

Let this Mind be ever Transfixed in Thee

Let this mind be ever transfixed
In Thy thoughts Divine!
You are my goal, O Beloved Lord
Let me flow in Thy thoughts sublime.

Rescue me from Ego's tide,
And give me refuge at Thy feet.
Let me be ever immersed in Thee,
O Lord! Hear my entreat!

I am an ignorant devotee, Lord,
Let me remain at Thy feet, I pray –
O Lord! Please use some such device
That my heart in love's agony may stay.

Fill my eyes with Thine image, my Lord,
That I may see Thee in every being!
Intoxicate me with Thy visions, God,
That Thy beloved Form, I keep seeing.

If love's flame begins to flicker, Beloved,
Replenish it with the oil of Thy name;
Then take me to Thine blessed feet –
When through these flames, purity I attain.

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

चित्त न उटे अब मेरा

चित्त न उटे अब मेरा प्रभु जी, बस ऐसा कुछ तू कर देना ।
तुझ को पाना है प्रभु मैने, उस ओर मन कर देना ॥

अहंकार से उटाकर के, मुझे परम चरण में धर देना ।
तुझ में ही अब मैं लीन रहूँ, कुछ ऐसा प्रभु तुम कर देना ॥

नव साधक तेरे दर आई, मुझे राम चरण में धर लेना ।
तब मिलन को हर पल तड़पूँ मैं, राम कुछ ऐसा कर देना ॥

मेरे नयनन् में हे राम मेरे, अपनी मूर्त तू भर देना ।
जित देखूँ उत तू दर्शाये, मतवाली ऐसी कर देना ॥

प्रेम अग्न गर बुझने लगे, तुम नाम के घृत सों भर देना ।
जल जल जब पावन हो जाऊँ, आन के चरण में धर लेना ॥



Thoughts are like seeds...



*What you plant in your mind
can be flowers or weeds.*



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

Your Grace fills my Life to Overflowing

Part 9

ABHA BHANDARI



... In continuation

***The Divine Mother... Mainstay of her devotees...
always there... always tending... always uplifting spiritually...***

As the '90s dawned, time began to make us aware of its incessant flow. The senior members of the family began to experience declining health issues. Yet, so imbued were they with the zeal that Ma exuded that their spirit never failed them. Even as they entered their late 70s and 80s, they pursued their allotted tasks with impeccable enthusiasm. They were a

support to each other at all times, and therefore extremely strong. Also, their zest to serve kept them youthful at heart. Each of them also drew constant strength from their spiritual quest and their daily interaction with Ma... not only every morning and evening in the *mandir*, but also through their discussions with her during the day. Such was the immense strength and fortitude of that generation.

Their interaction with Ma had awakened them to the transience of the world, and to the inevitability of destiny. They did not seek satiation in this ephemeral world, but in their service. Recognizing their spiritual state, and the ebbing nature of life, their Guru, the Divine Mother, knew there was little time left... and she did all she could to extricate them from the fragments of ignorance that beset them, and lift them to Knowledge,



Truth and Joy. We began to notice the sessions in the *mandir* becoming more and more personal and cutting. Whenever questions were asked by our elders, we wondered at Ma's fierce answers. What we could not see was the incomparable compassion of the Divine Guru who was in a hurry to transport her children towards the Spiritual Truth wherein she herself abided. The ego... especially when it is in its last stages, is often so subtle that it is difficult to detect and annihilate. Ma was continually aiding her

children to lift themselves out of the morass of ego into the light of freedom. This was often misunderstood by most, who felt that Ma was being unnecessarily harsh towards those who had dedicated their entire life! However, the seniors towards whom her reprimands and instructions were directed, understood her compassion far better! They would often converse amongst themselves and the entire family, as to how Ma was baring herself to criticism from the shallow, unseeing and ununderstanding world, who could not fathom her infinite care for her sincere devotee practicants.

Never once did she leave their hand... yet never once did she allow their wandering away from the path!

Despite her own failing health, she was always beside them through their physical travails. After my mother's first encounter with cancer in 1993, the disease re-occurred in 1997. Ma herself was admitted for a couple of weeks in AIIMS for a critical appraisal of her apparent heart 'blockages'. Yet, she was always an emotional anchor for both my parents who were

blessed that she addressed them as 'Mama' and 'Papa'. Thus, they became 'Mama' and 'Papa' for the entire Arpana community... and were indeed blessed to have been able to gift the ground floor of their home at



E-22 Defence Colony to Ma with the sole purpose that it became a centre for the propagation and fruition of Urvashi. To be accepted as parents of a Divine Soul is indeed a miracle in itself... and their 'daughter' did all that was possible to fulfil every obligation to her parents in their time of need.

It was a practice for the entire Arpana family to write their heart thoughts for Ma on her birthday every year. Towards the end of the nineties, Papa wrote his innermost thoughts in his 'card' to Ma, 'The Lord has given me

everything I aspired for. Most of all, He gave You to me... You have been the mainstay of my very life. I can think of nothing else that I seek in this life... except this... I desire that Your hand should be on my forehead when my last moment comes!' How intense must have been his prayer... and how pure Ma's love, that indeed, when his last moment came, she was there, by his side... her hand on his forehead in blessing. Thus did she fulfil even the very last wish of her Papa to whose physical, emotional, and intellectual needs she had tended with the greatest affection and respect.

And when he left this earthly existence, Ma was there to hold the hand of Mama... who was herself suffering a bronchial attack in the ICU of Northwest Nursing Home, South Delhi. And once Ma held one's hand, one was completely safe! Ma never left Mama's side through the ensuing 7 months before she too breathed her last. She was Mama's anchor for life... leading her constantly towards the culmination of her spiritual quest... tending to her emotional vacuum and of course, holding her hand through every physical travail.

Utterly indebted

As I look back upon the journey of my life, Ma's presence continues to be the huge banyan tree under which not only I, but whosoever came in touch with her could rest and gain from its ample shade and protection.



Many came to seek this shade of peace and love and her protective shelter of knowledge and practical guidance... and many, having tasted this peace temporarily, left for what they perceived to be 'greener pastures'. However, there were some who came purely for spiritual guidance with a strong inner quest. A few of these serious seekers stayed to become the strong shoots of that great Banyan tree, digging in their roots to gain sustenance from the Mother plant, and also sharing their own 'nourishment' to sustain the younger shoots.

Chhote Ma

Named Sushil Dhiman by her parents, she met Ma whilst she was still a young student. In fact, she was so attracted to Ma... her 'teacher' and guide, that she decided to leave all else and make her home with Ma. It was not for nothing that when Ma first met Chhote Ma, she exclaimed " *Tu toh mera apna aap hai!*"....'You are my very own self!'

