

Without You, my Lord...

Without you, my Lord, my heart is wrenched –
My eyes overflow, but my thirst is unquenched;
As this yearning increases unbearably, Lord,
My eyes brim over with tears within stored.

When this mind is downcast... no expectation within...
The glow of hope becomes distant and dim;
Yet an inextinguishable fire rages within –
My eyes ever watch, interminably for Him.

You reside in my heart, but I cannot call –
Where can I find peace – my all?
O come, my Lord! come hear my plea –
Only then can you give peace to me.

(Translated from Param Pujya Ma's original elucidation in Hindi given below)

तुम बिन भये उदास

तुम बिन भये उदास, बुझे न प्यास नयना सजल भये।
प्रबल भये जब आस, लगे बरसात नयना बरस पड़े॥

मन भये जो निरास,
बुझे जब आस नयना तड़प पड़े।
बिरह की लागी आग,
बुझे न आज नयना तरस रहे॥

हृदय में तोरी याद, न सकूँ पुकार चैना कहाँ मिले।
अब आओ महाराज, सुनी पुकार चैना तब ही मिले॥

(भगवान् वाल्मीकि)

Love vs Attachment

Love is freedom and joy. Attachment is bondage and misery.

~ Sadhguru

Attachment happens when your focus is on the outside. Wanting to control, possess and hold on brings pain. When we are relaxed and content, love transforms to bliss.

~ Sri Sri Ravi Shankar

Attachment is the very opposite of love. Love says 'I want you to be happy.' Attachment says 'I want you to make me happy.'

~ Buddha

The moment love becomes attachment, love becomes a relationship. The moment love becomes demanding, it is a prison, it has destroyed your freedom.

~ Osho

Attachment makes us a dwarf. It steals our intellectual and emotional freedom. Attachments are obstacles to sadhana, love is an aid.

~ Param Pujya Ma

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Editor's Name: Ms. Abha Bhandari

Address of Editorial Office: Arpana Trust, Madhuban, Karnal 132037, Haryana

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Love Letters to Her Lord...

~ A Blueprint of the Aspirant's Path

In continuation of the 2nd Reading of the Srimad Bhagavadgita by
Param Pujya Ma, the path to That Supreme Goal is further defined

ABHA BHANDARI



To be established in the Self is the destination of every Sadhak. In the 2nd chapter of the Bhagavadgita, the Lord defines the qualities of one who is firmly established in the Self. Param Pujya Ma clarifies the answers that arise in the minds of most seekers in detailed perfection. She also urges the Sadhak to gain speed in spiritual practice. Every moment is precious... She warns her own aspiring mind and heart...

“O mind... Rise! From this moment onwards, start the ‘churning’ of your senses. It is extremely difficult to control these senses. If the embers of desire for sense satiation keep burning within the mind, then one day the conflagration will be beyond your control, despite your best efforts to the contrary. Despite all your ‘restrictions’ they will slyly ambush you with renewed force and will carry away all your decreative powers. Control your senses and constantly meditate on Him. This is your only salvation.”

Chapter 2

श्री भगवानुवाच
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

In answer to Arjuna's query, the Lord elucidates the characteristics of the one absorbed in *samadhi*:

When a man gives up all desires of the mind and is satiated in his Self, He is said to be a Sthit Pragya – a man of steady intellect.

Shloka 55

The Lord describes here one who is of stable disposition, who abides in a still intellect without the slightest movement...who thus sits upon the seat of his mind – which is continually focused on only one point and who remains ever immersed in That One, with complete concentration on Him.

What makes us ever agitated and excited? What pulls us towards desires? We are not this body, nor this mind and intellect. Everything happens in accordance with our subconscious mind and this intellect which is attached to the world. That is the arena where the 'war' of *sadhana* has to take place.

Instigated by the mindstuff and this world-oriented intellect, we are being forced to engage in action. It is futile to fight the mind, intellect, body and the organs of perception and action. At times good sense prevails in the mind, and at other times, negativity prevails. The mind is affixed at Ram's feet at times, and at others, it is distanced. At times it does what it determines to do, and at others, it does the opposite. When the qualities of *rajas* and *tamas* increase, we are pulled by these qualities in one direction. We feel that all thoughts are inspired by the mind... but in reality we are being pulled by an invisible power. How often we destroy ourselves even knowingly! It is another unseen



Master Force that is enforcing us... so why don't we enter the camp of That Power and lead our attack from there? It is That Power which is controlling our mind and intellect and they in their turn have no control over it whatsoever. Why fight with the body, mind and intellect? Fight with your nature. Fight with your *Swabhav* which is fashioned by your latencies. These latencies have to change. Desires and thoughts conjoin with the organs of perception and objects of the world and the mind is filled with disturbances. That is why it is advised to lessen contact with the world... '*Vivakt desh sevitam*'... '*arati jan sansadi*'.

How often... just spontaneously, desires arise for sense enjoyment. Old latencies suddenly erupt and command the mind to go and conjoin with the external 'object' for desire fulfillment. They send the mind in search of the desired object and the mind has no control over them. So do you see? These latencies are the root cause... they are the seeds of desire... the 'worldly' intellect contains these seeds, which translate into action and cause further reactions... which grow into the tree of our next life! This is where this seed of desire needs to be exterminated. Even if we try to quash our conscious mind, of what avail? It is only through the cleansing of the intellect that we can uproot the latencies. You have no control over your *sanskaras* except through complete surrender to That Supreme One... '*Ishwar Pranidhaan*'!

Do not feel that acceptance of destiny means excessive sense enjoyment. Oh no! Analyse the mind. Where the mind goes, there the desires also go. It is these desires that give rise to attachment and repulsion... *raag* and *dvesh*. If your state is such that you are not affected by *raag* and *dvesh*, then it is safe... otherwise the clouds of *sanskaras* will again lead to 'rain'. The water of *raag* and *dvesh* contained in those clouds, will inevitably find its way back into this ocean of the world. **Dry this water of *raag* and *dvesh*.**



If the mind runs after sense objects, of what use is it to stop the mind? Do not pressurize it. Simply distance yourself from those objects. Constantly practice. Watch the mind from afar. Watch the qualities of this body and these thoughts interact from afar. View the sorrow caused by disease and death and the fragility of this body... '*dukh dosh anudarshanam*'. When you view these objectively, your interest in them will wane and the propensity of the mind to dwell in desired objects will lessen. Just as a cook cooks

excellent food and the master is either indifferent towards it or doesn't like it... the cook himself does not like eating so much as sharing and receiving praise in return!

If one has witnessed the truth of death, then of what consequence is the rising and falling of the mind? The mind no longer exists... interest of the mind is quelled... therefore partaking of the objects of the senses becomes meaningless. If the master of the mind rejects the 'gifts' and enjoyments brought by the mind... if through intelligent rationale it is not attracted towards those objects of sense, and becomes detached from them, then new latencies are not created. The enjoyment has gone out of them!

This is stilling the senses at the level of the intellect. Though the mind too is inspired in as far as destiny ordains. When the mind has tasted the nectar of the Supreme, then home and business no longer hold any allurements... every worldly business seems petty. As attachment in these reduces, indifference or transcendence increases. Then, whether something happens (as we wish) or does not happen, it is His wish. Once one knows that He does all, then why would one wander thus?

Now, happily influenced by my own 'intoxication', and having recognized That Atma Self and being established in That One, I am satiated in That Ram.

