



*Shyam again reiterates, indeed all is He
The sun, the clouds, birth and death, naught exists but He!*

*If You are all O Ram, why shall I seek aught else?
Renouncing Thee O Ram... why should I ignorantly seek aught else?*

*If all is naught but You, then this 'I' too is You
This fearful one too is You, and fearlessness too is You!*

*So how does it matter now whether death comes or not
This mind no longer depends even on this ... whether You come or not!*

*Foolishly, I said this Ram ...forgive me Lord I pray
Come Lord and dismiss all my doubts and all my fears allay.*


*I have chosen You as my Guru Shyam, have I transgressed wrongly?
My entire life has passed Lord, I have still not attained Thee!*

*Who but my Guru can unite me with my Ram?
Lest this life passes fruitlessly, come hastily O Shyam!*

*Come this once to me Lord, and show me Thy path forthwith...
Hold me by hand and lead me to Thee... then go where You have to therewith.*

*Come this once Shyam... O Shyam pray come to me...
Show me Thy visage O Shyam... my Lord come to me!*

Translated from Param Pujya Ma's prayer of the Gita 2nd reading 9/17,18,19



*Life's most persistent
and urgent question is,
"What are you doing for others?"*

~ Martin Luther King, Jr.

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Follow Your Path...

with Faith in Place!

ABHA BHANDARI

In an ordinary journey that we undertake, we repose our full faith in the path shown by Google Maps...an irrevocable, unshakeable faith! What about the journey of life? What is the place we give to the Scriptures which are considered to be the 'Aagam Pramaan'... the only authentic Guide to life and the rules for living?



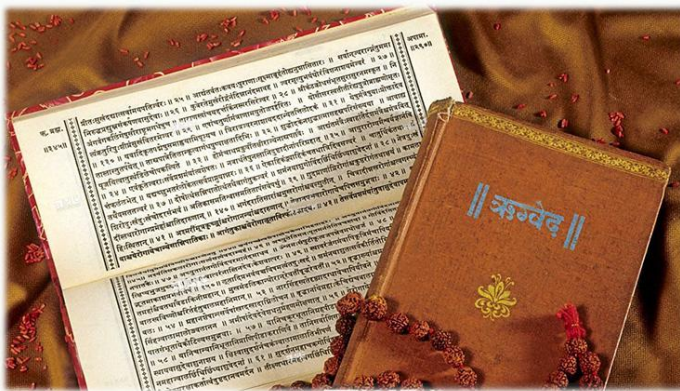
We were at a busy crossroads of an unknown small town ...there were 4 roads leading in different directions. “Quickly tell me which route to take” urged my driving friend... Cars honked behind us, saying simply “Get out of our way!” Uncertain as to which road to take, I resorted to my one faithful travel companion... Google maps!

The matter was resolved quickly. As soon as I entered my destination and sought directions to move towards it, Google immediately charted out the route. “Turn right” I told my companion... He promptly turned, and we moved on. The road was narrow and complicated and full of several smaller alleyways. At times this thought nudged my mind... “Are we on the correct route? Surely the way to our destination could not be this narrow and restricted!” Then, my doubts were promptly put on hold, as my trust in Google and its satellite surfaced! Surely... we were led to our destination by the shortest route worked out by Google!

This oft used method urged me to reflect... how much trust we place in this simple device... Google! No matter which way it directs us, we take that path. An unfamiliar voice... on an unfamiliar gadget guides us and how promptly we trust and follow! It may take us through the most inaccessible and narrow alleyways... but we follow with an unquestioning mind... and inevitably most of us reach our destination! ...All this, based on our faith on an app which was created within this past decade!

So much for Google... and now... the 'googly'! Whom do we look towards as our 'Guide' through our journey of life?

How much faith do we repose in those directions and commands handed down to us by the Seers of Yore, which have withstood the test of time over the past thousands of years? These directions illuminate the path towards infinite joy, peace and tranquility... yet, we are not convinced, and continue on the path we feel is 'familiar' and 'recognized' and continue to head towards that quagmire of confusion, chaos and the upheavals of transient joys and sorrows which has always ruled our lives.



The Scriptures, which guide us into a meaningful way of existence and are the route map to a happiness that is unaffected by turbulent circumstances, are invariably pushed aside for such time when 'we have the

time to peruse them!' It is a commonly accepted norm that the Scriptures are meant for the time when all life's transient joys have been experienced to the fullest and naught else remains to be sought.

Does such a time ever come?

Our only contact with the Real and the Divine 'happens' in times of turmoil.

When life's journey brings us to those crossroads where the path ahead is hidden in the mist of confusion...

When all our 'so called' companions are absorbed in their own lives and no one seems to be by our side...

When we are apprehensive of those few 'relations' and 'friends' who are still visible around us and look suspiciously at their motives...

When we truly feel all alone...

...It is then that we appeal to the Divine, Who we know, is Omniscient, Omnipotent and Omnipresent.

And That Compassionate One still takes us in His embrace and assures us "I am always there for you... just look towards me with faith and I shall be there!"

Param Pujya Ma, in her flow of devotion assured us...

*Shyam himself a promise has made
He shall come instantly,
If with love in our hearts we call
His image within us we shall see.*

*He says:-
"If your mind is filled with trust in Me
And faith brims over within,
Just one desire in your heart will remain
To be distanced from this 'worldly din'.*

*As without water, a fish distressed
If your mind yearns agonizingly
With separation's pain your heart distressed
And your eyes flow with yearning for Me.*

*Let your eyes seek just My domain.
Let them seek naught other than Me
Only My image will then remain
And My glory in all you shall see."*

*O mind! What else shall I ask of Him?
He Himself is calling me to Him;
Arise and seek His refuge forthwith,
Give this body and mind unto Him.*

What are we waiting for then? Let us know that He is our Mainstay and our Final destination... Once this decision has been taken, and our destination affixed, He Himself will show the way.