All relationships truly stem from one's past birth. This was most evidently substantiated by the strong spiritual bond between Ma and Chhote Ma. If Ma was the Fount of wisdom from whom flowed forth the 'Ganga' of Urvashi, it was Chhote Ma who



captured all that Ma said, through her incredible speed writing ability. The treasure of Urvashi available to humanity today can be attributed completely to Chhote Ma's unswerving devotion and dedication to Ma, and the self-appointed impeccable responsibility to inscribe on paper every word that left Ma's lips. She herself would regale us with stories of her life with Ma...telling us that even when she was perturbed over some small matter and often in tears, she would promptly pick up her pencil and start to write if Ma began to 'sing' or when Urvashi flowed forth spontaneously from Ma's lips. At that time naught would come in the way of her silent and undeclared dedication to Ma's Word!

Chhote Ma's simple and unabashed recounting of such instances would have taken a lot of courage and nerve... as also when she shared stories of those times when she had newly met Ma and of her unbridled



attachment with Ma, where she found it difficult to share Ma with anyone else... and even quarrelled with Ma over trivialities! Her simple stories revealed her Guru's divine acceptance of all... and also revealed her own simple and true perceptions which she shared despite the possibility of others misunderstanding her!

When Ma was unable to come to the *mandir* for morning or evening *satsang*, it was Chhote Ma who would elucidate on Ma's Word and explain the fine nuances of Ma's philosophy. She was ever the servitor of Urvashi and no matter what her physical condition, the *mandir* was always reverberating with her beautiful heartfelt rendering of Urvashi in song. She was always available to anyone who sought clarification regarding Urvashi's depth of meaning... and she was always the welcoming smile that embraced those who came to gain from Ma's Word.

It was she, who, through her unrestrained sharing of stories of her experiences with Ma through the years, apprised us all of Ma's philosophy of life. It mattered not if those stories did not show herself in a good light. Nor did it matter to her as to how people regarded her... she would reveal every little detail of her interaction with Ma so that we could understand and love Ma better... She would take great pains to encourage us all to dive deep into the mysteries of spirituality as revealed through Urvashi... and would not be deterred by any negative attitudes. There were several Ashramites who had the privilege of travelling with her to places visited by Ma long ago, and she would lovingly tell the stories of Ma visiting or staying in those places! The mission of her life was just one... to serve her Beloved Guru.

It is said that one who lives in a sandalwood forest, undoubtedly begins to absorb its fragrance... so also it was with Chhote Ma. Undeterred by what people thought or said about her, she conducted herself throughout her life with the utmost faith and allegiance to her Beloved Mother and Guru. And as she pursued her path of *sadhana*, she too began to inhere the divine acceptance of her Guru... she too began to embrace all in her love and become unmindful of her own self.

Today, as we peruse even one of the 80 'shastras' inscribed painstakingly by Chhote Ma through her unswerving devotion to Ma, we feel utterly indebted to her for dedicating her life to the Divine in a manner that humanity in its



entirety could gain from her continuous and persevering 'toil'.

I feel personally indebted to her for the last few years of her life... the many days and weeks that she spent with me in Defence Colony, lovingly persuading me to sit with her and study the only 'lesson' worth learning... the lesson of living life in complete acceptance of the Lord's Will... for truly, life is naught but His will... in its every nuance and detail.

I sometimes wonder, why is it that we disregard the sterling qualities of those who live so close to us... qualities that we are so grateful to have experienced... when they are gone? I feel disappointed in myself, that I was unable to express my utter gratitude to her for giving us the greatest gift of all... Urvashi. Through this gift, she gave us a living Guru... a 'Granth' to live by and serve. Thank you dearest Chhote Ma!

Salutations also to **Vivek Kapur**, (lovingly known as Lav Bhaiya by all Ashramites) who, through his deep and abiding love for Chhote Ma, and through his constant 'study' of Urvashi in her company, has also given us



his hand-
scripted
manuscripts of
Urvashi. His
passion for
Urvashi and
spiritual
knowledge
elicited the
English version
of the
Kathopanishad,
and elucidations
of the Patanjali

Yog Sutras, the Vedanta 'notes' and many answers to many spiritual questions from Beloved Ma.

He was extremely fortunate to have been able to drive Ma through those first years to her various destinations... and each journey was made special by Ma's beautiful answers to his numerous questions on spiritual living. He was therefore privy to many beautiful episodes in Ma's life... like her trip to Dharwar, where she picked up dust and let it drop to determine the direction of the wind and therefore the direction where they must go! How fortunate was he to be witness to this and many other depictions of Ma's divine consciousness.

Dr. JK Mehta – Papaji

When I first met Papaji... in fact, the same day as I first met Ma, I was a little in awe of him. It was he who asked the deepest Vedantic questions of Ma in the daily morning *mandir* sessions. Questions that I, as a small ignorant girl, could not even understand let alone appreciate! But as time went by, I grew to not only respect him deeply, but to love him. He was everyone's 'Papaji', who allowed everyone to partake of his time, his abilities and his capabilities irrespective of the hour or nature of their need!

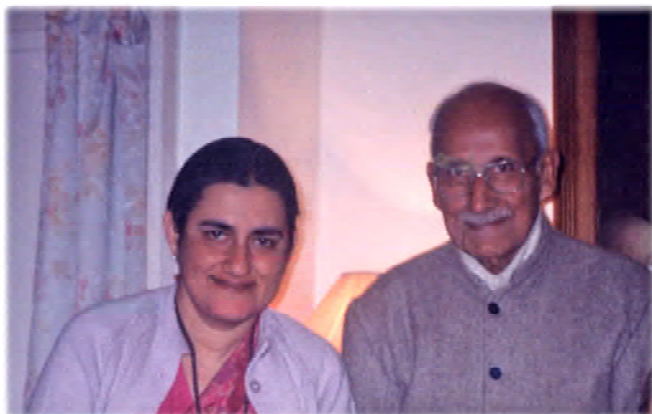
Today, as I look back in time, I can see him in a much clearer perspective as I did then. He was not only one of the best doctors of Jullunder in his time, but was almost worshipped by his patients. When he decided to follow Ma to Rishikesh and later for his entire lifetime, there was an outcry in Jullunder. No one could understand how someone at the pinnacle of success and the recipient of such adulation could decide to leave everything

in an instant! What they did not realize was that the time had come for the potent seed of spirituality within him to explode into fruition. Even in his youth, he had been an ardent student of the Gita and of many other V e d a n t i c S c r i p t u r e s .



Destiny brought Ma to him and thus his life changed forever. He had an amazing relationship with Ma. For almost 5 years, he was a ‘Guru tulya’ to Ma (equivalent of a Guru)... and would not only read the Scriptural *shlokas* to Ma in their daily morning ‘satsang’... but also instruct her regarding her daily life.

I will not here go into Papaji’s life with Ma, since my objective is to relate my experiences with those people who had a strong influence on my life! For me Papaji was not only a father figure, but also my very own ‘friend’. How I loved those story sessions with him which I enjoyed as a little girl. He would expound on stories of *bhaktas* during his sessions with us all... his children. Often, tears would flow from his eyes as he recounted the unswerving devotion of the *bhakta* towards his Lord despite all odds!