Having read of That Atma, and meditating on That Atma through thought and intellectual rationale, knowing that I am a part of That Whole Brahm, one must be lost in this joyous realization! I must forget this body... If He decides to cut, kill or throw away this body, then night or day... whatever the situation, the mind



remains silent... devoid of all thoughts or reactions. Only one experience remains 'Only You Lord! Only You!'

Lord, may only that little be left of me, whereby I may name Thee as my all... may I not just be identified with Thee, may I acknowledge only Thee Lord... all is Thee! Eating, drinking, sleeping, waking... let me and this mind remain absorbed in Thee.

Then of what consequence any thoughts or any *sanskaras*? No thought, desire or endeavour will have any effect. This being will be completely subjective... the objective world has no effect whatsoever. Then I will know this objective world to be Thy extension... my extension! I will know it to be absolutely insincere... therefore there will be no further delight in partaking of its tastes! Till now, I used to obtain joy in partaking of these sense objects... now I am no longer dependent on them. When the 'subject' itself becomes thus subjective, then who will wander in the external realms? Then one will be dependent only on oneself. Objects outside lose all their charm and meaning. Desire for external objects finishes. Now one has attained His Name.

Did you hear? Understand again. The seed of sorrow lies in the unhappiness and regret of unfulfilled desires. This does not occur in the sphere of the *Sthit Pragya*. Such a one abides in the *Atma*. There is no interest in the world or the worldly objects outside. Even the body has no meaning for him. His body is only the means towards the end.

The Lord brings about disease to agonize the body and mind... then Lord... so be it... take this body and let it suffer! But I am not the body. Let it go through all the stages providence has planned for it. How does it matter to me? Why should I bother? When I have known the Eternal Intransient One, then why shall I associate with the transient body? The body is afflicted by sickness and the mind becomes agonized and is in turmoil. O Ram! Is this Your friendship with me? I have now seen the Truth. I do not want all this. Sometimes you throw me in the depths of negative thought, and at other times You carry me to the heights of positive thought processes. I cannot understand these... and now I don't even want to understand! I only wish to remain at Your feet. Till when will You trouble me so? Allow me to remain with Thee. I have taken courage and come to this path depending on Thy Grace. O grant Thy Mercy!

Lo! I am no longer fearful of death. Take this body if You wish. I am not



bothered any more. This body is the creation of my own *sanskaras*... it is the projection of my own Self. Break it if you will... If need be, I can create it again! I can create countless bodies if I so desire. A potter makes several pots. If he does not like any, he breaks them! So take this body...

which I have wrought with the *sanskaras* of so many desires... and for the fulfillment of so many unfulfilled wishes... break it Ram! Now I wish to meet with my Beloved to whom even death is a servitor! Who cares for you now? How long will I allow a 'servitor' to command me thus?

Your desires and this mind and intellect too are subservient to your 'body cells'... this body which is completely inert! In anguish, they run towards sense objects... and then they place you in turmoil. These tendencies must be quelled. These have to be given up completely.

How many leaves will you cut (from this tree of *sanskaras*)? Just forget them. Be completely indifferent to them. When the organs of sense perception come home after conjugating with the external world, do not pay any regard to those perceptions. Do not show interest in them. They will gradually die by themselves. Their lessening or increasing will not matter in terms of eternity. Only this Eternity is Whole. Either give up all or attain all from That All. In either case you merge into That One. That mergence is complete intoxication... it is mergence in one's Self. Complete joyousness.

Put an end to your varied goals. Many interests can never satisfy you. Just one Goal, a one pointed thought can grant you that intoxication... that satiation in Self. That is abiding in the *Atma* Self. How does it matter to you that this body remains or not? There was a seat reserved in the bus... now the bus has reached its destination, how does that seat matter to me?

It is only then that you will be free of *raag* and *dvesh*. You will be completely indifferent to self... since the self is now established in the Self!

दुःखेष्वनुद्विग्मनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

Specifying the qualities of the Sthit Pragya, Lord Krishna says:

One whose mind is undisturbed in adversity and who is free from attachment amidst pleasures; one who is without strong likes, fear or anger and is possessed of a steady intellect, that Sthit Pragya is known as a Muni.

Shloka 56

Separation from sense objects causes sorrow. As long as one was dependent on those objects, and as long as one perceived one's happiness as completely reliant on the procurement of those objects, then one's inability to procure them, brought unhappiness. When one lost that object, the disturbance in one's mind increased even more. The greatest unhappiness lies in death... But once I abide in my Self, and if I know my Self to be Eternal... If these resolves, desires, this mind and intellect are now 'objective' then what is there to be afraid of? When there is no longer dependence on these, when no attachment with them remains, then where is there any need to fight for happiness? The desire to acquire, keep and maintain... these are the root of *moha*. *Moha* happens because of this desire.

If we 'love' these objects, there will be a resultant dependence... greed, *raag*, desire... then the fear that we may be distanced from them... and if we are unable to attain them, then frustration and mental disturbance follow. If they do not coincide with our likes and dislikes, anger erupts.



O foolish one! Your own Inner Self is Eternal, Blissful and Consciousness Itself. Where is there any room there for *raag* and *dvesh*?



O Ram! I am beginning to understand... At times it feels as though I see some light on the horizon... some experience is dawning...but I wonder why it again falters. How shall I assess this situation? How will

mere understanding help... without it piercing the heart? When I understand through the discerning intellect, the mind does not agree. So I cannot 'use' even what I understand! O Grant Thy Grace... may I never leave Thy feet... may I remain ever joyous in Thee. May my faith become all consuming and let me be completely devoid of all 'enterprise'. Let me converse only with Thee all the time.

Look... at first you are afraid of the external world – lest it belittles you... lest it does not give you the wealth upon which you are so reliant for living your life... you expect every happiness from this outside world. Then, you are unhappy within your small little inner space. It is so full of attachments... you are afraid lest you lose them... at times when things do not go your way, you become angry... you do not wish to give up your concepts and thought processes... then you quarrel! Do you know, your ideas are changing every moment. A thing that you could not tolerate a year ago, you love it the most today. What gave you immense anguish yesterday, you are completely indifferent to it today. So why try to say anything to anyone else? Better to learn to know yourself. At least determine if what you say is what you believe to be the truth! This immediate propensity to *raag* and *dvesh* is captivating you under its influence. Try to know the Truth. Only the Truth is worth knowing. Concepts and justifications which are ever changing are not worth asserting – so don't assert yourself.

I want to know myself and the Truth behind all – because He is Eternal and Unchanging.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

Now Bhagwan further describes the qualities of the one who is ever established in *samadhi*:

Free from attachment at all times, he is unaffected by good or bad – neither rejoicing in it nor repulsing it, he is of a steady intellect.

Shloka 57



This entire world is not mine... it is Thine, Ram! Do as You will! This is only Thy pastime – why should I be unhappy or rejoice? The world is Yours. You are all powerful Yourself. Why should I bother? Why should I unnecessarily be happy or depressed? What is my worry? All circumstances and situations are created by You. Of what concern are these to me? I only want to sit and listen to You... sit at Thy feet and dance to Thy music. I wish to be of a stable intellect. Then stop searching for good and bad, O mind! He is sending what He wishes to send... and will continue to do so. I cannot ask for more or receive less! So why should I cry or laugh?

O Ram! This one (referring to self) is suffering from a ‘carcass disease’! Suggest some method of eradicating this disease. Whatever its suffering, it is a *prasaad* from Thee.

