big Dreams



- ❖ Invest Early to take benefit of Power of Compounding.
- ❖ Invest Regularly to achieve your dreams.
- ❖ Invest in Right Asset class as per your investment horizon & risk profile.

The Power OF SIP (Assumed rate of return: 12%)

Monthly SIP (Rs)		5 years	10 years	15 years	20 Years	25 years
2000	Investment	1.20 Lakhs	2.40 lakhs	3.60 Lakhs	4.80 Lakhs	6.00 Lakhs
	Maturity Value	1.65 Lakhs	4.65 lakhs	10.09 Lakhs	19.98 Lakhs	37.95 Lakhs
5000	Investment	3.00 Lakhs	6.00 Lakhs	9.00 Lakhs	12.00 Lakhs	15.00 Lakhs
	Maturity Value	4.12 Lakhs	11.62 Lakhs	25.23 lakhs	49.96 Lakhs	94.88 Lakhs
10000	Investment	6.00 Lakhs	12.00 lakhs	18.00 Lakhs	24.00 Lakhs	30.00 Lakhs
	Maturity Value	8.25 lakhs	23.23 Lakhs	50.46 lakhs	99.91 Lakhs	1.90 Crore.

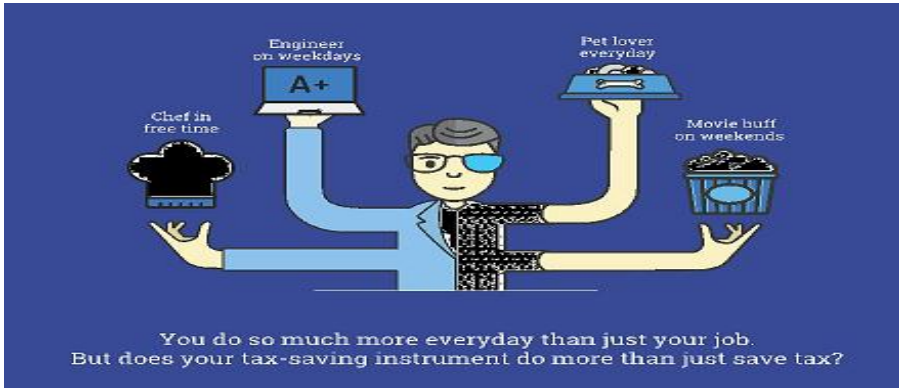
Rs 2000 per month Invested for 25 years & Rs 10,000 per month invested for 5 years, invests same amount i.e. Rs 6 Lakhs; But total maturity value becomes 37.95 Lakhs v/s 8.25 Lakhs.

Invest Regularly to Achieve Your Dreams.

Premier Wealth Creators P Ltd., B-23 A, Gauravdeep Heights, Sector -62 , Noida.
Contact : 8800779485, rajenderr@wealth-creators.in , www.wealth-creators.in



Premier Wealth Creators Pvt Limited



Investment Options to Save ~~₹~~ U/S 80 C

Instruments	ELSS	PPF	NSC	Bank FD
Lock in	3 years	15 years~	6 years	5 years
Gains	Tax Free	Tax Free	Taxable	Taxable
Dividends	Tax Free	No Dividends	No Dividends	No Dividends
Market Linked Returns*	Yes	No	No	No
SIP Facility	Available	Not Available	Not Available	Not Available

Returns of Equity Linked Savings Scheme (u/s 80C)				
Fund	1-Year Return	3-Year Return	5-Year Return	10-Year Return
Birla Sun Life Tax Relief 96	12.58	25.22	18.58	11.57
DSP BlackRock Tax Saver Fund	19.37	25.14	19.51	-
ICICI Prudential Long Term Equity Fund	12.36	22.55	17.61	12.43
Reliance Tax Saver Fund	13.63	29.72	20.32	13.82
Tata India Tax Savings Fund	15.55	24.40	17.63	12.21

Dated : 8th November 2016,

All returns are shown as Compounded Annualised.

Office : B23 A, Gauravdeep Heights, Sector -62, Noida.

Contact : 8800779485, rajenderr@wealth-creators.in www.wealth-creators.in

Arpana Ashram

Research

Publications & CDs

Arpana endeavours to share its treasure of inspiration – the life, words and precept of *Pujya Ma*, through the publication of books and cassettes.