Never did I feel that he differentiated between me and his biological children Anu and Priya, who were my closest friends. In fact, in case of any medical emergency, I would rush to him rather than to my own father, an eminent

physician in his own right! I knew Papaji would attend to me with the utmost attention and to the minutest detail! I did not need to even think of a time or any opportunity to approach him. Often, when I knocked at his door even at the unearthly hour of 1 am for any medical requirement, he



was ever ready... ever identified. He would not allow anyone to feel any awkwardness in approaching him for help... a quality which is totally missing in the present times. In fact, he severely rebuked me once, when he discovered that I had not called for him even though Ma had been uncomfortable at night!

He was the ever stable, ever available anchor in every possible sphere. Papaji's incredible faith and amazing adherence to the Truth showed in his simple acceptance and translation of Ma's Word into life... it was an unquestioning and immediate 'doing'... even if he had not quite understood the reason for her command! A true 'Shishya' in every possible manner... indeed he had come a long way from being Ma's 'Guru Tulya' to a disciple of the first order... not at all an easy transition!

During the last few months of his life, he was patient in his illness... ever smiling... his eyes constantly on the picture of his 'Guru' and his thoughts ever focussed on Her within. He breathed with difficulty but his every breath imbued the Name of his Divine Mother. Blessed was he, and blessed were we to be witness to such a magnificent traveller on the path of *sadhana*.

...to be continued

A Happy New Year

Questions asked on the eve of New Year in Arpana's Temple
From the Archives



Question: We are about to enter into the New Year. What should be our resolve as aspirants of Truth? Should our goal be the removal of ignorance?

Removal of ignorance will not be possible unless we accept all. Ultimately ignorance will have to be removed, but which is the soap we must use? If we are for everybody then ignorance may go, otherwise there is no chance of our following the path of Truth. We have to learn the art of acceptance first – the acceptance of all being alike.

Everybody belongs to the Lord

Everybody belongs to the Lord and everybody is equal in that sense. If 'I' and 'mine' are more important, we are on the wrong track. We must do good to all irrespective of 'I' and 'mine'. Gradually our mind will be purified and our ignorance will be eliminated. We have to start with the alphabet. In the alphabet of spiritual living we must learn to accept people around us. Our interpersonal relationships have to be good and we will develop our EQ – the Emotional Quotient. We can be as intelligent as we like and can have as much knowledge as we like but if we are not even human beings, our EQ is nil. And spirituality is all about EQ. 'I am attached here, I want this

for myself' these are the unspoken rules by which people live in this present day. It is not important to see how much we can gain in the gross; what matters is our emotional state. We may be able to do a job extremely well – but if we are generating ill feelings side by side, if we are sensitive, we are not good for others, nor for ourselves. We can bring no happiness for ourselves. The latest mode of functioning in all the multi-national companies now is to work together as one family.

Normal relationships – the pre-requisite for *Adhyatam*

The essence of the 'normal' relationship is where we can identify with whomsoever we see before us and act in the other's interest. So if we are attached simply to ourselves or to only one or two people whom we call 'mine', we are not even normal! *Adhyatam* teaches abidance in the spirit of the Master. Ignorance will not go unless every step of ours moves in the direction of loving all. We should do whatever is in the interest of all – not necessarily what the other 'likes' but what is good for the other. The one who can live in equanimity with all types of people will be a *Yogi*. In fact, this is the definition of a *Yogi* – there will be no question of 'I' and 'mine'. Whatever we do thereafter will be in the interest of the other. This is not surrender; it is the path towards sheer joy – to serve the other. If we experience this joy, we will tread the path of Truth and indeed have a Happy New Year!

So on this New Year, let us pray to the Lord, "Let us just be Thy servants – let us just obey – our honour lies in our obedience to Thee."

Obedience of the Lord's Word

Let us look at this scientifically – it may appeal to us more. We often take the word 'obedience' negatively. It holds an element of sacrifice of the self. In actual fact, when we obey Him, we become God-like. His qualities begin to flow through us. Is this a sacrifice? We will be all the more joyous because our Master has endowed His divine attributes upon us. We will be more and more grateful. We may not even be conscious that we have obeyed, yet our intellect will be transformed.

They say that we must transcend our intellect and make the Lord's intellect our own. The Lord says repeatedly in the Gita, "Give Me your mind and intellect." What does this connote? If we truly lay our mind and intellect at His feet then His Word will be the final word for us. If He is the final word, then all that He says will necessarily flow through us and become a part of our life. He says, 'Be humble!' He says, 'Ye must not judge!' Every

word spoken by Him is a wondrous *mantra*. If His word is applied in our daily life, it will indeed be the touchstone of happiness.

Our present intellect is not worthy of Him. It creates unnecessary impediments. If we become humble we will become spiritually strong. When we accept the Master without reasoning or criticism, not because we want something from Him but simply because we love Him, we will then do everything for the glory of the Master. No vestige of ignorance can then remain. If we say, 'I am a good Hindu, or a devout Muslim, or a devoted Sikh' etc. and we do not obey the guidelines of the scriptures, our words have no meaning.



Question: We make every effort to obey the Lord. Often we feel that we do what He would wish us to do. But then what happens?

We think we obey the Master. We think our intellect has accepted Him. But this is not so. Our life does not prove it. There is no one who does not love being happy or who does not want to be at peace with himself. We can achieve this. We obey what is written in a text book and pass exams and conduct various scientific experiments. How much time do we give for the study of what the Lord says and in conducting the experiment of life by trying to verify His words through translation into our practical lives? How intensely a student studies his text books, and practises them in preparation for his examinations. He pays a tuition fee, an examination fee and works diligently for several months to pass his examinations. Whereas the Divine Master has given us everything free. Just for the taking.

The devotee says, "If I can serve Him even for a moment, what more do I want?" That is why such a person spurns what the normal worldly person seeks. One is a recipient and the other is a giver. One is a beggar and the other is a benefactor. The selfish person says, 'This is mine'. The one who makes such a claim is actually a miserable person. And the one who gives is happiness itself. The difference is fundamental. One says, 'My Master says this so I shall do it' and the other person thinks only of himself.

We can understand now how our intellect has betrayed us. These days one does not find any home which is truly happy. There is no emotional grace. The language, the culture, everything is on the decline. There was a time when a person said, 'How can I speak against someone else? It is against the culture of a human being.' These days we denounce another with intrepidity. Thus, we lose our happiness. We lose the beauty within ourselves. We have forgotten all the lessons we have learnt from the Master. If we begin to obey those lessons, we will regain our lost happiness.

Question: In one of Your prayers to the Lord, You said:

*May we ever abide in togetherness
with Thee Lord as our mainstay.
May we ne'er hate or abhor another;
And may we find eternal rest at Thy feet.*

*Take us all in Thy divine embrace Lord!
May we remain ever united by bonds of love...
This can happen only if Thy name resonates
in the depths of our hearts.*

Is this the recipe for happiness?