Worldly wealth, fame, wife, home, this mind... you have all... yet you are not at peace! But now I don’t care. You know all. I have sought Your refuge. All else does not matter at all. I am wandering this worldly realm in accordance with my destiny. I have no control over anything. Then why shall I be concerned with these dualities? I want to change **my** point of view. Why shall I be bothered with what others say or feel? Why should they bother me? Their ideas are good for them. Give me the courage to accept their point of view with good grace without challenging them. Why should their point of view disturb me?

Grant Thy grace, that I see all as Thy forms. If I have an independent point of view, so be it. Let me not see the difference or continue to sift

what I see as ‘good’ from what I perceive to be ‘bad.’ Let the agony of desire no longer affect me, nor the pangs of repulsion or *dvesh*. O mind! Understand even now... please fall into line. Only you can cause my ruin and only you can redeem me. Become fearless and become established at His feet in your search for eternal peace. Why do you not change? Sit steadily in your inner being... your *chit*... Sit silently. Heed my words even now... don’t ruin me further. If even you do not stand with me, then no choice is left to me. I have to accept and submit myself at your feet. I will have to fall with you. Don’t you see? I created you and gave you this body. Are you reducing me to the fate of that spider who spins its own web and then gets caught in it itself?

O Lord! Have mercy! If You are imparting this knowledge to me, then also give me the accompanying experience.

Good and bad.... rising and setting... this is the norm of life. Be thou astride upon the path of *sadhana*! Many worldly objects will continue to entice you... you will encounter both success and failure. But do not get affected or worried.

There are 3 very important stages on this path... the inner, body related and worldly. The **inner stage** is the fixed time that you appoint to sit at meditation and search and re-search the *Atma* Essence. Through meditation and rationale, you wish to forge ahead through negation of the unreal. But occasionally the world comes in as a prostitute and tempts you with all sorts of worldly gains. These extrovert organs of sense which obtain messages from the world, then proceed to process those messages through *smriti* or memory and disturb you. Beware instantly! It is these organs of perception that wish to lead you to ruination! O desires! Become quiescent! Now I know you.

The **body related stage**: Due to contact with and partaking of the sense objects, the body is ever chasing deeds or varied objects! This is the stage where great control and abstinence are required as far as the external world is concerned. When I step out, I forget my Ram... I count my money, I transact with my reputation and am constantly engaged in its protection! Forgetful of my Ram, I become busy in becoming superior in the eyes of the world. This is the cause of your downfall O mind! This is your defeat.

On the path of *sadhana* you will encounter both success and failure – don’t let that worry you. That depends on Divine Will. You step forward

towards That One with complete determination... and you will surely meet with your Beloved.

O mind... do not worry. Do not feel frustrated. Your non acceptance of and protest towards what destiny decrees, is what is creating further *sanskaras*. The smoky nature of these latencies is obscuring your Beloved from you. And every moment, your *tamas* is on the increase... and the mind is always in a quandary as to why That One is not revealing Himself! View every object that comes before you with the eye of attaining That Supreme One. Do not worry. Gird yourself and walk forth. Transcend this body idea. Endeavour to understand the Lord's Word and have constant and absolute faith in Him.

Become like that elephant which is joyous in itself (*mast*)...this is the only way to conduct yourself in the world. Do not harbour any 'feelings' or pre conceptions where the world is concerned. Nothing should matter. Only the goal should be before us every moment. Even if you are (so to say) hidden for a while from your goal, your goal must never be hidden from you. Your gaze must be fixed on Him. This is the direct approach. Don't try to fight small hindrances – the intensity of your 'dive' shall itself remove these impediments. How many 'living creatures' will you be able to catch and destroy in that 'water'? They will simply disappear. Just start. Do not waste time.

With reference to Raman Maharishi... his mind no longer existed. Then what object? What hindrance? Who stopped any impediment? His (body) self was completely denied. Who remained then even to desire aught?



So do not worry about weaknesses. Be indifferent. Keep your goal before you. Do not be alarmed by doubts or frustrations. **Just do not forget your goal.** Dive headlong into it. Keep an attitude of equanimity with the world. Your inner being should be joyous always. Accept good or bad... anything that is given to you

by destiny. You cannot stall that which is instigated by providence. Accept it with equanimity.

...to be continued

Be thou a Friend!



PURNIMA

*Each of us is made different, each of us thinks we know best
Each of us is self-opinionated, each of us wants the other to do as we behest.*

*Ego is such an insidious thing
How it overpowers our whole mind...
Every thought we think, every word we speak
Is coloured in its hues, we find!*

*It affects all our relationships, others' views we often deride
To prove ourselves superior, rough shod on others we ride.*

*We take pride in our qualities
Our worth we over estimate
Ignoring others' contribution,
Highlighting ourselves is our special trait.*

*In all facets of our life, we fail to acknowledge another's role
Stepping over others we climb... racing to reach our personal goal.*

*No person can function alone,
Others' help we have to enlist
Cooperation and shared endeavours...
Is the only way to exist.*

*Humility is a measure, you see... to judge how a person be
Kind, caring, open-hearted... or blind, insensitive as can be.*

*Try to be the person whom
You would proudly call a friend
Being receptive and accepting
Is all that matters in the end.*

Depending on the Lord

SATSANG AT DALHOUSIE OCT. 1983



A seeker's question: "The Lord has often said in the Bhagavad Gita and in other Scriptures, 'Depend on ME alone'. What is meant by 'depending on the Lord alone?'"

Ma: If we believe that the world belongs to the Lord; that everything, everyone, every situation and every circumstance that there is, are all in the Lord's Hands; that He is the only Master, the Controller, Sustainer, Destroyer and Builder; that He Himself assumes the form of everything that there is; and then we personify the Lord and make Him our master – only then can we really surrender ourselves. Only then can we give Him absolute obedience and accept what He has said as the absolute Truth. Only then will the attitude which He wants us to have, become our attitude. Our acceptance will be deeply devotional and yet with total surrender. Then that intuitive acceptance of the Lord, the acceptance that He is around us, that acceptance which makes us feel that all is His Will, makes us acknowledge the world as His world.

Accepting destiny – and accepting the Lord

Accepting destiny and accepting the Lord are two entirely different attitudes. Accepting destiny does not require good conduct or behavior patterns from us and it does not bring about humane qualities in us since these are not required to accept destiny.

But if we say that the Lord is the Creator, giving birth to all human beings, the Sustainer and Recipient of all our forbearance, toleration and patience; that He is all around us and blesses all this, then we are personifying the Lord and He becomes more meaningful for us.

The Lord as a living presence

If we feel the Lord's presence around us all the time then He becomes a very important personality who surrounds us. We see Him in others' personalities and when we deal with people, it is in His Presence and we see them as His people. Only then are we following His Will.

This becomes a very important factor in a seeker's life. On the one side, he feels the Lord's Presence embracing him and surrounding him and on the other side, he follows His ordinances and commandments in essence. A seeker takes everything as the Lord's Creation; no matter what anyone does or what situation arises, he takes it as the Lord's 'doing'. He is surrounded by Spirituality – the Lord's Love and Grace and he does not see things with a view to judging or criticizing them or seeking importance for himself. What importance can he seek when the Lord Himself is present? When the Lord Himself is his Witness, he cannot think of his personal personality as more important than the people of the Lord.



The world is the Lord's and He is the Creator

If we accept that the Lord is there around us, watching what we are doing, hearing what we are saying, receiving our thoughts, and that all we see and hear is all His Creation – then our attitude will be very different to what it would be if we believed that everything is a creation of destiny.

