

I shall fill the Color of Love in my Eyes

I shall fill the color of love in my eyes,
And bathe my Shyam in its hues...
I'll mix vermilion with the glow in my heart,
And this mixture I'll use.

To affix the symbol of devotional love
On my Beloved's forehead
Where are the robes to wrap around Him?
Or I'll wrap myself around instead.

I have not flowers to offer at His feet,
I'll weave a garland of tears:
I'll mould each beautiful thought of mine
Into jewels that He wears.

To please you, my Beloved Lord,
My life shall become a song...
On this auspicious day of your birth,
I'll become an offering life-long.

I have not the ingredients to put in this fire,
Of my yearning for Thee...
I myself shall become an offering Lord
And return yourself to Thee!

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

प्रेम पिचकारी भर नयनन् में

प्रेम पिचकारी भर नयनन् में, श्याम को मैं नहलाऊँगी।
हृदय रंग सिंदूर मिला, मैं तुम को तिलक लगाऊँगी॥

पीत वसन कहाँ पाऊँ प्रियतम, वसन बनी लिपटाऊँगी।
कलियों पास नहीं मेरे, मैं असुअन् माल पहराऊँगी॥

भावना अपनी बीन बीन के, अमर आभरण बनाऊँगी।
तुझे रिझाने को मेरे श्याम, अखण्ड गीत बन जाऊँगी॥

आज जन्म दिवस है तुम्हारा, जीवन हवन बनाऊँगी।
समिधा पास नहीं मेरे, मैं समिधा खुद ही बन जाऊँगी॥

(अर्पणा प्रार्थना शास्त्र १, च. १२३ - २६.८.१९५९)

Destiny

*Accept with joyous compliance, all that destiny holds for you;
Do not reject what the Lord stipulates, let your heart be imbued in His hues.*

~ Param Pujya Ma

Fate and self-help share equally in shaping our destiny.

~ An Indian proverb

It is in your moments of decision that your destiny is shaped.

~ Anthony Robbins

*If we truly knew all the answers in advance as to the meaning of life
and the nature of God and the destiny of our souls, our belief would
not be a leap of faith and it would not be a courageous act of humanity,
it would just be... a prudent insurance policy.*

~ Elizabeth Gilbert

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Thy Divine Birth

Today is the day of Thy Divine Birth
yet my heart is saddened...
But You took birth for me, my Lord,
because of Thee my hope is gladdened.

I sit and reflect... this life has passed, yet
have you taken birth in my heart?
Have I even understood,
why I walked through this life from the start?

Today is the day of Thy birth Lord
fulfil any lacunae that remain...
With the hues of love that play in Thine eyes
I in my heart, imprint Thy Name.

I shall rejoice and truly believe,
that Thou hast taken birth today...
When I shall forget all else but Thee,
then I shall know 'tis Thy birthday!



Your Grace fills my Life to Overflowing

Part 8

ABHA BHANDARI

...In continuation



Ma leaves Madhuban for Dalhousie

There is a simile in the Prashna Upanishad where the relationship of the senses with the life force is discussed. When Sage Pippalada is questioned, he defines *Prana* as the essential life force that sustains the senses... comparing the *Prana* to the queen bee! When the queen bee settles, the senses are settled... but when the *Prana* readies itself to exit the body, the senses too become insecure since their very existence becomes questionable!

So also it was with Ma. Her presence at Arpana was like the very Life essence pervading every speck of Arpana. But there were times, when it became necessary for her to question the very foundations of the family ... especially when the very values that Arpana stood for were threatened.

There were some critical times when Ma had to take recourse to leaving Madhuban on the basis of a value or principle being questioned and negated. In the late 80s, one such event took place, when Ma decided to leave Madhuban. As always, uncaring of repercussions to self, she had decided to walk out without taking the car, or indeed without any companion. However, ultimately, after a great deal of persuasion and many promises made by all that no one would follow her, she agreed to go to live in Dalhousie.

After a great deal of coercion, she also agreed to take me and Chandermani with her to Dalhousie. This gave time to the family to go deep into the problems that had beset them that Ma had to take this phenomenal step.



It was a time of deep rumination and collective thought.

This was the first time I gained a glimpse of Ma's complete detachment. Whereas I was constantly thinking about what must be going on in the minds and hearts of those at Madhuban, not once did I see or hear Ma doing the same! How quiescent is that detached mind... how very silent... and devoid of any disturbances! Yet... how very gracious and responsive... for, when a collective plea was received from the Madhuban family to allow Chhote Ma and Lav Bhaiya to rest their 'case' with Ma, they were received with the same love and identification that I had been habituated to perceive earlier! There was no trace of any rancour, resentment or acrimony... just plain and simple love!

There came a time when I was not just curious about this state of complete detachment, but was also resentful of the fact that Ma was so detached from me... who had been her constant shadow for the past

almost 40 years! Such is the amazing quirk of the foolish mind which cannot fathom that the Realized Soul lives in the eternity of the Atma and does not trade the Truth for emotional gain.



Those were one of the few occasions when Ma and I were completely alone in Dalhousie. Wrapped in my delusion, I entered into an argument with Ma Herself... endeavouring to prove my point! In my egoistic ignorance I became unaware of Whom I was arguing with... and continued to press for Ma's agreement. How compassionate is That Supreme Guru, Who, recognizing the delusion of the ignorant disciple child, endeavours to shake that child out of her utter lack of awareness. Ma simply said to me, "Get up and pack your things and leave for Madhuban." Utterly unbelieving of Her words, I kept sitting arrogantly before Her in Her office room. "Did you not hear

me? I asked you to pack your things and go to Madhuban!" I could not gauge the seriousness of my folly, nor the earnestness of Ma's command. I went to the next room and slowly brought out my attache case to pack my things... still thinking that Ma would stop me! How could she let me go? She was a diabetic on insulin, and I was the only one administering the critical insulin dosage 3 times a day. Surely she would remember that and relent??? But no... even life did not matter to her... what mattered was the spiritual wellbeing of her ignorant child.

I slowly paid obeisance to Ma... but only physically... because my mind was churning with negativity within... Would Ma really mete out such an insulting punishment to me?? Would she not even pay heed to the 40 years of proximity... and would she cast me aside just for a little argument? What I did not realize was that indeed, she was casting aside the ego of her

ignorant child, awakening her child to the fact that the very foundation of the Guru disciple relationship was faith... unquestioning faith! As I walked towards the waiting vehicle, my eyes turned towards Ma's window... hoping against hope that she would look out of the window and stop me... when there was no sign of her, suddenly a realization of the magnanimity of my mistake dawned upon me... the niggling arguments of self-justification died a natural death. I sat in the vehicle, resigned to my fate.

Just then, as though every thought of my mind was known to Ma completely, the vehicle came to a halt. "Why have you stopped?" I asked the driver. He looked up towards the house and said, "They have asked us to stop and are calling you up!" I could not believe him. Just as my mind had turned from its negativity to a realization of my mistake, the ever loving Guru was also ever forgiving!

