



O Ram! Take Me to Such a Realm

*O Ram! Take me to such a realm
Where there is no one but Thee!
Let these eyes witness naught but Thee
In all that they perceive!*

*O make me a stranger in this world, let no body belong to me,
Let me leave this body in Thy temple Lord, where no body abides but Thee.*

*Even when I speak my Lord
May no other hear my words but Thee,
May this heart agonize and bleed for Thee
Yet may no one hear my cries but Thee.*

*May these eyes remain fixed on Thy path, may no other tread that same road,
O Beloved Lord lead me on to that beautiful abode.*

*If these eyes meet aught, may they meet with Thine eyes
And may the owner of these eyes be withdrawn,
If once these hands are held by Thy Divine hands
May the 'I' from this body be drawn.*

हे राम मुझे कहीं ले चलो

हे राम मुझे कहीं ले चलो, जहाँ तेरे सिवा कोई न हो।
जो कुछ देखें मेरी अखियाँ, वहाँ तेरे सिवा कोई न हो॥
जग से बेगाना बना दे मुझे, तेरे जग में मेरा कोई न हो।
मर जाऊँ तेरे मंदिर में, बस तू हो और कोई न हो।
पिया ऐसी जगह ले चल मुझे, जहाँ तेरे सिवा कोई न हो॥
मैं बातें करूँ पुकारा करूँ, तेरे सिवा कोई न हो।
मेरा मन तड़पे और भड़क उठे, पर सुनने वाला कोई न हो।
मैं राह देखूँ और चौंक पड़ूँ, आने वाला कोई न हो॥
गर नयन मिलें वह तुमसे लड़ें, उन नयनों वाला कोई न हो।
जो कर पकड़े वह तेरा हो, और कर वाला कोई न हो॥

Let Go

...of attachment to things, people and all externalities that do not serve your soul.

The fifth Yama in Yoga is Aparigraha, which means non-possessiveness. It is a great burden to carry the need to own and have, it only creates resonance with the vibration of lack and therefore when one is greedy, one will always be in lack.

Let go and you will feel free.

~ Law of Positivism

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Love Letters to Her Lord...

~ A Blueprint of the Aspirant's Path

From the 2nd reading of the Srimad Bhagavad Gita
by Param Pujya Ma



“You are not this body... You are the Atma...”

This is the central theme of Lord Krishna’s discourse to Arjuna on the battlefield of Kurukshetra. Despite this irrevocable Truth of life, man continues to feel secure in his ‘body self’... pampering it, sustaining it and indulging it in every possible manner. In the process, one loses sight of Atma Self and begins to place all one’s stakes only in the service of the body... closing one’s eyes to the inevitable end!

Param Pujya Ma, in Her precious conversation with Her Divine Lord, opens our eyes to the true picture... “Even if you believe that you will die, why do you worry? Each jiva has died in the past, is dying now and will die in the future. To die is a natural outcome of birth. Death is definite and will happen. The fate of a human being cannot be changed. What will be will

be. But why do you die of fear moment after moment... day after day? If death is a peaceful slumber, then what are you afraid of?"

Then, She also points out... "Everything is His gift. Every sorrow is an opportunity for cleansing ourselves within and every joy is a test! O mind! Come, cleanse yourself. God knows if you will get this opportunity again!"

How precious, Mother, are these pointers You highlight... these are our veritable 'signposts' to live by!

ABHA BHANDARI

In Continuation...

Chapter 2

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

Further explaining the indestructible and eternal nature of the Atma, Lord Krishna says:

The Atma cannot be cut by weapons nor burnt by fire – it cannot be moistened by water nor dried by the wind.

Again the Lord speaks about the Atma:

The Atma is incapable of being cut, burnt, moistened or dried. It is eternal, all pervading, stable, immovable and ancient.

Shloka 23, 24

Who says I have killed anyone... denigrated anyone, destroyed anyone, burnt anyone? Before understanding all this, first understand... who am I?

Who is it that people refer to... who earns... who are our relations... whose relations? All these pertain to the body... that body which can be burnt, cut, destroyed. This ego, mind and intellect are subject to destruction and it is only the agony of the body that they understand and which matters to them. That means, the destructible can cause sorrow to the destructible only... the Intransient Atma remains untouched... the ever

conscious Spirit cannot be touched. The gross can harm the gross... how can it harm the Spirit?

All harm pertains to this body and its relations. The *Atma* is eternal. It remains ever the same. It is indifferent to the scorching of the body. Then why can I not live in this reality? Who kills or is killed? That is merely the body... and its accompanying mind. Death pertains only to these... matters only to these.



I am the Spirit. All harm is experienced by the body... how can it affect me? At the most, give the body first aid... take it for 'servicing' occasionally... cars often need repairs... after all this too is a mechanical instrument! But do not be affected.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

Lord Krishna says:

This *Atma* is said to be unmanifest, beyond thought, and without blemish. Knowing It as such you ought not to grieve.

Shloka 25

The Compassionate Lord is teaching His newly wedded wife the norms of His abode. He is acquainting her with the basic customs and rituals of her new home. But the maiden has come from a poor home! She knows she is not deserving of this divine 'home'. She is astonished that her Beloved has not only wed her, but also brought her in a palanquin to His home!

I am still afraid Lord! Do not forsake me!

But why are you afraid? Ram knew you completely even before He wed you. Do you think He has brought you here by mistake? Do not think this way. He has wed you and brought you 'home' after disentangling you from this whole world! He helped you to rise, and has brought you here amidst the joyous accompaniment of drums! Now He shall not leave you.

Now He is pondering that I should not misunderstand His intentions so He is clarifying His status! Standing before me, He is reaffirming that He is Indestructible, beyond thought and cogitation! Lord, this too is Your *Lila*... your play! O Director of life's play, how shall I understand Thy language? Come and explain to me Yourself! Who else can help me understand?

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

When Lord Krishna saw that Arjuna had not comprehended the essential nature of the *Atma*, He explained it from yet another angle.

Even though you think that the Self is subject to birth and death, even then, O mighty armed one! you have no reason to grieve.

He who is born will eventually die and will be reborn. In this inevitability there is no cause for you to grieve.

Shloka 26,27



The Lord is proclaiming here that all *sadhaks* have different circumstances... accordingly, their paths are also different.

Even if you believe that you will die, why do you worry? Each *jiva* has died in the past, is dying now and will die in the future. To die is a natural outcome of birth. Death is definite and will happen. The fate of a human being cannot be changed. What will be will be. But why do you die of fear moment after moment, day after day? If death is a peaceful slumber, then what are you afraid of? Why do you constantly fight fate? This is your fault. This is your antipathy towards 'Me'. This is your disobedience of 'Me'. It is as a consequence of this that you continually receive the fruit of bondage and death again and again. You

have come to this earth today in a new form, you have come to know that your arrival is a consequence of the fruit of past deeds... now don't worry. Be indifferent. The real 'owner' will take away His possession whensoever He wills. Learn to accept His order with a smile. Do not disobey Him. If you get negative circumstances, know that this is an opportunity to cleanse yourself. Bow down to Him. Sorrow, worry, pain, illness, the pain of separation, death... are all gifts of That Supreme One. Accept Him in all His gifts, or else, you will suffer only sorrow in your next life. You will definitely receive the punishment of defiance and disobedience. This complete acceptance, devoid of any turmoil within, is true selflessness.