Again, in Her 'Love letters to the Lord', Ma reflects thus...

"O foolish one! Now that you know, now that you have taken a decision, then why do you worry? Let Him decide. Even if wealth, recognition, fame etc. no longer exist, let Him deal with it... of what avail are these to me? These are His responsibilities. Turn over all His responsibilities to Him! Why should you worry when you have Him to look after your interests? O Ram! My worries have terminated. My desires have terminated... how does it matter to me... do as You will! I too am Yours.

If this constant reverie on the world does not go from your mind, then renunciation is meaningless. Do not merely resign from external duties. Give up the feelings of 'I' and 'mine'... attachment, anger, joy and desire. Give up this sense of possession and be constantly engaged in meditation. These are the marks of a true Yogi. You must totally eradicate all resolve and desire from your mind.

Do not lose sight of your goal. Do not fail every time! That Beloved Lord gives so many chances... take heart now and grab the opportunity. Strangely... He comes as the teacher... and then as the examiner! Do not allow that bright flame of Supreme Intent to die away. He comes, ever comes... this is His limitless gaze of compassion. Keep yourself focused on His coming... this is undiluted devotion... this is the true essence of *sadhana*. Inspect and scrutinize your mind and put a stop to its reactions. All else that is happening will continue... guided by destiny. When internal reactions are annihilated, silence will remain... Then eating, drinking, sleeping will be all in the control of destiny.

O businessman! 'Sell' your proclivity towards the world and 'buy' every means that lead to the Supreme. Leave here this bundle of latencies (*sanskaras*) which you have brought with you. Come to this 'inn' of the 9 gates where you are staying (the body)... maintain it for and until the completion of these contract and business transactions here. But do not make any fresh associations and attachments with its walls! You are not this building. Eat only with this intent that you must not forget your goal. No one has asked you to stop eating!

It is destiny which decides the renunciation that necessitates the colour of your robes... That Power will pull you on its own. Why do you want to flee destiny? Let That One think... it is His sphere... His domain. How can anyone erase what He has written? His Will shall reign. O foolish one!



This is the very essence of *sadhana*. *Sadhana* is not necessarily conducted in a sparse dark room! That may be one aspect... if destiny so decrees... what you must do is to dedicate every breath... every moment to Him. Every step is a rung of *sadhana*...”

The mind, habituated to being ‘self reliant’ finds this mode of thought foreign! Yet, if one paused for even a moment and reflected deeply, one would realize that the intrusion of the mind and the sense organs into sense objects is the beginning of entanglement in the ‘thorny bushes’ of attachment.

Param Pujya Ma says, “Come! Walk forward on this path... only then can you reach your destination some day. There is one specialty of this path... as you ascend to a higher place, the thorny bushes lessen! The terrain becomes less slippery! And ultimately, Ram Himself will send His messenger to escort you ... and as you approach His Palace, all sorrows drift away... only happiness rains! Then there is no need for any other support... no other desire or want remains... all has happened... all has been attained... only Ram remains.

On the one hand, a thousand desires and resolves throng your mind... on the other, Ram Himself is calling... What are you thinking about? Do you

aspire for your Beloved or for this world? Scrutinize your true desire. Your so called 'call' to your Beloved seems like a myth. Be clear about your desire. Sit within your mind with a weighing scale... put this world on one half of the scale, and Ram on the other... then see which is heavier... that will be your true desire. If the world is what you seek... why do you come to the temple daily and accuse Ram for your inabilities? This is unfair.

*The day you truly call to Him and desire Him, He will come to you.
Ram Himself has promised... why would He lie to you?*

*O mind! I fall at thy feet... if you channelize yourself anew,
Your life will be redeemed... and Ram Himself will come to you...*

*May my sadhana begin from now... but I know not the way
How shall I change the desire within... I know not this way.*

*This mind pursues its desires and leaves Ram behind...
Caught in the qualities of the material world is this vagrant mind!*

Why am I wasting even this life? This mind has not found satiation even through so many lifetimes!

O mind! I have followed you and served you for so many lifetimes... pray pay heed to me at least this time! I beseech you! Even the sternest master gives his servitor a holiday sometime in recognition of his service. I seek respite from your service for this one lifetime! Grant me leave from these sense organs... which serve you constantly... so that they do not trouble me. Even a prisoner serving a life term gets parole for good behaviour! And I have served you life after life... will you not grant me leave even for the short time that remains in this lifetime?

O mind, come to terms even now!"

If we seek guidance from the Supreme with a true heart, it is bound to come... as we live more and more with Him. One has to constantly feel and realize His presence. Does the branch continually ask the vine to supply it with sap... to show it in what direction to grow? No. That comes naturally from the very union with the vine.

Therefore, union with Him is the one great overwhelming necessity. All else follows naturally. ❖

Srimad Bhagavad Gita

*A Blueprint of the
Aspirant's Path*



...Love Letters to Her Lord!

FROM THE 2ND READING OF THE BHAGAVAD GITA BY PARAM PUJYA MA

In Continuation...

Param Pujya Ma talks to Lord Krishna as though to a dear friend... nay... as though to her very Self. Face to face with Him, she lays bare every thought and reflection in her heart. Each reverie is like a mirror to the soul of a true aspirant... and serves to clear the questions about Life and its reality. Each word serves as a clear beacon light to the way we must live.

This humble endeavour to translate the original manuscript is laid at Ma's blessed feet. We shall continue to share this treasure with you through the Arpana Pushpanjali... we are sure you will gain as much inspiration from it as would any seeker of the Truth.