I knew that day, that Ma heard every little thought that crossed my mind... and it was not her detachment but her extreme concern for her child's wellbeing, which gave rise to the situation that had come to pass!

The Terrace 'Parties'

It would not be an exaggeration to say that life with Ma was like one big party! Every spiritual lesson was imparted in a playway method... every moment was a celebration of the Lord and every occasion was a facilitator in the bonding of hearts.

Ma's terrace was often the venue of such 'parties'... a glorious mixture of *satsang*, singing, dancing and eating together. Since the family was large, it had been decided that birthdays would be celebrated once in the month for all those born in that month! It was an occasion for bonhomie,



camaraderie, and getting together in a family spirit... the family often included the resident doctors and staff who worked at the hospital, who also looked forward to these moments of proximity with Ma.



In the midst of the singing, dancing and eating, more often than not, serious problems also would get resolved as ‘togetherness’ overcame individualization... and understanding surpassed petty quarrels. And when Ma would arise to ‘dance’... all would hold hands in a circle and dance away... it mattered not who was on either side... or if one had just recently had a misunderstanding with that person... all was overcome in Ma’s glorious presence. All eyes would be focussed on Ma as she danced and clapped... a mischievous smile playing upon her lips and dancing in her eyes!

It was through this ‘playway’ method that Arpana expanded from a small two room tenement to a large campus with myriad activities directed towards bettering the lives of our rural brethren and uplifting the hearts of the ‘family’... taking them towards their spiritual goal. Many came and many went away... those who came were welcomed and those who left were bid farewell with blessings. Such was Ma’s home which was not just a shelter, but a veritable school of learning and living... and the fulcrum of all these activities and happenings was just one beautiful, generous, magnanimous, loving and forgiving soul... Ma.

It would be wrong to surmise that life was only fun and games through all those years ... for there was hard toil involved. Many dedicated and

devoted members of the family indeed put in their entire might to build the Arpana that stands today. However, undeniably, the heart of every activity was just Ma. Some worked with the zeal of service, others worked merely to please their Divine Mother. And their work was always acknowledged. When Prince Charles visited Arpana as patron of Arpana UK, he asked a simple question of her...



“You have managed to do so much for so many rural folk around Arpana. How did you do it?” Ma answered in a very matter of fact manner, “These people do all the work... I merely sit here and watch!”

...And ‘watch’ she did! Her watchful eye noticed every single need of the one who stood before her.... Her heart responded spontaneously to that need... especially of the simple folk. Her keen eye perceived every nook and corner of Arpana that required attention and care. Her heart told her where to send Arpana’s workers... where their service was most required. Her time was for all... none for herself. Despite my constant objections, she would give strict instructions, “If anyone comes to me in need even in the middle of the night, do not stop them from entering!” Thus, when Mr. Sabharwal, Dr. Mehta or indeed any other member of the Ashram returned from out of station after completing the work allotted to them, they knew that their Divine Mother was waiting for them... to hear every single detail of what had transpired. And from these conversations, stemmed their next assignment! These discussions also led to spiritual discussions...

Once she asked of Mr. Sabharwal who had just returned from a meeting with a Minister in Delhi, “What were you thinking when you were travelling to that meeting?” He replied, “Ma, in my mind I was planning the conversation I was intending to have with the Minister!” Ma replied, “That is futile! You should keep your mind focussed on the Lord... the conversation you are to have was already pre destined... once you have made all the preparations, why waste your time and energies on such thought?”

The ever protecting umbrella in life... and in death... the hand that absorbed pain

Ever since I had met Ma in 1963, and having experienced her protective hand over all, I was convinced in my mind that no harm could ever befall Ma's family. We travelled the Grand Trunk road almost every day... we were witness to so many accidents... yet, Ma's proximity seemed to be the umbrella against any misfortune! Ma often warned us in her daily *satsangs* that the only certainty in life was death. Yet, apart from the passing away of those who were extremely aged, death still seemed far... very far! Until that morning of 11th September 1995... Manju Dayal, lovingly known as



Manju didi to us all, left for Dalhousie that morning, to procure woollen garments for sale at Devotion. Ma had called for her the night before and gently suggested that she postpone her trip... but as we all do habitually, she too had made up her mind to leave that morning and told Ma that she would be back in just a couple of days! Ma was silent thereafter...

Early that morning we all were aghast to hear that an accident had occurred not even 8 kms from Madhuban! Manju didi had silently slipped out of our lives. The driver of the vehicle had also passed away! The entire family was in a state of shock. The truth of Ma's words came back resoundingly, “Death is the only certain rendezvous!” Whereas the entire family was still

in a state of shell shock, Ma was in full control. Manju didi's brother Deepak Dayal, who was travelling at that time, was immediately contacted and asked to fly back. He got to know the reason only after he returned! Manju didi's mother was seriously ill and admitted in Arpana Hospital. Everyone in the family strongly advised Ma not to tell her what had transpired... but Ma, in her wisdom knew otherwise. As the body was prepared for cremation and brought out into the Ashram courtyard enroute to the cremation site, Ma appeared in the hospital corridor, firmly holding the hand of Manju didi's elderly mother. She beckoned the pall bearers to bring Manju didi close to her mother... and as they approached, Ma held Aunty's hand tightly and she said to Aunty Dayal, "Place your hand of blessing on your daughter's forehead as she leaves for her last journey!" The surge of security and love that must have been received by Aunty Dayal in that hand clasp can only be imagined. She lovingly stroked her daughter's forehead, and the pall bearers continued their journey to the waiting pyre.



The entire family was amazed... the strength lent by Ma's hand clasp was undeniable. A question was put to Ma, "Aunty Dayal was in such a critical state... yet you brought her out to witness such a shocking event... could this not have led to serious consequences? Could it not have been avoided?" Ma's answer was unequivocal. "It was important for her to have seen her daughter finally. We could not have taken away that right from her!"

It was amazing what a pillar of strength Ma became especially in the time of crises! That same frail body seemed to gain the strength of 100 warriors as she stood in the protection of others... and her family.

4th October 2004. A horrific day for the Arpana family and for the organization Arpana. It was an unbelievable day for me personally... and evenmoreso because I was witness to Ma's phenomenal might. Another explosive accident snatched away 4 people together from the Arpana family. Ratti Uncle, Reva didi, Preeti and the driver of their vehicle, all died instantly when a Haryana Roadways bus collided with them headlong. I was in Delhi that morning, and heard of the accident through a phone call from an unknown person, who told me that a vehicle belonging to Arpana was completely destroyed in an accident with a Haryana Roadways bus and that all the occupants of the vehicle were no more! A devastating sense of shock overcame me... but my first thought was... where is Ma? I only knew that I needed to be close to her... that towerhouse of love, compassion and power... and I also knew that she had been afflicted even more... for she had lost 3 pillars of the organization!