What can I say? We feel that we can be happy alone. In fact, it is in togetherness, in identification with all that we can be happy. We cease to identify with the other and we lose track of happiness. This happiness can be regained if we realize that we are all one and then pray to the Lord, 'Take us within Thy embrace!' Then we will not say, 'These are my dictates – either do things my way or get out!' We can never reject or hurt another if we truly feel that the other is a part of us.

If our *bhav* or the values we cherish do not change, we cannot achieve anything on the spiritual path. Our perspective must expand. Take an example of the people in this Ashram. One person says, 'Only my room is my own, nothing else!' Then we are terribly poor. But if we truly believe that every petal, every blade of grass belongs to us, we are incredibly rich! So also this can be applied to the cosmic whole. Either we are individuals who lock away everything into our cupboards lest another person sees it and takes it away... or we are like the Bishop in the story where the thief who took shelter in the Bishop's home took advantage of the Bishop's kindness and stole his candlesticks. When he was brought back by the police, the Bishop proclaimed, "But these are his! I gave them to him myself!" Similarly goes the story of another devotee – when he was eating his meal and a dog ran away with a

morsel of his roti, he ran after the dog proffering the remaining contents of his plate saying, “Come take this too, it is yours!”

If we keep looking upwards, we can never achieve happiness. Let us learn contentment and satisfaction in what we have.



Why do we not say to the Lord, ‘All are yours’. Why do we seek only the establishment of our own child? We should renounce sensitivity. Those who do not consider everyone to be their own are not worthy of treading the spiritual path. We are still dwelling in attachment and so we are emotional dwarfs. We forgive our own child, yet we reject another’s child for making a mistake. Who is it who does not make a mistake? Are we Gods? Did the Lord ever condemn another? So let us only judge ourselves. Until personal sensitivity remains, we can neither call out to the Lord, nor take His Name, nor tell the truth, nor be just. We can do nothing which is right. Actually sensitivity does not accrue from another’s doings but from our own lacunae. A new year approaches. Let us then take these facts to heart and realize that it is our petty selfishness which is dragging us towards what is untrue.

Once and for all let us decide:

- We will do nothing for our self establishment.
- We will do nothing for name and fame.
- We will act only for the other.

If we take this decision, the coming year will be full of happiness. We will go towards silence of the mind. Otherwise nothing but sorrow lies ahead. So let us make a firm resolve and pray to the Lord:

*“From this moment Lord, I have shed this body idea
...to which I was so deeply attached;
When I transcend the body,
may the fire of knowledge be ignited,
and this body consciousness be consumed therein.*

When attachment to the body ceases, may a yearning for Thee arise within me. And may this yearning heart call out: “Take me forward in Thy Name!” When all ties with one body are severed, all bodies become my own! Only a small viewpoint changed and a treasure of unique knowledge was suddenly mine. I instantly realized, ‘I have so many to call my own!’

‘All are beloved to the Lord’... my actions are now tinged with this new realization! This happened just because my ties with one being are severed. Actually all are not even ‘mine’, they are the Lord’s. In fact, one who truly believes this can claim, “I am happiness itself for no one in the world belongs to me!” Thus no expectations remain.

Question: How can we view the world as the Lord Himself unless we get rid of attachment?

At least we can begin with the first step. The Lord says, ‘I am in all.’ He says, ‘I am all.’ If He says so, He must be right. The first step to acceptance of the world as *Vaishvanar* is to accept the other as a human being just as we are. Each one possesses a mind such as ours. There are saintly people, there are demonic people but all are His and made by Him. Thus, excessive attachment or abhorrence are to be expelled.

Acceptance of the fact that each one belongs to the Lord brings immediate joy. The other may be fallible, so have compassion. He may be hued by *Avidya* and may be sorrowful because of it – have compassion. How pompously we consider ourselves to be superior because we belong to an elite family! Can this be possible if we know that we belong together to the family of the Lord? If I reject the other, then I am wrong. If I accept the other as belonging to the Lord, there are chances of spiritual development. To think only in terms of the ultimate goal is of no use. We have to take the initial steps first.

Question: The Lord granted His divine vision to Arjuna, thus enabling him to witness the divine vision of His Cosmic Universality. How can we gain that divine vision?

Even if we cannot perceive all as a part of the Lord, it will suffice for the time being to see the other person as a human being. Because, if we desire to develop equanimity, we must have a compassionate heart which encompasses all. We should not find fault with another. We must recognize that nothing lies in their hands. Their actions are dictated by destiny. So we should reject nobody. Remember, history has proved time and again that even the most degraded being can become a saint.

Thus, the *sadhu* retains an attitude of compassion towards all. The *asadhu* on the other hand, destroys the other's hut in order to establish his own palace. This is the difference between the two. The saintly soul knows the human being to be fallible and weak – but does not reject him for his frailty. We, too, must imbibe such an attitude of magnanimity and compassion. Although the saintly soul continues to warn the other to be vigilant and awaken to the Truth, he does not abhor or repel anyone. He himself abides in the Truth completely. The attached soul claims, 'This is my child therefore beautiful.' The sage says, 'All children are beautiful.'



Question: Is the desire for name, fame and recognition our greatest hindrance?

That is true – but what is the way to overcome it? The day we begin to realize that the other is a human being with desires of his own, we will have taken the first step. Our loyalty should be towards the Lord and His Word. Then we will have love and compassion for His children, we will not remain centred merely on our own selves. If we do not have humane qualities, how can we be spiritual? If we view others as human beings, we will never harm or injure the other in any way. We will do all that is in the other's interest. Our sensitivity will decrease and the luminescence of knowledge will increase.

He is a human being just as I am

Viewpoints can be different. Some perspectives may lead us to abject sorrow: 'I want a name, fame, recognition!' I may be blind with attachment, longing etc. but still I am a human being. Is not the other also a human being? Why then do I differentiate between him and me? Why can I not see the pain I inflict upon another? The Lord wrought the human as a basically generous soul. He was not meant to choose 'I shall do this for my own people and not for others.' If all are human beings, if all are the Lord's very own, then I cannot differentiate between one and another. Only then can I progress spiritually.

Attachment causes great sorrow. Attachment deranges the mind and destroys our humane nature. If we view the world with equanimity, we view all equally. Mercy, compassion, sacrifice for the other – these are the attributes which mark the liberated and the joyous human being. Look at the sacrifices people made to attain independence. They gave their lives that others may live in a free world. They underwent great tests of endurance. Similarly, if we witness the other as a human being, we too will become a much better human being. If we live in an atmosphere of humaneness we will not be touched by sorrow. We will look to the other who has less than us. We will try to eliminate the sorrows of others.

Let us not point fingers at the world. Let us aim at being good human beings ourselves first. As *Kalyug* expands, let us first desist from drowning and being asphyxiated in the tides of this dangerous era. Let us bring the traits of humanity within us, gain peace and disseminate bliss.