The idea of destiny generally makes one feel that everything is automatic and that we cannot change anything – we cannot alter events or our attitude and so nothing really matters. Then we could even become selfish, callous and indifferent to others. Our tendencies could take us towards traits which are ego-inflatory. Our belief that we know better, that we know what should and should not be done could become very strong. Other egoistic traits could gain ground. This is what is happening in the world today.

However, if we believe that the Lord is the Creator, that He is with us and seeing us constantly, that the world and the people are His, then we cannot bear a grudge against anybody and the terms 'jealousy', 'envy' and 'criticism' will become alien to us. We will naturally be more friendly towards people and have an attitude of piety and generosity towards everyone.

Divine fruits of our acceptance of the Lord as a living presence

- We will give up egoistic tendencies within ourselves because we do not want to usurp anybody's rights or suppress anyone's personality.
- We will seek to help people become successful in their lives, without imposing our own personalities on them.
- We will automatically relinquish the fruits of our deeds, because we are not asking anything for ourselves.
- Pleasure and pain – both divine manifestations and both the Grace of the Lord – are accepted as His doing. Even if people give us pleasure or pain, name or defame, we will take it as the Lord's Will rather than as destiny.
- Patience, toleration, endurance, and other such qualities will become part of our personalities automatically.
- Our attitude towards people will be such that we will not be influenced by what they say or do. Normally we react to a person we consider unpleasant, but now we will develop compassion.
- We will be quite indifferent to the negativity of the world and at the same time we will not be attached to things we find likeable or desirable.
- In our hearts we will not have any feeling of repugnance or repulsion towards anything because the world is the Lord's.

- We will not want to possess, master or control anyone, because the other person is the Lord's. He has his own personality and we have no right to interfere with it.
- A stage comes when we do not want to escape or take shelter under anything, neither run away nor cling, because the Lord is with us all the time.
- We will not try to create negative passions in others, or make them doubt; we will not try to make them feel inferior, or adopt a 'holier than thou' attitude. The Lord is there with us and His Commandments are His 'Will' for us.

Give your body to the Lord

When the Lord says, "Follow me... Abide in me... Have a mind like Mine... Surrender your intellect to Me", He means that we should accept everything as His Glory and live for His Glory, for Him alone. If we give our body to the Lord, a day will come when we will transcend it and all our deeds will be in consonance with what He has said. Then



we will not have a single divergent thought acting as an impediment or to thwart what He wants us to be. Our attitude will change completely and within we will always dwell in the bliss of Silence.

When we do what the Lord wants us to do, we will have absolute faith, which will steadily increase until only that silent one-pointed devotion is left. Then we have no enemies and we are friendly towards all. This is when we attain the Silence or the Lord. Then whatever comes to us in the world, we have the same attitude towards it as if we had recognized it as the Lord and His Creation.

When the emotions are silent and their flow is untouched by one's own name and form, which one has forgotten – then the world as such loses its significance for us as a place where we can build our own personality as an individual. When this change begins, we begin to look at things with a silent, divine devotion.

When we truly accept the Lord, we live in an altogether different realm of consciousness which is transcendental and not influenced by the mundane. To accept the Lord to an absolute extent, means to transcend the world of mundane reality, reaching a state of consciousness which is self-effulgent and supra-luminous and which does not depend on the world at all.

Then the knowledge which we get is no longer based on our experience, our reactions to our experience or any other emotional reactions in the mind. Then even beliefs and concepts have no meaning; our complexes are no longer impediments and cannot touch the Divine flow within. This flow remains untouched by our own mind, body and intellect unit as an individual personality.

Devotional enquiry – Living for Him

All of this comes about only if we have an absolute faith in Him... if we believe He is our only Salvation and our only purpose in life. We have to believe that our personality – the ‘I’ has no meaning; that instead of ‘I’ the usurper, the Lord who is the Creator, takes over. We have to live for Him and die for Him.

In place of the ‘I’, the Unseen Truth becomes the Master. We surrender all that we called ‘I’ and ‘mine’ at the Feet of the Lord. We surrender all our actions, along with their fruits to Him, because we accept that this body which we had called ‘mine’ is not mine but belongs to the Lord.

The fruits of our actions also belong to the Lord. The beneficiary of that fruit may be the Lord’s Creation in front of us, but that will be of no consequence to us. Then even if anyone defames us, or says something prejudicial to our interests, or performs actions which harm us personally, it will have no meaning for us, because our body is surrendered to the Master, and the people who have harmed us also belong to the Master.

Perfection of Consciousness

When we have practiced living for the Lord at all moments of our lives, we achieve a perfection of consciousness which is pure, pious and indifferent towards our own selves. Then we never judge. We do everything in the Glory and for the Glory of the Lord.

If we are ever holding the Feet of our Master, then in thought, word and deed, we will be truly depending on the Lord alone. ❖



*My
Beloved Lord,
You
have proclaimed...*

My Beloved Lord You have proclaimed
That absolute devotion is You Yourself
Then later, Beloved, You stated
That You are the Power in Devotion.

Then again, Beloved, You proclaimed
That You are also the Doer of all actions
And later You said, O my Beloved
That you are the Giver of all gifts as well.

Therefore, why do I now allow myself to worry?
O Lord, come to me Yourself and assure me...
And if You Yourself are everything
Infuse my devotion with power.

Just tell me enough O Lord,
For me to be brought under Your protection
Time and again I beseech You
To bring me to Your Feet.

I am thirsting to meet You
Fill my mind with one glimpse of You
I am waiting in the hope of seeing You
Let me drink even one drop of You.

Beloved Ma,

You keep pointing us in the direction of *Satchitanand*. You keep nudging us to keep us from falling off the Path.

Recently I was floored when I saw it was not just ‘nice’ to have Divine qualities... you pointed out that all other qualities are based on the lie that ‘I am the body’ and the erroneous concept that happiness lies in establishing the body. So having any qualities other than the Divine, means that we are living in falsehood. Actually we are trying our best not to see the Truth that we are one-pointedly trying to establish this body.

Thus you point out that it is only living the Divine qualities – forgetting oneself in identification with the other – that is living in Truth. It is only by becoming a non-participant in the world (meaning not wanting anything for yourself) that we can live in Truth. And when all are the Lord’s – all are One – the others’ pain becomes our pain which we strive to alleviate.

Truly, as a Mother one often has to rise above personal desires and just act in a manner that is good for the children. It is an invaluable experience that I must never forget. For in that state, the most impassioned desires can be seen as truly petty and non-important. These petty desires blind the person to their unimportance, and make one do the worst deeds to fulfill these petty desires which seem supreme to him.

Beloved Guide, Example and Inspiration, we see that the bonds of *Kalyug* have no chance to imprison us if only we obey you. Not just learning the *gyan* or doing the actions, but seeing the other as oneself, loving in the true sense of giving one’s life in obedience to the Lord. Living thus is living in Divine qualities, living in the Truth, going towards *Satchitanand*.

Beloved Lord, give me the strength and energy to construct this as a strong barrier or a ‘bund’, and construct more and more ‘bunds’ from Your Words, Example and Love.

Please accept my *pranaam* and humble gratitude
from the depths of my heart,

Your child

Anne



Your Grace fills my Life to Overflowing

Part 7

ABHA BHANDARI

In continuation...

Pilgrimages with our Divine Mother

Truly, every moment with Ma was verily a pilgrimage because it brought me to a closer understanding of the divine. Yet, extremely special too were those travels with Ma to sacred places. Ma would enliven the pilgrimage with her approach, her Word and her strong faith.