I travelled to Sonapat, the scene of the accident, and thence to the Sonapat Hospital, where the bodies had been removed to by the police. I saw Ma's car ahead of me... and every pore of my being was longing to hold her hand and derive solace and strength from her...

I opened the door of her car, and found her arms outstretched to embrace me... an embrace which seemed to absorb my pain and acute sense of loss. "How could this have happened Ma...?" Her strong voice penetrated my soul... "It was destiny!" Never had this incredible acceptance of destiny seemed more final and potent! I sat by Ma's side in the car, silently holding her hand... my heart silently observing how she never allowed her pain to overcome her clarity of thought and decision. There and then, the entire plan for transportation of the bodies, for placing them... our dear ones... in the mandir, for the extended relations of 3 families to be intimated, and meticulous planning of timings etc. for the cremation... everything was attended to in detail... and all along, the transmission of Ma's compassion and love through the tight clasp of my hand in hers, gave me the strength to live through this unreal dream.

That night, in Madhuban, I asked her... "Ma, does sorrow not even touch you?" She replied, "I am human like any other... the loss is apparent, but I know that this phenomenon too shall pass! All shall happen in accordance with His will!" Vedanta in life!

As the three pyres were aflame and the silent sense of loss was palpable in the atmosphere, Ma sat as the strong silent witness of all that transpired,



often leading the chanting of “*Ram naam sat hai*”... and other Urvashi *bhajans* being sung.

How strong was that frail body... how steel like was the faith of that heart in her Lord... how generously she afforded strength and peace to all present! Incredible... incredible... incredible!

Indeed, to hold Ma’s hand was to derive immense strength, inspiration and power...

How often during her last years, even though her body had become even more frail after she suffered a stroke, I would look forward to those moments in the day when I could hold her hand and derive solace. And she knew my silent desire... and whenever I would enter her room, she would hold out her hand...



Those who watched would tell me...” Ma waits for you to come so that she can hold your hand!” Little did they know... that it was not she who felt the need to hold my hand... it was her discerning love that knew I needed that hand clasp more than ever before!

...to be continued

Karma Tyag – *Give up Action?*

ADAPTED BY ARUNA DAYAL FROM ARPANA'S PUBLICATION, 'PRAGYA PRATIBHA'



Who is a Karmateet?

The sage who has transcended action, is addressed as one who is a 'Karmateet' or beyond action, such a one cannot have any activity ascribed to him as 'his' actions. However, such a state is only attained by one who has transcended his own body unit, its name and form.

Only one who has achieved this state can be called a 'Karmateet'.

Addressing the seeker, Ma says –

O Mind, your sense of doership is strong, do not imagine that you can renounce action. So too, your egoity is assertive and powerful, so you cannot renounce your *dharma* or your duties.

O seeker, your mind seethes with a plethora of desires. Do not declare that you can renounce those objects which you still desire, as in this mental state these desires still persist within. Moreover, that which you do not desire, that which does not appeal to you – what is the merit in giving such objects up?

So far, O *sadhak*, your mind is full of likes and dislikes: in such a condition, whatever you ‘give up’ cannot be true ‘renunciation’. For, know that renunciation cannot be achieved as long as desires lurk in your mind. Unless all desire is transcended, renunciation is not possible.

Give up nothing: the rites of worship or the chanting of the Name, for, O seeker, you are far from beatitude and have not attended the state of *Brahma*.

Ma warns the Sadhak –

‘Look within, scrutinize yourself, objectively penetrate the layers of desires and cravings. Renunciation at any level is meaningless, as long as these desires lie hidden in your mind.

At every moment, you are ambushed by your attachments and your biases which cloud your judgement and encircle you. The bonds of your desires, the fetters of your mental attitudes keep you in bondage.

You are far from transcending your body self. You are chained by your attachments in innumerable relationships. A physical distancing is void of significance, as long as your attachments infuse your thoughts and color your interactions.

In fact, O seeker, you still worship this clay form, which you claim is your body. You claim its associate sense of an individual persona and its agency, the ego. All these hold you captive. The conviction of being the doer permeates your mindstuff. The sense of doership fills your mind and fuels your thoughts and deeds.

Know yourself and see clearly how this ignorance blinds you. It is a pervasive superimposition which enshrouds your intellect and mind. Your sight is obstructed by veils of attachment to the transient world. Its objects and relations enfold your mind and obstruct your vision, robbing you of direction, and clarity of perception.

How can you claim to be a *Karmateet*? Or declare that you are a renunciate? This is vanity, O mind! You are revelling in folly.

You still believe yourself to be the body and claim its relationships as your own. Each minute you glorify yourself and wallow in self adulation.

Your blindly obey your mind's inclinations and each moment are carried away, helplessly, in its currents.

O seeker, give up this worship of your own body self, why do you plan to give up your pilgrimages to temples and worship in shrines? You still are attached to your body self, why do you not transcend your ties to this form of clay?

You turn away from the deities in temples and so have given up your worship in shrines – however, this body, also made of the five elements, why have you not risen above it?

The Lord's Name which illumines the path of enlightenment, raises the veil of ignorance. But you turn away and reject the Divine Name, which can illumine the Truth for you.

Even though O *Sadhak*, you have gained knowledge from the scriptures, you have not experienced or realized that knowledge in life. You may have even experienced flashes of insight or glimpses of the truth, but are not stabilized and rooted in the Truth.

You will have to take the Name, for that is the path which leads to Him – so seeker, pledge to yourself that this 'I', this egoity will fade into nothingness at His Feet.

You talk of *Advaita* and the truth of Cosmic Oneness but you are not abiding in this Truth. You talk of a state where the mind is lost in profound silence, but you have not attained such beatitude.

You talk of a stable intellect, yet your mind seethes with attachments and rejection, with desires that rise repeatedly.

Unless silence reigns within, you cannot transcend the coils of action, or the knots of *Karma*. You cannot go beyond *Karma* if your mind is full of desires and attachments.

The sages, the scriptures advise us of this again and again. Do not lose yourself in ignorance – dwell on the truth given in the scriptures.

O seeker, you have to realize and practicalize this cessation of desire and attachments. As long as cravings and ambitions persist, you cannot say that you have renounced anything.

For remember, external renunciation of objects and habits etc. is not renunciation, because remembrance of such objects and hidden desires are the fifth column, hidden in the recesses of the mind, that sabotage your spiritual practice.

Further, what purpose and use is that 'giving up' which is tainted by remembrance of, and pride in renunciation... and if pride of 'renunciation' colours the currents of the mind?

When the mind is silenced, who is there to dwell in remembrance? Such thoughts will then never arise for the mind has become silent and pure.

Forced giving up of objects is not 'tyag'; especially when renounced objects, or a lifestyle or habits persist within. The seeker has not truly renounced anything.