The Lord likes only those qualities which are humane and which are divine. He would like to see us imbibe those attributes which pave our path towards the Supreme. The one who lives in accordance with spiritual rules, feels closest to the one who needs him the most, just as a mother is always more attached to her feeblest child. A spiritual aspirant promises the Lord, ‘I shall live the way you have prescribed.’ If we cannot live in that manner, it is not worthwhile living at all.

If we truly wish to know ourselves, we have to conduct a devotional enquiry within ourselves:

- Do I have compassion or am I uncompassionate?
- Do I care only for my child or for all children?
- How do I view others in the world – as disparate entities or as the Lord’s own beloveds?

View these psychological truths objectively. Let us pray to the Lord, ‘Today is the first day of a new year. Make me a good human being!’

From this day onwards, if we live in accordance with the Lord’s word, we will never subjugate our qualities of justice, humility, love, etc. Once we give our word to the Lord, we will never swerve from it. We will be as humble, as we are great. We will be a living example of ‘Thy Will be done’. We will not indulge in any activity which diverts us from the Lord’s Word.

Even if we do this, we will truly have a Happy New Year!❖

Love Letters to Her Lord...



~ A Blueprint of the Aspirant's Path

From Param Puja Ma's beautiful flow of thoughts to her Lord upon reading His injunctions in the Srimadbhagavadgita (2nd Reading)

In continuation:

The entire crux of spiritual endeavour or sadhana lies in this segment of Chapter 2.

The sense organs, lost in their foraging of the world, spend their entire life in gathering their 'desired objects' and storing them eternally. The mind never questions as to whether such immersion of the senses in their objects will bring the intended contentment or joy... or whether it will steep us in greater sorrow.

This morass of mental and moral degradation leads to attachment, anger and delusion... until finally the intellect is completely destroyed.

It is important to understand the steps of this degradation and for that thirst to emerge which yearns only for freedom from these shackles.

Lord Krishna gives the easiest remedy... 'Matparah'... Depend on Me alone!

Why can we not leave the oars of our boat of sadhana in His capable hands, with full faith and devotion? Only then shall He be able to take us onwards to our aspired Goal.

ABHA BHANDARI

Chapter 2

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६९॥

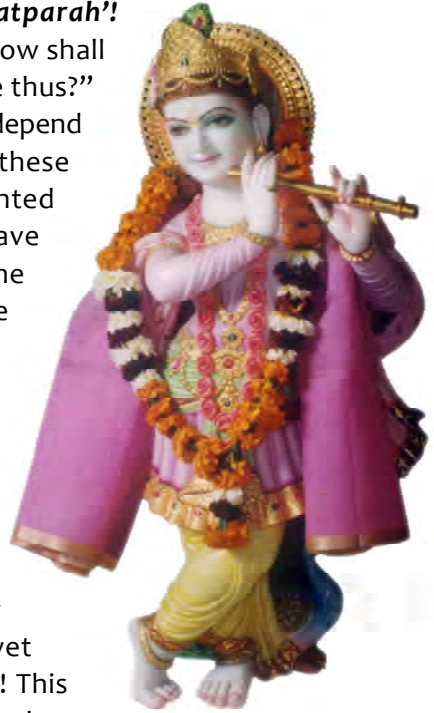
Lord Krishna advises:

Bring all the sense organs under control and focus them single pointedly in devotion to Me; for, he whose senses are under control, is of a firm and esteemable intellect.

Shloka 61

Listen to what my Shyam says. **‘Matparah’!** (Depend on Me alone!) When I enquire ‘how shall I do this?’... He says, “why do you agonize thus?” If you do not have the ability, then come... ‘depend on Me alone!’ This is my strength. It is these assurances of Yours Lord, that have granted me the courage to walk Your path. You have said, You are my strength and You are the Inspiration that guides my efforts. I have begun this journey towards Thee only with this inspiration.

Lord, grant Thy Grace. The world is slipping away from me... I cannot see the path ahead clearly. My inner enemies have surrounded me. Even ‘I’ (the ego) is not with me! This is true; how many times have I not agreed with myself and yet done things – they happen inspite of me! This is destiny. Accept all as an objective onlooker... with complete indifference – as a witness! The Lord says, “Make Me your goal and establish yourself on the path with determination! Become silent within and without. Abide within your heart.” Do you know, all moments are merely His ‘*tandava*’ (Shiva’s dance of destruction) and it is That One Who is Omnipresent. Now leave all ‘movement’ or endeavours. Sit with Ram within your heart. He says, “Don’t you know that this ‘running’ and all ‘movement’ of your mind is Mine?” All this is That One... all this is comprised of His Divine Nature. Ram says, “This is My nature... why do you get attacked or affected?”



He says – let the nature of your mind be as it is... simply depend on Him alone. The Upanishads have said ‘That One is the Supreme Support of all’ – know it and accept it. This is the only way to attain Ram. If you attain Him, you have attained all. Explain to the mind that its subservience to the senses is the greatest hindrance on the path. Explain to the mind that all sense enjoyments lead only to one end... death. Of what use is it to eternally wander these regions of birth and death? Remind this mind of the agony it experiences each time it is confronted with sense objects... it yearns for their attainment. When it attains the craved object and has enjoyed it, it begins to cry yet again! If it does not get the craved object, it cries in its memory! O mind, why are you troubling me thus? Do not suffer this way... what will you gain by this behaviour? All said and done, all your life you have partaken of sense enjoyments... in the end, the senses themselves are weak, but the greed for those sense enjoyments is still not fulfilled... then you will agonize at your complete dependency... or again you will cry in the memory of the enjoyments you still crave! That will give you another kind of frustration. Keep in mind both your internal and external worlds... when there is complete control over the sense organs, you attain the state of the *Sthit Pragya*!

They say the senses are extremely powerful. You have been forewarned. The Lord is saying, “Free yourself from them and depend only on Me... You are presently identified with the mind, the body, your wealth, your fame and status... come identify with Me!”

Did you hear Miss? He is calling you Himself. You accept every other invitation... will you reject this invitation from the Lord Himself? Rise O unfortunate one! The Lord is laying bare the secrets of the path of *sadhana*. Proceed towards Him!

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

Bhagwan now describes the state of one who revels in sense objects: **Thinking of sense objects one becomes attached to them: attachment leads to desire and desire leads to anger.**

Shloka 62

The Lord is giving a detailed account of your degradation. Waves of this ocean of sense objects are constantly endeavoring to entice you towards them. They stay in your memory even long after you have partaken of

them. You are attached to their contact – and their memory!

As long as one has not seen them, there is no desire... the moment they come into one's contact, a wave of craving erupts. Our faculties of speech, touch, sight, smell and hearing are constantly bringing us messages from our *sanskaras* and desires ...and one yearns to obtain the desired object. Constant thought of those sense objects brings about attachment and attachment gives rise to desire. Knowledge of those sense objects primarily came from their conjugation with our sense organs, and the desire for enjoyment arose and soon thereafter came attachment – and the mind began to crave the attainment of those sense objects.