This segment continues with Arjuna's dilemma... to fight or not to fight... as is the sadhak's dilemma... as to how to conduct himself in action... and when the mind does not possess the equanimity to understand the path of correct action, it begins to take the support of inanities just in order to prove itself! So did Arjuna...

ABHA BHANDARI

Chapter 1

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

In order to support his reasoning, Arjuna has now begun to sermonise to Lord Krishna!

By destruction of the family, familial traditions are destroyed; when dharma thus declines, adharma begins to grip the family.

Shloka 40

Do you hear? Arjuna says “This world is created by You... it is Yours! It will be destroyed (by this war). I too am Thy creation. I must therefore protect this universe born of Thy Maya! This is my duty!

How true! How can That All Powerful Lord go about HIS work without my help??!!

O foolish one! Why are you cheating yourself and destroying yourself thus? O one of corrupted intellect, get up and seek Ram’s refuge... go to His feet. Only He can save you from yourself. You are your greatest enemy...



Just as someone worships the Lord lifelong saying ‘All is You! Do with me as You will!’ But when faced with adversity such as the death of a son, his faith vanishes and he begins to curse the Lord!

Similarly, you must see how miserably you have failed your test. Yet you do not admit your failure! *Moha* with the world and your ‘me and mine’ are so strong that you refuse to bow even before the Lord’s command... His decision... and you have thus brought your lifelong spiritual practice to naught! You are not admitting your weakness and failure, and you revile the Lord! You have not been able to bring any change in your nature. You are finding it difficult to distance yourself from those you have been calling your ‘relatives’! Yet you persist in saying you have no *moha*... that you are only doing your duty! You justify yourself and that too by quoting from the scriptures!

Why are you degrading and destroying yourself thus continually?

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

Arjuna continues:

O Krishna, with the increase of sin, women of the family are sullied; O Varshaneya! With women corrupted, illegitimate children take birth.

Shloka 41

How important is this ‘I’! One feels that if this ‘I’ goes, the entire family will perish!

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुभ्रम् ॥४४॥

Arjuna continues:

The Varna sankar lead to hell those who are injurious to the family and the family itself; because these illegitimate progeny cannot perform the traditional 'pindodak' ceremony for their dead ancestors – who consequently fall.

Arjuna continues to sermonise, while Bhagwan Krishna is all attention!

These faults of the varna sankar cause the destruction of the ancient familial dharma and the dharma of the entire clan of even the destroyers of the family.

Arjuna says to Lord Krishna:

O Janardhana! Those whose families have been thus destroyed, reside in hell for an unending period; this is what I have heard.

Shloka 42-44

Arjuna says, "I do not wish to be a sinner" but is ready to destroy his soul... his conscience! Can there be a greater sin? O Ram! How can this be? 'These are my relations and best friends! So what if they bind me to enjoyment of the world? So what if they are instrumental in destroying me? I will not destroy these desires!'



So you too sit back like Arjuna... you also state like him, "I shall not leave this world with which I have forged such a cherished relationship!"

O foolish one... you still have the opportunity. You must seek His refuge... do not tarry!

O Ram! You attracted me towards You... and now you are creating this noise of conflict within my heart! This world too is despondent with my behaviour. It calls out to me. I too am despondent. I wish to distance myself from the world. It reminds me of my 'duties' towards it and reinforces my bond to it. I am

enmeshed by this *moha*... I feebly offer my rationale of the importance of *sadhana*! This too seems to be an indirect method of the establishment of the ego in another sense!

I am perpetuating the very entity that must be destroyed! O Ram! Tell me what I must do! Distance me from this world. Do not allow me to drown in this ocean of conflicting rationale!

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।
यद्वाज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

संजय उवाच
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

Listen now to what Arjuna says to Lord Krishna:

Alas! It is sad that we are ready to commit this heinous sin to satiate our greed for the pleasures of a kingdom; that we are ready to kill our own relations!

Arjuna continues to preach to Lord Krishna, who listens quietly:

It would be better if I, without arms and defenceless, am killed in battle by the armed sons of Dhritrashtra.

Sanjay says to Dhritrashtra: O King!
Having said this, Arjuna, overwhelmed with grief, cast away his bow and arrows in that field of battle and retired to the back of his chariot.

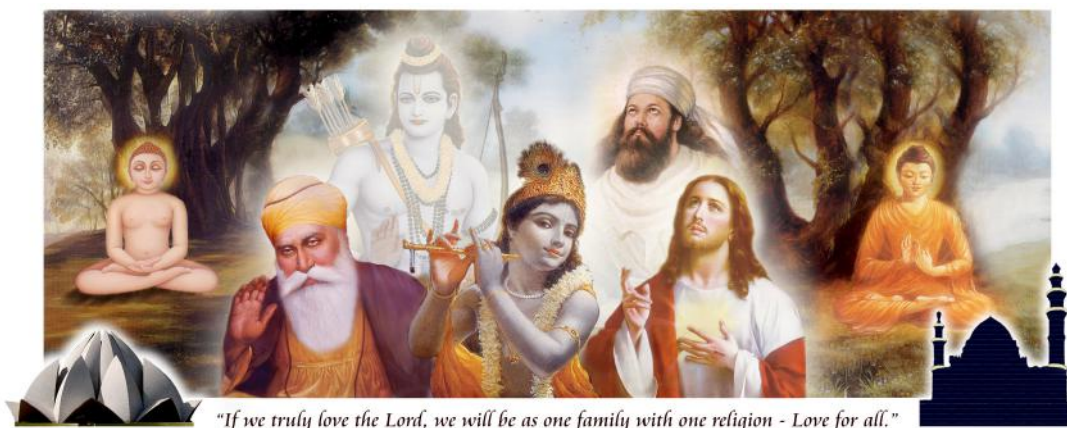
Shloka 45-47



Arpana's Rituals of Worship

DR. J.K. MEHTA

'Baba' as Dr. Mehta was lovingly and reverentially called by Param Pujya Ma, was the first to recognise her spiritually elevated state. Over his six decades long association with her, he remained her most ardent devotee. This article by him is reproduced here to mark his 101st birthday.