Again and again the sages advise us through the scriptures that the mind is to become void of desire in order to achieve transcendence over action.

Renunciation of externals is meaningless, for only when the mind is silent and empty of desires and the emotional currents engendered by desire, that renunciation is attained: that state is true *Sanyas*.

As long as the sense of doership persists and is coloured by ambitions and cravings, you are full of your egoity and *Tyag* is not possible.

To forcibly give up objects or habits is futile – only when desires fall away naturally, leaving the mind quiet, does *Tyag* occur within and the practices and objects of desire will be shed with ease.

When the conflict of dualities: of rejection and desire, will cease; no remembrance of the clamor of such conflicting emotions remains for you then, O seeker. You have naturally moved from the realm of individuality and division... into the seamless unity of *Advaita* or Oneness.

However this state you have not attained, it is far distant as yet, so give up the egoistic notion that you have become a *Tyagi*.

This is the ego feeding the mind with prideful notions. The ego's ways are convoluted, its ambitions run deep in subterranean grooves.



You have far to travel – beyond all thought; to transcend mental processes and go beyond the tricolored qualities, in order to transcend the *Gunas*.

You claim the body as yours, you indulge and revel in the thoughts and imaginings of your mind and your intellect. Conditioned by your desires your mind is your guide in dealing with your world.

And so, O seeker, look objectively and realize you are not a ‘*Karmateet*’ as you have not transcended action, nor have you risen above the play and interaction of the *gunas*. Your mind is a conduit of incessant, tumultuous, thought currents, and so it is not resting in quietude and silence.

O Seeker, press on with your spiritual practice, remaining immersed in the Lord’s Name, for the path that leads to the Truth is one of exclusive devotion to the One Supreme.

O Mind, I plead with you – first lose yourself in the divinity of His Name- it is a boon, a favour of Supreme Grace that you nurture within your heart, exclusive devotion for the Lord.

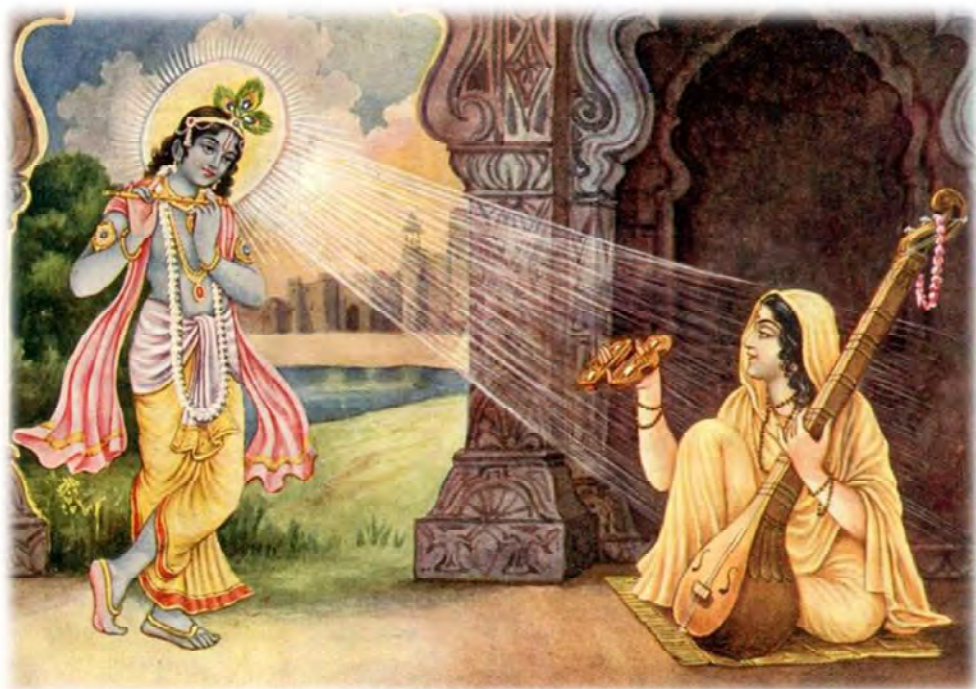
Param Puja Ma cautions the seeker on adopting the path of renunciation. It seems she is addressing each sadhak personally, warning him about tyag, whilst yet harboring desires and cravings within the mind.

She exhorts us to scrutinize our own minds with dispassion and objectivity and cleanse ourselves within, before embarking on the practice of Renunciation.

Our most loving gratitude to Her, who guides us on the path to the Lord’s Feet, with such compassion and Love, knowing our frailties and weakness, and our struggle with the subtle, yet indomitable Ego!



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.

He who has not controlled his senses has no intellect nor any sentiments. Such a one who has no belief in God is deprived of peace. Without peace of mind how can there be happiness?

Just as a strong wind carries away a ship on the water, so also amongst the senses disposed to objects, whichever sense gains the support of the mind, that sense faculty abducts the intellect of that individual.

When a flood threatens one's very existence, one invariably searches for some mainstay to embrace which will prevent us from drowning. Then why do we not perceive the great threat to our spiritual existence... to the only Real in our lives... when the senses are carried away towards the sense objects of the world? Why do we not even endeavour to cling to the Real and attain to that state from whence nothing can shake us... to That safe and secure state of the *Pragyavaan*, unshaken by all winds, all floods...

ABHA BHANDARI

Chapter 2

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

One of steady intellect withdraws his senses from the sense objects as a tortoise pulls in its limbs from all sides.

Shloka 58



The tortoise extends its limbs from its shell to examine the outside world. It partakes of those external sense objects, but as soon as it senses any danger, it immediately withdraws its limbs within the shell. Then external storms pass

from above without having the slightest effect on it. Similarly, our sense organs run towards sense objects and collect ‘material’ from without to partake of them within. You wish to be a *sadhak*... so listen! When your organs of perception go outside, you must see to it that they collect only those materials which help in your spiritual endeavour... knowing that all these sense objects and even human contacts are your worst enemies! So choose your company and surroundings. Your environments affect your mind very subtly. O Lord! Grant me the power of discrimination and give me the strength to fight all that misleads me from my path. May I simply ‘shrink’ away from these within myself. Of what avail even worship and recognition derived thereof? Keep only the Goal in mind.

O mind! Endeavour to know the Truth through these *shlokas*. Change your mind and your thought processes. This is the essence of these *shlokas*. To simply read them is to accumulate even more false pride. These organs of sense perception are killing me at all three levels... the levels of this mind, the intellect and this external world. Let me teach them the truth and warn them. If they associate with a contact contrary to my aspiration,

they will definitely lead to my ruin. O Ram! Grant me that strength whereby these ears, this speech, these eyes etc. ever follow Thee... remain in Thy service... follow only the path of Shreya. May I travel through this life with complete withdrawal from without, and constant thought of You... O Lord! May I pass through this world knowing and realizing that all is You and Thy grace is my only redemption. Lord! May the armour of meditation on Thee ever remain upon me. Save me from falling Lord... take me to Thy feet.