Anger is common in adverse circumstances... but this craving, this agonized yearning for the attainment of our desired object is also anger in a broader sense. This turmoil is a constant source of worry to us – this is a comparative sense of anger when one's desire is not fulfilled... and one's mind erupts. It is just that the standard of anger is different in each case! However, we tend to forget the sorrow contained in this turmoil all too soon. For example, when someone who has been ill for many years, begins to eat and drink normally, he becomes extremely happy and says “I am now well! I am at rest.”

The inability of satiating one's craving is anger. For example, if one wishes to see a movie, the comparative stages of sorrowful yearning that arise within us till we see that movie, is on account of our habit to possess

what we desire. And look, only that one whom we are attached to seems 'good' to us... others do not matter! If our own child progresses in the world, we are very happy; if the child of another achieves success, we are indifferent!

The poison of this 'anger' is extremely vitiating. Beware of it! The consequence of attachment is always sorrow... sorrow is created upon contact with the object, sorrow is the consequence of retaining that object, and sorrow is the outcome of its loss! Therefore the entire world of the attached one can be described by this one adage – 'Get with toil, keep in fear and lose in despair!' Then one's equanimity is destroyed; the intellect is unable to take the right decision.

The stones of attachment keep causing disturbing waves in the calm equanimity of the intellect. The true nature of the intellect is equanimity. *Moha* causes the turmoil of differentiation. Adverse thought processes cause us to forget our true essence. This is the route to our downfall.

Have you heard? This warning is applicable to **you**!

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

Anger leads to delusion, delusion leads to loss of memory; consequently the intellect is destroyed and with the loss of intellect the individual himself is ruined.

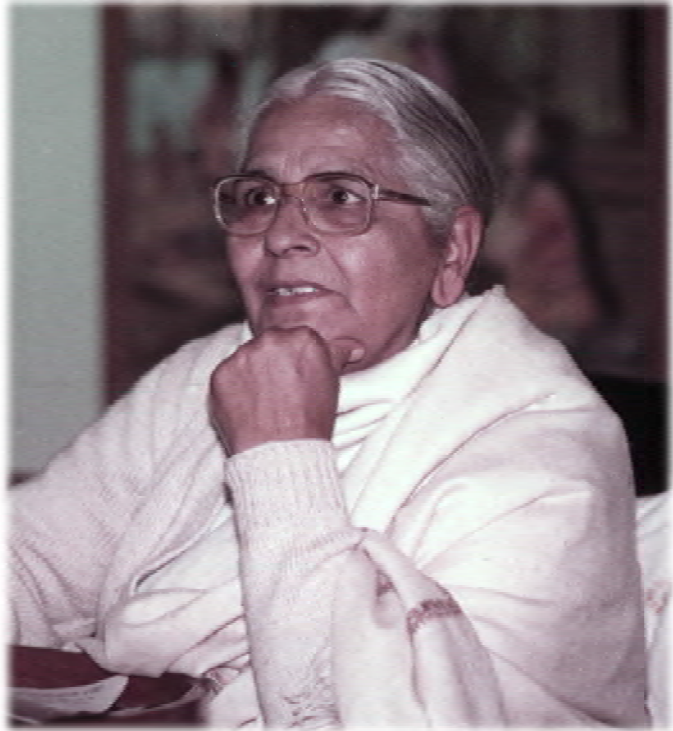
Shloka 63

Do you know what happens next? Anger leads to *samoha* (delusion). Anger destroys the *Vivek* or the stable practical intellect. One who is caught in this quagmire of *samoha*, is caught in the web of attachment like a lost soul and becomes oblivious to what is his duty and what is not. Deluded thus, that one loses his equanimity and his intellect. He is oblivious of his own true Essence. He forgets his goal and pursues sense objects in a state of perpetual turmoil – like a lost soul. He truly destroys himself.

It is only a pure intellect which can keep its goal before itself every moment. When the intellect is destroyed, he not only forgets his goal, but also his path and is lost in the jungle of his delusion. Then it is difficult to find his way. When one forgets That Supreme Lord, it is like progressing towards death. Here, the word 'Intellect' is being used for the faculty that

garners knowledge. When the memory of one's true Essence becomes hazy, the intellect is corrupted. If one destroys one's intellect with the onslaught of desire, anger and *samoha*, what remains? Then only destruction awaits you. Then who remains to even cogitate as to who you really are... what is your goal... what is your path? Then one lives as a dimwit, oblivious of where one's duty lies, uncertain of what to do.

Therefore, arise instantly and renounce these 'sense objects' which are the mire – the very root of your destruction. Stop focusing only on these sense objects... start meditating on That Supreme Lord – That Hari.



Attachment to objects comes from their continual indwelling in our mind...

If you know not these objects of sense, how will attachment bind?

Contact of the body or of the mind causes this attachment to expand

Even as one attachment is fulfilled, another conflagrates and attention demands!

When obstacles arise in the fulfilment of desire, anger thunders forth!

Then whosoever comes before us, experiences the intensity of our wrath.

I reject my present situation, and feel I have received naught...

The intellect's understanding is destroyed and delusion is wrought.

In this turmoil, one's memory recedes, one forgets the past and present...

One's life is headed towards ruination, the intellect is forgotten.

With memory faded, the intellect degraded, one's peace is also shaken

O foolish one... this pursuit of moha has led to your life's ruination!

रागद्वेषवियुक्तेस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

Bhagwan says, Arjuna! The fault lies not in the sense objects!

The self controlled one, free from attachment and aversion and with mind under control, attains the *prasaad* or the sanctified benediction even whilst partaking of sense objects.

Shloka 64

Having explained that constant dwelling in sense objects is the root cause of our degradation, the Lord is now going to expand on the means to attain *moksha* or liberation. He has explained the process of our degradation in serial order... now He delineates the practical path forward. He says “If you have understood the process of your destruction, then you must immediately stop reveling in sense objects. Throw out the duality of both *raag* (attachment) and *dvesh* (repulsion). Close the windows of excessive attraction and hatred, so that further *sanskaras* or latencies do not gather. When actions flow naturally without reactions, then latencies are not created. Or else, who is to say which fruit accrues from which action? Just protect yourself from reactions. Do whatever else you wish to do! If you are free of reactions, you will always be happy and you will attain the ‘*Atma Prasaad*’ described in this *shloka*. Then latencies will not shadow your soul and your internal Self will remain pure.

Therefore O mind! Listen carefully... reduce this relentless pursuit of sense objects through your senses. Your enjoyment of these sense objects is the cause of your agony and turmoil. It is this attachment which ‘gifts’ you this sorrow, worry, hatred, greed etc. Transcend these.

Turn them inwards. This is the only method of self purification.

Why are you binding yourself in these momentary pleasures that lead to immediate sorrow? Accept whatever comes your way, but eliminate desire and angst from your mind. Eliminate greed.