Everything is His gift. Every sorrow is an opportunity for cleansing ourselves within and every joy is a test! O mind! Come... cleanse yourself. God knows if you will get this opportunity again!

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

The Lord reiterates that if you believe the embodied soul to be subject to birth and death, then consider the following:

O Arjuna! All beings have no manifest beginning – they are manifest in the middle and unmanifest after death. Why lament over this inevitability?

Shloka 28

The Lord is continually using new methods to reinforce the Knowledge of Reality in your ignorant mind! He now says... Let us agree that you have no faith in the wealth you possess. Consider now... you did not know what the reality of your being was before you were born. At your birth, you acquired a form and you began to witness the world. After a period, this form too will undergo a change... this is definite! It is even possible that in a few moments, it will perish! Therefore why so much planning and so much sorrow regarding such an ever changing 'form'? Why so much anxiety regarding the future of this 'form'? You are worried about the



future... and you are constantly wanting to deposit more and more in your bank for future security! Your entire life goes by in this 'accumulation' to satiate your hopes and expectations!

Listen! Let sleeping dogs lie... you have just a few years. Out of these years, a lot of your time will transpire in sleep... the few waking hours that you have should be used to WAKE UP! Do not delay. Why are you so attached to this 'hotel' (the surroundings of the body that you have been given)... why are you so emotionally involved with the people who are around you? Remember, a few years of your life do not matter in eternity.

So seek My refuge! Do not be afraid! Use your present with complete faith in me. Try to know Me... the Creator of all. Try to know your true Essence... Who are you?

You are this Divinity... not this body. Why do you labour under this delusion?

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

Some perceive it with wonder; some talk about it with wonder; others hear about it with wonder. Some do not know it even after hearing about it.

Shloka 29

O my body! In order to retain your interest, the Lord has begun to give you glimpses of His abode! When, at times, you are afraid and you remember your past... when you think Who will look after this body, its home and its relations...! the Lord then seats you in the vehicle of *sadhana* and shows you new sights to set your mind at rest. At times He points out a



sadhak's problems, a sadhak's state, glimpses which may even disturb you... then He assures you..."Do not worry, I am with you!" He says, "Look at these amazing sights of the world... the birth of the *jiva*, his sustenance and then his disappearance... See this sun, this moon, these stars! See your own body... see the flowers that



emerge from their seeds... see the amazing showers of the monsoons... and so many other miracles created by Me through My Nature! See the miracle of your body... what does it not have? Even if you view the eye, and its miniscule parts, you will be amazed. Look at your nervous system... watch even any individual aspect of the body... time, space... Watch the body in its varied states... sleep time, waking time, its unconscious state... measurements of time are so different in all three! And yet, have you not heard that a million 'yugas' of the world can be equated to the time *Brahma* takes to simply blink once!"

The whole world is a wonder. Look at every single organ of perception... what to say about the *Atma*... It is so difficult to know all this... and to describe it all, even more difficult... hardly anyone can do so!

From whence shall I attain this ability?

They say that scientists today are trying to gauge the psychic depths of a Sage. If it is difficult to find someone who speaks about Such a One, then how much more difficult would it be to find someone who understands and realizes the depths of Such a One's state!

Lord! It is only with Thy Grace that I can know Thee. Those who have known Thee in the past have become so merged in Thee... that they cannot describe Your stature. Even if they endeavour to describe, they cannot be understood by us ignorant souls.

Lord! You will have to come and reveal Yourself... Your exquisite Divinity. How shall I merge with Thee Lord?

...to be continued

The Process of Self Analysis

As understood by a lay person

INDU DAYAL



We have been indeed blessed by the Lord in giving us the opportunity of seeing Spirituality lived as by Pujya Ma. She is the living embodiment of the Scriptures because she has lived them to the smallest detail. She has defined spirituality not as a concept but a way of life. To understand what it is to live in that 'spiritual realm' we must see what the root of all our problems is.

The self is full of ego or primal ignorance – the 'I'. Self-analysis, done through knowledge imbibed by the Scriptures and translated into life through selfless deeds, helps us to gradually negate the ego and all the negativity with it in order to become a more 'humane human being'. It is a journey from the self to the Self.

A seeker looks within himself to see:

- Where he has gone wrong in life
- Why he has done what he has done in life
- What he should do in order to rectify his misdeeds in life

A seeker has to set a goal for himself. What does he want to achieve through this? If he wants to purify himself by serving selflessly at the Lord's feet, how better can it be than by accepting an Enlightened One has his Guru, whose life translates the very essence of the Scriptures for him.

Life is the time given to each human being where each has to find out:

- Why he has come to this earth
- From where has he come and
- What he should do in order to make each deed done in this life purer than the last, so as to ensure that the good seeds sown now will flower beautifully in the next life.

It has been rightly said that the Grace of being given an opportunity to learn and serve at the Lotus Feet of such a Divine One, as Pujya Ma, is due to the good *karmas* of the previous life. The next question arises – whose beautiful *karmas* were they? The fruits we have received in this life are due to the yearning of someone unknown who called out to the Lord to take him forward on his spiritual journey... and for him Grace flowed – the Scriptures came to life in the form of Param Pujya Ma!

At first I did not come to her as a seeker. Dwelling under the canopy of her divine grace and love, I was taken tenderly forward, an awkward stumbling child guided by a caring, beloved Mother.

When I first came here in October 1980, I got a few precious moments alone with Ma. She was sitting in all her resplendent white, with the aura of silence all around her. She suddenly looked at me and gently said, “You have so much of ego within you.” That’s how it all began.

I had studied in my Philosophy Honours class that the ego or ‘I’ was the cause of all misery, but I had never known that it could be self-applied. Ma’s words really startled me. I looked into her eyes – they were so full of love and compassion. I looked at myself but could not understand as I could not clearly see within.

As time went by I started understanding what she said about the ego.

I could see it in my very actions. I could see my negative traits surface, as on the practical level, there were clashes everywhere. Slowly and surely as Ma led me on, her Grace flowed in abundance. Here was a Divine Soul who did not bind us to any religion or concept - but One who showed us how to live life in all its full and true prospective.