"If we truly love the Lord, we will be as one family with one religion - Love for all."

Param Pujya Ma encourages every member of the Arpana family to follow the commandments of the Prophet of their own faith as given in their respective Scriptures. For Herself She says, "I belong to all religions. All the religions instruct us to imbibe humane qualities so that we become better human beings."

The apparent absence of any ritualistic worship has often been pointed out to us at Arpana. However, the temple of Arpana extends far beyond its geographical premises and the 'ritual' of worship expounded by Pujya Ma in that temple is the invocation of Om carried out in the life of every sincere practicante. This worship is comprised of four stages, the practice of which leads to the Supreme Goal. The first step in *sadhana* is described in the *Mandukya Upanishad* as the worship of *Vaishvanar*, the first stage of *Om* – in the form of devotional service of our fellow human beings.

a) In the *Vedas*, Om is the name of the Supreme, all pervading Reality. Om is the Supreme Word, the one indivisible Embodiment of Truth, the all-pervading *Brahm*, embracing all of Creation. It is only through the worship of That Lord that we can achieve our spiritual goal and ultimately attain merrgence in Him. Those who have faith and worship the Lord thus are truly 'religious'.



b) In the *Mandukya Upanishad*, the worship of Om is described in great detail. For practical purposes, Om is divided into four steps, and each step has to be followed one after the other.

It is only after one has practised the worship of *Vaishvanar* or the Cosmic Self to perfection that one can take the second step where humane values are transcended and become divine attributes. Consequently, the life of such a one becomes an embodiment of knowledge. In the fourth stage, a *sadhak* transcends all and finally merges in the Lord, the Supreme Transcendental Spirit.

Ma's own life is a living embodiment of the worship of Om in the three steps leading to final merrgence in the Divine Spirit through following the path of absolute obedience to what the Lord has ordained in the Scriptures. She is thus our Inspiration, Light, Guide and Strength at a practical level.

In the *Mandir* at the Arpana Ashram there is complete absence of ritualistic worship that gives different religions their separate entity, yet we respect all religions. It is the spirit that we seek to imbibe.

The first step prescribed in the prayerful invocation of Om is the worship of *Vaishvanar* the Cosmic



Being, in the form of each individual in this world as it exists. The ever expanding services of Arpana for our rural brethren are an opportunity offered to us for the fulfilment of this worship of *Vaishvanar*.

Service with a selfless attitude is in fact the ritual of worship of the *Arpana Mandir*. The various ingredients which facilitate this worship can be summarised as follows:

1. The Lord has blessed us with the divine presence of Param Pujya Ma who is the Living Embodiment of the worship of Om, the Supreme in all His aspects.
2. A temple of worship has grown around Her to give the seekers an opportunity to worship Him under Pujya Ma's personal guidance. This constitutes:
 - a) A temple in the *Ashram* where we learn the art of worship and are familiarised with all the ingredients required for the worship of Om, the Supreme.
 - b) Various activities of service of the community that surround us at Madhuban in Haryana, in Chamba District in Himachal Pradesh and in Delhi – where we perform this worship at a practical level.



*Rainwater
harvesting
in Himachal*



*Visiting patients' homes
in the villages*



*Tuition classes being held
at Molar Bund, Delhi*

3. Our *karma kshetra* or field of service constitutes those children of the Lord who need those services and therefore give us an opportunity to worship the Lord in them.

Teaching village women the art of embroidery...



...forming Self Help Groups to enable and empower them



...in order to give a better future to their children



4. We are aided in our *Karma Yagya* by those philanthropic souls with magnanimous hearts who provide us with money, materials and other resources for this worship.
5. And last, but not the least, the worshippers who continue to join us in this *Yagyamay karma pranaly* – this path of *yagya karma*, endeavour to put at the Lord's disposal, their hearts and their hands in the service of His children.

Each one of us at Arpana who is engaged in this act of devotional surrender at the feet of the Lord through worshipful service of our fellow beings learns:

- a) the art of identification with those we serve.
- b) to develop an attitude of gratitude towards those we serve and those magnanimous hearts which make it possible.
- c) through Param Pujya Ma's own life that inspires and guides us. She is always with us to keep us on the right track and save us from pitfalls. The seekers while engaged in these services are always keen to know

their lacunae. Ma provides great strength and light by pointing out the deficiencies that underlie our mode of worship and the emotional immaturity which often degrades our interpersonal relationships.

Devotional dance dramas showcasing divine values through the lives of saints and sages are performed every year for urban and rural audiences



Param Pujya Ma's presence enlivens the participants

d) Thus does our Spiritual Mother, the Spirit of Arpana and its Beacon Light, take us forward step by step into the final goal of every spiritual aspirant – Supreme Silence, Turiya, the fourth and final stage of Om.

Thus, Arpana's code of worship constitutes total surrender at the feet of the Lord in the service of His children through absolute obedience to His injunctions in the Word of the Scriptures.

It is only after a seeker has perfected this worship of *Vaishvanar* (first step of Om) that he is qualified for the worship of the second and third stages of Om – *taijas* and *pragya*, before he can finally attain *turiya* or mergence in the Lord. ❖

*...and She says,
"I belong to all religions."*





Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
March 2019

Arpana Ashram

Urvashi flows into Hearts through Music

On 2-01-19 and 6-02-19, two **Urvashi Bhajan Sandhyas** took place in the homes of Mrs. Gayatri Sachdeva and Mrs. Alka Singh in Model Town, Karnal. Friends and devotees gathered to sing Ma's words of wisdom, love and truth which have made so much difference in the lives of those whose lives are touched by Param Pujya Ma.