O *Sadhana*, these extrovert organs of perception are the principal cause of your downfall. It is these that hand me to death. Save me from these 'contacts.'

O eyes! If aught but Ram comes before you, please return... because all else is false information. Ram alone is true. My organs of sense perception misguide me. Know the truth about the objective world and quell all sense of enjoyment therefrom! Become aware of this carcass disease that has beset you and join yourself with the ties of love to your Beloved. It is That Ram who is your doctor. Extricate yourself from your interest in this world. Why can you not restrict yourself? Your disease is increasing. Will your disease of 'enjoyments' go only upon gaining a vision of Him? O Ram, even if these sense objects 'rape' me, Your mercy is not forthcoming! I am suffering... I am yearning for mergence with Thee. Eliminate this craving for the world Lord. I am steeped in sorrow. I have just realized how fallen and degraded I am. I am only pretending that I love Thee... Ram, take me from this world. Grant me faith, and devotion... grant me trust in Thee... Grant me yearning, grant me Thy feet... or else grant me death. If this body is not worthy of coming to Thy feet, then Ram... take it back from me. Do as You wish. I hear that You too are bound by my destiny.... Alright... so be it! At least assure me that You are with me... that You are holding my hand. I do not worry about sorrow and joy... I do not even desire sense enjoyments that much... I only need Your grace. Only You exist... let me have implicit faith in this fact. Let only You remain. When



I taste Thee, then how can any taste of this world affect me? You Yourself assure me that these 'tastes' will all fall away.

Be one with me Lord, that I do not even feel the onslaught of the enemy. They seek all bullet proof... armoured cars in a war situation! So also, in this spiritual war of *sadhana*, I need the protection of an armoured mind body and intellect, to withhold the onslaught of the sense organs! These objects are the cause of my disease. They do not allow me to become free of my carcass disease. They ensure my death again and again.



During the process of *sadhana*, it is necessary to keep this objective world at arm's length. Even if these objects of sense enjoyment are before you, relinquish their contact... distance yourself from them. Keep this mind *maharaj* away! Perceptions will continue... conceptions should not be allowed. Then you will not be influenced by the joys and sorrows that come from outside... Retract your mind. Stop your mind even from ruminating in sense objects through memory. Stop external associations. Let your mind be preoccupied with only

thoughts of Him. Then who or what can interfere with these thoughts?

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

An abstinent soul renounces sense objects, but the Sthit Pragya, on realisation of the Supreme Truth, transcends even their taste.

Shloka 59

Look! When you get typhoid, you get so ill that you do not even want to look at the most delicious food... you develop nausea even with the slightest sight of it! Even the best of flavours seem to be nauseous and one abhors them... but this is a temporary phase – because even if one is free of these victuals, one is not free of the sense of ‘taste’. The *sanskaras* still persist. The moment you are free of your illness, you begin to crave those same victuals.

This intellect which is influenced by the *sanskaras* is one’s greatest enemy. One must quell this enemy. Those same ‘elements’, that same psyche continue to pull us towards the wrong path. These are the *sanskaras* we must quash. They say therefore, ‘change the focus of your interest’. Keep your goal before you in your mind – every moment whilst you play out your destiny. Once one has partaken of the ‘taste’ of That Supreme *Purusha* (Godhead), all other tastes will cease to attract you. This is what is known as *Atyantik sukh...* or immeasurable ecstasy. Having tasted this, all other tastes become insignificant. Do not bother about various innumerable ‘tastes’ of various births. Take the support only of That Supreme One. Seeing That One, all weaknesses will seem trivial and petty. They will all fall off on their own – don’t fight them. Look... they are once again assuring you... and you are again worrying yourself! Your worry is the mistake.

Speech, touch, sight, taste and smell... these are the ‘food’ of your organs of perception. You wish to starve these senses. Even if you perform this ‘*tapas*’ and even though your body, pride and sense enjoyments will be renounced, but their desire will not be eliminated. Even if you withdraw your outward indulgence in these sense objects, your taste for them will persist. Therefore ‘fasting’ will not make a difference. Your ‘values’ within your mind will need to undergo a change. When the mind has determined a thought, your action has been performed – the external performance of that deed does not matter. The *sanskara* has been inscribed. Why are you deceiving the world and yourself like a hypocrite? **Renunciation** of the **indulgence of the mind** is true renunciation. If one relinquishes a



sense object externally, but dwells in it within continually, it is futile. The attachment then has not been vanquished. First renounce your propensity towards your 'sense of taste' with a strong determination, then only an external experience of taste will remain. Even that will be eradicated with the Grace of That One. Without the stability of the Intellect engrained with Knowledge, one cannot cut asunder the roots of the 'creeper' of gross sense enjoyments. Nothing can be gained without His Grace. Seek His refuge always.

(Param Pujya Ma clarifies to a seeker who was sitting beside her...)

This is the difference between a true Yogi and the unwise – a Hath yogi.

The Jivatma is the individual soul enshrined in the human body. To remain in this 'bhav' where one considers oneself to be nothing but the body is shariratva bhav. The Jivatva bhav and Shariratva bhav are the same. Just as Soul and Conscience are the same and are a part of the Eternal Consciousness... or That Brahm...

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

Now Bhagwan talks of the senses:

Decidedly, these turbulent senses forcibly draw away even the mind of a discerning person earnestly striving on the spiritual path.

Shloka 60

I have somewhat understood that I am a part of That Brahm. The intellect understands but the foolish heart does not! O Ram! When will this 'understanding' dawn within the heart too? I am now very anxious – this worry is the greatest obstacle in my *sadhana* path. What shall I do Ram? You tell me not to get demoralized and to try yet again to attain Him. They say that many people with extraordinary intellects also cannot control their inner being. These external sense organs waylay them also with the same deceitful ploys... then of what consequence are you? These sense organs persuade the mind to dwell in sense objects.

But look! The Lord Himself has come as your guiding star. He says "Do not get tired and defeated... Understand who you are... whose seed lies within you! He shows the way and clarifies again and yet again. You know very well that the tendencies of the mind are conditioned by past experiences and can be awakened only through this memory of who you really are.

Sense objects come before us and bring us under their control. The moment it comes into contact with those sense objects, the mind is ambushed. That is why they say at times that sense objects



are superior to the sense organs! When confronted by sense objects, the sense organs become like henpecked husbands who understand what is right, but cannot hold their own!

Do not worry. Explain these truths to the mind patiently and lovingly. Point out to the mind each moment, how it permits your degradation only for temporary satiation. Fall at its feet. Gradually ‘bring up’ the mind and improve it. Abide in the knowledge that all is He... then the agonized need to attain Him will arise. This is ‘*bhakti yoga*’. And your only *karma* thereafter, should be to adopt all means to attain Him.

This mind is the maximum hindrance on this path. It ‘goes off to sleep’ when the crucial time comes to take the decision.