The ego has a very large and intense family of qualities like anger, likes, dislikes, expectations and desires. Ma explains very simply that the cause of:

1. Anger is:
 - When we are denied what we want
 - Our desires remain unfulfilled
 - Someone has not lived up to our expectations
2. Likes are:
 - When someone can be of use to you
 - You can achieve your goal through him
3. Dislikes are:
 - When you cannot achieve anything through that person
 - That person cannot fulfill your demands or desires
4. Indifference is:
 - Born from a feeling that the person cannot be of any use to us, so you couldn't care less
 - This is dangerous because in such a case even the Guru cannot help you to see yourself.



The most important thing to do in order to get rid of the ego gradually is to live within one's own family, with whom we have the maximum clashes. These clashes occur due to a feeling that we have a right over everyone, and no duty towards them. It is only important that they fulfill their duty towards us.

Where we actually go wrong is in our interpersonal relationships with all those we deal with. Here we clash most because we have too many expectations from others, we want them to do what we want,

we want them to be what we can never be! If the other doesn't live up to our expectations, we are unhappy and try to beat him into submission. This is due to our selfishness and self-centeredness and serves to inflate the 'I' even more.

In order to counter our negativity, Ma tells us to do the opposite of what we want –

- 1) If you dislike someone very much, learn to live with him, serve him, see what he likes or enjoys the most and identify with it. This will bring in the quality of love and make you more humble. Identification brings you to the level of the other. Identification makes a hole in the ego in order to make a whole human being!
- 2) If you are aloof start serving the other and get more involved.
- 3) If you dislike giving, start giving
- 4) If you dislike the other, start loving him.

As positivity starts flowing in, negativity or 'doership' will flow out. This is automatic. The whole process of *sadhana* is a research. Again one must read the Scriptures and see what your Guru's actions are. Negativity stems from the 'I', positivity comes from doing what the Scriptures say. Positivity takes you towards humanism or '*insaniyat*'! It does not matter who you are but **what** you are.

The more you serve the other, the more the identification grows, and the more that grows, the more negativity goes. Until a day comes when your interest in the other is so much that you forget yourself. Your disinterest in yourself leads to non-attachment or *vairagya*, which is a step forward towards selflessness.

You first served one, then another, then many, then gradually your sphere broadens into accepting the whole world as the Lord's family. It has a beginning but no end.

When the words and actions match to perfection, you have merged with the Self or become one with your Guru, the Lord, the Scriptures.

Like Ma says, "Divinity must be lived to its smallest detail." Research is the process which takes us towards that realm where the Divine abides.



Your Grace fills my Life to Overflowing

That First Meeting with Beloved Ma

ABHA BHANDARI



They say life begins only when it gains meaning... till then one merely 'exists'. It would not be wrong to say that the first 10 years of my life were a preparation for life to begin... for indeed, life for me truly began that first day I met Ma. I had a huge advantage... for I was born into a family where values and spirituality were esteemed and cherished. My parents, both doctors, were loving and giving to the extreme. And as I look back, I acknowledge with gratitude that they provided the strong foundation upon which I could rest that bounty of faith and knowledge which I was to receive from my Guru, my Friend, my very Soul... Ma!

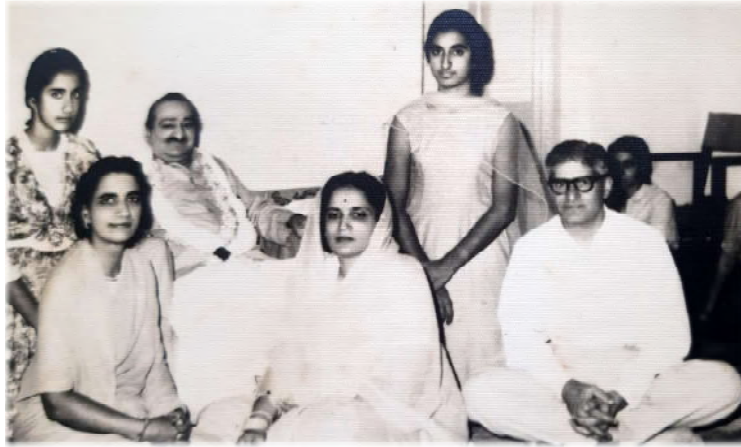
I was a child of 11 when I first met You Beloved Ma... in my conscious knowledge. I was wrapped up in my own foolish thoughts and activities, and indeed, had time for little else! School, badminton, the swimming pool... and dearest to me were my books... I had little time for anything else...

My parents, doting and loving as most parents are... always wanted the best for me. However, their concept of the 'best' for their daughter... and my concept of an idyllic existence varied! They, ever pursuant of their spiritual goals, would attend spiritual meetings by several spiritual luminaries of their time. Thus, often, this little child... from age 7 onwards, would find herself accompanying her devout parents to devotional gatherings of renowned saints such as Shri Dilip Kumar Roy, and the Revered Mystic Meher Baba.



I remember my weekend trips to the Hari Krishna Mandir of Pune, where Shri Dilip Kumar Roy used to hold his devotional *bhajan* gatherings. Even though the mischievously smiling Krishna evoked my imagination even as 'Dada' used to sing to his 'Divine Beloved calling with the flute'... tears flowing down his cheeks into his white beard... what I looked forward to was the *prasaad* that was served at the end of the session. I was also the recipient of his loving attention thereafter...and cherished his hand of blessing on my head when I stepped up to receive the *prasaad*. Also fragrant in my memory are those beautiful days of Janamashtami, when Dada's *ashram* used to become a centre for the congregation of many saints of that time... Anandmayi Ma from Haridwar, Hari Baba of Vrindavan, and 'Dada' himself, would create an aura of divinity with the ethereal fragrance of tuberose and roses wafting in the breeze, as 'Raas' would take place in the little thicket close to the *Ashram*....

Then, the Mystic saint Meher Baba came into our lives. My parents, ever pursuant of their spiritual quest, never lost an opportunity to experience sublime interaction with a spiritually evolved soul. Large 'East West Gatherings'



The Bhandari family with Rev. Meher Baba

arranged by Meher Baba's devotees attracted thousands of people from all over the world...and we were indeed fortunate to not only gain the blessings of Meher Baba...but to

interact with him personally over several weeks and months. His were the kindest eyes I had ever seen... blessings flowed from them to all present.

For a little child of 7-10, all these interactions held only the attraction of novelty and fun... albeit, I have to admit that an inner pull towards these Souls would take me back to them again and again...led by my parents. However, I was not able to gauge the phenomenal good fortune of being in the presence of sheer spirituality. Maybe I was not ready for it... maybe I was waiting for THE ONE. And maybe the blessings I received from these great souls paved the way for the most significant moment of my life... my meeting with Ma.

One November afternoon, upon returning from school ... and hurrying through my homework so that I could get into the swimming pool in the RSI club next door, my mother came to my room and said ..."Tomorrow is Sunday...a holiday at school...You have to get up early tomorrow morning... we want to take you to meet someone in Kirkee."