Enjoy all, but in a non-attached manner – free of avarice.

Enjoy all, but only for the purpose of seeking Divine Inspiration... not for the satiation of your senses.

Then *raag* and *dvesh* will be eliminated.

If you achieve this, know that the Lord’s Grace is upon you. Just renounce desire for sense gratification. Proceed towards Ram – your Divine Goal

with complete determination. Your wellbeing lies in this. Leave the reins of your 'horses' – the sense organs, in the hands of the Supreme Atma... the *Paramatma*. Your mind, intellect and ego are also your 'horses'! It is essential to keep them under control.

Then you will be truly *Swastha* (healthy) when you abide in your *Atma* Self. *Swa* (Self)–*sthit* (abide). When you are thus established in the Self, you will abide in the Truth – in Consciousness – and in equanimity.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

Upon obtaining that *prasaad*, such a one becomes devoid of all sorrow; the intellect of that joyous one soon becomes steady.

Shloka 65

If your inner being becomes pure and under control, it will neither waver in sorrow, nor swell in happiness! It will retain its equanimity in all situations. It will matter not if the other approaches you with respect or disrespect. Neither will joys or sorrows affect you. All is His. All is He. When the pure waters of Ram's Name flow within your heart... how can external storms sway you? They will not affect you with the floods of destructive tendencies... this is '*Prasaad*' Divine Grace.



Then sing on in your tune. Keep happy in His melody. What can you then fear when He abides in your mind? If Ram abides in your heart, then who can disturb you? Who can hinder this divine joy permeating the heart? A mind immersed in this divine bliss can never be swayed. For him, both joy and sorrow are alike. Do you know... then all aberrations are shed also! O mind! Do not merely cut the leaves – uproot the 'tree' of attachment. Then you will certainly obtain the '*Prasaad*' of Ram's grace and compassion.

Remain ever happy, simple and peaceful. This is true 'tapas'. The Lord's Grace will not come without this internal purification. True knowledge will eliminate sorrow. If the mind is happy and peaceful, it is easy to remain steady (*sthit*) and established in the Truth. Then nothing can ruffle one's peace – come what may. Such a one is indifferent... too pre-occupied in higher thoughts to even think about these things.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

Bhagwan states:

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?

Shloka 66



The Lord has, thus far, explained the process of our downfall. He has systematically revealed how the sense objects are the root cause of our ruination. He then tells us how the *jivatma* has to compulsively partake of these objects of sense... He has also said – 'so be it'... but this partaking of the sense objects has to be like a servitor... who acknowledges Divine intervention and accepts the accompanying joys and sorrows with complete indifference. Keep the Lord's presence with you every moment and forget the world... pass through the alluring 'Meena

Bazaar' or market place of the world with its enticing wares, with complete detachment. Remember who you are... whose ancestry you bear... Remember That One of whom you are an infinitesimal part. In order to be deserving of being called His child, you must disown your attachments. Ram cannot be attained without *sadhana* (focussed spiritual endeavour) nor can you know your *Atma* Essence without walking this path.

A desire arises, thoughts are provoked, our interest grows... this becomes our driving force towards action. Similarly, if our goal is to tread the spiritual path, then Ram will certainly come to meet us. We will envision our *Atma* Self only if we can wash away the impurities that cover the intellect. If the mirror is not washed, how can we view our image therein? To know the Divine *Atma*, we need to wash away the impurities of latencies that we have gathered over many lives. Nothing can be attained without this cleansing. They have also confirmed that this is the most important deed... to wash the *sanskaras*. The latencies have to undergo a change. This has to be done with a strong determination and by converting the outgoing tendencies of the mind to introversion. It is only then that our values will attain purity... it is only then that the intellect will become blemishless.

Ananya Yog or ultimate unison with the Divine can be attained through a sincere and focussed devotional practice. One pointed concentration and interest are absolutely essential if He is to be realized. They say, those who do not reflect thus, those who do not have this considered and one-pointed thought of complete surrender – those who have varied goals – wealth, recognition, house etc. they cannot attain peace.

You become dependent on everyone for your happiness, for your pursuit of wealth etc. **You must identify only with Who you are.** You must identify with your *Atma* Self only. Until you are even slightly out of form, you will not see the correct picture. Just as one has to focus correctly to take a good photograph with a camera, similarly one has to focus one's mind. Do you know, all discoveries or achievements that have taken place have been the consequence of a one-pointed interest. This is *sadhana*. Focus your thought processes **completely** towards That One and you will gain peace and happiness... you will gain equanimity.

I know now Lord, my peace and happiness lie only at Thy feet. I have to attain only Thee.

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाभ्रसि ॥६७॥

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.

Shloka 67

The Lord is repeating Himself to ensure that my foolish mind understands! He first said “Control your sense organs...” then He said, “*Yatati hi api kaunteya!*” (the senses carry away the mind of even the wise man!) Now He says “*Indriyanaam hi charataam*” (the senses abduct the mind)... to lay stress on the fact that to control the senses is 3/4th of the battle won. Therefore, equip the senses. They must become one-pointed. The mind becomes dependent on the senses... it becomes dependent on wealth, recognition, a home or any desired object... it becomes enslaved. Our inner being becomes completely dependent on external objects... the mind fears these external supports being taken away. As slaves, we endure all, because our association with these external supports makes us feel important and big!

The mind is completely subservient to the senses. Shame on such a dependent mind! This sly, low deceitful mind is pillaging me by making me dependent on external factors. My intellect too has been abducted. This intellect was my mast and was guiding my boat. Now if my oars are snatched from my hands in this worldly storm, what can I take recourse to? Imagine my plight in this unmanageable whirlpool. My oarsman, this discerning intellect has been kidnapped as well. O mind! Have mercy... relinquish your attachment to the senses. Why are you bent on destroying your own home? Do not remain in their clutches. Regain your kingship and proceed towards your kingdom... the Atma Essence.



...to be continued



***“...and sometimes it's not about anyone else;
it's simply about being able to wake up every morning
and work towards being a better version of yourself.”***

~ Dane Thomas

Jaane Kahaan Gaye Woh Din...