O Ram! All sense objects and situations are given to me in keeping with the flow of destiny. I wish to withstand them... since I cannot stop them, I wish to accept them. But now even acceptance does not come to me. When it did, I knew no better... now pray tell me what to do – show me the way Ram! You say that this body-subservient intellect ensnares even the intellect of the controlled being. But this is no consolation for me. Come O Lord! Help me now and lead me on... or I will drown in the ocean of remorse and despair.

Look! The Lord has given us such an important warning. He says that the senses are very strong and ‘throw off’ even the wisest! Then O mind... what is your status on this path of *sadhana*? These senses are the cause of

diverting everyone from the path to That Supreme One. You will need to stop them with careful deliberation. *Hathyoga* or enforcing strategies will not help. First send a 'CID' into their camp! Understand the nature of these senses... this knowledge will help you to formulate your strategy. Make your plans carefully and then attack... then there are chances that you will win! This is the 'war' to be fought. He Himself is guiding you. O Shyam, You are explaining everything to me Yourself... then why am I unable to understand?

O mind! Listen carefully! What is the Lord warning you against? He says... "Beware!" These sense organs are very powerful. You are on the *sadhana* path... but this war that you are engaged in, between your own sense organs and you, is an unequal war. You want to be fair, but these senses practice all sorts of deceit! They are so strong that they defeat you again and again. They have been with you life after life... They came as servitors but the 'king' (intellect) was weak and the 'ministers' knew all the secrets and the weak points of the king and the state! The king wants to get rid of them, but these senses, the ministers, have more strength and defeat the king through repeated revolts and imprison him!



However, O mind! Do not worry. The war has started... and do you know... your flag is upheld by Lord Krishna Himself. It is He who (as the intellect) guides your bodily chariot every moment. Leave everything to

Him. Remember... it is these senses which ambush you and do not allow you to meet with your Supreme Lord. Be extremely vigilant. They cheat you and forcibly mislead you. What shall I do Ram! Pray grant Thy Grace.

O mind... Rise! From this moment onwards, start the 'churning' of your senses. It is extremely difficult to control them. If, as suggested in *shloka* 59, 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. The sense objects do not matter. It is your attachment that has to be given up.

Have you heeded the Lord's warning O mind! What is your standing? These conjugating senses are able to waylay even those 'Intellectuals' who are established travelers on this path of *sadhana*... of what consequence are you? Come... from this moment onwards, continue your regular practice. O mind! At least you come and be my companion... my aide... help me to meet with my Ram! I desire only to unite with Him. May I have no time to look towards the sense organs... pray make this tendency habitual!



...to be continued

Fighting Your Mind

ANNE ROBINSON



The Mind – what a Wonder! It can learn all things, conceive all things, manifest all things! My Mind is my Champion, my CEO and my Resident Genius who makes my dreams come true, who guides me through the convolutions of life and who will lead me to victory!

Right. Then why am I where I am? I do have what I need for an average life, but I am not average! I have amazing ideas! Knowledge! Plans! Not only that, I have a secret – I am the most important person on the planet! I can see the faults in everyone around me. If they would only listen to me, we would have a world of peace and plenty, no more wars, no more starving and homeless people and a planet that is sustainable!

This is a mind that is insane, not grounded in reality. It has a specific agenda for a specific purpose – to make itself Supreme in the entire world. What if I told you that all minds have this underlying motivation? A horrible thought, right? Think of what the world would be like then – each personal interaction, each group interaction, each national interaction a contest for supremacy – leading to contempt and hatred for the other, resulting in wars through legalities, social pressures, psychological manipulation and ultimately physical fighting! Resulting in ruin and chaos for most of us.

Oh. Right. Reality Check. This is our world today!

So the enemy is my mind? But the mind is through which I know anything, learn anything, decipher what is right and wrong, what I should do! How can I fight my mind and, more importantly, with what can I fight my mind, if mind is the problem?

I have good news – Mind is not the problem – and bad news – Ego is.

The individual is born out of the *Atma* and is the *Atma*, coming into the world as an actor in the Divine Play of the Supreme. As (s)he grows, (s)he is conditioned to think (s)he is a separate individual. The Light of Consciousness/Awareness within is often clouded over; it is a speck which only dimly reflects that *Atma* which has created all things. One thinks one is this individual self – and the Ego is born.

So most people think Ego is who they are.

The body has senses which contact the physical world and just send signals to the mind about the sensory objects. The mind which interprets this interface (through which are born likes-dislikes, attractions-repulsions) is overwhelmed by the mind's preferences.

But mind is like a child – just wanting what it likes and repudiating or repulsing what it dislikes. Thus emotions develop in the mind, which urge the Ego to indulge itself to the limit.

Thankfully, to oversee all this, there is the Intellect – the discriminatory factor. Now if the intellect were to be impartial, there would be no problem, but the Intellect is usually subservient to the Ego. To please the mind and placate the ego, the Intellect panders to the Ego. It covers up the truth of the situation in order to justify the Ego getting what it wants. The Intellect is the original crooked lawyer – making black, white and wrong, right – for the benefit of the Ego.

But if we are egoistic, how can we climb out of the darkness of false thinking into the light of Truth?

Param Pujya Ma says, “The Gita tells us not to fight the mind.” Because the mind only wants to justify itself, not get at the truth. The truth is that the ego wants what it wants and does whatever it thinks it can get away with to get it. But we think of ourselves as superior and do not accept the negative qualities we actually have. Thus, we have developed an unconscious mind where we hide our negative qualities, the *chit vrittis*.

Ma goes on to explain that it is these qualities of our unconscious mind (the *chit vrittis*) that betray us. Thus, when we, ourselves, are in the wrong, we justify ourselves, we do not accept our negative actions – and

then we blame the other!

Param Pujya Ma further says,
“Never, under any circumstance, should you blame anybody.”

She takes us through the reasoning, step by step, saying, “Supposing we had been in that circumstance – what would we have done?” She pulls no punches, “We would have been worse than the other people! When Jesus was whipped, for example, or betrayed – thank our stars that we were not there, otherwise we would have been worse!



Ma continues, “The path you should choose is what is right. But your mind is interpreting the world through its likes and dislikes, so you cannot trust your mind to tell you what is right.

We continually pass judgements – but why? Do we have any right to do so? We think we are in a position to judge everybody but we don’t even know the facts. Actually, facts do not even come into it – the mind makes decisions based on its likes and dislikes. So, a person we don’t like can never do right, and a person we like can never do wrong.

We are always judging people, judging situations, isn’t it? The mind says,

- ♦ “I like it, I want it, I’ll have it – no matter what it costs anybody else.”
- ♦ “I don’t like a person so he cannot live near me – he has to get out.”
- ♦ “I want some land and he is not giving it to me, so that means war!”

This mind has never done the right thing.