Kirkee? Why on a Sunday... my day reserved for badminton and swimming... and my favourite adventure story books? My mind was made up already. I was not going anywhere! I expressed my thoughts to my mother...with what I thought was the smartest excuse! "I have to study for my test on Monday...I cannot go anywhere tomorrow!" But I had forgotten that my mother knew me inside out! "You can study when you return from Kirkee... You will enjoy the trip... there are little girls your age there! But most important of all, you must receive the blessings of 'Behanji'... WHAT? Another spiritual persona? I was fumbling for excuses... until I decided to try the

direct method. “I don’t want to go to any more spiritual personalities. I want to spend my day in my way! You and Papa can go... we will have breakfast together on your return!”

My mother knew I had made up my mind and that it was futile to try again. The next morning, as they had done the past few mornings, my parents left the house early to attend the ‘satsang’...when they returned, I was privy to their conversation. My dad said, “What a phenomenal memory *Behenji* has... someone asks her a question and she sings out an answer for over an hour! And each day the questioner is different... and each day the topic changes... yet her beautiful and clear replies surely draw us closer to an understanding of the spiritual way of life!” I was hearing... but not listening! I heard the words, but paid no heed to their import!

After another day, my mother put another proposition to me...”Would you like to go to Bund Garden for a picnic tomorrow afternoon!” I was elated! At last they were thinking from my point of view! “Of course I will go!” What I did not know was that this program had been planned during their morning visit to Kirkee!

I paused... a picnic? Just the three of us? How come? I looked at my mother with questioning eyes. She smiled and said... “Remember I spoke to you about the little girls who stay with *Behenji*? They will all be there too!” I thought a while...was this another ruse? But then again, the thought of a picnic dispelled all other thoughts... and I was raring to go!



Bund Garden, Poona in the early sixties

It was the 23rd of November 1963. It was a Saturday, so it was a holiday from school. Excited at the prospect of meeting new friends, I accompanied my parents to the Bund Garden on the bank of the Mula Mutha River that flowed through Pune.



It was 4 pm. The gardens were a verdant green... tall trees causing patches of sun and shade on the green grass. It was there that I first beheld the One Who was to lead my entire life thereafter. I saw her standing under the tree... and as she turned upon our arrival, I saw her face... an embodiment of utter love and compassion. And as she saw me, she held out her arms to me... As though it was the most natural thing to do, I walked into her arms and closed my eyes... to fully drown in the immense love that I experienced flowing from her to me. Not once did it feel as though this was my first meeting with her... not once did I feel I did not know her... not once did I feel that she was a spiritually evolved soul only to be revered and bowed down to... I felt she was my very own... I felt... here was someone who understood me completely... and this is where I would stay for my entire life! There was no cognisance of the fact that she was all of 39 years old... whereas I was just 11! Every differentiation faded into nothingness... this was her magic... the magic of the One we were soon to acknowledge as 'Ma'...

It is after this intense experience of 'oneness' that I began to realize there were other people around me... the little girls my mother had spoken about came forward with smiling faces... and the picnic commenced. Ma was the opposite of all my concepts of sedate and serious 'Gurus' ... here was someone who was full of fun and enthusiasm... who was completely identified with me and who knew me inside out! Her next suggestion confirmed my conviction...."Would you all like to see a movie after this?" Wow...how did she know? Our smiles were our ready assent... as she clarified that this next programme was only for the 'little ones! ... Us!'

Within an hour, we (my newly discovered friends and I) ...found ourselves seated in the movie hall on Main Street ... watching 'Harishchandra Taramati'. My eyes kept going to the One who had brought us here, and who stood at the doorway of the hall, since the hall was full ... I was oblivious also to the manners painfully inbred in me by my parents that one should always give one's seat to one's elders...so lost was I in my newfound soul 'friend'!

As soon as I got home, I approached my parents and proclaimed to their delight and surprise, that I would accompany them every morning to the early morning 'satsang' in Kirkee! We were there at 5 am, and I entered a largish room, where there were about 12-15 people seated. We seated ourselves on the ground and when Ma entered, we offered our *pranaams* to her. A gentleman seated in front asked her a question... and I was surprised



to hear Ma sing for the first time! Her strong mellifluous voice filled the room with a magical ambience. I have to admit that even though I could hardly understand the import of the answer that flowed in response to the Vedantic question, I was entranced by Ma's utter identification with the questioner, and the devotional ambience created by her deep, resonant 'song'. She sang for over half an hour at a stretch...and as I looked at my parents, I could see how deeply touched they were with Ma's divine flow.

After the 'satsang', I shyly approached Ma to offer my *pranaam*... and she held my hand and walked me along their gravel driveway. She asked me tenderly..."what would you like to become when you grow up little one? Would you like to become a doctor like your parents?" I looked into her mischievous laughing eyes and said with certainty... "No! I do not want to be a doctor... I want to be with you!" Ma laughed... and simply said..."Let's see! You have to first finish your education!"

I found myself waiting for the weekends, so that I could accompany my parents to meet Ma at Kirkee. Each weekend provided me with the opportunity to see Ma interact with the families that surrounded her. I found her the same with all... love, identification and joy flowed from her like a rivulet that irrigated parched hearts. No problem affected this joyous essence within her...I found her interacting with the same love with the serious spiritual seeker, and also with those emotionally challenged... with apparently grave mental problems as well. However, at 11, I was happy bonding with friends my age, in the glow of Ma's aura.



At Peshwaji Park with my new found 'friends'

Then came my 12th birthday. Knowing my innermost longing, Ma told my parents, "Allow her to spend the night with us here at Kirkee!" I was excited to the core...understandably! The night was spent preparing for the 'feast' to be partaken of at Peshwaji Park, to which my parents were invited! My friends and I were given the 'task'

of preparing samosas! The highlight of course was the hour when Ma sat with us, and the entire task was made unforgettable with the singing of songs with our hands smeared with wet dough and potatoes... laughing... joking... and learning... all together. If this was the 'spiritual life'...I was all ready for it!!

However, Ma recognized every 'teachable moment' and used it to drive home unforgettable lessons! Hitherto, I had understood a '*pranaam*' to be reserved for spiritually elevated people...to offer one's homage to them. When I began to come to Kirkee, I saw my friends, Anu and Minnie... offering *pranaam* to their parents whom I had also begun to call 'Papaji' and 'Biji'... and from whom I received much love. Watching them, I too began to offer *pranaam* to Papaji and Biji. It was the most natural thing to do! One day Ma called me to her and queried..."Do you not think you should also offer *pranaam* to your parents?" I was stumped. Never had my parents suggested this... nor did any of my school friends practice it. A shy ego erupted within me. However, after that first suggestion, Ma never persisted... even though I used to see her watching me each time. The seed had been sown... she was patient enough to wait and watch! Such was her method of 'teaching'! After a couple of days, my conscience too began to 'watch' me! Till one morning, I shyly went to my parents and quickly touched their feet and ran away! I realized later... after some constancy in this practice, that it was not just the motion of touching their feet which was important, but to accord them the homage and respect due to them for dedicating their entire life and time to doing what they considered best for their child!