Ganga



The Ganga, for Ma, was not a river... but her Mother! When she reached Ganga's banks, she would not rest nor eat or drink anything until she had paid her obeisance to her Mother, and smeared her forehead with Ganga's waters. Her reverence, her

relationship, her communication with Ganga were all a unique lesson to learn from. To watch her address her Mother Ganga in sublime song was a divine opportunity to connect with the Supreme. To be with her on the banks of the Ganga was to live in the aura of her conviction. For those

b l e s s e d
m o m e n t s ,
G a n g a
b e c a m e a
c o m p l e t e
r e a l i t y f o r m e
t o o . . . a n d
o f t e n , I
l o n g e d t o
r e m a i n s e a t e d
b y h e r b a n k s
f o r m y w h o l e
l i f e ! W h e n I
m e n t i o n e d
t h i s t o M a ,



s h e l a u g h e d . . . a n d s a i d , “ I n s t e a d , w h y d o y o u n o t c a r r y G a n g a i n y o u r h e a r t
w h e r e v e r y o u g o ? ” A s i m p l e s o l u t i o n . . . b u t n o t v a l i d y e t f o r t h o s e w h o
l a c k e d c o m p l e t e f a i t h !

I f G a n g a w a s M a ’ s M o t h e r , t h e n S h e w a s s u r e l y o u r N a n i M a ! A n d e a c h
t i m e w e w e n t t o H e r , S h e p a m p e r e d u s w i t h H e r p r e s e n c e . S h e n o t o n l y
g r a n t e d u s H e r G r a c i o u s m o t h e r l y l a p t o p l a c e t h e r e i n t h e l a s t r e m a i n s o f
o u r b e l o v e d f a m i l y m e m b e r s . . . t i m e a f t e r t i m e . . . b u t a l s o r e m i n d e d u s t h a t
w e t o o h a d r e s t e d i n H e r l i f e a f t e r l i f e . S h e w o u l d s u r e l y a n s w e r t h e
q u e s t i o n s o f o u r h e a r t s b r o u g h t t o H e r w i t h f a i t h a n d w i t h l o v e . S h e w o u l d
r e p l e n i s h u s a n d b l e s s u s a s S h e t o u c h e d o u r h a i r t h r o u g h t h e b r e e z e t h a t
b l e w o v e r h e r . . . S h e w o u l d n o u r i s h u s w i t h t h e s t r e n g t h o f H e r s p i r i t a n d
S h e w o u l d g r a n t p e a c e t o o u r s o u l s .

I w o n d e r . . . i f I h a d n o t m e t M a . . . a n d h a d g o n e t o t h e b a n k s o f t h e
G a n g a . . . w o u l d I n o t h a v e t r e a t e d H e r a s a n y o t h e r r i v e r . . . d i p p e d m y f e e t
i n H e r . . . a n d c o m e a w a y a f t e r a l i t t l e f r o l i c ? W o u l d I e v e r h a v e e x p e r i e n c e d
t h e d i v i n e a u r a o f N a n i M a . . . w o u l d I e v e r h a v e g a i n e d t h e s p i r i t u a l s u s t e n a n c e
t h a t I d e r i v e m o r e a n d m o r e w i t h e a c h o f m y v i s i t s ? W o u l d I e v e r h a v e b e e n
a b l e t o r e v e l i n H e r s u b l i m e a u r a a n d l o o k f o r w a r d t o b e i n g w i t h m y N a n i
M a a g a i n a n d a g a i n a n d a g a i n . . . ? E v e r y t i m e I v i s i t e d G a n g a , S h e w o u l d
a l w a y s g i v e m e a ‘ t a k e a w a y ’ g i f t a s w e p a r t e d . . . t h e t r a n s l a t i o n o f t h e G i t a ,
t h e s t u d y a n d t r a n s l a t i o n o f s o m e o f t h e U p a n i s h a d s e l u c i d a t e d b y M a a n d
m a n y o t h e r t e x t s , a n d t h e i n i t i a t i o n o f A r p a n a ’ s P u b l i c a t i o n s . . . t h e s e , a n d
m a n y o t h e r i n i t i a t i v e s w e r e s t a r t e d a f t e r a v i s i t t o M a G a n g a . . . T h i s b e a u t i f u l
r e l a t i o n s h i p w i t h M a G a n g a i s M a ’ s s p e c i a l g i f t t o m e .

Mathura Vrindavan

Wherever Ma went, She would make that place live with her spontaneous devotional offering of song. To go to Vrindavan and Mathura with Ma was to witness Lord Krishna in person... As we drew closer to Vrindavan, and we saw some boys playing under a large banyan tree, Ma sang out “Krishna... You too herded your cows thus and played the flute to them!” When morning came and we stepped out in the Birla Mandir Dharamshala lawns to a flock of peacocks, Ma sang an ode to these beautiful birds, whose feathers decorated the Lord’s headband! In the temple, it was as though Krishna was live for her... for ever so often she reminded us that the Lord Himself was present at the temple... foolish were we to believe that there was just an idol of stone that stood there!



We were taken by Chhote Ma to the little temple in the precincts of the Janmabhoomi temple, where the Lord Himself had called Ma in her dreams... and once she found Him there, she had sat before Him and sung her heart out to Him! (Full incident can be found in ‘Let’s play the Game of Love!’)

How magical the Jamuna seemed in Ma’s presence, as she described the Lord’s pastimes there... as also in Kunj Van... it seemed as though I was transported to the very era when the Lord Himself had graced that land... such was Ma’s aura of devotional love.

Puri

In the mid 80s, my trip to Puri in Ma’s aura of Grace bore similar magic. We sat upon the steps of the Jaggannath Temple even as the full moon was halfway into the sky... Ma had come at that time to avoid the crowds, since she was never in the best of health!



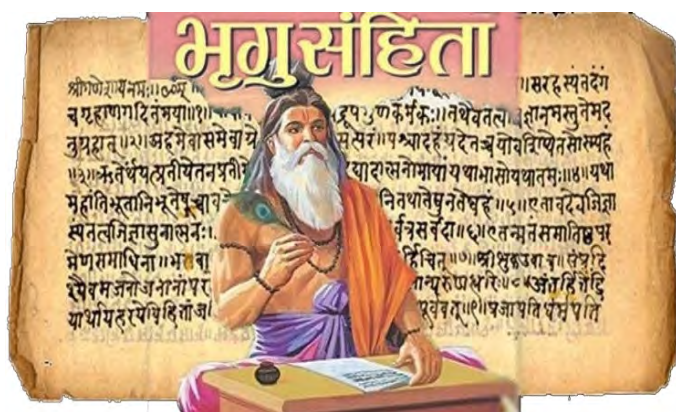
We sat around her, as she recounted the glory of Lord Jaggannath... and also reminded us that Shri Chaitanya Mahaprabhu had walked up these very steps to set His eyes upon His Lord! She took us to the temple where it is said that Chaitanya Mahaprabhu merged himself into Lord Krishna, leaving only a slight crack in the knee of Lord Krishna to prove this event!

How real She made every event of many centuries ago... it felt as though those events were happening right before our eyes... there and then!

...And then, the trip to the temple of Sakshi Gopal brought another narrative to life... a reminder of the efficacy of faith... how a devotee had brought the Lord all the way from Vrindavan to Puri at his devotional heartfelt appeal... and how the Lord came to bear witness to a promise made before Him in His temple at Vrindavan!

How blessed I felt to experience first-hand what would have been just stories... but had now been brought to life through Ma's presence.