A Window to the World

To offer Urvashi to a wider audience, Arpana Trust participated in the World Book Fair at Pragati Maidan, New Delhi, from January 5-13, 2019. People from different walks of life, faiths and ages visited the stall, heard about Ma's spiritual journey and the motivation behind Arpana. Some bought books while a few offered to volunteer in their own capacities. It is indeed a privilege to share Ma's Divine Word with all through books, CDs, pictures and other media.



Empowering Rural Women against Domestic Violence

Legal Workshop



Mr. Kamaldeep Dayal, Advocate High Court and Supreme Court, led a workshop for 59 women leaders and volunteers for the Panchayat Shadow Committee for Social Justice on Dec.23. He addressed cases raised by the women and explained provisions of the law to provide security, safety and

maintenance for the affected women.

The roles of the Magistrate and District Protection Officer were explained as well as the functions of free legal cells and other government agencies which provide shelter for victims. Complaints can be made to the magistrate by the DPO or any NGO registered as a service provider under the law.

An Exposure Visit was arranged for 50 SHG women leaders to Government Offices which provide relief to victims of domestic violence.

Our deep gratitude to the Tides Foundation and the International Disaster & Relief Fund (IDRF), USA, for grants for rural development programs in Haryana

Arpana Hospital

Neonatal Care

Three intensive training sessions on Neonatal Care were held at Arpana Hospital in 2018 for 90 village women trained by Arpana as Community Mobilizers and as members of the Shadow Committees in the Panchayats.

These created awareness in mothers and family members so that neonatal deaths can be prevented by good health practices.



Dr. Tanu Goel demonstrates neonatal equipment in a special ambulance

Workshops and Training Camps

Next, workshops were held to prepare information which was then imparted in health camps to over 10,000 women in 80 villages, organized by women self-help group leaders and Arpana trainers.

Arpana is deeply grateful to Arpana Canada for funds for neonatal care

News from Delhi

Molar Bund



Celebrating Republic Day with Inspiring Mime Skits

Students of Class III performed a mime skit about Shaheed Bhagat Singh, a fearless and heroic Indian freedom fighter, who sacrificed his life to liberate the country. The inspiring skit portrayed his bravery and valour.

A skit about the life of former President, Dr. APJ Abdul Kalam, was performed by students of classes 6-8. Dr. Kalam was from a very poor family – perhaps poorer than the students themselves, but through hard work and study became an eminent scientist and was the founder of India's Missile Program.

Known as the 'Missile Man of India', he went on to become the president of India. His book, **Ignited Minds**, inspired Usha Seth, Founder of Arpana's Molar Bund Education Centre, as she was setting up the program in 2002.

Congratulations to Mr. Amrit Malik, CHRO, Aviva India, who won Aviva Living Legend Award and who then showed his magnanimity by giving his Award Fund to Arpana's Education Centre!

Arpana is deeply grateful to Aviva plc, UK, Essel Foundation, New Delhi, Technip India, Caring Hand for Children, USA, and Arpana Canada for education support.

Vasant Vihar

Theatre Workshop

A new cultural initiative began with a theatre workshop under the guidance of Mr. Sukhangshu Chatterjee, a well-known theatre artist and director.

On Dec.30, students from classes 6-8 performed an exceptional play titled 'Treasure Island', based on the value of friendship and teamwork.



Arpana in Himachal

Training Camps with Agricultural Officials

Training camps were held for men and women farmers of Arpana's Farmers Producers Co-operative Societies of Gajnoi and Badhiya Kothi on Dec 15 & 16, 2018. Agricultural officials advised the farmers on the best types of crops to grow and told them of subsidy schemes for water tanks.

Exposure Visit to Rural Mart



Gajnoi farmers learn about marketing their production in Rural Mart.

Dr. Harish Sharma, Rural Mart's Chairman, after seeing the Arpana women's handicrafts on 16/12/18, advised them to sell these items in the Rural Mart, a Government marketing initiative, to get better prices. On 17th Dec., Arpana arranged an exposure visit to Rural Mart, Tadoli, for farmer leaders of Gajnoi Farmers Producer Co-operative Society. They learned about purchases, packing and labelling and that transfer of money is done directly into bank accounts.

Arpana's heartfelt gratitude to Tides Foundation, USA, for supporting development initiatives in Himachal

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

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The Fragrance of Your Love...



Dr. Ramesh Mehta

01.04.1928 – 26.01.2019

Everyone at Arpana lovingly called him ‘Chachaji’... he being the younger brother of Dr. J.K. Mehta, whom we all addressed as Papaji. These relationships, forged by Param Pujya Ma, have stood the test of time and will abide forever. Our homage to this very noble soul...

Dearest Chachaji, we will not miss you... we cannot... because you stay forever in our hearts. Where else can a beautiful soul like you stay...?

For decades we have experienced your quiet but deep love and care... that ever welcoming smile... those eyes that exuded only blessings... that eternal question...“when are you coming to see me?” It was not just a question, it was a resounding call of love...

We will forever remember and cherish your immense humour... that joke which was ever ready on your lips and which reflected in the twinkle

of your eyes even before it was put into words... your sweet smile shall always remain etched deep in our hearts.

And most remarkable was your devotional supplication before Param Pujya Ma... never did a year pass when you did not especially offer to Her a carefully designed memento of the Lord ...always inscribed with the words 'With love from your son Ramesh Mehta' ... you may not have laid claims to the Knowledge of life as elucidated by Her, but your endeavours to live it were evident in your life... as indeed only a true 'son' can do.