These were the small but important lessons Ma used to deliver... in a play way, friendly manner.

I often used to wonder what made me feel so close to someone who was over three times my age! How did I experience this immense kinship with her? Had we met before? What drew me so irresistibly to her?

I discovered almost a decade later, that my first meeting with her had taken place when I was still in the cradle! My father, a doctor in the Armed Forces, was then posted in Poona (1952). My cousin, who was then staying with Ma in Jullunder, accompanied Ma to Poona during one of Ma's official trips as Director Physical Education, Punjab University. When she expressed to Ma that she would like to meet her uncle (my father), Ma very readily brought her over. Was this a ruse of destiny to ensure that I obtained Ma's blessings in my infancy? When my cousin sat with my parents, Ma entered my room and saw my cradle there. In her affectionate manner, she picked me up from the cradle and smiled at me...until...my mother, overzealous in her 'protection' of me as a doctor, entered the room and exclaimed..."no no no! Please put her back into the cradle...she is prone to infections!"

As related later by Ma to my mother, Ma put me back into the cradle, smiled at me and said silently to me..."Grow up a little dear one...then I shall 'carry' you away for the rest of your life!"

That indeed, was my very first encounter with Ma!

Early in January 1964, my father retired from the army and had to travel to Delhi to join as Principal Maulana Azad Medical College and Dean of its affiliated hospitals.

I was unwilling to distance myself from my newfound 'friend, guide and love'! I expressed my feelings to Ma... hoping that she would say 'then stay back with us!' But she smiled and said "Why do you worry about these physical distances? Surely they cannot part us... ever!"

With her assurance ringing in my ears, we parted... and I looked forward longingly to our next meeting... which promised to be phenomenal in itself!

to be continued...

Actions – Karma

TRANSLATED FROM THE PRAGYA PRATIBHA
BY KAMLA BHANDARI



Action is what one performs at the gross level. ‘Karma’ is not what happens in the gross, but it relates to what is happening at the subtle level. For example, sense of doership, vanity and ego etc. all go to constitute *karma*. Attachment to one’s actions at the gross level also produces *karma*.

Karmas of previous births give rise to destiny

The deep impressions in the mind manifest at the gross level and cause the flow of *karma*. Actually it is the *karmas* of the previous births that sprout in the present birth. The place of one’s birth, the family that one is born into, the relations that one gets, are factors all predetermined.

One has no control over this sphere. Sometimes one is vain about his looks, but one cannot take any credit or discredit for it. Whatever has to happen will happen, since it is all destined from the *karmas* of previous births. One cannot change it in any manner. The arrow of destiny has been

shot and it brings the consequences as a result of the actions of previous births. Thus situations and circumstances are automatically created matching one's destiny.

The Lord's Name can change the resultant joy or sorrow

The speed of this arrow of destiny cannot be modified or curtailed, but if one is guarded by the armour of the Lord's Name, it is possible to effect a change. To elucidate, the events at the gross level, cannot be changed but the degree of happiness or sorrow that one feels can change. When one is spiritually evolved having become a *gunatit* or *sthit pragya*, the outer situations do not affect one's mind and one remains equipoised, no matter what happens. Such a one is no more obsessed by ego, so the seeds of further *karma* are not implanted.

Desire and attachment are the progenitors of *karma*

Mind is the abode of *karma*, for it is the reactions of the mind which give birth to *karma*. Also it is the unfulfilled desires which are responsible for creating *karma*. Deep attachments similarly form the seeds of *karma*. However attachment to the Lord, which is love for the Lord, does not produce any *karma*, because the mind and intellect have been transcended. Also when there is no sense of doership, then also *karma* are not formed. So it is evident that it is not the gross actions that create *karma* but the attachment, lingering desires and thoughts in the mind that give rise to new *karma*.

One should aim at silencing the mind and negating the ego. The latter thrives when one's attachment to the body, mind and intellect is strong and one is totally identified with them. However, when there is abnegation of ego, and sense of doership is absent, one, so to say, transcends one's actions becoming a *karmatit*. Then no seeds for future *karma* are formed.

Attitude of a *gyani*

One who has imbibed true knowledge of the Scriptures never gets involved in the external world, although he seemingly participates actively in everything. He moves about as if the happenings in the world were enacted on a screen and he was only a viewer, that is why he never gets affected by the events whether favourable or unfavourable. He is not overjoyed when things go right, nor unduly perturbed when they are adverse. He is an objective observer, and never gets involved in deep ties. Hence his mind does not react, remaining placid all the while. He has no desires to fulfil, so the result does not matter to him. He is intent on performing right actions.

No involvement with the world

He moves through the world considering it a dream. He does not develop any deep attachments, hence his involvement with the ephemeral gradually gets less and less. Because of absence of attachment, no *karma* is formed, although he has dealt with every situation in a deserving manner. Since there are no desires or any deep thoughts, he is not tied up with time. So the concepts of past, present and future also do not remain. His personality as an individual has lost its meaning, hence the feeling of one's 'own' or the 'other' does not remain either. He has even transcended death, which he takes casually as a phase in one's life.

He is bliss itself

He has become bliss itself, so no *karma* can be carried over. He does everything but without the sense of doership. When the attachment to his actions goes, he does not fruitlessly ponder over what he has to do. That is why he does not worry on account of pending jobs, nor does he keep them in his memory. However he always does whatever he has to do when the time comes. His body, so to say, functions according to destiny, but his mind is not attached, nor does his ego claim credit or otherwise. For this reason, no seeds for future *karma* are formed.

Deep impressions (*sanskaras*) form *karma*

Gross actions take place as per the cycle of destiny and do not produce any *karma*. It is at the subtle level in the mind that *karmas* are formed as a result of deep impressions of the previous births. In fact it is these that go to form the mind. When the time is ripe, these deep impressions fructify into actions, and one unnecessarily gets attached to these because of identification with the body. One's temperament is formed according to these previous deep impressions, which per force make one act in a certain manner. A person foolishly gets attached to these actions, thus starting the vicious circle of *karma* all over again.

When the intellect is awakened, one can see this sinister design, as to how the lurking desire, ego and sense of doership combined to create the *karma* for future birth!

If only one could dedicate all one's actions at the feet of the Lord, untainted by ego, and unspoiled by the sense of doership, one could attain bliss. All that one has to do is to meditate and concentrate on the Lord's Name. ❖

If I were Truthful and Look Within...



ANURANJAN SINGH

*If I were truthful and look within, I will see
How I yearn for others approval
How I hanker for praise
How I have placed myself at the mercy of others
How envious I am of others success
How I want to bring down others
How I am stuck in my own groove
How I have fixed impressions of others
How I have closed myself to others
How I consider myself to be always right
How I cast blame on others
How I strongly cling to my possessions
How I fear losing what I have
How I want more and more
How I fear not getting what I want
How I fear others getting to know my within
How I hide my within from others*

And that is not the end...