The trip to Behrampur with Ma opened up yet another vista of life! The continuity of the Soul and its journey life after life was brought before us dramatically with the opening up of the Bhrgu Samhita...



The Pandit family holding these ancient manuscripts revealed to many of us (whose horoscopes had been found in the Samhita) that we all, indeed, were a 'carry forward' of our last existence on planet earth! All that Ma had been explaining to us all those years... that we were not this transient body... but we were the eternal soul... was shown the light of Truth through our perusal of these amazing manuscripts which had been handed from generation to generation since almost 5000 years! We were at Behrampur at the Yatri Panth Nivas for about 3 days, in which a concentrated endeavour was made to elicit all the information regarding some members of the Arpana family... through horoscopes that were available to us.



Those were 3 days of revelation... especially in the presence of That One Eternal Soul in our midst, who lived not only in this life, but was aware of several past lives. I am reminded here of Lord Krishna telling Arjuna, “You and I have been here... on Planet Earth... for many lives... I perceive all clearly... but you do not!” Certainly, to be in the presence of One who looked upon Reality with an all-pervasive vision, was a blessing. It lent a light of faith and belief to the treatise of Maharishi Bhrigu before us.

As the *pandit* spoke, Chhote Ma wrote. And Reva didi who was also present, recorded the entire interaction on audio cassettes. Today we therefore possess a whole written treatise of all that we heard in those 3 days. It is exciting indeed to peruse the pages word by word... and dwell on their significance and the hope they augur for the future! Yet, the greatest and most important lesson I received from the Bhrigu Samhita is that naught lies in the control of the *jiva*... we are merely a composite replay of our past ‘recordings’... therefore, to allow our destiny to replay in a spirit of surrender to That Supreme Playwright is the only way to peace and fulfilment.

Interestingly enough, I am reminded of Ma’s experience of Rishi Bhrigu, which she once revealed to us, explaining that this experience was a milestone in the journey of her life. The time was the mid fifties. Ma, as usual, was ever available to anyone who was in need. One day, a young girl, who was a sports person in the Punjab teams led by Ma, stood before Ma’s door, suitcase et al! She told Ma that her parents had turned her out of their home and she had nowhere to go. Ma, aware that the young girl was not very stable mentally, appealed to the parents to take back their child. They refused... and now the young girl had nowhere to go. As always, Ma was there for those who required support! The young girl stayed on with Ma. Soon, the mental imbalance she was afflicted with, began to become evident. Ever so often, she would physically assault Ma, so much so, that Ma suffered a fracture of her finger, and often, injured ligaments and

tendons! Ma's family appealed to her to oust the girl from her house, but that was completely against Ma's nature!

One day, Ma heard of the Bhrigu Samhita, and decided to put her question to Rishi Bhrigu! When she reached Hoshiarpur and showed her horoscope to get it matched, Bhrigu's very first statement left her astounded! The Rishi directly stated, "The question uppermost in the mind of this seeker is regarding the young girl staying with her..." The sage went on to give his advice, but Ma was completely taken aback with the fact that even the thoughts of her mind had been determined over 5000 years ago in the time of the ancient Rishis!



This discovery persuaded her to realize that indeed, naught was in the control of the *jiva*... and every moment of life had been pre determined by the laws of Divine Nature... and so her life changed!

How immense was her purity and integrity that it took not even a moment for her to change the direction of her life... and how dishonest are we, that even perceiving the Truth that surrounds us every moment, we remain afflicted by doubt and disbelief!

A miracle indeed... the trip from Dalhousie

Indeed, every moment with Ma was not only a teachable moment, but an eye opener... we merely had to have the eyes to see and the integrity to believe!

I am reminded of that miraculous journey with her from Dalhousie to Madhuban. In the early nineties, Manju didi and I were in Dalhousie with Ma. The 26th of August, Ma's birthday, which we also celebrate as Arpana Day, was drawing close. The monsoons were at their zenith, and anyone who has ever been to Dalhousie would know of that infamous patch of mountain range which instantly crumbles and slides on the way from Pathankot to Dalhousie. As a consequence, whenever it used to rain, the resultant landslides on those few kilometers would automatically stall all traffic. Knowing that we would have to travel homewards soon, and hearing also of the

blocked highway, Ma asked us to keep our luggage packed and ready... so that if the road opened for even an hour, we would instantly leave on our journey. As was proposed, as soon as we got the green signal, we left Dalhousie. However, by the time we reached the troublesome patch, we heard that the road was blocked again.



We decided to wait in the car for the bulldozers to clear the road so that we could resume our journey. The road was declared clear, and many vehicles crossed to the other side. Ma

was driving, and Manju didi and I were also sitting on the front seat of the Ambassador car, whilst the back seat was full of luggage! As we approached the trouble spot, Ma suddenly braked the car and ordered “Both of you get off, and walk across once I have crossed this patch!” Both Manju didi and I were firm “Ma! We will go with you!” Never had we been so firm in our negation of her order! We knew also from her words, that the risk ahead was immense! We also knew that we were all in this together!

Ma did not wait for even a second after we voiced our firm resolve... almost as though she knew what was ahead! She revved up the engine and shot across the troublesome patch at such a great speed, that I knew she was almost steering us across the valley of death! My worst fears were confirmed when I saw the expressions of the hill folk who stood on the other side of the road... Disbelief and shock... that is all I could see on their faces as my eyes went to the sand fast piling up at the side of our car... an indication that the rocks had begun to fall from above in another massive landslide! Ma’s eyes were fixed on the road ahead, as she determinedly pushed ahead with a dynamic speed! When we reached the other side, I looked back... and was amazed that there was no road behind us! It was completely cluttered with the rocks and silt of another immense landslide!

Yet, our Divine Mother had steered us across in her embrace of secure love! The hill folk who had all watched this miraculous event, gathered around our car! It was truly a miracle they exclaimed! “It was Ma ji’s hand at the wheel that has saved you all” they said to me. Truly... it was a hair raising experience... yet... with Ma steering us, the calmness of Divinity by our side had shielded our hearts from panic! I often re-live and dwell on the many many incidents like this one, which re-confirm the fact that the One I had lived with for over 40 years was and is a Divine Being. She never allowed us to voice the miracles that happened in her life... yet, her very life was nothing short of a miracle. She was Divine... yet... she was so very ordinary that even the simplest soul found in her, a repository of love, understanding and compassion.

Every summer, we would persuade her to take a little sojourn in the hills of Dalhousie and have a short respite from her ever full schedule. When she reached Dalhousie, the news would spread like wildfire across the hills... and people - especially the hill folk even in the remote villages,

would flock to V a s h i s h t House, seeking a resolution of their problems and difficulties. Indeed, they would come to her even to get medicine for their physical problems! They were never returned dissatisfied.



In fact, when the coal resourcing migrant community of Lakkarmandi approached Ma, she ensured that a *Baalwaadi* be made for their children whilst they went about their business of producing and selling coal throughout the day! The children were given a mid day meal and also initiated into the rudiments of literacy and education.

As the numbers of those seeking medical help grew, the dining room at Vashisht house was converted into a makeshift medicine dispensing ‘clinic’...

Ma ensured that each one received help... be it from Dr. Mehta if he had accompanied Ma to Dalhousie, or even ignorant people like me. She arranged that I collected details of the patient's trouble and relayed the symptoms to either Dr. Mehta, or my dad... on phone... and then dispensed the medicine required! Thus we gained an audio visual proof of how a Mother's heart throbbed for each one of her children... and each one who came to Ma was indeed her special child!