Papaji and Chachaji

...and we all watched with respectful awe the immense fortitude with which you bore the physical travails that beset your body over the past decade... we salute you and the strong support, both physical and emotional, which was given to you by an equally beautiful life partner... Chachiji.



Our prayerful pranaams to you both dearest Pammi Chachiji... and our deepest gratitude for all that you are and all that you do... your love and compassion echo in the lives and hearts of your children too... and we personally experience the identification of dearest Manu, Kanu and Banu in all Arpana's endeavours.

All of us at Arpana offer our heartfelt love and gratitude to you all, even as we cherish joyous memories of Chachaji in our innermost hearts. His amazing skills at medicine will also be remembered by each one of his patients, whom he healed not only through his medicine but also through his humour.

Chachaji and Pammi Chachiji



Chachaji, Chachiji and family with Param Pujya Ma and Chhote Ma

We humbly acknowledge the combined love and ‘giving’ that we have received and continue to receive to this day from you all. We pray for peace in your hearts and we are sure that as you emulate the simple beauty of Chachaji ... the Lord’s blessings will erase the pain of separation from your hearts and fill them with immense pride in the legacy left behind by Respected Chachaji...

Our love, salutations and pranaams always! ❖

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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

May I Offer Every Desire at Thy Feet!

From Param Puja Ma's elucidation of the Mundak Upanishad

TRANSLATED BY ABHA BHANDARI

The Vedas prescribe many a rite and ritual in order to satiate the Deities, to obtain one's desired fruits. In the Srimadbhagavad Gita, the Lord also says "I give to My devotees whatsoever they desire of Me." The true *sadhak*, desirous only of union with That Supreme Beloved, finds these rites and rituals extraneous.



Param Pujya Ma, after explaining the essence of this stanza prescribing the sequential worship that must be offered in order to attain heavenly joys or the abode of Indra, calls out to the Lord...

*But Ram, I ask of Thee... of what avail such a 'heaven' that can end?
Even if heavenly joys are attained, of what consequence if they end?*

*Permanent happiness is not attained, That Supreme Truth still eludes...
All those moments, all those breaths are wasted if ignorance still deludes.*

*Of what avail such a 'heaven' gaining which I shall forget Thee?
Of what consequence these rites and practices by which I shall lose Thee?*

*I desire only Thee, pray show me the path to meet the Supreme
Tell me how I can meet Thee Ram... that I attain union with Thee.*

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददाय ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥५॥

Whichever Performer of sacrifices offers oblations into these luminous flames at the right time, he is carried by such oblations as upon the rays of the sun to where dwells the sole sovereign of the Gods, Indra.

1.2.5

Param Pujya Ma elucidates:

*If the oblation is made at the right time,
when the fire is appropriately flamed
When the appropriate offering is proffered then,
see what fruits are gained.*

*The subtle body ascended on the chariot of the sun's rays,
reaches Indra Himself...
It reaches the abode of That Indra...
He sovereign Lord of all Himself.*

*Those 'rays of the sun' are verily the fuel...
they can be likened to noble thoughts too
Virtuous deeds are also these 'rays',
which are offered unto the fire too.*

This yagya must be conducted appropriately,
and concluded in the manner ordained
So that these offerings can reach the 'sun'...
the control of this world which has gained.

'Tis only through these 'rays of sun'
that Indra's abode can be reached
When all desires and thoughts of this mind
are offered at His feet.

Latencies of our desires are deeply etched...
'tis these that access the 'fruits'
When stoked with devotion,
such desires attain their chosen fruits.

'Tis these latencies that cause us to gain
a body again...yet again
And in that new birth, a new world is created...
new latencies arise yet again.

Having accessed the abode of the Devtas,
abiding now in the subtle,
Satiating the deities thus,
they attain external gains.

They attain the Deities
Who are the substratum of the sense faculties,
Thus being strengthened,
they then gain new abilities.

When the Gods of the senses are strengthened thus,
they receive the fruits they desire
Through such timely oblations,
they reach the abode of Indra.

When the fire of desire is then focused
on just one center
When all other desires as oblations
burn into that one desire...



Then the sadhak attains That One Lord,
Who is known as Indra
He is Lord of this mental sphere,
and of the heavens... That Indra.

When the sadhak attains That One,
all desires are fulfilled
The conflagration that approached the sun,
is with Indra's grace fulfilled.

Look... they now reiterate...
that upon the rays of the sun ascended
The journey of that Agnihotri
at the abode of the Devas had ended.

There he attains heavenly joys...
through this method prescribed
If the 'Yagya' is performed in the order
in which it has been described.

But Ram, I ask of Thee...
of what avail such a 'heaven' that can end?
Even if heavenly joys are attained,
of what consequence if they end?

Permanent happiness is not attained,
That Supreme Truth still eludes...
All those moments, all those breaths
are wasted if ignorance still deludes.

I do not have so much time...
no other desire do I hold
Even if I attain momentary joys,
such attachments I do not hold.

I have now become weary of desires...
these desires are my oblations henceforth
These desires are the clarified butter, and also the fire...
in which they shall burn henceforth.



Even the desire to burn these desires,
is a desire born of the ego
I wish to sit at Thy feet Lord
and burn these in one go.

You are describing all the methods
whereby I can fulfil desire
But my mind wishes that the last rites
are performed of this desire!

You talk of Indra
and you describe the heavenly realms...
You describe what the Vedas prescribe
to attain those joyous realms.

No, no, I seek not these...
these I must transcend
I seek not the fulfilment of unfulfilled cravings...
I wish these desires to end.

Where complete satiation is eternally gained
O tell me of that abode...
The descriptions of these yagyas cannot
take me to such an abode!