*But for you, Beloved Ma, I would not have acknowledged
how unhappy I made myself in the process...*

thank you so much

Satsang or spiritual discourse is the mainstay of the Arpana Trust. The opportunity of sitting with Param Pujya Ma and listening to her sing to her Lord or having her answer the queries of sadhaks or spiritual aspirants is one of the most beautiful aspects of life at the Ashram. Interestingly these question-answer sessions were not limited to the mandir but would continue over meals, while travelling or just about anywhere.



We share here a few of Ma's enlightening answers in response to questions asked by seekers.

The Lord's Friend

Question: The Lord has said in the Gita that one who is His friend is never destroyed. Who qualifies as the Lord's friend?

Ma's Answer: The Lord's friend and companion is one who loves Him and belongs to Him. A person is worthy to be called a friend if he loves the other and in so doing, forgets himself for the sake of the other. A friend

is one who comes down to the level of the other person, who belongs to him at the physical, emotional and intellectual planes. He identifies with his friend at all these levels, guiding him to the extent of becoming one entity with him.

The Lord's friend wants to establish His body and spirit in the world and make His values immortal. His efforts are directed towards getting recognition for the Lord's intellect which he wants to establish as Supreme. He does not want to do anything which might discredit the Lord's Name. Gradually he becomes more and more like his Master at all the three levels – gross, emotional and intellectual – until there is no longer any distinction and his aim is achieved.

Where friendship is involved, there are two individuals in the reckoning. Let us call one of these Arjuna and take the other to be the Lord Shyam. A person who lives in close contact with the Lord and who has dealings with Him, is bound to undergo a change in his values and attitudes. One who is a close friend of the Lord is bound to catch a glimpse of the Silence in His love – and if he is attracted towards Him, then there will be a natural desire to change. His old attitudes will disappear altogether and his new values will be perpetuated not only in this life but even in his future births.

Someone who loves the Lord, and wants to become like Him, will always do his utmost to establish the Lord. Absorbed in this all-encompassing love he will change out of all recognition. A person experiences Silence only when he himself becomes silent; he can change only through love and not through the acquisition of knowledge alone. No matter how much knowledge he acquires that alone will not enable him to become the embodiment of that knowledge. If he becomes proud of the knowledge he has acquired, then he will not be able to transcend his mind; but through love he can rise above his mental (emotional) states.

How does the Lord love?

The Lord must have expressed His love by giving up everything which comes in the way of his love. No matter how the other behaved He never ceased to be a friend and companion. He gives a practical proof of His love which a friend can understand and appreciate – even if he does not know this at a conscious level, he will be aware and sure of it, deep in his unconscious mind. Once the Lord befriends someone, He submits to all injury the other may inflict on him. Bound by His friendship, He goes on giving practical evidence of its reality for a very long time, but he registers

it in silence and the recipient knows somewhere deep down that he is contributing nothing and the Lord everything towards their friendship. If he understands the secret of this process some day, then a silent transformation takes place and he himself becomes silent within.

The Lord teaches through the example of His Silent Love



The Lord never gives up the one He has once taken as His friend. A proof of this permeates in the other's unconscious mind as a continuous silent flow. Though it may take a very long time he will eventually change as a result of this contact and friendship with the Lord. The current will carry forward into future births – once the divine values and

attitudes have become a part of him, they can never be destroyed.

One who has understood the nature of Destiny, knows that fate cannot be changed. After this, happiness and misery and other emotional reactions of the mind all disappear; none of these are able to touch or affect him any longer. Now he knows that the world belongs to Brahm and is a creation of the Lord, that it moves forward eternally and that the body which he had claimed as his belongs to the Lord. Now he accepts that destiny is a part of the Universal scheme of things.

When the 'I' no longer has any part to play, all claims naturally disappear; the ego ceases to be an impediment and leaves the body free to follow its appointed course.

Freedom from the Ego affords easier access to the Lord.

A mind which believes in the Lord, will gain the capacity to see Him. Just as the Lord is not limited by anything and has no impediment in his way so

the mind which believes in the Lord and is no longer bound by its ego, becomes free as the Lord is free. Then he will automatically become generous and large hearted just as the Lord is. His intellect also takes on the same character as the Lord's and he views things from the same standpoint.

Remember, if the Lord is your companion and friend, then He will surely answer your call of distress, and embrace you happily and comfort you with His smiles. Take Arjuna's example. When the war started and Arjuna stood observing it, he was overwhelmed mentally and emotionally, and as a result he wanted to escape from the battlefield. Just see what the Lord did for Arjuna in these circumstances! He gave him a complete spiritual understanding. Coaxing and persuading his mind in order to bring him round, He gave Himself up completely to Arjuna and accepted the lowly job of being his charioteer (driver). He did not even consider whether Arjuna was worthy of all this – to be a recipient of His love. Arjuna was not even a seeker of the highest spiritual Truth, and he never even accepted the Lord as his Guru and teacher. The Lord revealed secrets which He had never done before. He unveiled His true form and showed Himself in His true light only in Arjuna's own interest.

See how the Lord honoured His friendship towards Arjuna and how he humbled Himself and came down to his level in the name of that friendship. How can sorrow have any effect when the Lord comes to protect you and bring you solace? Even if you should be struck by a great bolt of lightening, He will put His arms around you and afford you full security. This relationship can become a reality for anyone who has faith.



How do we learn Self Control?

Question: Are self control and self discipline essential on the spiritual path?

Ma's Answer: A genuine seeker who has a strong yearning and abiding love for his goal, who has the intellectual integrity and emotional maturity to do only that which is conducive to that goal, will find that self control and mental discipline come automatically.

If a person gives more importance to the indulgences of his sense organs in the world, allowing his pre-judgements and opinions about people to take precedence, how can he transcend the non real and find the truth? A seeker has to practice and make genuine efforts to be continually immersed in thoughts of the Lord which elevate him and take him into the transcendental Spiritual realm, and try to live that way. He must obey the ordinances given in the Scriptures which are the Will of the Lord, the Will of our Master. These teach self control, they don't let us live in yesterday and help us to forget what is past and live in the present.

Self control is essential for spiritual living

If you have intellectual integrity and understand that everything which happens is ordained, then if people behave in a manner which offends you, you will accept that these are their qualities and it is not their fault that they act that way. You have decided to live in the Spirit of the Lord and have Him enshrined in your heart – to worship Him and be humble – so why bear a grudge against others who have not? Without self control you cannot take the first step towards spirituality, and you will betray your own Self; the *sadhana* will become self defeating and the non-self will win over the true Self. Discipline is absolutely necessary for self control and self control is essential for spiritual living.

What kind of discipline does a seeker require?