Her discerning eye would also be able to look into the future and have solutions ready beforehand! My memory takes me back to the incident regarding a renowned surgeon of Amritsar, Dr. Waryam Singh who was also a family friend of the Anand family. He and his wife came to visit Ma one evening at Dalhousie. As they finished their cup of coffee and got up to leave, Ma suddenly asked them to explain the exact location of their house on Moti Tibba. This was surprising for me... for Ma rarely visited anyone! However, the Waryam Singh couple explained the location of their home in detail, and returned home.

In 2 days time, an urgent appeal came from Mrs. Waryam Singh. Her husband had fallen unconscious she said, and she had been trying to arrange for an oxygen cylinder and a vehicle to drive them down to Amritsar... but had been unsuccessful! I now understood why Ma had sought the details of their residence! It did not take Ma even 5 minutes to take her car, along with Vivek kapur as her companion, and drive to the Waryam Singh's house. Simultaneously, she arranged for the oxygen cylinder to be picked up by Vivek Kapur from the Army hospital at Balloon and she herself, having



placed Dr. Waryam Singh in the back seat of her car, drove with all speed towards Amritsar. She got Mrs. Waryam Singh to sit with her husband's head in her lap, and chant the Guru Granth Sahib continually.

According to Mrs. Waryam Singh, the car in which the journey to Amritsar was undertaken, with Ma at the steering wheel, seemed nothing short of a Gurudwara for her... and Ma's presence was sheer grace! Ma had pre-arranged that Dr. Mehta phoned the Amritsar Medical College faculty, all of whom had the greatest respect for Dr. Waryam Singh, to ready themselves for his arrival. Therefore, the moment he reached, no time was lost and he was given all the necessary medication etc... and speedily came back to consciousness!

A very grateful Mrs. Waryam Singh asked Ma to have something to eat after the long journey, but Ma... as always, once having ensured they were well looked after, drove straight back to Dalhousie.

I wondered... would even a close relative have been of such immediate and critical service as the service undertaken by Ma?



This exactly was the faith inspired by Ma's presence in the face of immense crisis! Why go far? I r e c o l l e c t vividly, how Ma became our strength and mainstay when we were faced with the onslaught of

cancer in the family! In 1993, my mother was diagnosed with Cancer of the Uterus, stage 2! It seemed as though our world had fallen apart... I was in Dalhousie with Ma when the axe fell!

Ma did not take a second

... we packed our bags and were in Delhi the very next day! Ma's entire family became her myriad arms and worked towards the steps to be taken immediately.

...Dr. Desai of Tata Cancer Hospital in Mumbai was contacted by Ratti Uncle (RM Sabharwal).

... A room booked at the hospital... so that no time be lost in awaiting a slot

... a flat belonging to the brother of Mrs. Kunda Kelkar, Mr. Jayant Pendharkar was very kindly put at our disposal.

...Ma, Chhote Ma, Dr. Mehta, Mrs. Kusum Bhojwani, Mrs. Kunda Kelkar, Vivek Kapur, Deepak Dayal, Chandermani, and our 4 family members immediately left for Mumbai... How the air and railway tickets were procured overnight was a miracle in itself! But then, such miracles were a part and parcel of Ma's presence!

... Kunda didi and Sonu didi (Kusum Bhojwani) took over the phenomenal task of food and bedding arrangements in the flat...

The subsequent sequence of events has been well compiled in an article my father subsequently wrote in the Arpana Pushpanjali, titled 'Goddess with a hundred arms!'... The surgery took place, and my mother returned



Param Puja Ma and Chhote Ma with the Kambar Darbar family in Mumbai

to the safety of Ma's embrace... all within a week. And during that week, the flat where Ma was staying was like the scene of a glorious celebration! Devotees from Kambar Darbar were constantly coming to pay their respects to Ma and to gain from the early morning and afternoon satsangs! Ma's

'family' who were there as a constant support, were constantly at work... drained out physically... but buoyant mentally because of Ma's presence.

It was only after my mother was safely 'home' and all of us were safe and well, that Ma's tiredness of the past couple of weeks surfaced... so much so that she needed hospitalization! Such was the beauty and resilience of my Beloved, Divine Mother... Ma!

...to be continued

Musings...



What I have learnt from Ma:

1. Freely indulge in *nishkam karmas*
2. Let God always accompany you in whatever you do
3. Do everything to help the other in front of you more than what you would have done for yourself in the same situation
4. Do all in the spirit of 'joy'. Your actions must be in consonance with your knowledge of the scriptures. Thus are the Lord's orders. There is no choice of alternative action.

~ Papa (Maj.Gen BN Bhandari)

What have I learnt from Urvashi?

Urvashi has shown me the real way to live life. It has shown that a positive attitude is conducive to happiness and even spirituality.

It has shown that negative attachments only take us away from the Truth. An eloquent example of this is *Moha* and Love.

And *Nishkam* service is the easiest and most effective 'ladder' to the goal! God bless Ma.

~ Mama (Mrs. Kamla Bhandari)

O Beloved Master,

Teach me how to love Thee, for only in doing that can I love all!

Teach me how to become humble, for only in doing that can I serve Thee truly.

Teach me how to be sincere, for only in becoming that can I serve Thee truly.

Teach me how to forgive, for only in doing so, can I understand what forgiving means.

Teach me how to live like Thee, O truly Beloved Master.

Only then will I be living only for Thee.

Thy Will be done.

~ Indu Dayal

In You I find my Rest...

असतो मा सद्गमय।
तमसो मा ज्योतिर्गमय।
मृत्योर्मातृन्तं गमय।

*© Lord! Lead us from the Unreal to the Real...
from Darkness to Light...
from Death to Immortality...*



Mrs. Uma Dutt

She was my anchor! Feeble of body, oblivious to her surroundings, rendered helpless by age and years of mind-numbing medication, she was still my anchor. Because she cannot be defined by her disabilities... that was but a preparation for her final destination... where body and mind have neither meaning nor purpose. My mother... a soul set free!

Somehow, the later years cast a shadow on all that has gone before. My mother was the fulcrum of our household. In our growing up years, during life's challenges, it was she we all turned to... for advice and support. She was always spiritually inclined... and seemed to draw sustenance from the quiet hour she regularly spent in meditation.

Shifting to Madhuban was a huge change in our lives. Mama used to tell us often how Pujya Ma had changed her perspective of looking at people and situations and accepting all as they were, with their flaws and warts!

Her yearning for the Lord (*in Param Pujya Ma's words*):

‘मेरा राम बिना जी न लगे, तुम ही कहो मैं क्या करूँ
तड़प रहा है मन मेरा, बिन दर्शन के न रह सकूँ’

and her plea for union with the Supreme:

‘या कर पकड़ो तुम ले चलो, या दैवी सम्पद् दे ही दो
या राम को यहाँ पे ले आओ, मेरा कर वा कर में दे ही दो’

has been finally answered. I'm sure she is with her beloved Lord just now.

PURNIMA



Mrs. Kanta Madaan

What does one say about someone who was so simple, so quiet, so humble... yet so strong? That her abiding faith in Pujya Ma not only gave her courage to deal with her daughter, Priti's death in the prime of her life, but also the acceptance required to face such a calamity. When we last saw her in hospital, she greeted us with a smile, saying she was getting ready to meet with her Maker! Such contented, peaceful, elevated souls are not to be mourned. Our prayerful obeisance dear aunty!