ABHA BHANDARI



*How often this thought crosses one's mind...
Where have those beautiful days of the past gone?*



*When hearts were generous
And togetherness was a norm
When there were arms to embrace you...
...when there was a storm...*

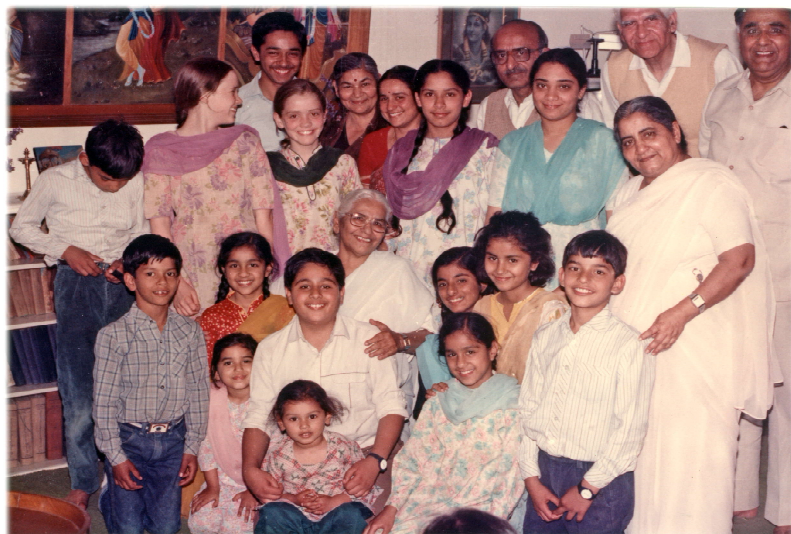


*When one never needed to ask
But was offered a hand
Because one was surrounded by those
Who could silently understand...*

*When sharing was normal
And storing was queer...
Because indeed there was no one
Who was not dear.*



*When faith in God's Word
Was the strength of one's heart
And nothing could shake
That faith apart.*



*When respect for one's elders
Was a natural flow
And love for one's youngsters
Could only grow.*

*When affection superseded attachment
And 'I' was secondary to 'mine'
When the values of the life we were living
Caused happiness to shine.*



*We wonder now what happened to those days
We wonder at those long forgotten ways
But what we do not notice is the reason for this din...
What is happening outside actually started within.*

*Why point fingers at others without looking inside
Do we not contribute every moment to what happens outside?
Why not acknowledge that we ignite every flame we see
That nothing could happen if we did not agree.*

*It is never too late to start today
To return to the values we cherished some day
To never attribute any fault outside
But to always introspect our role inside.*



*We can be responsible for our own joy
Even if one person cannot change the whole sky
Just as one sun ever spreads its rays wide
So spread your own happiness to light the world outside.*

*Let us thus collaborate and spread sunshine
And somewhat alleviate the darkness of this time
Let us bring back those days of the past we remembered
For only we can place back what we ourselves dismembered! ❖*



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
December 2022

Arpana Ashram

Urvashi Day – Celebrating Ma’s Flow of Divine Knowledge

Arpana family and friends, staff and visitors paid homage to Param Pujya Ma at ‘ASHIRVAAD’, her Samadhi, on 2nd October, ‘Urvashi Day’, which commemorates the day in 1958 when this celestial River of Knowledge first flowed from the lips of Param Pujya Ma.



Arpana’s Social Workers Home Celebrates Founder’s Birthday on 20th Nov.



In 1949 Ms. Nirmal Anand left her prestigious charitable committee work with Lady Mountbatten and founded the Social Workers Home in Karnal, a beacon of hope for many distressed women, providing livelihoods through hand

embroidery. Social Workers Home merged with Arpana in 2001.

Transforming Lives through Param Pujya Ma’s Srimad Bhagavad Gita!

Inspired by Param Pujya Ma’s Bhagavad Gita, Mr. Jitender Ahlawat, the young and dynamic Managing Director of the Genesis Group of Educational Institutions, is distributing Arpana’s Gita to government officials and school principals in the area. The transformation he and his family experienced by reading it together, motivated him to share this with others.



Mr. Rahul Mohan, Deputy Advocate General, Haryana, receives Arpana’s Gita from Mr. Ahlawat

Arpana Hospital

Arpana Hospital Inaugurates a High-end CT Scanner

Patients in and near Madhuban will be able to access CT Scanner services at very affordable prices since the inauguration of a new high-end CT (Computed Tomography) Scanner at Arpana Hospital on 5th November 2022.



The machine was inaugurated by the chief guest, Mr. Sanjay Bathla, OSD from the Chief Minister's Office along with Mr. Frank Armstrong, Clinical Training Manager of the Northern Ireland Ambulance Services.

Workshops for Emergency Procedures

Frank Armstrong, Clinical Training Manager of the Northern Ireland Ambulance Services, conducted a series of Emergency Care Workshops in the first part of November, at Arpana Hospital. These procedures are essential for emergency physicians and nurses, critical care specialists, paramedics and first responders.

These training sessions included ways of managing trauma – from minor injuries to major emergencies – by providing a standardized systemic approach towards evaluation and management of the trauma victim.

The workshop provided hands-on training for the delegates on advanced simulation mannequins.



Celebrating 25 Years of Women's Empowerment Programs!

Arpana Is Leading the Way In Rural Women Transformation Through Inclusive Development

13,000 rural women are celebrating 25 years of Arpana's empowerment programs which have seen them grow from ignorance, poverty and hopelessness to women of substance who have raised and educated their children while taking responsibility for the health and wellbeing of their neighbours.



In the month of November, womenfolk of 106 villages enthusiastically took part in an initiative for greening their villages by planting 15,000 trees. These SHG women are a shining example of how women have moved forward in their own unique sisterhood, lifting each other up, nourishing each other with love and support.

This is being achieved by the nearly 1,000 Self Help Groups, facilitated by Arpana. Their learnings from the trainings led to income generation and awareness, raising them to financial security and ability to fight for their rights.

Arpana's Annual Diwali Handicrafts Sale

Held in the New Friends Colony home of Drs. Raj, Rahul and Lena Gupta, this year's Handicrafts Sale drew friends, patients and lovers of crafts to shop for unique hand embroidered items from Oct. 7-10.

All Proceeds to Charity

This Diwali Sale supports Arpana's ongoing projects to provide opportunity and dignity of life for our underserved sisters and brothers.



Molarbund Students Strive Ever Higher



Riya – 85%

CBSE Board Results for Arpana Class 12 Students

34 Arpana students appeared for the 12th Board Examination: **each one passed successfully**. Riya stood first with 85%, Simran with 82.8% was second and the third position was earned by Laxmi with 81.2%. 28 of the 34 students scored above 60%!

Arpana Students Admitted to Professional Courses

6 Arpana students are taking professional courses from Max Health Care in Medical Laboratory Technology, Medical Imaging Technology and Dialysis Technology. Another two students are taking Front Office and billing courses. 3 students are taking a course in cloud computing from Jetking. Arpana is supporting all these students with 50% scholarship.



We urgently need your assistance to continue these programs in Haryana, Himachal Pradesh, and New Delhi

Contact Persons: Mr. Harishwar Dayal, Executive Director, Mobile: 91-9818600644
Mrs. Aruna Dayal, Director Development, Mobile: 91-9991687310

Donations to Arpana provide 50% tax relief under section 80G of the Income Tax Act 1961

Send Donations to: Arpana Information & Resources, Madhuban, Karnal, Haryana 132037

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

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

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PROVIDES MODERN HEALTH CARE THROUGH:

- Arpana Hospital for free/affordable health care.
- Arpana Medical Center, Himachal.

EMPOWERING WOMEN

- Self Help Groups & SHG Federations.
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