A seeker has to be hungry for the Truth rather than the teacher being hungry to teach him. One can easily be given enjoyable *satsangs*, *kirtans* (religious discourses and devotional songs), and various other techniques which bind one to a cult or personality or to a group of people where one is required to do certain things, where rules are made and where obedience becomes the first principle. But if a seeker wants the Truth, he has to make his own rules, his desire has to be strong enough to put controls on himself.

The seeker knows the nature of his mind

A seeker knows that the mind has innumerable negative traits, and is always miscalculating and masquerading as the Self itself. He knows that it is always hankering for enjoyments, going after its likes and avoiding what it dislikes, fully involved in the gross, and a basic creator of attachments to the gross world and the world of objects, to situations, to people and to its own impressions and reactions. A seeker has learnt through *gyan* that he must transcend the ever changing non reality. Reality never changes and to reach there he must transcend the mindstuff which has taken the place of the intellect and is the enemy of the Self.

The ego has identified itself with the mind

Without self control, indulgences and desires have their own way and one becomes a worshipper of the mind rather than the scriptures. It means that one wants to 'have a good time' in the worldly sense, but not to reach that place which is beyond all those good and bad times that we have in life. We have to somehow expose the delusions, the pretences and the disguises of the mind and the way in which the 'I' has got the upper hand over the Self, and is betraying its real Master – the Self. The 'I' is really a self deception because it has gone and identified itself with the mind-stuff, with the sense organs, and with the objects outside



and started thinking that this is the end of all. Unless we control ourselves and bring ourselves back from these negative indulgences, and follow the opposite path, which is the path of the divine qualities, the path of the Spirit, the path where the I, mine, mind, intellect, body, sense organs, the material world, and all that is unreal and ever changing have no meaning for our personal personalities, we cannot go towards the Spirit.

A seeker imposes his own discipline on himself

Thus we are deluding ourselves if we say that disciplines are not necessary for Spirituality. But if a person is a true seeker and loves the Lord or yearns for this goal, he will automatically learn these controls. Each person has to decide what he is and be quite clear about his objectives. No one is going to impose anything on him. But if anyone believes that he can transcend without practising to transcend or realise without becoming a living embodiment (of the cherished ideal) or traverse the path without reaching a stage where he is totally unaffected by the natural world, people, situations, impressions, opinions, and reactions, then he is totally on the wrong track. It is not that a person lacks the knowledge, but that he doesn't want to realise it, and so he makes excuses for himself.

The desire has to be yours!

Where the truth is concerned, a seeker is well aware that either he obeys the Scriptures 'in toto' without exception, or he cannot go on the path of Spirituality or live in the Spirit of the Lord. So what is the use of making rules for seekers? The desire has to be his and he has to work really hard to transcend the indulgences of the sense organs, the mental impressions, and the false values that he has within and the importance he is giving to the non-real and the non-Self and to the world, the body and the mind which in any case are going to be lost and return to the dust. He has to transcend all these and live in the spirit, that transcendental supra-intellectual point of view which is the essence of intuitive living and beyond. But whether he wants to control himself and follow the path depends on himself alone; he can't be forced or have anyone else do it for him. Forced discipline can take a person some distance, but not to the end of the path. He has to learn the art of transcending non-reality through reason, through devotion and through ever justifying the Truth given in the Scriptures like a very superior lawyer.

Accept the scriptures as your constitution

For a seeker, the internal knowledge given in the Scriptures is not only a prayer, but a law – the constitution of his life. When he accepts it as such, his life will automatically fall in place with what is given in the Scriptures. However, if a seeker is of low emotional and intellectual maturity, he will have to practice all the gross controls to rise above them. What matters is that he should make every effort, change and do the right actions, have a different attitude to the non-real world and act as a constant reminder to himself.

If a person thinks that he has plenty of knowledge and that therefore the gross does not matter, he is merely indulging in his beloved likes; as an orator of the Truth given in the scriptures he can delude other people, but he can never realise the Self. He should realise that his own mind, his own ego and his self have cheated and betrayed him.

Thus when a person really yearns for the truth, he will be very careful and no one will have to impose any rules on him. But if he is not interested in the truth, then what is the sense in imposing rules on him?



The Beauty that Shines within

Question: What is it that a seeker has to surrender?

Ma's Answer: All that we have to surrender if we want to live according to our spiritual convictions is the mindstuff and all the traits that go to make it up. We have to give up our self-pity, our temper, jealousies, enmities, likes and dislikes, ingratitude and self justification. We must root out our pride, our tendency to criticise and belittle others, and our moods which make it impossible for us to see the facts.

We indulge in all these selfish attitudes; we are selfish and egoistic, resenting the world and other people, because we want to establish our own individual personalities over others. We want to show that we are superior, that we know better than anyone else so that we are given recognition which is not our due. It is this emotional corruption which has to be surrendered once and for all.

On the other hand if we come to abide in the Self we will deserve the beauty that shines within us. Then there will be a true surrender based on love, which is manifested through identification with others. Qualities such as compassion, tenderness, kindness charity, magnanimity, patience, temperance and tranquility will flow from us.

Then there is harmonious concord within us and, no longer pulled in opposite directions, we give up the attempt to make the world our slave and others recognize us as superior beings. This surrender at the feet of the Lord means that we practice the following:

- Humility, gratitude, sincerity, justice, toleration and living in harmony with others.
- An attitude which does not impose on others, and patience which is not perturbed by any situation which we don't like
- Surrender, the path of Silence

Through constant practice, these qualities become a part of us.

Why can't we surrender?

When we cannot get what we want, we start indulging in self-pity and self justification. We accuse and condemn others for our own shortcomings,



and there is a withdrawal from people which is based on personal pride. We become ungrateful because our aim is to establish and worship ourselves – we simply cannot afford to be grateful! We want to control others to be their masters, so we learn the art of humiliating them in any way we can. Learning to exploit them through their vulnerable points, we get them to obey us.

We rationalise our behavior by pretending that it is for the good of others, without realizing our own degradation in the process. This is a betrayal of surrender, of our Master and of the humane qualities – a

treachery against our own selves. With these double standards, which deceive ourselves as well as others, there is no question of surrender.

We have to surrender all the superimpositions which give rise to the idea of 'I', 'mine' and 'my body' and transcend them. These superimpositions turn the mind into a mere defender of the body, loaded with armaments which it uses against anyone it feels is opposing it or even failing to promote its own self interest. We may claim that we are falsifying the facts in this way for the sake of others' well being; in fact, we are merely defending ourselves and giving ourselves importance which is not our due. This only leads to boundless frustration and disappointment.