Noble and gracious, he had been closely associated with Arpana for a long time. His generous support for Arpana's cause, his invaluable inputs in the setting up of the Vasant Vihar Center will always be remembered with love and gratitude. May his onward journey be full of love and light.

Mr. Ravi Prakash Mathur

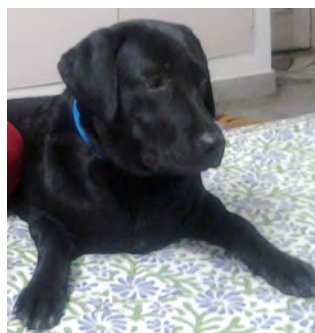


We followed her journey from a young girl in pigtails... to a proud mother of two teenage boys. She worked for Arpana in various departments, always serving with a smile... till illness struck. Three operations, many rounds of chemotherapy and radiation defeated the cancer but took their toll. She has found peace at last!

Mrs. Rajni Sharma

Our beloved labrador, who gave nothing but unconditional love to all, was laid to rest to save her from further pain and suffering.

How we miss you dear Ebony!





Param Puja Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India

June 2022

Arpana Ashram

Showers of Blessings...continue to pour down on Arpana...

Sadhana Day commemorated the beginning of Param Puja Ma's intense spiritual study on 9th March, 1958. It was after five years of observing her in day to day life that Dr. J.K. Mehta, who she revered as her 'guru', proclaimed her as 'Bhagwan'!



Ram Naumi was celebrated on 10th April with great joy. In the morning discourse, devotees were enthralled by Param Puja Ma's elucidations of Lord Ram's divine injunctions.



Later, Arpana's *mandir* was enriched by glimpses of Ma's life, narrated by Ms. Vishnu Mehta, and enhanced by the singing of Ma's *bhajans* by Shri Krishan Arora and the Urvashi Academy singers.

Samadhi Diwas on 16th April, brought anew the remembrance of the day in 2008 when Ma entered Mahasamadhi. Her Legacy of Urvashi is a Treasure for us and for all mankind and her life illumines our hearts forever.



In commemorating Pujya Chhote Ma on 10th May and Pujya Papaji on 22nd May – when they left their mortal frame – we express our gratitude to these teachers and saints who helped us to imbibe Urvashi into our hearts and lives.



Arpana Hospital

3 Multi-Specialty Medical Camps were held at Arpana Hospital with Specialists from Delhi, Karnal & Arpana Hospital. Specialties included Neurology, Hematology, Surgery, Otolaryngology, Newborn Paediatrics, etc.

All of Arpana's well qualified doctors and staff also served.

In Memory of Dr. J.K. Mehta, a Medical Camp was held at Arpana Hospital on 6th March. 500 patients were seen.

Arpana Hospital hosted a Medical Camp on 3rd April with Specialist doctors advising 139 patients.

In Memory of Dr. B.N. Bhandari, a Medical Camp was held at Arpana Hospital on 1st May with Specialist doctors seeing 100 patients.

Eye Camps: Since December 2021, 10 eye camps a month are being held in surrounding villages with about 1200 patients attending every month.



*Dr. Mohit Goyal (Neurologist)
from Batra Hospital, New
Delhi, examines patient*

Haryana

A Dream Come True – for SHG women

Going to Rishikesh was a dream come true for 30 women and field workers of Arpana's self-help group program. This visit was organized by Arpana-facilitated SHG Federations, on April 19-21.

The group reveled in the devotional ambiance including *aartis*, *bhajans*, dances and memorial diyas floating on the Ganga. They enacted 2 role plays, 'Protection Against Covid' and 'Cleaning the Ganga' for the benefit of pilgrims and tourists. They also visited famous temples, bathed in the Ganges, and experienced the holiness of Ganga Ma.



Spontaneous dancing at Parmarth Ashram

Our deep gratitude to the Tides Foundation, India Development & Relief Fund and Friends of Kalpana & Jaydev Desai (USA) & Arpana Guernsey

Arpana's Education Programs in Delhi

Career Counselling

Career Counselling sessions were organised for senior students in classes 10-12 by our partner NGO, Joining Hands. Dr. Malika Nanda, an internationally qualified career counsellor, held one online and one offline session with students.



Dr. Malika Nanda counsels students

Workshop on Mental Health

The pandemic itself has caused students much worry, stress, and grief.

To help students handle their emotions, Counselling Psychologist & Certified Art Therapist, Sukriti Sharma, and Srishti Bisht, M.Sc, B.Ed., conducted a session on mental health for senior students with the following objectives:

- mental health wellbeing
- dealing with emotional phases
- techniques to overcome fear, anxiety and stress
- balancing inner self
- self-love

Anjali, the Unexpected Advocate



5-year-old Anjali was in first grade when she was admitted to Arpana Trust Education Center. She says, “The teachers are very supportive and they always encourage students to study. When Shakunthala Ma’am asked me in 12th class what I wanted to become, I replied I wanted to be an Advocate. Although all the class laughed at me, she pledged to always be with me.” After clearing her CBSE with 79%, she successfully passed the entrance exam for LLB at her first attempt. Arpana helped her both emotionally and financially and she finally cleared the All India Bar Council Examination. She is now an Advocate at Saket Court, New Delhi, at Chamber Number 610.

Arpana's deepest gratitude for support from Essel Foundation, New Delhi, Aviva plc, UK, Caring Hand for Children, USA & Arpana Canada

Himachal Pradesh

Saving Wild Animals while Saving Crops!

The Zoo Outreach Organization Coimbatore, held a one-day workshop at Arpana's Gajnoi Centre, attended by 32 women and men farmers on 6th May.

It was agreed that deforestation and encroachment into their forest habitats cause wild animals to devastate cultivated crops.

The Zoo team suggested farmers plant fruit trees adjacent to the forests for wild animals to eat instead of devastating their crops!

The Zoo Organization offered free fruit trees, through Arpana, to the enthusiastic farmers, who all immediately agreed.



32 men and women farmers listen spellbound to the Zoo Organisation team, which included Dr. Sanjay Molur, Executive Director, Mrs. Payal Molur, Educator, and Volunteers Usha, Ravindra, Arpan, Joshi and Vishal Ahuja

Arpana is deeply grateful to Tides Foundation, USA, BN Bhandari Public Charitable Trust (New Delhi) and Arpana Guernsey for support in Himachal

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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Send contributions to Arpana Canada:

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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.

Publications			
गीता	Rs.300	Bhagavad Gita	Rs.450
कठोपनिषद् हिन्दी	Rs.120	Kathopanishad	Rs.120
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प्रश्नोपनिषद्	Rs.50	Notes	Rs.10
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प्रज्ञा प्रतिभा	Rs.30	ईशावास्योपनिषद्	Rs.2000
ज्ञान विज्ञान विवेक	Rs.60	(a deluxe 8 CD set)	
मृत्यु से अमृत की ओर	Rs.36	स्वरांजलि (vol.1&2)	Rs.175each
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भजनावली	Rs.80	उर्वशी भजन	Rs.175
वैदिक विवाह	Rs.24	हे राम तुझे मैं कहती हूँ	Rs.75
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अमृत कण	Rs.12	तुमसे प्रीत लगी है श्याम	Rs.75
Let's Play		हे श्याम तूने बंसी बजा	Rs.75
the Game of Love	Rs.400	Bhajan Pen Drives	Rs.500

Arpana Pushpanjali

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

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Health

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- Waste Management

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

Contact for Questions, Suggestions and Donations:

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

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