You say also, such worship
in proper sequence must be fulfilled
If not done in the appropriate way,
contrary fruits they can yield...

What even if I attain the Lord of the senses (Indra),
through one focused desire
My convictions and values will inevitably bear fruit,
in consonance with that desire.

You talk of my convictions and desires Lord,
when You stipulate a sequential worship
May the fire of these convictions burn herewith,
here and now in this worship.

Those who call this body their own,
who crave bodily pleasures,
They could attain the heavenly abode,
but imprisoned by body, they seek such pleasures.

They crave every joy for the body...
such joy can only be a transient gain
When the joy passes, in sorrow they bide
after the agony with which they attain!

When attained, I fear they shall pass...
what if I lose these 'joys'?
If this worship, latencies, these rites are vitiated...
then what if I lose these joys?

Of what avail such a 'heaven'
gaining which I shall forget Thee?
Of what consequence these rites and practices
by which I shall lose Thee?

If Thou be not my goal Lord,
let only one desire prevail
May Thy Name be constantly on my lips...
let this yearning prevail.

No, no, no O Ram...
do not tell me of such rites
That when this body is consumed by flames,
to attain desires I again rise.

I desire only Thee,
pray show me the path to meet the Supreme
Tell me how I can meet Thee Ram...
that I attain union with Thee.



Glimpses of Eternal Life

Reflections on Param Pujya Ma's Satsangs on Vedanta

ANNE ROBINSON



Vedanta takes one towards the ultimate realization of the Self. According to *Vedanta*, all is One Indivisible Whole. The seeming divisions of names and forms are mere superimpositions, seemingly different shapes, of that one Reality.

The basic substance and the foundation of the whole universe is one. All is constituted of the same 'material', as for example, gold is the substratum of all gold ornaments. Jewellery may have different shapes and forms and also may be used for different purposes, but all is gold. Similarly, all is *Brahm*, though the seeming names and forms may be different.

All is One

All is One. Whatever name we take – whether Krishna, Christ, Ram, Allah, Shiva, Vishnu etc., all Prophets give us the same message, tempered to fit into the situation, culture, times and circumstances into which each has come. All teach us that there is a higher reality of which we are all part. They teach us that we cannot see reality because of our superimpositions and, to be purified, we must love one another and serve God by serving the other.

‘All is One’ also means that all are merely different forms of God. This means that in each person I meet, divinity lies latent! We keep looking for God and all the time He is right in front of us! But what treatment do we give Him? We try to show ourselves greater... we try to establish ourselves over others through excessive wealth, fame, power, reputation etc.

We do this day in and day out through criticism. Criticism is our favourite topic of conversation. Through criticism we can show up the lacunae of another and, by implication, prove ourselves superior. Through criticism we think we can pull down another who has shown himself superior, and stepping on his carcass, elevate ourselves. We continually try to prove that the ‘other’ is a rogue! Ah, we say, but the other has lied and cheated and tried to trample me in the dust! He cannot really be God.

But That Supreme One is not only the Creator: He is the Sustainer and Destroyer as well. He is not only the universe, but the Plan of the universe. This Plan includes moulding the present and future through the past in the form of *rekha*, or destiny. *Sanskaar*s or inherent latencies come together in combinations and permutations and are ‘born’ in specific circumstances, families, bodies, and societies in accordance with past deeds and attitudes.

We think we are this body-mind-intellect unit and must do everything to establish it; so does the other. This ignorance is *maya*, illusion, which enables the myriad stories in the world to occur. Not only do love, devotion and sacrifice abound in the world, but also greed, hatred and violence – all part of God’s Plan put into effect through the immutable Law, “What ye shall sow, that shall ye reap.” This is *rekha*, destiny, which we ourselves build into our future lives.

The Other is Our Destiny

The other is part of our Destiny. He has come to rebuke, chastise or rob us because of our past deeds. Whatever the other does to this body-mind-

intellect unit is accepted by the *sadhak* who yearns for the truth. However, when another perpetrates a harmful deed on a third person who is helpless to defend himself, the *sadhak* sees the helpless one as the Lord, and this as his opportunity to serve the Lord, who is being so shamefully treated. This develops the Lord's qualities within the *sadhak* and he begins living for the service of the Lord (in others) and thus sublimating the real evil – his 'I', the ego which has created the *maya* which has blinded him to the truth.

We are the others' Destiny

On the other hand, while the other is part of our destiny, we need to see that we are part of the destiny of each one who comes into our lives.

There is a story of a *sadhu* meditating on the banks of a river who saw a man drowning in front of him. He prayed to the Lord to rescue the unfortunate one, but the man drowned. Angered, the *sadhu* demanded of the Lord the reason the man was not saved. The Lord replied that according to the man's *rekha*, he was caught in the treacherous river, and according to the *sadhu's* *rekha*, he was in a position to rescue him. The drowning man received the fruit of his *rekha*, but since the *sadhu* did not do all he could, this lapse would accrue to his own future destiny.

As *Vedanta* says, "If a man cannot identify himself with the people around him, then how will he be able to identify himself with the whole universe?"

Abstract Spirituality and Actions

The Spiritual and *Vedanta* is beyond thought and analysis: unfathomable and incomprehensible. The Self, though it is the only reality, seems abstract until experienced. The Spiritual, though it is the only guiding force of life, seems abstract because man has ceased to live in the knowledge of the Truth... therefore this knowledge has become dysfunctional in that person's life. That is why it is said by some ignorant people that actions and the Spiritual (and also the Self) are incompatible. Yet the Divine Spiritual must permeate into every action of one's body, mind and intellect before one can be truly spiritual.

The Spiritual, without its translation into life, remains a lifeless word. Actions actually support and enliven knowledge and are a silent manifestation of knowledge as illustrated in Jesus' parable of 'The Good Samaritan'.