The Master further explains what else the mind does. Just to get a little recognition from somebody, we tell so many lies and with so much pretense. So we have to hide what we really are and pretend to have qualities we do not have, thus creating complexes!

We can see that the mind is ever telling fibs, pretending, “I am great. I know everything. I should be obeyed. You are of no consequence and I should mean everything.”

This is what the mind does, doesn't it? So how can you trust such a mind?

We say, without saying it, "I am God. There is no God and we are the judges and we want ..." So that is erroneous thinking and that will never let us do justice.

So never trust this mind. We need to cleanse the mind and strive to silence it.

The truth is that the mind and the intellect are impaired by the egoistic concept that "I am Supreme." Ego has stolen a bit of the Light and called itself the Creator/God/Atma.



Param Pujya Ma says, "Be free of the ego! The truth is, only a thief can persist with an attachment to the ego. If one possesses the requisite attributes of head and heart, ego simply becomes superfluous. Ego exists only where there is some innate deficiency. Ego is a means of concealing some lacunae." (Srimad Bhagavad Gita, a Guide to Daily Living, 13:8)

Yet, even when we see that ego is false, the journey to live in Truth, called *sadhana*, is not straightforward. We are so conditioned in this world – by our society/ideas/concepts/habits – that it may seem impossible to escape the quicksand of illusions.

However, the Lord gives us the way by saying, "Give me your mind and take mine instead!" This means learning what the Lord tells us to do and following his instructions in our daily lives, i.e. using the Lord's mind!

The Lord tells us to do *Nishkam Karma*, selfless service. The more we serve selflessly, the more humane qualities replace selfishness, greed and cruelty. When love, compassion, magnanimity and forgiveness replace egoistic motivations, our mind no longer sees likes and dislikes – but, instead, identifies with the other, seeking to help, not judge. Then our intellect is free to use its discriminatory power to seek solutions to benefit others, not just one body.

When mind and intellect are cleansed, the light of truth can come into our lives. ❖

Spiritual Lessons...

...learnt from Recent Times

ABHA BHANDARI



How often Param Pujya Ma told us...

*You can never live life fully until you remember the inevitability of death!
Death has been your fate since the moment you were born!*

*Yet, mounted upon these 'steeds' of our senses, with cravings and desires
spurring us on*

We continue to gallop towards what we deem to be our happiness...

...we try to capture what is here this moment and gone the next...
and let go by...
what no wealth can buy...

Life thus passes us by, orchestrated by the Supreme...
And, we, in unconscious denial of the Real
Consciously revel in the transient
and thus lose the fulfilment and peace and satiation which could have been
ours!

And death awaits... behind the inevitable curtain... imminent... seemingly
distant but oh so near!
Covid has made us aware of what should have been our natural lesson!

The lessons Covid imparts are invaluable!

~ Maintain a distance! Treat with suspicion all that can be seen, touched
and tasted!

For, indeed, these are merely an invitation to peril...

~ You come to this world alone... and exit the same way... so also remember...
even as life exists

You are but alone... the friends, relations, associations... are all but part of
this transience.

If afflicted by this 'disease' of attachment with the external, all shall be lost!

~ Keep mouth shut...or masked!

Instead, use the speaking time to think...

~ Watch what you eat... do not ingest contaminated fare
'Wash' or sterilize before you ingest.

~ Better still, do not touch the external world

The Virus of attachment can be anywhere... even in the air!

Filter the air through a mask of positivity – shun the negative

~ Build internal strength

Remain healthy...build immunity (towards external negative stimuli)

If 'infected' early medication is strongly advised ...abhyas and vairagya

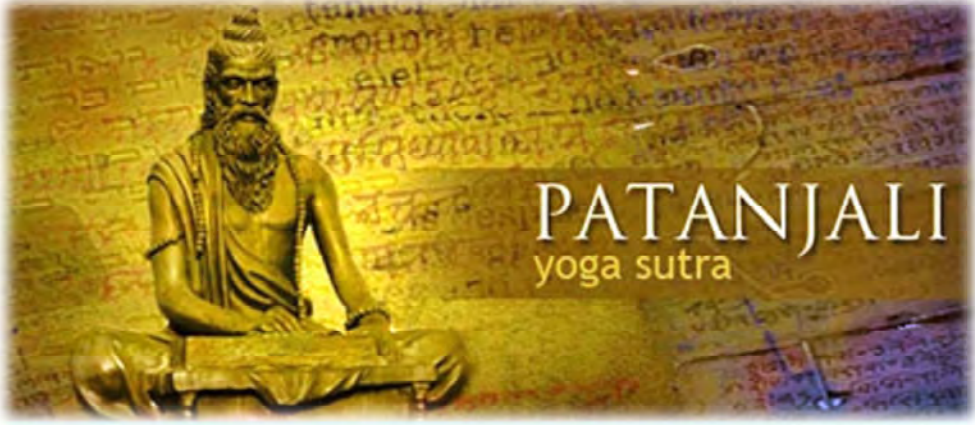
Help anyone who is in need. Remember... it could be you!

Above all, Remember AT ALL TIMES...

EVERYTHING IS IN GOD'S HANDS... NOT IN MINE!

Chit Vritti Nirodha

ARPANA ARCHIVES



In his Yog Sutras, Patanjali takes the aim of the truth seeker as '*chit vritti nirodh*', the elimination of deep impressions from the mindstuff. Mindstuff or '*chit*' is where deep impressions reside, which we cannot bring to our consciousness. What we call '*mind*', on the other hand, has automatic reactions, which come and go according to the situation. But it is in the mindstuff that reactions set in, and become deep rooted. Our lives are not under our conscious control. Psychology is mainly concerned with analysing (with a view to changing) our outward behaviour patterns, but here we are talking in terms of the deep unconscious. That is where the '*sanskaras*' that come from the previous births reside.

Each one of us is constantly moving toward the unseen intent of destiny, which we do not know, and whether we want it or not, something is pulling us in that direction. Sometimes we are indifferent, sometimes we are repelled, and sometimes we are attracted, but there is something that happens without our conscious volition or desire. From where do these pulls arise? When we do get a glimpse of what lies within, the conscious mind can hardly believe that we have such ideas and concepts, and when we experience uncontrollable reactions, we are horrified to know that such negativity is within us.

Patanjal explains that the impressions that emerge from the unconscious are camouflaged when they reach the conscious mind. We do not know from where they have come. We have not performed any intentional action, or even thought about it; it is habits formed there, of which we are not even aware, that influence our actions. We may think we are reasoning or thinking rationally, but in reality most of our actions are automatic, because they are based on intellectual, emotional, and gross habits. These drive us to act in a certain direction, and yet, when something happens, we take the credit or discredit for it without a second thought.

The mindstuff is full of negative and positive thoughts that have taken shape through our destiny, including the impressions of previous lives and the reactions of the present life. These are all interacting in the unconscious, and by the time they reach the conscious level, we do not know from where they have come. The 'I', 'mine' and all the thoughts that are weaved around them, and the false concept, 'I am the body,' 'I am the mind,' and 'I am the intellect', are all born through these erroneous patterns of thinking.