Publications		Bhagavad Gita	
गीता	Rs.300	Kathopanishad	Rs.120
कठोपनिषद् हिन्दी	Rs.120	Ish Upanishad	Rs.70
श्वेताश्वतरोपनिषद्	Rs.400	Prayer	Rs.25
केनोपनिषद्	Rs.36	Love	Rs.20
माण्डूक्योपनिषद्	Rs.25	Words of the Spirit	Rs.12
ईशावास्योपनिषद्	Rs.20	Notes	Rs.10
प्रश्नोपनिषद्	Rs.50		
गंगा	Rs.40	Bhajan CDs	
प्रज्ञा प्रतिभा	Rs.30	ईशावास्योपनिषद्	Rs.2000
ज्ञान विज्ञान विवेक	Rs.60	(a deluxe 8 CD set)	
मृत्यु से अमृत की ओर	Rs.36	स्वरांजलि - भाग १ & २	Rs.175each
जपु जी साहिब	Rs.70	नमो नमो	Rs.175
भजनावली	Rs.80	उर्वशी भजन	Rs.175
वैदिक विवाह	Rs.24	हे राम तुझे मैं कहती हूँ	
गायत्री महामन्त्र	Rs.20	- भाग १	Rs.75
नाम	Rs.15	गंगा (भाग १ और २)	Rs.75each
अमृत कण	Rs.12	राम आवाहन	Rs.75
Lets Play		तुमसे प्रीत लगी है श्याम	Rs.75
the Game of Love	Rs. 400	हे श्याम तूने बंसी बजा	Rs.75

Arpana Pushpanjali

Hindi/English Quarterly Magazine

Subscription	Annual	3yrs.	5yrs.
India	130	375	600
Abroad	350	1000	1650

Advertisement	Single	Four
Special Insertion		
(Art Paper)	10,000	

Colour Page	3500	12,000
-------------	------	--------

Full Page (b&w)	2000	6000
-----------------	------	------

Half Page (b&w)	1200	4000
-----------------	------	------

(Amounts are in Rupees)

Subscription drafts to be addressed to: **Arpana Trust (Pushpanjali & Publications)**

Delhi Contact Person:

Mr. Inderjeet Anand
E-22 Defence Colony, N Delhi 24
Tel: 41553073

Donation cheques to be addressed to: Arpana Trust (payable at Delhi)

Kindly add Rs. 25 to books priced below Rs. 100 & Rs. 40 to books above Rs. 100 as postal charges.

For ordering of books, please address M.O/DD to: **Arpana Publications** (payable at Karnal)

For online payments: **Arpana Publications, A/c no. 675010100100009 Bank of India, IFSC - BKID0006750**

Arpana Trust - Donations for Spiritual Guidance Activities, Publications, Scholarships and Delhi Slum Project. Regd. under FCRA (Regd. number 172310001) to receive overseas donations.

Applied Research

Medical Services

In Haryana

- 130 bedded rural Hospital
- Maternity & Child Care
- Family Planning
- Eye Screening Camps
- Specialist Clinics
- Continuing Medical Education

In Himachal

- Medical & Diagnostic Centre
- Integrated Medical & Socio-Economic Centre

In Delhi Slums

- Health care to 50,000
- Immunisations
- Antenatal Care
- Ambulance

Women's Empowerment

Capacity Building

- Entrepreneurial activities
- Local Governance
- Micro-Planning
- Legal literacy

Self Help Groups

- Savings
- Micro credit
- Federation
- Community Health
- Exposure Visits
- Gender Sensitization

Income Generation through Handicraft Training Skills

Child Enhancement

Education

- Children's Education
- Vocational Education
- Cultural Opportunities
- Day Care Centres
- Pre-school Care & Education

Health

- Nutrition Programme
- School Health Program

In Delhi Slums

- Environment, Building Parks & Planting trees
- Housing Project
- Waste Management

Arpana Research and Charities Trust Exempt U/S 80 G (50% deduction) on donations for the Hospital & Rural Health Programmes. Regd. under FCRA (Regd. number 172310002) to receive overseas donations.

Contact for Questions, Suggestions and Donations:

Mr. Harishwar Dayal, Executive Director, Arpana Group of Trusts, Madhuban, Karnal - 132037. Haryana
Tel: (0184) 2380801-802, 2380980 Fax: 2380810 Email: at@arpana.org Website: www.arpana.org

All donation cheques/ DD to be addressed to : ARPANA TRUST (payable at Karnal)

For online payments: **Arpana Trust, A/c no. 675010100100001 Bank of India, IFSC - BKID0006750**