The art of surrender

To rise above our superimpositions we have to practice the opposite qualities. The path of surrender at the feet of the Lord means to serve Him with qualities that have a spiritual texture. The practical action which springs from these qualities comes from a basic understanding and deep intellectual belief. This is the conviction that this body of ours is not eternal – it came from the dust; it is maintained by the dust and it will return again to the dust. Thus even if the body is given a place, even if it becomes a king and builds palaces for itself, this will only be temporary. Once we are convinced that it is the spirit which matters, rather than name, fame and material

possessions pertaining to the body, we will no longer give importance to what others say and believe about us and it will be possible to begin the process of surrender.

A seeker has to practice the qualities of patience, forgiveness, gratitude, humility, and ego abnegation, devoting all his time to others and performing good deeds for their benefit and establishment. He does not need any time for his own self establishment. He no longer acts in identification with his own mind and thus gives up his self importance; his own body and mind became meaningless for him in his ordinary mundane existence, because he has given them away to others. Having surrendered his emotions, there is a perfect self control and self restraint.

In reality nothing is given up as such; self restraint means that you have accepted the commandments of the Master with full confidence and faith. The art of surrender lies in practicing wholeheartedly whatever the Lord has asked us to do.

The people who surround the one who has surrendered his all to the Master, are always seeking material things, and he helps them to get what they want and happiness at the gross and emotional level. He himself is living in the Spirit of the Lord, unmindful of personal personality and without judging others. Those who are able to see Him objectively are able to appreciate His beauty – as an embodiment of generosity, magnanimity, unconditional forgiveness and ever flowing love.

**Someone
who loves the Lord,
and wants to become like Him,
will always do his utmost
to establish the Lord.**





Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
December 2020

Arpana Ashram Events

Urvashi Day

62 years ago on 2nd October 1958, a spontaneous flow of knowledge, elucidating the meaning of the Scriptures, first flowed from the lips of Param Pujya Ma. Over 50 years, this flow turned into a virtual river of knowledge... much of it in spontaneous song, which enlightens each recipient and enables their journey towards *Sat Chit Anand* – Truth-Consciousness-Bliss.

‘Urvashi’... a name given by Ma herself to the Divine Body of Knowledge that flowed forth from her... is a veritable ‘lighthouse’ for every spiritual aspirant irrespective of caste, creed or religion – and has the capacity to carry each earnest aspirant on its strong shoulders, to their final destination.

Urvashi, undeniably a divine resource for all, comprises Ma’s enlightening elucidations of the Srimad Bhagavad Gita, the Principal Upanishads, and a vast ocean of questions and answers in *satsangs*, along with the intense prayers of Param Pujya Ma which are illuminating in themselves.



The family also gathered together this year (albeit in small numbers due to COVID-19) to offer their thanksgiving to Chhote Ma, who, through her dedicated hard work, inscribed on paper the knowledge that flowed from Ma for all mankind, for posterity.

Delhi Programmes

The Coronavirus pandemic is causing the closure of most educational institutions. At present the Arpana Trust Centre in Molarbund is conducting online classes on Zoom and Google Meet for students in classes 1-12.

The majority of the students are benefitting from this initiative through the smart phones of their parents or relatives if they live in a joint family set up. However, 19 students did not have access to a smartphone and were falling behind in studies. This was of great concern, especially for 6 students in classes 10 & 12.

Kalpna and Jaydev Desai from the USA have magnanimously gifted 19 cell phones so that these students can continue their education online! Thank you so much!



*Mrs. Nabaneeta
distributing phones*

Balvatika Online Classes also!



Academic Inputs

Balvatika teachers are sending live teaching sessions, videos, worksheets and pictures on 'WhatsApp' groups to their little students who are delighted to complete assignments and get personal feedback from their teacher who corrects their work on WhatsApp. The parents see the positive impact of these classes on their children and have become convinced of their value.



Painting

WhatsApp Tuition Support for 100 Students in Vasant Vihar!

Arpana's Vasant Vihar Tuition Center in New Delhi has been conducting online WhatsApp classes for all its students from classes 1 to 9. Students are called and given some assignments as hardcopies.

New admissions for class 1 students also took place on WhatsApp.



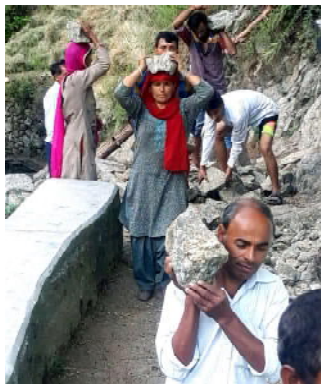
*Receiving prizes and
assignments at the Centre*

Deep gratitude for education support from Aviva plc, UK (Preschool Balvatika), Essel Foundation, New Delhi (Senior Classes), Technip India (Primary Classes), Caring Hand for Children, USA (Middle Classes), and Arpana Canada (Middle Classes).

Rural Empowerment

Transforming Lives Through Water Power

Villagers in four remote hamlets of Himachal Pradesh – Dhanota, Hured, Chabdi and Bhakanda, were trapped in poverty. **Arpana Guernsey** interested the **Guernsey Overseas Aid Commission, UK**, in supporting the building of 4 tanks and irrigation systems to enable them to diversify crops and increase earnings exponentially. With the help of Arpana's team, all four water tanks have been successfully and very satisfactorily built with full community participation. **Thank you, people of Guernsey!**



Bhakhanda water tank

Awareness Rally for Alcohol & Drug Free India in Bada Gaon

On 17th November in village Bada Gaon, Arpana's Jan Shakti Federation of Women's self-help groups, with the help of Karnal District Administration, organized an awareness rally on Alcohol & Drug Free expedition in India.



Arpana on the Website of Ministry of Social Justice & Empowerment, Govt. of India



As part of the program for Alcohol & Drug Free India, the Deputy Commissioner initiated a rally by 500 village women from 27 Arpana self-help groups to spread awareness about the dangers of addiction.

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

Arpana Hospital

Hospital Anniversary

On 2nd October, Arpana members, doctors and staff celebrated the 40th Anniversary of Arpana Hospital which was founded to fulfill the need of rural folk for modern medical care. Today, Arpana Hospital is a multi-specialty facility with qualified doctors and modern equipment and facilities, serving patients from over 500 villages.



Rangila's Baby



Rangila and her husband, Vijay, who lays tiles, live in Gharaunda. This was her first pregnancy. Fearing complications, the doctor at the govt hospital referred her to Arpana Hospital where Arpana's gynaecologist had her tests done. The ultrasound showed that the baby was struggling. To save the life of mother and child, a Caesarian Section was performed that very night and she delivered a healthy male child. Rangila's family was very happy with her treatment and relieved to receive Arpana's heavy discount on her bill.

Deep gratitude to the Baij Nath Bhandari Charitable Trust for sponsoring medical care for poor patients.

Your compassionate support sustains Arpana's Services

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

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

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

Information & Resources Office: 91-184-2390905 Executive Director: 91-9818600644

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

Contact person: Mrs. Aruna Dayal, Director Development. Mobile 91-9991687310

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

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.

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Contact for Questions, Suggestions and Donations:

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