When we want to measure ourselves, we should see how aggressively we condemn others, because that shows what we are within. We project ourselves on others, and that projection comes from the unconscious. When Patanjali is talking in terms of '*chit vritti nirodh*', he is not referring to the mind or the conscious, or even the present, but to the past impressions which we have collected within us. It is these which come in contact with the present and give it meaning. When we transcend these impressions, we render them meaningless.

The mindstuff is based only on past experiences. If we do not bring it into the present, and there is no reaction to any external event, it loses its meaning. When we are absolutely pure inside and our negativity no longer drives us in various directions, that is the time we stop reacting and become silent, happy and joyful. Patanjali affirms that '*chit vritti nirodh*' is complete when there is nothing left to influence us from the unconscious. We are living in the world, we see the world, and we automatically react to a situation in a manner which is beneficial for others. ❖

*In the midst of movement and chaos,
keep stillness inside of you.*

~ Deepak Chopra



Blessed Are We!

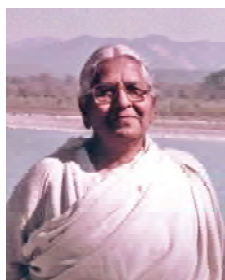
Each day this feeling does grow
How blessed we are, do we really know?
When I look around I can see
Nature's bounties all for free
...God's grace upon the undeserving me!

There's much we take for granted
Health, comforts... things we ever wanted
Home, family, people in service
Food on the table, a well-appointed office
We have it all... but it does it suffice?

Less is lack, more is not enough
Our life we waste in accumulating 'stuff'
The bonds we forge, the relations we cherish
Make life meaningful, our souls they nourish
Nurture them we must, or they will perish!

Hold each one close, your relations by heart
For want of attention, let no one part
The joy we experience, the love we receive
Multiplies tenfold the more we give
Learn to be grateful and you will begin to live.

PURNIMA



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,

Karnal, Haryana, India

August 2022

Arpana Ashram

Celebrating Param Pujya Ma & her Legacy – Urvashi

26th August, the Birth Anniversary of Param Pujya Ma, is commemorated as 'Arpana Diwas', as all friends, devotees, residents and staff of Arpana Service Programs come together in gratitude for the beauty, love and light we have experienced through her words and her lifelong example.

Urvashi Academy – a conduit to spread the message of Param Pujya Ma

throughout the community through the medium of art, music and dance! Under the guidance of Mr. Krishan Arora, Director, 3 *Bhajan Sandhyas* were organized at 'Apna Aashiana', 'Social Workers Home' and 'Arpana Ashram' on the 21st, 22nd & 25th August as part of Pujya Ma's birthday celebrations.



'**Shreya & Preya Path**' is illuminated by Param Pujya Ma through her in-depth answers to seekers. Mrs. Vinita Gupta sings Ma's sublime *bhajans* creating a resonance with the seeker's yearning heart.

Krishan Sudama

Arpana's dramatic production 'Krishan Sudama', as elucidated by Param Pujya Ma, reveals the Lord's Divine Love through a childhood friendship. The power of humility is shown by the Lord's Love in action.



Arpana Hospital



Multispeciality Camps at Arpana Hospital are held monthly, as a part of Arpana's mission to provide healthcare, particularly for rural folk. On 10th July, 186 people benefitted, while there were 101 patients at the August Camp.

Endoscopy by Dr. Rahul Gupta

A Free Dental Camp at Mount Litra Zee School was conducted by Arpana Hospital's Dental professionals on 30th July. They also guided the patients about their food intake and daily routine. 357 patients were seen.

At **Arpana's Health Camp at Budhakhera** on 22nd July, treatment and medicines were given free for more than 50 people suffering from medical problems.

Eye Camps, about 12 in a month, are being held in surrounding villages. About 1,600 patients are examined each month.



Haryana

It is usual to see a model walk down the runway and score appreciation, but what catches the eye is the confidence of these rural girls on the ramp

After completing Arpana's Skills Programs for Beauty Culture / Tailoring, 26 underprivileged rural girls put up a fashion show for an excited village audience, who had only seen such events on TV or films! The show was held on 19th July in Modipur, Haryana.



It was empowering to witness the fascination of stylish creations being worn by individuals who don't identify with the fashion world on a daily basis. The fashion

show was also an occasion for dances, mehendi competitions, and singing performances – an entertaining event for more than 400 women!

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

Delhi

Online Spoken English Classes at Molarbund

Mrs. Aradhana Talwar has been conducting online spoken English classes from May 2022 for students at Arpana Center in Molarbund. She holds 2 daily sessions, one at 10 am with girls and the other at 6 pm with boys, 5 days a week (Monday to Friday). During the sessions, students, who are passionate about learning, are encouraged to speak only in English.



- Reading classes are held to correct their pronunciation.
- Difficult words are taken up and meanings explained in detail.
- Students enthusiastically participate as they search the internet for reports about a state or country.
- A mock job interview is conducted with typical questions asked.

All the students are committed to improve their circumstances and work hard to achieve their goals.

Gyan Arambh, Vasant Vihar

As the academic year begins at the Arpana Centre, our focus was on educational activities with stress on building foundational skills.



Celebrating International Yoga Day through simple basic yoga exercises

Students are taught through learning by doing and connecting through environment. Teachers build on concepts by doing many activities. Speaking in English is encouraged in all our classes. This year we have restarted computer classes from class 3 to class 9. Our ex-students have been given the privilege of attending basic computer classes, twice a week, by one of our in-house teachers, Miss Nidam.

Story telling in primary classes is one of our regular activities. In Science classes teachers demonstrate the experiments so that the concepts are well understood.

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

Himachal Pradesh

Arpana Encourages Small Farmers to go Organic!

Organic Farming is a promising way to tackle environmental degradation. Arpana is enthusiastic about Organic Farming for marginalized farmers as this is healthy for their families, is the sustainable farming of the future and this can be the most profitable use of their tiny agricultural plots.

Arpana is joining government efforts for farmers to learn organic farming. Dr. Sushil Kumar of the Himachal Farmers Outreach Center, conducted an Organic Farming Workshop on 30th June at Arpana's Gajnoi Center. 40 women and 14 men farmers participated.



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

Your compassionate support sustains Arpana's Services

To donate, click:

<http://arpanaservices.org/your-support-empowers-arpana%E2%80%99s-programs>

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

❖ Send donations to **Arpana Trust** for disseminating humane values and for medical, educational and community welfare services in Delhi

❖ Send donations to **Arpana Research & Charities Trust** for health & development: including Arpana Hospital and empowering women and subsistence farmers in Haryana & Himachal Pradesh

Foreign Contributions: (A Temporary Hold on FCRA approval for AT and ARCT. Please hold donations.)

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

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