A traveller was waylaid by thieves who robbed and beat him, leaving him for dead by the side of the road. Soon a priest came by: looking guiltily

around, he crossed over to the other side of the road so that he may not brush against the bloody body and thus be desecrated. Later a member of the educated class came by. He saw the unconscious body but, as he had an appointment, he crossed over to the other side of the road, pretending he had not seen, and went on his way. Finally, an ordinary man, one despised by the whole nation as living outside God's Laws – a Samaritan – came by. Seeing the unfortunate man, he tenderly tended his wounds, pouring on wine and oil, put him on his donkey and took him to the nearest inn. There he engaged a room for him, called a doctor and gave the innkeeper money to look after him until his return.

It was the despised Samaritan who was truly practicing God's Law – treating the person in front of him as himself – while the priestly and educated travellers accrued negative latencies for their future lives.

Translating Spiritual Knowledge into practical life will be tantamount to going from negative attitudes, resulting in negative actions, to positive attitudes which result in positive actions. These positive actions and attitudes are true knowledge. No knowledge is worth its name unless it is translated into actions. The translation of knowledge into actions is the realization of the knowledge – gaining the essence contained in the knowledge.

If all are yourself, you must practice by treating the person in front of you as yourself, or else you will find it impossible to learn the art of Universal Identification. However, a mind tarnished by worry and misery on account of unfavourable or disagreeable people, situations or general circumstances, cannot identify with another. It is only the emotionally mature and well integrated personality that can achieve any success in the domain of the Spiritual.

'As you think, so you are'

Ramakrishna Paramhansa told the story of a *sanyasi* living in a temple who watched the life of the prostitute who lived across the street. The *sanyasi* rebuked the prostitute, calling her a great sinner and warning her of her miserable lot in lives to come. The prostitute was stricken with grief when she heard this, but was very poor and unable to change her way of life. The *sanyasi* thought his words had no effect and began counting the number of men who went into the prostitute's house by putting a stone for each man in a pile by his door.

One day the *sanyasi* said to the prostitute, pointing to the heap of

stones, “Woman, each pebble stands for the commission of your deadly sin. Beware your evil deeds!” The woman began to tremble at the sight of the accumulation of her sins and she prayed to God, shedding tears of utter helplessness, inwardly praying, “Lord, wilt Thou not free me from the miserable life that I am leading?”

That very day she died and the angel of death took her to heaven. The *sanyasi* also died that day and was taken to hell. He protested that one who had spent her whole life as a sinner was being taken to heaven and he, who had spent his entire life serving in the Temple of the Lord was being given hell as his reward.

He was told, “You passed your life in external show and vanity, trying to get honour and fame, which God has given you, but your heart never sincerely yearned after Him. This prostitute earnestly prayed to God day and night, though her body sinned. Her heart was purified by her repentance and yearning, while your heart was absorbed in contemplating her sins and thus became impure.”

As Jesus said, “As you think in your heart, so you are.”

Thought is Redundant

Thought is based on one’s past experiences. As every moment is new, our past experiences may have nothing to do with the truth of what is in front of us, but our thoughts can lead us to erroneous conclusions.

Once a sage was sitting by the side of a road, immersed in *Samadhi*. A thief, passing by, thought he was a thief who had robbed all night and now was sleeping. A drunkard came by and thought the sage was a drunkard like himself. But another sage seeing him, recognized the saint, paid homage, and gently began stroking his feet.

One who is spiritual is not guided by thoughts which constitute reactions to the world around him. He sees that thoughts are redundant, and higher values, not gross objects, should guide one. For such a one, the Spiritual values are all important, no matter what he loses or gains in the world on account of the practice of those values in his life. His intellectual reasoning has a very different base from that of the ordinary man. He automatically starts thinking from the point of view which is beyond the mundane body concept.

It is only after he reaches perfection in this attitude that he can realize the Self. ❖

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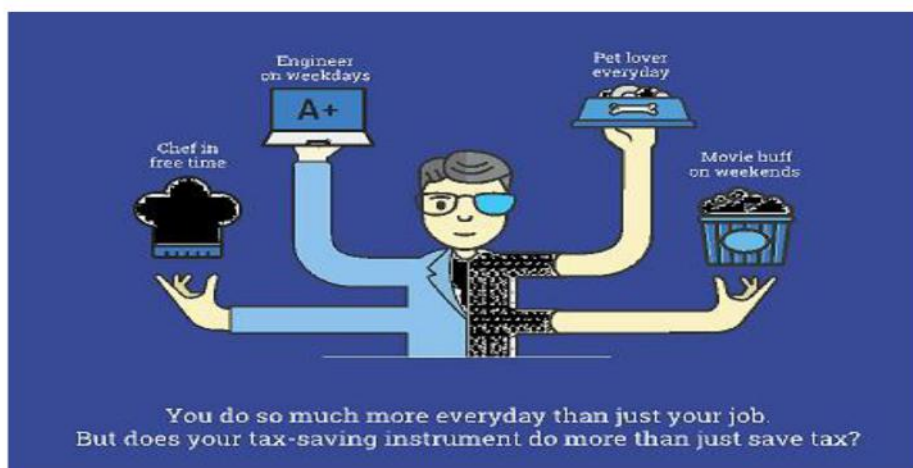
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5000	Investment	3.00 Lakhs	6.00 Lakhs	9.00 Lakhs	12.00 Lakhs	15.00 Lakhs
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SIP Facility	Available	Not Available	Not Available	Not Available

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Dated : 8th November 2016,

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- 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:

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Tel: (0184) 2380801-802, 2380980 Fax: 2380810 Email: at@arpana.org Website: www.arpana.org

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